

Courier Journal

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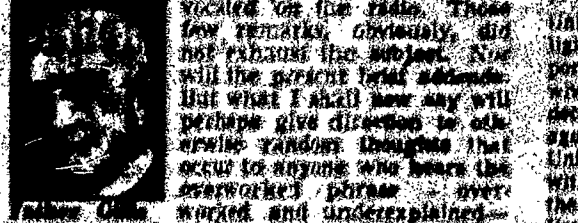
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Father Gillis Says:

In this column I want to appear as a lawbreaker on the subject of the Federal Communications Commission that attacks radio.



Father Gillis

It may be true but it is not unfair to challenge the F.C.C. to say precisely what they understand by that kind of freedom. Because, like many other employees of a governmental bureau they are only feeling their way along, making decisions from day to day, not upon well defined principles but in the light of what seems to be expedient at the moment. Their policy is determined by what they think the public will approve, or at least tolerate. If they find themselves "out on a limb," they will crawl back. Since they follow no rule of reason or law or ethics they will — to change the simile — execute a back flip like a trained dog whenever their master commands. Their master is the people.

Suppose therefore that we, the people, ask the F.C.C. a few questions. If it is lawful to use the radio to say God, is it not also lawful to use the radio to say, as God's commandment? To be specific, would it be O.K. with the F.C.C. if someone having the use of a radio hook-up should tell the world that blasphemy is a sin on the plea that since there is no God there can be no harm to blasphemy against Him? There are, however, laws against blasphemy. Why should it be unlawful to speak of God if there is no God? With the F.C.C. invite or permit atheists to blaspheme over the radio?

Would it be lawful to advocate adultery on the radio? God says "Thou shalt not," but if there is no God why should we pay any attention to what claims to be the command of God?

Take another commandment: "Thou shalt not kill." The F.C.C. permits use of the radio to deny that the command against killing applies to the hopelessly ill. How about the hopelessly insane? And the hopelessly depraved? And the hopelessly stupid? Shall we say over the radio to all would-be suicides: "Go ahead! Kill! Why not? Because a radio speaker must not violate the law? Which law? The law of the land? But is not the law of the land an expression of the law of God? If one may tell the radio audience that there is no God and hence no law of God, what permanence will there be to the law of man? Unless there is a Principle of Stability for law, that is to say, Eternal Right, which in turn makes God, the law may change at any time. May we advocate that the law against suicide is as flimsy as Hamlet's skull? Should it be changed?

Take another matter, the law that one man

Free Speech, How Far Can It Go?

At 100

shall have only one wife at a time. At 100 about the time when the F.C.C. gave permission to speak against the Supreme Court of the United States declared that members of a religious sect were guilty of crimes if they transported from one state to another, the extra wives allowed them by their religion. That decision was necessary to a number of years ago that polygamy is not to be allowed in the United States. Would the F.C.C. take issue with the Supreme Court? Would they permit the practice of polygamy? Not why not? Because polygamy is forbidden by law? Bernard Shaw says polygamy is natural to man. May a radio speaker advocate polygamy as a natural right? Mark you I am not now asking whether polygamy is right or wrong, but whether the radio may be used to argue that polygamy is right and that the law against polygamy is wrong?

Take another sort of crime — treason. In England Harold Laski, laborer friend of communism, was alleged to have advocated violent revolution. He was sent for trial. There was involved the question of the accuracy with which he had been quoted. But there are millions of communists here in the U.S.A., as elsewhere, who subscribe to the doctrine that revolution is imperative and that it cannot be achieved without blood. Would the F.C.C. take issue with the fact that these communists should have access to the radio as an instrument for the propagation of their theory?

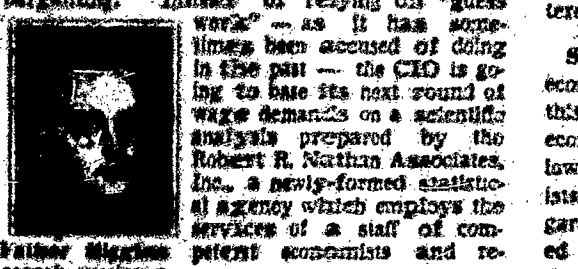
It is said that at Hyde Park in London one may say anything, no matter how subversive, but that he would be clapped into jail if he attempted to translate speech into action. Is that also the F.C.C. ideal? You may speak treason or revolution or assassination or anarchy, but you must not do what you declare should be done. Would the F.C.C. hold such a ruling reasonable? If so, let them say so. If not, let them say why not. We, the people, would like to know where we stand. Say where we would like to stand where the F.C.C. stands. Upon what principle do they make decisions?

The newspapers reported some days ago that Elliot Roosevelt said in Moscow, that "Soviet Russia had never broken its word, but that the United States and Great Britain had repeatedly violated their pledges." There is abundant documentary evidence to prove that the first part of that statement is untrue. Does freedom of speech cover the speaking of untruth? Would the F.C.C. permit a radio speaker to say anything, true or untrue? Where does free speech end? Does it end anywhere? If there are limits to free radio speech by what principle are those limits defined?

