

*What is the*

# Catholic Attitude

on Big Industry

on Corporatism

on Liberalism

on Communism

on Fascism

on Democracy

on Race and Color

on the Worker

on the Poor

on the Rich

?

*by*

William J. Smith, S.J.

*Director of the Crown Heights  
School of Catholic Workmen  
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Comment*

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# What Is The Catholic Attitude?

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# 1.

## The Catholic Attitude

The Catholic Attitude on any problem, issue or event must be unique and distinctive. There is nothing else like it on earth. It can neither extend itself to the extreme of a liberalism that makes the individual a god unto himself nor can it be constrained to accept a conservatism that denies to any person the dignity and the royalty that marks each human being a child of God.

The Catholic Attitude is neither a mere opinion nor the expression of a temporary theory. It must be universal in its outlook, embracing every factor in creation that stems from an omnipotent Creator. It is traditional in its formation, having grown and evolved through almost two thousand years of thought and progress. It is so comprehensive in its concept that it must acknowledge elements, both within and without its own sphere, which militate against and would even destroy everything that it considers sacred. It transcends the visible universe, reaches out beyond the farthest star and yields its own puny claim of independence to an intangible, infinite, but very real and existing Deity in whom and through whom every created thing has its own being.

God is the alpha and omega—the beginning, the guide and the goal of the Catholic Attitude. Creation is not a jumble of disjointed phenomena flung together by an impossible, non-existing nothingness, stupidly called chance. Order, beauty and harmony unite the diverse elements of the universe. The tiniest atom and the topmost planet betray the inventive genius of a personal, infinitely intelligent Modeler, Maker and provident Keeper. The



noblest, most necessary and only responsible agent on earth is *Man*. He is made in the image and likeness of his Maker. His dignity derives from the source of his being and the destiny for which he has been created. He lives not only by the presence within him of a vivifying spirit, so intimately united with a body of corruptible clay that together they form in him one person, but he is surrounded by invisible, bodyless spirits, whose influences have an effect upon his thoughts and actions. They are the unseen, though real, agents of heaven and of hell—the angels of God and the still-defiant emissaries of Satan.

The Catholic Attitude postulates the family as the first essential and necessary unit of human society. The inhabitants of the world, no matter where situated nor how diversely divided by circumstances of color, climate, custom or caprice, make up one human family. The State is a natural union of families, ordained by the Creator so to live that the rights of the individuals be protected through the collective strength of a unified authority. The representatives of the people, of these families, wield this authority through the instrumentality of what has become known as Government. In civil matters legitimate government is the Voice of God. By promoting the common good, the public welfare of all, it guarantees peace and prosperity to its citizens.

The purpose of human society is not the mere fulfillment of the material needs and natural desires of the inhabitants of earth. Man is a composite being. He is made up not alone of chemical and biological elements, but is essentially a living being endowed with a spiritual soul. By it, he is truly ennobled and a truly responsible being. This spiritual factor of human life takes precedence in all things over every material consideration both within and about the human person. The Divine destiny of man is primarily pointed toward the preservation of the things of the spirit, for the ultimate objective of enjoying an eternity of uninterrupted bliss in union with the Infinite Creator of all things. The Catholic Attitude attests that, devoid of this infallible truth, life itself has no meaning.

The Catholic Attitude finds an harmonious balance and a beautiful blending of authority with personal liberty. It measures

all events, past, present and future in the Light of a Divine Revelation. It weighs the value of all things in the scale of Justice and Charity. The yardstick of Truth is found in an Infallible society of otherwise fallible men, the Church, founded and protected by Jesus Christ, the true and ever-living Son of God. Born of a Virgin, He assumed human nature through the power of the Holy Spirit. Through Him, the Catholic Attitude can satisfactorily and adequately determine the limits of legitimate authority and the excesses to which the unwarranted claims of personal liberty might be inclined to drive it.

The Catholic Attitude, while personal, framed as it is in the mind of a human, can not be individualistic. It is not the viewpoint of a day or a year or the duration of a lifetime. It began in eternity, was first promulgated with the creation of man, was reasserted and clarified by the Christ who died on a cross and has been sustained, succored and strengthened through nineteen hundred years of conflict in the words and actions of an undying Church.

Nor is it the lifeless corpse of a regimented opinion of the masses. It knows the meaning of liberty in its true sense because it recognizes a human being for what it is—a free-born, independent Sovereign in matters of personal rights, semi-dependent on the authority of the State in things that touch upon the common good in civil society, absolutely and unqualifiedly subject to Almighty God, through His Church, when moral precepts or doctrines of Faith are at issue.

The Catholic Attitude rejects entirely ecclesiastical dictation on questions of a purely political nature. With equal vehemence it will defy an encroachment of the State into the sphere of the spiritual. God alone is the only Judge of life and death. Such monstrosities as euthanasia, birth-control, the sterilization of the assumed unfit, advocated either by public persons or private soothsayers, will bring furious resistance from the soul of him who has caught and kept the priceless treasure of the Catholic Attitude.

In the field of modern social action the Catholic Attitude is represented neither by the retarded mental viewpoint of the

“reactionary” nor the arrogant license of the “liberal.” It must be as conservative as Christ and as progressive as Pius. No single individual can lay claim to the title of infallible interpreter of the Catholic Attitude except him, whom Jesus Christ has called as Vicar of the Church on earth. The blueprint of the principles to be followed are found in the social Encyclicals of the Popes; the authoritative interpretation in the approved writings of recognized experts and promulgated by the Hierarchy.

If at times, for prudent reasons, official pronouncement on certain phases of Catholic doctrine is slower than the impetuous desires of individuals demand, the Catholic Attitude will not attempt to out-run the modern framers of its contour. The Catholic Attitude is an indivisible concept. It can neither go beyond nor lag behind the official Church. The Catholic Attitude is the Thinking Church. The zealous efforts of individuals, joined in battle by close contact with hostile forces, may spur on the Catholic Attitude to an increased tempo or sound the warning of lurking, unseen dangers. They may never usurp the place and position of those upon whose shoulders Christ has placed the responsibility to carry into execution the correct concept of the Catholic Attitude.

In summary, then, the Catholic Attitude is the collective conviction of the members of Christ's Church on all things that relate to human living. It is conceived in Truth, imparted by God Himself. It is founded in a Faith, strong and invincible, the torch of which has lighted civilization down through the centuries. In each age, it is currently formulated by the Vicar of Christ and transmitted through the channels of ecclesiastical authority. It is neither the passing fancy of some importunate promoter, nor the stagnant dogma of a dead epoch, nor the muddled musings of the multitude.

In brief—it is a Divine Idea, out-poured into many minds, worked upon, grappled with, brought into contact against all the forces of human striving until it has crystallized into a glowing, living, soul-stirring conviction of the right and only way for the human race to live, survive, progress and prosper. It is embedded deep in a fuller, greater life, the life of God Himself,



## 2.

# Toward the Workingman and the Poor

Hardly a Pope but has cautioned, challenged, cried out against the tendencies of human nature to cause injustice to working people and the poor. Championing the rights of the underprivileged, the less powerful in things of the world, has been a tradition, long ago established, at Vatican Hill.

In our day we have seen the effect of the Papal Encyclicals of Leo XIII, Pius XI, and Pius XII on the thoughts and actions of men. Long before the Supreme Court of the United States got around to the neglected task of declaring the legal right of workers to organize into unions of their own choosing, Leo XIII had boldly proclaimed that right as inherent in the very heart of man. Long before other governments granted certain concessions to the toilers in the field and the factory, Papal pronouncements had been echoing around the world in defense of fundamental justice and elemental charity.

The Church's primary function among men is to teach the truth. Her hierarchy and her clergy are neither union organizers nor business enterprisers. They have been ordained to be instruments of salvation for the human race. When the harvesters are few and time is short, very often the paramount necessities of that day or age must be selected, concentrated upon and emphasized. In practically any age, when pioneer ventures are undertaken, the very first endeavor that must be attended to is the founding and the building up of the organization of the Church

itself in the various countries into which the missionaries penetrate.

