

Uncle Remus Stamp Washington (NC) - Postmaster General Jesse M. Donaldson has authorized issuance of a special 3 cent stamp to mark the 100th anniversary of the birth of Joel Chandler Harris, creator of the Uncle Remus stories of Negro folklore, who became a Catholic shortly before his death. The stamp will go on sale on December 9.

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Cardinal Spellman Backs UMT

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main a free, friendly, unfettered nation. "And as Soviet Russia spews forth her Communist hordes over the face of the earth, adding whole armies to her orbit of power, I pray God that the Italians with their great faith in Him, will yield their love of God to no man or party, but will make their choice—God against Stalinism!

"IT IS NOT alone in defense of my faith that I condemn atheistic Communism, but as an

American in defense of my country, for while Communism is an enemy of Catholicism, it is also a challenge to all men who believe in God and in America."

Cardinal Spellman asserted that no one should be surprised when Soviet Russia disdained and distorted truth, because atheism was the official creed of Communists, and every man must live by his creed. He warned that "the sands of time were running out as mankind faces its moment of decision—self strangulation or survival."

"My daily prayer, my lifelong work is to help bring peace to men and men to God," he said in closing. "I hate war. And it is because I do hate war that I must put my trust in men who that better than I the dangers that beset America, and if these men chosen by the vote and confidence of the American people believe preparedness will prevent war, then I, who love America better than I love my life, cast my vote, as a private American citizen, for Universal Military Training."

"And, this night, as we stand at the crossroads of civilization—a civilization with crucifixion by Communism—I beg Thee Almighty God that Thou, Who from out of confusion and disorder fashioned beauty and design, will once again come to the world's salvation, and give unto man the grace and will to choose Thy side, O God—and peace!"

Priest Settles Strike New Orleans (NC) —A three months' strike which kept 300 workers from their jobs and completely shut down a local sugar refinery was ended this week when a priest stepped into the mediation picture, in cooperation with the United States Conciliation Service. He is the Rev. Vincent J. O'Connell, S.M., general chairman of the Catholic Committee of the South.

Court Decision Makes 1st Amendment a 'Relic'

(The author of the following is a frequent contributor to American Catholic periodicals, widely known for his interpretations of trends and events in juridical, political and social fields. He is a professor of theology at Woodstock College, Woodstock, Maryland.)

By the REV. JOHN COURTNEY MURRAY, S.J.

This is merely a brief preliminary statement of the essential significance of the Supreme Court decision in the McCollum case. It is too early to estimate the full bearings of the decision, or to appraise the reactions to it in religious, legal, and educational circles, or to know in detail what changes it will effect in our traditional American way of organizing relationships between religion and public schools and between government and church-affiliated schools.

The court's decision, written by Mr. Justice Black, is based on the sweeping constitutional doctrine, first formulated in the Everson case, that neither the Federal nor State government may in any way aid religion.



JUSTICE REED

The court found, as a fact, that the Champaign released-time religious instruction program operated "to aid religious groups to spread their faith," in two ways (1) by the use of public school buildings, and (2) by the "use of the State's compulsory public school machinery" to assist religious instruction by helping "to provide pupils" for it. Both those forms of aid to religion were declared unconstitutional.

IT IS NOTWORTHY that the principle of law on which the decision rests is left quite unimpaired by any evidence from the American constitutional tradition.

The court simply stated that it was "unable to accept" the weighty historical arguments advanced by the appellee to show that "establishment of religion" meant legal preference of one religion over others.

The court also brushed aside the appellee's arguments against making the "establishment" clause, in the broad meaning given it in the Everson decision, a restraint on the States. In a word, the court pronounced judgment with astonishing brevity.

The amazement one feels on reading the majority opinion is heightened when one turns to the concurring opinions. Mr. Justice Black's sweeping language evidently stirred the judicial conscience of Mr. Justice Jackson. The source of his scruple seems to be the fear lest the court's doctrine of separation of church and state may seem to imply that it has jurisdiction over the "task of separating the secular from the religious in education."

Hence he wonders aloud whether zeal for our own ideas of what is good in public instruction may perhaps "induce us to accept the role of a super board of education for every school district in the nation."

