



REPORT FROM THE CAPITAL

★ RELIGIOUS LIBERTY ★ BAPTIST PRINCIPLES
★ PUBLIC AFFAIRS

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May 1959

APPREHENSION ABOUT ECCLESIASTICAL CONTROL OF CATHOLIC PUBLIC OFFICIALS IS EXPLAINED

Non-Catholic apprehension of the relationship between a Catholic public official's duty to his church and his civic responsibilities is partially explained in the question and answer column in the Pilot, official organ of the Roman Catholic Archdiocese of Boston, Mass.

Answering a question on Catholic attendance at fund raising social functions of non-Catholic churches, Msgr. Thomas J. Riley in his April 4 column said that Catholics are forbidden to participate in such activities. In his discussion, the control of the "church" over the activities of Catholic public officials is clearly stated.

Riley said that the right of non-Catholic churches to function "may be called into question, because the Catholic church alone is the true church, that others lack divine authorization. Therefore, "it will be wrong for Roman Catholics to take any active part in their properly religious activities, or to cooperate actively and formally in their efforts to maintain themselves in existence and to promote their religious objectives."

Exceptions to the above rule are cited by Riley in the cases of businessmen or public officials. Such persons "as a gesture of good will" might attend such functions. "Any such exception, however, should meet with the approval of the local ecclesiastical authorities, and Catholics, of whatever status, should be prepared to yield their judgment whenever there might be any question of the propriety of their presence at the non-Catholic social function."

This subordination of personal judgment to local ecclesiastical authorities creates intricate problems for any Roman Catholic politician in any public office and especially for a devout Roman Catholic who might be an occupant of the White House. His appointment secretary, apparently, would be expected to keep in close contact with the archbishop of Washington.

SPECULATION ON PRESIDENTIAL CANDIDATES RISES AS '60 CAMPAIGN GETS CLOSER

Speculation as to possible Presidential candidates in 1960 is increasing throughout the nation.

The public is being polled as to grass roots opinion, and specialized groups are being asked to speculate. Recently the Congressional Quarterly, a weekly political and legislative analysis publication, polled 330 editors throughout the country to report their "current judgment on the strongest possible tickets the political parties could nominate for the 1960 election."

The editors picked a Stevenson-Kennedy ticket for the Democrats and a Nixon-Rockefeller team for the Republicans.

The first three contenders for the Democrats were Adlai E. Stevenson, Sen. John F. Kennedy, and Senators Lyndon B. Johnson and Stuart Symington (tied for third place). Stevenson led in every section of the country except the South, where he was tied with Kennedy.

On the Republican side Richard M. Nixon led by a 5-3 margin over Nelson Rockefeller. Only scattering votes were cast for four other men. Nixon's largest lead was in the West and his smallest in the South.

Earlier in the year a poll was made of the members of Congress as to their parties' strongest possible candidates for President. The Republicans picked Nixon and the Democrats pointed to Symington.

For Vice President the Republican Congressmen were divided among 19 men with Rockefeller as the favorite running mate for Nixon. Among the Democrats Kennedy was the overwhelming favorite for Vice President.

The latest Gallup poll (May 7) relating to public opinion about the effect of Kennedy's religion (Roman Catholic) on his Presidential aspirations reveals that although the anti-Catholic feeling in the nation is not as strong as it was 20 years ago it is still strong enough to be damaging to his chances of election.

The poll revealed that 68 per cent of those questioned would vote for a well-qualified candidate for President even though he were a Catholic. Of the remainder, 24 per cent said they would not and 8 per cent were undecided. Most opposition to a Catholic candidate was found in the South and among the older people in the population.

The survey further revealed that less than half of the voters today are aware of "the fact that Kennedy is a Catholic. However, it stated that if he were nominated, most all of the voters would know that fact by the time of the election.

The conclusion of the survey was that although anti-Catholic feeling is subsiding, and although the majority of the voters would not be influenced by the candidate's religion, the minority is sufficiently large together with a number of Catholics who would support Nixon to hurt Kennedy's chances of election severely.

Two major fears are cited by the Gallup poll to illustrate the anti-Catholic feeling on the part of voters: (1) the fear that a Catholic President would have to serve two masters - Rome and the United States - with the former taking precedence over the latter; (2) the fear that some sort of a Catholic "spoils system" would be introduced, with members of that religion "getting all the jobs."

CHURCH COLLEGES WOULD GET SCIENCE BUILDINGS FOR NATIONAL DEFENSE PURPOSES

Church colleges as well as other private and public institutions of higher education would be given science buildings and related equipment and facilities by the Federal government, if legislation introduced by Rep. Overton Brooks (D., Ia.) becomes law.

H.R. 6388 would make Federal funds available to "any institution of higher education" which makes application and qualifies for the grants.

Only two requirements are set forth for qualification for approval by the National Science Foundation: (1) the program must advance the progress and development of science and engineering or the national security, and (2) the institution must be unable to carry out the program without the assistance provided by this Act.

The proposal has been referred to the House Committee on Science and Astronautics of which Mr. Brooks himself is chairman.