Now and again, the isolated voice of some "old-timer" protests the lack of a specific interest in trade union problems by the Catholic Attitude in times past. Is the accusation true? If it means that priests in the past have been most hesitant to mix into labor politics, no doubt it is. If it means that there have been individual pastors, who, rightly or wrongly, failed to understand the meaning of trade unionism, that too must be admitted as factual. But has the Catholic Attitude toward the workingman and the poor failed them? Hardly. The simplest proof of a close and intimate relationship between the working-classes and the Church lies in the very make-up of the Hierarchy, the clergy and the members of Religious Orders. The working-classes have been the backbone of American Catholicism, materially and spiritually. From the ranks of the poor and the wage-earners for the most part have come the vast army of priests, Brothers and nuns, the teachers and instructors of youth, of rich and poor. Could those edifices of ours that stretch from one end of the land to the other have been manned by these volunteer apostles, the children of the workers, unless there had been established a mutual respect, confidence and devotion one with the other? Who but the Church has warded off from unsuspecting people the onslaughts of Socialism in its various phases? Who has grown the moral fibre of the American Catholic working people by the constant preaching of the Commandments, the dispensing of the Sacraments and the thousand and one charitable agencies, organized and parochial—who but the Catholic Church manifesting the Catholic Attitude toward the workingman and the poor.

At this late date, we see the rise of Labor Boards, Commissions on Mediation and Arbitration, enactments of various kinds for the social betterment of many. No living society has so prepared the ground, urged, advocated and championed all these concepts as has the international Catholic Church. We must not lay the blame at the door of Christ's Church if great numbers of the human race, the weak as well as the powerful, have refused to

listen to her unchanging, ever-insisting Voice. Other accusations may be levelled against individuals in her ranks, who through lack of perspective, or inexperience, have not intimately and personally associated themselves with the labor movements in one form or another. But never can the unjustified claim of a lack of interest in the workers be sustained against the Catholic Attitude. Specific means of assistance and effective techniques to cope with changing conditions may not always have kept pace with the onrush of events. The fundamental Attitude, nevertheless, of charity and sympathy and a defense of justice for the poor and the wage-earner has always been and will always be the attentive object of the Catholic Attitude.

The Catholic Attitude guards jealously the concept of legitimate authority. None but the rightful representatives of all the people can be sanctioned to speak and act in the place of God for the people. When economic domination by finance capitalism raised its ugly head throughout the world the Voice of the Vatican was unstinting in its condemnation of the tyranny and usurpation. If there should come a day when trade unionism or any other workers' movement should become so strong as to jeopardize justice and the common welfare of all, we can expect an Encyclical on the subject pointing out the dangers and charting the true course of harmony and happiness for all. Pius XII speaking to a great gathering of Italian trade unionists on Sunday, March 11, 1945, at Rome, intimated the even-balanced nature of the Catholic Attitude when he said: "As to the democratization of economy: it is menaced not less by monopoly that is brought on by the economical despotism of an anonymous conglomeration of private capital than by the prevailing force of a multitude, organized and ready to use their power against justice and other peoples' rights." The Catholic Attitude is one of absolute justice, neither favoring nor fawning upon the usurpers of power in the hands of either the rich or the poor. It is as antagonistic to right-wing dictatorship as it is to the left-wing revolution.



### 3.

## Toward the Wealthy

The personal relationship between prelates, priests, lay people and men of means will vary. It depends to a great extent on the character of the wealthier citizen and the knowledge of and loyalty to the Catholic Attitude on the part of others who may be involved.

The genuine Catholic Attitude measures men not on the norm of "what you have" but the Christ-like criterion of "what you are." "Whom does he serve?" is much more a Catholic query than the measly, little, meaningless question, "who is he?"

The Catholic Attitude concerns itself not so much with what a man possesses or how much but rather how he uses whatever he rightfully owns. Neither riches nor poverty is a fool-proof guarantee of salvation. The Divine Master Himself, however, has uttered dire warnings on the dangers of amassed wealth and chose to walk among us poor, and perhaps penniless, as an example of the safest way to imitate Him.

The Church has never, can never condone the communistic myth of a classless society. Property is as natural to man as the air he breathes or the food he eats. While the earth and all things in it belong to man for his use and enjoyment, specific title to any portion of it must be left to human initiative, human inventiveness and the outcome of personal energy and effort. A man's a man e'en though he be king or potentate.

The Catholic Attitude delves deep into the heart of humanity. It sees there a noble creation of an All-Wise Maker. It sees, too, the remnants of a soul-searing struggle. Man is not now what



God made him and meant him to be. Greed, ambition, hatred, injustice have left their mark. In spite of all, that noble nature, though shrunken and strained by sin, is still a truly human thing. Beautiful in its created formation, debased by paternal and personal guilt.

The Catholic Attitude will not grovel at the feet of wealth. It will not sacrifice principle for the paltry pittance flung from the pockets of the proud plutocrat. Better to worship God in the humble hovels of a weather-beaten hut than to raise up to Him costly temples of cut stone contributed by hands that have wrung the dry rot of riches from the blood-streams of the poor.

The Catholic Attitude will not condemn the wealthy because God has blessed them with abundance, nor will it cravenly fear to investigate the source of a large and bountiful donation. As men live and must live, legal title to possession is an accepted tradition of legitimate ownership. Good faith is to be presumed until possession through plunder and pillage is a proven fact. The wild and hot-blooded impulses of revolutionists who, with fire and gun, would batten down all to the level of an equal pauperism, is no argument of the evil of riches. There were wealthy men in the days of Judaism, when God called the Israelites to be His chosen race. There were men of means in Gospel times. Christ dined with many of them. It is not what a man holds in his hand, but what he has in his heart that steers the course of the Catholic Attitude toward or against him.

The Catholic Attitude recognizes and accepts the inequalities of birth and position. All men are created equal in the dignity of their nature and the destiny of their calling. All will have sufficient graces for salvation which is the purpose for which God created them. All men are not *born* equal. Neither in the capacities of their souls, nor the condition of their bodies nor the accidental circumstances of their lives and livelihood are any two men equally alike. All, however, have an equal chance to gain the particular eternal goal toward which an All-Wise Creator directs them. If the relative standards of life are good enough for and satisfactory to an All-Good, All-Holy and Ever-Just God, they are good enough for any piece of mud into which that same

All-Provident Creator has infused the breath of life.

Injustice and Inequality are not identical terms. The inequalities of life, which give to one man an advantage in some things over another are allowed for a higher purpose in God's scheme of things. The injustices of life, by which one human being is exploited by the ruthless action of another, are due solely and sinfully to the stubborn defiance of God by men. We should not blame God for what men do, contrary to His Will, and in which we all share.

The Catholic Attitude on life follows the golden mean hemmed in by parallel guide-rails—Justice and Charity. Any man, whether he be wealthy or propertyless, if he stay within that channel merits commendation. Outside of it, he walks alone and his view of the Catholic Attitude is a distorted picture in a warped mind.

Social iconoclasts may rave and rant, and rend asunder if they can, whatever remnants of a social order that is still left in the world. They can never change the nature of man. Nor by distortion will they ever completely divert all human society from the end ordained for it by its Creator. A structure is not strengthened by uprooting the pillars upon which it is built. Liberty and property are two essential props of human existence. Property, protected by the seal of individual ownership, is the guarantee of security. Liberty is freedom from external coercion. As long as these are preserved, order and harmony are possible among peoples. At the same time, as long as man is free to abuse both liberty and the exercise of ownership, he will also be free to exploit his neighbor. Freedom to be unjust, however, does not confer the right to be so. Obedience to law is essential to liberty. Law that would restrict not merely the abuse of liberty but the very exercise of the right in its proper sphere is just another name for tyranny. To be truly human, man must be capable of, though restrained by law, from injuring his neighbor. Such contrary concepts as these the Catholic Attitude keeps in good balance.

## 4.

# On Industry

Conquest, Conflict or Cooperation! Those are the three principles by which the industrial life of a nation might be governed. In a complex society each of them involves trying difficulties. Two of them, Conquest and Conflict, are accompanied by lamentable sufferings and injustices.

Conquest is by far the simplest method of solving the intricate entanglements that arise from economic enterprises. Just as suicide or insanity are the simplest ways out of personal problems. It merely means the assertion of the slogan that "might makes right," and action suitable to the thought follows. Complete economic dictatorship by a relatively small number of men, whether in the name of the State or of rugged individualism or of one class of people is the principle of conquest in action no matter what fancy title may be attached to it. A minority lives on the fat of the land and the majority fight for the lean. The Catholic Attitude condemns it totally. It is unjust, inhuman, indefensible. No matter what its form, no matter what be its claim to necessity, it is "practical only in the sense that robbery, murder and rapine are "practical" under certain circumstances.

Conflict, as a principle of enterprise, is a compromise with the weakness, cowardice and selfishness of human nature. Under the title of "Competition" it wears the smile of highest endeavor; beneath the mask is the sinister, knife-scarred countenance of piracy and plunder. Calling cut-throat callousness "Competition" will not give a new nature to the monster.

