

Balancing The Books

They Were Fooled

BY REV. JOHN A. McNEELY

The God That Failed is the title of a book by Arthur Koestler. It is a book about the failure of Communism. It is a book about the failure of the Russian Revolution. It is a book about the failure of the Bolsheviks. It is a book about the failure of the Soviet Union. It is a book about the failure of the Communist Party. It is a book about the failure of the Communist Party in America. It is a book about the failure of the Communist Party in America. It is a book about the failure of the Communist Party in America.

THE ATTEMPT of the Communist Party in America to establish a "People's Republic" is a failure. It is a failure because it is based on a false premise. It is a failure because it is based on a false premise. It is a failure because it is based on a false premise. It is a failure because it is based on a false premise. It is a failure because it is based on a false premise. It is a failure because it is based on a false premise. It is a failure because it is based on a false premise.

ALL THOSE who are interested in the future of America should read this book. It is a book about the failure of Communism. It is a book about the failure of the Russian Revolution. It is a book about the failure of the Bolsheviks. It is a book about the failure of the Soviet Union. It is a book about the failure of the Communist Party. It is a book about the failure of the Communist Party in America. It is a book about the failure of the Communist Party in America.

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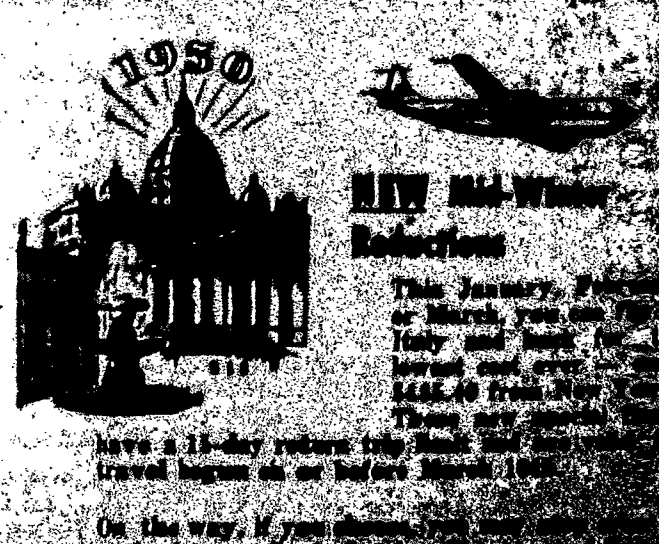
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Historian Replies To Methodist Letter Accusations Against Catholic Church

By REV. FREDERICK J. ZWIERLEIN, D.Sc.M.H., Emeritus Professor of History, St. Bernard's Seminary

The Council of Bishops in the Methodist Church, Dec. 12, 1949, sent a letter, signed by Methodist Bishop Dr. Ivan Lee Holt of St. Louis, its President, and Methodist Bishop Dr. G. Bromley Oxnam of New York, its Secretary, to Ministers of the Methodist Church.

(1) It calls upon Methodist Ministers to write their Congressmen and, if possible, to call upon them, and also to get "their outstanding laymen in every walk of life" to write before "the more aggressive action of the Roman Catholic Church breaks down the wall that separates Church and State and wins a victory that will mean many basic changes in our national life." So the letter falsely alleges.

(2) It suggests that copies of the letters to Congressmen be sent to Methodist Bishop Oxnam so that he can tabulate the response of our ministers and thus be in a position to make even stronger representation at Washington.

This lets the cat out of the bag. It is a conspiracy to taint Methodist votes in the Congressmen at the Federal Legislative at Washington so as to make them do the will of Methodist Bishop Oxnam and his kind.

Yet in their drive against Catholics, whom they continually calumniate, Methodist Bishops Holt and Oxnam have the effrontery to declare "We are determined that clericalism shall not take root in this land." The whole endeavor of the letter is to plant, root, and make grow vigorously in this land Methodist Clericalism in order to high-pressure Congressmen in Washington.

