

Editorials

By
Rev. Messrs. Wm. M. Hart, P. A., U. G.

The One Perfect Society

A society is made up of a group of persons united through a common purpose and the use of a common means to attain that purpose. Human societies have their good points and their bad points.

The Church of Christ is Divine in origin, Divine in its equipment, Divine in its purpose. It is a perfect society. It has all the elements that Christ placed in it to make and keep it perfect. Just as Christ instituted it, it will remain in all its perfection even to the end of time. It can never fail; it can never change; it can never call for any new perfection, because it has, according to the will of Christ, possessed all perfection from the beginning.

The Church as Christ founded it will last until the end of time; its authority from God; its governing power from God; its infallibility from the abiding presence of Christ within it; and the ever-effective influence of the Holy Ghost keeps it one, holy and Catholic. It is indeed the perfect society.

All salvation comes from the one Son of God; all salvation according to the will of Christ comes through the ministry of His Church; to be saved a man must belong to the perfect society which we know as the Church of Christ. All are bound to belong to the Church and he who knows the Church

to be the true Church and remains out of it cannot be saved.

Four marks clearly set the Church before all mankind as the Church of Christ: (1) Unity in faith, doctrine and discipline and in submission to lawful pastors under one visible head; (2) Sanctity in the influence of its Founder, Jesus Christ, in the sublime lives of its great heroes and in the holiness of life of the ordinary people, as also in its holy doctrine and its invitation to all men to embrace this one Divinely-appointed means of sanctification; (3) Apostolicity, in the fact that it traces its foundation back to the Apostles whose doctrine it always has taught and always will teach to the end of time; (4) Catholicity, or Universality, by which the Church exists in all ages, teaches all nations, and maintains all of the truth of Christ.

Any reasonable man should be able, through these marks, to discover the Church of Christ in the world of today, even as men of earlier ages have been able to find it for themselves through discerning in it these four marks.

Here we have the one perfect society, given us by Christ for our salvation. Members of this society must pray with Christ that all men may be members of the Church, and come to a knowledge of the truth; this is the prayer of Christ, that there may be but one fold and one shepherd.

Approved Religious Societies

Within the Church of Christ certain religious societies are approved in various ways. There are the great religious orders, instituted by authority of the Church; there are lesser societies of religious that also have ecclesiastical approval; missionary societies, such as the Propagation of the Faith, the Near East, and countless others, have the full sanction of the Church for the work they are doing. Each diocese in the Church, each province in a religious organization, is an approved Church Society. Societies, Holy Names Societies, Rosary and Scapular organizations share with many other religious organizations the approval of the Church. They are recommended to men and women according to their needs.

The true Catholic will be anxious to make his own spiritual and temporal benefits which membership in these organizations brings. All the natural good things that come from close association of devout souls for a religious purpose are added to the spiritual

benefits of prayer in common, of sharing in the prayers and good works of all members and in the indulgences assigned to members for their good works.

The devout Catholic will consider it a duty to make his own the blessings that must come to him through membership in these approved Religious Societies. In your parish, feel that you should belong to the Holy Name Society, to the Rosary and Scapular Society, to other parish organizations. Do not side-step them, do not leave them merely for those who are supposed to be far advanced in the devout life—but feel that they are for you, to help you, to enable you to be of service to all members through your participation in such organizations. Organizations of Catholics, such as the Knights of Columbus, the Knights of St. John, and the organizations that honor the National origins of our people, such as the Ilberians, the Knights of Equity and like Societies, are bound to help all who belong to them.

Matthew Records It

Matthew, under the name of Levi, had been a tax-gatherer. He knew records; he knew the ordinary rules of justice; he saw from the parable of Christ concerning the householder that the rules governing man's spiritual heritage were far different from those governing the rewards of his labor on earth.

On earth justice required that men should share in the products of industry according to the skill and time and industry they brought to their tasks. Man's spiritual work was to have its value principally from the goodness of God Who was willing to add His Grace to the good deeds of man, and through these supernatural acts to reward him with the eternal happiness of heaven.

The householder in the Gospel story paid each man a penny, as per agreement. Some had worked 12 hours, some had worked 9 hours, some had worked only 1 hour; yet each received a penny. It was not unnatural for the 12-hour men to object when they received the same amount as the 1-hour men,

but the householder appealed to his agreement—to everyone a penny.