There is a definite place in human life for competition, for



contending influences, forces and personalities. Without it, individual initiative, which is the source-spring of effort, would soon dry up and die. But it is stupidity to confuse the water in the well with the life-blood of him who drinks from it. The fire that purifies the gold is not the same as the precious treasure that results from the process in the heating of it. Competition is an essential element of Industry. It is not and cannot be the whole of Industry.

There is no more sense in advocating full freedom of the "blind forces" of Competition under Capitalism than there is in admitting the inane theory of the "blind forces of nature" in Communism. Every concept of Industry, as in any other human activity, is subject to limitations, must be classified as good or bad, worthy or despicable, according to a norm. That norm is *human nature* as an All-Wise and All-Provident God created it. Whether men recognize or reject the Creator does not change the content of the Book of Life. By their actions they merely spell out happiness or suffering for humanity. They can in no way hinder or prevent the workings of the natural law. "Do good, avoid evil" is just as clamorous a call in human hearts today as it was in Paradise. Rejection of God and His law, and with it the crucifixion of humanity by fellow-members of the human family, inevitably creates chaos and calamity with the same stealthy step as disintegration and destruction follow the disregard of the fundamentals of health in the realm of physical law.

Nothing on earth can blot out the presence of the human in the picture of industrial relations. Neither ignorance nor indifference nor sheer dishonesty can ever change the relationship of men to men as it has been written in the human heart from the first act of creation. The goods of the earth are for all. The abundance of nature is a bounty bestowed upon the human race for sustenance in its journey from God and back again to Him along the road of life and through the gates of death. Whether nature's goods be still in their crude, raw form of undeveloped substances or transformed for better use by the magic of machinery, they are meant for man: for each and every man in the



quality and quantity that he needs to live a decent, respectable, worthy life as a human being, a child of God. Any form of society, any arrangement of government, any association of individuals that unjustly deprives even one human being (to say nothing of millions) of that elemental opportunity of human living is immoral, cruel, contrary to the very purposes of creation. It must be changed.

The principle of conflict, upon which the modern world has built its industrial systems, is just such a principle. It is anti-human in its nature. The men who follow its dictates are not of necessity evil as is the principle itself and the system which it has created. Oftentimes they are either the unknowing or the unwilling victims of its tyranny. Yet it is they who must change it.

In the heat of conflict or the flush of conquest, ignorance may excuse some impetuous action. But in the quiet of the peace conferences or in the lull of an armistice honest, worthy men will give a hearing to an insistent proposal for justice even from an alien source. The industrial world today is at the turn of a new era. The Voice of the Catholic Attitude is neither dim nor weak nor new. From the Vatican it has been heard in every age. Spiritual leaders in every corner of the globe, representing 400,000,000 followers, proclaim its message. It is definite in demanding that only on the principle of Cooperation can human society be restored to anything like a semblance of stability and harmony.

Cooperation cuts deep into preconceived pretensions of personal prerogatives. The wild onslaughts of Liberalism, of rugged individualism against the sanctity and the sacredness of the human being in the past have levelled Industry to a state of chaos, to a plane of social anarchy. Whatever appearances of order that exist are the result of natural resistance to total decay. They are remnants of a unity that once did bind men together in brotherhood; they are not the good effects of a thoroughly bad system. In spite of conquest, we have associations, for instance, of working people today. Because of conflict, they bear the marks of dictatorship in some instances and of corruption in others, wounds inflicted from within and without, in the long struggle to preserve their very existence. Unless tempered by the cool

balm of the cooperative spirit, they, too, will turn to conquest as a sustaining principle should the wheel of fate favor them unduly as the industrial battle is waged on the principle of conflict.

There can be no possibility of cooperation between management and labor unless objective norms of justice be established. There can be no mutual working together unless a common goal, a mutual objective be envisioned. There can be but a constant renewal of bitter hostility if both employer and employed must contend viciously for an undetermined share of the same prize.

Someone must determine the limits of the proper possession and use of property in any form. For, it is the grasping for extremes in property that curtails the enjoyment of human rights by the less fortunate. Under the present system of conflict, the struggle is between human rights and property rights! The combatants to date have refused or been unable to draw the line that marks off justice from injustice. The Government in some faltering, catch-as-catch-can fashion has been forced to make some scratches of delineation on the surface. It is unsatisfactory. It must be so, for industrial life, just as family life and civic life, is actually just that—a life. The fact has been unrecognized and thereby, for the most part, unknown. The thing that men know least about is life and how to live it. Modern man is concerned in the main about things. Society itself has been allowed to become a mechanized arrangement of individuals. The very concept of humanity as a unified, living whole has been lost. Is there any wonder that industry is looked upon as a systemized method for amassing personal power and profit? How many industrialists know or care about the answer to the simplest questions on the purpose of man on earth? The reason for the very existence of human society? The relationship of the goods of earth to human destiny? Not one in a hundred, we wager.

How can there be cooperation among conflicting classes when few if any know the aim and object of their strivings and their struggles? It is appalling to look with the mind's eye on the seething masses of the multitudes of earth, (conscious of the fact that in the answer to these questions alone is the defense

against social revolution), and see the blind and often bloody battle that goes on. And yet there, indeed, is the problem of industrial relations, of world peace, of renewed harmony or of chaos.

Can the world be educated in the simple answers to these simple questions before the Scythe of Time swings in its revolutionary arc as men fight everywhere for the bread that the profiteer withholds from them? Not as long as materialism is the norm of action.

Conquest needs but take possession of a few men to control large portions of the earth. Cooperation painfully exacts the education of millions as the price of her reign. Conflict, in the meantime, continues to usurp the scene.

The Catholic Attitude on industry calls for a reorientation first of all of the thoughts of men. The primary objective, mutually agreed upon by capitalist and laborer, would be the sustaining and the progressive perfecting of the family of every man who works for a living. This ideal is impossible while any living person is looked upon as of less value than some sterile material object of wealth and possession. Once recognized and granted, the first collective demand on the fruits of industry would be a decent livelihood for self and family of each and every human engaged in the enterprise. Considerations of increased dividends, wages and salaries for the better skilled and the more essential agents of the business, would come after, not before, that essential determination had been made.



## 5.

# On Corporatism

Mussolini messed up a great many things in his few strutting moments on the stage of life. Perhaps nothing that he did was any more harmful than the stigma he placed upon the perfectly honorable term "Corporatism." Confusing Corporatism with Fascism has dealt a fatal blow to the use of the term for a long time to come. Yet coming from the Latin "corpus," meaning "body," it is the one word that most adequately expresses the Catholic Attitude on the organization of society.

Pius XII in his Christmas message of 1944 on democracy pointedly expresses the proper meaning of the word. He said: "The State is not a distinct entity which mechanically gathers together a shapeless mass of individuals and confines them within a specified territory. It is and should be in practice the organic and organizing unity of real people. The people and a shapeless multitude (or as it is called, the 'masses') are two distinct concepts."

When you speak of the people as an organic something it is likening society to a living body. Every part of the body is essential for the integrity of its being, but not all have the same function. Yet the members make up one unified whole. When any part is injured the tendency of every other part is to rush to its defense because all feel the effects of the injury to the single member. There is organic unity though diversity of function.

In the unity of human beings, in the State, because of the nature of the component parts, an organic oneness is equally as imperative as in the human body for you have a natural group-



ing of naturally dependent beings. The union of human personalities, however, in human society is moral, not physical. The bond of unity is based upon a common meeting of minds and a common concordance of human wills implementing the natural tendencies that Almighty God had previously put in the hearts of the constituents. The coalition of cells and members in a physical body, results in an actual physical unity. The organic nature of society is moral not physical from the very nature of the members.

Every human being is a distinct, separate personality. Each of us has a personal objective in life that we must reach. As Pius XII points out: "The people lives and moves by its own life energy; (the masses are inert by themselves and can only be moved from the outside). The people lives by the fullness of life in the men that compose it, each of whom—in his proper place and in his own way is a person conscious of his own responsibility and his own views."

While that is true and easily understandable, it is equally true that even as we are individuals, so too is each human being born a social being. We have been made to live in society, to help and be helped, to perfect and be perfected one with the other. Social isolation is contrary to the nature of man. Moved by a higher inspiration and with spiritual motives a man may deliberately sacrifice the advantages of social cooperation and live entirely alone. But even then, indirectly at least, he will need the help of his fellow humans. Such examples are rare. The interdependence of man upon man is so evident in every action of our daily lives that the naturalness of the need demands no proof.