FOR SOME reason or other it took from Dec. 12, 1949, until recently before the Rochester General Conference approved the reading of the letter in all the 78 Methodist churches of the district. This was done Sunday, Jan. 22, 1950, one day short of six weeks since the sending of the letter to Methodist Ministers.

It is a pity that the Methodist Ministers did not keep the contents of the letter to themselves because the letter is calculated to poison the minds of their trusting parishioners with calumnies against their Catholic neighbors. For the letter follows the same line of strategy as was taken in the Oregon School Fight by Reverend Dr. Otto Price who was then the Executive Secretary of the Protestant Federation of Churches in Rochester.

In its Bulletin of Nov. 25, 1922, the Reverend Dr. Price not only tried to explain hostility to parochial and private schools, in Oregon and elsewhere, by the presence that "the American child does not receive an American education in many parochial and private schools," but he also questioned even in regard to Rochester's parochial school children whether they are "getting the training that free American citizens are entitled to."

IN REPLICATING the animus of Dr. Price's article in the Bulletin, Protestant Episcopal Bishop Brent branded the Oregon School Law as unjust and contrary to the best American traditions, adding "It would eventually wipe out all private and parochial schools, all our colleges and universities excepting such as are state institutions."

What Bishop Brent feared, together with Catholics and Lutherans who had even more at stake than he in their respective schools, was legally averted by the decision of the United States Supreme Court, June 1, 1925:

(1) that "the fundamental theory of liberty upon which all governments in this Union repose, excludes, any general power of the state to standardize its children by forcing them to accept instruction from public school teachers only," and

(2) that "the child is not the mere creature of the state; those who nurture him and direct his destiny have the right, coupled with the high duty, to recognize and prepare him for additional duties."

Thus failed the effort in the Oregon School Fight to eliminate private and parochial schools from the American system of education by falsely branding them as Un-American in order to obtain a monopoly of education for the Public Schools. That has been declared unconstitutional by the Supreme Court of the United States.

AT THIS LATE date, in another School Fight this time it is a question of Federal Aid for Education and Child Welfare—efforts are again made falsely to incriminate the parochial school as Un-American despite the United States Supreme Court's decision in favor of the American private and parochial schools. Proof of this is given by the Methodist Bishops' Church Council's Letter read in the Rochester District Methodist churches Sunday, January 22.

The letter falsely diagnoses as dangerous "Roman Catholic attitudes toward our basic liberties" by pretending that "the catechism used in some parochial schools condemns and rejects the basic civil liberties of free speech, free press, free assembly and freedom of conscience."

THESE WERE the fundamental things that were denied to Catholics more than to anybody

ment of fundamental divine and human rights, as the State has no right to demand obedience and submission when it usurps what belongs to God or violates the inalienable rights with which Nature and its Creator endowed mankind.

WHILE THE Catholics boldly claim for citizens "a right to defend themselves against tyranny when there is no other way" to secure the exercise of their fundamental rights, the State itself claims the right to repress abuses in the exercise of such fundamental rights as freedom of religion, speech, the press, assembly, and petition.

When Methodist Bishops like Holt and Oxnam falsely incriminate Catholics and their schools, when the public press disseminates these false charges without permitting a rebuttal in its columns, it is given a bad example of abuse in the freedom of both speech and the press, against which there ought to be legal redress as in the case of libel.

WHILE THESE abusers of free speech and of the free press usually are contemptuous in their refusal to admit their guilt and in their continuance of their evil work, a letter dated New York, Jan. 4, 1950, has been printed on the editorial sheet of the New York Times. It bears the signature of sixteen men, described as prominent in the field of education and public service, besides the signature of G. Bromley Oxnam.

Although this letter deals with Federal Aid to Schools and lists what its signatories conceive as five basic provisions for effective legislation, the letter is noteworthy for two things despite its discrimination against denominational schools.

(1) This letter is totally devoid of the anti-Catholic bigotry mongering so characteristic of Bishop Oxnam's previous letters and speeches, including the Methodist Bishops' Council's letter to Methodist Ministers.