No man gains Heaven by his own efforts; he needs God and the Grace of God. His salvation comes to him as a gift of God. It may come to one who has spent all his years in God's Grace and God's service; it may come to one whose whole life has been spent away from God, but his closing moments given to God, as in the case of the penitent thief.

Many are called; in fact Christ died for all men, calls a man to His service, is willing to choose all men for entrance into Heaven. Few are chosen; they are few not because Christ wishes to limit their number, but because they refuse to answer or give only an unsatisfactory answer to the calling of God.

We are called, all of us. Shall we be chosen? Christ is all for choosing us; Christ will choose us if we cooperate with His Graces. He is calling us into His vineyard; He is agreeing with us for a stated reward. Are we ready to answer His call?

Look At Labor

One of the most modern fruits of collective bargaining has been the establishment of welfare funds. These funds provide certain insurance benefits for workers, e.g., pensions, medical care and hospitalization, death benefits, etc.

The employer usually agrees to set aside a certain percentage of his total wage bill for a certain royalty on each ton of coal or record for the benefit of his employees.

The Taft-Hartley law permits welfare funds under five conditions:

1. The fund must be established for clear purposes.

2. The detailed basis on which the payments are made must be incorporated into a written agreement.

3. The fund must be administered by a tripartite group, including the employer, the union, and a neutral third party.

4. The fund must be audited annually.

5. Pension and annuity funds must be set up as a separate trust and used for no other purposes.

The national emergency and the program of defense mobilization are going to create problems for trade union leaders and the trustees of welfare funds. Paramount will be the difficulties that arise from the migration of working men into defense factories and shipbuilding concerns. Let us consider an example.

JOHN JONES is a steamfitter. He works out of the local union in New York. He takes work in Cleveland. The New York contract, let us say, calls for ten per cent of his wages to be paid into the welfare fund.

Cleveland steamfitters, on the other hand, are contracted to receive five per cent for welfare benefits. Since wage rates and welfare percentages vary throughout the country, chaos is going to result unless some uniformity is achieved.

Then too, who gets the money? Shall the five or ten per cent be to the union of the place where John Jones works

or to the union which will have to pay benefits when John Jones gets sick or dies?

If the Cleveland local, for example, receives the money, then it possesses income which will not be used for the benefits intended, since if Jones gets sick and returns home, he can hardly collect from the faraway local.

Or if he expects to collect in part from Cleveland and part from New York, he will probably die ten times over before the conflict is settled.

If the New York local is obligated to take care of the benefits of all out-of-town working members it will end up in bankruptcy. A local union which must pay benefits to 4,000 members can hardly remain solvent, if it is receiving payments for only 2,000 of its members.

WHERE THE union covers all industry, the problem will not be so acute. But the craft unions of American Federation of Labor will have their headaches. Thus far there has been no tangible effort to find a solution to the problem. International unions are reluctant to get caught by their fighting local factions.

The logical solution to the problem for craft unions would be to set up their welfare funds on a district or regional basis and to rule that the payments follow the worker. Thus, the welfare payments for work performed by John Jones in Cleveland would be forwarded to his local union in New York, which is the union which ultimately will provide him his benefits.

By A. C. Tuohy

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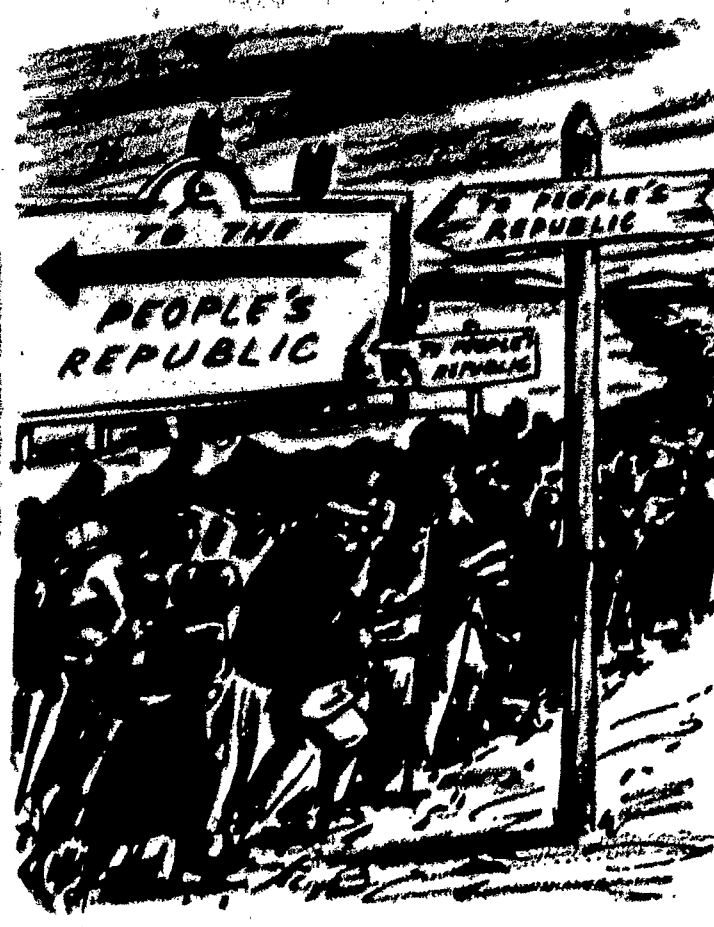
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Placards in Korea



