



# REPORT FROM THE CAPITAL

★ RELIGIOUS LIBERTY ★ BAPTIST PRINCIPLES

★ PUBLIC AFFAIRS

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## SOUTHERN BAPTIST CONVENTION STRENGTHENS WORK OF BAPTIST JOINT COMMITTEE ON PUBLIC AFFAIRS

The Southern Baptist Convention (Louisville, May 19-22) highly commended the work of the Baptist Joint Committee on Public Affairs and took action designed to make its work even more effective. The Committee to Study the Total Southern Baptist Program, which has functioned the past three years, presented two recommendations involving the Public Affairs Committee, both of which were approved by the Convention.

The first recommendation defined the Southern Baptist membership on the "Joint" committee in such a way as to provide for the broadest possible sources of information and representation of geographic problems. This action involved a change in the Constitution of the Convention, which requires final action next year.

The second recommendation was in resolution form and it commended the state conventions that have appointed public affairs committees and have entered into communication and cooperation with the Baptist Joint Committee on Public Affairs. The Convention indicated that it would welcome similar cooperation from other state conventions.

### Resolution on Religious Liberty

In addition to the above recommendations by the Convention's Study Committee, the Resolutions Committee proposed a resolution on religious liberty which further approved the viewpoint, methods, and approach to the problems of religious liberty as followed by the BJCPA. This resolution was unanimously approved, and we quote its contents in full as follows:

"WHEREAS, materialism and authoritarianism are inimical to personal religious freedom and to the freedom of the churches, and

"WHEREAS, in our American life the separation of church and state has proved to be a valuable arrangement for the protection of both civic and religious liberty, and

"WHEREAS, the concept of separation has become unclear because of the overlapping developments of church institutions and the expansion of the ser-

vices of government, and

"WHEREAS, religious liberty is both fundamental to and dependent upon other human freedoms,

"THEREFORE, BE IT RESOLVED,

"That we commend our Baptist channels of communication and education for their program of informing the people about current religious liberty problems, and that we urge continued and enlarged efforts in this field, and

"That we urge penetrating study, intensive teaching and prophetic preaching of the Biblical principles and insights that form the foundation of religious liberty, and

"That we note with satisfaction a six-point definition of the meaning of separation as contained in the report of the Public Affairs Committee and express the hope that conversations be continued toward the application of our Christian insights to the difficult church-state complexities of our day, and

"That we urge upon our Baptist people the importance of exercising a prayerful and responsible stewardship of influence by means of active participation in all parts of the democratic process."

### SMALL CHURCHES AND THEIR AGENCIES FOR PARTNERSHIP WITH GOVERNMENT FOR WELFARE?

A question that is rapidly coming into sharper focus is how far the churches and their agencies are willing to enter into partnership with the Government for welfare services to the people. Already this partnership has developed considerably with the hospital grant and loan plans, school lunch and summer camping programs for the distribution of surplus agricultural products, and the distribution of foreign relief through church channels. Other proposals are now before Congress to extend this partnership.

Illustrative of this philosophy are two paragraphs from a speech by Sen. Hubert Humphrey (D., Minn.) which he made to the Senate on May 20 when he introduced S. 2009, the "Health Services Facilities Act." Mr. Humphrey said: "Voluntary association is the foundation of a democratic society. We are a

nation of joiners. Our citizens belong to churches, Rotary Clubs, women's organizations, trade unions, junior chambers of commerce, Knights of Columbus, sewing circles -- indeed to many thousands of religious, fraternal, political, and social organizations. This is what creates the democratic spirit in our country. The process of voluntary association is the essence of freedom. A good government is one which stimulates that kind of association."

"If freedom and democracy survive today's crisis, it will, in my judgment," Humphrey continued, "be due primarily to efforts through voluntary organizations for the solution of their pressing day-to-day problems. The partnership of government with people acting through voluntary associations is the inspiration of practical democracy."

The question which the churches must face and answer is: Shall the churches and the Government form a partnership to accomplish welfare objectives in which both parties are vitally concerned? If so, how complete shall that partnership be? If not, shall the churches compete with the expanding welfare program of the Government?

