

A Look at Labor

Scattered Short Shots

By A. C. Tuohy

An ex-foreman from a town in Ohio writes to inform us that he has recently been discharged without explanation after serving his company for twenty-five years, of which ten years were spent as foreman. He concludes that such an arbitrary dismissal would not have occurred had he been protected by a union contract. At his age he has found it impossible to find new employment.

ANOTHER leader is amused by pious statements by employer associations on the right to work. These associations, he points out, condemn trade unions for their interference with the "inalienable" right of a man to work without being forced to join a union.

What these employer associations mean, of course, when they speak of the right to work is the right to work without a union or more honestly their own unlimited right to hire and fire as they please. They are not concerned particularly about the right to work when they summarily fire men such as our ex-foreman friend.

THE PRESENT Administration in Washington would prefer to tighten up the Wagner Act rather than accept a watered-down Taft-Hartley Act. The reason is that there are so many legal boobytraps in the Taft-Hartley Act that they could not be eliminated even by softening amendments.

The new proposals by the Administration to require unions to file financial statements, to bargain collectively, to sign anti-Communist affidavits, to postpone emergency strikes, should be acceptable to labor leaders.

There is no need to wonder why the Southern Democrats are joining up with Republicans to keep as much of the Taft-Hartley Act as they can. Southern factories on the whole are unorganized. They pay much lower wages than Northern industry. These lower wage scales have attracted manufacturers from New England, New York, New Jersey, and Pennsylvania.

The new industries have brought prosperity to a handful of Southerners, but have not greatly improved the lot of the mass of unorganized workers. Both A. F. of L. and C. I. O. have been spending hundreds of thousands of dollars for the past three years trying to organize the South.

Southern business men have the backing of Southern Congressmen for vice versa if you

prefer) to keep unions out of the South. That is why they want the Taft-Hartley Act on the books.

MRS. WILMA SOSS has learned a lesson. She owns five shares of U. S. Steel stock. A few days ago she appeared at the annual stockholders meeting to demand that women be given more of a voice in the operation of U. S. Steel since they own so much of the stock.

The directors were amused and entertained by her little speech, but Mrs. Sos got nowhere. Doesn't Mrs. Sos know that stockholders, particularly little ones, are not supposed to interfere in the business which they partly own? Stockholders are supposed to invest their money in a corporation and wait quietly for their dividends. Nothing more is expected of them.

Let it not be said that unions of government workers serve no purpose. Mike Quill recently got the New York Board of Transportation to increase the pensions of the old-timers. A man who would have retired today on the I.R.T. pension of \$58, after forty years service, will now get around \$90. And it is all due to the enlightening effect of the Transport Workers Union on the city officials who run the railroad.

Catholic Monthly Starts in Japan

Tokyo — (NC) — The Catholic quarterly published here, Catholic Thought, has been given a new name and made into a monthly. It was announced at the Sophia University here. The magazine will now be known as Seiki (Century).

The change from a quarterly to a monthly was considered necessary because there was no authoritative Catholic monthly publication in Japan of interest to teachers, students, political and labor leaders, writers and journalists.

The need for one seemed more pressing because of the debate for and against Christianity carried on in Japanese monthly reviews in which communists and fellow travelers exert a tremendous influence.

Balancing The Books

Blanshard's Gimmicks

By REV. JOHN S. KENNEDY

A teacher of American history in a middle-western college once remarked that the Revolutionary War had been unintelligible to him until he visited the eastern seaboard and saw the terrain.



Fr. Kennedy

I was reminded of this as I read Paul Blanshard's Americanism and Catholicism. Like the teacher, Mr. Blanshard has read a lot, but he has not seen the Catholic Church from within.

From a distance, and with an inimical eye, he has looked at it and found it a malignant absurdity. And now he burns to rouse non-Catholic Americans to the mortal menace it poses.

HE ASSUMES that the Church is intrinsically hostile to American ideals, principles, and way of life. He assumes this, mark you, he does not prove it; he cannot prove it. What he does prove is that Catholicism is in many particulars at odds with his own highly dubious version of American ideals, principles, and way of life.