Now, of course, as any philosophically-minded person must know, the answer to all these questions is that ultimately all just law in regard to speech, action, and all things also rests upon unchangeable principle. There are no unchangeable principles unless there is a God. The F.C.C. ruling on atheism is a ruling in favor of anarchy. I don't expect them to see it. They are not philosophically-minded. If they were, they would never have ruled as they did about atheism.

The Yardstick By Rev. Gen. Higgins

The CIO is to be congratulated on the thoroughness of its current approach to collective bargaining.



Rev. Gen. Higgins

The writer isn't qualified to pass judgment on the statistical findings of the elaborate report which Nathan's agency has recently submitted to the CIO. But the report will unquestionably accomplish a lot of good if it starts the people of the United States thinking about the immediate and the long-range future of American economic life.

The principal merit of the report is that it is based on the solid principle that there are three parties to the wage contract, the employer, the worker, and the general public. What this principle means in practice is that wages must be maintained at that level which will contribute most to full employment and full production and to the general economic welfare of the nation. It was this all-important consideration which Pope Pius XI had in mind when he wrote in Quadragesimo Anno.

"Lastly, the amount of pay must be adjusted to the public economic good. We have shown above how much it helps the common good for workers and other employees by setting aside some part of their income which remains after necessary expenditures, to attain gradually to the possession of a moderate amount of wealth. But another point, scarcely less important, and especially vital in our times, must not be overlooked; namely, that the opportunity to work be provided to those who are able and willing to work. This opportunity depends largely on the wage and salary rate, which can help as long as it is kept within proper limits, but which on the other hand can be an obstacle if it exceeds these limits. For everyone knows that an excessive lowering of wages, or their increase beyond due measure, causes unemployment."

What His Holiness is saying in effect is this, that the principle of the family living wage is only a partial norm of the justice of a given wage contract. The principle of the family living wage is absolutely essential, of course, but only as the minimum requirement of justice. Over and beyond this minimum requirement (which, incidentally, has not by any means been universally established in the United States) is the further principle that the workers must receive not only enough for the decent support of themselves and their families, but also enough to provide them with

Nathan Report Possibilities

Mr. William Beveridge is only one of many economists who have recently pointed out that this basic ethical principle is likewise good economics.

On the earlier teaching of the economists, moral and technical considerations in regard to the distribution of wealth had appeared to be in conflict. Moral considerations suggested the desirability of a more equal distribution of wealth, while technical considerations appeared to require great inequality as the condition of adequate saving. On the newer teaching of the economists, as exemplified in J. M. Keynes, moral and technical considerations unite in favor of substantially greater equality of wealth than has obtained in the past.

That the Nathan report to the CIO is based on this common sense line of thinking is evident from its final conclusions, which read as follows: "The salient facts of the wage-price-profit situation in American business today indicate that the national interest requires a major general increase in wage rates. It is most important that this general wage advance be achieved without crippling work stoppages. . . the facts all lead to the conclusion that not only from the workers' point of view, but also for the benefit of the whole economy, a further substantial wage increase without a general price increase is possible, justifiable, and essential."

Whether or not the statistics upon which Nathan has based these two conclusions are accurate, remains to be seen. If they are not accurate, obviously his conclusions will have to be modified. On the other hand, however, if his statistics are substantially sound, the CIO ought to be encouraged in its demands for further increases in wages. For what will benefit the CIO will also benefit the economy as a whole.

The Nathan report is probably destined to become one of the most controversial economic documents of the year. Well and good. But American industry could help to narrow the range of controversy if it would agree to all down with organized labor in an industry Council in each of the major industries and, together with labor and a public representative, work out a balanced schedule of wages and prices designed to bring about full production and full employment. The alternative is likely to be another round of costly strikes, with the parties to the disputes openly calling one another liars.

Or do we need another depression to bring us to our senses?

AS WE SEE IT

Story of a Star

By DAN PATRICK

Down through the ages, man has been a star gazer. In his eternal quest for guidance and inspiration, he has followed many stars of varied hues. Most of them have led him astray.

The Christmas season is synonymous with the famous star which arose in the eastern skies twenty centuries ago and led "Three Wise Men" to the portals of a stable at Bethlehem and the Christ Child. The passing years have failed to dim the luster of that star. Through countless generations it has shed its heavenly rays over this sorry old world of ours. It has pierced the gloom of war and famine. It has stood out as a lamp of hope through the Dark Ages when the Four Horsemen rode roughshod over our civilization, and despair shrouded the earth.

The Star of Bethlehem has thrived on the challenges of time against it as it lighted man's path down the tortuous corridors of life. The Roman emperors tried to snuff it out in the blood-stained sands of their amphitheaters but it shone on brighter than ever through the bloody and fiery travail of those early Christian martyrs.