THIS FACT naturally makes one question whether Bishop Oxnam has seen the light and has sincerely changed his line of strategy, or whether Catholics and their parochial schools, or whether like Mephistopheles in Faust he is the same devil still though disguised like a gentleman scholar.

If the Methodist Bishops' Council's Letter, signed by Bishop Oxnam as well as by Bishop Holt Dec. 12, 1949, was read with his consent in the 78 churches of the Rochester Methodist District last Sunday, Jan. 22, 1950, Bishop Oxnam stands convicted of being doubtful in their parochial schools, or whether like Mephistopheles in Faust he is the same devil still though disguised like a gentleman scholar.

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(2) The Times letter is wise enough to demand two separate Bills from Congress after the storm of indignation raised by the Barden Bill, framed not only to monopolize Federal Aid for Public School education, but also Child Welfare Aid for Public School children. The letter therefore asks for a separate bill for Child Welfare in general and another separate bill for education in aid of Public Schools only.

WHILE THE United States Supreme Court rejected as unconstitutional a law passed to monopolize American education for public schools to the elimination of private and parochial schools, this new bill is conceived by the signatories of this letter to monopolize Federal Aid for Public Schools to the exclusion of Denominational Schools.

On the face of it, this looks like an illogical legal anomaly, discriminating as it does against the children in denominational schools whose parents pay the taxes for aid to education as well as the parents of the public school children.

Parents of American children in Denominational Schools have every reason in the world to parallel the hearty cry of the American Revolution: TAXATION WITHOUT REPRESENTATION IS TYRANNY as Cardinal Spellman did in his opposition to the Barden Bill with its discrimination against Catholic children even when it was only a question of incidental services to Child Welfare such as bus transportation, school lunches, free text-books, and immunization from disease. His cry was: TAXATION WITHOUT PARTICIPATION.

While the letter to the New York Times demands adequate safeguards in a new Federal Aid Bill for schools against discriminatory treatment of Negro and other minority groups, it maintains uncompromising opposition to any participation of denominational schools in the educational benefits of a Federal Aid Bill, "whether or not state constitutions or laws permit use of state funds for sectarian educational institutions."

FINALLY, in its concluding words, this letter gives the

A Look at Labor - Big Men Need Little Ones

By A. C. Tushy

Big institutions produce their own big men. They also have their mediocrities. Big business could not get along without its Henry Fords, Carl Watsons, Charles Wilsons, den Fraissesses. These big men have their virtues. They have drive, imagination, the will to power, intelligence, and the ability to get results.

Big business has produced big unions. Big unions need Philip Murphys, Walter Reuther, Dave Beck, and John Lewis. But the qualities that have made these men big, in unions as well as business, given the passage of time, frequently become vices, and make the big men in reality vicious little men.

Big men, in power too long, begin to identify the institutions with their own interests. In their mind their own good and their own will represents the good of the institution and the will of their subordinates.

THESE LEADERS brook no opposition. They resent any idea that isn't spawned in their own mind. They surround themselves with "yes" men. Mediocre but pliant subordinates are preferable to the imaginative and aggressive kind of men they were in their youth. In other words, big men have a tendency to become egocentric.

A current story going the rounds about John L. Lewis illustrates the point. I cannot

FOR MORE THAN a generation John L. Lewis has been a champion of the miners' cause. He has risen to power on their backs, but it is unlikely that they would have prospered without him. His organization became the most powerful trade union in the country. But it is now becoming evident that Lewis is jeopardizing the union as well as his own power.

The open shop is growing in the coal fields. More coal is being mined by non-union workers now than has been mined outside of union control in fifteen years. Even discounting press exaggeration, rebellion is nonetheless growing within the ranks of the union itself.

Unlike a corporation or a government bureau, a trade union is successful only insofar as it has the support of its rank and file. Even when the rank and file have no voice in the higher councils of a union, the leaders dare not ignore their wishes. This represents the challenge problem of the next twenty years for trade unions.

In steel automobiles, rubber, electrical manufacturing, oil, wherever big unions have been created to match the power of big corporations, international officers have taken practically all union power out of the hands of local officers.

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