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THIRD ANNUAL REPORT TO THE FORD FOUNDATION

1963-1964

PROJECT: RELIGIOUS FREEDOM AND PUBLIC AFFAIRS

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NATIONAL CONFERENCE OF CHRISTIANS AND JEWS

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PROJECT, RELIGIOUS FREEDOM AND PUBLIC AFFAIRS

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This comprehensive report is divided into six parts:
(1) an introductory statement; (2) a resume of the first two year's activities of the project financed in part by The Ford Foundation for a four-year period; (3) a history of the third year's activities; (4) a look forward to future projects; (5) an appendix listing publications and other pertinent project data; (6) a comprehensive financial statement of funds expended this year.

I. AN INTRODUCTORY STATEMENT

This report provides insight into the mechanics of a project that has been operating in its third year at full steam. But a mere description of publications issued or institutes conducted can hardly describe the impact of this project. Let us, instead, review three issues of prime importance during this year toward which the Project has made a contribution:

1. The first of these is the reaction to the decisions of the Supreme Court with regard to prayer and bible reading in the public schools. It is clear that the Project, in the period intervening between the Engle-Vitale case and the more recent Murray-Schempps decisions, paved the way through its educational program for a more rational and sophisticated understanding by the American people of the significance of the Supreme Court's rulings. Most gratifying was the constructive fashion in which debate took place during the House Judiciary hearings on the Becker Amendment, an indication of the marked change of climate resulting from the fact that this issue has become the subject of dialogue and inter-religious exchange.

Significant also has been the role of Project institutes and the meetings of local Dialogue Groups with school superintendents in achieving support for compliance to the Supreme Court rulings and reconsideration of other sectarian religious exercises in the public schools.

2. There is evident a genuine desire on the part of Protestants and Catholics to find some way out of the impasse with regard to the use of public funds in support of church-related education. This has led to the proposal for experimentation in shared-time and a re-examination of the child-benefit theory. Project institutes around the country have called together scholars who have made constructive suggestions in this regard. Their papers have been widely distributed and they themselves have been invited again and again to local meetings where this has been an issue under discussion. One cannot yet predict with certainty where this debate will lead us; but it is clear that there is a new openness on all sides to new ideas and to creative new solutions.

3. The Project in this forthcoming year will bring together educational officials and religious leaders for a thorough examination of all the issues involved in teaching about religion where intrinsic to the secular subject matter of the curriculum.

Although the Supreme Court has indicated that such a program would not violate constitutional proscriptions, nevertheless it is an assignment not easily fulfilled. A report soon to be issued by the American Association of School Administrators says: "What is needed is a heavily supported project led by educators calling on scholars in the humanities and in the religions and using the best programming and presentation skills available... The (AASA) Commission strongly favors the production of material of the highest educational and technical excellence in the history of religion and comparative religion... The most desirable policy in the schools is for the schools to deal directly and objectively with religion whenever and wherever it is intrinsic to the learning experience in the various fields of study and to seek out appropriate ways to teach what has been aptly called 'the reciprocal relation' between religion and the other elements in human culture. The implementation of that policy calls for much more than an added course either for teachers or for the high school curriculum itself... it requires topic by topic analysis of the separate courses and cooperative efforts by the teachers to give appropriate attention to these relationships."

This project hopes that it will be able to make a contribution to the discussions and the work involved in bringing to fruition this consensus of America's school administrators.

Finally and most important, the ongoing success of this project depends upon the support it receives from citizens throughout the United States. We are heartened, therefore, by the continued growth of clergy and lay Dialogue Groups. The enthusiasm of these leaders for frank and honest exchange represents a completely new trend in inter-religious relations. Many of these dialogues have resulted in effective action with regard to problems of race, and as well, clergy leaders have given guidance to their communities on such knotty problems as the prayer amendment and shared-time. Project materials and themes have been integrated into the on-going program of N.C.C.J. and have become the substance of N.C.C.J. work with youth, business and community leaders, and at educators and teachers workshops. Indeed, the programs, institutes and meetings conducted under the auspices of these local Dialogue Groups and N.C.C.J. regional offices extend the work of the Project far beyond its physical capacity to follow. This is how it should be.

II. THE FIRST TWO YEARS: A RESUME - July 10, 1961 - June 30, 1963

The Project was initiated July 10, 1961 with a grant of \$325,000 "for partial support over a 4-year period of a program of conferences and public education on religious freedom in relation to public affairs."

The NCCJ agreed "to strengthen and expand its educational program on religious freedom and public affairs.

- (1) through the establishment of a National Council On Public Affairs and Religious Freedom,
- (2) the production and dissemination of educational materials, and
- (3) a series of annual national seminars to be held in major cities in the United States."

Rabbi Arthur Gilbert, formerly Director of the National Department of Inter-Religious Cooperation, of the Anti-Defamation League of B'nai B'rith, was named Staff Consultant to the Project Oct. 15, 1961. Other NCCJ staff members designated to join in administering the program included Dr. Claud Nelson, NCCJ's consultant on religious liberty, Dr. Dumont Kenny, Vice President, NCCJ for program development and Miss Lillian Block, editor, Religious News Service.

On the occasion of NCCJ's annual meeting Nov. 19-21, 1961 in Washington, D.C., President John Kennedy was informed of this new Project. He greeted its inauguration and complimented NCCJ's role in fostering inter-religious understanding.

ADVISORY COUNCIL:

On Jan. 20, 1962, an Advisory Council to the Project was formed consisting of 9 distinguished Americans:

Dr. Edward Ware Barrett, Dean Graduate School of Journalism, Columbia University

Rev. John Coleman Bennett, Dean of the Faculty, Union Theological Seminary

Rabbi Robert Gordis, Professor of Biblical Exegises, Jewish Theological Seminary

Dr. Herold Christian Hunt, Eliot Professor of Education, Harvard University

Dr. Wilbur Griffith Katz, Professor of Law,
University of Wisconsin

The Hon. Eugene J. McCarthy, United States Senator
from Minnesota

Rev. John S. Romanides, Assistant Dean and Professor
of Theology, Holy Cross Greek Orthodox Theological
School

Rev. Gustave Weigel, S. J., Professor of Ecclesiology,
Woodstock College

Dr. Robin Murphy Williams, Jr., Department of Sociology,
Cornell University

At its very first meeting the Advisory Council authorized the convening of a First National Institute. It approved the publication of pamphlets and background reports. It encouraged the organization of local dialogue groups consisting of clergymen and civic leaders for ongoing conversation.

INSTITUTES AND CONFERENCES:

1. FIRST NATIONAL INSTITUTE was convened in Washington, D.C. Nov. 18-21, 1962. Entitled, "The Responsibilities of Religious Freedom - an Examination of Practices by Religious Groups in the Public Order," it focused on the manner in which the religious community has engaged in political action over controversial issues such as religious practices in public education, public funds for church related education, and the legislation of morality. Papers dealing with the historic and philosophic significance of our emerging religious pluralism were supplemented by workshops analyzing specific case incidents. One hundred fifty religious and civic leaders from every important religious community and in various positions of political power joined together for this historic occasion.

2. A RELIGIOUS PRESS INSTITUTE. Officially co-sponsored by the Catholic Press Association, the Associated Church Press and the Anglo-Jewish Press Association was convened March 6-8, 1963 in New York City. It was the first time that officers and representatives of these religious press associations had been in such extensive conversation with each other. The 30 Editors spent two days examining religion in education, public financing of church related education, the legislation of morality, and the role of a responsible church press in dealing with such controversial questions.

PUBLICATIONS*

In its first year the Project cooperated in producing six publications. These included two issues of Dialogue, a resume of

articles, editorials, and news accounts on incidents touching upon religious freedom and public affairs; three Background Reports, analyses of communities in conflict; and one pamphlet.

In its second year the project cooperated in producing and distributing 18 publications. Those included 4 pamphlets based on papers delivered at Project Institutes, 5 Background Reports, 6 issues of Dialogue, and 3 reprints of articles. The regular mailing list upon request had grown from 3000 chosen names to 20,000. In many cases denominational officials distributed large quantities of these materials at their own expense for use in study-action programs within their communities.

Readers of Project publications include: participants in NCCJ's local dialogue program, religious editors and newspaper columnists, national directors of social action departments of religious and civic organizations, Jewish, Catholic and Protestant officials, educators, selected sociologists and political scientists.

*See Appendix for full listing of publications.

FILMS

The Project produced a thirty-minute 16mm. discussion film, Busses and Ballots, recording the experiences of the citizens of Wilton, Connecticut, as they dealt with a request for public transportation of children attending a parochial school. The film sets forth the church-state issue as it emerged in the community and analyzes as well the processes by which the community handled the consequent inter-religious conflict.

LOCAL DIALOGUE

Project staff helped organize and service 55 Dialogue Groups in 42 cities. These are groups of rabbis, priests, ministers and civic leaders who agree to meet regularly, at least once a month, for discussion of religion and public affairs.

III. THE THIRD YEAR: A REPORT, July 1, 1963 - June 30, 1964

A - Institutes and Conferences -

1. Law Institute on Religious Freedom and Public Affairs, conducted at the University of Chicago Law School, Chicago, Illinois, October 13-15, 1963.

This Institute convened 50 leading constitutional lawyers and the legal counsels of religious and civic organizations concerned with religious freedom. The implications of the Supreme Court decisions dealing with religious practices in the public schools, the constitutional status of public funds for church-related schools, the problem of standing to sue, and the role of litigation as a method of handling religious conflicts were among the subjects under discussion.

At a public session of the Institute attended by more than 2000 students and visiting faculty from the Chicago area, Senator Abraham A. Ribicoff delivered a major address, "School Financing and the Religious Controversy." Expressing his conviction that the resolution of the problem was to be found "more in the political domain than with the law," Senator Ribicoff queried: "Would it not be better to pursue the political process further, to explore new approaches to the problem and try to develop a consensus within this country as to what should be done?"

Time Magazine provided major national news coverage and the papers written by Professors Harry Jones, Jefferson Fordham, and Attorney William Butler were reprinted in the Winter 1963 issue of the Journal of Church and State, Baylor University, Waco, Texas.

Commenting on this meeting in a report written for The Catholic Review Dec. 27, 1963 William Ball, general counsel to the Pennsylvania Catholic Welfare Committee observed that it: "...proved by all odds to be the most interesting meeting of its kind to take place in recent years." Added Mr. Ball,

"The religious leadership of the nation needs far more exposure to this sort of encounter. Position-forming without reference to currents of thought and mood which are to be experienced at such gatherings is hazardous both from the points of view of interests of one's own group and of all groups commonly."

