

'Right-To-Work' Laws 'Unnecessary', Say Ohio Bishops

Columbus, Ohio — (NC) — The so-called right to work laws are unnecessary and unwise, the six Catholic bishops of Ohio declared here.

The heads of the six dioceses in Ohio in a statement released by the Ohio Catholic Welfare Conference, took their stand because a proposal to include the so-called right-to-work laws as an amendment to the Ohio Constitution may appear on the ballot next fall.

SUPPORTERS OF the proposed amendment are circulating petitions to have the measure, which would outlaw the union shop, on the ballot.

The Bishops deplored "state intervention" in the issue and urged management and labor to correct the abuses in their respective camps with an increased emphasis on moral responsibility.

The statement was signed by Archbishop Karl J. Aller of Cincinnati; Archbishop Edward F. Hoban, Bishop of Cleveland; Bishop Emmet M. Walsh of Youngstown; Bishop George J. Rehring of Toledo; Bishop John King Russo of Steubenville and Bishop Clarence G. Isenmann of Columbus.

The statement elaborated on earlier stands which the Bishops have taken in opposition to right-to-work legislation.

THE BISHOPS said that so-called right-to-work legislation appears to fall into the category of laws which at times "have been morally valid in themselves but inept and mischievous in their results."

"Man has a right and duty to work for his livelihood," the bishops said. These cannot be taken away to the extent that a man loses his liberty of choice of a vocation, nor to the extent that he is deprived of an opportunity to support himself and his family. It does not follow that a man has the unconditional right to work in any and every industry or business at will," the statement asserted.

THE PRELATES stated that for "reasons of social justice it may be desirable and often advantageous to the common good that man's right be restricted to certain specified conditions." One imposed condition, the bishops continued, may require that he belong to a labor union or at least be obliged to join the union subsequently, "so as to share responsibility with his fellow workmen in support of the union."

Just as citizen of this country is free to live in any state of his choosing, "yet is obliged to observe the laws of the particular state as a condition of citizenship," the bishops said, "so also in respect to his right to work; he is free to work in any industry of his choice, but only on condition that he abides by the rules adopted by that particular industry as a condition of employment."

"In other words," the bishops stressed, "the right to work is a general right and cannot be denied to men in the aggregate; but the right to work in a specific industrial plant or business can be subjected to special conditions."

"State intervention" is unwise, the bishops said, "whether it be in favor . . . or against" the right-to-work laws. Abuses which corrupt the labor movement cannot be remedied by

such intervention, the bishops observed, but only by increased emphasis on moral responsibility by union leaders and members.

Other abuses exist on the part of management, the bishops reminded, "such as unreasonable and unjust opposition to the right of union organization, monopoly prices and profits, misrepresentation of products, and bribery and corruption not infrequently."

"Two wrongs do not make a right and the two evils do not cancel each other, but intensify the damage done to the common good," the statement declared.

THE BISHOPS urged both management and labor "to examine their consciences as to their honest motivation, their ideals and their practices."

"As to the present issue before the electorate in Ohio," the statement concluded, "we are convinced that a right-to-work amendment would not solve problems, but might lead to a more intensified struggle for domination and thus postpone an era of peaceful cooperation."



Pontiff Honors New York Banker

New York — (NC) — Andrew P. Maloney, 52, vice president of the Bankers Trust Co., here, has been awarded the papal honor of Knight Commander of the Order of St. Sylvester.

A graduate of the Catholic University of America, Mr. Maloney is also a Knight of the Equestrian Order of the Holy Sepulchre. For 11 years he was national president of the Catholic University of America Alumni Association and he is currently treasurer of the American Committee for Italian Migration.

What Is Needed To Make Intelligent Decision On Religious Vocation

By FATHER JOHN L. THOMAS, S.J., Assistant Professor of Sociology at St. Louis University

When is a girl old enough to make up her own mind about what she will be in life? I've wanted to enter the religious life since I was in sixth grade. Because I'm an only child, my parents are very much opposed and are even sending me to a public high school so I won't be "promoted" by priests or sisters. I don't want to disobey my parents, but I'm sixteen now and feel I'm old enough to make my own decisions. What do you think?



