<p><em>Munich Catholic Church Newspaper</em>, Dec. 19, 1920, no. 51, pp. 321-323:

<p>"The Church and the Well-Being of the People"

<p>Despite all the progress of technology, art and science, the misery of ever wider elements of our people grows more and more instead of diminishing. What is causing this remarkable phenomenon? Mankind submits to the forces of nature under royal power; every day brings new discoveries, even the realm of the air acquiesce in our desire to conquer; at the same time, however, a great part of humanity is reduced to a continual struggle for survival.

<p>It would be completely false to think that these facts flow only from an unequal distribution of the goods of this world and of intellectual gifts, or only from the overwhelming liberty in commerce and conduct which makes it possible for the stronger to exploit the weaker; no, the ultimate reason lies deeper: in people turning away from practical Christianity. There is no blessing upon human industriousness, because people think they can do it without God, and yes, think they can establish a paradise on earth contrary to God's will. If the deepest reason for today's great international evils is thus laid bare, then the main path is also shown for relieving this misery.

<p>So long as the Church maintained its influence in the public life of peoples, we knew little of the monstrous, miserable circumstances of which we complain in our countries. Even our adversaries must admit that much. The Social Democrat Kautsky writes in an article entitled "Work 500 Years Ago": "That which is an ideal for today's workers, for which they must wage a bitter struggle against the bourgeoisie, was an acknowledged reality half a millenium ago, in the 'Dark Middle Ages.' Workers 500 years ago worked less strenuously and for shorter hours than today. Despite that, their pay was higher. Testifying to that fact are the many luxury prohibitions and levies of the 14th and 15th centuries, which declare that the worker is entitled to not more than two meat meals and a certain amount of wine or beer per day ... and in society is forbidden to dress in velvet and silk and the like. Today such prohibitions would be highly superfluous."

<p>It was the Church that always performed the greatest deeds for the well-being of the people through the centuries by its emergence into the pagan world. The Church took the poor to itself and spent alms on them; the Church loosed the chains of slaves and gave them freedom as citizens; the Church bound up the wounds of the injured and founded hospitals and clinics. In view of such facts, even a Protestant author called the Catholic Church “a great asylum for humanity.” (Gregorovius, “History of the City of Rome …” II. 59) And today – a struggle against this greatest of all benefactors of humanity! And the struggle is by exactly those who always received the most help from her. Yes, the leading standard-bearer of unbelief is the great seducer of the people, Social Democracy. How is its snow-balling growth to be explained? Of real success in the field of social legislation it has mighty little to show; these accomplishments have been done entirely by others. But it is supremely well organized, and the main secret of its power is this: it preaches also the gospel of free love and independence from all authority, even divine authority. For that reason millions pledge allegiance to it, for whom the commandments of God have become burdensome fetters. The happiness they so desire has not been attained thereby; on the contrary, they have become even more unhappy and appear to harbor more sinister resentments. How far does it still have to go before people strike onto the path of recovery: return to practical Christianity? Then it will be confirmed once again, as a great thinker about religion said centuries ago: “The Christian religion, which appears to have no other mission but happiness in the next world, has also established happiness in this world.”</p>

<p>"Catchwords, Price Reduction and Bolshevism"

<p>Today's German people live in an era of catchwords. The masses feed day by day on the catchwords that are thrown to them. Sometimes it's the phrase of price reduction, sometimes it's Bolshevism. It is remarkable! How easily the people fall for such bait, without even thinking about it for a moment and testing it, they gladly go for it. This is not a good advertisement for the country of thinkers, who have now become so sadly credulous. May we finally learn once again how to think! What are we saying now of the state of price reductions? It says: So long as raw materials are not in supply, goods are not in surplus, which is more than what is needed, and food is not as much as we need, so long as at least 23 billion marks annually must be extorted from the German people, for that long there will be no price reductions which are of any consequence. But how would a reduction in prices be possible? Only when and if the majority of the German population puts aside covetousness, all egoism, all spirit of exploitation and usury. Only when and if all producers, all service providers, all workers were again satisfied with minimal goods. If the manufacturer, the retailer and the merchant would want only what was really necessary to maintain a certain position in life and existence. That so many chain transaction merchants, exploiters and usurers do not all at once become angels, we can all see, and thus the phrase about price reduction will long remain what it is today: a catchword.

<p>A further catchword, however, a much more dangerous one, is the hankering after the blessing of Russian Bolshevism, a blessing that must fill every thoughtful person with alarm. It is certain that an invasion by, and cooperation with Russian Bolshevism would mean war for us, and in reality a war with a forebodingly threatening subjugation such as no people has ever before been so terribly subjected to. It is therefore infinitely easy to overlook ... Social world brotherhood has failed as completely as one could ever imagine. Isn't it precisely the socialist government of France that is bringing us the greatest humiliations? Let us leave the distant future to the foreknowledge of the Lord God! Each and every injustice is avenged already on earth and no one will remember it, for: "Vengeance is mine! says the Lord God!</p>

<p>"Christianity and Socialism"

<p>Bebel wrote in a brochure "Christianity and Socialism": "Christianity and Socialism are as different as fire and water," and in the Reichstag he said: "In regard to religion, we take the standpoint of atheism."

<p>Liebknecht declared at the Party Congress at Halle in 1890: "Proper education must above all put aside religion. Our Party is a party of science; science is hostile to religion."

<p>Lesinski wrote in the Socialist Monthly in 1912: "To be a socialist means to be anti-Christian; the final victory will only be possible through the final overcoming of Christianity." Scientifically based Social Democracy takes the standpoint of Monism, which is so much like atheism. It is well known that Kurt Eisner was an atheist of the purest sort, and former Culture Minister and Minister President Johannes Hoffmann revealed with special emphasis that in the field of school policy he is of a fanatically anti-religious disposition, in particular when he spoke on the state of culture in 1912.

<p>The leader of a great assembly which the U.S.P. held in the cattle market of Berlin on July 27, 1920, made the following remarkable statement, according to the report in "Germania": "It is truly regrettable that nothing is accomplished in families toward real Social Democratic education. Many colleagues intend to have done their duty if they are Party members and cast their votes for the reds. They allow their children, after as before, to go into the religious dumming-down institutes of the clericalists and even go into the churches. That must finally be radically broken off."

<p>Christianity commands: "Love your neighbor as yourself! Do good to those who hate you. - What you do not want others to do to you, don't do that to anyone else."

<p>Karl Marx, on the other hand, recommends violence against violence, and the revolutionary Radek says: "The Revolution does not discuss with its enemies, it smashes them." The radical leaders of the workers ...

<p>"... in this sense we praise once again: Overthrow of the bourgeois government, down with capitalism, crushing of the capitalist economic order, takeover of production by the proletariat, establishment of the soviet councils system; therefore comrades, all who are with us, knees on their chests, thumbs in their eyes, hang them from the lampposts, eye for eye, tooth for tooth." (p.322)</p><br>