2. Religion and the Schools, an Institute for 125 school board members, school superintendents, civic and religious leaders from the four states of Ohio, Indiana, Illinois and Michigan, conducted at Purdue University, Lafayette, Indiana, October 6-9, 1963.

This Institute provided an opportunity for school superintendents and school board members to share with each other their questions and concerns, problems and experiences in handling issues over religion in the public school. Both the question of religious practices in public education and the public financing of church-related education were explored. So stimulating was this exchange, that the participants from all four states planned for a similar dialogue within their respective states.

Professor Theodore Reller's excellent paper, contrasting the American experience with arrangements for state financing of church schools in Canada, England and Netherlands, was published as a chapter in the book Religion and the Public Order issued by the Institute of Church and State, Villanova University School of Law, University of Chicago Press 1963.

Professor George LaNoue's lecture "The Child Benefit Theory Revisited" was published in the Spring 1964 issue of the Journal of Public Law and Dr. R. L. Hunt's paper "Policy Problems arising from Current Trends and Recent Court Decisions - A Protestant View" was published in the July-August issue of Religious Education. As a result of the Purdue Institute Dr. Theodore Powell was invited to address the convention of the Tri-County School Boards Association held in Chicago on Thursday, January 30, 1964. Programmed as a Workshop at that convention was a session on "Public Funds for Non-Public Schools" in which NCCJ Chicago Director Earl Kalp served as a resource consultant.

A case study, prepared for this institute, describing a community conflict arising over a nativity pageant in a mid-western public high school was published by the University Council for Educational Administration. Entitled CONFLICT IN CENTRAL CITY it contains commentary and reaction by Dr. Paul Misner, Superintendent of Schools, Glencoe, Illinois and Project Director Rabbi Arthur Gilbert. It will be used as a reading text in graduate courses for school administrators in teachers colleges throughout the United States.

3. Indiana Conference on Religion and the Schools,
Indiana University, April 2, 3, 4, 1964.

An outgrowth of the Purdue Institute, this meeting, co-sponsored with the School Boards Association, the Association of Public School Superintendents, and the Catholic School Superintendents Association, featured a statewide survey of 227 Indiana school "corporations." Theoretical discussion, therefore, was tested by application to specific practices in Indiana public schools. The survey revealed that less than 6% of the school boards had changed their policies in compliance with Supreme Court rulings on devotional exercises: 90% of the schools allowed Nativity scenes in the schools, Gideon Bibles were distributed in 80% of the schools, the Lord's Prayer was recited in 50% of the schools, Bible reading was practiced

in 35% of the schools, prescribed prayers were recited in 20% of the schools, and 10% of the schools permitted released time classes on school property. The Institute discussions provided occasion for a reappraisal of these practices and an honest confrontation with the responsibility of compliance to the Court's rulings in face of popular opposition.

4. Ohio Conference on Religion and the Schools, Columbus Ohio, April 5, 6, 7, 1964.

An outgrowth of the Purdue Institute, this meeting for Ohio educators was called "in recognition of the urgency and magnitude of the problem." As at the Indiana Institute, the educators frankly discussed the political consequences of compliance with the Supreme Court decisions and the consequences for inter-group relations involved in various forms of accommodation or resistance to proposals for cooperation with the Catholic schools.

5. Illinois Conference on Religion and Education, held at the Center for Continuing Education, the University of Chicago, April 14, 1964.

An outgrowth of the Purdue Institute, this one-day meeting focussed chiefly on an exploration of the shared time concept and the constitutional issues involved in the "child-benefit" theory.

6. Wisconsin Clergy Institutes on Religion and Education.

One-day meetings for clergy were conducted by the Wisconsin N.C.C.J. Regional Office, both in Wisconsin Rapids and in Milwaukee, Wisconsin.

The one-day institute on "Religion and Education" conducted for clergymen in Milwaukee, Wisconsin, May 14, 1964, was distinguished by the fact that parish priests for the first time were permitted to participate in an interreligious program; and for the first time in the 25-year history of the Wisconsin N.C.C.J. Regional Office the Archbishop approved a priest to serve on its Board. For the first time, also, clergy leaders of the Wisconsin Lutheran Synod participated in an interfaith meeting; and they indicated a desire to continue in whatever other programs will be developed by the project Religious Freedom and Public Affairs.

7. Villanova Law School Receiving Freedom's Foundation Award.

Villanova Law School received a Freedom's Foundation Award "for outstanding achievement in bringing about a better understanding of the American way of life in recognition of a symposium on 'Religious Pluralism and American Society' held on the campus during the 1962 Summer Session." This symposium was subsidized by funds from the project Religious Freedom and Public Affairs.

B - Significant Programs Sponsored by N.C.C.J. Regional Offices in Cooperation with the Project.

In addition to these major institutes, N.C.C.J. Regional Offices and Dialogue Groups related to the project Religious Freedom and Public Affairs sponsored many worthy activities. Space does not permit a full description or evaluation of all of these programs. A selective listing and the inclusion of choice quotations, to be found in the Appendix, demonstrate, at least, that the concerns of the project have been given widespread support through the cooperation of local N.C.C.J. Offices and have achieved certainly a national impact:

1. Religion and Race*

Clergy, already confident and trusting in their relationships with each other by virtue of their participation in the N.C.C.J. dialogue program, were able to move freely into the responsible leadership of community-wide interreligious programs dealing with racial problems. N.C.C.J. directors reported their own personal involvement in religion and race conferences during the calendar year in nine major cities and one state; and they all testified to the important leadership role played by dialogue-group participants:

As one of the leaders of the Milwaukee, Wisconsin, N.C.C.J. Dialogue Group explains (Executive of the Council of Churches): "Without the Dialogue experience and the stimulation of N.C.C.J., the Milwaukee Religion and Race Program would not have developed as quickly as it did. In fact, excepting the Catholic Archbishop, the Episcopal Bishop and the Executive of a Lutheran Synod, new to the city, every white clergyman and several of the Negro clergymen on the Milwaukee Religion and Race Steering Committee were participants in one of N.C.C.J.'s Dialogue Groups."

* See Appendix.

2. Religion and Education*

Eleven N.C.C.J. regional officers reported active involvement in consultations with school superintendents, school board members, administrators and teachers in an effort to clarify the Supreme Court's rulings and to develop policies in compliance with the spirit of these rulings.

In some cases the Clergy Dialogue Group was able to play a supportive role for the school administrator who had to revise practices in the face of popular opposition. But, on the other hand, in at least one city a suggestion by an N.C.C.J. study committee that Bible classes in the public school were unconstitutional, produced a furor.

Dr. Lewis Webster Jones, President of the National Conference of Christians and Jews in a letter to Representative Emanuel Celler, Chairman of the House Judiciary Committee, called for "the fullest and widest" public discussion of the prayer and Bible reading issue before "State Legislatures are asked to consider any constitutional amendment."

In his letter, Dr. Jones asserted that submission of the question to states would be "premature and hurtful" before "all segments of the population" seriously explore all the issues involved. "Whatever the action of the present Congress" Dr. Jones said, the prayer and Bible reading issues and "the still larger church-state questions of which they are a part will have to be worked out ultimately by the American people themselves."

"Furthermore," he added, "it is the experience of the N.C.C.J. that these issues are being worked out through the dialogue process."

"The N.C.C.J.," Dr. Jones pointed out, "has organized dialogue groups in many American communities and on both local and national levels and has promoted discussion and exploration of the prayer and Bible reading issues and of the whole question of religion in public life." He noted further that the National Conference through its project, Religious Freedom and Public Affairs, has widely distributed materials reviewing and analyzing the Supreme Court rulings.

Stimulated by this letter, Dialogue Group members in Wilmington, Delaware issued their own first public pronouncement, a statement of consensus on the issue of the prayer amendment. Signed by 27 members of the clergy representing Protestant, Roman Catholic and Jewish faiths, this statement asserted that the Bible and religion should be taught in public schools "where they are relevant to the study of literature and history." The group's statement also called for "continuing use of God's name on coins and of chaplains in military service." But the clergy agreed that "religious practice is not subject to majority rule and no government agency should choose prayers and Bible verses for prescribed reading in the schools. Corporate devotions are not the responsibility of the public school, but of the home, the church and the synagogue," said the clergymen. The statement received front page news in the local press.

Dispute arose in Chicago over the legality or desirability of a shared time experiment. The Chicago Board of Education had made an agreement to engage in such an experiment with the Roman Catholic Archdiocese in a new public and parochial school development on the south side of Chicago. N.C.C.J. Director Earl Kalp, testified in Chicago in approval of shared time experimentation. Explaining this position N.C.C.J. Program Director Richard Horschler, in a memorandum to all N.C.C.J. Offices said: "Our reasoning on this question is that the N.C.C.J. believes the problem of religion and education to be a crucial one for our times and believes further that all efforts to deal constructively with this problem should be encouraged. The N.C.C.J. would not, of course, declare that the shared time plan is the answer to the problem of religion in education. It can assert, however, that it supports continued dialogue on the issue and that experimentation with shared time is a useful part of this dialogue insofar as it will supply data and experience on which further discussion can be based."

* See Appendix.

3. OPENING UP CHANNELS OF INTER-RELIGIOUS COMMUNICATIONS*

New dialogue groups were organized in 15 communities this year providing in some cases a first experience for clergy and/or laymen to communicate with each other across faith lines.

According to our records N.C.C.J. now maintains contact with interreligious dialogue groups in 55 cities in the United States.

Ranking leaders of the Catholic Hierarchy used N.C.C.J. Dialogue groups across the country as a forum from which to make inter-faith reports on the proceedings of the second session of the Vatican Council. Richard Cardinal Cushing of Boston spoke at a luncheon meeting of the New York N.C.C.J. Regional Office on February 20, 1964. In an unusually forthright statement, Cardinal Cushing called on Catholics, Protestants and Jews "to build a bridge of understanding and love between Christians and Jews." Speaking of the ecumenical aspirations of the Council, the Cardinal explained "even though we cannot expect organic unity among Christians in our lifetime or in the far distant future, we can expect unity of mutual understanding and love."