When these first Christians went underground to shelter the Infant Church and shelter him against the wrath of Nero and Decian, the light from Bethlehem star flooded the catacombs just as surely as the star shined back to their own country when Herod of old purged the Holy Innocents in a vain effort to find this new King who would challenge his power.

The story was the same as the Church emerged from the Roman underground and spread its doctrines throughout the world. Armed only with a crucifix and a burning zeal to bring the Word of God to the four corners of the earth, gallant missionaries spearheaded this advance into every clime and with them went the story of Bethlehem's Star.

And its soft light blazed forth for them through the darkest jungle and deepest desert, and the fiercest blizzards. For the first part of these centuries the Church encountered bitter resistance. Like the early Christians, they pushed their life's blood on the earth they had won.

And the seeds began to grow under the rays of Bethlehem's Star. The light of the Christmas story on these cold, wet, rugged and poor and crowded earth and men and women counted herds and men and



Production's Role

By REV. RAYMOND S. CLANCY

(Noted Detroit Labor Priest)

It is generally agreed that production will play a vital part in determining the prosperity of this nation. The greater the output and the more people employed in producing it, the greater will be our prosperity.

There are some, however, who maintain that production alone is the answer to all of our economic problems. This was the argument advanced by the National Association of Manufacturers in the late thirties. Hundreds of thousands of dollars were spent in an extensive campaign, ranging from costly brochures to billboards, to publicize the slogan and to sell the American public on the principle that "purchasing makes jobs." Yet little was accomplished, because people all too generally lacked the purchasing power to buy the things which they wanted and were without the means of acquiring the necessary purchasing power because of lack of employment.

The whole argument has always reminded me of the dispute as to which came first, the chicken or the egg. It is obvious that while purchases are necessary to increase employment, too few can make purchases unless they are actually employed. This creates a vicious circle of depression followed on the heels of America's most prosperous

Washington Letter

Unhappy Christmas

BY J. J. GILBERT

Washington — The suffering of homeless and wandering people are always more touching at Christmas time.

This is the second Christmas since the end of hostilities and the tribulation of millions of displaced persons continue to be one of the saddest spectacles to come to the attention of the world. It is to be hoped that the poignancy of the situation, now sharply heightened for a second time, will prompt large numbers of men, including the leaders of other men, to seek a real solution of this problem in a spirit of justice and charity.

There are millions of individuals in Germany who are displaced persons. They may be men, women and children of German descent who have long lived in eastern Europe, and who, since the war, have been compelled to move, bag and baggage, into Germany. Or, they may be people who fled from countries in eastern Europe in the face of Soviet Russian aggression, and who now resist return to their eastern European homelands for fear of communist reprisals.

On the one hand, those impelled westward by the forced movement, and on the other, ex-patriates like the Balts live in mortal terror of being compelled to return to their communist-dominated countries.

The latest problem of this kind to come to attention in the country involves Czechoslovakia and Hungary. According to the decision of the Paris peace conference, the problem of Hungarians living in Czechoslovakia was to be settled between those two countries. Hungary, it seems, stood ready to negotiate, but Czechoslovakia has already started to act unilaterally.

Word reaching here says Czechoslovakia began the systematic deportation of Hungarians living within her borders, on November 17. It all brings back to mind the deportation measures employed by the Nazis during the war. The Hungarians are forcibly transplanted to areas in Czechoslovakia from which Germans have already been evacuated. Hungarian villages according to reports here, are surrounded by armed guards who forbid the Hungarian residents to leave their homes, even for the purpose of attending Mass on Sunday. The deportations are carried out under the pretext of a compulsory labor decree, but actually, it is reported, legal provisions are disregarded.

While the decree for temporary compulsory labor is supposed to apply only to men between the ages of 16 and

The Salvation of God

It was the work of St. John the Baptist, to prepare the way for the Salvation of God. Christ had been born into the world about thirty years before John began his work.

He was to be made manifest to the world by the preaching of John, then by his own teaching and public life. He would need preparation for the appearance of the Son of God, and his mind would be corrupted by the hearts of men. He was to be cleansed by the baptism of John, and his baptism was not the sacrament of Baptism, but of repentance. It was to be a baptism of fire, and it would only arouse the people for sin with sincere purpose of amendment.

The Advent would prepare us not for the coming of Christ, but for his entire career as the Son of God. He was prepared for us. Each new angel would be better prepared to receive the Son of God. He was to be made manifest to the world by the preaching of John, then by his own teaching and public life. He would need preparation for the appearance of the Son of God, and his mind would be corrupted by the hearts of men. He was to be cleansed by the baptism of John, and his baptism was not the sacrament of Baptism, but of repentance. It was to be a baptism of fire, and it would only arouse the people for sin with sincere purpose of amendment.