The bill is one of many now pending in Congress that ignores separation of church and state by making public funds available to private and religious schools on the same basis as to public institutions.

CONFLICTING REPORTS FROM SPAIN REFLECT RELIGIOUS LIBERTY SITUATION

Conflicting reports concerning the religious liberty situation in Spain are trickling through to the United States. The Foreign Mission Board of the Southern Baptist Convention reports that recently several Baptist couples have been granted permission to marry and that there has been an intangible, yet noticeable, change of attitude on the part of many Catholics toward evangelicals in Spain.

Also reported by the Foreign Mission Board is the fact that the Grace Baptist Church of Barcelona (an independent congregation) has been allowed to open. Missionary and Mrs. C. W. Whitten of Spain wrote that they had hoped that the Third Baptist

Church of Barcelona would be opened but permission was refused because it is a new congregation.

The report of the National Association of Evangelicals that two Baptist churches in Barcelona have been permitted to open appears to be premature.

The New York Times of May 2 and 3 carried two lengthy articles on the religious liberty situation in Spain and explained in detail the hardships imposed on non-Catholic groups. The burden of the New York Times articles was that the situation is getting worse rather than better, as reported by the Baptist representatives.

In commenting on the discrepancy of the reports, Cornell Goerner of the Southern Baptist Foreign Mission Board suggests that possibly the New York Times articles were written sometime prior to their publication date, and that at that time the situation appeared very dark. In the meantime, however, Goerner reports, the situation has eased somewhat and there are several encouraging signs of a measure of religious liberty in Spain.

DC SCHOOL TRANSPORTATION PROBLEM IS TEMPORARILY LAID ON THE TABLE

Action that would have set a national precedent for parochial school transportation out of public funds has been tentatively deferred by a House District subcommittee here.

Two bills that would have provided subsidized bus fares for all school children in the District of Columbia have been under consideration. Chairman D. R. Matthews (D., Fla.) said the subcommittee voted unanimously to table the measures.

On the other hand, Roy O. Chalk, president of the D. C. Transit, has not given up and expressed the opinion that the measures would be called up and passed "after being argued loud and long."

At the present time the D. C. Transit, as part of its franchise, carries all school children at half fare. Chalk contends that the company is losing money with this arrangement and he is asking for a governmental subsidy to make up the difference between school fare and regular fare.

There is no public school transportation system in the District of Columbia. Many private schools provide their own buses, but many parochial schools use the D. C. Transit on the same basis as pupils in the public schools.

Representatives of religious groups, including Melvin Adams, associate secretary of the Seventh Day Adventist Religious Liberty Association, and C. Emanuel Carlson, executive director of the Baptist Joint Committee on Public Affairs, opposed the bills on the ground of violation of church-state separation.

A Letter For The Record

The following letter was written by Dr. Carlson, not as an expression of official Baptist opinion but as one Baptist opinion, for inclusion in the permanent records of the sub-committee on the District of Columbia that considered the transportation bills.

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April 29, 1959

The Honorable D. R. Matthews
House of Representatives Office Building
Washington 24, D. C.

Dear Mr. Matthews:

I have noted that your Subcommittee (No. 4) of the House Committee on the District of Columbia has been studying ways and means of providing school transportation for the children of the District. I also understand that some suggestions have been made in favor of letting such appropriations apply also to the pupils of non-public schools.

It is understandable that the cost of educational transportation is an inappropriate charge on the D. C. Transit Company. On the other hand, a system of public school buses operating in the District would be both costly and competitive because of the dividing of the trade.

Obviously this leaves you in the difficult position of being required to weigh the values involved. My purpose in this letter is to assure you that many American citizens are keenly appreciative of the importance of principle as contrasted with expediency in this matter.

It is a matter of sincere hope among our Baptist people that our legislators will be averse to the expenditure of tax funds to agencies which are not under public control. "No taxation without representation" is a familiar American phrase which reflects very large values from our democratic heritage.

The argument that such aids are made to the pupils and not to the institutions is far from convincing. No one would seriously contend that we should provide public transportation for pupils without reference to the purposes for which they travel. In industry, in government and in education the reason for paying the costs of travel lies in the objectives for which one leaves his home.

Accordingly, if the objectives and the administrative control of a school are of a religious nature, then the pupil's travel for the purpose of attending that school is also a religious activity. The collection of taxes for the support thereof is then a form of coerced religious participation by the taxpayer.

Even in the month of April most Americans recognize that the power of taxation is a proper invasion of personal property rights, provided the funds are used under the responsible administration of the elected representatives of the people. If the erosion of this principle is continued, we can expect a great many complications in American political and economic life to say nothing of the oppression involved in coerced religious participation.

All deviations in this matter for the District of Columbia will be viewed as expressions of principle by the Congress of the United States. Not only will the remaining states be pressed to follow the same policy with reference to pupil transportation, but the same basic tax policy will be sought for other forms of aid to private institutions.

If Congress is minded to provide funds for transportation, those funds could, for example, be included in the budget for the public schools. The public school administrators could then provide their pupils with cards which entitle the children to whatever consideration is planned, either half fare or free fare. The schools could make contract payments to the D. C. Transit Company either periodically or at the close of the year. This plan, or some similar arrangement, seems to meet the need for transportation aid to the pupils of the public schools.

