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« [May 9, p. 5893] POPE PIUS BLASTS CAPITALISM

Mr. COX. Mr. Speaker, I ask unanimous consent to address the House for 1 minute and to revise and extend my remarks.

The SPEAKER. Is there objection to the request of the gentleman from Georgia?

There was no objection.

Mr. COX. Mr. Speaker, I have never seen anything in public print that distressed me so greatly as a news item bearing a Rome date line and carried in the Washington Post on its front page yesterday.

Referring to an interview that the Pope had with a group of European businessmen, the statement said:

“The Pontiff’s words coincided with publication of a fierce denunciation of capitalism in the Vatican’s daily newspaper.

The Vatican paper said that communism shorn of its atheism would be less un-Christian than capitalism.”

Mr. Speaker, if this publication represents the views of the Pope, then the great work he has done in opposition to the spread of communism has been entirely canceled out. If this statement represents the views of the Pope, then millions of kind-hearted and right-intentioned people have been brought down to the threshold of the quicksands of Marxism.

Mr. Speaker, this statement is both a private and a public wound. I feel bare gnawn, and I know that the public must feel canker-bit.

[p. 5894] I regret the necessity of having to make this statement. I never made one that I regretted more.

Mr. Speaker, the stand that the Catholic Church has taken between a peace loving world and the agents of Moscow has brought down upon it much abuse, but up until now the church has given no ground, and I trust that no representative of this great church will ever indicate a willingness to treat for terms of peace with these Communist agents from hell.

[... May 10, p. 5976] ATHEISM

Mr. SABATH. Mr. President, I ask unanimous consent to address the House for 1 minute and to revise and extend my remarks.

The SPEAKER. Is there objection to the request of the gentleman from Illinois?

There was no objection.

Mr. SABATH. Mr. Speaker, the Catholic Church has for years been in the forefront of those who battle for justice for labor and for all social justice. Likewise the Catholic Church has been and is a leader in the world-wide fight against communism and its godless creed of atheism.

Over last weekend His Eminence Pope Pius XII, in a talk to a group of Catholic businessmen and also through an editorial in the Vatican newspaper, took occasion to denounce some of the evils of capitalism.

The newspaper L'Osservatore Romano blasted the selfishness of capitalism and called it a parasite which grows progressively and prevents expansion of the number of persons who can benefit from wealth, according to the New York Herald Tribune. The New York Times report directly quoted the editorial as saying that the spirit of capitalism was fundamentally more atheistic than "communism which, as an economic system, does not run counter to the nature of Christian doctrine as strongly as capitalism."

"Capitalism," the Times further quoted the Vatican newspaper, "is atheistic in its structure; gold is its god." It defined capitalism as substantially greedy.

The supreme pontiff in his talk to the businessmen said that the position of employers and workers is not that of irreconcilable antagonists but of collaborators in a common task in which both profited from the national economy.

“They eat, so to speak at the same table”—Said the Pope—“since they live, in the last resort, from the net global profit of the national economy. Each of them draws his pay and hence their mutual relationship should not make either the servant of the other.”

All this is clear, consistent, and reasonable. It is in line with deep philosophical conclusions of His Holiness, whose statesmanship and humanitarianism have been proven over the years.

Yet, in this connection, we read in the RECORD of yesterday a denunciation of the Pope’s views by my colleague, the gentleman from Georgia [Mr. Cox], who saw fit to deplore the truthful and courageous statements of His Eminence, The gentleman from Georgia [Mr. Cox] went so far as to interpret them as a sign of appeasement of communism.

I do not read such an interpretation into this interview. The Pope in his every move and every utterance has carried the fight against communism to every part of the world. He asks no quarter and gives none.

Yet, unlike my friend and colleague from Georgia, he does not at the same time blind himself to the evils of capitalism. He does not consider that by pointing out these evils in our own system we are surrendering to the Communist system or embracing it.

The gentleman from Georgia [Mr. Cox] should by now have come to the realization that the surest and best methods of preserving capitalism as the system of economy and democracy as our political way of life is to cure it of its defects. Likewise that the surest and best method of encouraging communism is to continue the abuses of capitalism. The gentleman from Georgia [Mr. Cox], instead of providing a defense for the capitalistic group, should lend his capable efforts to the cause of labor as well.

