

Separation of Church and State Not Issue in Federal School Aid

By A. C. TUOHY, 'Look of Labor' Columnist

AMERICAN WORKERS if not now then ultimately will pay the bill for federal aid to education. It is necessary that they understand the issues involved in the present controversy over aid to parochial schools.

These workers, religious men and women as most of them are, are being told that federal aid should be given to public schools alone, not to private and parochial schools. The secularists would have them understand that the American principle of Church-State separation is at stake. Our workers are entitled to know what extent this principle is at stake.

The separation of Church and State is not an issue in the present controversy at all. All disputing parties accept this principle. No Catholic spokesman has issued any statement which can be interpreted as undermining this principle.

The basic problem revolves around how to give due recognition to religion in education without undermining the separation of Church

The National Education Association, certainly no friend of parochial schools, admits: "It is evident that the separation of Church and State is wider in some states than in other states." The NEA, and all secularists, regret this variety. They would prefer that an extremely strict interpretation of this principle is not in force in all states.

It is clear, therefore, that the dispute over federal aid to education centers around interpretation of the principle, not the principle itself. The secularists favor the strict interpretation; religious leaders a more benign and liberal interpretation.

The record shows that the benign interpretation of the "principle of separation of Church and State" is just as common as the strict interpretation. (See chart.)

There is no doubt that the citizens of New York, Ohio, and California, where there are free transportation for parochial school pupils, released time instruction, and other aids

Variable State Interpretations

In 1948 the National Education Association prepared a chart showing the variations in interpretations of the Church-State separation principle among the various states. The following were the responses of the superintendents of public schools for the forty-eight states, the District of Columbia, Alaska, and Hawaii:

	Approved or Prohibited	Not Practiced	No Answer
1. Removal of Church buildings for public school purposes.....	20	5	16
2. Free transport for parochial school pupils.....	5	44	5
3. Free transportation of parochial school pupils.....	19	20	1
4. Free housing in public schools.....	20	5	4
5. Released time program.....	26	14	2
6. Religious instruction in public schools.....	10	23	3
7. Use of public schools by religious groups after hours.....	24	12	4
8. Employment of public school teachers wearing religious garb.....	10	22	13

While this data would have to be slightly revised to correspond to new laws and new decisions that have been made within the past three years, the record in 1948 is still substantially the same.

and State. This is a very different problem than the one proposed by the secularists. It is one thing to believe that Church and State should remain separate. It is another thing to believe that the principle of separation of Church and State is a principle of undermining religion in the American Republic.

Every good thing can be pushed too far. Religious freedom in the United States is due in great part to the separation of Church and State. But the same principle has been stretched too far when it is taken to mean that the American government should have no concern for the religious training of its children.

to religion, are no more alarmed about the breakdown of Church-State separation than the citizens of North Carolina, where such practices are not common.

While the secularists would like to see a complete blackout of religion in the schools, the record shows that there is no state which does not permit some practices that have a religious content.

Where, then, is the absolute separation of Church and State, of which the secularists speak so glibly? It does not exist. What does exist is the desire of the secularists to remove the religious influences that are presently found in the public schools and to win their case by perpetrating a lie.

Editorials

Seek Not Truth from Any But Christ Another Dwelling for the Eucharist 'Deep-freeze' and 'Give-away' Probes By Msgr. William M. Hart

An Angel From Heaven

Christ did not come to give an incomplete or imperfect revelation. He came to give a perfect revelation in a body of doctrine that was to remain always as the deposit of faith. It was for all men in all ages. It was to be preserved free from additions or subtractions. To keep it in all its original purity Christ founded His Church, and granted the protection of infallibility to His Church so that it never could err in teaching Christ's doctrine.

So great was Paul's understanding of the supreme place God's revelation holds in the economy of salvation, that he told his followers that even if an angel from heaven were to attempt to teach them doctrines differing from those laid down by Christ, they were to consider such an angel anathema—I. e. one cursed by God.

Why anyone should seek knowledge of the truth from anyone but Christ is hard to understand. So we find those who know not Christ, who teach things not of Christ's deposit of faith, claiming Christ's authority and using Christ's name for their heresies. Alleged science that is far from Christ is named Christian Science. Mormon doctrines and practices are alleged to have come from Christ and to lead to Christ, against all the weight of evidence that shows they came from man. If Paul warns us against an angel from heaven who would dare to teach doctrines not of Christ, what would he say of a latter-day alleged angel who surely did not come out of heaven?

Only the faith of Christ can save man. Only the grace of Christ can redeem man. That faith stands out in the world with all the clearness Christ gave it through entrusting it to His visible Church. Christ's teaching body from the very days in which Christ walked this earth, multiplied in power and prestige down all the centuries, it still offers to men Christ's grace and Christ's doctrine. Members of this Church need no angel from heaven, no angel of earthly origin, to add to or take away from or change the sublime deposit of faith entrusted to the Church by Christ. Christ came to teach us, Christ came to sanctify us, Christ came to save us. To Him we say: "In Thee, O Lord, have I hoped; I shall not be confounded for ever."