MR. JACKSON'S opinion is remarkable in another respect. Although he states, as a principle of law, that "a Federal court may interfere with local school authorities only when they invade either a personal liberty or a property right protected by the Federal Constitution," and admits that no such invasions occur by reason of the Champaign plan, nevertheless, he asserts that the court "may and should end" the plan. Why it may, and why it should—these questions are left unanswered.

Although he considers the jurisdiction of the court to be "doubtful," and the sweep of its decision unwise, yet he agrees with its action, for no assigned reasons.

At this point one is disposed to ask, what goes on here. Perhaps one finds the answer in Mr. Justice Frankfurter's opinion. The "Associate Professor of Justice," as he has been called, here combines this role with that of full professor of the history of education in the world and especially in the U. S. The lecture he reads may perhaps be found slightly appalling in spots by some of his "students," the American bar and the American people.

One finds in it the ideology and even the phraseology of a particular, partisan theory of law and philosophy of education, which now, it would seem, are to become common doctrine in the U. S.

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White, Not Resplendent

Our Lord walked on the hills of the first Easter morning, white and resplendent. Poor lepers are white but not resplendent. Please do make your Easter gift to our DAMIEN LEPER FUND and give them a little joy.

"OUR FATHER, OUR PROVIDENCE"

"Fifty little orphans here at St. Mary's call you Our Father, Our Providence writes Sister Stephanie, Superior of the Sisters of the Holy Rosary, three hundred dollars monthly, for food and clothing. A mile for ORPHAN'S BREAD" will help.

"THREE HUNDRED AND FIFTY CONVERTS"

"At Chateaufort, in my diocese of Tripoli, three hundred and fifty new converts this year and still no chapel, only a hut," writes Bishop Joseph Kallas, begging a kind American benefactor to give a thousand dollars for a little chapel there. (Can you make this your house of God?)

"SHE WANTED TO DIE!"

The Little Flower wanted to die before the age men become priests, because she envied them their power to bring God to man. And she did. Write in for our folder "THE UNPELLEADED ROSE," containing a picture of St. Therese. We send it to all who give a small gift for the Shrine Chapel of the Little Flower, which we shall build in Lebanon, north of the Holy Land.

"HARDER TO HANG THERE"

This coming week we gaze in sorrow on Our Savior Crucified. If it is hard to avoid sin and its occasions, remember that it was harder for Our Lord to hang on that Cross to atone for our awful sins. In the Holy Land today there are many needs. Ten dollars will supply a food package, nineteen dollars will provide enough cloth for two priests' cassocks. Make a Holy Week alms your desire to atone for sin.

"THIS IS THE CHALICE"

With wondering reverence the Apostles looked on the Sacred Hands of Christ as He took the chalice at the Last Supper. So will our poor in the Near East look on your special chalice, which can be given to their chapel for fifty dollars.

IN HIS GARMENTS

The priest at the altar wears vestments symbolic of Our Lord. You can adorn one of Christ's missionaries in a set of vestments for thirty dollars. Even a dollar monthly to the MONICA GUILD, Near East Altar Sodality, can help. Why not join?

EXTRA! EXTRA!

How tragic are the sudden deaths we read of in the daily papers. Have you insured spiritually against a sudden death? Write for information on our suspense card and the offering of Gregorian Masses after your death.

STRANGE TO YOU?

"Adouhine Bedrosian" is her name. A favored young lady, now a novice with the Sisters of the Immaculate Conception in Rome, in two years she will go to the Near East as a missionary. Can you make her your adopted daughter in Christ and give three hundred dollars required for her training?

HALF GOD'S HOUSE

We shall need the altar and its sacred furnishings for two chapels about to open in the Near East. One hundred and fifty dollars will provide for one. Thus you adorn God's own House.

AMID PALESTINE'S TROUBLES

As the Lord's Land becomes more turbulent, the prayers of the cloistered Carmelite Sisters in Nazareth and Jerusalem become louder before the throne of God. Please do not forget these poor Sisters. They need help badly.

WHY NOT WRITE IN?

At Mary Gili, India, on St. Joseph's day, the American Medical Mission Sisters opened their little hospital dedicated to the Immaculate Heart of Mary. This is the devotion Our Lady asked at Fatima. To all who help this hospital, by even a little gift, we send a picture of Our Lady of Fatima and a prayer to Her Immaculate Heart.

Send all communications to

Catholic Near East Welfare Association

480 Lexington Ave., at 46th St. New York 17, N. Y.