

Steel Strike Shows Need For Industry Councils

By JOSEPH BREIG

A great many eyes ought to begin to be opened as a result of the steel strike. Whether they really will be opened is another question.

We seem to have a blind spot about the need for democratic economic-industrial order to go with our political order.

We forbid individuals to disturb the peace with public quarrels; but we do nothing while the economy is thrown into confusion.

The reason for this is that, although we have made great strides in social justice in the past 30 years, there is a lot of laissez-faire left in us.

But laissez-faire will not do. It was always an error; it is downright imbecile in a highly organized industrial civilization.

As conservative a commentator as Walter Lippmann recognized that fact the other day. He must have started many a highly placed reader by writing:

"The national interest demands that the major industrial conflicts be settled under conditions which are good for the economy as a whole."

In other words, it is high time that the common good—and not merely individual liberties—be given much more serious consideration.

Lippmann's proposed cure for our recurring economic-industrial attacks is to give government "the big stick" of power to initiate compulsory arbitration and "impose a settlement."

This power, he argued, would seldom be used. The big stick, he wrote, would be "left in the closet" except on "the rarest occasions."

Maybe. In any case, the "imposed settlement" treatment would be like a doctor prescribing a mustard plaster for a case of chronic gallstones.

Further, it would be unfair to government, which has more than enough responsibility now without burdening it with the settlement of every big strike.

Also, the method Lippmann suggests would be dangerous to society. Suppose that an "im-

LIPPMAN RIGHTLY SAID that the issue in the steel strike were far more basic than posed settlement" were rejected. Are we to

put men to work at bayonet point?

almost anybody—including the President—seemed to realize.

One of labor's issues is the right to share in growing profits. One of management's is freedom to improve efficiency, and to halt the wage-price spiral.

A profoundly complicating factor is automation, and the question of how money thus saved is to be distributed among labor, stockholders and consumers.

I do not see why it is not rather obvious that the only permanent solution is establishment of some arrangement on the order of what is called the Industry Council system.

This system would give us a constantly operating and co-operative method of democratic order in industry, agriculture, capital, labor and the professions.

In steel, for example, each plant would elect labor and management representatives. So might stockholders, who provide the capital.

We would have plant councils, area coun-

cils and national councils in steel; and steel would send its delegates to "enterprise parliaments" representing other segments of the economy.

Thus, in industry, farming, the professions and other economic groups we would have the equivalent of our political town councils, county commissioners, state legislators and national congress.

The purpose would be to create, in the economic and social fields, an order comparable with the democratic order which functions in the political field.

The big issues would be determined by debating bodies, co-operative rather than class-conflicting.

The common good would be the overriding consideration—a your good, my good, everybody's good. That would be the ideal as it is in the political system.

Perfect? No, it wouldn't be, because men are not perfect. But it would be as successful as our political order—which is successful enough to promote the general welfare amazingly well.

SERMONETTE

Think Man! Think

By Rev. Richard Madden, O.C.D.

"O God, please give me the grace to accept the things I cannot change."

How much unnecessary tension, pressure, anxiety and frustration are caused by forever trying to solve the unsolvable problem? Men have put in endless hours on inventing perpetual motion machines. To date they have come up with absolute zero.

We're not for giving up as soon as a problem looms on the horizon. But whatever the problem... it isn't going to help the solution one bit by getting frustrated over it.

Our job is to do the best we can do. We should exhaust all the known possibilities, go up all the avenues of approach but remember in all things that every problem can't be solved today. Maybe tomorrow someone will find the answer but it isn't going to help today's difficulty to get in a tizzy about it when actually we can do nothing to help the situation, here and now.

Great inventions and great progress in science have been accomplished because men were not satisfied with the status quo. They thought they could build a better mousetrap or atom smasher or can opener or what have you. They worked hard... sometimes harder than was good for their health. And there are many who will continue to probe into the world of the unknown and come up with boons for mankind. But the successful ones, though they worked hard, though they might have been dissatisfied with the conditions as they found them, did not allow themselves to be frustrated because they could not change things today. They kept on trying to change things but always with the acceptance that there are some things that will never be changed.

Too often do people worry over the things which are impossible to change. Old age, it not accepted... the loss of a loved one by death... the loss of the love of another... the loss of a job of a friend or an opportunity to better oneself.

