

(The following article by Hamish Fraser appeared in *Approaches* 47-48 in February 1976. Unfortunately, it was prescient in seeing the rise of a Zapatero type regime in Spain.)

'Integral Humanism' and Education

'If I was the Devil', stated Alban Stolz in 1845, 'and the people chose me as their Member of Parliament I would make one motion, one only, that would procure the greatest possible number of clients for Hell - I would propose the complete separation of school and Church'.

The most insidious influence of *'integral humanism'* is to be seen in the demoralising effect it has on Catholic nations, particularly through its impact on Catholic education.

Once a people no longer believes in the justice of its cause, its cause is doomed. And once Catholic education begins to inculcate the idea that Christ's empire does NOT include Princes, Presidents and Prime Ministers, that even in Catholic countries governments are under no obligation to insist on respect for the social rights of Christ the King, and that legislation need not conform to Catholic social principles, Catholic universities, colleges and schools become subversive of both Church and State.

Hotbeds of Subversion

Under these circumstances, instead of rearing valiant warriors on behalf of the social kingship of Jesus Christ, Catholic universities, colleges and schools become hotbeds of *'social modernism'* by persuading the sons and daughters of those still solidly Catholic in faith and morals that it is perfectly licit and may be meritoriously *'broadminded'* and *'forward-looking'* to consider that the socialist revolution may be an instrument of social progress.

Catholic Socialism

When this happens, this is but the first stage towards apostasy. For if ever a truth was proved to be self-evident by subsequent experience it is the truth enunciated by Pope Pius XI in *Quadragesimo Anno*, *'Religious socialism, Christian socialism are expressions implying a contradiction of terms.'*

'NO ONE CAN BE AT THE SAME TIME A SINCERE CATHOLIC AND A SOCIALIST PROPERLY SO CALLED.'¹

For a Catholic Who on the one hand is sound in faith and morals but on the other hand espouses a socialist ideology is by that very fact at war with himself.

Either, Or

Unless such a Catholic comes to realise that his social ideology is incompatible with his faith, and that '*Catholic social doctrine is an integral part of the Christian conception of life*' (MATER ET MAGISTRA, 222)², the logical demands of his social ideology will sooner or later impel him to jettison his faith, and from social modernism he will progress towards apostasy.

Subversion in education, with social modernism and apostasy as its fruits: such are the inevitable consequences of '*integral humanism*'. Such have been the consequences '*integral humanism*' particularly in the Catholic nations of both Europe and Latin America. Such indeed have been its consequences everywhere.

Education's Key role

Even if the other institutions of a Catholic nation are in reliably Catholic hands, once its educational institutions become infected

¹ [If we read Mater et Magistra (MM) we find that Pius XI's definition of socialism could equally apply to the beliefs of political parties which allegedly eschew socialism. John XXIII advises us thus: '*Pope Pius XI further emphasized the fundamental opposition between Communism and Christianity, and made it clear that no Catholic could subscribe even to moderate Socialism. The reason is that Socialism is founded on a doctrine of human society which is bounded by time and takes no account of any objective other than that of material well-being.*' (MM. 34). Most modern secular political parties also have such a doctrine of society. Editor, *Apropos*]

² [Unfortunately, Catholic Social Doctrine, like all aspects of the Church's life has been corrupted by post-Conciliar departures from the traditional doctrine. It too must be interpreted according to the traditional doctrine of the Church. Editor *Apropos*.]

with the virus of liberal Catholicism (and '*integral humanism*' is simply liberal Catholicism³ at its logical worst), it is but a matter of time before such a Catholic nation is plunged into chaos.

Needless to say, it is the universities which are the key educational institutions, in that it is they which ultimately determine, the tone of the entire educational system. But of all a Catholic nation's universities, it is the seminaries which matter most.

If the seminaries are sound, the universities will also probably remain sound (though not even this can be taken for granted). But once the seminaries become nurseries of liberal Catholicism the entire educational system soon becomes a gigantic time-bomb that sooner or later will devastate the entire social fabric and may even imperil the nation's survival.

It was this which happened in Portugal; it is this which may also prove the downfall of Spain. It is thanks to this too that Italy has for so long been hovering on the brink of the Communist abyss. And if in Latin America chaos has for so long seemed endemic it is for the simple reason that there, as in Europe, chaos follows inevitably in the wake of liberal Catholicism.