The Most Rev. John Morkovsky, S.T.D., Coadjutor Apostolic Administrator of the Galveston-Houston Diocese addressed a public meeting of the Houston Dialogue Group; and the Most Rev. Lawrence J. Sheehan, Archbishop of the Baltimore Diocese addressed the Baltimore Dialogue group.

In Newark, clergy convened together for the first time in a series of three dialogue meetings centered on the Vatican Council. The series opened with a presentation by Auxiliary Bishop John J. Dougherty, President of Seton Hall University. Meeting as guests in various homes, the clergy also heard a lecture from a Protestant theologian, and from Staff Consultant and Project Director Rabbi Arthur Gilbert.

The Director of the Wisconsin N.C.C.J. Regional Office asked the leaders of his ongoing Dialogue Groups to evaluate their experience. Some of their comments and observations are worth recording.

Said Rabbi Dudley Weinberg:

"A sufficient degree of trust was established to make it possible for men to inquire forthrightly into the religious positions of their colleagues of other denominations. It became quite clear to the participating clergymen that they all labored under a considerable burden of ignorance and misconception concerning the theological positions of other religious groups. An increasing eagerness to replace ignorance with knowledge, and prejudice with understanding appeared."

Said William E. Brown of the Law Department of Allis Chalmers Manufacturing Company, a Protestant layman:

"The group has developed a more wholesome respect for the difficulties of pluralism and a more sober view about the ease of solving the problems of pluralism. Working with the group has made each of us more sympathetic to the historic and difficult work of the Supreme Court in this rapidly broadening field of law--and less ready to advocate the re-writing of the First Amendment. At the same time working with the group has given us all a new type of informed good will; it will surely help us do our part to bring about, in due time, the greatest amount of accommodation among pluralities that is possible, from the standpoints of both justice and prudence."

* See Appendix.

C. - Publications and Mass Media Communication

I. Publications:

Within this year the project issued fourteen (14) new publications:

- 1) A flyer descriptive of the project Religious Freedom in Public Affairs. It was distributed widely to social action executives and civic leaders by such organizations as the Episcopal Church Women, American Civil Liberties Union, Citizens for Educational Freedom, National Federation of Temple Sisterhoods.
- 2) Background Report: February 1964. A Review of Church-State Cases (September 1962-1963) by Donald Gianella. The second annual wrap-up of important Federal and State judicial rulings on church-state separation.
- 3) Background Report: March 1964. Pioneer Ideas in Education by George LaNoue and Theodore Powell. Two essays exploring the constitutionality of shared time and child-benefit programs that require cooperative public-parochial school arrangements in an effort to relieve the impasse created by the quarrel over public support for the church-related school.
- 4) Background Report: April 1964. Religion, Education and the Law. A summary review of the papers delivered at the Law Institute at Chicago Law School and the Educators Institute at Purdue University.
- 5) Dialogue: September 1963. A Report On The Local Dialogue by J. Renwick Jackson. An analysis of the experiences of N.C.C.J.-related clergy dialogue groups and the philosophy of interreligious relations they embody.
- 6) Dialogue: October 1963. The Common Bible, prepared in cooperation with Rev. Walter N. Abbott, S. J. It reviews the effort of Bible scholars to produce one biblical translation, and it discusses the ecumenical implications of such an achievement.
- 7) Dialogue: January, 1964. Vatican II, Second Session, a report by Religious News Service correspondents, Rev. Edward Duff, S. J., and Dr. Claud Nelson, who is also N.C.C.J. consultant on religious liberty.
- 8) Dialogue: February 1964. The Deputy. A roundup review of opinions and reactions to Rolf Hochuth's play, THE DEPUTY, including a statement of consensus achieved by Protestant, Catholic and Jewish consultants convened by the N.C.C.J. in cooperation with the Project.

9) Dialogue: May 1964. The Becker Amendment. A discussion of arguments pro and con on an amendment to the Constitution permitting devotional exercises in the public school.

10) Dialogue: June 1964, Shared Time. A review of the shared time program with a report pro and con on the reactions of national, church and educational leaders.

11) Reprint: September 1963. Prayer and The Bible In The Public School. A symposium attempting to clarify the implications of the Supreme Court decision for a variety of religious exercises in the public school. Participants include: Professor Wilbur A. Katz, Rev. William J. Keneally, Dr. Theodore Powell, Dr. Joseph Manch, and Rabbi Arthur Gilbert. It was published simultaneously in magazines representing the three major religious groups, The United Church Herald, The Reconstructionist, and Ave Maria.

12-13) Two reprints from A Journal of Church and State. Winter issue, 1964. These papers were originally delivered at the Law Institute sponsored by the Project at the University of Chicago Law School October 13-15 1963:

The Implications of the Supreme Court Decisions Dealing with Religious Practices in the Public School by Jefferson B. Fordham.

The Constitutional Status of Public Funds for Church-Related Schools, by Harry Jones.

14) Pamphlet: October 1963. The Question of Tax Exemption for Churches by Andrew D. Tanner. A study of tax policy as it relates to church exemption with specific proposals for dealing with possible abuses. Comment by Prof. Theodore H. Husted, Jr.

As in past years, reaction to most Project publications has been extremely encouraging. An N.C.C.J. Publication Department survey revealed that these materials enjoy the most widespread distribution of all N.C.C.J. publications and are considered most useful by the N.C.C.J. regional directors.

Requests for materials to aid in church-state studies were made by hundreds of local churches; notable among the school systems were requests received from the diocesan superintendent of Catholic schools in New York and Denver, Colorado, and the boards of public education in such communities as St. Cloud, Minnesota, Huron, South Dakota, the Kentucky School Board Association, etc.

Project materials have also been widely reprinted. For example: A Symposium on the Problems of Religion and Higher Education prepared by the Project in cooperation with the Associated Church Press was published in the National Lutheran and the Church of the Brethren's Gospel Messenger.

The Review of Church-State Cases prepared by Donald Gianella will be included in a book of readings by Professor Arnold Rose of the University of Minnesota. Entitled Minority Problems, it will be published by Harper & Row in 1965.

As already indicated, papers delivered at the Project's institutes at the University of Chicago and the University of Purdue have been published in such magazines as The Journal of Public Law, The Journal of Church and State and Religious Education, and in the Yearbook of the Institute of Church and State of Villanova University entitled Religion and the Public Order.

There are two issues of Dialogue that deserve to receive particular attention: the issue, The Deputy represented a sincere effort to bring together in one publication the best of the arguments to be heard about the play. As well, the N.C.C.J. together with the project Religious Freedom and Public Affairs consulted a number of concerned Protestants, Catholics and Jews, each holding to a differing evaluation of the play and its significance. Several had read the play in its original German, and some had seen its production in Germany and England. All were acquainted with the historic data on which the play was based. After several meetings, these distinguished leaders were able to arrive at a consensus which the N.C.C.J. published and which was given widespread distribution through the press and became itself the subject of much discussion. Said these consultants: "We know and have experienced the fact that there are Catholics, Protestants and Jews with conflicting judgments regarding the play. In the end, each man's response to the issues raised by the play, and the broader questions associated with it, will be individual, which is as it should be." They concluded: "What the N.C.C.J. and its friends of all faiths call for then, is a response to this crisis in intergroup relations which is mature, restrained and responsible. Reactions to this play should be determined not by feelings of group loyalty and group defensiveness, but solely by the merits--or demerits-- of the work itself, discussed and debated with openness and freedom from rancor. In this way the present crisis can become not an occasion for inter-religious hostility and struggle, but instead an opportunity for increased sympathy and understanding."

This issue of The Dialogue was ordered and distributed in wide quantities by several widely divergent organizations. Most interesting, was its inclusion in a packet of materials for older youth by the American Baptist Convention as a subject for formal discussions within their church-related schools.

The Dialogue, The Becker Amendment, was distributed widely to church leaders, particularly by the National Council of Churches Department of Religious Liberty. It was also distributed to members of the House Judiciary Committee and made its mark as a contribution to the ongoing conversation evoked by the proposed prayer amendment to the Constitution.

2. Films

The Project purchased the kinescope of a unique half-hour discussion film on shared time. This program, broadcast over Pittsburgh Channel 11 on Sunday, June 23, 1963 at 4:30 P.M., was produced in cooperation with the Western Pennsylvania office of the N.C.C.J.

Pittsburgh is the scene of an experiment in public and parochial school cooperation, and its shared time program was subject to national discussion and inquiry. Thus it was possible for Station WIIC host, Warren Girard, to interview prominent educators and clergymen, local and national, including Monsignor John McDowell and Leo Pfeffer on the ramifications of shared time.

This film has now been utilized in several communities where discussions and negotiations are taking place with regard to shared time. It was exhibited by the Sunday School Board of the Southern Baptist Convention at a meeting for Baptist leaders.

The Director of the Delaware Regional Office located in Wilmington reported that he had shown the film to Dialogue Group meetings in Wilmington and Dover, Delaware, and to his N.C.C.J. Regional Board of Directors.

Said the N.C.C.J. Director:

"This film has created more interest than any Dialogue program we have had within the past 8 months. In the Wilmington group the showing of the film has initiated the formation of a committee of clergymen to explore the shared time concept in depth. Dialogue Group members volunteered to lend their support in any educational program that might be launched by the Roman Catholic Diocese and the Superintendent of Public Schools at a point and time when the proposal is ready for implementation. This film has been of real value in serving as a trial balloon for getting reactions to this novel idea from people in all parts of Delaware."

D. - Articles Written by Project Director and Other Activities of Project Staff

Articles written by Project Staff Consultant and Director, Rabbi Arthur Gilbert, were published this year both in books and in magazines. A partial listing:

A chapter entitled "Some Personal Observations on What We May Expect Next" appeared in the book RELIGION AND THE PUBLIC ORDER, an

annual review of church and state and of religion, law and society, of the Institute of Church and State, Villanova University School of Law, edited by Donald Gianella, University of Chicago Press, 1964.

The Proceedings of the Annual Judicial Conference of the 10th Judicial Circuit of the United States, held at Jackson Lake Lodge, Moran, Wyoming, on June 27-29, 1963 on the subject "Law and Religion," were published as part of the Federal Rules Decisions by West Publishing Company. Rabbi Gilbert's address is joined with those of Rev. Martin Marty, Professor Sidney Hook, Dr. Vernon J. Bourke, the Hon. Irving Kaufman and the Hon. Byron R. White.

