

A Look at Labor Foreman Are Human Too

By A. C. Tuohy

Joe Doakes is a foreman in the automobile industry. It makes no difference whether or not he works for Henry Ford or Henry Kaiser. Today he is a very disillusioned man.

THE MOST satisfying aspect of his job in those days was that he had real authority. He was really a boss. Sometimes he was hired, but always he had power to fire. He promoted and demoted his underlings. In many ways he was a tyrant.

He could do pretty well as he pleased. His orders were very rarely countermanded by higher management. The top officials did not care what he did as long as he turned out automobiles.

The men who worked under Joe Doakes may not have respected him, but they feared him. Joe held their jobs and their livelihood in his hands. When Joe coughed, the workers sneezed.

Today Joe is an older and a wiser man. But he is also very sad. He is still better paid than the production worker, but not much better paid. In many respects, he is less well off than those under him.

Any benefits he may have today he has as a favor from management. His sick leave, his vacation, his pay increases could be cut off simply by the will of a higher official.

The workers, however, have all these things as a matter of right. They are written into the collective bargaining contract. No management official can deny a worker his seniority rights, to cite one example without violating the contract. Joe has no seniority rights.

THE WORST feature of Joe's

"management." He works in a job as foreman today is that he has lost all the real authority he had. He is now referred to as a "traffic cop." He cannot do much on his own. He receives blueprints from the front office. Personnel officers, sociologists, and labor relations experts, direct Joe just as effectively today as once he directed the workers.

Joe never belonged to that body called "labor." Now he no longer belongs to the body called no man's land.

Sometimes, as he sits by his fireside, and looks back over those twenty years, he asks himself what has happened to the modern foreman. It does not take him long to find the answer.

The organization of trade unions by production workers has put an end to the tyranny of foremen and to the job of foreman as it was formerly understood. Joe can see that these unions have done well for the workers. It makes him think.

If any one had told him twenty years ago that foremen would think of unions for themselves, Joe would have said they were crazy. But Joe envies the security of unionized workers. He would like to have some of that security himself.

HE HAS TALKED the matter

over with many of his fellow foremen and most of them would like to organize a foreman's union. As a matter of fact his foremen friends did have a union, but the Taft-Hartley law said that the employer did not have to recognize it, so he didn't. That broke the union up.

Joe and his friends still think they need a union. They want to form a new one, but they hear that the 81st Congress will not approve foremen's unions.

The arguments against such unions are many and varied. Such unions are considered opposed to free enterprise. It is said that they will undermine the capitalistic system. Employers do not like foremen's unions any more than they liked trade unions.

Joe listens to these arguments and smiles. In all the opposition to his union, no one stops to ask why the foremen want organization. They want it because they need it.

'No Explanation Or Significance' Established For 'Weeping Statue'

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scoff, or judge the matter undignified, or would the Church accept this case?

True enough, the people involved are members of the Church and Saint Anne is a Catholic saint. But I think the desire to know the position of the Church goes beyond the Catholicism of individuals. There is a sort of general instinct to seek the word of the Church.

When there is issue, even a possible issue, of the supernatural, of the intervention of God in human affairs, then men look to the Church. There is an implicit assumption that when the supernatural seems to appear then the Church will have the pertinent word to offer.

This general waiting for the statement of the Church, this silent, uncalculated, quite instinctive turning to the Catholic Church for some sort of official statement is not without a meaning.

The Church did not volunteer in the case. The reporters and the news services had to seek the Chancery of Syracuse. They did seek the Chancery; and all apart from the Martin family, I do think the search for a statement from the Catholic Church is deeply significant in these our times.

And on April 15th the newspapers had a statement to print from the Church. It was issued by Father Robert E. Dillon of the Syracuse Chancery, and while it does not involve the universal and world-wide teaching of the Church it was an official statement. It was simple, humble with a respect for facts, holy with reverence. It was superbly rational and it was classically Catholic.

This is what the Church on April 15th said officially through Father Dillon:

"From the number and character of the witnesses who have observed this phenomenon, it is certain that drops of liquid have appeared on the face of the statue when the young girl held it and kissed it. The explanation of the fact or its significance has not been established. The possibility of miracles (in general) is established beyond doubt. Whether this phenomenon is an instance of supernatural power at work has not been established."

Nothing more can be said about the matter. The Chancery statement covers it all. Miracles are facts of history and have been a constant occurrence in every age, including our own.

Whether or not the tears on the statue of the little girl indicate the intervention of God, whether or not this is supernatural has not been proved. It has not been established."

THE CHURCH, SIMPLY, takes the case as it is. The Church is not scandalized. The Church is not surprised. The Church is not with a sudden consent that God has worked a sign in Syracuse. The Church simply looks outward with calm, observing eyes and states a principle that is true.