As children we were taught not "to cry over spilt milk." There's enough water in it already and crying about it will do no good.

Remember... that's the way the ball bounces. And if we can't do anything about it... than we must accept it. At worst we will be living in a real world.

Council For Catholics Only

As Pope John XXIII marked the first anniversary of his coronation this week, commentators in press and radio reviewed the accomplishments of his first year as Supreme Pontiff of half a billion Catholics.

His most spectacular action, they agreed, was to announce an Ecumenical Council, first to be held in the 20th century.

He said he wanted to invite divided Christendom to patch up its divisions. First reaction was a widespread notion that Pope John, who did not hesitate to break other traditions, was going to invite Orthodox and Protestant delegates to attend the Council along with Catholic prelates to iron out the splintered chaos of present day Christianity.

This week, Cardinal Tardini, papal secretary of state, told newsmen that Catholics-only will be actual members of the meeting. Others may attend as observers, somewhat as visitors attend United Nations or Congress meetings.

All ready there have been comments that the Catholic Church is still as "narrow" as ever despite the liberal hearted character of its Pope.

Another religious meeting, held this week in Syracuse, however, reveals the practical wisdom of segregating the Ecumenical Council on a "Catholics in," "Others, out" basis.

Representatives of 100,000 Unitarians and 75,000 Universalists, two of the most liberal denominations of all Christian sects, met to merge their forces. The merger statement met strong opposition because it mentioned the name Jesus. A revised statement finally omitted the Saviour's name and substituted the phrase "the Judeo-Christian heritage" as basic doctrine for the combined group.

It does not require much imagination to picture the stalemate delegates from this new denomination would create if they sat as equals in a Council with Catholic, Orthodox and fundamentalist Protestant delegates.

Ultimate unity, as both Catholic and other Christian leaders have indicated, will be found not by bawling and compromise but by sincere, mutual understanding and docile submission to the promptings of divine grace.

That is the clear purpose Pope John had in announcing the Council, now expected to be held in 1962 or 1963. He wants to make Catholics better Christians and their lives in consequence will be the bond of unity to draw other Christians to the Mother Church founded on Peter the Rock and assured by its divine Founder that hell itself shall not prevail against it.

Meantime, Catholics can rejoice in every effort made toward the distant goal of complete unity—even such remote steps as the Unitarian-Universalist merger. The very awareness that divisions are contrary to God's will is the necessary first ingredient in any reunion program.

The gap between this new sect's theology and the teachings of the Catholic faith is virtually as vast as Buddhist or Moslem creeds compared with our own.

According to Catholic belief, however, our Saviour established His Church for all men; He excludes no one.

Pope John, like the beloved Apostle John whose writings stress charity, is realistic enough to know that no mere Council can heal the centuries-old chasms separating Christians from each other and them from the teeming pagan nations. He is, however, equally convinced that total Christian living, rooted in charity, can be the bridge by which all men attain unity.

'We Have a Pope'—A Shepherd and Father

The following is the third and final article on the first year of the pontificate of His Holiness Pope John XXIII.

By PATRICK GAVAN-DUFFY RILEY

Vatican City — (NC) — At the death of Pope Pius XII the question was not only who would take his place, but who could take his place.

For 19 years his ascetic and aristocratic presence had dominated the Church. His far reaching and articulate mind had awakened the worlds of scholarship, statesmanship and science to the power of Catholic thought.

His diplomacy had piloted the Church, not unscathed but whole and vigorous, through storms of anti-religious and specifically anti-Catholic totalitarianism.

To a world that had scarcely heard of the Cardinal-Patriarch of Venice, to people who were mildly surprised to learn that Venice has a patriarch, Cardinal Angelo Giuseppe Roncalli seemed a tiny figure to fill the immense void left by the death of the great Pius.

An inkling of the man who succeeded him as Pope came, however, with the very announcement of his election. He would be called John.

Whatever his respect for his predecessor—and hears to make that abundantly clear on many occasions—he did not consider himself a mere imitator. Whatever his respect for the custom—7 out of the last 10 popes had chosen the name Pius—he reached back to the Middle Ages to select a name in disuse for seven centuries.

