

Courier Journal

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MOST REVEREND JAMES EDWARD KEARNEY, D.D., President
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Fr. Higgins Says:

Keyserling Analysis of Inflation
Leon Keyserling, vice-chairman of the President's Council of Economic Advisors, has been most generous with his time in honoring the Catholic Conference on Industrial Problems by addressing its regional meetings on several occasions.



The substance of the message which he has brought to our conferences during the past few years is now available, with corroborating statistical material, in the printed Hearings before the Senate Committee on Banking and Currency on The Control of Inflation.
A very able economist, one whose professional duties in Washington require attendance as an observer at all Senate hearings on matters economic, has volunteered the opinion that Keyserling's testimony was the most brilliant that he has ever been privileged to listen to during his many years around the Capitol— an opinion which seems to be shared by the Chairman of the Committee, Senator Tobey of New Hampshire.

Addressing himself to Mr. Keyserling at the conclusion of the latter's testimony, Senator Tobey remarked: "... you have in a more comprehensive way than any witness that has come before us in my memory met this situation that you came to talk to us about. I envy the mental equipment that God has given you and that you use so well."
A very high compliment, indeed, but one that was richly deserved.

MR. KEYSERLING has the happy faculty of never losing sight of the forest for the trees. He looks upon the economic process, not as so many separate and unrelated factors, but rather as a series of intimate relationships, each affecting the other, and all of them together contributing to the health or the sickness of the whole economy.

"In a period such as the present," he says, "when prices, wages and other incomes are far above prewar levels, and when employment and production are also far above prewar levels, the most important thing to be considered is the relationship among these various factors in the economy rather than the absolute magnitude or course of each factor viewed separately."

Paragraph 75 of Quadragesimo Anno makes the identical point: "Lastly, the amount of pay must be adjusted to the public economic good. . . A right proportion among wages and salaries also contributes directly to the same result; and with this is closely connected a right proportion in the prices at which the goods are sold that are produced by the various occupations. . . If all these relations are properly maintained, the various occupations will combine and coalesce into, as it were, a single body and like members of the body mutually aid and complete one another."

APPLYING THIS general principle to the current economic situation, Mr. Keyserling hastens to emphasize the central importance of maintaining a workable balance between productive capacity and consumer buying power. He concludes: 1) That consumer buying expenditures or demand will need to assume a relatively larger role in the immediate future; 2) that "when we examine the income relationships being developed in the current inflationary process and remember that income is the foundation for expenditures or demand, we find that these developing income relationships threaten to militate against, rather than facilitate, the necessary adjustment."

Mr. Keyserling is saying, in effect, that wages, by and large, are too low in relation to prices and profits. He does not say that all wages are too low, nor does he imply that there is any facile norm for determining the absolute justice of a given wage schedule at a given point of time.
He does say, however, and as usual, his emphasis is on the necessity of a balanced relationship among prices, profits and wages. . . that, as a general rule, wages at the present time ought to increase faster than profits if we are to have "a well-balanced, healthy, maximum employment and maximum production economy."

IN CONCLUDING these brief and rather scattered observations on Mr. Keyserling's exhaustive analysis of the problem of inflation, an analysis which runs counter to the standard theories of too many American employers and employer associations . . . we can congratulate him on his recurrent emphasis on the fact that the problem of inflation is "fundamentally a moral problem."

"Will our democracy," he asks, "make sacrifices its innate sense of justice, which rebels against hardship for so many people even in the presence of prosperity?"

The fact that this is an election year does not relieve us . . . Republicans or Democrats, of the compelling moral obligation to see to it that Keyserling's question is answered in the affirmative and quickly.

Do You Remember?

(From files of Catholic Courier Journal)
25 Years Ago — Sept. 7, 1923
The great lesson to be taught is the one of self-denial, self-restraint, respect for authority, and our responsibility to God. . . His Excellency, Bishop Healy declared in a letter marking the opening of schools.
With His Excellency, Bishop Healy pontificating, dedication of the new St. Ambrose Church, Clifford Ave. and Culver Road, Rochester, was scheduled for Sunday, Sept. 9, 1923.
10 Years Ago — Sept. 8, 1938
Rochester diocese joined in the widespread mourning for His Eminence, Patrick Cardinal Hayes who died Sept. 3, 1938. His Excellency, Bishop Kearney delivered the sermon at the children's Requiem Mass in St. Patrick's Cathedral.
5 Years Ago — Sept. 9, 1943
Recalling the warning of Pope Pius XI "that a world rapidly losing the influence of Jesus Christ must sooner or later collapse," His Excellency, Bishop Kearney formally opened the New York State convention of the Catholic Central Verein and the National Catholic Women's Union in Elmira.