N.Y.U.'s new literary magazine ARTS AND SCIENCES carried in its June 1964 issue Rabbi Gilbert's article "Interreligious Relations in America 1963: An Evaluation."

"The Challenge of Religious Pluralism," originally an address delivered to the Workshop of Protestant Editors and Writers at Greenlake, Wisconsin, was published in three Protestant magazines:

Liberty (7th Day Adventist) March-April 1964.

These Times (Southern Publishing Association), March 1964.

The Erie Churchman, a voice of the Erie Council of Churches, June 1964.

Rabbi Gilbert was also invited to participate as a "consultant" at the important Study Conference on Church-State Relations convened by the National Council of Churches at Columbus, Ohio. A report on this historic meeting was then published in The Reconstructionist magazine, June 12, 1964.

In addition to these articles that refer particularly to Project themes, Rabbi Gilbert this year was invited to interpret Jewish concerns for a wide variety of Christian audiences.

* See Appendix.

E. STAFF CHANGES

During this calendar year the Project suffered the tragic loss of Father Gustave Weigel, S.J., a Catholic member of the Project's Advisory Council. A leading interpreter of Catholic events, particularly during the sessions of the Vatican Council, Father Weigel once defined the motivating spirit of the ecumenical movement in these words: "The present intent of this ecumenism is not to make one church. That will come in God's own way. But it is to establish a common Christian charity and friendship." His loss was sorely felt at the Advisory Council meeting, nor can we

expect to find anyone with similar charm, acumen and brilliance who can fill the spot left vacant by his death. "May the memory of the righteous bless the living."

Dr. Dumont Kenney was elected President of Queensborough Community College, but he still serves the Project in a consultant capacity. His place as N.C.C.J. Director of Program Development has been filled by Richard Horschler, a Catholic layman and a former editor of Commonweal. Dr. J. Renwick Jackson has also joined the N.C.C.J. staff as Associate Director of Program Development, with specific concern for interreligious programming. Both Mr. Horschler and Dr. Jackson contribute much of their staff time to the work of the Project and its concerns.

Dr. Theodore Powell, Director of Community Relations of the State Department of Education of Connecticut joined the N.C.C.J. staff as an educational consultant, and contributes as well to Project deliberations.

F. - Religious News Service

Finally a word of appreciation must be voiced for the extremely important aid and assistance received from RELIGIOUS NEWS SERVICE. Its coverage of Project institutes assured widespread reportage throughout the country and even more significant, its far-flung correspondents provides project officials with information and materials that enabled us to produce informative and helpful Back Ground Reports.

IV A LOOK FORWARD TO FUTURE PROJECTS

A - Institute Plans and Commitments

As the Project enters its fourth and final years, the following are its climactic commitments.

The Project will support a series of institutes dealing with problems of religion and education:

1. Kentucky Conference on Religion and Education, sponsored in cooperation with the State Department of Education, to be held August 13-14, 1964.
2. An Institute on Religion and Law, co-sponsored with the Kansas School of Law, to be held September 29 to 30, 1964.
3. An Institute on Religion and Education, October 21-23, 1964, co-sponsored with the College of Education at the University of Georgia, the Division of Teacher Education of Emory University, and the Candler School of Theology of Emory University. This conference will be modeled after the Purdue Institute and will bring together consultants and observers from five Southeastern states.
4. An Institute on Religion and Education, conducted in cooperation with the Brite Divinity School of Texas Christian University at Ft. Worth, Texas in the summer of 1965.
5. A National Institute on Religion in the Public School Curriculum. This conference will convene the leading professionals of the various educational associations, together with religious leaders in order to discuss the practical problems involved in implementing the Supreme Court's suggestion that it was constitutional to teach about religion where intrinsic to the secular subjects of the public school curriculum. Scheduled for summer 1965.
6. A Catholic-Jewish Consultation to take place at St. Vincent Abbey in Latrobe, Pa., January 25-28 1965. This meeting will bring together 13 of the leading scholars from both the Catholic and the Jewish community for four days of discussion in order to consider next steps in Jewish-Catholic relations. Sheed and Ward has committed itself to the publication of the papers delivered at this historic institute.
7. A National Institute on Litigation, Legislation, Demonstration and Dialogue--Methods of Social Change in a Pluralistic Society will be held in cooperation with the Center of Human Relations of the University of Oklahoma in late spring of 1965.

8. As its final official function the Project will bring together the members of its Advisory Council, with representatives of the local Dialogue Groups related to the N.C.C.J. in 55 communities throughout the United States. This meeting will take inventory of the present situation in interreligious relations and assay plans for future activities.

9. Some funds will be held over in order to sponsor a major national institute to be held in San Francisco in the fall of 1965 or the spring of 1966. Tentatively entitled "An Examination of the American Consensus," this institute will seek to probe whether there is any consensus on the moral foundations of American society. It will describe how this consensus, if it exists, is being challenged, and it will consider whether it is important or not that there be a working "public philosophy" to which American citizens ought commit themselves. The conference will include a critique of the traditional and changing roles played by the Corporation, the Arts, Mass Media, Political Traditions, Racial and Ethnic Patterns, Religion, and Education in nurturing and transmitting values. Reaching a climax with a discussion on the unique role of America's schools the conference will raise questions concerning Americans' obligations towards their schools, and will consider how the American schools can better serve as custodian and molders of an American consensus.

B - PUBLICATIONS

For its final year the Project has allocated funds for the publication of four issues of Dialogue, two issues of Background Report and the reprint of papers to be delivered at several of the Project institutes. The Project has also saved money to serve as an advance for the publication of at least two books.

The first of these will consist of a series of studies on religion in the public school's curriculum to be published as separate monographs or as one book depending on the finished work. The idea is to house each study in a school of education and enlist the support of the public school curriculum departments, Catholic, Protestant and Jewish leaders and invite these persons to engage in study and dialogue, and then to draw up their findings. The subjects under discussion include the following: (a) the use of the Bible in the public school curriculum, (b) teaching religion where intrinsic to subject matter in the history, literature and the social studies, (c) a critical review of present texts in history and social studies, (d) a model unit on religion for use in the public school.

The second book will be written by Dr. Claud Nelson, consultant to the N.C.C.J., who is a long-time specialist in interreligious relations and religious liberty. While written for popular consumption, it will present a "philosophy" which has emerged from the cumulative experiences in executing the Religious Freedom and Public

Affairs Project. An examination of religion's role in the free society, it will deal with contemporary challenges in Church-State relations as against an historical background; the American experience in the pluralistic society; the role of dialogue; other methods of resolving problems among religious groups in the free society; the dangers of a growing religiosity and its impact on public affairs; and the need for an American consensus. It will probe developing theories on religion and the state, religion and society, and interreligious and intercultural relations. It will evaluate both what has been accomplished and what must still be done by religiously motivated people in the interest of community and the public order.

V

APPENDIX

A - Significant Programs Sponsored by N.C.C.J. Regional Offices

1. Religion and Race

The national office of the N.C.C.J. participates as a member of the Continuing Committee of the National Conference on Religion and Race, the Advisory Committee to the NCRR's Conveners, the National Council of Churches, the Synagogue Council of America and the National Catholic Welfare Conference.

Religion and Race Conferences in which N.C.C.J. Directors and Dialogue Group members played a substantial leadership role were conducted during this calendar year in Washington, D.C.; South Bend and Evansville, Indiana; Minneapolis, Minnesota; Kansas City, Missouri; New York City, New York; Cleveland, Ohio; Seattle, Washington; Milwaukee, Wisconsin and Statewide Conference in Rhode Island.

The Washington, D.C. Regional Director reports: "Members are active together in Washington's Interreligious Committee on Race and Religion and were visibly important at the April 1 Convocation on Civil Rights at Georgetown University. The Lutheran Church of one of our members, located on Capitol Hill, was the scene of daily morning services during the entire Civil Rights Debate."

Evaluating the impact in his community of the Dialogue Group, N.C.C.J.'s Kansas City, Missouri, Director wrote:

"Perhaps the greatest impact of the Dialogue process on the total community came about through the foundation it created for interreligious cooperation on racial issues. Members of the Dialogue Group became the natural leaders of such developments as the Inter-religious Council on Religion and Race. ... It would be fair to say that on the one hand the impact of the Dialogue would have been limited without the exigencies of successive crises in race relations which furnished a common objective, and, on the other hand, interreligious cooperation in dealing with racial issues would have been far less timely and effective in the absence of a rapport established through the Dialogue."

In South Bend, Indiana, Mayor Lloyd Allen addressed the Dialogue Group in an effort to clarify his administration's policy on racial issues.

Reports the Indiana N.C.C.J. Director: "The Dialogue Group also was the backbone of the South Bend Conference on Religion and Race that was held in September of 1963."

The Evansville, Indiana Dialogue Group was also asked to play a major role in helping to develop the Mayor's Civil Rights Commission. Reports N.C.C.J.'s Indiana Director, "They played their role well. They were responsible for the calling of the Evansville Conference on Race and Religion that was held in April 1964. The Dialogue Group made up the steering committee for the Conference on Religion and Race attended by over 400 Evansville Citizens. The day following the general conference on religion and race the Dialogue Group met for one half of the day to discuss the issue with the main speaker in order to see what responsibility they had for follow-up. The reaction of clergymen in Evansville to the dialogue group is most heartening. To quote from a letter from the Director of the Evansville Council of Churches 'my feeling is that the dialogue group is good for the whole community and has gone much further than we who originated it dared hope. Now we must reach the laity and the leadership of our community to let them have the same experience that we have had.' There has now been organized by the Clergy Dialogue Group a laymen's group for Evansville."

In New York the project Religious Freedom in Public Affairs provided a subvention for a luncheon meeting that brought together for the first time the leadership of the New York Board of Rabbis and the various Negro Ministerial Associations.

Reports N.C.C.J.'s Oklahoma director;
"...both Dialogue Groups have had individuals who have become instrumental in other community activities... not necessarily a part of the typical interreligious program. For example, both cities (Oklahoma City and Tulsa) have passed public accommodation ordinances and went through a period of sit-ins... a good share of the communication process that was necessary to alleviate these conditions was brought about by members who had a good background in our dialogue groups. We also have a Tulsa Woman's Dialogue Group and their activity was most helpful."

2. Religion and Education

N.C.C.J.'s Regional Director in Des Moines, Iowa, reported on a meeting with school superintendents of 15 communities: "Most plan to hold the line unless pressure developed one way or the other; several indicated they were seeking ways to remove the baccalaureate from the school sponsorship and school properties; most would emphasize its voluntary nature more than they had in the past."

