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The man who buys a bargain usually has an advantage in the fact that the article sold allows for no gain to the seller — hence the word: bar-gain. In the long series of strikes, some national, some local, industry and labor can feel that any result they have is no bargain to them. It would look as if industry has barred all gain to labor, and labor has striven to bar all gain to industry.

Certainly the steel strike in the nation

Nationally in the steel strike and locally in the transit strike we have perfect examples of all that collective bargaining should not be. Where weeks are allowed to go by with no concessions made by either side, where the forces of labor insist on all they have asked for from the first, and the forces of industry just as stubbornly insist that there have to be no other concessions, and where there have been no collective bargaining.

The basis of the collective approval that has been given collective bargaining is the recognition that men in both camps are intelligent men; that neither side can be all wrong and that neither side can claim to be entirely in the right. Men of both camps meet to discuss points of agreement and points of disagreement and by their discussion to arrive at an agreement that will be acceptable to both sides.

Some recent statements on the matter of private schools have aroused a great deal of interest and no little surprise in the minds of our American people. Men in low position and men in high position have made the allegation that private schools are divisive, that they set our people, one class, one creed against another; in the public schools practices such as released time serve to divide people into groups according to creed, color, national origin. The glory of America has always been unity and diversity, "E pluribus unum" is our National slogan. There are countries in the world where no division is permitted. They are not free countries — they are not America.

A lie is a great evil. It is a perversion of our minds, a misuse of our power to communicate with one another. It gives a false picture of what is in our minds with the purpose of deceiving our neighbor. Lies are bad enough in ordinary life, in business and professional deals, but today seems to find lying a much more general practice than it was in the past.

But the big lie today is so preposterous that to make one wonder why men of sense

Christ told the Apostles that they were to bear witness of Him throughout all ages, even as the Holy Ghost was to bear witness of Him. Christ told the Apostles that their power to bear witness concerning Him arose from the fact that from the beginning they were "with Me." With Me—That was the history of the Apostles all through the public life of Jesus Christ. They were to be witnesses of Him in the face of every danger, every sure prospect, even to their own way of Christ.

"With Me!"—I fancy, at that time, in their excited alter city, androgue the Apostles "With Me," "filled with the truth" that they were that they were that they were that they had side at they be Him. Those who

Now the candle is glowing
bright at night in our garden. At
our house there is this form of
perpetual
joy, perpetual
adoration,
thanksgiving.
Winter and
summer, on
the altar in our
living room,
there burns a
light in
all seasons
and praise of God, in thanksgiving
abundance. For His blessings in
abundance. Per His that they

I imagine the neighbors are reminded too. Some of them can see our flame of acknowledgment from their windows and porches; and the eyes of others are drawn to it as they pass along the street and glance up our driveway.

ALL THINGS. I think, is as it should be. Home is a place that ought to be what St. Augustine called it, a little Church. The house ought to be a sort of tiny monastery. The family ought to be a little religious community. If a father is not what a father should be, unless he is a kind of bishop, he is not only of bodies but of souls.

NOT EVEN a Trappist monk has time enough to say thanks. Certainly a father rearing a family hasn't. And yet he ought to be on his knees night and day.

There is so much for which

meny monastery. The family ought to be a little religious community. And a father is not what a father should be unless he is a kind of bishop, a shepherd not only of bodies but of souls.

If yet will think back to your own childhood, probably you will remember not the big things, but the little things, in your own case. It struck me suddenly that perhaps I was more influenced by a solitary artistic picture of a Guardian Angel leading a child by the hand, than by the catechism lessons or the instructions I received from my father and mother.

I suspect that in years to come some of the things that will be most powerful in the lives of our children will be the memory of our garden shrine, and of the twilight glowing under the stars, and the trails in Mary, among the roses in June.

L. H. L. L.

There is so much for which to be grateful. What man, even in a stadium, could adequately give thanks for a good winter. Or for one sturdy son. Or for a daughter with the sun in her hair and the stars in her eyes and the strange beating mystery of beauty in every curve of her face, in every motion of her hands? There is never time enough for saying thanks; but we can always call upon the candles to come to our assistance.