I concur in the statements of Pope Pius XII, and in this connection, I ask leave to insert articles appearing in the New York Times of May 8, 1949, and in the Washington Post on May 8 and

May 10, and a statement which I prepared some time ago, but which due to my illness I was unable to deliver on the floor. I ask unanimous consent to extend my remarks by inserting a statement which I have, entitled "Pope Pius XII and 10 Momentous Years in the Papacy."

[From the Washington (D. C.) Post of May 8, 1949]

#### POPE PIUS LAUDS LABOR AS PAPER BLASTS CAPITALISM

ROME, May 7.—Pope Pius XII told a group of European businessmen today that workers have a right to a "just share in responsibility for industrial development."

The pontiff's words coincided with publication of a fierce denunciation of capitalism in the Vatican's daily newspaper, L'Osservatore Romano.

The Vatican paper said that communism shorn of its atheism, would be less un-Christian than capitalism. Instead of the Catholic Church being an ally of capitalism, as some have charged, the fact is that Catholicism long has considered capitalism a cancer at least as much a "sin against nature" as artificial birth control, the Vatican paper said.

The editorial called capitalism a parasite which grows progressively and prevents expansion of the number of persons who can benefit from wealth.

Pope Pius told the businessmen the solution he had in mind would call for a great spirit of unselfishness on part of employers.

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[From the Washington (D. C.) Post of May 10, 1949]

#### POPE HOLDS RIGHTS OF STATE LIMITED

ROME, May 9.—The Catholic Church approves the idea of nationalization of property within certain limits, but the policy can be carried too far, Pope Pius XII told a group of visiting businessmen and industrialists Saturday. His talk was made public today.

"The mission of public rights is, in effect, to serve the private rights, not to absorb them," the Pope said.

“The (national) economy—any more than any other branch of human activity—is not by nature an institution of the state.” Pope Pius said also that employers and workers were not irreconcilable antagonists but collaborators in a common task, in which both profited from the national economy.

## SEES PROFITS SHARED

“They eat, so to speak, at the same table, since they live, in the last resort, from the net global profit of the national economy,” the Pope explained.

“Each of them draws his pay and hence their mutual relationship should not make either the servant of the other.”

The Pope made his speech, an exposition of the views of the church on the relation of public to private interest, to two groups of visitors. One group was made up of Catholic businessmen from Canada, Chile, and Europe; the other, of European industrialists holding a convention here.

In the elaboration of forms of public organization, the Pope said, the time came when the questions of state ownership and nationalization of enterprises arose.

“There is no doubt that the church also—within certain just limits—admits nationalization and judges that one may legitimately give to the state certain categories of properties, those which represent such a power that one could not abandon them into the hands of private individuals without imperiling [p. 5977] the common interest,” the Pope said, quoting from the Papal encyclical “Quadragesimo Anno.”

(The encyclical in question, on the reconstruction of the social order, was issued by Pope Plus XI on May 15, 1931, and thus the speech of Plus XII was a commentary on it in the light of events in the 18 years since it was issued.)

“But to make of this nationalization a normal rule of public organization of economy would be to reverse the order of things,” the Pope continued.

It is not true, he held, that every private enterprise is by its nature a society in which all persons, whether owners or not of the means of production, should have the right to share in the property or at least in its benefits.

“Such a conception starts from the hypothesis that each enterprise enters by nature of the sphere of public right,” the Pope said. “It is an inexact hypothesis.”

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[From the New York (N. Y.) Times of May 8, 1949] VATICAN PAPER ASSAILS ATHEISM IN CAPITALISM

ROME, May 7.—L’Osservatore Romano, Vatican newspaper, appeared today with an editorial that said that the spirit of capitalism was fundamentally more atheistic than “communism which, as an economic system, does not run counter to the nature of Christian doctrine as strongly as capitalism.”

According to the newspaper, capitalism “Is atheistic in its structure; gold is its god.” The newspaper defines capitalism as substantially greedy and says its aim is to dominate because it is never satisfied.

The point of the editorial, which was written by its editor in chief, Count Giuseppe Dalla Torre, was an attempt to refute the Communist contention that the Catholic Church favors and supports capitalism. Nothing could be further from the truth, the editorial asserts, and adds that proofs of this could be had by reading the papal encyclical as well as the speeches of Pius XII on social questions.

