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Cardinal Assists
Irish Seminary

DUBLIN (I.R.S.)—A check for
\$100,000 sent by Francis Cardinal
Spellman, Archbishop of New
York, on behalf of himself and
the Roman Catholics of his arch-
diocese, was presented to St.
Patrick's College at Maynooth,
Ireland's national seminary.
Msgr. John Corrigan, executive
director of the Mission of the
Immaculate Virgin, New York,
made the presentation to the
Most Rev. John D'Alton, Arch-
bishop of Armagh and Primate
of All-Ireland.
St. Patrick's, probably the
world's largest seminary, first
opened for \$1,000,000 about a
decade ago to meet its financial
obligations. It is expected that
the goal will be over-subscribed
by about \$600,000 by Catholics in
all parts of the world.
In a letter accompanying the
check, Msgr. Corrigan said "Car-
dinal Spellman is keenly aware
of the manifold contributions of
the Irish clergy to the Church
of God in America, and espe-
cially to the New York arch-
diocese."

Cooperation of Labor, Capital Called
Key to Need of Economic World Today

Following is the text of the 1949 Labor Day Statement issued
by the Rev. Raymond A. Mcgowan, director of the Social
Action Department of the National Catholic Welfare Con-
ference, Washington, D. C.:
Labor Day became a holiday some sixty years ago. A
pioneer labor leader, Peter J. McGuire, was its chief pro-
ponent. He wanted a labor holiday that would signalize the
dignity of labor, emphasize just rewards for labor's dignity
and activity and proclaim full partnership of labor in econ-
omic life.

The American labor movement chose early September
as the date for Labor Day and not the Communist May let
that represented them as now governmental control of econ-
omic life. Labor Day and the September date were secured.
The choice was crucial. It ex-
pressed American life and a fun-
damentally Christian attitude to-
wards employer-labor relations for
the September Labor Day was
being celebrated against May Day,
that while government could help
and should help, employer-labor
relations were fundamentally the
human relations of people engaged
in the same enterprise and industry
and making economic life right was
primarily their own task and not
primarily that of government. It
put their own morality in econ-
omic life first.

THE NAME ATOMS that make
coal make diamonds. The pro-
portions of each atom make the
difference. The same is true of
labor relations and government.
The proportion is the point. La-
bor Day does not reject govern-
ment. It places, however, the
human and direct relations of
employers and labor first. It
does so out of the good tradition
of the Christian centuries which
pursue Christian morality first in
economic life.

Yet only with great difficulty
and not yet with full success,
do these direct and human re-
lations really become first.
A large number of the work-
ing people have not yet acted
upon their obligation to join
unions as the surest means of
living up to their duties to
themselves, to their families
and dependents, and to the
community.

A great number of employ-
ers oppose their employees
joining unions and many others
are doubtful whether they
and their organized employees
must decide together what the
moral law means in their
plants and industries and in
economic life generally.

The law was once opposed to
unions in principle, then it
compromised, then it accept-
ed them wholeheartedly and
now restrains them. The mean-
ing of Labor Day has not fully
taken hold.

That the meaning of Labor
Day has not fully taken hold is
clear from the threats to our
economy.
The country is rich beyond all
earlier possible dreams. As re-
cently as 25 years ago, rarely
would anyone prophesy our
present enormous production or
our still greater possible prod-
uctivity. Physical and chemical
science are at astonishing levels of
development. Production engin-
eering is at an all-time peak. The
capacity of machinery has be-
come fabulous. New resources
are being discovered daily.

But the possibility of produc-
tion is one thing and the use of
the product, that is, continuance
of production, implying employ-
ment of people, which in turn
implies welfare, is another. And
in this we have failed.
Recession has come. Depres-
sion may follow. The lag in the

mass. Yet what is needed,
though it is called statesman-
ship, is plain ordinary human
decency, regard for human
rights and human duties, plain
morality in work and in own-
ership, and in the relationships
of those who work and those
who own.
The demand is that employ-
ers, labor, farmers and the pro-
fessions, on their own and
apart from governmental com-
pulsion, shall stand at the foot
of the Cross and not only see
their own personal dignity, but
see also their dependence on
others and others' dependence
on them and their own obliga-
tion of brotherhood.
It is asking them to organize
in order to obtain their rights
and fulfill their dignity.

Peter J. McGuire started some-
thing of enormous import to our
country. Because our country is
so important what he did is of
enormous importance in the
whole world. Labor Day is not
a day only to signalize the or-
ganized cooperation of employ-
ers, farmers and professions for
the welfare of the country
and the world.

