

Common Journal

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Father Gillis Says

Any newspaper reader who would try to keep a list of clippings on Russian Communism would be surprised, surprised, surprised as in the very recent past, we have seen in the New York Times a series of brilliant short articles by the New York Times' famous syndicate, which have given us a picture of the Russian Communist system in America. The syndicate, which is the one in America known as the "Syndicate," is a venture to present a sampling of their hopes that the world will be captured by Communist forces.

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"Social and artistic life in the Soviet Union is completely sealed against foreign influence."

The Soviet From Inside

Foreign books, plays, movies, are allowed to reach Russians only if they do not contradict Soviet ideas. Only a carefully selected few are permitted to read foreign magazines and newspapers.

"In Soviet Russia there are no servants—they are called 'house-workers.' By the same logic there are also no classes—they are called 'categories.' . . . The economic and social distance between the chairman and the bookkeeper, between the bookkeeper and the banker, between the private and the officer in the Army, is, if anything, greater in Russia than in America. The upper classes are more arrogant; the lower more servile."

"In any country, it's not what you know but what you know, but this is a hundred times more true in a police state. . . . The gap between the rich and the poor is by this time greater than in the United States. The rich, it is true, are not as rich as Americans, but the poor are vastly poorer. . . . On trains and boats there are four classes. In factories and offices there are three and sometimes four categories of restaurants—clean, well-stocked ones for the managerial gentry; middling ones for the lower officials; and badly stocked ones for the masses."

"Free education in the secondary schools and colleges of Russia was abandoned by decree of October 2, 1940. The same decree provided that children under 14 years of age were to be sent to the compulsory labor service on leaving school."

"The Russian revolution freed women from many of the disabilities under which they had lived under the ancient regime. They even obtained the privilege of paying alimony, and not merely receiving it as in backward capitalist lands. . . . While gaining new freedoms, Russian women preserved some doubtful freedoms—especially the freedom to work as longshoremen, miners, sailors and in other trades elsewhere reserved for men only. This is one freedom they had never utilized as fully in the dark past as they do now."

"Soviet Russia is not a signatory to the Geneva convention which forbids the use of women as combat troops, they also have the freedom to engage in that field of activity. By decree of April 7, 1933, children of 12 or more have been made subject to the ordinary court and to the full penalties of the criminal law—including the death penalty for political crimes."

"Is there the 'autonomous' republics may even withdraw from the Soviet Union. Actually the faintest sign of racial independence is punished with death. Concentration camps and prisons are crisscrossed with Ukrainians, Poles, Volga Germans, Tartars, Georgians and other accused of 'nationalist leanings.'"

"Comment upon these facts is needless except to say that they are only about a twentieth part of the information given by Mr. Lyons."

The Yardstick By Ray

A recent survey conducted by the Social Action Department of the National Catholic Welfare Conference reveals that there are approximately 70 Catholic labor schools in the United States. How many Catholic employers' schools are there? Three or four at the most. And yet it could probably be argued that Catholic employers stand just as much in need of Catholic social training as do their workers—at least as much, if no more so.

Where fault is it that there are not more schools—or discussion groups, or forums, or institutes, or call them what you will—for Catholic employers? Is it the fault of the clergy? Have the priests who are working in the field of Catholic social action been biased in favor of the workers to the neglect of Catholic employers and management representatives? Or is it the fault of Catholic employers and management representatives themselves? Perhaps they have failed to respond to the invitation of the clergy.

Or is there still another reason for our almost universal failure in this important area of Catholic social action? Perhaps none of us has ever sufficiently realized that the Catholic businessman, or management representative, has the same personal responsibility for the programs and policies of the business organizations to which he belongs, as the Catholic workingman has for the programs and policies of his union.

The latter thought suggests itself in connection with the current controversy over the question: Has the National Association of Manufacturers finally repented of its past mistakes and has it decided, at long last, to adopt a more liberal and more progressive program? Even the business editor of the New York Times isn't quite prepared to answer yes, and the foremost Catholic labor weekly replies with a vigorous no.

