



Text Of Cardinal, Mrs. Roosevelt Federal School Aid Restatements

Complete texts of letters issued Aug. 5 by His Eminence Francis Cardinal Spellman and Mrs. Eleanor Roosevelt restating their positions on federal aid to education legislation follow:

CARDINAL SPELLMAN
In the midst of the great confusion and the many regrettable misunderstandings and misinterpretations over Federal aid to education which is actually not an issue of any one church or any one religious group, but an issue of the welfare of all America's children, I feel it is my duty to state in simple terms the position that Catholics together with many Americans of other religious beliefs are upholding.
Again I repeat that I firmly believe in and shall ever uphold the American right of free choice which not only permits but encourages diversity of opinion. In line with this great American principle I have stated that it is unconstitutional for the Federal Government to support parochial and other private schools from what we feel is unfair discrimination.

It is important that everyone should understand clearly what we are asking for under constitutional law, and for what we are not asking. We are not asking for general public support of religious schools. In the State of New York, as in practically every other state, the State Constitution prohibits the use of public funds for the support of sectarian schools. The Supreme Court of the United States has interpreted the Federal Constitution in the same sense.

Under the Constitution we do not ask nor can we expect public funds to pay for the construction of parochial schools, buildings or for the support of teachers, or for other maintenance costs.
There are, however, other incidental expenses involved in education, expenses for such purposes as the transportation of children to and from school, the purchase of non-religious textbooks, and the provision of health aids, which are called "auxiliary services." The Federal Government is authorized to support these incidental benefits to schoolchildren, and around them alone.

Our New York State Constitution expressly allows the use of public funds for the transportation of children to any school, public or parochial. Fourteen other states follow the same non-discriminatory practice.
Moreover, in some states public funds are used to provide non-religious textbooks for the children in all schools, public and parochial. In all states many communities supply public health services to pupils in all schools. The Supreme Court of the United States has upheld these practices as constitutional.

What precisely are we asking for? We believe in Federal aid for needy states and needy children. We further believe that Congress should guarantee, as it did in the School Lunch Act, that no child of whatever race, creed or color be denied what schools they attend will share alike in the "auxiliary services" for which these federal funds are spent in the States.

We are asking Congress to do no more than to continue, in its first general aid-to-education measure, the non-discriminatory policy it has followed in the School Lunch Act and other federal laws dealing with schools and school children. We do not want Congress, for the first time, to adopt a discriminatory policy in the field of education.

This in no way undermines "the traditional American principle of separation of church and state." We are asking only for what is constitutional and in accordance with America's previous policy and tradition.

What we are asking is something vital to the American way of life: the free exercise of the right to send children to religious schools and to have all American children, regardless of their color or of the school they attend, share alike in "auxiliary services" furnished by the federal government.

MRS. ROOSEVELT
His Eminence, Cardinal Spellman, called me Thursday evening, Aug. 4. He asked me to go over a statement which he would like to release. I have read it and think it a clarifying and fair statement.
Paragraph No. 2 of His Eminence's statement emphasizes the point which to many citizens of the United States is very important, namely, that no federal funds appropriated for public schools by the Congress shall be used except as provided in the Constitution.

That means that funds appropriated for school buildings, the maintenance of school buildings, the equalization of school terms throughout the country and the improvement in teachers salaries, which would tend to equalize educational opportunities for all children, in all parts of our country and would obliterate any discrimination in public schools, can only be available to public schools.

Editorials Assumption Reminds of Sublime Destiny Cooperation With Our Fellow-Citizens Issue Stresses Parochial School Need By Mgr. William M. Hart

To Mary In Heaven

Blessed among all women is Mary in the glory of her Assumption. The decree of the Almighty to preserve from the corruption of the grave the body of the Mother of God, came as the last great gift to the Immaculate Virgin.
Preserved from all stain of original sin in her very conception, filled with grace from the first moment of her existence, called to be the Mother of God by the message of the Archangel Gabriel, accepting that dignity in a sublime act of humble obedience as the handmaid of the Lord, God's own instrument in the mystery of the Incarnation, Virgin and Mother of God's singular power — Mary has, indeed, been blessed among women.