It is these small things that make the Church dearer to us. It is the humility of Christ which draws us to His shrine. For we in our fallen state, it is humility to love God, and God, God incommunicable, God omnipotent, God incomprehensible.

The candle is glowing again in

... to ...

Jack or Giant? Giant or God?

Jack-the-Giant-Killer is the plot of every story, every novel, every play. From the plays of Sophocles to the latest Hollywood production, from Aesop to Agatha Christie, there must always be a heroic struggle by which a hero outwits an opponent whom we recognize as the villain and whom we instinctively hate. Every play is a morality play, in which good triumphs over evil.

But writers today are faced with a problem probably unique in human history: They can count on no agreement among their readers or audience as to what this virtue is, which is to triumph. The modern mind no longer knows how to distinguish between Jack and the Giant.

HEROISM IS A theme that strikes men's hearts. But in our modern society millions of men and women lack knowledge no less than courage to do a deed that makes them feel like heroes and worthwhile. The goals of society and success merely ask that small self-indulgences be foresworn to attain a greater selfishness at a later date. The goal of security is also peculiarly lacking in dramatic appeal. The essence of drama is indeed its violence.

What, then, is left? What is left to be felt, makes very good material for the writer of fiction. A theme that is both true and that the audience can be counted on to side with the detective against the murderer; Jack is solving the crime of a murderer, he is still Jack and has everybody's sympathies. And the soldier's courage in the face of the enemy is still regarded as a noble way to go on, years after the end of World War II, because courage is easy to admire.

DO YOU REMEMBER the Robert Sherwood play about the invasion of Finland by Soviet Russia? It was a passionately partisan piece of work: the heroism of little Finland was touchingly portrayed against the brutality of the Russian Giant. But shift in the international line.

occurred; it became, suddenly,

**"TO GO TO THE LAND OF NO
(I.E. TO SLEEP) DERIVES FROM THE BIB-
LICAL (REVISED VERSION), MARK
"WANDERED" AND, THE MOUNTAIN
SIDE OF EGYPT,**

BLESS

Insecure Past Makes Present Shaky

No man is a stranger to his own past. Any good psychiatrist—even a bad one, will tell you that. A man today thinks and acts out of the dreams, hopes, promises, fears, pain, frustration and joy of yesterday. You do not know the whole man until you know his past, particularly his mother.

A labor union and if not, a labor leader, are good candidates for the psychiatrist's couch. At least, this much is true. You do not understand their present conduct fully until you know some thing of their labor history, particularly when you go as far back as the labor movement as such. Most men

YOUNG AMERICA has known a lot of prosperity for fifteen years. The full dinner pail has even made Old America forgetful. But like any institution, a labor union or a corporation will not forget so easily. Particularly for an old coal miner like Murray, the fears of other days and the experiences of depression filled years help determine his reactions today.

Word from Philadelphia, where the United Steel Workers of America held their annual convention, is that Murray fears another recession. His research staff in Washington tell him that the steel business is falling off. The country has surplus steel available, not a great deal but enough. The construction business has been laying off men for months. Plant expansion for purposes of war is at a standstill.

If this be true or if Murray believes it to be true, it is little wonder that he wants the union shop. The strength of the union shop will aid his cause in that day when the labor price in steel will be cut along with wages. It is not surprising for the opposite reason that steel management is bent on keeping that strength in its own hand.

HENRY HAZLITT is another man who has forgotten some labor history. Hazlitt believes that the steel crisis, and all other industrial crises of similar nature, could be solved if employers would reassert their power to hire strikers and to hire people willing to work in their place. The days of strikebreaking, "goon squads," scabs, be praised American labor and management have long reached the "family

By virtue of its experience with the bloodshed, violence, and class warfare of the strike-breaking '30's and '40's, management now recognizes the vested interest of workers in their employment, even when they are on strike, and acknowledges their right without penalty to refuse to work

Management has enough weapons in its command to deal with recalcitrant workers without wishing on them attitudes and techniques which will win only hatred. Henry Hazlitt ought to have better sense, if not better principles.

