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THE ATTEMPTION IS NUMBER The Appeller Time is passers this designation of purpose with Sect. It is about that Proceed tests and Clinic Assertance United has no well receive for actions. With the assertion of the ter Community and their fellow travelers is one country, there is no for a like annual to proceed to interest, as and related to proceed to interest, as and related to proceed to intringe the religious process generation in our Consistention.

Money informed parent without Jew, and Catholic-wat dony that the American Sheepe have ever committeed the same of the same plane; and the same plane the same plane of the same plane of the same plane of the same plane. The same plane is a same plane of the same plane of the same plane is same plane of the same plane is same plane of the same plane is the same plane of the same plane is the same plane of the as falling within gone other extensive than that of he ulci-mate intent," and therein, "to brunch the well that sherply aspareton shurels and state in their country,"

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Since Michigans of the Manage of a process of the Manage of a process of the Manage of a process of the Manage of of the relation of shursh and State whileh is incompatible with the American ideal."

This statement brands Cathe-fees at alters in America, who will not and cannot be uselin-lated. Those who know the his-lery of Catholies and of the Catholie Church in America sould never per such words.

All sincers inquiring level Protestants, and God-feating eithers attiliated to no religious falls are cordially invited to make the most therough investigation of the Catholic Church of all her fundamental teachings, and of the history of Catholicians in America for 180 years.

Catholicians in America for 180 years.

The Catholic Charab is committed to no form of government, that upholds the personal freedom. He group in America is seeking union of church and state; and least of all are Catholics.

We don't absolutely and with-out any qualification that the Cuttosite Blokers of the United States are seeking a mater of the other and state by any se-denivors whatesever of the Y proximate or remote

"If temorrow Catholics countituted a majority in our country. they would not seek a unloss of church and state. They whalld, them his news, uphold the Constitution and all its Amendpasses recognisting the morest oxige ites imposes on all Cath-olius to observe used to deviced the Constitution and its America

THE MANIFESTY Finites, that is experiently believed to the Buperson's Court of the United States, have righted weakly to present from the Herarchy of the Fernant Cathelle Church, and have violated the treeders given in our feducation of the Church, and have violated the treeders given in our feducation of the court for the

In our county.

If which Constant and him of the Constant of t



eation of this Amendment wer does il talse into consideration the interpretation of the Amendment by some of the founding fathers and by our Supreme Court.

The Manifesto makes the astounding statement that recourse, under the provicions of our Constitution, for an inter-pretation of this Amendment, be an attack on the Amendment Madil. It thus sligmations others at sinister and subversive who startise the freeders which the signers of the Manifesto ciairs See themselves in their declared injection to seek a reversal of excisin decisions of the Su-presse Court.

The signers of the Manifests necesses that their attempt to have the Beginnes Court reviews he designed is a phickets virtue, but their is in established the others to seek an interpression of the Committeeless.

Associate to the interpreta-tion of the signers of the Man-isoses, it is now a "fracture of a sessitiutional principle" to ask the Supreme Court for an interpretation of our hindamen-tal key, is it not a strange and un-American mentality on the was American mentality on the part of the algrers of the Manito make the charge of criminal weakness against the majerity of the Supreme Court is handing down a decision that rune counter to their wishes?

THE MANIFESTO also stigmatizes as unwarranted pres-sure the action of the Cathelic Electricity in presenting its views on proposed Federal legi-islation. At the same time, the alguers of the Manifesto pro-pose to do that very thing, by fallusheing legislatures, the ju-Mclary, and executives.

Daughte the degrees of the Man-tions of the algrees of the Man-liceto, there is no authoritative interpretation of the Physi-Amendment, declaring amount-testional Fuderal and for chil-dress attending other than taxsupported schools.

Our history shows many precdents of government aid to pelvate achools. The American way is to permit all citizens, living under our Constitution, to express their convictions and to promote by legal means the adoption of these convictions of proposed legislation. The law enacted demands respect and obedience. The American way is also to accept official

The indictment of the Manifesto le la large mensure against the activities of the Catholic Church in the field of education. There can be no reasonable discussion about the po-sition of Catholks in education until we disarry define the American system of squestion.

it exclusively the public it exclusively the public school system? It is not is the American system of education to be monopolistic Facist. Next. Soviet or totalitarian? It is not. The American system of education, Destroy freedom of education in America and you will soon controy all the other hash freedoms.

beair and imprescriptible rights restricting the sourcetion of their children, which are guaranteed children which are gustestived by the Unabalmous decision of our Rughmone Court That decision will be charrier for the Atlantical type of the Court of the Court

AND DESCRIPTION OF

department of our government. The Catholic Bishops and our Catholic people know that the First Amendment imposes on them a moral obligation, as it does on all American citizena. That Amendment is the protection of our national unity, our civic peace, and equality be-fore the law of all our citizens, regardless of their religion.

ion in education and in every

Catholics join with all Americans in desiring to see the First Amendment preserved in its integrity, but they cannot stand by allently and allow secular ists, and even such a group as has lesued the Manifesto, to interpret and distort that Amend-

To say that the Merarchy of the United States is not wholly devoted to the maintenance of our Constitution in all its proricione, and that it is socking for he own shareh advantages nord privileges, is, im plain lang-ungs, an unitable

Much is made in the Manifeste of the personal mission of the President of the United States to the Vatican. Catholics have never considered this mission a religious affair.