At least three bills are now pending in Congress which illustrate the above problem. They are S. 2009 by Sen. Humphrey, S. 1834, the Food Administration Act of 1959, introduced by Sen. John F. Kennedy (D., Mass.), and H.R. 7218, the Food Administration and Stamp Plan Act of 1959, introduced by Rep. Leonard G. Wolf (D., Iowa).

The Health Services Facilities Act is designed to assist voluntary nonprofit associations offering prepaid health service programs to secure necessary facilities and equipment through long-term, interest-bearing loans. The bill would provide \$10 million the first year and the same amount for each of three succeeding years to make loans to nonprofit organizations not to exceed 90 per centum of the cost of acquisition, construction and equipping of health-service facilities incident to the operation of a health-service program. The loans would bear interest at a rate not more than the average annual interest rate on all interest-bearing obligations of the United States then forming a part of the public debt, plus one-quarter of one per centum per annum.

According to this program nonprofit corporations in communities could be formed for the development of this program, and then the corporation could contract with a religious or other organization for the economic operation of the facility.

The two proposed Food Administration Acts have points of similarity and difference. Both would transfer the distribution of the surplus agricultural products to the needy in the United States from the Department of Agriculture to the Department of Health, Education and Welfare, and would change the program from distribution of agricultural surplus to a welfare program. The Kennedy bill, however, would retain the administration of the nonprofit school lunch program and the nonprofit summer camp program for children under the Secretary of Agriculture. The Kennedy bill involves the churches less than the Wolf bill.

In addition to the continuance of the school

lunch and the nonprofit summer camping food plan for children, the Wolf plan would make food stamps available to any charitable institution serving needy persons including hospitals, orphanages, homes for the aging and infirm, and other similar types of institutions.

In his 60-minute speech before the House Mr. Wolf said, "These charitable institutions will also be able to buy food at retail food stores. The amount available for this aspect of the program is \$150 million. This amount is included in the \$700 million total cost of the program. We know full well that many of our charitable institutions are unable to supply the amount and kind of dairy products, meat, vegetable, and fruit products that are needed by the recipients of their aid. This program will help, in a small way, these institutions in their efforts to help the recipients of their aid."

#### ROMAN CATHOLIC EDUCATORS OPPOSE FEDERAL AID TO EDUCATION FOR PUBLIC SCHOOLS ALONE

Two news releases from the education department of the National Catholic Welfare Conference report opposition to the Murray-Metcalf bill (S. 2, H.R. 22) which has been reported favorably by the House Education and Labor Committee. The Roman Catholic criticism is based on the fact that the bill fails to make provision for private education along with public education.

Mgr. Frederick G. Hochwalt, director of the department of education of the NWC, said, "At the very least, the committee could have provided some relief for the heavy financial burdens of parents who choose to send their children to private schools by including in the bill provisions for long-term low-interest loans for schoolhouse construction."

Commenting further on the bill Hochwalt said, "Nothing was provided for nonpublic schools, although their needs had been brought to the attention of members of the committee."

The Roman Catholic position, the releases further explained, is not in favor of Federal aid to education, especially in the form of subsidies for teachers' salaries. "If, however, there are to be emergency, temporary Federal aid measures, the provisions must include a consideration of the claims of private, nonprofit education to the measures of justice permitted by law and suggested by recent legislation precedents," Hochwalt concluded.

Father C. O'Neil D'Amour, associate secretary of the National Catholic Educational Association, Washington, D. C., told an audience at Hancock, Michigan that "the traditional approach in America of local support and local control of education is a safeguard for the rights of each and every one of us." He then decried the current Federal education proposals that provide for public schools but do not include private schools.

The line of reasoning employed by the Roman Catholic educators to secure Federal funds for private education is that Federal aid to education is in effect aid to parents and that it is unfair not to aid parents who choose private schools instead of public schools. They further say that failure to

provide for private schools as well as public schools is, in effect, denying the right of the private schools to exist. In other words, it would appear that they are saying that the right for private schools to exist implies also the obligation of the State to support them.