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POPE PIUS XII AND 10 MOMENTOUS YEARS IN THE PAPACY

Regardless of one’s religious convictions, be he Catholic, Protestant, or Jew, we cannot overlook and allow to pass unnoticed signposts of human and spiritual progress in the world.

On March 12, 1949, the present occupant of the papal throne, Pope Pius XII, completed 10 years in that high station. Born in Rome, the supreme pontiff on March 2nd of this year celebrated his seventy-third birthday and on April 2, 1949, observed his fiftieth anniversary as a priest. He is the first native Roman in over 200 years to be elected pope. Cardinal Eugenio Pacelli was selected as pope after having served as secretary of state to Pope Pius XI. The position of secretary of state to a pope is hardly a stepping stone to the papacy since the last pope to be selected after serving as secretary of state was Cardinal Michelangelo Dei Conti in 1720 who assumed the name of Pope Innocent XIII.

Pius XII came from a family which served well the Holy See. His father, Advocate Ernesto Pacelli, was a consistorial advocate in the Vatican and represented the Catholic viewpoint in the capitol as counselor of the municipality of Rome. Francesco, brother of Pope Pius XII, succeeded his father as consistorial advocate and acted as one of the negotiators who brought about the treaty and concordat between the Vatican and Italy in 1929.

The past 10 years have been a period of epoch-making history by the papacy. No pontiff in history has been called upon to face and solve so many difficult and momentous problems affecting the entire world.

Fortunately, the present pope was exceptionally well equipped to face these complex situations. He possessed a wide and exhaustive knowledge of the political, social, and industrial history of all nations. He knew personally their leaders, and studied all phases of the national life of various nations.

He combined this educative knowledge, with a perspicacity and keenness of judgment and piercing understanding of men, their hopes, desires, and aspirations, with the result that he gained upon the elevation to the papacy, at once and instantly, the confidence and well wishes of all nations, their leaders and their peoples.

He was, for example, stationed many years in Washington as papal delegate to the United States. Thus, he came to know intimately and on favorable terms, America and Americans. It was in Washington that he came in contact with the representatives of every nation in the

world, thereby increasing his number of acquaintances and his knowledge of events and peoples.

How well the supreme pontiff has met and successfully carried out the tremendous responsibilities of his pontificate may be attested to by the record His Holiness has made thus far. In his *Summi Pontificatus* of October 30, 1939, to the Bishops, the Pope emphasized the absolute need of erecting, on Christian principles, a moral, social, and public life. He set forth the various steps clearly and lucidly whereby this result could be attained. These views were aimed directly at the totalitarian dictators, Hitler, Mussolini, and Hirohito, then on the march toward a devastating and cruel and inhuman war. This brave, courageous, and forthright statement was made at a time when the Nazi aggressor was already advancing into defenseless Poland and planning assaults upon struggling and defenseless peoples of the world, in violation of the laws of God and man.

Early in his papal career, he became the exemplar, the spokesman, for all who believed in the love of man for his fellow being and for those who desired an enduring world peace. His Christmas appeal of 1939 is famous for its admonition and suggestions on how to attain peace and order. He declared that,

First. All nations large or small, strong or weak must be independent.

Second. Nations must be freed from armament races.

Third. Intelligent development must be permitted of international bodies in order to correct the faults of the past and prevent future failures.

Fourth. A sincere examination of the true needs and fair demands of all peoples of the world, their ethnic needs and requirements, as well as minority representation.

These and other basic principles of moral conduct were constantly advanced and developed in his thirteenth encyclical, entitled "*In Multiplicibus*," issued October 23, 1948. Therein, he again urged prayers for peace, pleading in particular for the end of the Palestinian conflict.

It is well-known how much the Pope suffered in mind and in body during the tempestuous and sanguinary years and events of World War II. Then the Vatican was the refuge of thousands upon thousands of penniless, homeless and stricken people. The Pope was besieged

from every corner of the world for aid, financial and material, assistance of all kinds and characters.

The persecuted and the displaced were welcomed into the friendly embrace of a wise, kind, and loving spiritual leader striving to put in order, a chaotic and disordered world bent on self ruin and destruction.

