

Cardinal's Letter to Mrs. F. D. R. Rebukes Her 'Anti-Catholicism'

Following is the full text of the letter which Francis Cardinal Spellman addressed to Mrs. Eleanor Roosevelt on the line of federal aid to schools:

Dear Mrs. Roosevelt: When on June 23 in your column, My Day, you aligned yourself with the author and other proponents of the Barden Bill and condemned me for defending Catholic children against those who would deny them their constitutional rights of equality with other American children, you could have acted only in a spirit of malinformation, ignorance or prejudice, not from knowledge and understanding.

IT IS APPARENT that you did not take the time to read my address delivered at Fordham University, and in your column of July 15 you admitted that you did not even carefully read and acquaint yourself with the facts of the Barden Bill—the now famous, infamous bill that would unjustly discriminate against minority groups of America's children.

Unlike you, Mrs. Roosevelt, I did not make a public statement until I had studied every phase of the Barden Bill; nor did I take issue with a man because his faith differed from mine. We differed, Congressman Barden and I, over the unimpeachable issue of equal benefits and equal rights for all America's children.

I had intended ignoring your personal attack but, as the days passed and in two subsequent columns you continued your anti-Catholic campaign, I became convinced that it was in the interest of all Americans and the cause of justice that your misstatements should be challenged in every corner of our country where they have already spun and spread their web of prejudice.

I have received hundreds of messages from persons of all faiths demanding that I answer you. I am, therefore, not free to ignore you.

YOU SAY you are against religious control of schools which are paid for by taxpayer money. That is exactly what I, too, oppose.

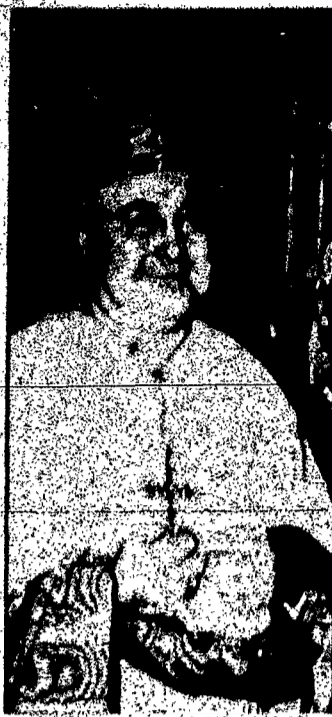
But I am also opposed to any bill that would allow children who attend parochial schools for the purpose of receiving funds from the federal government while it excludes these same children from the distribution and benefits of the funds allocated.

I believe that if the federal government provides a bottle of milk to each child in a public school it should provide milk for all school children.

I believe if through the use of federal funds the children who attend public schools are immunized from contagious diseases that all children should be protected from these diseases.

TAXATION without representation is tyranny! was the cry that roused and rallied our pioneer Americans to fight for justice. Taxation without participation should rouse today's Americans to equal vigor to protect an industry that would deprive millions of American children of health and safety benefits to which all our children are entitled. And the Supreme Court of the United States has declared that health and transportation services and the distribution of nonreligious textbooks to pupils attending parochial schools do not violate our Constitution.

The separation of Church and State is extremely important to the original traditions of our nation, you continue. But health and safety benefits and providing standard nonreligious textbooks for all American children have nothing to do with the question of separation of Church and State. I CANNOT presume upon the



CARDINAL SPELLMAN

press to discuss, analyze or refute each inaccuracy in your columns—for they are manifold. Had you taken an objective, impartial stand I could then, in the same impersonal manner, answer you. But you did not. Apparently your attitude of mind precluded you from comprehending issues which you either rigorously defended or flagrantly condemned while ignorant of the facts concerning both the Barden Bill and my own denunciation of it.

American freedom not only permits but encourages differences of opinion and I do not question your right to differ with me. But why, I wonder, do you repeatedly plead causes that are anti-Catholic? Even if you cannot find it within your heart to defend the rights of innocent little children and heroic, helpless men like Cardinal Martyr Mindenseny, can you not have the charity not to cast upon them, still another stone?