N.C.C.J.'s Regional Director in Houston, Texas reported on a clergy Dialogue Group meeting with the Superintendent of Schools and the School Board President: "The purpose was to discuss Houston Public school practices in the light of the Supreme Court decisions regarding prayer and Bible reading in the schools. It is known that this practice continues in a number of schools. Both the School Board President, who was at first very much on the defensive, and the Superintendent stated that there was no Board policy requiring or banning such practices. Each principal and teacher is "on his own." It was suggested by the clergymen present, however, that a period of silence might be substituted for the present practices, or at least suggested to inquiring teachers and principals who might be looking for an alternative to sponsored programs of prayer and Bible reading. No commitments were asked and none made. It was obvious, however, that the Board President mellowed during the progress of the Dialogue; and the consensus of the clergy present was that the meeting had been helpful in opening channels of communications and demonstrating a reflective concern on the part of the leading clergy of the city."

The Chattanooga, Tennessee, National Conference of Christians and Jews Roundtable found itself embroiled in a heated community controversy as a result of the N.C.C.J.'s Education Study Committee's report that the Bible classes in local public schools were "a teaching of sectarian religion within tax supported institutions and are unconstitutional." The Educational Committee had asked the Chattanooga N.C.C.J. Roundtable to petition the Chattanooga Board of Education to "relieve us of the Bible teaching practices." It said that school time set aside by law for secular education was being usurped by the teaching of sectarian religion.

This report, one of several that were issued by various committees of the N.C.C.J., based its findings upon a program long established within the Chattanooga School System by which select teachers from outside of the school system bring Bible instruction to children within the public school classroom. The Education Committee asserted: "although this practice is purportedly voluntary, serious question exists in our minds as to

the validity of the voluntary nature. The initiative must be taken to escape this teaching, and not by those wishing to receive it."

When this report was published in the local paper, the Chairman of the Education Committee received crank calls. She said "some of the calls even threatened my life. I have been told I am a Communist and that I will be taken care of." Continued Mrs. Arthur Cozza, "I cannot understand a person who supports Bible teaching in the schools who could threaten to take a life."

The following day editorial comments appeared in the two local newspapers: The Chattanooga News - Free Press argued "The teaching of Bible in the public schools here has been carried on for many years. It has been widely accepted and approved by the majority, while not taking advantage of any minority." Labelling the approach of the National Conference of Christians and Jews as "intolerant," the editorial pointed out that the N.C.C.J. cited the Supreme Court decision "which has not been applied here and which is not in tune with what the Constitution itself declares." The Chattanooga Times, on the other hand, pointing out that the Chairman of the Report found herself "a hate target," suggested "that someone should sponsor a whole institute directed toward exploring the use of threats and mud slinging to halt free expression within our community."

Defending the report, the Executive Board of the Chattanooga Roundtable of the National Conference of Christians and Jews pointed out that "widespread dissatisfaction with both content and method of Bible teaching in the public schools has existed for many years." Said the Executive Board: "For the emotional and spiritual health of the community, especially its youth, a study was long overdue and was and is considered a proper matter for public discussion. There is no intolerance in a fair study. There is intolerance when such study is resented."

The Roundtable then called a second meeting at which the various study reports were to be discussed by its Executive Board. That meeting, however, was interrupted by a phoned bomb threat in which an anonymous female voice excitedly warned "Get the people out of there. There is a bomb in the building." The N.C.C.J. made no further effort to continue the discussion in the community. To this point Bible classes still take place in the Chattanooga public schools.

In Seattle, Washington a day long human relations workshop annually co-sponsored by the Seattle Board of Education and the National Conference of Christians and Jews was devoted to the subject of religion in the schools. Washington State Attorney General John J. O'Connell was chief speaker. He clarified to interpreted recent Supreme Court decisions and other rulings on church-state relations as they applied to the public schools. The Attorney General's address was printed in the Washington Education Association Magazine. In addition 500 copies of the N.C.C.J. Directors' background statement and 1,000 copies of the Attorney General's address have been distributed within the community.

In Teaneck, New Jersey a human relations course for teachers co-sponsored by the New Jersey N.C.C.J. Regional Office and the Teaneck Board of Education also devoted its sessions to religion and education.

In Dallas, Texas one of the participants of the Clergy Dialogue Group is a member of the Advisory Committee established by the Governor to consider the teaching of moral and spiritual values in the public school. He shared his concerns with the members of the Dialogue Group enabling them to participate in the deliberative process.

The Director of the N.C.C.J. Regional Office in Denver, Colorado reports that he has been personally involved in a study of a guide, originally produced under the auspices of the Board of Education for the observance of religious holidays. Denver is one of the few communities that has experimented with the celebration of the "Winter Festivals" including both Chanukah and Christmas; and it has provided guidance for all teachers for the celebration of these festivals in the public schools. The Board of Education is now reviewing this guide and re-evaluating their position in light of the Supreme Court ruling. The N.C.C.J. Director will bring this subject to his Dialogue Group involving them thereby in the process of offering counsel and advice to the Board of Education.

The Cleveland, Ohio Office of the National Conference of Christians and Jews reported its continued cooperation with the College of Education of Kent State University in sponsoring a workshop entitled "The Discovery and Development of Moral and Spiritual Values in the Public Schools." The workshop limited to 40 teachers and school supervisors meets over a 3-week period commencing at 9:00 each morning and continuing until 3:00 in the afternoon. Three credit hours are given for this course. Through this course, explains the Director, "a particular effort was made to introduce teachers from rather homogeneous Protestant communities throughout Ohio to the problems of pluralism that may result from participation in the classroom of minority group children."

The San Francisco, California N.C.C.J. Regional Board reacted in forthright fashions to an attack on the Supreme Court over the Bible reading and prayer decision that had appeared in the editorial columns of the San Mateo Times.

In a strongly worded published letter to the editor Victor B. Levit, General Chairman of the Northern California Region of the N.C.C.J., wrote:

"Certainly this seems like an inappropriate time to assail the Supreme Court and the law of the land. It is an inappropriate time to invite lawlessness or disregard of high court rulings at a time when we feel so strongly the calamitous results of such lawlessness. There are due procedures for remedying whatever inequities we feel exist. Meanwhile our task is to abide by the law."

3. Opening Up Channels of Communication

Laymen's dialogue groups were organized in Dover, Delaware; Evansville, Indiana; Wichita, Kansas; Boston, Massachusetts; Harrisburg, Pennsylvania; and in Fort Worth, Texas the new group consists of 33 women leaders of the city's religious and civic organizations; a clergy-lay dialogue group will be organized this Fall in Baltimore consisting of six laymen and three clergymen.

Clergy-dialogue meetings were organized in 3 communities in North Carolina: Durham, High Point and Winston-Salem, North Carolina; in Plattsmouth, Nebraska; Newark, New Jersey; Las Vegas, Nevada; Pittsburgh, Pennsylvania; Rutland, Vermont; and Tampa, Florida; 2 new clergy groups were also organized in Baltimore, bringing the total in that city to 4 clergy groups of 6 clergymen in each.

Dialogue Group activity in Baltimore, Maryland has become so significant a part of N.C.C.J.'s program that the Maryland Regional Office opened a new Dialogue Center and Library in the heart of the city. The library will house Project materials and other items to be used by the Dialogue Group participants in their deliberations; and a large conference room will provide housing for the various Dialogue Groups. In a dedication statement, Mayor McKeldin said, "This room in which we meet is dedicated to our most priceless national heritage - that of confidence in a free people to freely discuss their problems - to look at their differences candidly and to accept those who by birth and upbringing approach the deity from conflicting traditions... This dialogue center and library is one of the instruments for creating improved relations among our religious faiths. Its particular significance is that it represents a wholly neutral ground, undergirded by a great national organization made up of persons of good will representing a cross section of all faiths and races comprising our pluralistic society."

James E. Shaneman, Religious Editor of The Evening News of Harrisburg, Pennsylvania, reports on the development of a new Dialogue Group in his city:

"This year was the first that Protestants and Catholics, in particular, managed to make contact with each other at the cleric level. For many years there existed a total estrangement between clerics and lay people of both major denominations. There was the bitterest of rivalries at times and a great deal of total disinterest in each other. The new atmosphere indeed is very refreshing. Within six months after the start of the interfaith meetings, St. Patrick's Cathedral hosted 60 Protestant and Jewish and 50 Catholic clergymen. Monsignor Charles F. Murray, Pastor of the Cathedral took note of the meeting and said 'three years ago this would have been unheard of in our diocese. We are indeed very happy to welcome you today as brothers'."

A continuing "dialogue in print" was inaugurated by the St. Louis Review, official newspaper of the Roman Catholic Archdiocese. According to this plan prominent Protestant and Catholic Clergymen will prepare "back to back articles" on ecumenical and common Christian concerns. Monsignor Moore described the newspaper project as an experiment of the dialogue in print. "The idea grew out of the inter-religious dialogue sessions which have been meeting in St. Louis under the National Conference of Christians and Jews," he said.

The Detroit, Michigan Round Table of the National Conference of Christians and Jews sponsored a day long meeting for clergymen in cooperation with the University of Detroit entitled "Dilemmas in Dialogue." The meeting posed the question "What are the possibilities and problems of the dialogue among Catholics, Jews, Protestants and of Orthodox?" Speakers included Project Director, Rabbi Arthur Gilbert.

The Buffalo, New York N.C.C.J. Regional Director reported that for the first time in the history of that community Protestant, Jewish and Catholic clergy joined together in a series of discussions entitled "Your Neighbor's Faith." This series of public meetings provided the public "an opportunity to learn something of the teachings and practices of the Jews and of several of the major Christian churches." The meetings were enthusiastically received

within the community and were attended by large numbers. The committee of clergy will now sponsor in 1964 a series of meetings "that will attempt to come to grips with a few of the areas in which we are at odds religiously." In describing the program the clergymen write "in undertaking to discuss such delicate topics, we are not unaware that with respect to some of them at least we may arrive at a total impasse. Our realistic expectation is not that we shall reach perfect agreement, but rather that we may achieve a clarification of the religious convictions of Protestants, Orthodox, Catholics and Jews as these beliefs relate to the problems that are to be considered." Among the topics to be discussed will be the question of religion and the public school, marriage and divorce, birth control, authority and freedom in the church.