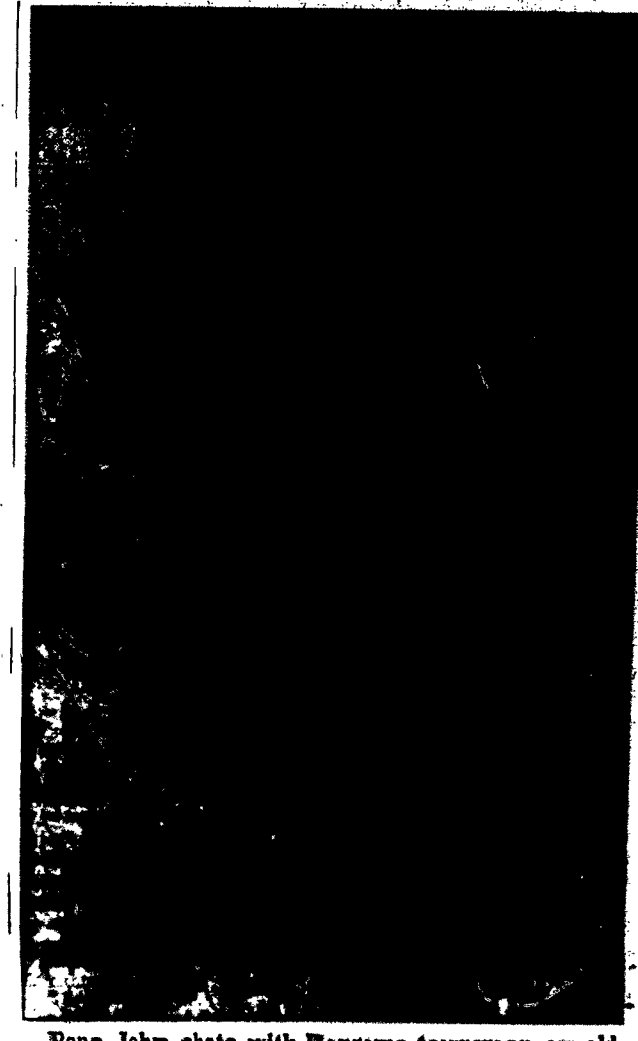
Pope John XXIII immediately indicated the path he would follow as Supreme Pontiff. "Mention has been made of a political pope, of a scholarly pope, of a diplomat pope," he remarked to journalists at a special audience shortly after his election. "But the pope is pope, the good shepherd, who seeks ways of reaching souls and spreading truth."

Within weeks of his election Pope John was one of the most newsworthy men in the world, not only because of his position but also because of his person. The first acts of his reign, vigorous and imaginative, were the curvy and admiration of public relations men from Madison Avenue to Red Square.

These acts drew in swift, bold strokes the picture of a thoroughly good man, brimming over with humanity and glowing with charity. Journalists had immediately contrasted Pius XII's aristocratic lineage with Pope John's peasant stock. The new Pope remarked at his first general audience that he was "a farmer's son who has never



On his anniversary this Wednesday the Pope greeted 30,000 who attended his Mass at the Vatican.



Pope John chats with Bergamo townman, an old neighbor.

precedented in Vatican history. Pope John ordered that all Vatican City parents with more than four children should be supplied with Christmas presents for their children.

Although the Pope felt obliged by the press of official business to reduce the number of private and special audiences, he increased the number of weekly general audiences to two. When smaller audiences were scheduled, the Pope often received his visitors in the Vatican Gardens or in any place that struck his fancy as fitting or congenial.

At his audiences he would often read an address prepared for him, but on more than one occasion he expressed his dissatisfaction with the words that had been put into his

mouth and went on to make an impromptu speech of his own.

In his impromptu talks the Pope frequently turned to subjects that seemed especially near his heart: the necessity of prayer and discipline, the joys of family life, the power of Christian meekness, the coming ecumenical council and Christian unity, the obligation of all Christians to honor the Mother of Christ.

He proved himself an indefatigable storyteller. His stories were always veined with gentle humor, often revealing a humane delight at mild rascality and the little weaknesses of human nature. He recounted with evident relish his experience with a roguish Neopolitan taxi driver who persisted in calling him "cenciency" despite the fact that he was a young priest, and who took him a long and roundabout way to his destination despite his promise of a generous tip.

At a general audience in St. Peter's the Pope gently bantered with a phalanx of nuns who had made their way through the crowd of 10,000 to the front of the basilica. He welcomed them and noted that they are "always so quiet in the convent, but when they go out they are full of enthusiasm and are always found right up in front."