America's Catholic youth help fight a long and bitter fight to save all Americans from oppression and persecution. Their broken bodies on blood-soaked foreign fields were grim and tragic testimony to this fact.

I saw them there—on every fighting front—as equals they shared with their fellow fighters all the sacrifice, terror and gore of war—as alike they shared the bitter good and glory that sometimes comes to men as together they fight and win a brutal battle.

WOULD YOU deny equality to these Catholic boys who daily stood at the threshold of untimely death and suffered martyrdom that you and I and the world of men might live in liberty and peace?

Would you deny their children equal rights and benefits with other sects—rights for which their fathers paid equal taxation with other fathers and fought two bitter wars that all children might forever be free from fear, oppression and religious persecution?

During the war years you visited the hospitals in many countries, as did I. You too saw America's sons—Catholic, Protestant and Jew alike— young, battered, scarred, torn and mutilated, dying in agony that we might learn to live in charity with one another. Then how was it that your own heart was not purged of all prejudices by what you saw there, our sons suffer?

NOW MY CARE is closed. This letter will be released to the public tomorrow after it has been delivered to you by special delivery today. And even though you may again use your columns to attack me and again accuse me of starting a controversy, I shall not again publicly acknowledge you.

For, whatever you may say in the future, your record of anti-Catholicism stands for all to see—a record which you yourself wrote on the pages of history which cannot be recalled—documents of discrimination unworthy of an American mother.

Sincerely yours,
(Signed)
Francis Cardinal Spellman
Archbishop of New York

THE CONTROVERSY brought about by the request made by Francis Cardinal Spellman that Catholic children should share in federal aid funds forces upon the citizens of the country the kind of decision that is going to be very difficult to make.

Those of us who believe in the right of children to belong to whatever church they see fit, and to worship God in his own way, cannot be accused of prejudice when we do not want to see public education connected with religious control of the schools, which are paid for by taxpayer money.

If we desire our children to go to schools of any particular kind, be it because we think they should have religious instruction for any other reason, we are entirely free to set up those schools and to pay for them. This, our children would receive the kind of education we feel would best fit them for life.

MANY YEARS ago it was de-

termined that the public schools of our country should be entirely separated from any kind of denominational control, and these are the only schools that are free, tax-supported schools. The greatest number of our children attend these schools.

It is quite possible that private schools, whether they are denominational schools—Catholic, Episcopal, Presbyterian, Methodist, or whatever—or whether they are purely academic, may make a great contribution to the public school system, both on the lower levels and on the higher levels.

They will be somewhat freer to develop new methods and to try experiments, and they will serve as yardsticks in the competitive area of creating better methods of imparting knowledge.

THIS, HOWEVER, is the very reason why they should not receive Federal funds, in fact, no tax funds of any kind.

The separation of church and state is extremely important to any of us who hold to the original traditions of our nation. To change these traditions by changing our traditional attitude toward public education would be harmful. I think to our whole attitude of tolerance in the religious area.

If we look at situations which have arisen in the past in Europe and other world areas, I think we will see the reasons why it is wise to hold to our early traditions.

Editorials Pope Calls Women To Action Role Children's Rights Eternally Evaded Critic Blindness, Occupational Disease By Mgr. William M. Hart

Action For Women

Pope Pius gave an earnest message to Catholic women everywhere when he spoke Sunday to a great gathering of Italian women and the more than one thousand women from other countries who assembled in the square before St. Peter's to hear his words on Catholic Action for women. It was an address that called on women everywhere to take an active part in the furthering of Catholic ideals, the application of those ideals in everyday life, the making known of those ideals to all people.

Too often our Catholic women are content to cling to the privacy of a quiet home life. The solid underpinning they are equipped to give to our moral life at home and in society, fails to reach society because they are still. Meanwhile, their sisters of leftist tendencies, of materialist leanings, are never quiet. So it happens that every evil influence of pagan error is brought to bear actively on the morals and practices of our generation while the truth of Christ remains ineffective because it is hidden from men.