The N.C.C.J. Director of the Carolinas Regional Office located in Greensboro, N.C. reports that successful attempts were made to begin dialogue groups in Durham, High Point and Winston-Salem, N. C. The quality of the discussion in these groups, however, the Director points out, was not of the same "high level" he had experienced earlier in his career in Pittsburgh, Pennsylvania. Explaining that less than 2% of the population in the Carolinas is Roman Catholic with a still smaller Jewish population and that there is a heavy Baptist and Methodist concentration the Director suggests, "there is provincial dis-interest."

On the other hand, he has skillfully initiated a program of training and orientation for the Religious Activities Chairman of some 150 chapters of the North Carolina State Junior Chamber of Commerce. On July 18, 1964 a day long conference was held at High Point College to give these young men and their clergymen a greater depth of understanding of current trends in American religious life. The theme of the seminar was entitled "Religious Pluralism - America's Contemporary Dilemma." Protestant, Catholic and Jewish spokesmen introduced this largely Protestant lay-leadership to the major problems of a changing pluralistic society.

An inter-religious program with the Junior Chambers of Commerce has been initiated by the N.C.C.J. regional office in Chicago, Illinois. At three period's meetings the N.C.C.J. Director discussed with the Junior Chamber of Commerce participants the complex issues of Church-State relations and religious pluralism, based on subjects dealt with in Dialogue.

Nebraska's N.C.C.J. Director describes both the importance and the difficulty of the organization of Dialogue groups in the small communities of his state. He reports: "In our Plattsmouth group" the Catholic Monsignor stood up at the first meeting and spoke with tears in his eyes that he had lived in the town some twenty years

and that this was the first time he was lunching with Protestant ministers. There is a receptivity of this idea and we are truly living in an ecumenical age."

Continuing, the N.C.C.J. Director points out "One of the changes we face in this new age is that not enough people will be brought into the dialogue, especially some of those who are most needed. Although no community today is isolated many of the communities are going through the motions of doing business as usual with the old walls still in place. This is why it takes missionary effort to get dialogue groups in the smaller communities."

In February 1964 the Indiana region N.C.C.J. held a conference for the Deans and faculty members of theological seminaries on the theme "Training Clergymen for a Pluralistic Society." 14 Jewish, Protestant and Catholic Seminaries were represented at this statewide meeting that examined education and its impact on the views and attitudes that clergymen might have of each other's faith.

The Oklahoma N.C.C.J. Regional Office co-sponsored with the Christian Family Movement a city-wide all day inter-faith meeting in Oklahoma City. Featured speakers included Dr. Franklin H. Littell, Professor of Church History at the Chicago Theological Seminary and a consultant to the National Conference of Christians and Jews, and Father Bernard J. Cooke, Chairman of the Department of Theology at Marquette University and a member of the Milwaukee N.C.C.J. Dialogue Group. In the introduction to the program the Director of the Oklahoma City Council of Churches explained: "This meeting is a meeting of vital interest not only because of interest in what the speakers are capable of saying, but because the meeting is an early specimen of a different type of religious program which will become much more common....it may not be the first or best of its type but it represents a new spiritual climate which has come to stay. It is not a debate, but an exercise in understanding..."

The Director of the N.C.C.J. Office in Oregon reported his cooperation in sponsoring a religious symposium entitled "Religion Freedom and American Life" conducted both at the University of Oregon in Eugene, Oregon and at the University of Portland in Portland, Oregon. A Minister, Priest and Rabbi for a two day period at both of these Institutes discussed the problem of interfaith marriage and then before a larger community audience in each community, they considered the topic "Church and Synagogue and the State."

The Milwaukee, Wisconsin N.C.C.J. regional office during this program year organized and conducted four one-day clergy dialogue

institutes on the theme "The Role of Religion in a Pluralistic Society." A Priest, Minister and Rabbi led each of these Institutes, and a total of 240 clergymen from 66 Wisconsin communities participated.

A Rabbinical leader, Chairman of the Continuing Clergy Committee to follow-up on the dialogue program, wrote in evaluating these conferences: "We are indeed immensely indebted to you for having launched this first Dialogue. By making available to us both the resources of the N.C.C.J. and those of your own person, you have helped indeed in creating an entirely new climate in our communities..."

A member of the Chancery Office, who participated for the first time in such an interfaith discussion observed:

"So often our division is a matter of feelings and only real personal friendship can correct such un-Christian attitude. Surely we all agree that it is more than feelings which divide, but before any progress can be made, with these theological divisions, the psychological division must be obliterated."

"This was a day of mind stretching proportions" said a Protestant clergyman, "we need more experiences like this."

The Director of the Southern California N.C.C.J. Regional Office located in Los Angeles, records the difficulty of organizing any effective interreligious dialogue program because of the reluctance of the Cardinal to permit Catholic priests to participate in interfaith meetings. In cooperation with the American Jewish Committee and the N.C.C.J., however, the Jesuit Loyola University in Los Angeles has been host to a series of interreligious institutes. The first of these held September 9, 1963 considered the topic "Intergroup Content in Religious Teaching Materials," providing "an opportunity for spiritual leaders, religious educators, seminarians and others working in related fields of the major faiths to hear and discuss presentations on three studies made to determine the intergroup content in religious teaching materials."

The Philadelphia, Pennsylvania Office of the National Conference of Christians and Jews reported that its Committee on Religion and a Free Society (CRAFS) conducted a year-long series of discussions on Religion and Higher Education. The series consisted of five lectures dealing chiefly with the responsibility of a state-supported university for the teaching of religion and the role of extra curricular religious groups on the state university campus.

N.C.C.J.'s Regional Director in St. Louis asked members of the several Dialogue Groups that meet in the St. Louis area, to

comment on their experiences. Their reactions are illustrative:
From one member of a Women's Dialogue Group, Executive of the
United Church Women of Missouri:

"My horizons have been widened beyond belief. The friendships which are mine through this group, and especially through the panel, will be treasured always. Nothing can take the place of a Dialogue experience. No amount of reading and study can substitute for face to face discussion..."

From another member of the Women's Dialogue Group:

"Our discussions stimulate me to read more and from more points of view concerning social issues and inter-faith matters. Also as a result of Dialogue, I have a greater desire to know more about my own faith."

From the former President of the Catholic Interracial Council:

"I discovered that many people who I thought would be opposed to my views, were actually in agreement and that the exchange with opponents could be even more beneficial sometimes in a spiritual way.... The fact of Jewish anxiety over Christian sectarian anxieties in public institutions is one of the most impressive facts that I learned through the Dialogue..."

From the Director of Education of a Conservative synagogue:

"I thought that the Dialogue program was one of the most stimulating that I have ever been involved in. Meetings are one of the evils that each of us faces many times each day and when I can attend one that is meaningful, discuss current issues and involve me completely, I am overjoyed."

Rabbi Arnold S. Task of Newport News, Virginia, at the request of the Virginia N.C.C.J. Regional Director, wrote a history of the dialogue groups in his community including an evaluative appreciation. "These have represented," the Rabbi observes "one of the most significant developments to have taken place in the long history of our community. Each group has had approximately 15 members, whose religious views cover a wide range. Without question, each group has brought together people who, under no other circumstances, would be inclined to sit at a table together to discuss matters of common concern."

Among the memorable highlights of the clergy Dialogue group, Rabbi Arnold Task recalls the discussion of censorship. "Many of us were not really aware of the approach of the Catholic Church to the listing of materials which are regarded as being in good taste," he records, "We found that the provisions of Church Law are far more lenient than we had imagined."

At another meeting, Rabbi Task reports, there was a discussion on the matter of Israel and her Arab neighbors. The rabbi was active in the local Zionist Council and a Methodist minister in the Dialogue Group was an active member of the American Friends of the Middle East. The Dialogue group setting provided the rabbi and the minister, who had heretofore engaged in controversy with each other through the local press, a chance to have their first face to face confrontation.

The value of the two Dialogue Groups, Rabbi Task concludes, "must be measured against the time when there was no interreligious Dialogue, no bringing together of people of various religious points of view. Against this background these efforts appear to be quite a significant step in the right direction. Many tensions have been aired in the meetings of both groups and many friendships have started through the association... Our community has benefited greatly by the existence of these two Dialogue Groups."

Evaluating the meaning for himself of his participation in the local Dialogue Group program Rabbi Samuel Glasner, a director of the Board of Jewish Education in Baltimore, writes:

"As a Jew, I have never before been able to penetrate so deeply into the religious thinking of Christians. As a liberal, I thought myself largely free of stereotypes regarding Catholics and Protestants. It was only through this Dialogue that I became aware of the many stereotypes with which I was still operating. And I am sure that this has been true for all of the other participants, judging from comments which they have made from time to time.

"Furthermore, the Dialogue has compelled me to think more deeply about our own Jewish tradition and has forced me to re-consider a number of my own religious positions.

"Of course, the influence of the Dialogue has made itself felt not only for the personal benefit of the individual participants, but also in the community. Each of us has publicly passed on many of the things we have learned through our teaching and our preaching on countless occasions. I know that in my own classes here at the Hebrew College, in meetings with Religious School Teachers, and in sermons which I have delivered before various congregations, both locally and in other communities, I have frequently referred to matters which I have learned in our Dialogue sessions.

"Or to give you a specific incident: One of the Catholic priests had participated in an inter-faith luncheon at one of the Temples. When called upon for the Invocation or Benediction, he had used the Trinitarian formula, and he had been much criticized for it by many of the laymen present.

At one of our Dialogue sessions, an opportunity presented itself for me very naturally to refer to this incident. One of the Protestant ministers felt very strongly that he should use a Trinitarian formula. We discussed it very calmly and fully, and they began to see more clearly how we felt about it. They also began to find reasons for themselves for not using the formula. Some time later, at a public affair, the same priest was called upon to offer a prayer, and I was pleased to notice that he did not feel it necessary to use that formula. Members of the audience, who knew nothing about our interchange, commented very favorably upon his prayer.

"Finally, I think that the Dialogues represent a significant symbol, an example to the community at large of sound inter-faith relations, which are founded upon the "common denominator," but upon a healthy recognition and respect for differences. I think, too, that our participation in these Dialogue Groups has made it easier for us to co-operate in other ways, in social action, for instance...."

