

Catholic Hour Message

Christian Social Order Begins With Man Avers Msgr. Sheen

NEW YORK (N.C.)—The Christian social order, unlike all other orders, starts with man rather than with class, the Rt. Rev. Msgr. Fulton J. Sheen, of the Catholic University of America, declared in an address delivered to the "Catholic Hour" program here Feb. 7.

Declaring that the Christian solution is to get behind neither Capital nor Labor exclusively, but "to be behind Capital when Marxism Socialism would destroy private property, and to be behind Labor when Monopolistic Capitalism would claim the priority of profits over the right to a just wage," Monsignor Sheen said:

"The Christian order starts with man; all other orders start with a class. Capitalism and Communism, for example, though opposite in their directions, like branches of a tree, are nevertheless rooted in the same economic principle, that a class is to take all. Communism is only rotten Capitalism. Under Capitalism the employer takes all; under Marxism Socialism the employee takes all.

Basic Principle Given

"The Christian economic order starts with man. Its basic principle is this: Economic activity is not the end of human life, but the servant of human life. Therefore, the true primary end of economic production is not profit, but the satisfaction of human needs. In other words, production exists for consumption, and only secondarily for profits. The old order was: Consumption exists for production and production for finance. The Christian order reverses it. Finance exists for production, production for consumption. This demands a revolutionary change of the whole economic order, because it affirms the primacy of the human over the economic. Its starting principle is that the right of a man to a living wage is prior to the right of return on investment.

"From this basic principle of the Christian economic charter the following conclusions are drawn:

"First, when an industry is unable to pay a wage sufficient not only for a moderately comfortable life but also for savings, the difference should be made up either by industry pooling a percentage of all wages paid, or, in default of this, by the State.

"Second, neither the capitalist's right to profits nor the laborer's right to organization are absolute and unlimited; they are both subject to the common good of all. Both the right to profits and the right to organization are means, and as means they are to be judged by the way they promote the true ends of life: Religion, general prosperity, peace, and happy human relations. These rights therefore can be suspended for the common good of all.

"Third, the consumer must not be treated as the indispensable condition of unlimited demands by Labor or unlimited profits by Capital, but as the person whose interest is the true end of the whole process.

Union of Capital, Labor

"Fourth, the distinction between Capital and Labor which has its basis in whether one buys labor or sells it, must be broken down and must give way to a union of Capital and Labor on the basis of the common service they render to the nation.

"Fifth, the wage contract should whenever possible be modified somewhat by a contract of partnership between employer and employee so that the wage earners are made sharers in some measure in the profits, management, or ownership, of industry.

"Sixth, the State while justly altering an acquisitive society which causes profits to take precedence over the human, must avoid falling into the opposite extreme of substituting for the acquisitiveness of money an acquisitiveness of power, or by substituting for the authority of capital, the authority of labor or bureaucracy.

"Seventh, democracy should be extended, not curtailed. The Christian concept of politics is that government exists for the common good of all. If democracy is to be made effective the holders of economic power, whatsoever they be—whether Capital or Labor—must be made responsible to the community. They are its servants, not its masters."

HOLY FATHER GREETS CHILDREN



In this photo, just received from Vatican City, the Holy Father is shown during one of the weekly general audiences greeting the joyful pilgrims who thronged the reception room. (N.C.W.C.)

Two Tax Proposals Touching Churches Attract Interest

By ELMER MURPHY

WASHINGTON—Two questions of taxation involving churches have come to the attention of observers here and are being watched with some interest.

A protest was lodged by a Protestant ministerial alliance against a provision requiring churches to collect the current five per cent Victory Tax on the salary of employees.

They contend that this makes the churches agents of the government for the purpose of collecting this tax which is a violation of the traditional American policy of the separation of church and state. Many believe that this will provoke only academic interest.

Force Open Books

More in the point is the fact that this provision of the Revenue Act will make it possible for the Government to force open the books of every church organization in its effort to supervise the collection of the Victory Tax.

Observers believe that there is something more tangible in this second argument. They point out that, with relation to the first objection, schools, churches and hospitals may be said already to have been made agents of the Government for the purpose of collecting taxes. This came about when, in the 1941 Revenue Act, Congress ended the exemption from the tax on admission to entertainments stages for the benefit of religious, educational or charitable institutions. Since that time these institutions have collected this tax and turned it over to the Government. A measure has been introduced in Congress which would restore this exemption.

It is felt that the Government auditing books for the collection of the Victory Tax would be something different. Where a social evening would be held but once a year, auditing of the Victory Tax relates to a continuing obligation extending over the whole year and must make the accounts liable to investigation at any time.

The other question of taxation is that of the City of Louisville, Kentucky. Certain properties owned by religious, charitable and educational institutions, heretofore tax exempt, were put on the tax rolls.

Mayor Wilson K. Wyatt has said that it applies only to properties which are put to commercial use. The move is not directed against properties actually used by these institutions.

It is reported that these properties are valued on the tax rolls at \$2,083,712 and will yield a tax in excess of \$72,000. Two of the properties, owned by non-Catholic institutions, are said to have a total value of nearly \$2,000,000.

Mayor Wyatt contended that the constitutional exemption granted such institutions does not extend to the properties of the kind they have put on the tax rolls. He does not want them to be tax free when "exactly the same kind of property

under other ownership must pay taxes." He said the action referred to tax-exempt property leased to commercial users.

Parents of 5 Sullivans Lauded For Example

(Continued from Page 1)

"Pray hard and work hard" is the motto of the Sullivans.


They were received Wednesday of last week at the White House by Mrs. Franklin D. Roosevelt, who has termed Mrs. Sullivan "an inspiration to American mothers." They also visited the Capitol and were received by Vice-President Henry A. Wallace who had told them in a letter of condolence "it is the courage of the Sullivans that will bring victory to the United Nations."

They also saw Rear Admiral Clark H. Woodward, chief of the U. S. Navy Incentive Division, and with him completed plans for the morale mission to the plants and shipyards.

"I am glad I can do it and very glad that I can be of help," said Mrs. Sullivan undertaking the tour. She still prays devoutly for their safety. They are members of St. Mary's parish, in Waterloo and Mrs. Sullivan regularly lights votive lights in front of the altar of the Blessed Virgin before praying for her sons' well-being.

When her sons, George Thomas, Francis Henry, Joseph Eugene, Madison Abel and Albert Leo Sullivan left for service, Mrs. Sullivan said they all went to Mass and Communion at St. Mary's Church the day they left home.

In New York City, Mr. and Mrs. Sullivan learned that the boys had received Holy Communion shortly before the action after which they were reported missing.

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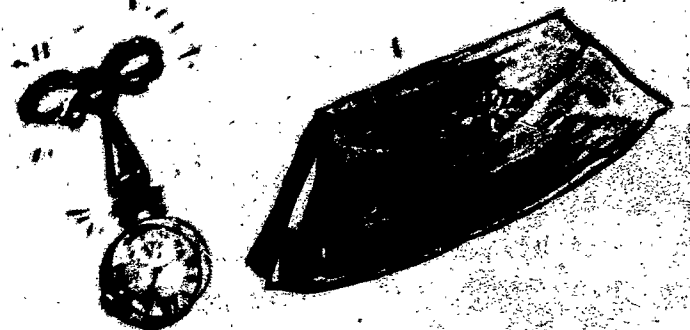
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