Now the Holy Father has spoken, has spoken to our Catholic women everywhere. Now the call has gone out to American as well as other women to labor for the cause of Catholic Action. Women are to use the knowledge they have of Catholic teaching and Catholic ideals, are to increase that knowledge and understanding by further reading of Catholic books and papers, by listening to sermons and lectures, are to apply it in their home lives and in their associations with Catholics and those not of the faith.

What a blessing for the millions if Catholic ideals were constantly proposed to our brethren of the faith and our separated brethren, as the one sure foundation given by God for guidance of His children! Not enough to be ready with something that can remedy the poison of pagan teaching of Communistic ideals, but the positive applying to social conditions of the ideals instituted by God when He created the human race. Our women will do well to ponder over the Pope's message to them, and to look to ways and means of applying Catholic Action in their own circles.

Eternal Evasion

Eternal evasion of the point at issue is useful when that point is so opposed to true Americanism that a truthful declaration of it would at once secure its condemnation by thinking people. Un-American bias, un-American division of our people into those who have and those who just can't have, unfair and unjust and uncharitable denial to Catholic children of the help sought for non-Catholic children, is the true issue.

Evasion of the issue is the constant practice of those who should know better and do know better. Inclusion of Catholic children in health programs, in public furnishing of milk for their physical welfare, in the benefits of school-bus service, in furnishing of non-religious text books, is recognized even by our Supreme Court as not forbidden by the Constitution, as not involving any violation of the separation of Church and State. Asking for the inclusion of our children in such grants by the Federal or State governments, is not asking for religious domination or control of our public schools. It has nothing to do with the good old shibboleth of Separation of Church and State.

Critics Remain Blind

In vain do American leaders state and restate this fact. Men and women, so keen and understanding in other matters, become so dumb when any question of equal justice for all children comes up. They stick by their eternal evasion of the real question of American fairplay for all and they will continue to stick by it. Why not a little more candor, a little more elemental honesty, a little more decency in affording help where it is needed for all who are in need? What the evasion remain as eternal as it is eternally dishonest?

Let's get down to facts, forget bigotry when American children are concerned! When American children need food, let no dishonest use of the separation of Church and State separate Catholic children from that food. When all children need text books on non-religious subjects, let no unfounded and untrue interpretation of the separation of Church and State separate Catholics from those books. When the convenience and safety of all children call for free school bus service, let no insincere and bigoted appeal to the separation of Church and State separate Catholic children from such service.

None more blind than he who will not see! Thank God, the great majority of Americans see correctly. A few mouthy leaders insist on not seeing. If they would likewise stop talking about causes on which they are constitutionally blind to all truth, it would be better for Americans and for our American children.

Barden and his followers would stoop to the incredible scheme of collecting from all on the basis of the number of children needing help, and then of allotting that help on the bigoted and un-American basis of total exclusion of parochial school children. Ask your Representatives to vote against this outrageous bill that would give the sanction of law to the division of our children into the haves and the can't-haves!

Imprudent Children

Children of light are those who have the faith of Christ. They have the clear knowledge of their eternal destiny, they know by faith that they are in the world only for a limited time. They know they must merit their eternal salvation during their short sojourn on earth.

Children of the world are those whose souls have no light of faith, whose minds have no knowledge of any life beyond this one. They know not God, they give no attention to the things of God, they lack all the advantages possessed by the children of light. They have not the riches of actual grace that belong to the children of light through God's answer to prayer, through the daily action of the sacraments. They are deprived of all the advantages that accompany faith in God.

Yet Christ speaks of them as wiser in their generation than the children of light. The picture of the unjust steward, soon to be fired from his job, dealing most generously with his master's debtors to gain their goodwill now and merit their assistance subsequently, shows that steward using a certain prudence not found in the children of light.

We are children of light. We know we must give an accounting. We have time and opportunity now to gain God's grace, to merit God's blessing now, by the use we make of God's gifts material and spiritual. Why not begin now to make friends of the mammon of wickedness, of our material possessions, by helping the poor, by assisting the Church in its work, by giving to every good cause. It's a prudence that will mean much to us at the time of death!

WHAT'S RIGHT WITH THE WORLD?