New Mercy Chapel

Every faithful Catholic rejoices in the erection of each new church or chapel to the honor and glory of God. Three new churches are in the making in our community, three new chapels will soon open for the worship of God. Our congratulations go out to the Sisters of Mercy as they prepare a new and permanent chapel for Our Lady of Mercy Motherhouse.

Happy are the Sisters of Mercy as they prepare a worthy dwelling-place for their Eucharistic Lord. Dedicated to Him under that patronage of His Blessed Mother, consecrated to the work of training young women in His love and in the wisdom He bestows, a solemnly vowed in holy religion to His work and to the service of His daughters in the world, these Sisters of Mercy see in this new chapel a lasting aid to the success of their work as teachers.

Each year finds new vocations for the Sisters of Mercy. Young women hear and heed the call of Christ to leave all things and follow Him. They gladly give up all the world can offer them, that they may receive what Christ has prepared for them in holy religion. Where are women happier than in the convent? Where can they do more for their own souls, and for the souls of others?

Perhaps the erection of the new chapel at Mercy may be the means of promoting many a young woman to answer God's call to be a Sister of Mercy; to follow the lead of many generations of holy women who under Mother Mauleverer were founders of the Sisterhood; to imitate the great and holy Sisters of the present generation who labor so faithfully and so fruitfully for Christ. Christ is calling—Christ awaits obedient answers to His call.

Awards And Prizes

To men in lowly position and to great national leaders have been coming awards and prizes and more or less gifts from radio networks and industrial officials and perfect strangers. Deep freezers and television sets, country estates and trips to Alaska, canned soups and vegetables in numbers running to ten thousand and more, suits ready-made and to be made to your measure, automobiles and many other articles of value, have been going to fortunate recipients for many months.

Now the picnic may be over! Congressional committees are adding a new chill to the deep freezers, giving cold feet to past as well as prospective receivers. Federal Communication Commissions are preparing the end of the give-away programs of the major networks. The favored few may soon be back with the unnumbered army who pay for what they get.

Awards and prizes! Happy the man who sees things right, who works faithfully for worldly awards and prizes always with an earnest eye to the great award prepared for every man by the Giver of every good gift. God's gift on a basis of proper reward for worthy service—but of eternal salvation.

A Lawyer Speaks

Christ had just congratulated His disciples on their happiness in being near Him and hearing His word, enjoying the presence of the Redeemer which the prophets and Kings of old had longingly anticipated. The graces of the Redeemer would be followed by the gift of eternal life.

WHAT'S RIGHT WITH THE WORLD!

Thou Shalt Not Have Strange Gods Before Me
By Rev. James M. Gillis, C.S.P.

A week or two ago in this column while on the subject of federal aid to education I made reference to the Jewish state which the octopus state Hitler called at the Service State but that the state itself is not in service but that its citizens are serfs. Friedrich A. Hayek wrote a significant book on "The Road to Serfdom." He indicates that we have not only started to walk that road, but that we have already covered a great distance on it.



WHEN THE German philosopher Hegel about one hundred years ago put the state in the place of God and when the English philosopher Thomas Hobbes, as long ago as 1651, declared that "justice is what the state says it is" and hence that right and wrong, good and bad, false and true, virtue and vice are determined by a fiat or a law of the state, they had no intention of writing fantasy or fiction. They thought they were writing political philosophy. In fact, full 90 per cent of what they predicted has come to pass. In Hitlerism, Leninism, Stalinism.

In an ingenious novel called "Nineteen Eighty Four," the author, George Orwell, supposes that by that time the state will be like God incarnate. By means of a vast and intricate system of espionage and by the use of an improved form of television installed in every room of every house as well as in all public places, all that the citizen does or says can be seen and heard in the local station of a more perfect NKVD and thence transmitted to the headquarters of the Department of Intelligence.

That is to say, the state which has already been designated with adjectives that pertain to God, "omnipotent" and "omnicompetent," will be also omniscient. The notion is not altogether fantastic. Already in Soviet Russia and its satellite countries it is virtually impossible for the citizen to call him rather the subject or the serf—to move hand or foot, to utter a word still less to plan a revolt, without being reported

and incarcerated if not liquidated. I SHOULD like to quote from a United States Senator, Benjamin H. Hill, a statement made in the Senate on March 27, 1928. He expressed an apprehension—it may turn out to be a prophecy—of the too powerful state here in America.

"I dread nothing so much as the exercise of ungranted and doubtful powers by this government. It is, in my opinion, the danger of dangers to the future of this country. Let us be sure we keep it always within its limits. If this great, ambitious, ever growing corporation becomes oppressive, who shall check it? If it becomes wayward, who shall control it?"

WOMAN'S VIEWPOINT

Our Intellectual Hooper—
How Low Can It Get?
By Marie Weidman

Is this country becoming more and more a land of high living standards, high costs and low tastes? Can it be true that the state religion of America is a far more elaborate of the pop voodoo Holy wood gitter quizz shows and comic books than the actual culture of the radio historians provided by the Proctor and Gamble Soap Company? Surely, are we still cave men?