B. PUBLICATIONS

1. Background Reports

June, 1962	Anti-Communism, The Extreme Right and the Church (A Survey of the Views of Religious Leaders and Organizations) by Richard Horchler
June, 1962	Community Conflict - Christmas Observances in the Public School - Hamden, Conn.
June, 1962	Sunday Closing Laws - Constitutional - Kansas City, Mo. Unconstitutional - Kansas City, Kansas by John DeMott
Sept., 1962	A review of Church-State Legal Developments, 1961-1962 - by George R. LaNoue
Oct., 1962	Massachusetts Sunday Laws and the Sabbatarian Issue - by Philip Perlmutter
Nov., 1962	The Baltimore Lord's Prayer Court Case - by Helen Ludwig
Jan., 1963	The Fauquier Hospital Sterilization Story - by Gerald Grant
Jan., 1963	Busses and Ballots - Public Transportation to Catholic Schools - by Ted Powell
Feb., 1963	The Church Against Gambling Legislation in Texas - by Harold Kilpatrick
Feb., 1964	A Review of Church-State Cases (Sept. 62-63) by Donald Gianella
Feb., 1964	Pioneer Ideas in Education Statements by George LaNoue Theodore Powell
Apr., 1964	Religious Education and The Law (Report on Institutes in Chicago and Purdue)

2. Dialogue

#17	April, 1962	Civil Defense and Fallout Shelters Views of Church Leaders
#18	July 11, 1962	The Supreme Court and the Regents Prayer
#19	Aug., 1962	Planned Parenthood
#20	Oct., 1962	Developments Following the Regents Prayer Decision
#21	Jan., 1963	Responsibilities of Religious Freedom (a Report on First National Institute)
#22A	Mar., 1963	The Vatican Council 1962 - Robert A. Graham, S.J.
#22B	Mar., 1963	The Vatican Council 1962 - Claud Nelson
#23	June, 1963	The National Conference on Religion and Race
#24	July, 1963	The Supreme Court: Bible Reading and Prayer
#25	Sept., 1963	A Report on the Local Dialogue - J. Renwick Jackson
#26	Oct., 1963	The Common Bible - (prepared in consultation with Walter M. Abbott, S.J.)
#27	Jan., 1964	Vatican II - Second Session - by Father Edward Duff, S.J. and Claud Nelson
#28	Feb., 1964	The Deputy
#29	Mar., 1964	Becker Amendment
#30	June, 1964	Shared Time

3. Reprints

The Sunday Closing Issue in Minnesota

(A report authorized and approved by the Department
of Christian Social Relations of the Minnesota Council of
Churches) Spring, 1963

School Bus Issue in Minnesota

(A report authorized and approved by the Department
of Christian Social Relations of the Minnesota Council of
Churches) Spring, 1963

Prayers and The Bible in The Public Schools

(Reprinted from Ave Maria) Oct., 1963

Journalism and the Prayer Decision

(Reprinted from Columbia Journalism Review)
Fall, 1962

The Implications of the Supreme Court Decisions
Dealing with Religious Practices in the Public Schools -
by Jefferson B. Fordham

(Reprinted from A Journal of Church and State,
Winter, 1964. This paper was originally delivered
at the Law Institute, sponsored by the N.C.C.J.
Project Religious Freedom and Public Affairs, at
the University of Chicago Law School Oct. 13-15, 1963)
Winter, 1964

The Constitutional Status of Public Funds
for Church-Related Schools - by Harry Jones

(Reprinted from A Journal of Church and State,
Winter, 1964. This paper was originally delivered
at the Law Institute, sponsored by the N.C.C.J.
Project Religious Freedom and Public Affairs, at
the University of Chicago Law School Oct. 13-15, 1963)
Winter, 1964

4. Pamphlets

Religious Responsibility for the Social Order - A symposium

by three theologians: Jardslav Pelikan
Gustave Weigel
Emil L. Fackenheim

May, 1962

Religion and Education -

John B. McDowell
Theodore Powell

Nov., 1962

Birth Control and the Legislation of Morality -

Dean M. Kelley
John deJ. Pemberton, Jr.

Nov., 1962

Religious Freedom in America: Changing Meanings in Past and Present

John Tracy Ellis
Franklin H. Littell
Bertram W. Korn
Edward Duff
Sidney Hook

(Reprinted from Cross Currents)

Winter, 1963

Religion and Politics - A Conversation

(Excerpts from discussion at First National
Institute of Project Religious Freedom and
Public Affairs)

June, 1963

The Question of Tax Exemption for Churches -

by Andrew D. Tanner

Oct., 1963

5. Flyers

Publications, Religious Freedom and Public
Affairs

Apr., 1963

Religious Freedom and Public Affairs

Spring, 1964

C - Articles written at the invitation of Christian Journals
by Project Director Rabbi Arthur Gilbert

1. Rabbi Gilbert assisted Belden Menkus in editing a book entitled MEET THE AMERICAN JEW, an interpretation of contemporary American Judaism by 11 of its leaders. Published by Broadman Press, it was an historic pioneering effort on the part of the Southern Baptists to provide their constituency with a sympathetic insight into the life and concerns of American Jews. Then in connection with the official curriculum emphasis of Southern Baptist religious education for the month of April 1964, an effort to develop understanding of Jews and Judaism, Rabbi Gilbert was invited to write two articles for Southern Baptist Women's Missionary Union publications:

2. "What is a Jew," Window, April 1964

3. "A Practicing Jew in America Today," Royal Service, April, 1964

4. Rabbi Gilbert's address before an institute on Catholic-Jewish relations held at Rockhurst College in Kansas City, Missouri was published in a pamphlet entitled Encounter: A Catholic-Jewish Confrontation, issued by the Millard Mayer Publication Fund, Kansas City, Mo. in June 1964. This 67-page pamphlet also includes the addresses of the other Catholic and Jewish participants at this unique interreligious exchange. Co-sponsored officially by the Jewish Community Relations Bureau and the Ratisbonne Center of the Sisters of Notre Dame de Sion, it was graced throughout by the attendance of Bishop Helmsing.

5. Religious Education invited Rabbi Gilbert to contribute to its special January-February 1964 issue devoted exclusively to the subject of religion and race. Rabbi Gilbert's article was entitled "Biblical Teachings About Race Relations, An Old Testament Perspective."

6. An article entitled "Moral Dimensions in the Struggle for Racial Justice" appeared in Crisis, official organ of the NAACP in January 1964.

7. The International Journal of Religious Education, May 1964, official organ of the Division of Christian Education of the National Council of Churches carried Rabbi Gilbert's article, "It's My Life and Yours," an autobiographical sketch depicting a child's feelings when he first learns about religious and racial discrimination.

8. Rabbi Gilbert addressed a workshop of the 17th Annual Conference of the National Association of Intergroup Relations officials (NAIRO) on the theme "Are We Winning the Fight Against Anti-Semitism?"

9. Most significant was the invitation Rabbi Gilbert received to address a week-long consultation on The Church and the Jewish People sponsored by the Lutheran World Federation at Logumkloster, Denmark, April 27-May 2, 1964. Leading Lutheran scholars gathered from all over the world in order to reconsider Lutheran missions and theology as they relate to Jews. Rabbi Gilbert, the only Rabbi and Jew to address the meeting, was invited to speak on the subject "The Mission of the Jewish People in History and in the Modern World."

During his trip to Europe, Rabbi Gilbert was able to bring greetings to an annual convention of the European Consultative Conference of Organizations engaged in Jewish-Christian Cooperation. He also addressed Lutheran academies in Berlin, and he was the first speaker at the new Ecumenical Center at Tübingen University under the directorship of the celebrated Swiss Catholic theologian, Hans Kung. He also met with officials of the Vatican Council in Rome.

The Lutheran Conference itself issued a stirring denunciation of anti-Semitism, coupled with a confession of past guilt for contributing to a Christian form of Jew-hatred. Questions of theology and suggestions for action were submitted to the church's world executive body.

11-10-2011

S/~~XXX~~ JGS WF Church & State

(Formerly Assist:White)

COPY

January 19, 1965

Mr. Harm White
5529 North 69th
Scottsdale, Arizona

Dear Mr. White:

Enclosed is a letter explaining the basis for transferring Federal ~~surplus~~ real property to denominational institutions.

I think you will find this a satisfactory response to the questions raised in your earlier letter.

Best wishes.

Sincerely,

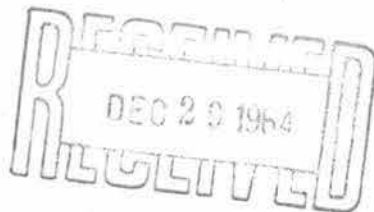
Hubert H. Humphrey



DEPARTMENT OF HEALTH, EDUCATION, AND WELFARE

WASHINGTON, D.C. 20201

OFFICE OF THE SECRETARY



DEC 28 1964

S ASSIST/White

Honorable Hubert H. Humphrey
United States Senate
Washington, D. C.

Dear Senator Humphrey:

Commissioner Howard Greenberg of the General Services Administration has forwarded to us for further reply, your communication and the enclosure from Mr. Harm White of Scottsdale, Arizona. Mr. White is interested in a report on the circular concerning the transfer of Federal surplus real property to Catholic-related institutions.

In his letter dated December 9, 1964, Commissioner Greenberg explained the specific legislation enacted by the Congress of the United States which authorizes the transfer of Federal surplus real property to denominational institutions.

Over 94% of the total acquisition cost of Federal surplus real property conveyed for public health and educational uses since the inception of the program in 1944 has been transferred to States and local Governmental entities, tax-supported educational and public health institutions and to non-profit tax-exempt institutions having no religious affiliation. Of the remainder - less than 6% - approximately 2% has been transferred to Catholic related institutions and approximately 4% to institutions related to other denominations.

Transfers to institutions related to a particular church, vary from year to year. During the fiscal years 1962 and 1963, a larger number of applications from Catholic institutions provided programs of use which were determined to be in the highest public interest than did those reviewed from other denominationally related institutions. This is not unusual by any means since there are far more Catholic educational and public health institutions than others. As an example, our Office of Education reported for the school year 1961-62, approximately

13,200 non-public church-related elementary schools with 4,519,760 pupils. Of this number 10,385 were Catholic, with an enrollment of 4,232,435 pupils.

The disposition of surplus properties through the Department advances much needed public educational and health programs and in addition, reduces the local tax dollar outlay. Additional services and savings for the community are thus effected.

The Urban Renewal Program is not the responsibility of this Department. Therefore, it would not be proper to comment on this part of Mr. Archer's letter.

