

## Right-to-Work Laws

President Johnson, in pledging to seek repeal of the Taft-Hartley's "right to work" provisions, has touched upon a sensitive nerve in American Catholicism. In his State of the Union address, the President said that by removing the Taft-Hartley's right-to-work section, he hoped to "reduce conflicts that for several years have divided Americans in various states."

Time and again such conflicts have broken out among Catholics. In the past decade-and-a-half the U.S. Catholic community has produced impassioned declarations on both sides of the right-to-work issue.

We take our stand on the side of those who oppose section 14-B of the Taft Hartley Act, which authorizes state right-to-work laws. We do so in the belief that such laws are anti-labor and anti-union in their intent and effect, and with the conviction that unions are a sometimes evil but unquestionably necessary means to justice in relations between employers and employees.

It has often been pointed out that right-to-work laws are not at all what their name implies. "They give no one the right to work, nor do they obtain jobs for anyone out of work," declared a recent statement of the Social Action Commission of the New Mexico Council of Churches. What these laws do instead is to outlaw "union shop" arrangements under which new employees of a business are required to join a union within a month or so after being hired.

Supporters argue that it is wrong to compel workers—as a condition of employment—to join unions which are corrupt, dominated by communists, or otherwise undesirable. But it seems to us that the welfare of the group demands that good men enter and remain in such unions, lest while they are doing nothing, evil should prevail.

Supporters will also argue that compulsory union membership benefits corrupt unions; and foes will counter with the point that right-to-work laws benefit the "free loaders"—workers who profit from unionism without contributing their time, energy, or dues. These contentions seem to us, however, to be secondary arguments blown up to divert attention from the basic issue in question.

It cannot be denied that right-to-work laws are anti-labor in their thrust. The Protestant theologian, Reinhold Niebuhr has declared that their real purpose is "the weakening of labor under the guise of preserving or restoring individual liberties."

As we look across North Carolina, the need for unions is all too apparent. In town after town the present prosperity and future hopes of the entire populace hinges entirely on the judgment (or whim) of the owner of the local mill. Not a few owners have callously stated that they would close their mills (and leave thousands unemployed) rather than have to bargain with their employees. In many places New Year's Day, the Fourth of July and other holidays are simply ignored, and business goes on as usual. New industry is kept out, lest the labor force be placed in a bargaining position.

True, many of the magnates lavish their profits upon the communities. With a sort of benevolent paternalism they donate to churches, civic organizations, recreational facilities and other worthy projects. But the point is that they have no right to be "donating" what they should be paying in the form of adequate wages and benefits to their employees.

At present there are nineteen states which have right-to-work laws on the books. It should be no surprise to anyone that twelve of these states are below the Mason-Dixon Line, where wages, education, standards, and all other indices of progress lag behind the rest of the nation. We hope the outlines of the President's effort to strike out the right-to-work provision from the Taft-Hartly Act will soon take shape.

### The Butterfly

Take a lesson from the butterfly.  
Through metamorphosis, it reached the sky.  
Like the caterpillar crawling earth  
We shall be beautiful in the second birth.  
... Antoinette Daria

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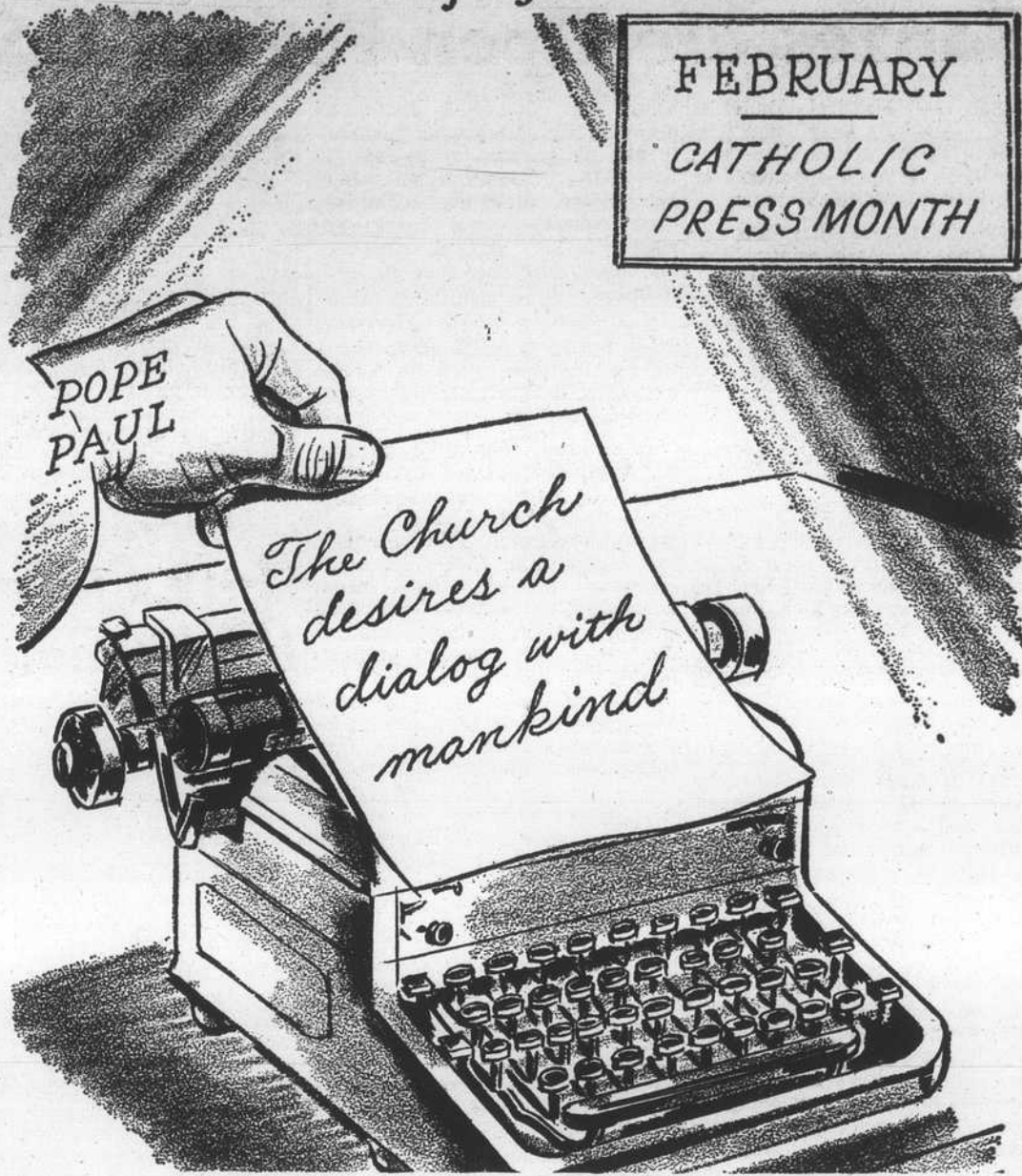
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## Mission for Journalists

