

Snippets Galore

Campaign by the Devil

BEWARE: paragraph which follows is quoted by Bill Muehlenberg in *Strained Relations?* It is taken from the homosexual press in 1987, in *The Overhauling of Straight America* (with our own caption):

IN ANY CAMPAIGN to win over the public, gays must be cast as victims in need of protection so that straights will be inclined by reflex to assume the role of protector... Our campaign should not demand direct support for homosexual practices, but should instead take **anti-discrimination** as its theme... In the first stages of the campaign, the public should not be shocked and repelled by premature exposure to homosexual behaviour itself. Instead, the imagery *per se* should be down-played, and the issue of gay rights reduced, as far as possible, to an abstract social question.

Family wage in the USA

An Interview with Dr Allan Carlson

quoted from *News Weekly* 20th July, 2013

QUESTION

You recommend a “family wage”, a coercive state policy regarding the allocation of property and a top-down method of income distribution, and also urge decentralization and the private possession of property. Many people would see these ideas as fundamental contradictory. How do you reconcile them? And what are the limits of state intervention in the name of “the family”?

Allan Carlson

TO BEGIN with, a “family wage” system need not require coercive state policy. In fact, the system which prevailed in the United States from 1942 to 1967 ran counter to public policy. It relied on a culturally (not legally) determined division of labour, which reserved by custom the higher-paying jobs (in both factories and the professions) to men in their capacity as heads of households; “women’s jobs” were for unmarried singles or supplemental to a husband’s wage. This system, widely understood and affirmed at the time, was undone only by state action through Title VII of the Civil Rights Act of 1964 and Lyndon Johnson’s Executive Order #11357, both adopted in service to feminist ideology and despite popular opposition.

More broadly, “industrial capitalism” — is a recent and still novel innovation. Alongside its material gifts, it puts heavy strains on family life. Sometimes, state action is the only possible corrective; even then, though, one must clearly understand the risks involved.

Appropriate projects of “property redistribution” in the American experience include the Homestead Act of 1862, the Subsistence Homestead project of 1933-40 and the Housing Act of 1934.

QUESTION

You seem to oppose both socialism and corporatism. Is the “third way” a modified form of capitalism, or is it a foundationally different form of economic organization?

Allan Carlson

A TRUE THIRD WAY understands that both capitalism and communism share a common **materialism** at their core. One of the more remarkable — but barely noticed — events of 2002 came when the Communist Party of the People’s Republic of China invited capitalists to join its ranks!

Instead of “Economic Man” (*Homo oeconomicus*), a Third Way posits “Religious Man” (*Homo religiosus*), or **man created in the image of God**. As German economist Wilhelm Röpke put it, the “first precept of ethical and humane behaviour, no less than of political wisdom”, is “to adapt economic policy to man, not man to economic policy”. The health of small communities and families — grounded firmly in productive, private property — is the imperative.

QUESTION

Though the Christian Democracy movement flourished for a time in Western Europe, Western Europe itself is now almost entirely secularized and in steep demographic decline. Does the Christian Democracy movement bear any responsibility for the bureaucratization of life and shrinking family size in Western Europe? And how could it be different in the USA?

Allan Carlson

A LAS, IT IS TRUE that the generation of Christian Democrats who rebuilt Western Europe after the disasters of 1914-1945 were not immediately replaced. Members of the “Generation of 1968”, as they were known in Europe, were intensely secular and hostile to the natural family.

Hope on that continent now lies, in Western Europe, among a **new generation of young Christians** currently emerging (Spanish and French organizations of this sort recently put over a million people [each] in the streets of Madrid and Paris protesting against same-sex “marriage”, and in Eastern Europe, where a similar new generation of Catholic and Orthodox young adults are advancing a creative “pro-family” politics in the post-communist nations of Hungary, Croatia, Rumania, Poland, Latvia, Bulgaria and Russia.

QUESTION

You have written in many places that a chief cause of the **downfall of the family in the modern economy** is that the home has shifted from being a place of production as well as consumption. What practical steps can families take to **make their homes more of a centre of production?**

Allan Carlson

THAT’S EASY

T[add to this list yourself and let others know]:-

- **home-school your children;**
- **cultivate a vegetable garden;**
- **raise chickens for eggs and meat;**
- **start a home-based enterprise;**
- **find ways to bring your work or profession home;**
- **gather in community with others doing the same.**

Tell the Politicians

True Law and Right Reason

THERE IS in fact a true law — namely right reason — which is in accordance with nature, applies to all men, and is unchangeable and eternal.

By its commands this law summons men to the performance of their duties; by its prohibitions it restrains them from doing wrong. Its commands and prohibitions always influence good men, but are without effect upon the bad.

To invalidate this law by human legislation is never morally right, nor is it permissible ever to restrict its operation and to annul it wholly is impossible.

Neither the Senate nor the people can absolve us from our obligation to obey this law, and it requires no Sextus Aelius to expound and interpret it. It will not lay down one rule at Rome and another at Athens, nor will it be one rule today and another tomorrow.