The constant clash of personalities and groups on all sides in our modern world shows how far the present generation of humans has strayed from this simplest concept of human living. The very first principle of harmony in human living has been lost in the maze of conflict as men battle for the possession of the material things about them. Nowhere is it more evident than in the field of industrial relations. The very thought of the brotherhood of man and the common objective of a decent life for every human person is entirely submerged in a struggle over

the fruits of industry. Working people are often denied the exercise of elemental human rights because usurpers of authority both in business and in labor unions, have lost all thought of the common good and the organic nature of human society. Capital-ownership and management have preempted to themselves positions of power which they now tenaciously claim as "rights." The labor unions, swelled to great proportions, both financially and in point of numbers, organize gigantic pressure groups to combat the ill-gotten positions of the economic oppressors. Government, as a result, is compelled to play the part of a policeman instead of a prudent guide and guardian of the public welfare.

Fundamentally what is missing in the world of industry today is a clear realization of what industry really is and what it is meant to do. Power and profit have taken priority over the basic concept of the organic nature of society. The outcome is the corruption of countless characters. Personally in their individual lives they may be above reproach; socially they submerge a humane consideration for their fellow citizens in a deluded and de-humanized devotion to an amoral, unethical system of commercial exploitation. The one great obstacle to the restoration of industry to a state that would be in keeping with the dignity and the liberty of both employer and employe is the stubborn fact that men refuse to be human. It is futile to think or talk of peace, internationally, nationally, domestic or economic, unless those in places of responsibility are willing to accept a common code of decent conduct based at least on the natural principles of justice and charity.

The Papal plan for social reconstruction hovers in the realm of empty words while it yearns for the necessary renewal of men's mutual respect for man. The approach is the most practical yet to be advocated. It is built on the solid basis of the very nature of man and of society. The Catholic Attitude claims that industry participates in the nature of an organic body. Just as the family is the primary social unit of a nation, so too is each industry a natural economic unit of the *organic* whole. Industry should be endowed with a juridical system of its own. Each industry should be so autonomous and so independent of the State as to have

authority to determine every action that is necessary for it to promote the common good of those involved in the organization, while at the same time it labors to contribute to, rather than to fight against the interests of the public welfare. The Government should intervene only in so far as it would be necessary to guarantee the safeguards to the common welfare.

Neither capital nor labor would hold the place of power. The system would be built on the principle of cooperation imbued with a spirit of mutual respect for the rights and duties of all concerned. The practical application would be made through the establishment of industry-wide councils, implemented by regional councils and coordinated through a National Council. Workers, for the most part, would be thoroughly organized and represented by the best brains on their side of the industry. The employers would be united in associations with similar representation. Every phase of the industry would come under the jurisdiction of the combined authority. The sacred cows of profits, prices, production scales, expansion programs that now graze so placidly in the pasture lands of the temples of the economic royalists would be put to the knife. They would be sacrificed on the altar of honesty and social justice. Labor would have a real voice in the industry of which it is an integral part, supplying as it does the life-giving seed to sterile money in the production of goods into usable and consumptible form for the benefit of humanity. A right-minded State would exercise its authority to curb any tendency of both capital and labor to monopolize the machinery in a conspiracy against the consumer.

The proposal, though long familiar to the Pontiffs on Vatican Hill, is an innovation to the modern mind. As a matter of fact, it is so radical that even Catholics hesitate to urge it. It is eminently practical because it takes into consideration the most fundamental dictates of human life and human living. It is based on the one theory that is consistent with the nature of man and the end and purpose of human society itself. The probability of its acceptance is meager. Not because the proposition is without soundness or merit, but because it presupposes human beings who are willing and ready to think and act as human beings. No



blueprint of any kind can change a human heart. That must be left to the naturally good impulses of the individual and the over-flowing grace of God. The blame for the failure to gain a hearing and the charge of impracticability, however, should be lodged in the proper place. The fault is not with the Papal proposals. It rests in the lives of men who persistently demand the untenable privilege of exercising all the rights of human beings while rejecting utterly the very basic responsibilities upon which those rights are predicated.

The approach to social reform through the acknowledgment of a natural law and natural orders in society may never be admitted by our materialistic-minded generation. That does not change the essential evidence in the case. The world once repudiated the Son of God Himself. The rejection neither disproved His claims nor lessened by one iota the fact that He actually was and is the Son of God.

The doctrine of Corporatism in all its details is not derived from revelation. It is simply the common sense conclusion of a right reason functioning free of prejudice and preferential selfishness. We are aware that it will find no favor with Big Business battling to build its empires of monopoly nor perhaps will it appeal any more strongly to Big Unionism battling with equal ferocity to break down the bulwarks of finance-capitalism. We are absolutely confident, however, they will discover no other avenue that leads to the goals that all men are seeking. The correct answer to the fundamental fallacy of modern social thinking can be summed up in one positive statement: "You can't beat nature."



## 6.

# On Liberalism

No real Liberal thinks and acts logically. If he did he would be an anarchist. Man by his very nature is a limited being. He is hemmed in by laws for his own good whether he likes it or not. His freedom is curtailed by the very fact that every other human being has as much right to liberty as he himself has. No logical Liberal can admit this. If he did, he would be modifying his Liberalism. The very necessities of life, however, force him to acknowledge it and compel him thereby to live an illogical life.

To subscribe to Liberalism in its fullest sense is to define man as an absolutely independent sovereign in all things. Freedom of thought, freedom of speech, freedom of action without regulation or restraint must be the fundamental tenet of the Liberal who makes a man a god unto himself. He cannot admit of any authority outside of himself that has the moral right to restrict him. To do so would be to deny Liberalism. Every day experience shows him clearly how ridiculous his position is, but pride of intellect and pitiful prejudices prevent him from succumbing to the honest demands of common sense. His very nature may cry out, "I am not God!"—the grim spectre of anarchy may raise its ugly head, a thousand necessities of normal existence may press their demands upon him—he will have nothing to do with that horrid word—"authoritarianism." He sees in it too much of the sanity and the order and the logical position of the Catholic Church and he will have none of it.

Once you admit that there is and must be an authentic voice, outside of your own pigmy being, that can dictate your choice

of thought and action under certain circumstances, you must admit to the obligation of discovering its whereabouts and you commit yourself to the consequences of listening to it. The Liberal does not want to learn. He is a human ostrich with his head in the sands of doubt, confusion and ultimate chaos. He will use his intellect with fullest freedom in all things except to consider the claims of any institution that boasts a super-human jurisdiction over all human beings.

The human mind was made to make distinctions. Error creeps in and blends itself with truth because of the weakened condition of man's nature and the intrusion of evil upon his senses and his soul. Truth must often be salvaged by weeding out the excrescences of error. To presume the infallibility of every first thought is to fall prey to the enticements of intellectual caprice. The Liberal does that from the very beginning. To him there can be no norm of truth outside himself. And yet, by depriving his intellect of the opportunity to investigate the possibilities of such a norm, he contradicts the very assumption of its own omnipotence. He fears to give it freedom of research, lest he discover that it really is not so omniscient after all. How does his intellect know that there is no such authority, if he refuses to apply his mind to the study of it? Legal authority he is compelled to acknowledge by the very force of earthly circumstances. Divine authority, from which legal authority derives its power, is to the sincere Liberal a phantasy of the imagination. How he knows that, is a mystery, for, he refuses to use his free powers of reasoning to reject it. He merely presumes its impossibility.

Totalitarianism is anathema to the Liberal. And rightly so. What he does not understand, however, is that totalitarianism is but the Liberalism of one or more individuals carried to its logical conclusion. "Totism" is a perversion of the honorable and necessary concept of authority. Vice is often nothing more than virtue stretched out to an illogical extreme. Virtue demands a middle course. It lessens its efficacy when it strays from center. It loses its title to honor when it allows passion, prejudice or unbridled license to usurp its place of dignity. Liberalism, by its very nature, must insist upon the extreme. To stand

in the middle is to put a stop to freedom. That means to contradict the very concept of Liberalism. Freedom knows no doubts to the Liberal. It is the only virtue. Why that is so and how it came by its power to be so delegated the Liberal never stops to tell us. But why should he? Am I not his equal and have I not the right in my own name to proclaim the same dispensation from all outside influences? And so, too, has every other human soul—and if we were all to insist upon that personal prerogative in all things at once, universal anarchy would prevail. But the Liberal never seems to see that.

From time to time we hear the term "Catholic Liberal." In the strict sense, there is no such person. Some Catholics may be slow in recognizing the progressive social doctrines of the Church and thereby earn the label of "reactionary" in matters that pertain to proper social progress. Others of the Catholic Faith may be more keenly alive to the dynamic message of the Papal doctrines and more intimately in touch with the pressing problems for which they hold the solution and thereby be falsely looked upon by the less alert as "Liberals." When the title is earned by too close an association with those who hold in contempt almost everything that the Church teaches, while promoting at the same time parallel social programs for material ends, the epithet is usually not meant in a complimentary sense. No Catholic can be more Catholic than the Catholic Church. Nor should any of the Faithful feel proud of being less so.