FEBRUARY  
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PRESS MONTH



### Catholic Press Month Theme Evaluated

By Msgr. Robert G. Peters  
(N.C.W.C. News Service)

[Msgr. Robert G. Peters, president of the Catholic Press Association and editor of the Peoria

(Ill.) Register, diocesan newspaper, in his statement on the 1965 observance of Catholic Press Month during February, analyzes the theme of the observance, the words of Pope Paul VI — "Your

Catholic press . . . mirror of the world . . . telling things as they are . . . in truth."]

The theme of this year's Catholic Press Month gives everyone—readers and writers—reason to consider the task of the Catholic press. They are the words of Pope Paul VI: Your Catholic press . . . mirror of the world . . . telling things as they are . . . in truth.

To mirror the world is not the simple task it first appears. For one thing, a mirror can be imperfect, setting up distortions in its reflections. A mirror can be too small to tell the full story. A mirror can be faithful to the surface of things and miss what lies behind the obvious facade.

A mirror that tells all things as they are must be a mirror that seldom limits its area of reflection. And the press that attempts to be such a mirror must concern itself not only with the obvious ecclesiastical aspects of the world, but with every walk of life, every slightest concern of morality.

A mirror that tells things as they really are must reflect not only the object in question but the surrounding world that affects what must be told. The publication that mirrors the family, the factory, the field, and the forum must include the Christian principles needed for a proper interpretation of the question itself.

Anything else is not "things as they are" or things "in truth." Anything else is not the Catholic press that the popes have advised to place itself in the world and interpret that world for readers in the light of Christian principles.

Catholic readers should be happy to have at hand a press that dedicates itself to so important a task.

### Scouting in the Diocese

As Boy Scout Week is observed across the nation, it is fitting that we survey Scouting in the Diocese of Raleigh. Most of the parishes have scout troops and the pastors and parents are well satisfied with the good accomplished. We would like to comment further on this point.

Most boys desire a program in which they can find an opportunity for adventure blended with discipline which helps them to grow into the type called the "man's man." In Catholic Scouting we try to guide and direct this growth in order to turn out a "man's man" whom Jesus Christ would be proud to call His brother.

The Scouting program offers boys the opportunity for outdoor life and adventurous activities which are not available in the home community. Canoeing, sailing, riding, rifle shooting, and other activities which give a boy a sense of accomplishment and provide him with incentive to achieve goals, are provided by the program in the camps over the state. Costs are low, thereby enabling all boys to take advantage of the opportunities. Many boys go astray for lack of activity which satisfies their eager and restless hearts which yearn for manly pursuits.

As we look over North Carolina, we find good professional leaders who are backed up by volunteer scouters. They have established many fine camps over the state, where throughout the year scouts flock on weekends for their Jamborees. These camps are not too distant from home communities and offer much to the boys who attend. We admire and appreciate the scouting leadership in North Carolina, both professional and volunteer.

Finally, Catholic Scouting has an award for the boys known as the AD ALTARE DEI CROSS. To receive this award a scout has to fulfill a set of requirements including a knowledge of the catechism, an intelligent understanding of the Mass, evidence of good living according to the teachings of Christ, and evidence of service to better the world around him. In striving for this award a scout serves Christ, and in winning this award a scout has been brought into a friendship with Christ which we hope will endure and enrich his life here, that he may have his eternity enriched forever.

J. K., Belmont, N.C.

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