When it was established by the late President Roosevell, the motives and reasons were dictated purely by its advantages to our country. We know personally that President Roosevelt stated that there was no place on the face of the earth where a just peace could be worked out so calmly as at

THIS PRESIDENTIAL mission is not a channel for church affairs. During the war and the post-war crisis, enlightened national self-interest has been the reason for the continuance of this mission. The Vatican is a tiny state recognized as the stronghold of the world for the defense of human rights and for the exposition or moral principles. President Roosevelt and Pres-

Ment Truman have sent a personal representative with the rank of Ambassador to the Pope, who is so the same time the ruler of a sovereign state. We send an ambassador to England, where the king is the head of the Established Church. The ambassador's mission is not to the Church of England. but to the British Government. Forty governments throughout the world have found it to their

advantage to have representatives at the state of the Vatican. Many of these countries retaining permanent representatives are not disposed to extend any special privileges or advantages to the Catholic Church

If the presidential mission has become a religious home in this country; it has not been made so by Callegies, but by such organizations as Protection's and Other Americans United. These organizations have used all the partical pressure at their communed is force the illegentiments. in Mercutimance.

The Manifesto reveals that the signers have an utter diare-

the patriolism and uncoulf tioned acceptance of the Constitution by Catholic Bishops. No American citizens are

gard for facts, in impugning

more failure of the relicions freedom gunranteed by our Countination than are the Arrays lean Makeys. Under that to seiration our men and waynes in the Armed Forces have bled and the for the Constitution and the American way of Mrs. To mainisia our Coast ear Richege and people will always be one with all true

WHEN THERE IS question of interpreting the Constitution. we shall not wak the counsel of Protestants and Other Amerieans United for the Separation of Church and State, Our course will be to study and to consult experts in the exercise of our constitutional rights. We shall present our convictions to the courts of our courttry and we shall stand loyally by the decisions rendered, with out accusing the courts of criminal weakness if a decision be rendered against us.

The political atmosphere of our Republic is congested to Catholica. If a conflict arises, it will not be due to the Catholic Church. As for the his tory of established churches in other countries, we fear no comparison between the Cathelio and Protestant records.

In complete accord with the Catholic doctrine, we hold firmly that our own constitutional provisions are the best for our country. Even had we the authority to do so, we would not change one lots of them.

It is a departure from our custom to answer accusations made against us. It is distasteful for us to do so now. We speak out, lest false statements of the limitesto be taken as true by some of our wellmeaning fellow citizens who have not access to reliable sources of information on the isaues raised.

We are consident that th framets and vignus of this Manifesto do not speak for the great body of Projectania, noc for Informed Jews and Godfearing Americans having no religious affiliation.

WE EEGRET to say that the Manifesto is not only anti-Catholic but anti-American. The Cathelle Church is not a protesting body; it is not tearing down. It is a constructive force in the world and in our country. It is asking Catholics jects, morally bound by the Constitution and its Amendments, in time of peace and in time of war.

Catholics wish to have Protestants and Jews as their neighbors and friends, and allies against the common enemy -athelats, secularists, and materialists. All fairminded persons are asked to investigate the Catholic Church and to read every document and every statement issued by its Bishops, in order that they may know Catholics as they are, not as they are pictured by the Manifeato.

It is tragic that the framers and signers of the Manifesto did not attempt to appraise the major evils of the world and of our country, rather than resort to an untrue and most unjust attack on the Catholic Bishops and their Church. All God-fearing persons of our country could constructively and profitably work, in their respective spheres, against the worst evils which the world has ever faced.

Only God can judge the motives of the framers and the signers of the Manifesto, but whatever be their intent, they have issued a document, not as crude as those issued by Know-Nothing-ison or APA-ism or Klu-Kluxism, but certainly one bound to exouse intolerance, suspicion, batted and corflict between religious groups.

It is a document bound to foster religious antagonism and to damage the civic friendship among mess of different religious faiths, which is an important part of the American ideal and life.

(Signed) John T. Monicholas, Chalman Johnteletraffve-Board, Italianal Carballe Welfare Conference





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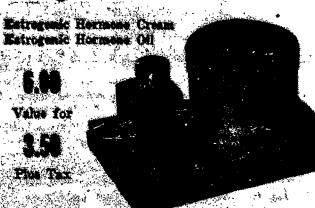
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