The National Defense Education Act of 1958 made certain provisions for aid to private and parochial schools. The Roman Catholic position has been one of dissatisfaction with this Act because not all of the provisions were available for private schools. At the same time the Education Act of 1958 is being cited as precedence for Federal aid to private schools.

#### Prospects for Murray-Metcalf Bill

The Murray-Metcalf education bill is headed for rough sledding before it reaches the President's desk. In fact, even there it faces a possible veto. The bill was reported favorably by the House Education and Labor Committee by a vote of 18-10, after some amendments. It now must be cleared by the House Rules Committee before it can be debated and voted upon.

Although the bill is favored by the National Education Association, it faces stiff opposition from those who are opposed to any kind of Federal aid to education on the ground that it will tend toward Federal "control" of education.

Behind the scenes talk is that further amendments may be made to include private schools in the provisions of the bill, that it will pass the House, but that it may not get through the Senate.

The Eisenhower Administration is strongly opposed to the Murray-Metcalf bill, which would provide \$4.4 billion over four years to help build schools and pay teachers' salaries. No matching funds would be required by the States. States would receive grants of \$25 for each school-age child, aged 5 through 17. Hence, even if it passes both houses of Congress there is strong possibility of a veto, and it is not likely that enough strength could be mustered to override the President's decision.

#### VATICAN'S APOSTOLIC DELEGATE TO U. S. SEES NO CONFLICT BETWEEN CATHOLIC AND AMERICAN SPIRIT

Archbishop Egidio Vagnozzi, the New Apostolic Delegate from the Vatican to the United States, declared in his inaugural sermon in Washington, D.C., that there is no conflict between Catholic teaching and the American spirit inherited from the founding fathers of this country.

Vagnozzi said, "I wish to reaffirm here today, at the beginning of my mission in the United States of America as personal representative of His Holiness, Pope John XXIII, my conviction that there is no conflict between the teaching of the Catholic Church and the true and genuine American spirit that has been inherited from the founding Fathers of the Republic and seen through the best traditions and practices of the American people."

He then explained that as the Pope's represen-

tative his duties are wholly spiritual. He is here, he said, first of all to serve the Pope, and then the American hierarchy, clergy, religious communities and the Catholic laity.

The welcoming mass at the St. Matthew's cathedral was attended by top-ranking diplomats, members of the U. S. judiciary, including the Supreme Court, Senators and Congressmen, officials of the Federal and city Government, and others from various walks of professional life.

What Vagnozzi failed to point out was what he meant by the "true and genuine American spirit" with which Catholic teachings agreed. Was it the tradition of religious liberty and the separation of church and state? Was it the traditions of a pluralistic society with equal treatment for all and special privileges for none?

Vagnozzi's statement also apparently ignored the recognized policy of Roman Catholic cultural, political and religious domination in countries where most of the population are Roman Catholics. In countries where Roman Catholics are a minority their policy is adjustable to the practices of that country, and they demand equal rights and privileges for themselves.

#### NOW IT CAN BE TOLD: TRUMAN AND VATICAN AMBASSADOR TAYLOR SOUGHT CHURCH UNITY

The unsuccessful attempt in 1948 by President Truman and his personal representative to the Vatican, Myron C. Taylor, to promote unity among Christians and others who believe in God in the face of the mounting threat of international atheism and materialism and in the interest of peace is now being told. The "thought" of the President was to appeal for the cooperation of the religious forces of the world to resist communism and turn the influence of all those who believe in God toward the positive preservation of peace.

The story is told by Robert Fell, who served 30 years in the Department of State, and who worked with Vatican Ambassador Taylor from 1938 until 1950 when Taylor left public life. The ambassador's recent death at the age of 85 was the occasion of an article in the May 30 issue of "America," a national Jesuit weekly review, in which Fell tells the frustrating experience of President Truman and his ambassador.