Here, in fact, is a man of God who has enriched the world with an advocacy of love of man for his fellow being, with his kind and intelligent service to the suffering and the downtrodden, with his courage, bravery, and outspokenness in fighting inhumanity and evil, when it might have been wise and expedient to remain silent—indeed, it is a high privilege and distinct honor for me although not of his great faith, to pay tribute to day to the distinguished leader of the Catholic Church. I have marveled at his splendid works and endeavors for justice, charity, and peace in the world. I have admired his exhortations on behalf of a true ethical conduct of life. May His Holy Eminence be granted by a tender and merciful God, further physical, moral, and spiritual strength in continuing a fruitful life, dedicated as always, to the defense and protection of poor and suffering mankind, to the friendless and the homeless, at the same time tempering and staying the hand of the strong, the oppressor, and the tyrant.

His Eminence Pope Pius XII already recorded as the great humanitarian of the age, after the usual deep thought given to the subject, has called attention of the world in the official Vatican newspaper L'Osservatore Romano that “communism which as an economic system does not run counter to the nature of Christian doctrine as strongly as capitalism.”

The Supreme Pontiff and the Catholic Church is recognized as one outstanding power and influence in the world opposed to communism. With every force and with every effort at his command, the Pope has carried on courageously and with effect this fight. And notwithstanding his opposition to communism, His Eminence has spoken out forthrightly and without fear or favor, that he feels there is a greater percentage of capitalists found to be unbelievers than among the communists.

I claim that many who are classified today as Communists living in the satellite countries, are members of the Catholic faith. The nationals of Poland, Yugoslavia, Czechoslovakia, Rumania,

and Bulgaria, be they worshippers of the Roman, Greek, or Russian Orthodox Church [p. 5987] are Catholics and believe in God. However, they have been oppressed and dominated by the corrupt and tyrannical ruling classes for so many years, that in desperation they rose against their oppressors and overthrew them hoping for a better life and political and economic freedom. Though still suffering and in misery, they are devoted to God and faithful to the church.

Mr. Speaker, in this connection I read with interest the remarks of my good friend and colleague the gentleman from Georgia [Mr. Cox] who saw fit to deplore the truthful and courageous statement which His Eminence made recently in Rome to a group of European business men.

I do not read into this interview the interpretation made by my distinguished colleague from Georgia. The Pope in his every move and every utterance has carried the fight against communism to every part of the world. He asks no quarter and gives none.

My good friend from Georgia need not fear that the Supreme Pontiff will relax in his fight against communism. What my esteemed friend from Georgia does truly lament, is the merited denunciation of capitalism because of its sorry and unfair treatment of the worker. The Pope in his talk on this subject said, that employers and employees were not irreconcilable antagonists but collaborators in a common task in which both profited from the national economy. Continuing, Pope Pius XII stated:

“They eat, so to speak, at the same table since they live, in the last resort from the net global profit of the national economy. Each of them draws his pay and hence their mutual relationship should not make either the servant of the other.”

My distinguished and esteemed colleague from Georgia is a stout defender of capitalism. His talents, his acumen and resourcefulness would indeed be a worthy asset if also with equal zeal he placed them at the disposal more often of the laboring man who at this time sorely needs friendly help.

(Mr. SABATH asked and was given permission to revise and extend his remarks and include a statement that appeared in a Rome paper as well as two other American papers.)

## POPE PIUS BLASTS CAPITALISM

Mr. COX. Mr. Speaker, I ask unanimous consent to address the House for 1 minute.

The SPEAKER. Is there objection to the request of the gentleman from Georgia?

There was no objection.

Mr. COX. Mr. Speaker, I am sorry that the gentleman from Illinois has seen fit to pick a quarrel with what I had to say yesterday concerning a news item that I saw in Sunday's Washington Post.

It was in sorrow, not anger, that I spoke. The language used was that of kindness and of love.

For years I have been applauding His Holiness, the Pope, and the Catholic Church for the fight that they have made for the cause of freedom and of peace, and to see something indicating giving comfort to the enemy naturally caused me pain and what could I do less than make my grief known.

Out of this great, broad, and deep Catholic sea of wisdom, justice, moderation, charity, love, and mercy I have drawn much sweet water, but this had the bitter taste of gall. I know, Mr. Speaker, that it cannot represent the views of His Holiness, the Pope, nor of the Catholic Church, and I would have it understood that I meant no attack upon either.

Mr. Speaker, may we not all join hands and joining hands join hearts that no dissension hinder the progress of peace and government. »