Mr. Blanshard's version is that of the crassest, crudest secularism. He is not traditional Americanism, not the Americanism of the overwhelming majority of this country's citizenry today. Rather it is that recent and raw doctrine which a small, energetic, and exceptionally articulate group seeks to foist upon us as the sole true and official Americanism.

This doctrine has it that man is no more than a physical entity, hence the saving of physical life means everything, the saving of spiritual life nothing (p. 108); that the American gospel is one "of science" (p. 211), meaning that all reality is in the material realm; that marriage is not a moral institution but wholly in the province of "the social sciences" (p. 179).

THE FUNDAMENTAL fact of Mr. Blanshard's point of view is the most important thing to remember in evaluating his book. His philosophy is materialistic, secularistic, and statist. But Catholicism is not, never was, never can be materialistic, secularistic, and statist.

He thereafter concludes that

Catholicism and Americanism are completely incompatible. You see this first gimmick, Mr. Blanshard's deft palming off his construction of Americanism as the one, immortal, and universally held Americanism.

Americans are amazed to read the accounts of themselves and their country which the Soviet historians and journalists fabricate. These bigoted partisans ignore the antecedents, development, over-all character, and accomplishments of the Republic; they microscopically trace down dubious or discreditable particulars and make these out to be the whole story; they read all manner of evil into events which honestly could not so construe. And then, pointing to the sinister caricature, they bellow, "This is America. Beware the monster!"

In just the same way, Mr. Blanshard ignores the bulk of Catholic history and the overall character and accomplishments of the Church, highlights what is shabby, and with prodigious inventiveness misreads hard facts. "This," he cautions, "is Catholicism. Beware the monster!"

THE THIRD gimmick consists of the use of a buzzing swarm of errors, lies, ally suppositions, misinterpretations, juggled authorities, sleight-of-hand feats in loading small points with documentation and alleging factors in the argument without documentation.

Here there is room for but a few indications of the Blanshard bag-of-tricks:

(1) Mr. Blanshard ridicules Catholic belief and practice in themselves and in their entirety. Grace, the Mass, the Sacraments, prayer of petition are outrageously burlesqued.

(2) He gives a grotesquely twisted version of a hundred events involving Catholicism, from the origin of the theory of the divine right of kings to the Cardinal Mindszenty case.

(3) While posing as strictly scientific, he explains away specific miracles by weirdly fanciful suppositions which, with no first-hand knowledge of facts and circumstances, he desperately makes up.

(4) He goes through incredible contortions to attribute evil motives for Catholic policy which might seem to be good common sense. For example, Catholics build big churches not because they are needed to accommodate large congregations, but because they serve as "the hierarchy's

Exhibit A of ecclesiastical power."

(5) He repeats caricatures of the most ridiculous falsehoods. For example, that the Church holds sex to be essentially sinful; that a mixed marriage is sinful in itself and can never be performed in a church; that Masses and indulgences are sold, etc., etc.

(6) **HE UNSCRUPULOUSLY** labors to inflame Jewish feeling against Catholics by representing the Canon Law dealing with Catholics' marrying unbaptized persons as referring, in the second category, to Jews alone.

(7) He dismisses Catholic theory and practice in the field of labor in five skimpy, maliciously slanted paragraphs.

(8) **IN HIS ZEAL** to use every and any weapon against Catholicism and trusting to the stupidity of the reader, he works both sides of the street.

For example, he maintains that the great is isolated from life and ignorant of it, but attacks books on sex which are shockingly explicit; the Church teaches that sex is of the devil, but also that a wife may not refuse her husband without sufficient reason; the Church has nothing but contempt for the body, but attaches value to religion; the Church is against socialism, but plagiarized the encyclical from the socialists; the Church favors unionization for all, but is anti-labor.