Mary's Assumption into heaven brought to a close her life on earth; it was the occasion of, and intimately connected with, her elevation to the dignity of Queen of Heaven. Mary's Assumption and Mary's Crowning as Queen of Angels and Saints, place her forever as chief among the creatures of God.

Joy is the portion of all Mary's children in heaven and on earth in the glorious Feast of the Assumption. How trivial all the sorrows and trials of earthly life in comparison to the glory to come that shall be revealed in all of us. Already in Mary has the human race seen the complete healing of the wound that sin brought to man: free from sin always, close to God in her days on earth, now body and soul united as a perfect child of God She takes Her place close to the throne of Her divine Son.

By the power and mercy of the name Son of God and Son of Mary, we look confidently to the day when all men shall rise up from the dead. We anticipate the day when the saints of God of high and humble degree, shall see completed their heavenly careers in the reunion with their bodies under the direction of the Archangel of the final resurrection.

May the Feast of the Assumption remind us forcibly of our sublime destiny! May it help us to forget the sorrows of earth, as we earnestly look forward to and prepare ourselves for our own Assumption on the last day. Mary in Heaven, pray for us, thy children here on earth!

For More American Good-Will

Good Americans strive always for fraternal good-will toward all. May we hope that the recent dispute may now give way to lasting and continued cooperation with our fellow-citizens of every faith and color and national origin; to exemplify our American belief that God has created all of us equal, has given us rights He wants us to have permanently, has blessed us to live and be free and pursue happiness with our revered fellow-citizens!

Let us enjoy America and all its God-given rights! We Catholics will continue to live the American manner of life for ourselves and our neighbors; we will continue to train our children in the religious schools we gladly support without any request for government support of these schools; we will continue to place on the altar of our country the priceless gift all our dedicated Sisters make in training American Catholic pupils to love God and love our country; we will continue to send forth from our schools graduates whose knowledge of God and God's teachings make so completely promising the training we have given them in the knowledge of this world.

God bless all our schools! God bless all our students! Mindful of the fundamental good-will and love of our neighbor, which is the natural and supernatural reflection of our love for God, which shows itself in the daily life of all worthy Americans, let us live for and enjoy the freedom that America guarantees to all.

For Christian Education

Perhaps the recent religious-educational controversy may have a good result that was not contemplated, above all not intended. The great majority of Catholics insist on having parochial schools for their children; they have built up our proud system of religious education with the cooperation of and under the guidance of their religious superiors.

Their faith tells them how necessary, how compelling, is the obligation to set up parochial schools; and every term they register their offspring in a Catholic grammar school, high-school, college.

Careless and unthinking Catholic parents will be moved to imitate the great majority of their fellows in loyalty to religious education. They will be led to see what a calamity would fall on all America were our schools to be closed.

They will see that they as parents will harm their children far more than the worst enemies of our schools can harm them, by neglecting to register them as Catholic pupils in an American Catholic school.

For God and for country! Every American parochial school has this as its motto. May our good friends and fellow citizens of this free country know fully and rejoice in the significant contribution to America by our religious schools! Such knowledge should lead to better cooperation between Americans of every type, to the perpetuation and growth of the blessed spirit of American Good-Will. God bless America!

To Me, A Sinner

Christ tells us the publican was justified as he left the temple to return to his home. Justified before God! Made worthy, made pleasing to God, endowed with God's grace. Justified because of his sincere efforts to be honest, just, pure, charitable, religious; justified because of his humble petition for pardon for his sins.

His act of contrition could have been prompted by his fear of God; but love of God had brought him to the temple, love of God had called him to God's house. Therefore, we are right when we judge his act of sorrow was prompted by his love of God. It was an act of perfect contrition, of the best kind of sorrow.