Permit me therefore to place these considerations in the record of the committee, and to assure you of our great concern in behalf of all who carry the weighty responsibilities of government in these complex times.

Respectfully yours,
C. Emanuel Carlson

FREEDOM OF CONSCIENCE AND RELIGIOUS TOLERATION ARE INCLUDED IN TREATY WITH MUSCAT AND OMAN

The United States Senate has ratified a treaty with the Sultanate of Muscat and Oman, a small country in southeastern Arabia, which includes the traditional statement on religion that has characterized American treaties of friendship, commerce and navigation. This new treaty of amity, economic relations, and consular rights with a Moslem country contains the following provision:

"Nationals of either party within the territories of the other party shall, either individually or through associations, enjoy freedom of conscience and religious toleration and enjoy the right to engage in religious worship. They shall be accorded most-favored-nation treatment with respect to engaging in philanthropic, educational and scientific activities. They shall be enabled to communicate by legal means with other persons inside or outside such territories. The provisions of this paragraph shall be subject to the right of either party to maintain public order and to protect public morals and safety."

During the discussion on the Senate floor it was pointed out that the treaty is similar to 17 that have been formed since the war and comparable to about 18 other treaties made before the war. Also during the discussion the question was raised as to whether or not the treaty would exclude American personnel from Muscat or Oman who are of the Jewish faith. It was stated that under the terms of the agreement for an air base in Saudi Arabia, American military personnel of the Jewish faith could not even enter the country. Assurance was given that such was not the case in the Muscat-Oman treaty.

The new treaty replaces the old one dated 1833. Current developments of a Richfield-Cities Service combine bringing into the sultanate a growing community of Americans engaged in the search for oil made the new treaty necessary.

It was the absence of the freedom of conscience and religious toleration paragraph from the Haitian treaty in 1955 that led to opposition from certain groups in the United States and the subsequent withdrawal of the proposed treaty by the President in

1957. A change in government in Haiti made it easy to withdraw the treaty before its presentation to the Senate.

Haiti has a Concordat with the Vatican whereby Roman Catholics are guaranteed rights of religious worship, but these same rights, while accorded in practice, were not included in the treaty for other faiths. To date there has been no treaty of friendship, commerce and navigation ratified between the United States and Haiti.

**BUREAU OF BUDGET REPORTS SUBSIDY
TO RELIGIOUS, NONPROFIT PUBLICATIONS**

Public payment for postage of religious and non-profit publications last year amounted to \$4,616,000, according to Director Maurice H. Stans of the Bureau of the Budget. The total Post Office loss on second class mailings was \$64 million.

Prior to 1958 such losses were considered deficits in the operation of the United States Post Office and Congress made appropriations to the Department to cover its deficit. However, last year a law was enacted called the Postal Policy Act of 1958 in which a new policy was formally established in relation to the public services rendered by the Post Office.

Congress declared that "it would be an unfair burden upon any particular user or class of users of the mails to compel them to bear the expenses incurred by reason of special rate considerations granted or facilities provided to other users of the mails."

According to the new policy, payment for the public services rendered by the Post Office shall be administered on this basis: "(A) the sum of such public service items as determined by the Congress should be assumed directly by the Federal Government and paid directly out of the general fund of the Treasury and should not constitute direct charges in the form of rates and fees upon any user or class of users of such public services, or of the mails generally."

The Postal Policy Act then declares that "the following shall be considered to be public services ...the total loss resulting from the transmission

of matter in the mails free of postage or at reduced rates of postage as provided by statute, including ...reduced rates of postage on newspapers or periodicals of certain nonprofit organizations." Church bulletins, religious publications, educational magazines, etc., come under this classification.

Thus it is seen that Congress considers reduced rates for such publications to be a governmental subsidy out of the public treasury.

**REPORT FROM THE CAPITAL NOW
AVAILABLE TO CHURCH LEADERS**

Previously the Report From the Capital has been available mostly to denominational leaders, such as executive secretaries, editors, and a few others. As a leadership information newsletter it has served effectively to keep those in denominationally responsible positions informed as to current developments in church-state problems. In the judgment of many Baptist executives this information needs widespread dissemination among the Baptist constituency.

The Baptist Joint Committee on Public Affairs is now making this service available to the churches on a cost basis. One dollar per year will place a name on the mailing list.

Every church library and pastor should have access to this newsletter. Responsible persons in the churches such as lawyers, public officials, and others who are influential in the community should be aware of the issues and viewpoints expressed in the Report From The Capital. Colleges and seminaries could well afford to consider making this piece available to the students and faculty.

Religious liberty and church-state problems are increasing so rapidly and they are becoming so complicated that responsible and authentic information is essential to proper understanding and solutions. The Report From The Capital will help Christian citizens to know how to exercise their influence positively and constructively in a strife-torn world.

Do you have suggestions concerning a widespread distribution of Report From The Capital? Write to Baptist Joint Committee on Public Affairs, 1628 - 16th Street N. W., Washington 9, D. C.

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