THE TOP OF MY MIND

By Gretta Palmer

There is an odd assumption, taken for granted by many in our day, that the appearance of Communism in the world is, somehow due to our lack of social conscience.

Leftist and liberal Catholic publications beat their breasts with an editorial "nostra culpa" (or, staring fiercely at the hierarchy, an even more vigorous "vestra culpa") whenever Red gains are chalked up anywhere in the world.

It is their promise that if Catholics had fought the evils of capitalism with enough picket lines and boycotts, the hunger and the disaffected would have signed baptismal registers instead of party cards.

Now there is a certain health in today's social-minded Catholicism on such a score. For one of the wonders of the Mystical Body of Christ is its capacity for absorbing and sanctifying the pet enthusiasm of every century.

Men of the early Renaissance had fallen in love with painting; their murals became the glorious picture-books in which worshippers for centuries have learned theology.

There is nothing remarkable in finding devout men, in this age of economic and social preoccupation, desirous of "bringing Christ to the marketplace" or of "reforming the social order."

BUT IT IS surely worth noting that the market-place is an arena in which Our Lord, on earth, spent very little time. We know of His appearance in the mountains and in the desert and on the shores of the Lake of Galilee. We are told of His numerous visits to the Temple, but we are never told of His visits to a bazaar, or of His leading a political party into rebellion against Rome and the injustices of Herod, or of His attacking a social system which surely had as many defects of justice and charity as our own, or of His "reforming" any institution.

"The Kingdom of God is within you," was the burden of His teaching, and also "The Kingdom of God is within you." The Apostles were not asked to act as

But neither there nor in the Gospels nor in the history of the missionary Church will we find texts urging us to seek first the kingdom of gold and redistribute it and thus, by economic shifts and changes, bring all men back to God.

We are messengers, apostles. We are not reformers. We are not the tinkers of society.

IF CATHOLICS must bear the onus for the growth of Communism in our day, it is because we have not prayed enough nor practiced penance enough; with those things the Blessed Mother did, indeed, reproach us when she appeared at Fatima.

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busy-bodies, nor as common scolds. They did not harass the rich men of their day—instead they dined with them and tried to stir their spirits with the Word. They did not say, "There ought to be a law," they said, "There is a Law."

They did not, in a word, exhaust themselves or their listeners with schemes for temporal and immediate reform. The Apostles were busy about the far more fundamental job of preaching, to anyone who would hear, the Good News of the Risen Christ.

THE GREAT danger of the "Christian revolutionaries" in the age like ours is that they will not be revolutionary enough—that they will limit their ardent efforts to "reforming" the world, instead of converting it.

Then they will succeed only in alienating those who are on the top of the economic pile or, at most, in stripping them of their wealth and leaving them with souls unsaved. They will have failed in the really daring Christian task of introducing charity, as a final purpose, into the hearts of all men including men in power.

To make over the social order may seem, to those outside the Faith, an ample and ambitious plan, worthy of their lives' best efforts. But for a Catholic it is too trivial.

More politicking can affect the natural order and that alone, unless it is treated as a mere footnote to the lofty and important task of preaching the Gospel to men of every nation and of every class. When that is done, they will cease injustice on their own, as the early Christian owners, with little prodding, freed their slaves.

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Communism and Man

By Miss. Fulton J. Shoen

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It cannot be too often repeated that Communism is less a system of economics and politics than a philosophy of man.