He charges that the bishops control politics in cities with a Catholic majority, but are powerless to prevent the choice of a mayor of whom they utterly disapprove; the hierarchy is a deadly threat to America because it absolutely commands and disposes a huge, servile number of benighted devotees, but Catholic numbers are swiftly declining; Catholics are waking up to the machinations of the hierarchy and on dozens of issues, the bishops have been powerless to persuade their people to do their bidding.

Mr. Blanshard's artillery is noisy, but the guns are rusty, the ammunition stale, and the fire erratic. An intelligent person cannot but find this book preposterous.

It will impress only those incapable of rational analysis, the author's mentality and methods. It will inspire Catholics to be more Catholic and to make Catholicism better known.

(American Freedom and Catholic Power by Paul Blanshard; 350 pages, \$3.50.)

Papal Medal

Devotion to 'Good Thief' Proposed for Alcoholics

Chicago — (NC) — Catholics will be asked to apply theological principles to the problem of alcoholism, according to St. Ignace.

In announcing the dedication of a new shrine to St. Ignace at the Church of St. Peter, May 15, the Rev. Leo M. Sheehan, O.P., said that the shrine is an apt intercessor for alcoholics.

"His life up to Good Friday," Father Sheehan declared, "was similar to the conduct of an alcoholic, drifting toward disaster without a serious thought of whether that conduct leads. His recovery was based upon the humility to recognize that he was not society as his ancestors were guilty for his plight, and upon confidence and an appeal for supernatural help."

THE CHICAGO SHRINE consists of a large oil-painting of St. Ignace and the good thief on their crosses, with the Blessed Mother standing between them.

The Dominicans at the Church of St. Peter have issued 7,000 copies of a pamphlet addressed to persons concerned with the problem of alcoholism. They will also inaugurate prayer hours in conjunction with the St. Ignace devotion.

In summarizing the principles of the devotion to the good thief, Father Sheehan made these points:

(1) **IT IS NOT** in competition with Alcoholics Anonymous, but seeks to provide Catholic alcoholics, whether members or not of the A.A., with the benefit of the theological principles, so that they may use divinely instilled means for the rehabilitation of their characters.

(2) It rejects the behavioristic philosophy which would absolve the individual of responsibility for his actions. There is no question that it is true to say that an alcoholic is a sick man, but it is not true to say that he is not responsible for his actions.

(3) It identifies alcoholism as a vice, a bad habit, acquired by a series of voluntary acts.

(4) It holds that to have a balanced character, which an alcoholic does not have, a man must possess the full complement of good habits.

(5) Thus, since sanctifying grace is the foundation of all infused habits, the redemption of an alcoholic must start with confession and absolution.

Merchant Wills \$40,000 To ND

Notre Dame, Ind. — A total of \$40,000 has been left to the University of Notre Dame in the will of the late William J. Corbett Sr., well-known Chicago shoe merchant, according to an announcement by the Rev. Robert H. Sweeney, C.S.C., Executive Assistant to the President at Notre Dame.

Mr. Corbett, pioneer shoe merchant and president of the C. W. Marks Shoe Company in Chicago, was a member of the Associate Board of Lay Trustees at Notre Dame from 1941 until his death in May, 1948. He was awarded posthumously an honorary doctorate degree by Notre Dame at the 1948 commencement last June.

The will specified that the \$40,000 will be added to an original fund of \$34,000, founded in 1934, the income of which will be used to increase the present Medieval Institute library at Notre Dame.

Villanova Dedicates Library Building

Villanova, Pa. — (RNS) — A new library building, described as the most modern of its kind on any American campus, was dedicated at Villanova College here.

Formal presentation of the new building, which contains 400,000 volumes collected by the Augustinian Fathers since they founded the college in 1862, was made to the Rev. Daniel P. Felvey, O.S.A., librarian by the Very Rev. Mortimer A. Sullivan, chairman of the college board of trustees.

A special room in the library has been set aside for a collection of Irish literature once owned by the late Irish-American patriot, Joseph P. McGuire. The collection includes some 5,000 periodicals and complete set of ancient Gaelic law volumes.