The Syracuse Post Standard put it very well in a fine editorial which said that the excitement over the case was very natural to people that the Diocese has issued a statement that the events "happened and that is all anyone can say about it. It is all anyone is qualified to say."

BUT THERE ARE a couple of other facts in the whole situation over the work and in mentioning them now I do wish definitely, not to include the little girl, nor her family, nor any of the people within the family who are concerned with the case. The child has been given as much care as seems possible. The family have been involved in much publicity. They deserve our full consideration and the generosity of our prayers.

However, beyond the individual human lives of the child and the family, beyond any and all personal mention, I think we ought to see the plain fact that there was very little prayer, or religion, or piety, if any, on Hawley Avenue, or in the broadcasts, or in the publicity.

Editor Says Reds Can Be Converted

LONDON (C.N.C.) Communism work and they can be won back to the correct path, he added. No one has a greater right than Douglas Hyde, convert to Christianity, to campaign for social justice. Catholics have a moral obligation to do so, he said.

Mr. Hyde was speaking on the anniversary of his resignation from the communist newspaper laboring under the misapprehension that they are doing a good

People were not on their knees in the street. People did not strike their breasts and grieve for their sins. There was no spontaneous, public response in prayer and in humility. Petition to God was not lifted to Heaven.

Lives were not manifestly reformed. Virtue was not resolved. The glory of God was not widely poured forth from hearts that were touched and quickened.

I DO NOT COMPLAIN of this lack of religious response, and I readily admit that there may have been respect and consideration shown to the little girl as there should have been.

People were not wildly impetuous, nor did they force entrance into the house.

I merely observe the fact that there was curiosity, an aloof interest, much television, much photography, and precious little religion in this whole affair. The newspapers did get a picture, but there has been a lack of religious reaction that is impressive once you think of it.

WHEN BERNADETTE BEGAN to visit the holy place at Lourdes the townsfolk followed with rosaries in their hands. The prayers of Lourdes mounted with every week. There was a pure, unrelenting power of prayer and conversion at Lourdes that increased and grew stronger. The initial curiosity became lost in a tremendous and holy awe that found inevitable expression in prayer.

The same prayerful response was also to be found in the people at Fatima. The message of Fatima was a message of penance and reform of life and the consequence of Fatima was exactly penance and reform. So it was at the beginning at Fatima and so it is now. The peace of Fatima is to be gained through sanctity and sacrifice and in no other way.

NOW, LET ME BE plain. I make neither comparison nor judgment. I merely observe that the souls of men are not largely nor conspicuously moved, as yet, by the events of the statue and the tears. I should add that the response of many, many humble people is always a criterion when the supernatural has happened and has been established to have happened in history.

The last fact that is clear in the Syracuse situation is this: many good Catholic people feel spiritually uncomfortable over the events. I know that to be so because I have talked with many.

There is wonder and some pondering of mind among people over this matter. There is an instinctive reverence expressed.

There is also sympathy and a good reliance and the Catholic ability to accept things as they are seen to be. But there is also a lack of comfort in the soul and an absence of spiritual content.

I do not think that this negative feeling is caused by the circumstances of a broken head of a statue, nor by the circumstance of tears. There is no feeling that any indignity is involved. Lourdes, after all, was centered in a hospital dumping ground, and small and apparently trivial means have sometimes been used by God for great purposes.

The lack of contentment is not caused, I think, by circumstances, nor even by the television and the photographs. It comes of the general vacuum in which the event rests, the absence of prayer, the emptiness over the whole situation. There is a curiosity, even a kind of sensationalism here; but people miss the "follow through," the solid and awesome consequence which they feel ought to be. God love them.

Let us, therefore, all say our sincere prayers that the blessing of God be on us all, in every home, and on every child and that all the images of the saints remind us of great virtues.

The rest we can leave to the Providence of the Almighty and to the prudent guide of the Church whose purpose and end is supernatural and whose endowment is the Divine Grace of Christ, the Founder.

Pittsburgh Schools Plan Long-Term Social Studies

Pittsburgh, Pa. — (NC) — An unusual program in Christian social principles to cover seventeen years of schooling, was announced by officials of Duquesne University and the Pittsburgh Catholic Schools.

The Very Rev. Francis P. O'Leary, president of Duquesne University and the Rev. Thomas J. Quigley, diocesan superintendent, and government, with stress on a program to integrate family, church, state and society. Instruction in Christian social philosophy from the grade school level through graduate school, is continuing previous training in a joint statement. Father and leading to a bachelor's degree Smith and Father Quigley said. In Christian social philosophy, A "We aim to train citizens and curriculum in the graduate teachers who will work to keep school culminating in the master's society Christian." ter's degree will also be offered Students in Pittsburgh's Cath-in 1950.