What the Professors Think About Reds—and Why

By Rev. James M. Gillis, C.S.P.

On two or three occasions lately, I may have seemed to translate that college and university professors of a sort do not "think." In one article, "Can You Read, Professor?" I even hinted that they neither think nor read. I might have gone further and asked "Can You See, Professor?" What I had in mind, of course, was the attitude of the professors (and with them certain university presidents) towards communism.



Rev. Gillis

As far as the "profs" and the "presidents" are concerned, communism might be not a fact but a dream, not a phenomenon but a mirage. The problem is how do they get that way? They are bright enough along some lines, how does it happen that on the one subject they are deaf, dumb and blind?

I FIND a hint of the answer in the fact that the answer is in an article by Father John Cavanaugh, President of Notre Dame, in The Ave Maria for June 18. Father Cavanaugh is concerned not expressly with communism, but

with secularism—more particularly secularism in education. He refers to the educator who has perhaps influenced more teachers, high and low, than any other one man in the last generation. John Dewey for 40 years Professor of Philosophy at Columbia University, New York City.

Father Cavanaugh summarizes the Dewey philosophy of life Dewey himself never did it so lucidly or so succinctly. He didn't because he couldn't. The last thing that John Dewey could do is write or speak with clarity and brevity. But Father Cavanaugh straightens out Professor Dewey's complexities for us as follows:

"The universe has no final end or purpose. All that can be predicted of it is that it will undergo continuous evolutionary change. It is a huge machine without any intelligent power that set it up, without any intelligent power that can control it. God as a being does not exist. Man is strictly continuous with nature; his home is completely within the physical universe. Heaven and Hell or mere superstition, or products of imagination and emotion.

"Man has no soul, no mind, no reason. His thinking is the result of experience. His job is to adjust himself to changing conditions as best he can. There is no religion in the sense of relation to God. Faith in the Catholic sense is impossible for any cultivated mind. There is no moral law or fixed principles, no Ten Commandments. Man merely adjusts himself to the superstitions and demands of society as it develops in the evolutionary process."

If A MAN holds that the universe has no final end or purpose and is somehow sustained without the aid of an Intelligent Power, that man has no soul, no mind, no reason, that religion is superstition, and all the rest is such a man has obviously many points of intellectual contact with communism. The two philosophies, if they may be so designated and dignified, are substantially one.

The professors whose attitude towards communism has seemed a puzzle, would it they had the courage come out and say that they are materialists and atheists, that they reject the Christian philosophy, and that therefore they feel an intellectual and perhaps also an emotional kinship with communism.

THE TOP OF MY MIND

Is the Apostolate Just a Holy Hobby?

By Gretta Palmer

The apostolate is sometimes presented to the laity . . . especially to the young laity . . . as a kind of holy hobby.



Gretta Palmer

For being an apostle is something no one can escape—provided he is sure enough of what he believes and provided it really interests him. If the Catholic layman thinks most about the Dodgers, he will be an apostle for the Dodgers. If he spends his leisure hours thinking and reading about the faith, he will help make converts.

It is that simple; and no effort to cram up for the apostolate by an outline of steps to take or arguments to use can ever replace the spontaneous, unreserved enthusiasm of a Catholic suffused with sanctifying grace and the need of sharing it.

It has been sometimes observed that converts are the noisiest of all apostles, rushing in where the Angelic Doctor might fear to tread. There is some justice in the charge and it is based upon a fact which the fortunate born Catholic sometimes overlooks—the fact that it is only the convert who knows in what a grim and hopeless universe the unconverted live today.

Whenever he might be tempted to the smallest sin of doubt he has only to recall the topsy-turvy atmosphere of his pre-Catholic days to find his faith came rushing back to him in a welcome flood. The grass on the other side of the doctrinal fence may look greener to a born Catholic in a moment when the demands of his Faith are arduous. But that grass never allures the convert. He has been on the other side of the fence. He knows.