It brings justification to souls today, even as it brought God's forgiving grace to the publican.
With all honesty the publican could have given a record of his good deeds; could have pointed out to God that he was no robber, no cheater, no adulterer; that he was not wanting in charity to the poor, in generosity to God in giving the required support of religion, the tenth or tithe of his income.

Perhaps he might have stated in all honesty that he had a better record than the proud Pharisee. What he refrained from doing, the Pharisee proceeded to do. No word of praise to God, no word of shortcomings in his service of God, and only a false word of thanksgiving to God, came from the Pharisee.

God be merciful to me, the sinner! A prayer for help, a prayer for pardon. No pride in accomplishment appears in that prayer. The humble man knows all he has comes from God, including the grace for every good thing he accomplishes.

Quietly and without any open expression, he is grateful to God for the "trifling merits grace has won." Humbly he is sorry for the weakened will, the frequent fall. May God bless us in our good works, forgive us in our works that are sinful!

WHAT'S RIGHT WITH THE WORLD?

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

The hierarchy has unparadingly denounced the Barden Bill, which if passed by the national Congress will at the rate of 300 million dollars a year to public schools while expressly forbidding a any federal subsidy to parochial schools. Cardinal Spellman has used such language about the bill and its sponsors as must have surprised those who know the habitual gentleness of his public utterances.

We may surmise that on this occasion his Eminence felt obliged in conscience to speak with some vehemence because of the enormous possibilities of evil in the proposed legislation. The surprise will be correct. The passage of the Barden Bill might well be fatal not only to our schools but to the entire American educational system, and hence to the American Republic.

ARCHBISHOP McNicholas of Cincinnati has published a comprehensive statement of moral and ideological reasons for the defeat of the bill. One of the principal points made by his Excellency of Cincinnati concerns something of even wider and deeper importance than public education. He fears the development of the Leviathan State. Perhaps we should say the Octopus State.

If the Federal Government levies taxes, gathers money and distributes it where and in what measure it will for the support of what certain legislators wrongly consider the one and only American system of education, such a process, says the Archbishop, will be "in line with the growing statism of our country," while "we are taking measures against totalitarian statism in other lands."

And what kind of statism, we may ask, could be more vicious and more dangerous than statism in the educational field?

REPRESENTATIVE Barden's proposal is not only un-Godly and un-Christian; it is un-American. "No taxation without representation" is a fundamental principle of our government.

We Catholics are taxed for the support of the public schools which we prefer not to use. If it be said that we have the right to use them if we wish to do, our answer is that we consider the public schools deficient in the all important matter of religious instruction, and that since we cannot remedy that deficiency, we must in conscience provide a system in which the deficiency will not be found.

To say that we have no right to follow conscience is to violate the American Constitution. To say that we may follow conscience if we wish, but that the state will penalize us for doing so, is likewise a violation of the Constitution.

We American Catholics are and always have been, as far as educational benefits are concerned, the victims of discrimination, and nothing is more hostile to American law and the American spirit than discrimination, especially discrimination against a minority. Up to the present time we have been paying twice over for the education of our children.

Above and beyond what we contribute to the public schools by paying our taxes, we have other American taxpayers a half-billion dollars a year, the cost of educating Catholic children if we were to send them all to the public schools.

"If," says the Archbishop, "the Congress were in all fairness to make even a token allotment (a ridiculously small token be it added) of \$5.00 for each Catholic pupil, Catholic parents would receive about 15 million dollars a year." They receive nothing.

And now comes the threat in the Barden Bill to extract from Catholic parents the additional sum of 25 per cent of the 30 million dollars a year. We are to be taxed not twice but thrice!

THE MARVEL is that the American people do not see this obvious injustice. Another marvel is that when we cry out against injustice, we are condemned as un-American. Taxation without compensation is in fact worse than taxation without representation.