An immediate, courageous and uncompromising application of the social doctrines of the Church would mark every Catholic in the country not merely a "liberal" but a *radical*. The Catholic Church can never be reactionary in the field of social improvement. To be reactionary means to be smugly satisfied with "things as they are." If we were to acknowledge approval of the "status quo" of today as proclaiming the Catholic Attitude, we would be condoning what the Papal Encyclicals have condemned. Present-day capitalism in practice runs counter to the social doctrines of the Church. It is an antiquated economic system founded on conquest, furthered by conflict and grown to maturity through the application of false principles. It was born of Liber-



alism, and injustice and inequity are its off-springs. The Catholic Attitude condemns it and looks forward to a renewed, organic society, the activities of which will be conducted on the principle of cooperation through the vitalizing virtues of justice and charity.

In regard to faith and morals, the Catholic Church is stubbornly, uncompromisingly and infallibly reactionary. The status quo of religious belief was decreed by God in eternity. It was confirmed by Christ on Calvary. It has been unflinchingly defended in every age and in every land by every true Catholic. It will be so until the end of time. If the Liberals want to argue about that, their protestations will be welcome. But we would first bid them examine the evidence before condemning us all, unheard without trial, to the blistering nether regions into which good Liberals plunge their unbelieving impenitents.

## 7.

# On Communism

Complete condemnation of Communism, in all its phases, is the only true expression of the Catholic Attitude on the subject. Individual Catholics may be deceived as to the workings of the evil. They may not always be able to catch the full significance of the twists and turns in the Party Line. Unwittingly they may be caught up in the maze of Communist propaganda and be unaware of the source or the direction of certain proposals that they espouse in good faith. The difficulty of discerning who is a real Communist and who merely the silly "Liberal" will often plague the Catholic of good will as it does even expert investigators of the conspiracy.

On the nature of the menace, however, there is absolute unanimity on the part of all who adhere to the Catholic Attitude. We know of no intelligent member of the Catholic Church who dissents from the Papal Encyclical on *Atheistic Communism*. The thing is evil in its essence. In its philosophic origins, its methods, its morals, its aims and objectives it holds not the slightest element in common with the teachings of Catholicism. It is the antithesis of Christianity. As a matter of fact, there is much that inclines us to the belief that the only adequate explanation of its full concept is to attribute to it the support of a diabolical influence. Each day adds new evidence, of the impossibility of associating with the followers of the Marxian creed in anything. Some honest and upright men have from time to time thought that a coalition of Communists and non-Communists for a common, honorable objective would be feasible. It has been the

personal conviction of the writer of these Comments that no good can ever be attained from such alignments. Even in circumstances where the collaborators might skirt the edges of the boundary line that forbids "cooperation with evil" we have always maintained that in this country, at least, there was no necessity for it and the efforts would result in greater evil than good. We can understand how, under the stress of war conditions, certain factions in other nations may be forced into the position of some kind of cooperation with Communist cliques on the principle of living and acting in circumstances that place them in an "occasion of necessary evil." We see no reason for inviting the same situation to arise here. That has been our position and unless some extremely unseen circumstances engulf us, it will be our position.

Communism is built deep in the oozy mire of materialism. The choice of materialism for the base of its build-up is not something accidental. It is not a mere indifference to matters spiritual. It has not been occasioned by the inability of men, as sometimes happens, to coordinate and correlate the demands of the spiritual life with the necessities of providing for the material things of life. Communism positively and purposefully and defiantly rejects, repudiates, and rebels against the very concept of man as a spiritual being of any kind. A human being, to the Communist, has but one reason for existence, namely, to produce, distribute and consume the goods of earth. To achieve that goal on a nation-wide plane is the end-all and the be-all of the Communist State. Any other concession to the hopes, the dreams, the aspirations and the natural tendencies of the human heart that may be allowed to the citizen depends totally, entirely, exclusively upon the will of the dictators who have usurped the power of government. To them it is but normal to torture the very souls of their subjects in their inhuman and ruthless efforts to remake their lives by clamping them into the Socialist mold. The sacredness of human life and human liberty have no meaning for the orthodox disciple of Leninism. These are words in the dictionary but they have no corresponding reality in existence. Man is matter and nothing more.



In Communism there is no such thing as morals as the normal person ordinarily understands the term. Adherence to the Party Line is to the Communist the only virtue. Whatever aids and abets that strategy is morally good; whatever runs counter to it is morally evil. Since all things, organic and inorganic, are constituted of but one element, matter, there can be no place in the theory for a spiritual soul nor a Divine Being who created both the spiritual and the material. There is, therefore, no relationship between the human spiritual soul and the spiritual, Infinite Creator. Religion is a non-existing phantasy and an instrument of exploitation to the closed mind of the Communist.

Economically, the citizen is but a tool of the State. He has no rights. Only duties. Unless he works and slaves when, where, with whom and how the straw-bosses of the dictators command him, he will have little or nothing to eat, the door of the communal lodging place will be shut on him, his clothing will be the best that he can find. The air and the sunshine are still free unless he be so foolhardy as to express an honest opinion in the wrong place. That is anywhere. For, such a system can be maintained only by a gigantic espionage agency which functions in every nook and corner of the nation.

Politically, Communism runs on its own power—crude, brutal, communistic force. Authority, like liberty, is a foreign concept to the Communist. Government is established by a minority usurping the places that legitimate authority formerly possessed. The change is achieved by violent or non-violent means according to circumstances. Acquisition takes place gradually or in one full swoop depending on which procedure best suits the purposes of the moment. Control is kept on the same principles. Locally, nationally or internationally, the technique is identical.

Hypocrisy and deceit are not accidental by-products of the evil. What other men do with a consciousness of guilt, the bona fide party member performs with a feeling of exultation. Blind adherence to the "cause" transforms fanaticism into the virtue of "idealism." Language, the common medium of expression among men, is diabolically distorted to deceive. There is no common basis for relationship with the Communist in anything.

## 8.

# On Fascism

Fascism is a weather-beaten word that has been kicked around so much that oftentimes it is difficult for the ordinary reader to know what it means. Special pleaders for utopian causes and intellectual anarchists usually make use of the term to signify anything that stands opposed to them. That is especially true of the Communists. So true, as a matter of fact, that you cannot treat of Fascism without talking of Communism. The Reds have deliberately and maliciously based their smear technique on the simple expedient of dividing the whole world into Communists and Fascists. If you are anti-Communist, regardless of what your positive doctrine or program be, you are automatically a Fascist. The irony of that maneuver, and the tragedy where it succeeds, is that Communism can rightly be called "Red Fascism."

For the purpose of this little piece, as simple a definition of real Fascism as you would want is contained in the short sentence of the late but hardly lamented Mussolini when he uttered the words: "Everything in the State, nothing against the State, nothing outside the State." In a sentence it is the deification of the State—the complete and arbitrary dictator of all within its boundaries. There is no room for God and revelation for they do not come within the orbit of the State. Individuals, organizations, associations are within the State, but they exist and function not by any right of the natural order of beings but merely through participation in the divine power that the State dictator deigns to give them. They cease to exist or to show any sign of activity on the whim or the word of the same usurped au-

thority. The effects of Fascism display themselves as the "All-Wise" governing body of its machinery bestows a blessing or wields an ax upon the heads of the various elements within the realm.

Fascist Italy today pays the penalty of its error as conflicting groups claw and bite for whatever is left of its moribund sovereignty. Its hopes for national existence as a self-governing and respected State are meager. The only threat that it holds for the obstruction to international peace is in the dynamite of the clashing interests that now battle for possession of her being.

Nazi Germany, as the military menace to world civilization, is as lifeless as the charred remains of the little, mustached paper-hanger who brought about her doom. There were differences and distinctions that had been made between Italian Fascism and German Nazism, but neither had anything to be commended. They can and have been lumped together as twin objects of denunciation and contempt. Despicable as systems of life, let them share equally the deprecations of decent men in their state of putrified corpses.

Fascist Italy and Nazi Germany no longer exist as menacing threats of military power. If the poisonous seed of the doctrine is still lodged in the distorted minds of its adherents in either land, the stern Guardians of their destiny, in the form of the United Nations' jurisdiction over them, will see to it that it will have little chance to develop into anything formidable again. But the term "Fascism" and the opprobrious epithet "Fascist" is still very much alive, and it will be kept alive. Those noble souls, the stooges of Stalin, whose breasts burn with an all-consuming fire of conflicting desires, must insure the survival of the slogan. Their love for Russia and their hatred for America demand a symbol for hate against which they can drive their spears of dissension, discord and deceit.