OUT OF LABOR'S past history has grown the practice among workers of refusing to cross picket lines, even though they themselves were not on strike. This practice stemmed from the same strikebreaking days when crossing a picket line meant scabbing, when employers were using one group-of-workers to defeat another, and when all this treachery was financed and favored in the face of great economic

Trade unionists, who grew up in those turbulent and unjust times, in self-defense made crossing the picket line the worker's mortal sin. Only by sticking together could any group of them hope to get better working conditions. And, of course, they were right. Conditions are better today and the tried and true tactics of yesterday have sometimes been abused by unionists who

Yet so hard and fast has the custom become that even the Taft-Hartley law acknowledges the right of a worker to refuse to cross a rightfully and legitimately established picket line. Along came a U. S. Circuit Court of Appeals this month and upheld a contrary view, viz., that an employer has the right to discharge an employee

Whether this view will be upheld by the Supreme Court is hard to say, but the wind is changing, and labor may become more restive and aggressive because of fears that have their roots in labor's bribe and in-

BY PROF. JAMES M. O'NEILL

In his book "American Freedom and Catholic Power," Paul Blanshard introduces a chapter entitled "Education and the Catholic Mind" with the statement that "a tremendous revival of anti-Catholic feeling is taking place in the United States" and that this "anti-Catholic sentiment is not an offensive against the Church so much as a broad defensive movement against new education aggressiveness in the part of the hierarchy."

to choose a non-Catholic school for his children. In practice it is clear that the doctrine of the primacy of parents is simply a device for asserting the supremacy of the priest as against the power of a democratic government."

THE TRUTH is that in discussing Catholic teaching and practice we should remember that in the matter of education, as in many other matters, the Catholic Church is a teacher. The Church has no police force, no sheriffs, no army, or navy, to force anyone to do anything. The Church teaches. Anyone who accepts its teaching does just that. Anyone who refuses its teaching naturally ceases to be a Catholic—and takes the consequences, whichever are, of course, substantially nil. If the Church is not a depend-

schools, but also because the people who have accepted the Catholic Church as substitutes for public education under the state compulsory education laws." Note that Blanshard does not say what sort of aid, or how much, he means by national support, or what kind or how much Catholic Americans are asking for, or would accept if it were offered to them.

BY "DEMOCRATIC" and by responsible freedom" we can, I suppose, infer from his position given throughout the chapter at he means such freedom as "responsible" to whatever rules or principles have been established by those chosen by Vote of the "people's govern-

MR. BLANSHARD is familiar with education, public or private, in this country, he knows that there is no professional standard of acceptable faculty in any school, college or university in America that will submit to serving such an objective.

They all owe first loyalty to themselves, as they see it, and to family and other types of interests, according to proper professional standards as educators. And the dictates of the physical conscience, and not to school board's ideas, the political decisions, the politicians' needs, or the orders of a

MR. BLANSHARD reports the following: "Without evidence or documentation, about its Catholic school system, 'Very few non-Catholics know anything about it and Catholic laymen get their overall picture from the self-serving declarations of their hierarchy.' How is it possible for Catholic parents not to know about the schools their children attend? What the 'self-serving declarations' of the hierarchy are, Blanshard does not tell us.

Almost any sincere non-Catholic can find out anything he wants to know about Catholic schools. Mr. Blanshard cites no

IN THIS CHAPTER there are the usual large number of footnotes, but they document chiefly (1) Catholic criticism of Catholic education, informed and instructive if reported in context; (2) much colorless statistical stuff, such as the number of pupils in Catholic schools, the size of school property, etc. This technique of proving that which needs no proof and assuming that which should be proved is one Mr. Blanshard's basic argument.

He writes about Catholic schools " . . . dividing the children into compelling and even hostile groups, conscious of their differences and suspicious of each other's way of life . . . This is a theme as particularly harmful

NONE OF THE implications of all the harsh language is supported by evidence or by common sense. Mr. Blanshard quoted the canon law and the decrees of the Council of Baltimore to effect that all Catholic children must be educated in Catholic schools. He makes no attempt to explain how these statements are interpreted and applied by responsible Catholic authorities in America. But he writes: "The majority of American Catholics have always voted against segregated schools in the only way in which they could, by sending their children to the Catholic schools."

It is grossly inaccurate that Catholic children in public schools are there by refusal of the parents to send them to the parochial schools—which contradicts his position expressed earlier: "No Catholic parent, as has been seen in almost every

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