STRANGE BUT TRUE
Little-Known Facts for Catholics

By M. J. MURRAY Copyright, 1948, N.C.W.C. News Service



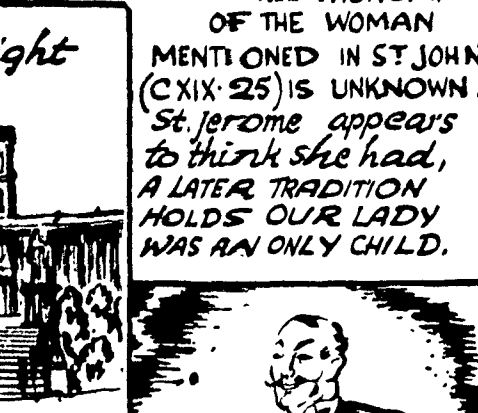
FATHER CHARLES HART & FATHER LEO HART, Pastors of nearby parishes in HEXHAM & NEWCASTLE DIOCESE, ENGLAND, are FATHER AND SON.



Had Our Lady a sister?
PRECISE RELATIONSHIP OF THE WOMAN MENTIONED IN ST JOHN (CXXIX:25) IS UNKNOWN. St. Jerome appears to think she had, A LATER TRADITION HOLDS OUR LADY WAS AN ONLY CHILD.



The imposing flight of steps to the Ara Coeli Church, Rome, were the Romans thanksgiving offering to OUR LADY OF ARA COELI for deliverance from BLACK DEATH of 1348. They come from the Temple of the Sun on Quirinal Hill.



A medieval Augustinian Abbot of Bristol (Eng) who organized a series of hostels from Bristol to Rome set such a high standard that hoteliers all over Europe have since called their hotels 'HOTEL BRISTOL' indicating they are TOP RANK.

Radio and God

By J. J. GILBERT

Washington . . . The hearings just conducted by a special committee of the House of Representatives to try to clarify the policy of the Federal Communications Commission with regard to atheist radio broadcasts dealt with a matter far more important than was indicated in the day-by-day reporting of the proceedings.
The hearings involved more than "censorship" and "thought control," two terms that were used many times in the course of the two-day hearings. They involved the first attempt, so far as is known, by a governmental agency to define religion.

They directed attention to the enormous power that can be exercised by highly placed Federal officials and they emphasized the fact that men should not undertake to speak apodictically about matters that are not within their field.
EARLY IN 1945, Robert Harold Scott of Palo Alto, Calif., filed a petition with the Federal Communications Commission, asking that it revoke the broadcasting licenses of three California stations. The basis of Mr. Scott's petition was that these stations had refused to make any time available to him, by sale or otherwise, to broadcast talks on atheism, while at the same time these stations permitted the use of their facilities for religious programs.

In a memorandum opinion and order handed down on July 19, 1946, the FCC said it would not deny the licenses to Mr. Scott had asked, because it felt that these three stations should not be penalized on a complaint on which many other stations would be found vulnerable. Then it spent the better part of five pages in dictating that atheists cannot be denied broadcast time.

This "opinion and order" threw the broadcasting industry into an uproar, and resulted ultimately in the hearings just held here. Previous cases in the ways of radio said it was a pretty clear document. It denied the petition to revoke the licenses of the three defendant stations, and received unanimous Commission support on this. Contrary action would have provoked considerable disagreement with in the Commission itself, it was thought at the time.

At the same time the "opinion and order" served as an opportunity to argue strongly for atheism being given time on the air. Riding along with the decision part of the statement, this opinion part also gained unanimous endorsement.

THE RESULT WAS that radio stations from one end of the nation to the other, not just the three California stations involved in the Scott case, began to show concern. Would they have their licenses renewed by the FCC if they refused broadcasting time for atheist programs? The law requires that they broadcast in the "public interest."