To establish more direct contact with pilgrims from various nations the Pope set himself the task of learning English, Spanish and German. His English teacher is Msgr. Thomas Ryan, whose brusque speak for his Irish birth, the Pope keeps an English version of the "Imitation of Christ" at his desk for practice in the language. Some ways have professed alarm at the combination of teacher and text.

They forecast that the Pope would be greeting English-speaking pilgrims with, "Sure now it's time to see you, who are come with well-disposed heart within these portals."

Among the heads of state received by Pope John during the first year of his pontificate was French President Charles de Gaulle. The president's visit recalled to many a genuine triumph of Pope John's diplomacy, when as Apostolic Nuncio to post-war France he restored cordial relations between that nation and the Holy See.

Of his diplomacy the Pope has said: "They say I am a diplomat. The Church's only diplomacy is that of the priesthood. That is the diplomacy I always practiced."

Rome's Gregorian University reminded the Pope of his priestly diplomacy when he was given a silver ceremonial candlestick, or "briquet" by the university. The university called a promise he had made in 1934 when he left his diplomatic post in Bulgaria for a new assignment: "Wherever I may be, even if it is at the end of the world, there will always be a lighted candle in my window for the wanderer who may pass in front of my house."

Pope John has kept his promise, not at the end of the world but at its summit. A light has burned in his window, beckoning all to a fatherly welcome in his house, which he tirelessly reminds them is their house. A grateful world thinks back to that evening a year ago when His Holiness Nicola Cardinal Canali appeared on the balcony overlooking St. Peter's Square and announced: "We have a Pope."

How right the cardinal was. How right a Pope.

Space Age Education

Worcester — (RNS) — Education in the space age is not different from that in any other age, Bishop John J. Wright of Pittsburgh said here.

Speaking at an honors convocation at Anna Maria College, the school for women that he himself established in Paxton in 1952 when he was Bishop of Worcester, Bishop Wright said that the function of education in any age was to provide human beings with the "inner island" they need to remain human in times of stress.

"Discussing 'Education for the Space Age,' the bishop said that despite the fact that external and environmental things are constantly changing, people themselves do not change from age to age.

He commented on an article in which writer Ben Hecht had predicted that the space age would spell the death of two ideas: the idea of God and the idea of the sanctity of human life.

"This would be very depressing indeed," the bishop commented. "If it weren't for two things which your education and mine taught us from the beginning — two things which provide the constantly needed supplement of wisdom to the knowledge of science.

"Knowledge comes from science, wisdom comes from quite other sources — from experience, from meditation, from poetry and philosophy and theology. And your education and mine have taught us the accumulated experience of mankind by means of history; and they have taught us meditation by means of poetry and philosophy and music and all the liberal arts."

"These things constantly remind us," the bishop said,

of "something the superficial fears of writers such as Ben Hecht forget — that while communications change and conventions change, people don't change.

"Men go forth in the morning to different kinds of work — in an age to till the soil, in another to build cathedrals, in another to build the bodies of automobiles, in another to build space projectiles. They go to work dressed in different kinds of clothes. They

travel by different means.

"But the motivation, is the same — men work so that at night they may go home to the person they love and may share that which has been the ultimate of men in all ages: seeing their children admire them and strive to be like them."

Bishop Wright added that the ways of making money and sustaining ourselves, the ways of housing and warming ourselves change quite beyond recognition. "But," he said, "in the small hours of the morning a man in each age sits down and writes a line of poetry expressing the thing that delight or torment or perplex his heart. And all we have to have is a dictionary and we know exactly what he means."

The important thing to remember, he advised his audience, is that people in the space age will still be people — humans with all the ancient unchanging needs, problems, aspirations, loves, hopes and anxieties of the human personality. An education which forgets this and concentrates our attention on the shell of civilization and the mechanics of existence rather than on the people, will be stunted education."

"Death? No, it doesn't scare me," Father continued. "I know that there are only three places I can go to die — heaven, hell or purgatory.

"I have hopes that I won't deserve hell, and I know I don't have the sanctity of soul which would merit immediate entrance into heaven. Purgatory remains as a place where I can make reparation for sin and be made ready for heaven. The more I suffer on earth, the less I will have to suffer in purgatory and the sooner I will get to heaven.

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