The key role of education is very well understood by the enemies of the Church, but alas! by surprisingly few Catholics. Now, indeed, even many of the clergy are opposed to *Catholic* education in schools, colleges and universities. Hence why so many of them are now coming out in favour of '*integrated*' education. The fact remains, however, that the future of any nation is determined by whoever controls its schools, and above all its universities.

Before Vatican 2

'*Integral Humanism*' had begun to make an impact on Catholic nations long before Vatican 2. Long before it had become respectable at Roman Congregational level, '*integral humanism*' had

³ As one writer said: '*Liberalism has as its principle an equal respect for all opinions.*' The '*liberal*' State is in theory neutral. In effect Pontius Pilate was the first liberal, when having asked: '*What is Truth?*' he proceeded to wash his hands of Truth Incarnate prior to having Him crucified.

already been accepted by a considerable proportion of the Catholic intelligentsia, both clerical and lay, and this was reflected among the staffs of universities and seminaries, even in conservative Catholic countries, where the episcopate too was still basically conservative. It was not for nothing that in *Humani Generis*, his encyclical letter concerning 'False Trends in Modern Teaching', published in 1950, Pope Pius XII found it necessary to warn against those with 'a burning desire to break down all the barriers by which men of good will are now separated from one another.... who embrace a policy of appeasement which would fain put on one side all the questions that divide us.....so as to achieve a compromise of opinion, even where matters of doctrine are concerned.'

Pope Pius XII also made it clear that it was the teaching profession he had particularly in mind. And he specifically mentioned 'those false evolutionary notions, with their denial of all that absolute or fixed or abiding in human experience' which he said, had 'paved the way for a new philosophy of error.'

After Vatican 2

But it was once Vatican 2 had succeeded in making 'integral humanism' the new orthodoxy that the rot became manifest. And for the last decade we have seen this new orthodoxy reflected in episcopal appointments. Now that bishops must offer their resignation on reaching the age of 75, in practice this has meant the obligatory retirement of all conservative bishops as soon as they reach the age of 75 and their replacement by 'post-conciliar', 'forward-looking' 'integral humanist' prelates who are prepared to stand no nonsense from anyone who would foul up oecumenism by insisting on the social rights of Christ the King.

Effect on Catholic nations

Needless to say, this shift to the 'Left' was not long in making its weight felt, especially among the Catholic nations.

If Rome itself is now in imminent danger of seeing a Communist regime take over Italy, this is in no small measure a consequence of this post-Conciliar shift of emphasis.

This policy has however been particularly marked in Spain. And now

that General Franco has at last gone to his reward, the future of Spain is anyone's guess. One thing at least is certain however Whereas in 1936 the Revolution was directed against the Church from outside, in 1976 the Revolution will have no shortage of sponsors from within the Church.

Hamish Fraser.

[Postscript by Editor of *Apropos*

There is no clearer manifestation of integral humanism in action than the action of Polish Bishops following the proposal by 46 deputies of Polish Political Parties (The League of Polish Families (LPR), the Conservative Law and Justice (PiS) party, and the Peasants' Party (PSL)) to have Jesus Christ proclaimed King of Poland. According to an AFP press release on 21st December 2006, Polish clerics were up in arms. *'Christ doesn't need a parliamentary resolution to be the king of our hearts. This kind of action, although it may stem from good will, sounds a bit like propaganda,'* said Monsignor Tadeusz Pieronek, a member of Poland's episcopate and rector at Krakow's Papal Academy of Theology. He added: *'These lawmakers would do better to look after their constitutional prerogatives and let religious institutions and the church do our work.'* Archbishop Tadeusz Gocłowski of Gdansk said: *'Let parliament deal with passing better laws that we need.'* Archbishop Slawoj Leszek Glodz said the lawmakers should *'pray and do penance – it would do them good'*. While Lublin's Archbishop Jozef Zycinski rejected the proposal as *'totally unacceptable.'* The news agency also reported that 33 percent of Poles supported the proposal and 51 percent were against it.

One can well understand why these proposals are *'totally unacceptable'*. They are totally opposed to the mindset of the modern Church. They would foul up the ecumenism pursued by post-conciliar clerics. They are redolent of a Church and view of society wholly inimical to Modernist clerics. And what are these clerics rejecting? Pius XI advised us: *'That once men recognise, both in private and in public life, that Christ is King, society will at last receive the great blessings of real liberty, well-ordered discipline, peace and harmony. Poor Poland betrayed yet again!]*