If they permitted atheist broadcasts they would offend the preponderance of their audiences. If they decided to accept atheist broadcasts what would the FCC say when they went to have their licenses renewed?
The "opinion and order" had said: "Freedom of religious belief necessarily carries with it freedom of disbelief; freedom of speech means freedom to express disbeliefs as well as beliefs; if freedom of speech is to have

Congress Studies FCC Ruling in Atheist Bid

meaning, it cannot be predicated on the mere popularity or public acceptance of the ideas sought to be advanced. It must be extended as readily to ideas which we disapprove or abhor as to ideas which we approve."
Atheism found itself in a stronger position than it would have occupied if the FCC had simply granted Mr. Scott's petition and closed down the three California stations. In the "opinion and order" every station in the nation was served notice to be careful how it dealt with applications for atheist broadcasts. Station owners were given pause. A broadcasting station is a valuable property when it is operating; virtually worthless when unlicensed.

RESULTS OF THE House committee hearings are awaited with interest, to see whether station owners are given some assurance that they will not be punished if they refuse broadcast time to atheist programs.
But the "opinion and order" issued by the FCC in 1946 continues to be one of the most extraordinary government papers ever issued. It contained an excursion into theology which had broadcasting magazines to say the FCC "has no standards as the first government agency to define religion." It was attacked as a "strange doctrine" with reasoning "as peculiar as its conclusions."
Theologians called it had theology. Others took issue with its political philosophy. Still others said it was at variance with American Constitutional law, tradition and practice.

The "opinion and order" admitted that "in this country an overwhelming majority of the people profess a belief in the existence of a Divine Being" but it added that "its various thought of," and argued in effect that, because there are many conceptions of God, broadcasting of atheism should be permitted as a government policy.
One observer said if a government agency concerned with communications is thus qualified to lecture the people on theology, the country could expect the Post Office Department to lecture it on the atomic bomb.

THERE WAS AN EFFORT made at the House committee hearings to bring out that the "opinion and order" in the Scott case was largely the thought and the work of Clifford J. Durr, a member of the Commission who was not reappointed when his term expired last June 30. This point did not seem entirely clear when the hearings closed. However, Broadcasting magazine said in 1946 that the "moving spirit" behind the Scott decision "was Clifford J. Durr, the quietly persuasive liberal, who has spanned practically every program related reform instituted by the Commission since 1941."

When Mr. Durr took office Mr. Durr's wife is intensely active in liberal movements.
Ms. Durr is the sister-in-law of Justice Hugo L. Black of the United States Supreme Court, who wrote the opinion in the McCollum Case, which declared the released time religious instruction program in Champaign, Ill., to be unconstitutional.

Quotable Quote

Communism, in its assault on moral principle and hence on all religion, will never be able to suspend the workings of the moral law. -- Mrs. Clare Boothe Luce.

Korean U.N. Delegate Visits Sister Maryknoll Nun

New York, Sept. 6 (NC) — John Chang, Catholic leader of Korea's delegation to the United Nations General Assembly, will stop here this week to visit his son, a student at St. Anselm's College, Manchester, N.H., and a sister who is a Maryknoll nun, Sister Mary Agnita, before proceeding to Paris, where he will present

his country's case for recognition and approval by the U.N. Mr. Chang also hopes to visit Manhattan College here, his alma mater. One of the Korean leader's former professors, Brother Bonaventure Thomas, is now president of the college.
Mr. Chang recently was elected to the Korean National As-

sembly with a majority exceeded only by that given to Syngman Rhee, Korean president. He is said to be the only Catholic member of that body. In addition to his governmental duties, he serves as editorial adviser to Kwang Yang Shin Moon, Seoul daily of 50,000 circulation, published under Catholic auspices.

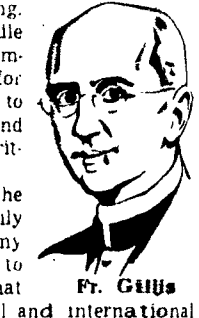
Fr. Gillis Says:

The Committee and the Lie

During the investigation into American activities by the Congressional Committee, it became evident again and again that some of the witnesses were lying. Since they were lying while under oath, they laid themselves open to indictment for perjury. Whether they are to be indicted, prosecuted and punished remains, at this writing, doubtful.

But with that phase of the question I am not primarily concerned. What is in my mind and what I wish now to comment upon is the fact that lying, high and low, national and international seems to be the order of the day.

Shakespeare's "As You Like It" puts the question in the mouth of Jacques: "Can you nominate in order now the degrees of the lie? Touchstone replies, 'I will name you the degrees,' and he launches into the famous passage which we could all recite when we were in high school.



