

Residents Reminded Of Two Cancer Films

There is no admission charge for the two films, "The Other City" and "Man Alive," to be shown tomorrow, April 27, at 10 a.m. at the Craterian theater. Mrs. E. S. Wentz, education film chairman for the American Cancer society reminded residents today.

The two films, to be shown in full color on wide screen, stress the seven danger signals and the importance of early diagnosis and treatment of cancer to help save lives from the dread disease. A panel of local doctors will moderate an audience participation question and answer period following the showing.

Free parking is being donated for the hour long program by the adjoining Park and Shop lots.

Prayer and Bible Reading in Schools Still Unsettled

Editor's note: The Supreme Court has made clear that public schools must not engage in sectarian religious instruction. But it never has made clear whether this includes Bible reading and prayers—an issue on which state courts and laws are sharply divided. Louis Cassels, GPI religious writer, explores the situation in the following dispatch.

By LOUIS CASSELS
Washington—The U.S. Supreme Court is being pressed for a clear-cut ruling on a Constitutional question which it has left unsettled for 170 years.

The question is: Does the religious freedom clause of the First Amendment forbid prayer and Bible reading in public schools?

If the high court grasps this nettle—which it has re-

fused in the past to do—its ruling could touch off the greatest controversy since the desegregation decision of 1954.

Millions of Americans harbor strong feelings on the subject of religion and its place in the public school program. Some contend that any religious exercise in a tax-supported school violates the Constitutional principle of separation of church and state. Others assert that it would be a tragic repudiation of America's heritage to ban the name of God from the classrooms in which most of the nation's children are educated.

The Supreme Court has made clear in the past—most forcibly in the McCollum case of 1948—that public schools may not engage in sectarian religious instruction, nor even permit such instruction to be

given on their premises. But it has never made a definite ruling on whether Bible reading and prayers fall within the forbidden area.

Views Differ
State laws and state court decisions are sharply divided on the question. Daily Bible reading is required by law in the public schools of 12 states, and is authorized, at the option of the local school administration, in 24 others. Eleven states prohibit Bible reading in public schools as unconstitutional. The remaining three have no specified law or judicial policy on the matter.

In 1931 and again in 1952, the U.S. Supreme Court refused, for procedural reasons, to take jurisdiction of cases challenging the Constitutionality of religious exercises in public schools.

In 1959, a three-judge fed-

eral court in Philadelphia held unconstitutional a Pennsylvania law requiring that 10 Bible verses be read without comment at the opening of each day's activities in every public school classroom. This decision was appealed to the Supreme Court. But before it acted, the Pennsylvania Legislature amended the law to provide that any pupil might be excused from participation in the religious exercise at the request of his parents.

Sends Case Back
The Supreme Court in 1960 sent the case back to the Philadelphia court for a rehearing in the light of the changed law. Early this year, the lower court held that the amendment making participation voluntary did not alter the Constitutional situation. The purpose of the Bible reading was clearly "the promotion of religiousness," it said, and public schools had no business doing that.

This case is now returning to the Supreme Court on appeal. Meanwhile the high court has heard arguments on another case which raises the question of whether public schools may even acknowledge the existence of God.

This case grew out of a challenge to the so-called "Regents' Prayer" used in New York state schools. The 22-word prayer was carefully composed to be as non-sectarian as possible. It says:

"Almighty God, we acknowledge our dependence upon Thee, and we beg Thy blessings upon us, our parents, our teachers and our country."

Participation in the prayer is voluntary and any child may be excused on request.

Argue Against Practice
In the arguments which the court heard earlier this month representatives of leading Jewish organizations contended that the First Amendment draws no distinction between "sectarian" and "non-sectarian" religion, but bars "all religious practices in public schools."

The Jewish groups also said that religious exercises in public schools discriminate unfairly against children of minority faiths, including unbelievers, who do not wish

to be singled out as "different" by refusing to participate. And they questioned whether any real spiritual good can be accomplished by "rote recitation" of a non-sectarian prayer "in an atmosphere devoid of religious spirit."

The attorneys general of 19 states urged the court to uphold the New York practice. "If the voluntary recitation of this nondenominational prayer in public schools is unconstitutional," they said, "then it should logically follow that the public acknowledgment of and prayer to Almighty God must be banished from all governmental functions."