Well, Agnes, there are decisions and decisions. We're old enough to make our own decisions when we're old enough to know the necessary facts, the pertinent principles, and how to apply these logically to the case under discussion. This isn't really a function of age, but of knowledge and prudent judgment. In making decisions which have far reaching consequences, such as choosing our life vocation, we must proceed slowly and with care.

You, tell me that you have been praying a lot and reading books on the religious life for the past six years. Such perseverance in spite of no outside support from parents or teachers is a good sign you're not daydreaming or letting your imagination run away

with you. Aren't you now old enough to make up your own mind in regard to your vocation?

We can probably answer that question better if we see what is needed to make an intelligent decision in this matter. First, what qualities are required for success in a vocation to the religious life?

must have the intention of consecrating yourself to the service of God and the salvation of souls, together with the necessary physical intellectual and moral endowments.

You apparently have the right intention, enjoy good health, are doing well in your studies, and are obedient and persevering.

WHAT SHOULD you do? Well, Agnes, if you think you have the proper qualifications, if you know enough about the religious life to understand what such a vocation implies, and if you have prayed over the matter as you indicate, I think you are "old enough" to make your own decision in this regard.

Your next step will be to consult a spiritual director, your confessor or any priest you feel you can talk to with confidence. Explain your views and put yourself under his direction. If he feels that you have a vocation, he can then help you select some religious community for further study. When you enter will depend upon your mutual decision, and, of course, the permission of the religious superiors.

What about your parents? Since you are only sixteen, you may have a problem trying to enter at once, as you now desire.

On the other hand, it is possible that your spiritual director can talk to them and help modify their erroneous views. Some parents have acquired strange prejudices against sisters and convents.

The object that they do not want to "lose" their daughter by giving her to Christ. This Christian thinking, oddly is a strange perversion of enough, these same parents do not hesitate to "lose" their daughter in marriage, even though she may move far away from them under present conditions of mobility.

BOOK SHELF

New Book On The Mass

This is The Mass: described by Henri Daniel-Rops, celebrated by Fulton J. Sheen, photographed by Alastair Gulan, with an Introduction by Bishop Sheen. Hawthorne Books, '58. 159 pp. \$4.95.

A book on the central act of Catholic worship which gives great value and hope to time, the act by which the Last Supper and Calvary enter our lives.

How, in the compass of one modest volume, the Mass could be brought more vividly before us than in this one, I cannot imagine.

Beauty, dignity, clarity—all are served.

The Introduction is one of Bishop Sheen's brief masterpieces.

The pictures illustrating each step of the Mass are of Bishop Sheen in vestments of splendor, and they sometimes include a little boy born, alas, too late to be immortalized by Raphael—the Bishop's nephew, Francis Cunningham, acting as server.

THE COMMENTARIES are by M. Daniel-Rops (pseudonym for Henri Petot, Academicien and prolific Catholic author), who never puts too much on a page and yet suavely steeps the mind in centuries of liturgical growth and change, and then, after each explanation, bursts into a poem, like in its mood, to those persistent ardors of the old premissal Sunday prayer-books but an apogee of those, a peak of right and sublime thought.

The printer has his share. The clean, incisive sweep of original headings paralleling the beauty of the photos is the most noticeable part of it, but there is unity of feeling in the whole.

The photos of Yousuf Karsh, the Armenian artist whose fame is world wide, whose work may be seen in collection at Eastman House, Rochester, need no praise. They hold the eye and mind. Light and shade, interpretation, drama, delicacy, magnificence—all are there, recalling Dall at his most reverent, yet remaining intimate and touching as this Mystery truly is, with its purity and simplicity of linen and utensils, its humble Representative; its eternal Symbols.

A family brought up on this book will be cultured. Souls that grow by the leisurely contemplation of these pages will have reason to be glad.

The notes at the end, by Alastair Gulan, translator of Daniel-Rops, are scholarly to the nth degree. They will satisfy priests, who are all scholars as regards the Mass.

By what happy design this book came to be I do not know, but it is good to have such a rejuvenation of knowledge and of one's prayers; and the visible joy and absorption and abandonment to Christ's purposes shown by His touch-photographed representative is inspiring.

Bishop Sheen was baptized Peter—but I think his name in heaven is Paul.

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