Archbishop of Boston Issues Penalties in College Dispute

(Continued from page 1)

"I counseled these young men to share the wisdom and the patience of the Church and to respect her same procedure in presenting the truth."

"They appeared unwilling to heed this counsel, but I renew my prayer that they will come to a better understanding of the spirit in which the Catholic Church keeps the problems so close to the interest of souls, those of the faithful and of others alike."

"WITH REGARD to the relation of these young men with Boston College I have no comment. The College acted on its own authority. I do not see what else the College authorities could have done in the face of the disciplinary problems with which they were confronted as a result of the actions of these instructors."

"I regret that the young men brought into the public press the name of Father Leonard Feeney in connection with this problem. They have thus obliged me to reveal the unhappy fact that Father Feeney has been defying the orders of his legitimate superior for more than seven months, and since January 1 of this year has not possessed the faculties of this archdiocese."

"IN THE FACE of his present public action I am also obliged to announce that the so-called St. Benedict's Center is henceforth totally without ecclesiastical approbation and attendance at it is strictly forbidden to Catholics. I make this declaration in the form of the following decree and this will be my last public comment on this painful matter."

"Any further publicity given the case will be due entirely to the ill will of others."

"DECREE: The Rev. Leonard Feeney, S.J., because of grave offenses against the general laws of the Catholic Church, has lost the right to perform his priestly functions, including preaching and teaching religion. Any Catholics who frequent St. Benedict's Center, or who in any way take part in or assist its activities, forfeit the right to receive the Sacraments of Penance and Holy Eucharist."

"Given at Boston, on the 18th day of April, 1949. (Signed) RICHARD J. CUSHEING Archbishop of Boston (Undersigned) WALTER J. FURLONG Chancellor."

"IN AN EARLIER statement to the press, the Very Rev. William L. Keleher, S.J., Boston College president, said: "These gentlemen in question were under contract at Boston College to teach philosophy and physics. They had been cautioned by me and others in authority here to stay within their own fields and leave theology to those who were adequately and competently prepared."

"They continued to speak in class and out of class on matters contrary to the traditional teachings of the Catholic Church, ideas leading to bigotry and intolerance. Their doctrine is erroneous and as such could not be tolerated at Boston College. They were informed that they must cease such teaching or leave the faculty."

THE DISPUTE came to light here when the four teachers, making their accusation of heresy against the college, told the press they had appealed to the Vatican and had received a reply. The reply informed them they said, that the matter was already under consideration by the Supreme Congregation of the Holy Office. Admitting they had been warned some months ago against expounding certain of their theories at the college, the four said they had made written charges against Father Keleher and the college to the superior of the New England Province of the Society of Jesus.

Their complaints, the four teachers said, were based on the fact that Boston College students were taught "implicitly and explicitly" that there may be salvation outside the Roman Catholic Church; a man may be saved, though he does not hold that the Roman Catholic Church is supreme among churches; and a man may be saved without submission to the Pope.

A NEW ASPEROT entered into the dispute later when six Boston area Catholic churches were picketed by supporters of the teachers who carried placards reading, "No Salvation Outside the Church," and distributed booklets published by St. Benedict's Catholic Center in nearby Cambridge.

All the pickets and all four teachers are members of St. Benedict's center, which is under the direction of the Rev. Leonard Feeney, S.J., author of the well-known book, "Fish on Friday." None of the teachers involved is himself a graduate of a Catholic college; it was learned. Two of them, Dr. Malot and Mr. Esvaki, are converts to the Catholic Church.

The latest edition of the Baltimore Catechism, setting forth the doctrine of the Church on the point involved in the Boston dispute, says: "When we say, 'Outside the Church there is no salvation,' we mean that those who through their own grave fault do not know that the Catholic Church is the true Church or, knowing its refusal to join it, cannot be saved. "They who remain outside the Catholic Church through no grave fault of their own and do not know it is the true Church, can be saved by making use of the graces which God gives them. . . . Persons who make use of the graces God gives them, even though they are not members of the true Church, actually, have the desire to become members inasmuch as they wish to use all the means ordained by God for their salvation."

Pontiff Presented With Police Badge
Rome — (RNS) — A golden honorary badge from the Washington, D. C. Police Department was presented to Pope Pius XII at a ceremony in the Vatican. The badge was a gift from Police Superintendent Robert J. Barrett, and was handed to the Pope on the donor's behalf by Msgr. Giovanni E. Montini, of the Vatican Secretariate of State.

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