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Cleveland (N.Y.) - Prof. Francis A. Arlinghaus, of the University of Detroit, was elected president of the American Catholic Historical Association at its 23rd annual meeting here.

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1st Amendment Meaning Core of McCollum Case

(This is the second of a series of articles by a former associate editor of the weekly magazine "American" and a student of matters pertaining to Church-State relations.)

By REV. JOHN COURTNEY MURRAY, S. J.

The main issue in the McCollum case (about official religion classes in public schools, under parental management) concerns the meaning of the First Amendment: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

Some of our Protestant and Catholic followers are inclined to simplify the meaning of the First Amendment to the effect that it means that the government shall not establish a religion, or shall not favor one religion over another. This is a very simple and clear statement, and it is true that the First Amendment has this meaning. But it is not the whole meaning. The First Amendment has a deeper meaning, and it is this deeper meaning that is at issue in the McCollum case.

The First Amendment had a meaning when passed by the States in 1791: one can get at it by applying sound historical and constitutional norms of interpretation. What, then, is that meaning? That is the first question. There is a second question. American constitutional law has seen some development since 1791: what, therefore, is the developed meaning of the First Amendment in 1947?

TAKE THE FIRST question. And consider at the outset, the spirit of the First Amendment. It was framed by religious men, living in a religious society. And their concern was not to guarantee society freedom from religion, but to guarantee religion freedom to keep society religious. The First Amendment was a statement of a national religious faith, in order that secularism might be established as the national faith, with the direct or indirect aid of government.

The whole spirit and tendency of the First Amendment is in favor of religion, not against it, or even indifferent to it. The Supreme Court recognized this fact in the *Trinity Church* case in 1922, when it said: "No purpose of action against religion can be imputed to any legislation, state or national, because this is a religious people." Here is a primary aid to interpreting the First Amendment, and its leads to an important preliminary consideration.

Obviously, a citizen might be called upon to support a plan without laying himself open to the charge of being against religion in society. This is because he is an individual man; his action does not alter the status of religion in society, nor create a social pressure against religion. But the case is different with law. Law is a social act, with so

H. N. Medallist



H. N. Medallist

Medallist H. N. Medallist, (above) of St. Louis, is the recipient of the 1947 National Medal of Honor, awarded by the National Medal of Honor Society, New York, upon the occasion of the 100th anniversary of the death of the late President James Monroe.

The award, which will be conferred annually on the second Sunday of January, was given to Mr. Medallist for his 10 years of "unselfish service to the Holy Name of Jesus." (NO Photo)

The First Amendment which tendency, really and in the concrete would be toward the freedom of society from religion. (Notice that a school is genuine by a form of society, of community life. If this were to happen, the spirit of the First Amendment would be violated. Any interpretation of it that would throw its weight against religion in society is antithetical to its intent, and thus strenuously opposed.)

I say this with good historical warrant. In the Congress of 1789, only one serious objection was brought against the Amendment in its second form: "No religion shall be established by law nor shall the equal right of conscience be infringed." Peter B. Parker, of New York, objected that it was "liable to a construction different from what had been made by the committee. He feared it might be thought to have a tendency to establish religion altogether."

St. Anne Shrine Reports Attendance Mark in 1947

St. Anne Shrine, Quebec (N.Y.) - The number of pilgrims and visitors to the internationally known shrine here this year totaled 875,000, the largest number in any one year in the history of the shrine.

During the year there were 225 organized pilgrimages from many parts of Canada and the United States. The number of Masses said at the shrine totaled 13,010 and Communion was distributed to 215,500 persons. Of this total number visiting the shrine 74,700 came by motor car and bus, 107,753 by train, and the rest by other means, including boat and on foot.

Motor car licenses were noted from practically every province in Canada and every state in the United States. American pilgrimages included those from Chicago, Boston, Brooklyn and Pittsburgh. Father Cox of Pittsburgh inaugurated pilgrimages by airplane. Approximately half the total number of visitors were from the United States.

Since the shrine had its jubilee beginning in 1938 there have been 12,629,317 pilgrims and visitors. Of this number 11,022,275 are listed as pilgrims, 2,022,461 as visitors, and 1,584,581 as children. In that period, 12,000,000 Masses were said at the shrine, and there were 147,167 Masses said at the shrine.

Among this year's pilgrims were four Cardinals, the Apostolic Delegates of Canada and the United States, 19 archbishops and many bishops who came to St. Anne as humble pilgrims.

PERU TO MARK PEACE WEEK

Lima, Peru - (N.Y.) - The women's groups of Peru are to be commemorating the centenary of the national Peace Week, which is observed throughout Peru from Dec. 28 to 31.

The organizing committee for the Peace Week, which is composed of the ladies of 33 women's organizations, has announced that the observance of Peace Week will be carried out through the work of a number of activities, including the following:

1. That all strive to make Christmas a truly living feast.
2. That during the week, newspapers, magazines, radio and television refrain from publishing anything of a belittling or belittling nature.
3. That on the contrary they shall act as peace-makers, and shall strive to make peace in their own homes, as well as in the world.

4. That plans for increasing the feeling of Christian brotherhood be worked out in each household during the observance of Peace Week, by the gift of a peace message to all persons known to the family.

5. That a united peace plan be drawn up by all citizens to be followed by all persons conscious of peace.

Bonaventure Gets Revolutionary Data

St. Bonaventure (N.Y.) - Original letters from Lafayette, Rochambeau and other Frenchmen who neared the shores of the American Revolution during the War for Independence, are among a collection of 45 historical documents which have been acquired by the St. Bonaventure College here. They were formerly owned by the Marquis de Lafayette, half of the last member of the famous La Fayette family.

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