Be that as it may, however, it's appropriate to inquire about the attitude of the Catholic members of the NAM and similar business organizations. One cannot remember ever having heard very much about the personal responsibility of these men to try to bring the policies of their professional organizations into line with the teaching of the social encyclicals. The Catholic worker is frequently reminded and rightfully so—that he may not shirk his personal responsibility for the actions of his union. He may not, for example, permit his union to fall into the hands of Communist leadership. Perhaps the time has come to remind the Catholic employer and the Catholic business executive that, in the light of Catholic social teaching, some of the policies of the

How About Schools For Employers

NAM are just about as unresponsive as the policies of Communist-dominated unions, and to bring home to him his personal responsibility to work for the immediate twisting of these policies.

American Catholic employers and management representatives can learn from the example of the Catholic Employers' and Engineers' Association of Belgium, which celebrated its silver jubilee on November 15 at a ceremony held under the presidency of Cardinal van Roey, Archbishop of Malines and Primate of Belgium. The purposes of this organization were listed as follows by one of its officers: to spread the Christian concept of economic life, to help Christian employers in the observance of justice and charity, and to promote cooperation between the classes and social peace. Basing its activities on the principles of Pope Leo XIII's encyclical *Rerum Novarum*, the Association has endeavored, the speaker said, to develop among its members respect for the human dignity of the worker; consideration for the needs of the workers' families, and willingness to accept and to promote necessary social reforms. "A new world is now being built," he concluded. "The Christian employers are willing to make their contribution to this world."

A second speaker went a step further and issued to his fellow-employers the kind of warning that one would like to hear occasionally at the conventions of the NAM: "How many demands of the workers have been achieved only by violent demonstrations? In the great work of reconstruction one can be imprudent by lack of daring. In order to be really prudent, it is necessary to keep the goal before one's eyes and to impose silence on blind passion, in particular on greed and egotism. Employers must beware of this 'greed and egotism' the speaker emphasized, 'and must give loyal recognition to organized labor, with which a common basis must be found.'"

It isn't being suggested here that American Catholics must necessarily establish their own formal associations for purposes of Christian social education and Christian social action, although it's well to remember that Pope Pius XI expressed regret in *Quadragesimo Anno* that such associations are "so few." Possibly this type of association isn't fitted to the needs of the United States. But there can no longer be any excuse for our failure to experiment with other types of Catholic social programs for American Catholic employers and business executives. The very fact that a staff columnist on the financial page of one of the more conservative papers in a great Midwestern city has disappointedly admitted that even the latest program of the NAM is substantially the same old stuff is sufficient proof that programs of this type are badly needed and are long overdue.

In Action

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The Nathan Report

By DAN PATRICK

The dawn of a New Year finds U.S. Labor poised for a second round of wage increases.

Through the medium of a \$12,000 fee paid by the CIO, Labor has picked an ex-New Deal brain-truster, Robert R. Nathan, as its economic prophet to prove that industry can grant a general 25 percent wage increase without raising prices.

In a tipage report which has received widespread attention, Nathan concludes that industry can afford this increase because of a "lavish profit" in 1946 and prospects of a continuing profit this year.

He claims that, although wages have increased, labor's real wages have gone down because of the elimination of overtime and an increase of nearly 30 percent in the cost of living since January, 1946. If the present trend continues, Nathan estimates that a 25 percent wage increase will be mandatory to bring real wages back to the January, 1945 level.

Without any qualifications, we disagree with Nathan that wages can be increased substantially without a rise in prices.

First of all what are wage figures in relation to living costs at the present time? As far as the cost of living is concerned, the Bureau of Labor Statistics of the U.S. Labor Department reports that from the 1939-1939 period, the cost of living shot up 28.9 percent by September, 1945, and 43.6 by September, 1946.

The National Industrial Conference Board, on the other hand, reports that wages for workers in 25 major manufacturing industries was 74 cents an hour in September, 1939; \$1.16 cents hourly in September, 1945, an increase of 50 percent and \$1.23 hourly in 1946, a 70 percent increase over the 1939 rate.

Thus, in the same period, the rise in wages outstripped the rise in living costs for these 25 major manufacturing industries by 24.1 percent.