While Russia was engaged in a mutual military effort against a common foe, the Communists (who, we must remember, are not more than 4 per cent of the people of the Soviet) hid their hatred for their capitalistic allies. That is over now and they have profited handsomely by the venture. The slogan "Fascism"



represented evil both to the Communist and to the capitalist world, but for different reasons. As of today, Capitalism and the Catholic Church are the basic constituents of Fascism in the mind of every Communist in every part of the world. The same fire and fury, the same hatred and power must be directed against these two institutions in society as that which contributed to the destruction of the real evil itself. If anyone has the least doubt that this is so or if anyone thinks that the warfare of the Communists against human society will be abated because of the efforts and the hopes of honest men to establish world peace, let them read the revelations of the Communist mind in their own literature. It is the height of folly to think that Marxist-Leninism can be dislodged from the Communist mind by concessions, pleadings, or compromises proffered by the bourgeoisie world.

Capitalism is not Fascism and we in America, with our growing trade union movement, know it. But it is to the Communist. American democracy, which has given the greatest exercise of freedom that has ever been known in the world, is not Fascism. But to the Communist it is "bourgeois" democracy and Fascism. The Catholic Church, the greatest bulwark in the world of human rights, civic, social and spiritual, is the same today as it has been for over nineteen hundred years. Her Founder laid down the principles for the destruction of Fascism before the evil ever had that name. Her condemnations of the cursed thing in every and any form in which it has appeared are a matter of record. Her sons, while perhaps not as vociferous as the champions of Fascism's twin, have been adamant in their opposition to the evil.

The accusation has been made, even by near-sighted Catholics, that the Catholic clergy and laity in America have over-emphasized the danger of Communism and have soft-pedaled the issue of Fascism. We, no doubt, would be placed in the category of such unfortunate advocates of social justice. Without apology, we have and shall continue to wave the danger signals before the eyes of all whose attention we can attract. From the beginning, guided by the beacon lights from the Vatican, the nature of both evils was apparent. To us the doctrine of Fascism and Nazism was all that the Vicar of Christ said it was, vicious and abhorrent.

A danger, however, is to be estimated by its imminence. The threat of Fascism to us lay in its military power, of which our government was well aware. The progress of propaganda in its behalf in our country never reached the proportions that the insidious onslaughts of the Russian menace did. Subsequent events show the correctness of the evaluation. Italy and Germany have been reduced to impotence. Within a few short months the Nazi and Fascist traitors were on trial and imprisoned. Where were there any organized Fascist, potential saboteur trade unions in America? Where organized Fascist school teachers? Where organized Fascist boycotting book reviewers, radio commentators, journalists of the type and the number and the deceptive American born appearance as those who still pipe the Moscow tune? Where were the millionaire Fascist sympathizers to finance and defraud sincere Americans by a thousand false fronts? Where were the Fascist traitors who had wormed their way into every department of our military services? Where were the Fascist intriguers who stole secret documents to disrupt our harmonious relations with a faithful ally? Where were the organized Fascist political action groups? Where were the organized Fascists who had bored into many segments of the American Churches? Where were the organized Fascists that really had a strong and wide influence upon the minds of America's youth?

Yes, we had our Fritz Kuhn and Fascist-like movements such as that of Gerald K. Smith and his ilk. We haven't the least doubt that every effort was made to turn to their own advantage anything that our enemies might find in America that had potential Fascist tendencies. By comparison with the Communist propaganda machinery and the inroads made by it into the social, civic and intellectual life of American citizens, the efforts of the Fascists did not warrant the emphasis that has been placed upon the dangers from Communism. When the whole story of the Communist conspiracy is told, if it ever can be told, we have every confidence that the stress that has been placed upon it by too few, rather than too many, will be found to have been under-emphasized rather than exaggerated.



Another poignant bit of pleading, which can be touched upon in passing, is the wistful murmur: "Isn't the Communist my neighbor?" "Shouldn't I extend to him the charity of the Christian tradition?" It is a rule of fraternal correction that there is no obligation to attempt it where the hope of success is futile. No Christian hates any man—Communist, thief or murderer. He prays for all men. If he has any sense he doesn't try to make a household pet of a fox, a bearcat, or a rattlesnake. Communism can be prevented from taking hold of the minds of the non-Communist population by the acceptance and the application of the principles of social justice. A semi-Communist, or by exception some individual Communist, may respond to the normal treatment by which one person exerts an influence upon another. As a unique type of human being, however, caught in the chains of fixation, the ordinary means and methods of human relations have no effect upon the orthodox Communist until some drastic personal disadvantage breaks the spell and makes him a victim of disillusionment.

There is but one means of curbing the Communist lust for power. The specimen must be isolated. Deprived of its camouflage trappings and stripped of its support from duped allies, it must be made to stand forth in its true nature of naked ruthlessness. Then will its spurious appeal to the unwitting victims, which it hopes to ensnare, be recognized as repugnant to any normal human being. The task is a stupendous one. It cannot be accomplished by silence. Only by repeated exposes of each new twist and turn, by ceaseless vigilance in detecting the latest covering, by constant and courageous perseverance in pursuing party-line tactics, by the total rejection of wishful thinking can there be any hope of meeting and mastering the ever present menace.

The *New Leader* for June 9, 1945, sums up the inevitable attitude that is forced upon us by the pressure of circumstances. It is not pleasant to contemplate it in all its possible consequences. Yet as long as Communism remains the Marxist-Leninist monster that it is, no other conclusion can be drawn by sane men. The Socialist editor writes: "This is a movement on the move. Like it or not, it is dynamic. You must take it or fight it."



## 9.

# On Democracy

The Sovereign Pontiff, Pius XII, in his Christmas message of 1944, cut away the stubble of deception and duplicity that has been growing up around the term democracy and revealed what the hardy little plant really looks like in the clear.

Reduced to one sentence, we can gather from the message that it is a "government in keeping with the dignity and the liberty of the citizens." Granted those two attributes, the form that government takes is of lesser moment. Deprived of them, there is no democracy no matter what glamorous name the pawns and puppets of tyranny may attach to it.

A human being has no dignity that would rank him above the mud, the weed, or the beast, unless in truth he possesses a higher order of being in his creation. That he does. The principle of life, by which he grows and matures physically, by which he perceives objects through the medium of his senses, by which he thinks, wills and acts, places him on a higher plane than all else in the material universe. He is endowed with a spiritual, immortal soul, the image and likeness of its Creator. Sharing, as he does, the very life of God Himself through Baptism and the sacramental graces of Christ, that original dignity, derived in its nature from the creative Hand of God, is enhanced, beautified and enriched a thousandfold. Man is unique among the creatures of earth. So marvelous and mighty a being is he that no ruler, potentate or power may restrict his liberty for one second or constrain him in his action by one inch merely on the personal whim of him to whom he is subject in civic matters. He is a law

unto himself in all things over which the Almighty and All-Wise Sovereign of the Universe has granted him mastery and proprietorship. Only when he himself steps beyond the bounds marked out by the Creator as the limits of human freedom, may an outside authority (which, too, has been established by God for this very purpose), check and curtail his activities.

The State has no power to create fundamental human rights. God has anticipated governments in that regard. Natural rights adhere to, are inherent in the nature of the human being himself. The State may define the limits of the exercise of individual rights in keeping with the demands of the common good. It does not institute the right itself. What the State can give; the State can take away. If for a moment we were to grant the authority of the State to inaugurate the right of free assembly, of freedom of speech, of religious worship, of education, then no objection to or criticism of a Hitler, of a Hirohito, or even of a military ally, Stalin, has the least basis in common sense. We do not grant that, nor do we grant to any government any right, privilege or authority of any kind in its own name. The State has the right to rule because Almighty God has so constituted human society and has so created His human children that public authority is essential to the progress and the perfection of the race, collectively and individually. If there be no God or if His jurisdiction be denied, anarchy has as much claim to toss men about on the winds of revolt as Absolutism has to bind them by the shackles of slavery.