Novitiate in Middle West Chicago — (NC) — The Province of St. Albert the Great of the Dominican Fathers (The Order of Preachers), whose headquarters are here, are building a novitiate near Winona, Minn., which will be one of the most impressive ecclesiastical institutions in that state.

Biblical Books Saved In War In Holy Land

Cairo — (NC) — The 35,000 precious volumes and manuscripts of the Dominican Monastery of Jerusalem, headquarters of the Dominican Biblical School and the French Archaeological Society of Palestine, escaped damage during the Holy Land war though the monastery was located in Jerusalem's "no man's land" and under continual artillery fire.

This was related in an interview by Father Belloard, prior of the monastery, during his stay here to preach Easter retreats. The monastery's library was kept open throughout the civil strife, he said, adding that while all the students left at the beginning of hostilities the veteran professors and scholars stayed and continued their work.

AMONG THE Dominican scholars who remained he listed: Father de Vaux, who has been conducting the excavations at Naplousa and recently has been examining the important papyrus of Isaias discovered in a Palestine cave; Father Vincent, author of archeological studies on the Holy Places; Father Savignac, historian and Father Abel.

document of that book extant today. The papyrus are believed to date back to the Maccabean era, two centuries before Christ.

THE DISCOVERER of the papyrus, he related, was an unlettered nomad who sold them to a Syrian Orthodox convent for 25 pounds. The papyrus have since been evaluated at 150,000 pounds (\$600,000) by an American museum, he said.

The Dominican prior emphasized the scrupulous care with which the ancient Bibles have been handed down the Biblical texts to our generation. Comparing what we have accepted from them with what we have discovered ourselves, he said, there is not one change to be made in Scripture.

Father Belloard expressed the conviction that during the fighting Jewish groups did not intentionally attack Catholic religious monuments. The three priests actually killed were victims of indirect attacks, he said. Though admitting that irresponsible elements of the Israeli forces had shown hostility to Catholics, the Dominican priest rejected the idea that the official attitude of the Israeli government to Catholics was one of hostility.

Among the first things sold out were Catholic prayerbooks left on the public vehicles. The bidding on these prayerbooks, usually auctioned off for about 50 fillers (about one U.S. cent), soared up to 15 forints (\$1.65).

Auction Sells Prayerbooks

Budapest — (NC) — Evidence that the government's materialistic propaganda has not lessened the desire of the Hungarian people for things spiritual was seen at an auction held here by Bezskart, Budapest transit firm.

The company auctioned off the many items the public had left behind or lost on the city's suburban lines, streetcars and buses. Vast crowds, especially of the working class, flocked to the auction.

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Teacher Proves State Rule Evil for Violating Rights

New York — (NC) — Every American knows totalitarianism is wrong, but there are many who do not know why, the Very Rev. Francis J. Connell, C.S.S.R., moral theology professor at the Catholic University of America, declared in an address on the NBC Catholic Hour.

"Totalitarianism is wrong," Father Connell asserted, "because it is a violation of the personal rights which man's very nature gives him; and consequently it is an insult to God, the Creator of man's nature."

The Redeemerist pointed out that to attain his eternal destiny, man needs the free exercise of his personal rights, which are consequent to his dignity and are called inalienable because they cannot be taken from him by individuals or society. Since totalitarianism denies citizens any personal rights, it denies the immortality of the soul and the existence of God.

Father Connell said one of these rights is the right to life

and under no circumstances may the state kill an innocent person.

He declared: "However helpless he may be, however devoid of mental and physical powers, however burdensome it may be to care for him, however painful the disease that afflicts him, his right to life must be respected and safeguarded."

Another inalienable right is the right to worship God, Father Connell said, and no civil authority can rightfully restrict or forbid it.

But in communistic governments today, he said, there are savage attacks against all forms of religion, inhuman persecution of clergymen, prohibition of religious training among the young and every effort made to vilify and ridicule religion.

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