

Prayer, Penance Said Key To Peace

LOS ANGELES, Calif.—(NC)—Prayer and penance pave the way to permanent peace, an audience of 80,500 persons was told at a Mary's Hour in the Los Angeles Memorial Coliseum here.

The speaker was Msgr. John J. Devlin, director of the Los Angeles Legion of Decency, who declared "the pattern of Christian living we must attain in our time calls for peace within ourselves, in our homes and among all nations."

Junior-Senior Prom Held At Dover St. Joseph

DOVER — The junior-senior prom of St. Joseph high school was held recently at the Union Country club. A banquet attended by 65 persons preceded the prom.

The Rev. David Dressman gave a short address to the graduates and presented them with miniature diplomas.

Mrs. Bernard Lawless and Mrs. Donald Platz presided at the punch table. Terrence Capozella was toastmaster.

Bill Would Ban Anti-Religious Matter In Mail

WASHINGTON — (NC) — A bill to outlaw the shipment of literature through the mails or across state lines which libels a racial or religious group has been introduced in Congress.

The bill was introduced in the House of Representatives by four Congressmen from New York: Jacob K. Javits, Arthur G. Klein, Eugene J. Keogh and Adam Clayton Powell.

The sponsors referred to the recent decision of the Supreme Court upholding the constitutionality of the Illinois group libel law forbidding publications, plays or motion pictures which attribute depravity, criminality, uncastity or lack of virtue to a class of citizens in such a way as to hold them up to public contempt or derision.

Recent Examples

"The recent bombings in Florida and the desecrations of churches and synagogues in Pennsylvania and elsewhere," the sponsors said, "are latter-day evidences of what libels of racial or religious groups are capable of bringing on in an American community."

The bill would make violation of its provisions punishable by maximum fine of \$1,000 and a maximum prison sentence of one year. To safeguard freedom of speech the bill provides that no person shall be guilty of its violation if the statement made or published was honestly believed upon reasonable grounds to be true.

Mother Of Girl-Saint



"Obedience and respect" is the finest gift children can give their mother, is the opinion of the mother of a 20th-century girl saint, "Mamma Assunta," mother of Saint Maria Goretti is shown with her son Mariano and daughter, Signora Ersilia G. Porfiri (left), in the later's home in Corinaldo, Italy, with the Rev. Joseph J. Sullivan, N.C.W.C. News Service correspondent, in a special Mother's Day interview. (NC Photos)

May They Rest In Peace

KUNKLER, Christopher, 78, Route 4, Bremen, May 10, St. Mary church. Survivors: his wife, Mary; seven sons, four daughters, four brothers, and two sisters.

KAISER, Miss Anna, 78, Columbus, May 10, Holy Cross church. Survivors: four brothers and a sister.

BERNARD, Mrs. Elsie, 60, 1096 Ridge avenue, Columbus, May 7, St. Christopher church. Survivors: her husband, Ralph; four sons, four daughters, and a sister.

ESSMAN, Mrs. Sarah, 93, Wellston, May 12, Sts. Peter and Paul church. Survivors: three daughters, four sons, and two sisters.

MELSAP, Miss Elizabeth, 38, 1273 E. Livingston avenue, Columbus, May 8, St. John the Evangelist church. Survivors: three sisters.

PHALEN, Mrs. Edward, 92, Pataaskala, May 10, Church of the Ascension, Johnstown. Survivors: two sons.

RILEY, Mrs. Edward, 76, 132 N. High street, Chillicothe, May 7, St. Peter church.

PANZONE, Nicholas, 72, 806 St. Clair avenue, Columbus, May 6, St. John the Baptist church. Survivors: his wife, Maria; three sons and seven daughters.

ESSMAN, Mrs. Audrey Wellston, May 9, St. Joseph cathedral, Columbus. Survivors: her husband, William; a daughter, three brothers and two sisters.

CRYDER, Mrs. Catherine, 80, 415 W. William street, Delaware, May 10, St. Mary church. Survivors: two sons, a daughter, two brothers, and one sister.

DOERSAM, Adam, 89, 1560 Briarwood avenue, Columbus, May 7, St. Augustine church. Survivors: two brothers and two sisters.

STRUBEL, George, Chillicothe, May 5, St. Peter church.

O'CONNOR, Michael, 76, 1329 Indianola avenue, Columbus, May 6, Sacred Heart church. Survivors: two daughters, two sons, two sisters, and five brothers.

KOSKA, Mrs. John, 53, 1503 Linden avenue, Zanesville, May 6, St. Thomas church. Survivors: her husband, John; four brothers and three sisters.

POOLE, Roy, Jr., 14, 842 Mohawk avenue, Columbus, May 12, St. Mary church. Survivors: his parents; one sister and a brother.

HAAS, Anthony, 11, 1705 Frankfort street, Columbus, May 10, Holy Rosary church. Survivors: his parents and grandparents.

HAGERTY, Mrs. John, 91, 73 Tibet road, Columbus, May 10, Immaculate Conception church. Survivors: one daughter, a son, and a brother.

NEAL, William, 157 E. Fifth street, Chillicothe, May 5, St. Mary church.

KERNAN, Patrick, 79, Columbus, May 7, St. Thomas church, Zanesville.

WEBER, Henry, 91, 201 E. Hamtramck street, Mt. Vernon, May 8, St. Vincent de Paul church. Survivors: two sons and a daughter.