According to Fell, by March, 1948, the President had decided to translate his "thought" into action. He summoned Taylor, discussed the plan with him, and then sent him on a "voyage of exploration" to talk with the outstanding churchmen of the Christian world. The excursion took Taylor to Lisbon, Madrid, Rome, Geneva, London, Paris, and back to Rome after which he sent a full report to Washington.

In Lisbon an encouraging conference was held with Cardinal Emanuel Goncalves Cerejeira, but in Madrid Cardinal Pedro Segura y Saenz expressed serious doubts about the feasibility of joint action by Catholics and Protestants.

In Rome after a series of meetings with the Pope, Taylor found a good reception to the "thought"

of the President. The Pope supported the proposal in a letter to the President and agreed for his message to be read by the leaders of the World Council of Churches.

However, in Geneva Taylor was received coolly by the Secretary of the Provisional Executive Committee of the World Council of Churches, Dr. W. A. Visser t'Hooft. In fact Dr. Visser t'Hooft refused to see Mr. Taylor as a representative of a temporal sovereign because the World Council Committee is irrevocably committed to the principle of separation of church and state. It was in his capacity as a prominent Episcopal layman that Taylor conferred with the World Council leaders.

Dr. Visser t'Hooft and his associates declined to read the President's letter giving Taylor his commission and also the copy of the Pope's letter to the President. They heard Taylor courteously and then suggested that the proper procedure would be to have the President's "thought" considered by the approaching Ecumenical Conference at Amsterdam. It was also pointed out that there was no room at Amsterdam for ambassadors or personal representatives from heads of States and that the discussions would be free from governmental pressures. When the Amsterdam meetings were held, invitations were sent to the leaders of the Orthodox churches, but the Pope's office warned that Catholics would not be permitted to attend.

In London the Archbishop of Canterbury, Dr. Geoffrey Fisher, heard Taylor cordially and give his full blessing to the project, although he pointed out some difficult obstacles to the accomplishment of the President's wishes.

When Taylor visited Paris he met with stubborn resistance from Pastor Boegner, speaking for the French Protestant, or Huguenot Church. The door was firmly closed to further discussions of the President's "thought."

Also in Paris Taylor visited with leaders of the German and Scandinavian Lutheran churches and with the Patriarch of Constantinople. They were more receptive to the President's "thought" than was Boegner, but they could see little chance for success in the project.

After reporting back to Washington through Mr. Pell, both the President and Taylor agreed that the discussions should be suspended for a time. President Truman deplored the fact that the Amsterdam Conference would embrace only a section of Christendom and he reaffirmed that both State and Church had a solemn obligation to man the parapets of Christian civilization.

Pell concluded his article with high tributes to the sincerity of Mr. Taylor and asserted that it was his effort to lift the conversations in which he was engaged from the slough of politics. He then expressed the desire that the "thought" of Mr. Truman should ultimately be heeded.

#### RELIGIOUS LIBERTY NEWS BRIEFS

VILLA, ITALY -- Baptist rejoicing in Sant'Angelo over resumption of construction of their church building was of short duration. Despite a high court decision annulling a local administrative order that the work be suspended, the town mayor appeared at the scene on April 20 and ordered the work stopped and the partly finished structure demolished. Last reports say that the partly finished building still stands, but construction has stopped. The mayor has refused a local permit on technical and esthetic grounds.

LOUISVILLE, KY. -- Religion reporters for 25 dailies and one wire service in 17 states and the District of Columbia were evenly divided in their answers to the question: "Do you think a Roman Catholic could be elected President of the United States in 1960?" Thirteen answered "Yes" and 13 answered "No."

WASHVILLE, TENN. -- Religious liberty conferences will be conducted at both Ridgecrest and Glorieta Baptist assemblies this summer according to announcement by the Christian Life Commission. The Glorieta conference will be Aug. 6-12 and will be under the direction of Dr. C. Arthur Insko of the Golden Gate Baptist Theological Seminary. The Ridgecrest conference will be Aug. 20-26, and will be conducted by W. Darryl Garrett, associate director of the Baptist Joint Committee on Public Affairs, Washington, D. C. He will also participate in the Glorieta conference.

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