Cite Examples
Asserting that the authors of the Constitution would be "profoundly shocked" to have

such an interpretation placed on the First Amendment, they pointed out that the Pledge of Allegiance to the Flag describes America as a nation "under God"; the nation's coins bear the motto, "In God We Trust"; Congress and state legislatures open their sessions with prayer; and even the Supreme Court convenes to the intonation of a marshal: "God save the United States of America, God save this honorable court."

It has been widely expected that the court would hand down its ruling before the present term ends in June. But the recent appointment of a new justice, Byron White, who did not participate in the hearing, could give the court a reason to defer action by ordering re-argument of the case next term.



HONORED FOR SERVICE—Joseph Moore (right), vice president and manager of the First National Bank of Oregon, Medford branch, was honored by the Lay board of Sacred Heart parish at a meeting of the board April 20. Moore was recently promoted to an administrative post in the bank's Portland head office and has moved from the valley. Presenting Moore an engraved desk pen set in recognition of his three years service to the board and parish is Jack Lynch, lay board chairman.

Oregon Supreme Court Decisions

Salem—The Oregon Supreme Court has reversed a Multnomah county circuit court decree which had awarded \$5,622 to Zimmerman's Twelve Mile store at Gresham.

The dispute involved rights to a fund in the Gresham State bank. O and K Construction company contended that it, rather than Zimmerman, was entitled to the fund after a third party allegedly forged endorsements and withdrew money.

The bank sued both the construction company and Zimmerman to determine who had rights to the fund, set up by Zimmerman. Reversing Circuit Judge Barnett H. Goldstein, the high court said the construction firm is entitled to the \$5,622 plus a judgment against Zimmerman for legal costs.

Justice Kenneth O'Connell wrote the decision. Other decisions:

Paul R. Baillieux, appellant vs. Clarence T. Gladden, penitentiary warden; appeal from Marion county; opinion by Justice Harold Warner; Judge George A. Jones affirmed; post-conviction suit by Baillieux, who was convicted

of being an habitual criminal and given 30 years, dismissed.

State vs. Ronald G. Crater, appellant; appeal from Multnomah county; opinion by Justice O'Connell; Judge J. J. Murchison affirmed; conviction of Crater, Portland, on armed robbery charge affirmed; he was convicted of robbing a Safeway store in Portland.

Gerald G. Blevens, appellant vs. Priscilla Farnham; appeal from Multnomah county; opinion per curiam, or by all seven justices; Judge James W. Crawford affirmed; judgment in a personal injury case for Priscilla Farnham upheld.

(X) VOTE for HENRY F. PADGHAM Democratic Candidate for STATE SENATOR Pd. Pol. Adv. by H. Padgham 1309 Court, Medford

Coast Guard Says Bluebelle Skipper Killed Passengers

Miami, Fla.—The Coast Guard has concluded that skipper Julian A. Harvey of the ill-fated ketch Bluebelle killed at least four of his passengers, then scuttled his ship and saved himself.

The Bluebelle went down off the Bahamas last Nov. 12. The Coast Guard, in a bulky final report on its five and one-half month investigation, said it could not ascertain Harvey's motives, but said "the facts that he was sole beneficiary of his wife's insurance policy and that he was sorely in need of funds must be considered."

Near Miracle
"It was a near miracle," that Terry Jo Duperrault, 11, survived four days on a raft at sea after the ship went down with her parents, brother and sister, and Harvey's wife, the Coast Guard said.

The conclusions in the report said that Harvey did not harm the two young Duperrault girls, Renee, 7, and Terry Jo, "probably in the assumption that they would drown when the vessel sank."

Harvey was rescued the day after the Bluebelle sank. But he committed suicide in a Miami motel room four days later, and a day after the world learned that Terry Jo had been found alive at sea.

Recovery Concluded
The body of little Renee Duperrault was found with Harvey, and the Coast Guard concluded that Harvey had "recovered the body and kept it in the inflatable life raft to lend credibility to the story he later would tell after being rescued."

Lost with the ship was Harvey's wife of three months, Mary Deane. There was \$20,000 worth of insurance on her life, and the policy would pay \$40,000 under a double indemnity clause if she died accidentally.

Also lost with the Bluebelle were Terry Jo's parents, Green Bay optometrist Arthur Duperrault and his wife and the girl's brother, Brian, 14.

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