But there will be one law, eternal and unchangeable, binding at all times and upon all peoples; and there will be, as it were, one common master and ruler of men, namely God, who is the author of this law, its interpreter and its sponsor.

LAWS MADE by man based on God's laws are good and worthy, but laws made by man based on man's laws are terrible and greatly to be feared.

Cicero, a pagan witness, 106-43 B.C.
Republic III, 22; cf. *Romans* 2:15

Social Philosophy

SUBSIDIARITY and SUBSIDIARY differ in their spelling by one little syllable 'it'. However, these words can be complete opposites!

SUBSIDIARITY is the higher organization helping the lower to fulfil its role.

SUBSIDIARY is the lower organization working for the higher as its servant.

Yet the presence or absence of that little syllable 'it' helps to understand why some church schools usurp homes; why dioceses usurp parishes; why diocesan education offices and civil governments usurp parants.

For dry and lucid explanations, see *The Socialist Trend in the Catholic Church in Australia and New Zealand* (abbreviated TST), by Father Patrick Ford, published by the John XXIII Co-op in 1988. Copies are still available from the Cardinal Newman Faith Resources Inc, contact details below, at \$5.

Thus Pope Pius XI taught, "This [subsidiarity] is a fundamental principle of social philosophy, unshaken and unchangeable. Just as it is wrong to withdraw from the individual and commit to the community at large what private enterprise and industry can accomplish, so too it is an injustice, a grave injury, and a disturbance of right order for a larger and higher organization to arrogate to itself functions which can be performed efficiently by smaller and lower bodies. Of its very nature, the true aim of all social activity should be to help the individual members of the social body, but never to destroy or absorb them." QA §79 (quoted in TST, p. 13).

Even graver is the Pope's assertion that violation of subsidiarity is "Modernism in the moral, juridical and social order." (QA §46.) Here Pope Pius XI was quoting his own words: "There is a species of moral, juridical and social Modernism which We condemn, no less decidedly than We condemn theological Modernism." *Ubi arcano*, 1922 (quoted in TST, p. 20).

Until quite recently, subsidiarity was not even mentioned

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in ordinary dictionaries. Chambers *Encyclopedic English Dictionary* (1994) attempted it with partial success, perhaps due to its popularization by Mr John Major, the then British Prime Minister, who was resisting the usurpation of the United Kingdom's national sovereignty by the European Union.

The social teaching of the Church is set out in Question & Answer form in the *Catholic Family Catechism Apostles' Edition* §§464-469 — "clear, brief and easily assimilated by all".

Any violation of subsidiarity is against God's general plan in the 4th Commandment for authority in society. With 'sex-ed', for instance (see *Handouts* n. 33) the violation of subsidiarity, is against God's particular plan of parental rights and duties in the 4th Commandment.

Lest we forget...

JOHAN HENRY NEWMAN was born on 21st February, 1801, in London. At Ealing School he underwent a spiritual conversion which set him on the road to perfection. After undergraduate study at Trinity College, Oxford, he was elected Fellow of Oriel College: Ordained a Church of England deacon and priest, he became Vicar of St. Mary's, Oxford, when his spiritual influence on his parishioners and the undergraduates was enormous.

After 1833 he became the leader of the spiritual renewal known as the Oxford Movement. Eventually his studies of the Fathers of the Church led him to the conclusion that the Roman Catholic Church was the 'One Fold of Christ'. After a long interior struggle he was received into the Catholic Church on the 9th October 1845 by Blessed Dominic Barberi at Littlemore, where he had retired to live a semi-monastic life.

Ostracized by relatives and friends, he was ordained priest in Rome and returned to England to found in Birmingham the first Oratorian Congregation in England. This was followed by a second Oratorian House in London. He became Rector of the Catholic University in Ireland and founded the Oratory School in Birmingham. In 1864, he published his *Apologia pro Vita Sua*, in which he vindicated his honesty in the Church of England and defended the Church of Rome.

He worked tirelessly for the poor of his parish, and carried on an enormous correspondence, helping countless persons both Catholic and non-Catholic with their religious difficulties. He suffered much from the misunderstandings, suspicions and opposition of some ecclesiastical authorities.

In 1879, Pope Leo XIII made him a cardinal to the joy of all of England. At his death in 1890, it was said that he, more than any other person, had changed the attitude of non-Catholics to Catholics. From 15,000 to 20,000 persons lined the streets as his body was borne to Rednal, eight miles away, for peaceful burial. *The Cork Examiner* affirmed, "Cardinal Newman goes to his grave with singular honour of being by all creeds and classes acknowledged as the just man made perfect."

He was declared Venerable on 22nd January, 1991, and Beatified on 19th September, 2010. There is some prospect of his being declared a doctor of the Church.

His feast day on 9th October is an Optional Memorial in England, for which the Collect is Proper:

O GOD, who bestowed on the Priest Blessed John Henry Newman the grace to follow your kindly light and find peace in your Church, graciously grant that through his intercession and example we may be led out of shadows and images into the fulness of your truth. Through Our Lord...

The inscription on his grave was *Ex umbris et imaginibus in veritatem*, "Our of shadows and images into truth."