Finally, be it understood that the so-called American system of separating religion from education would have horrified the Founders of the Republic. They understood and they declared that religion is essential to the maintenance of the nation. If they could come back and visit the public schools from which the incalization of religion is banned they would ask, "Whence came this monstrous notion?"

So we ask again if we are to be punished for upholding the Christian principle of fidelity to conscience and the original American principle of education for God and for the State at one and the same time.

If you will read these lines think that we the Catholic minority should not be made the victims of discrimination, sit down this moment and write your representatives in both houses at Washington telling them so in as vigorous language as is consistent with Christian propriety.

No Penance — No Discipline

THE TOP OF MY MIND

By Gretta Palmer

The phrase "the Lord of Creation" has a wry look on the pages of old books, in which it is used as a synonym for man. If the modern New Yorker or Chicagoan is lord over the fishes of the sea and the fowl of the air and all the living creatures that move upon the earth, then he is certainly an absentee lord. That fact may have more to do with our present decline in mental health than most psychiatrists suspect.

Having authority over any living creature is in itself a discipline. The pampered Park Avenue dog is usually unable to control her pampered Pomeranian. The completely un-disciplined man or woman cannot train a dog or control a horse or certainly stop a small child's tantrum.

For self-mastery is a necessary prelude to disciplining others, even on the farmyard level. If a man has a rage when he is riding, his horse will bolt with him; if he has a tremor of fear, his horse will laugh at him. Those who grow up in the country must learn, at an early age, to keep their emotions under some measure of control if they are to avoid a farmyard revolution.

WE WHO are city-bred have no such daily incentive to self-control. Our machines are built to be the obedient servants of man, regardless of his moods. The automatic gadget designed to be foolproof is also made, whenever possible, rage-proof and panic-proof. You cannot communicate your terror to an electric washing-machine to get yourself in hand.

Only a Francis of Assisi was strong and loving enough to resume fully man's lost position as a lord whom all created things were happy to obey. But an electric switch will respond.

China Brewery Made Convent

Hong Kong (NC) — A brewery near Kowloon has been converted into a convent, reports the Rev. Maurice F. Ahern of Chicago, Maryknoll Missionary stationed here. The Irish Columban Sisters who run a tuberculosis hospital nearby, took over the brewery and transformed it into a dispensary convent and hospital. Both the patients and the Sisters seem comfortable in their new quarters, he says.

Barden Would Tax Catholics Thrice

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secularism of our times which has robbed the majority of Americans of a strong religious motive for self-control at the very moment when outward circumstances made such a motive very necessary.

THIS LACK of the penance once imposed by normal living is a fearfully dangerous thing, softness and decadence and madness follow in its train. Formerly, these were the temptations only of the very rich who had an army of slaves to save them from self-discipline.

Today millions of our countrymen are raised by the machine to the dizzy temptations of a Nero. They sawn their way through a short workingday and return to the childless home, to the delicatessen dinner, to the soft fatness of the machine, which always calls them "Master." But man need not master himself to win that fulfillment.

The need to rule is deep in all of us . . . and we are all better equipped for it than most of us suppose. Sixteen-year-old boys were once the captains of whaling-ships in the China trade, and they fought the seas with easy competence. Young men who were insightful clerks in America in 1841 became officers charged with hundreds of lives in the Army of '48, and felt fulfilled by the human responsibility.

Men cannot easily rule themselves unless they are lords of some created thing capable of rebellion. Even if it is no more than a patch of cabbage. Even if it is as little dangerous as a baby, call

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The MASS PAPAL BULL
The MASS PAPAL BULL is read 6 months before the Jubilee. It is a medieval day's work for the Papal messengers to travel world-wide.
The Basilica of SAINT DENIS, PARIS CONTAINS THE TOMBS OF 25 KINGS, 17 QUEENS, AND OVER 50 PRINCES.

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