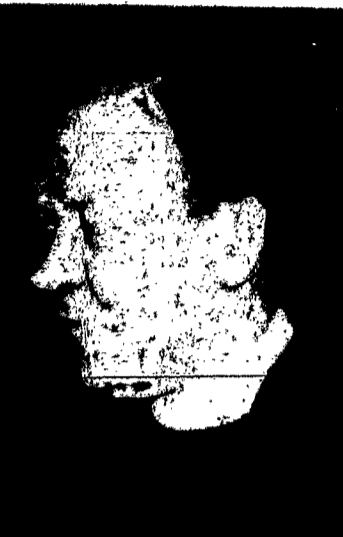
BUT WHEN you have said
that you begin wondering if
there enough human decency
you ask, among employers, work-
ing people, farmers and mem-
bers of professions really to do
the job they have to do?
Is there among them enough
human decency you ask which
with governmental help will get
done what has to be done?
Are their organizations fully
dedicated to the human worth
and human brotherhood that we
learn at the foot of the Cross?
Your answer can be only a ten-
tative Yes or No.

Some are thus dedicated and
some are not. Those who are
thus dedicated must by word and
deed inspire others to a complete
dedication to the great task
ahead.
There are few things more
important in our times than the
dedication of the economic
world itself to the practical
realization of all that the dig-
nity and brotherhood of man
require.

This does not mean antipathy
to government's place as a pro-
tective, regulative and cooper-
ating agency. It means simply
that the center of responsibility
is in economic life itself
among the people who give
their lives to it.
The men of our time and
country who are advancing the
spirit of Christ in their work
and ownership are among our
greatest benefactors and are
heralds of a better future.

CHRIST TAUGHT this union
of personal worth and human
brotherhood from the Cross.
Here was God Who was also
Man. Dying on the Cross Christ
exalted man's individual worth
by dying for the individual dy-
ing on the Cross. He exalted the
brotherhood of man by dying for
all individuals. We first must
understand the meaning of the
individual dignity and the com-
mon brotherhood of man for
which Christ died, and then ef-
fectively apply what they mean
in work and ownership during
our century of vast industry and
world life.

This is a difficult task. The
work has to be done not pri-
marily by our representatives in
Congress, the Courts and the
Executive Department and
their comparable members in
the States and cities, but pri-
marily by the employers and
their associations, the labor
unions, the Farmers' organiza-
tions, and the associations of
the professions.
Economic statesmanship does
not begin in government. It
begins in the people and in
their own economic organiza-



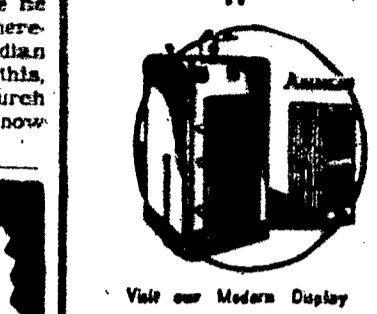
REV. R. A. MCGOWAN

Saving Missioner Recalled
Legend of India Elephant

Calcutta, India (NC)—Cele-
bration of the 350th anniversary
of the Church of Our Lady of
Bandel, one of the oldest in In-
dia, served to recall the legend
of the ferocious elephant who,
being no respecter of persons,
chose to disobey an equally fer-
ocious Mogul emperor for the
benefit of a seventeenth century
Augustinian Father.
THE EMPEROR was Shah
Jehan, who reigned from 1627 to
1658, during which time he built
the famous Taj Mahal at Agra,
India. Also, Shah Jehan perse-
cuted the Portuguese colonists
at Hoogly, now a Calcutta sub-
urb and tradition has it that only
one Augustinian, Father Joao de
Cruz dared to remain at Hoogly
while all the other Portuguese
fled upon the approach of the
Mogul army.
The courageous Augustinian
was seized and brought before
the emperor at Delhi where he
was condemned to be cast before
the fierce, mankilling elephant
in the presence of the emperor
and his suite.
THE SPECTACLE, the emper-
or believed, would last but a
few moments before the little
priest would be dispatched; but
to the astonishment of all it
lasted a whole evening. Instead
of wreaking its ferocity upon the
Augustinian as intended, the
elephant circled around the priest and trum-
peted fiercely, threatened all that

Aids School Fund
London (NC)—Archbishop
Joseph Masterson of Kirming-
ham has announced that he is
setting aside the 1,800 pounds
(\$2,200) given to him for his
sacerdotal silver jubilee to form
a diocesan school building fund.

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