The rule of the majority is not a norm of government, unless the decisions of the majority coincide with the dignity and the liberty of the citizens. It is possible for a majority to be just as wrong as a minority. If the major portion of the voters of America decided today that mercy-killing were legal, you would have no more right to do away with your aging father than you had before the majority spoke. If the majority of voters decided that you as a Catholic have no right to educate your child in a parochial school and train the youngster in the ways of God, that vote would be just as void of authority as though it had never been taken. If the majority of the nation took it upon

themselves to declare that a man was not entitled to vote because of the color of his skin (as happens in some places) that majority would be just as wrong as if it had denied to a group of white people the right to live or work or eat or to breathe the free air that God has given. Government by a majority does not and cannot change the nature of man, the purpose of human society nor the essential character of authority. Men, in large numbers or small, are still merely men. They represent God in their civic functions and the execution of their public duties or they lose all claim to act for or by the people. The only authority that can be wielded which is in keeping with the dignity and the liberty of the citizens is that which has as its source and as the foundation of its strength—God and His law.

The danger to democracy, real democracy, that is inherent in the rise of "pressure groups" in this country needs no long elaboration. It sometimes happens that one or the other side of these conflicting forces that meet in the arena of public opinion, but work stealthily through the medium of paid lobbyists in the various capitols, champion a cause that coincides with the wide interests of the people as a whole. Too often, one or both, motivated by personal, group or local interests, clamor for very partisan advantages. It might be well to ponder the words of the Holy Father in his Christmas message of 1944. He said:

"The State is not a distinct entity which mechanically gathers together a shapeless mass of individuals and confines them within a specified territory. It is and should be in practice the organic and organizing unity of a real people. The people and a shapeless multitude ('the masses') are two distinct concepts.

"The people lives and moves by its own life energy; the masses are inert by themselves and can only be moved from outside. The people lives by the fullness of life in the men that compose it, each of whom—in his proper place and in his own way—is a person conscious of his own responsibility and his own views. The masses, on the contrary, waiting for the impulse from outside, becomes an easy plaything in the hands of anyone who seeks to exploit their instincts and impressions. They are ready to follow, in turn, today this flag, tomorrow another."



## 10.

# On Race and Color

The brotherhood of man, under the Fatherhood of God, is a fundamental tenet embodied in the Catholic Attitude on the human race. All men are men and nothing can change the fact or transform their human nature. Essentially, every human being is possessed of a superior dignity worthy of respect and reverence. Because of circumstances or culpable responsibility, few men are near-perfect and the general run of individuals mar the beauty of their own beings by faults, defects and negligences. The conflict between man as he is and man as he should be gives rise to misunderstandings, dislikes, discrimination. Proper education may purify the mind of prejudice; no amount of pleading, persuasion or propaganda can convince a normal human being that he likes what he dislikes.

The Catholic Attitude holds fast to the Divine dictum, "Love thy neighbor," "Do good to them that hate you." At the same time it can not stultify its sincerity by pretending to be blind to the difficulties of the practical application of even the noblest principle. Men do not live in a vacuum of celestial equanimity. They rub elbows with one another in a hundred different relationships day by day. There, indeed, is the "rub" that creates friction and results all too often in untold miseries. Human nature is tried in the crucible of personal contact and its manifest weaknesses are all too clearly revealed.

The Catholic Attitude elevates a man above the dismal atmosphere of the natural. It bids him soar into the stratosphere of the supernatural. By birth from human parentage he is a

natural, human offspring. By Baptism, regenerated through water and the Holy Spirit, he is made an adopted child of God. He participates in some way in the very nature of his Creator. He is made one in a mystical union with Christ the Redeemer of all mankind. He can no longer view things merely as they are seen; the dull-dark veil that shrouds the human senses is penetrated by the piercing light of a Faith born of God. Men are still men in all their human frailties, but glowing out from beneath the sin-covered coating, the man of faith beholds the brilliant beauty of an immortal soul. It is that vision and that alone that can correct the astigmatism of social color-blindness. In the very act of seeing, the cataracts of racial hate drop from the strained eye-lids of the short-sighted. It is the miracle of grace in a modern day.

The Catholic Attitude proscribes the impotency of "propaganda." The real facts of life have been revealed by God Himself. The existence of the supernatural and its necessity for harmony among men are primary truths of that unfolding. No amount of propaganda, no matter how skillfully proposed or patiently promoted, can ever take their place.

The modern, progressive propagandist, both of good causes and bad, falls prey to a pitiful delusion. In most instances he seeks perfection from another; for himself he blandly overlooks defects and more than once is found surreptitiously hiding unpleasant facts that would do damage to his case. The beams are all in the eyes of others; his own insignificant imperfections are tiny motes that can be dismissed with the flickering of an eyelash. Respect for human dignity, despite the failings of the individual, is too sacred a theme to be made the plaything of propaganda for selfish purposes. Nor can it be a rusty reed that pipes a tune to inflame the slumbering resentments that rest fitfully on the couch of human passions. The truth and nothing but the truth must be the basis upon which will be built a better world of social justice and fraternal charity.

The Catholic Attitude embraces all men and encircles them in the love of a God-man who died that they might live. It directs men's minds to concentrate on the substance and to ignore

the shadow. It does not presume that likes and dislikes can be eliminated from human life; they are rooted too firmly in the fallow ground of a fallen nature. It not only presumes but positively prescribes the all-consuming motive of strong, deep, supernatural love of neighbor as the only sound basis for human relations. That love is not a mere natural passion or emotion. It is a sweeping force within the soul settled there by God Himself. Divine Love, even as it is shared in the human soul, is not, cannot be blind to the irritations, the annoyances, the multifarious misdeeds that grate upon human sensibilities. But it can and does brush aside dislikes and displeasures that rise to rankle in the human breast. Not always, however, without a struggle. It recognizes realities; it cannot call black, white, or inconvenience, comfort. It takes life as it is. But it steels the soul to mount above the petty tyrannies of sense-reaction and serenely grapples with unpleasantness until it makes man master even of himself. This is the only fool-proof prescription for the malady of racial, class and color intolerance.

The Catholic, the Negro and the Jew are often the special targets of discrimination in America. Surely they should not be antagonistic one to the other. The Jew is the spiritual brother of the Catholic by the very nature of God's Divine Dispensation. Any individual who thinks otherwise is just so much off the beam of the Catholic Attitude. Catholicism is the flowering of the bud of Judaism. The rejection by Jewish leaders of the redemption of mankind through the mediation of Jesus Christ does not change one iota of the historical fact. The misguided adherence of many of the Jewish people to a traditional hope that has long ago ceased to have a meaning for them, does not give to any follower of Christ the right to judge the soul of his neighbor. Racial characteristics that differ among peoples are not a cause for criticism among intelligent men. The Jew, as any other human person, is to be judged solely on the merits of his own personal worth or lack of it. He should not expect special privilege or exaggerated sympathy for himself because he happens to be a member of a traditionally persecuted people. Nor should he be blamed and boycotted, as an individual, for faults that



some other son of Israel may unfortunately possess. He is a man with all the rights and all the dignity of any other man. Let him be treated with respect or reserve, according to circumstances, like the rest of men.

The Negro is much more sinned against than guilty of sin. Suffice it to say that it is a crime that cries to heaven for vengeance when one of God's creatures must bear the chains of a cruel constraint because of the color of his skin. It is doubly damnable when his inferior social and economic status is the result of inhuman neglect or positive discrimination by fellow-humans who had condemned him to slavery in the first place and kept him in servitude even after he had been released from the bondage of a fraternalistic tyranny. The restoration of the Negro to the plane of equal opportunity is one of the primary obligations on the collective conscience of American society.

It might be a profitable experiment for the Catholic to reflect on the Catholic Attitude on the Catholic himself. The standards for the proper social relationships between men are not private judgments nor personal preferences. The Vatican has gone to great pains, in every Pontificate, to point out correct norms in many Encyclicals.

The prophecy of Christ that "the gates of hell shall not prevail against her" refers to the Divine institution, the Church, not to some fancied little house of cards that some individual Catholic might have builded within his own brain cells. As Catholics we can neither be content with the smug assurance that social disturbances will right themselves without effort on our part nor can we allow either the racial idiosyncrasies of a Hitler or the class-conscious poison of a Stalin to have any play in our minds and hearts. Individually we have the obligation to perfect and save our own souls. Socially, we are our brothers' keepers. Spiritually we have the protection of an international organization, guaranteed by God Himself to outlast the ravages of time and the resentments of men. We can neither be more Catholic than the Church by rushing to extremes nor must we fall short of the mark by nurturing pet theories that run counter to her teachings.