The founder of Communism, Karl Marx, never thought about his economic theory until the final phase of his life; in earlier decades he spent himself on philosophy (which he derived from England) and on sociology (which he plagiarized from France).

Only after these foundations had been laid did he turn his mind to economics—and this portion of his teaching he drew from the Germans.

Communism is based on a false philosophical expectation, that man has limitless power and can, without Divine Aid, turn himself into perfection and even become a god. That is why this philosophy (which is a particularly unsound form of humanism) is formally known as "atheistic humanism" by the professors.

Communists hold the belief that the social injustice and misery and greed that lie about us have come from some influence outside of man—from institutions such as private property or the division of society into classes. They never blame the human will for any of the catastrophes of society; they pretend that the golfer never misses the ball through weakness, fatigue or lack of ability; the trouble is always in the golf-club, which was made crooked and deceptive by the Wall Street bankers.

It is only the "capitalists" who are wicked in the Marxist scheme. Everyone else is born without sin. But such a falsely optimistic view on non-capitalistic human nature will not stand up against the facts. If evil actually disappeared with the disappearance of the "capitalists," one could not have the phenomena of the Soviet state, with such evil things as concentration camps and the slaughter of innocent prisoners, false trials and unjust persecutions.

THE COMMUNISTS' attitude towards society is provincial and shortsighted; it imagines that if we eliminate the one kind of exploitation which we have today, then all exploitation will be destroyed. This belief argues an ignorance of history. Kings have been tyrannical, and so have hereditary aristocrats; but we in America, lacking both of them, have not yet wiped out injustice from men's hearts.

Evil is never the result of a political system—although it can be the effect on other men of the evil in a politician's heart, and whether such a man is king or noble, congressman or legislator does not matter very much. A capitalist with, apparently, no power to rule at all may cause more harm and misery to his fellow man than a despot, if his heart is oriented towards the bad.

Things are not evil in themselves. And this is true of gold and food and power and stocks and bonds and offices of an elective government. Things become evil only if the men possessing them abuse their power. Therefore the "equalization of property" cannot bring brotherhood to men.

Communism began by asking that everyone should call everyone else by the sweet name of "comrade"; but as the wicked philosophy of Marxism unfolded, Stalin became a Marshal and the "old Bolsheviks" wore medals, each of them awarded for the breaking of a commandment given us by the God of Brotherhood and Love.

THERE IS an odd and contradictory notion at the heart of Communist theory in our day: the Marxists tell us that each man has been "determined" by his environment and that he must, inevitably, fight on the side of his "class."

This viewpoint ought logically to wipe out all responsibility in the moral order; yet no one is more severe than Communists in punishing men for such sins as "treason." Every purge and every persecution conducted by the Soviets admits that the defendant must have been responsible for what he did; otherwise, why blame him, why punish him, why kill him or imprison him?

SECRECY and systematic deception spring from any Communist regime; causes lead to consequences which resemble them. Lately a letter received in America from Estonia said:

"We are all doing well. Do not send us parcels or letters—we want nothing from the capitalist world. Juku and Manni are best off of all of us; they have a flat three rooms large, and there will be room for you with them if you wish to come home."

Juku and Manni, boy and girl were the children of the father who received the letter; they and their mother all had died before the ending of the war. Their three rooms were their graves.

Such messages indicate a vast disillusionment as to the things that "economic systems" can achieve. The Voice of America broadcasts cannot touch such men and women, who have seen how little economic systems can achieve;

chotics and neurotics known to any civilization of any time. Poverty is not the only reason for despair. Our saddest cases nowadays are often residents at New York's Park Avenue and California's prosperous Bel Air.

A conversation overheard the other day between two women included this remark: "You think your life is hard. I've had to support myself for four years now. Imagine that!" To such a woman, work is a peculiar form of punishment and injustice—a martyrdom. Yet work brings peace to hearts which see the world about them as something to be loved and served, not milked for its material benefits.

To stress the economic, as the Marxists do, is to make each man an egotist and a materialist... and down that path no happiness has been found throughout all history.

To be a Christian is to stress the spiritual, longing to serve and to extend its borders. And down that path lies the joy and glad fulfillment of the saints.

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BUT THE people of the world have outgrown "things"; they know materialism is not enough. America today has the highest standard of living in the history of the world—and we also have the highest percentage of psychosis.

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