We hope that this information will be of assistance to you.

Sincerely yours,

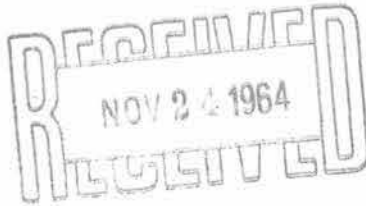
A handwritten signature in dark ink, appearing to read "Harold B. Siegel", with a long, sweeping horizontal line extending to the right.

Harold B. Siegel
Acting Director of Field Administration

U R - M + Potts

HARM WHITE

5529 No. 69th, Scottsdale, Arizona



NOVEMBER 21, 1964

MR. HUBERT HUMPHREY
VICE-PRESIDENT OF THE UNITED STATES
WASHINGTON, D. C.

DEAR HUBERT HUMPHREY:

MY BROTHER, DR. WENDELL WHITE OF MINNEAPOLIS,
AND THE WRITER AGREE THAT THE DRUG STORE CLERK OF
SOME 30 ODD YEARS AGO IS GOING TO BE THE BEST VICE-
PRESIDENT WE HAVE EVER HAD.

SINCERELY YOURS,

Harm White
HARM WHITE

P. S. WHEN YOU GET TIME KINDLY LET US KNOW IF
THE FIGURES IN THE ATTACHED LETTER ARE
CORRECT. IF THEY ARE HOW CAN YOU EXPLAIN IT?

HW:JB
ENC.

5

0960



Protestants and other Americans United for Separation of Church and State

THE TRUTH ABOUT CATHOLIC FAVORITISM . . .

. . . in the giveaway of surplus Federal real estate has been carefully overlooked by the general press. Most people are so unaware of the scandal that when they hear the facts, they gasp.

Since 1946, the U.S. government has given churches millions of dollars worth of surplus Federal lands and buildings. For 15 years, 18% of this property went to Roman Catholic institutions. Then, for the two years starting July 1961, the Catholic share soared to 93.5%!

183-2105 In only two years this church picked up \$1½ million more of your tax money than it had in all the preceding 15 years! At this point, POAU began its investigation and publicity of the giveaways. Today, a year later, the Catholic share has dropped to just 7% of the dollar value (though still 41% of the acreage) given. The sum total of church property donations has declined too.

When churches compete for tax benefits, the greediest will always get more. That is why we oppose Federal aid programs of any kind for ANY church.

POAU's alertness and hard work, as in this case, save taxpayers millions of dollars. But it costs us a lot to do it. While Catholic grabs of Federal land are down by \$7½ million this year -- here am I writing you for help in raising enough money to cover our bills for the rest of the year. We are behind right now.

Help us, please, to carry on the struggle for church-state separation. Do your part by sending today as large a contribution as you can: \$50, \$25, \$10 or anything in between. . . or anything you can spare. You never made a wiser investment.

Sincerely,

Glenn L. Archer

Glenn L. Archer
Executive Director

5 P.S. The fight goes on on other fronts too. To give you an idea of the sectarian abuses we are now opposing in the Federal urban renewal program, I will send you a copy of the reprint, "Steal City, U.S.A." when you write. I'm counting on a letter from you soon.

9960

COPY

Letter from:
Mr. Harm White
5529 No. 69th Street
Scottsdale, Arizona

Congressional Liaison Office
General Services Administration
Washington, D.C.

Hubert H. Humphrey

S

S/Assist-White

COPY

November 28, 1964

Mr. SHarm White
5529 North 69th
Scottsdale, Arizona

Dear Mr. White:

Thank you for your kind note of congratulations.
I would certainly like to make your and Dr. Wendell
White's flattering prediction come true.

I am going to ask the General Services Administration
to provide the kind of detailed, technical reply to your
question which I couldn't provide without considerable research.
This should provide a clear understanding of the guidelines
followed in the disposition of federal property. You will
hear from me again as soon as I have their reply.

Best wishes.

Sincerely,

Hubert H. Humphrey



OFFICE OF
COMMISSIONER LEE LOEVINGER

Mr. William Connell

Bill -

The paper on Religious Liberty and Religion has gotten a remarkably favorable reception. Letters running about 8 to 1 in favor. Attached are editorials from publications with widely divergent political viewpoints. I'm just trying to make sure that someone notices.

Stewart
F41
B

Lee

Loevinger logic

PUT down Jan. 27, 1965, as a date worth remembering. It was on that day that an incumbent member of the FCC majority came right out and said that the commission has been violating the First Amendment.

The statement came from Commissioner Lee Loevinger, a Kennedy appointee who was formerly the assistant attorney general in charge of antitrust matters and before that a justice of the Minnesota Supreme Court. Mr. Loevinger, in a speech to a convention of the National Religious Broadcasters, presented a scholarly legal argument to support his contention that in all the years of its existence the FCC has consistently followed an unconstitutional policy by inquiring into the religious programming of broadcast licensees.

It was almost a year ago that Mr. Loevinger first questioned the FCC's authority over religious programming. The subject came up during an FCC question-and-answer session at the National Association of Broadcasters' 1964 convention. Since then it is evident that the former jurist has done some heavy homework. The speech he gave on last Jan. 27 could be filed in any court as a brief.

It will be interesting to see what happens next. Religion is one of 14 categories of programming that the FCC has listed as being "usually necessary" to meet the public's needs. These 14 categories were first presented in a program policy statement issued by the FCC in 1960 and reportedly will be attached as a "guide" to the new license application form that the commission has been trying to devise. At the minimum, it would now seem that if the FCC keeps its 14 categories, the new form can be attacked in court, and probably will be. Marcus Cohn, a Washington broadcast lawyer, in an article written for *The Reporter* magazine, has already urged a court test of the FCC's interest in religious programming (BROADCASTING, Jan. 4).

In his speech to the religious broadcasters, Mr. Loevinger hinted that he may have qualms about the FCC's persistent inquiries into other forms of programming too. As a legal scholar with a profound knowledge of constitutional principles, he is bound to develop more qualms the longer he serves on the commission.

Is this gun loaded?

IN newspapers last week there appeared a ballot asking readers whether and why they think current television programs "as a whole" are great, enjoyable, so-so, not so hot or terrible (check one). Readers were also invited to indicate and explain why they would like more or less of 10 specific types of program (including "others").

The poll, first of a weekly series, is a joint project of the North American Newspaper Alliance and the TV Time Service, and NANA officials estimate that it will appear in 150 papers. The results, tabulated to give a national result, will be published two or three weeks after each new ballot appears. The returns from the first one were described as avalanche.

Aside from anticipating the obvious, which is that the results will get the biggest headlines when they criticize TV, we reserve comment on the substance of the poll until the findings appear and we can see how adequately they are based and how they are interpreted. We must report, however, that the story accompanying the first ballot did not strike us as entirely auspicious.

The opening paragraph contained these questions: "Does your local station or the network really care what you think? Have the rating services ever called you to find out?"

Later on, the article reported that this is "going to be a forum for everybody—not just the select few that are on the rating services' lists." It also suggested that "what you think" may—but again, may not—"help prod the producers to put on what you want to see." After this indecision the persevering reader, getting into the ballot itself, is advised unequivocally that "your opinions can have a real influence in the future of TV."

We somehow get the feeling that the Advertising Research Foundation would have worded things a little differently.

If the returns are truly avalanche, the national total may equal the audience of one fringe-time program in one market where the poll is appearing. This is not to belittle the opinions of those who take part, but rather to keep the whole idea in proportion. The survey makes no pretense of doing a calculated job of sampling. Therefore the results, favorable or unfavorable to TV, will at best represent the views of those who participated—and nobody else. In the absence of scientific selection, a hundred opinions here, a thousand there, do not add up to the voice of the people.

No strings, please

NOW almost everybody is for repeal of Section 315, the equal-time requirement that has made a travesty of broadcasting's journalistic function.

The exceptions are FCC Chairman E. William Henry, who has his own extraordinary gimmick that would make all political time a bargain basement affair, and, incongruously, many broadcasters who haven't lifted a finger in support of outright repeal.

One of the last of the holdouts—former FCC Chairman Newton N. Minow—is the newest convert. But his reversal is no vote of confidence because he would have the law require broadcasters to give four hours of free time to each major party as the price of repeal—a sort of political ransom.

Senator Vance Hartke (D-Ind.) who has championed the broadcasters' cause for repeal since 1959, needs help. In a speech to Georgia broadcasters he asked stations to editorialize for repeal and said that most public officers and most people "want to remove these handcuffs."

After what stations have been through they ought to leap onto the bandwagon with appeals to their senators and congressmen to endorse or co-sponsor the Hartke repealer.



Drawn for BROADCASTING by Sid Hix

"I'm getting tired of the same old faces coming into my living room. . . especially his!"

The Washington Post

AN INDEPENDENT NEWSPAPER

... SATURDAY, FEBRUARY 6, 1965 PAGE A12

The FCC and Religion

The Federal Communications Commission currently has under consideration a new application form for those who seek broadcast licenses. It has need of one. Its present application form asks a question which is none of its business—a question which is no part of the business of any governmental agency in the United States. The question concerns the extent to which the applicant for a license or for a renewal of a license has served or intends to serve the propagation of religion.

Religion is, it goes without saying, an important element of American life. But it is of the very essence of religious freedom in America that the exercise of it be altogether voluntary and free from any governmental interference. The fact is, however, that the FCC has been interfering flagrantly. Deploring its policy, FCC Commissioner Lee Loevinger said in a speech recently to an annual convention of the National Religious Broadcasters: "The FCC decisions and practices in this area leave no room for doubt that the Commission has established religion as a required element of broadcasting service, and has applied this standard to mean such religion as meets the FCC definitions and notions of acceptability . . . The Commission specifies in its application forms and its statements and opinions the particular elements and kinds of programming which it asserts to be in the public interest. In so doing it plainly exerts official

authority and influence in favor of the types of programs specified."

This is precisely what the Supreme Court has repeatedly said the First Amendment forbids any Government agency to do. The FCC can, and should, stop doing it forthwith—by the simple expedient of removing any reference to religion from its application forms. In addition to this, in order to stop the volunteering of promises to promote religion on the part of applicants, it ought to issue a simple, succinct statement of policy that it will not give weight one way or another to religion in its licensing decisions. It can do more to advance religious freedom by such a hands-off policy than any amount of religious broadcasting can conceivably accomplish.



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