The shadow of a coming conflict is even now creeping upon

the Church and many individuals. It will be the clash of "property" rights vs. human rights. It must be met and resolved within the confines of the Catholic Attitude. Over the years the Church, by innumerable sacrifices, has endeavored to make secure the functioning of her spiritual ministries for the benefit of souls by the attaining of property. Schools, churches, institutions of many kinds are included among her possessions. Some individual Catholics have succeeded in numbering themselves among the relatively rich. To teach fearlessly the complete social doctrine of the Church is to run the risk of losing the favor of individuals who may have proved generous in benefactions in the past. To not merely passively allow but to positively promote the entrance of colored students to our schools and subsequently as candidates for the clergy and the Sisterhood may in some sections create embarrassing complications. Will principle be sacrificed to prejudice or pride or an overestimation of the value of "property"? Not if the Catholic Attitude prevails and the content of its thought be fearlessly applied.

## 11.

# Toward the Non-Catholic

The Catholic Church makes a distinction between religious organizations that present themselves to the world as a Church and the men and women who may be affiliated with such organizations. The Catholic Attitude boldly asserts that neither the Roman Catholic Church nor any "rival" society has any right to claim authority over the souls of men unchallenged. It defends the duty of every soul to put them all to the test, demand that they produce their credentials and to prove their right to existence.

On her part, she flings an unqualified assertion at the world: "If any man can find one single doctrine that we teach today that is not taught officially the same in every corner of the globe, if any man can find one single doctrine that we teach today that was not taught in the days of the Apostles down through the centuries—we have no right to exist, we should go out of business!" Her claim is one of unity in Faith and obedience universally both in time and in place. Her juridical right to speak in the name of Christ is based on an unbroken succession of spiritual rulers from Peter to Pius, an unchanged and unchanging transmission of all the truths proclaimed to the world by Jesus Christ Himself. *Truth is indivisible.*

If the Catholic Church was the Church of Christ in the beginning, she still is. If she was not the society upon which jurisdiction in spiritual matters was originally bestowed, there is no Church of Christ existing today. The guarantee of the Founder, "I shall be with you all days even to the end of the



world," has prevailed or it has not. If it has, the Catholic Church is His Church (for so it was for sixteen centuries). If not, there is no Christian Church and the whole redemption of mankind by the Son of God is a hoax. There is a serious indictment and it can not be disregarded. The Catholic Attitude is adamant in its contention that there is but one true Church and it is the weighty responsibility of every soul to find it.

The Catholic Attitude toward souls who refuse to recognize her unique position in the lives of men is one of paternal solicitude. Every validly baptized person falls within her jurisdiction. There is but one Baptism. "One Lord, One Faith, One Baptism." She who has jurisdiction over the Sacrament of Baptism, has juridical claim to all who submit to it. The Catholic Church, carefully conscious of the greater spiritual good of all souls, does not always press her claim to be sole spiritual sovereign of the world. Many sincere souls, in good faith, fail to see the validity of her position. Ingrained prejudice or unaccountable ignorance has cast a veil upon their vision. For those she prays daily that a stronger light may dawn upon their souls. She relinquishes her right to deal directly with and to legislate for these divinely constituted subjects. Never has she, nor never will she, acknowledged that any other human society, spiritual or civil, can rightfully claim their true allegiance.

It comes as a surprise to a good many followers of a man-made sect when they learn that their particular church had its origin through the instrumentality of a disgruntled or dissenting Catholic priest. Trace back the modern sects to their beginnings and hardly a one existing today but stemmed from a protesting priest or layman who once pledged allegiance to the Church of Rome. All of them have split and been severed one from another until they are now numbered in the hundreds. Rome alone remains the center and the source of a unified, unbroken, infallible teaching.

The Catholic Attitude toward those who grope toward the light through a thousand separated channels is one of steadfast, unfeigned charity. It can be intolerant only of error. Truth, half-truth and no truth can never be accepted as equals. Human beings

created by the one, same Omnipotent God, suffered for in the spilling of the Precious Blood of the one, same Redeemer, led on to salvation and sanctification by the one, same Holy Spirit, those human beings, all of whom make up the one human family, can never be anything else but subjects of solicitude of the Catholic Attitude. Each living person is a potential member of the Mystical Body of Christ, the Church, of which He is the Head and all the baptized in union with His Vicar, the members.

The Catholic Attitude toward those not now of the Fold is that of a watchful father awaiting the return of a wandering child. It makes no pretense of judging the condition of their souls. That is God's absolute prerogative. It makes no odious comparisons on the relative righteousness of those who live beneath the mantle of the Church and those who loiter in fields apart. It only knows that Christ established but one, unified infallible Society to serve in the salvation of mankind.

The Catholic Attitude cannot compromise either with the minions of the world or the champions of other spiritual theories. It has been molded in a set form by a Divine Commission. Reflecting the reality that God Himself has ordained for men (the Church), It can cater to the things of time only as they relate to the accomplishment of the purpose that God intended. It must ward off the influences of the world which would accept her in partnership by changing her nature. Misunderstood by men of good will, maltreated by many enemies, a source of suffering to her own and often a riddle to the sympathetic bystander, the Catholic Attitude is impossible of change regardless of all consequences. To the non-Catholic It can but offer the credentials of nineteen centuries of history, the beauty of a supernatural doctrine once really known, the testimony of its million martyrs who gave up their most valuable possession on earth, to be numbered among the glorious dead rather than desert the loyalty which they knew was more precious than life itself. The Catholic Attitude can but wait in patience until by inquiry and study those who are now cheated of the treasures which it possesses come to an understanding of the things that they are missing.

## 12.

# On the Catholic Attitude

The human intellect has the unique faculty of being able to "bend back upon itself," to reflect not only upon previous thoughts of its own making, but to consider, contemplate and conjecture upon its own nature and operations. In this short piece we will endeavor to have the Catholic Attitude attempt the same feat.

The Catholic Attitude, as it reflects the official mind of the Church, represents an infallible judgment on all subjects that relate to Faith and Morals. It cannot err in its *ex cathedra* pronouncements concerning matters of belief or in questions of morals. The official Catholic Attitude is infallibly correct and it knows it. On subjects closely related to Faith and Morals, for instance, certain propositions that pertain to the social, economic and industrial field, it is the habitual and traditional endeavor of the Church to reduce her conclusions to metaphysical certainty, as far as it is possible, through the medium of the human mind. Ordinarily her position on such subjects, if not professedly presented as infallible dicta, is strongly buttressed by iron-clad arguments from Scripture, Tradition, expert testimony, as well as sound natural reasoning. Because of her historical link with the past, her strategical position in world affairs, her ability to call upon the most learned scholars in almost every line of knowledge and experience, the Vatican stands out as the best equipped medium in any age to convey sound judgments on every conceivable topic that deals with human relations. In the sphere of even merely human testimony she towers high above any other known institution. Infallible in spiritual matters, she is likewise



supreme in her sublime office as the purveyor of deep wisdom on practically every co-related subject.

Before this great storehouse of knowledge can be resolved into action, however, it must be filtered through the minds of millions and millions of those who profess obedience and belief in the Divine mission of the Catholic Church. There is never the slightest doubt in the mind of the intelligent and loyal Catholic as to his position in regard to the official Catholic Attitude on strict matters of Faith and Morals. In these things God Himself has revealed His Will and the Church is but His Spokesmen. It is in the realm of interpretation concerning undefined subjects that division or divergence is apt to appear. The personal equation enters in. National and local circumstances sometimes stand in the way of proper progress in the understanding and execution of Papal pronouncements.

Intellectual lethargy inclines the mind to error. Prejudice, passion and simple human selfishness at times becloud the personal viewpoint of the recipients of the Church's teachings. The age-old difficulty of applying principle to practice presents itself. Invariably the Vatican is about fifty years ahead of her subjects in her thinking. It takes much more than a generation or two for even a simple concept to spread far enough and be deeply enough imbedded in human minds to affect the population of the world. Thus at times there seems to appear a rift between the official Catholic Attitude and that of certain segments of the Faithful. Usually what it means is that the slow-minded students have not yet been able to catch up with their more alert and keener-minded Teacher.

The official mind of the Church on all the current social topics of the day has been enunciated and reiterated in dozens of Encyclicals, on hundreds of special occasions. A study of her documents will reveal clear-cut and definite statements, recommendations, precepts and irrefutable conclusions in regard to them. The social aspects of property, labor, wealth, industrial relations, on society itself have all been dealt with in an expert and scholarly manner. Communism, Liberalism, Race theories, Corporatism, all have been scrutinized with exacting care and

the content of the Catholic Attitude concerning them has long ago been formed.

Time and dutiful attention to their demands are the only elements still to be added so that the thought of the official Catholic Attitude may percolate through the humanly-limited minds of the members of the Church Teaching. When the Catholic Attitude of both Teacher and student coincide and are completely in conformity, both in concept and in action, then will the world be made aware of the wisdom and knowledge that it now lacks and needs so much.