REBEL, John, 74, 1653 Sharon avenue, Zanesville, May 8, St. Nicholas church. Survivors: a daughter, two step-sons, and two sisters.

S. Africa Honors Mary

VATICAN CITY — (Radio, NC) — Our Lady Assumed to Heaven has been proclaimed Patroness of the Union of South Africa.

hand. Differences of belief or statement on this matter do not represent a clash between Catholics and non-Catholics, but only a clash between the informed and the uninformed.

(Next week: Catholics and democracy.)

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REPLY TO BLANSHARD

Church And State

In recent weeks a book has appeared with a two-fold significance for American Catholics: (1) It shatters the supposed scholarship of Paul Blanshard, and (2) it provides readable summaries of Catholic attitudes in currently discussed fields. This is the second in a series of six articles taken from this book, "Catholicism and American Freedom," by James M. O'Neill, copyright 1952, by Harper and Brothers, \$3.50.

Probably the most fundamental and widespread misrepresentation of the position of American Catholics is the charge that they do not sincerely believe in the American system of the relationship of government to religion. This distortion usually misrepresents both the American traditional and constitutional system, and the attitude of American Catholics toward it.

The Federal Constitution provides, in the first place, that "Congress shall make no law respecting an establishment of religion. The question may arise "What was the subject concerning which Congress was forbidden to legislate? What was meant to the men of the first Congress and the ratifying states by 'an establishment of religion?' The answer is easy. They must have meant what the phrase had meant for centuries to historians, theologians, and other scholars, Catholic and Protestant, lay and religious, European and American, down to, and long after, the period in which the Bill of Rights was written, adopted, and ratified.

"An establishment of religion," through all this time, meant 1) an exclusive arrangement, 2) created by government, 3) giving a preferential status under the government to one favored religion, and 4) a consequent discrimination against all other religions.

Neither the modern proponents of aggressive secularism nor the Supreme Court justices, in the current campaign (notably the McCollum case decision) to amend the Constitution by substituting the figurative "wall of separation between church and state" for the literal language of the First Amendment, have ever cited a single instance of a contrary use of the meaning of "establishment of religion" by any historian, theologian, or other scholar of distinction in the whole sweep of time in which this phrase has been discussed.

If the Supreme Court justices are right in declaring (as they did in the McCollum decision) that the "purpose" of the First Amendment was to prohibit any government aid, financial or other, to religion in any guise, form or degree, we have never had a president of the United States who understood the purpose of the First Amendment and who had sufficient integrity to live up to his oath of office.

Not only have all presidents—and all Congresses—used public money in aid of religion and religious education, but every state in the Union, from the day of its beginning, has used tax-supported facilities and personnel, cooperating with religion and religious education.

The position that this universally accepted American constitutional and traditional theory of the relation of religion to government is now simply an unAmerican Catholic position is shameful and shabby pretense.

The fact that some Popes and other Catholics have condemned policies that were called "the separation of church and state" in other countries has been used by the unscholarly to support the false claim that the sort of separation we have in this country is contrary to Catholic doctrine.

This claim can be true only on the assumption that substantially all American Catholics, bishops, priests, and laymen, for 160 years have been either ignorant of Catholic doctrine or universally and deliberately insincere. Fair-minded Americans ought to ask for some proof before accepting this assumption.

Anyone who either praises or condemns "the separation of church and state" without indicating 1) what kind or degree of separation he is talking about, 2) what kind of institution, organization, or influence he means by church, and 3) what sort of civic unit, form of government, or theory of politics he means by state, is either himself confused or is deliberately trying to confuse his readers, or both.

There is not, never has been, and cannot properly ever be, a single Catholic position on the meaning of the First Amendment.

Paul Blanshard has tried to spread the idea that criticism of the McCollum decision is a Catholic attack upon the Constitution. He has remarked, in reference to the decision, "The Catholic Bishops of the United States, in solemn assembly at Washington, denounced the highest American court for paying 'scant attention to logic, history, or accepted norms of legal interpretation.' The bitter denunciation of this decision in the American Catholic press reinforced

ed the conviction that it was one of the most important decisions in American legal history."

But just preceding this sentence from which Mr. Blanshard lifts a fragment the Catholic bishops refer to, and quote from, the statement of Protestant leaders in religion and education (Reinhold Niebuhr, Henry P. Van Dusen and others), which was released to the press in June, 1948. In other words, the Catholic bishops, in November, 1948, were stating (in some instances in phrases that are almost identical) the exact position taken in June of that year by leading Protestants.

But Mr. Blanshard avoids any indication that the criticism of the McCollum decision has been indulged in by others than the Catholic hierarchy.

In the words of the Catholic bishops in their 1948 statement, "No special privilege to any group and no restriction on the religious liberty of any citizen" has been our traditional and constitutional system throughout our history.

No informed person can honestly question that it has been the position of all the following: Madison and Jefferson, both in their writings and in their official actions as presidents of the United States, each for eight years; the first Congress in debating and framing the Bill of Rights; every Congress; every President; every administration of every state in the Union; pre-eminent scholars in constitutional law from Joseph Story to Edward S. Corwin; every relevant Supreme Court decision prior to that in the 1948 McCollum case (the 1947 Everson decision was consistent with the language and purpose of the First Amendment; the opinions, however, contained many errors).

There is no opposition between American constitutional provisions and American traditional practice, on the one hand, and Catholic doctrine and American Catholic practice and objective, on the other

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