Unfortunately, however, while rising living costs reach workers, wages increase 50 percent while regular workers, teachers, pensioners and others living on fixed incomes have had nowhere near a 70 percent wage increase. Since 1939 and they must certainly not benefit from another general wage increase which, despite the Nathan report, will bring a rise in prices and

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Washington Letter

Red Tactics in China

BY TOM ROGERS

Washington - The following information was smuggled out of Communist-held China only six weeks ago. It was flown here to a trusted source and passed on.

Eighty thousand Chinese Communist youth are being recruited for training in the U.S.S.R.

A military advisory group has been organized by the Chinese Communists composed of senior Soviet officers.

These items have yet to be confirmed by accredited American correspondents in China. They have already been instructed by their editors to check on these facts. It will be interesting to note exactly what editorial action, if any, will follow in this country.

Six weeks ago thirty-six top ranking Communist generals met in Kienan. Headed by the brilliant and dangerous Mao Tse Tung, long an idol of Edgar Snow of the Saturday Evening Post (the leaders of Communist China decided:—to send General Hsiao Keh to Moscow this week to negotiate a secret pact with the Soviets and to urge the latter to send the requested supplies by February, 1947 (next month—and you'll see why).

—Communist Military headquarters to be moved to Chianmutze.

—the equipment for 40 divisions of the regular communist army to be completed not later than the end of next month. Of the 40 divisions, 12 are to go to the Northeast, 13 to Hopei, Chahar and Jehol, 5 to Shantung and Kiangsu and 10 to Shensi and Suiyuan.

—For your own benefit, get down the areas in a few minutes . . . and note the strategy! —counter offensives are to be started after January; —the whole area down to the Yellow River must be captured by August, 1947 — and new negotiations opened with Chiang Kai Shek; — This month the Communist air bases are to be completed, where 300 fighter planes and 200 bombers will be assigned to the Northeast and 700 fighters to North China.

— Each brigade of troops will now have 3 military advisers who will serve as Chiefs of Staff to Communist Brigade Generals. — All Communist party members are to be examined once again for loyalty;

Given Him by the Angel

The name Jesus is not of earthly origin. It is a name bestowed on him by God the Father, and imposed on the infant by order of the Angel, Gabriel. It is a name of divine significance. It speaks of the divinity and power and glory of the Redeemer. In His name of saving His people from their sins. He shall be called Jesus, because He shall save His people from their sins.

Matthew, Jesus is unique in this, that it is the only name which heaven gives to men whereby they must call Him. His power is the power of salvation for every man who calls on Him. Every knee should bow of those who are in heaven, those who are on earth, those who are under the earth. The Angels of God reverently adore Him in their adoration of divinity.

He is not a realization of His meaning. God is honor to that name, because it has the joy of heaven. Of those under the earth and the damned tremble as they give glory to His divine power, while the souls of the just give praise to it as the source of their salvation.

His name, Mary, name of power! Spoken to Mary and Joseph in the stable at Bethlehem, it was instantly by all of Mary's children and by little children as they gather around their elders as they murmur their prayers to Him in the days of their lives. On the day of dying, His name is the Angel before Him was conceived.



Reno of the East

Buffalo - Buffalo this year up to Dec. 23 has bolstered its reputation as the Reno of the East, with 1,075 annulments, 930 divorces, 75 Enoch Arden decrees and 50 separations. The total of 2,175 dissolutions is 60 percent greater than the all-time record total set last year.

This situation, especially in regard to annulments, which has stirred much unfavorable comment by local leaders, caused the Most Rev. John F. O'Hara, Bishop of the Buffalo Diocese, to voice a strong protest in his Christmas Eve sermon in St. Joseph's Cathedral. He said that he pitied those who "debate the holy sacrament of matrimony by the voluntary rejection of parenthood, by contempt for their vows of fidelity and of permanence."

The jurist added that he was unalterably opposed to granting annulments for failure to have a specified number of children and other "equally flimsy grounds of pre-marital fraud."

The real evil of the marriage breakdown, he continued, "lies in the fact that it deprives the children concerned of the double parentage to which they are entitled."

A summary of the high marriage breakdown rate was reported by Judge Victor B. Wylegala of Children's Court. He revealed that of 1,113 children appearing before him during the year either as delinquents or neglect cases, 253 came from homes in which the parents either were divorced or living apart.

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