IN TOUCHSTONE'S list there were only seven kinds of lies. Nowadays we have seventy times seven. I don't want to use up all my space listing them. But the most popular kind of lie since the rise of Nazis and Communism has been the last in Jacques' list, the "lie direct."

Speaking more precisely, it is the lie brazen, the lie brutal. Hitler, the "thumping big lie," Hitler is gone, perhaps to the place ruled by the one whom our Saviour called "the father of lies and of liars." But the brazen lie, the great big thumping lie, the monstrous whopper did not go with him.

Its principal exponent and practitioner is Stalin. He and the other 13 members of the politburo, (mark you the politie is not the polite lie); Pravda (the joke of the century is that Pravda is Russian for "Truth"), the Soviet ambassadors, consuls, commissars, all Communists whether Russian, Yugoslav, Czechoslovak, French, British, Canadian, American — last of all, as we go down the list, are the fellow-travelers, the sympathizers, dupes, the unbalanced, mentally and morally, and all the queer brood of those who think the Soviet experiment noble who tolerate no criticism of it and who practice the smear on those who would save America from the blight of communism. From Stalin down they lie or condone the lie, apologize for the lie, and in effect hold that the lie is permissible when useful.

SO IT ISN'T strange that some of the witnesses in the Congressional investigation, whether volunteer or summoned by subpoena, whether ex-Communists or suspected Communists, lied when it served their purpose or when it seemed the convenient thing to do.

When two witnesses had given each other the lie direct on some 200 questions, a senator exclaimed, "One of you is lying and I would like to know which one." A newspaper reporter wrote that any district attorney who was worth his salt would either find out or pull out. But I know of cases where the D.A. didn't find out and yet made no such a gesture of resigning. In those cases politics was involved, and, as everybody knows, politics always gams up the works.

IF IN THE PRESENT proceedings at Washington (present or perhaps now remote) the liars are not detected (with or without a machine) we shall know that some "higher up" called off the investigation for political purposes.

It becomes the duty of the highest of all higher-ups, the people of the United States, to insist that the investigation, having commenced, shall continue and conclude with some certain verdict. The law must not go so far as to let a perjuror can practice his devil's trade and get away with it, before such an important body as a Congressional Committee empowered to investigate treachery, the Soviet will register another victory, and once again it will be the victory of the lie.

Calendar of Saints

SUNDAY, SEPTEMBER 12.—Feast of the Most Holy Name of Mary. This feast was instituted by order of Pope Innocent XI in 1684 to commemorate the victory of the Christian forces over the Turks at Vienna, Austria gained through her intercession.

MONDAY, September 13.—St. Philip, Martyr. He is said to have been the father of St. Flaccus, in whose household Sts. Perpetua and Felicity were employed. Tradition has it that he held the high rank of prefect at Alexandria in Egypt, but resigned his post to be baptized a Christian.

TUESDAY, September 14.—The Exaltation of the Holy Cross of Our Lord Jesus Christ. Conscience was still wavering between Christianity and idolatry when a luminous cross appeared to him in the heavens bearing the inscription: "In this sign shall thou conquer." He became a Christian and triumphed over his enemies. A few years later "his mother" St. Helena, found the Cross on which Our Saviour suffered and the Feast of the Exaltation was established in the Church.

WEDNESDAY, September 15.—Feast of the Seven Sorrows which marked the life of the Blessed Virgin Mary.

THURSDAY, September 16.—St. Cornelius and Cyprian, Martyrs. St. Cornelius a Roman, succeeded St. Fabian as Pope during the Decian persecution in 250. He was banished by imperial authorities to Civita Vecchia, where he eventually suffered martyrdom. His body was brought back to Rome and buried in the family crypt in the Catacombs in 253. St. Cyprian was an African of noble birth, who led an evil life in his youth but in middle life was converted to Christianity, entered the priesthood and became Bishop of Carthage.

FRIDAY September 17.—Feast of the Impression of the Holy Stigmata on the Body of St. Francis of Assisi. It was in the year 1224 on the desolate Mount Alverna, that the founder of the Order of Friars Minor received the impression on his flesh of the Five Sacred Wounds of Our Lord, in his hands, feet and side.

SATURDAY, September 18.—St. Joseph of Cupertino, Confessor. He was born in 1602 and with difficulty obtained admission as a lay-brother in the Order of Friars Minor Conventual, but due to his rare spiritual gifts he was promoted to the priesthood. He wrought many miracles both during his life and after his death, which occurred at Ostia in 1672. He was canonized by Pope Clement XIII.