HE KNOWS another thing, which heartens him when his apostolic efforts do not immediately succeed. He knows that it takes many apparently casual contacts to make up a conversion and that a talk about the Faith with a non-Catholic friend this year may join with a hundred other minor influences to bring him in ten years from now. The most brilliant and persuasive priest cannot bring belief to a listener who is not apiritually ready for instruction. Reading the minds of our friends is a job the rest of us can always do.

Is there danger of driving people away from the Church by too militant an attitude? Of course there is. But we are not "selling" Catholicism; we are offering it, as a gift of charity. The difference in motive supernaturalizes our efforts, takes the edge of rivalry from our words and the glint of proselytizing from our eyes.

OUR OBJECTIVES are never distant or obscure. They are to pour out our enthusiasm for the Faith to this listener this minute with the hope that we are doing it rather better than we know how. That is apostolate enough.

If we never have the privilege of standing as sponsor to a single convert we shall have done our part, in any case. For the apostolate is not a matter of score keeping, it is of counting baptized heads. It is a way of life, a joyous way of saying what Robert Bozinger said of the Mass: "It is too good not to be true!"

TOWARD INDUSTRIAL PEACE

Ganoque—Where the Workers Own the Plant

By Richard M. McKeon, S. J.

Director, Le Moyne College School of Industrial Relations

Canada has many famous historical and religious shrines. Recently we have stood on the Plains of Abraham at Quebec and wondered what would have been this nation's destiny had General Wolfe been defeated. We have knelt at the great Basilica of St. Aldebrand and prayed for the peace of the world.



Fr. McKeon

But with all due respect to tradition and to religion, we believe that Canada may boast about a special industrial shrine to which we trust that many representatives of labor and management will make a pilgrimage to study and appreciate what is being accomplished there.

The place is Ganoque, Ontario, the chief Canadian gate way to the Thousand Islands. The shrine is the manufacturing company with the prosaic name of "Parker and Bullard." But the main point of interest is the fact that this company is one hundred per cent employee owned.

NOW THE story of Ganoque has been told to millions through national magazines. But we would like to add our humble

bright when a new bank official held the deal up. If pressure was ever used to change a man's mind, it was used here as the option was nearly up. The loan was granted and the shares of the company purchased.

WHAT HAS happened since the spring of 1947? Absenteeism has almost disappeared and labor turnover is less than one per cent. Although some twenty people have left, production has gone up fourteen per cent.

Hours of work have dropped from forty-four to forty. Many improvements in working conditions have been effected. There are holidays with pay. There is free hospitalization for the worker and his family sponsored by the company and also a sick benefit fund.

Any person leaving the company must allow the repurchase of his shares at par. At present many employees are redeeming the debentures and buying new stock. With fair prosperity the debentures should be fully redeemed ahead of time.

The policies of the company are decided by a voting trust but all major matters are presented to the stockholders and reasons given for such decisions. Several years ago when lack of material closed competitors all workers were kept on at full pay at maintenance and clean-up jobs.

Slain Japanese Railway Chief Was About To Enter Church

Tokyo (NC)—Sadatoshi Shimoyama, president of the Japanese State Railway Corporation, who was beaten to death during the railway labor disorders, had expressed a desire to convert to Christianity. It is reported that he was to be baptized in the Faith. Shimoyama, who was 41 years old, was one of the 100,000 Japanese who were killed during the war. He was a member of the Japanese Red Cross and had been one of several Cabinet members threatened with anonymous letters signed, "Repatriates' Blood Brotherhood League." Many of the recent Japanese repatriates from Russia have openly boasted of their Communist sympathies.

Courier Journal
OFFICIAL NEWSPAPER OF THE ROCHESTER DIOCESE
Vol. 21—No. 30
Thursday, July 28, 1949
MOST REVEREND JAMES R. KEARNEY, D.D., President

This newspaper is a member of the Asian Bureau of Circulation and the Catholic Press Association. It is published every Thursday by the Catholic Courier and Journal, Inc. 215 N. W. 21st St., Rochester 4, N. Y. AUBURN OFFICE: 138 Geneva St. KENNESAW OFFICE: 313 Realty Bldg., P.O. 3-3628 or 3-3433

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