In fact, our wonderfully advancing and developing art of communication is capable of transmitting ideas as soon as they are thought, of conveying complete meanings with a marvellous conciseness that even leaves us breathless. The pity of it is that with all these staggering media we so frequently have so little to tell each other that is of any enduring value. Our editors are concerned only with giving us "the gist" of a subject and our newsmasters are piled high with those easiest, quickest, most digestible of periodicals, the picture magazines.

Well, some of our upper strata thinkers and intellectual men of distinction are finding our ordinary Americans rather difficult to tolerate because they claim we are reveling in a superficial and brass civilization that is slowly atrophying our society.

Some of their judgments on our national deficiencies are correct but their cold contempt and disdain is hardly likely to remedy the ills of our comic book culture.

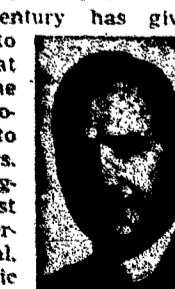
Man recognized the power of the picture in our age we seem to have come to depend on it almost exclusively. In fact "reading the line print" is something radio comedians toss about as being horribly amusing but their Hooper ratings will find them out.

TC-READ IS to work. To read is to master a writer's idea, to learn therefrom. If we read constructively, we think and it appears that we do not relish heavy thinking. We prefer to have our news prefabricated by Gabriel Heatter or Colonel Stoopnagle or whoever will perform the distasteful task of marshaling the kernels of ideas and opinions.

TOWARD INDUSTRIAL PEACE

State Legislation Go? How Far Should Our
By Richard M. McKeon, S. J.

A revolt against the liberalistic economic philosophy of the nineteenth century has given communism to a very great part of the world and socialism to many others. Warning signals against threats to personal, social, and economic liberty and rights are being everywhere. As unemployment increases people turn their eyes toward the state expecting help. This is a result of the great social legislation passed during the past twenty-five years.



ALL AGREE that the state should set up standards of legal justice to advance industrial peace. There are still many abuses of management and labor which must be checked for the common good. This is most evident in regulating the conduct of strikes. Not only the law but the prudent handling of the law is necessary when men are aroused by the cry of injustice.

Employers have rights. Workers have rights. Therefore the government should protect these in regard to person and property. In so doing the government will seek to foster cooperation between management and worker. As Plus XII has recently said: "Employers and workers are not implacable adversaries. They are cooperators in a com-

mon task. They eat, so to speak, at the same table, seeing they must live in the same analysis, from the gross or net profits of the national economy." The dignity of the worker as a child of God makes it imperative for the state to watch over hours and conditions of work. The minimum wage and maximum hour laws have done much in this regard. However something has been radically wrong during recent years with the advanced cost of living to allow the minimum wage for the nation to be forty cents an hour.

THE TOP OF MY MIND

By Gretta Palmer

Look of religious faith does not shelter men from a sense of guilt; it only makes them feel guilty over things wrong. It is not a blanket protection of the soul but a mirror which shows the soul's condition. It is not a shield against the world but a window into the world.

The responsibility and resources of the individual are not unlimited. The individual must learn to live within his own limitations. He must learn to accept his own share of responsibility and to share it with others. He must learn to live with the limitations of his own mind and the limitations of the world.



THE MODERN list of sins could be extended... It is an extensive list and growing all the time. The world outside the Church does not judge its morality by the clear, precise warnings of theology; it judges by a hunch, which has no limit.

An Uncodified Code: Remorse by Hunch

By Gretta Palmer

efforts to attain virtue in this field, Americans buy books guaranteed to increase their vocabulary. They clutch at memory training schemes, or grimly take a course in ballroom dancing. Women go so far as to deliver themselves into the hands of a beauty institute with promises to provide them with an entirely new personality after six very expensive weeks—weeks attended with a degree of fasting and other mortifications which would be considered brutally fanatical in a community of monks.

1. FAILURE to be a good provider... to be, in fact, the very best provider. In town, in every community there is one man who gives his wife ample charge-accounts than any of the rest; he also gives his growing children personal roadsters and trips to Europe earlier than the rest. The unspoken First Commandment of our age is that any man who gives his family less than the best has let them down—and that it is entirely his own fault. (Imagining living with that kind of guilt with no abolition in sight.)

2. Not being a good mixer in a cardinal sin to our contemporary. Shyness is considered an unpardonable offense, as well as a business handicap. In their efforts to attain virtue in this field, Americans buy books guaranteed to increase their vocabulary. They clutch at memory training schemes, or grimly take a course in ballroom dancing. Women go so far as to deliver themselves into the hands of a beauty institute with promises to provide them with an entirely new personality after six very expensive weeks—weeks attended with a degree of fasting and other mortifications which would be considered brutally fanatical in a community of monks.

And there is no priest available to any of a confiding moderns. "No priest," it is said, "is a sin, at all!"—There is not even a priest in the world. "It was a sin, all right, but it is forgiven."

The offenses for which men castigate themselves today are imaginary nonsense to the Catholic mind. But the suffering and the responsibility are real.