



REPORT FROM THE CAPITAL

★ RELIGIOUS LIBERTY ★ BAPTIST PRINCIPLES
★ PUBLIC AFFAIRS

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Public School Religion Confronts the Nation

Public schools in many parts of the nation are having their troubles over prayer, Bible reading and other religious observances in the classrooms.

New York State's high court held the so-called Regents' Prayer to be constitutional. The case was appealed to the U. S. Supreme Court and the arguments have been heard there. A decision is expected early this summer.

The prayer recommended by the New York State Board of Regents and required by local school boards for use in public schools is as follows:

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

In Maryland the Court of Appeals ruled 4-3 that required Bible reading and/or recitation of the Lord's Prayer are constitutional. This case is also headed for the U. S. Supreme Court.

The State of Pennsylvania and the Abington Township School Board will appeal to the U. S. Supreme Court a federal court decision which held unconstitutional a state law requiring that passages of the Bible be read in public schools.

In Providence, Rhode Island, an argument has developed over the use of the public schools of a "Prayer of Peace" written by St. Francis of Assisi in the 13th century.

The school officials of the District of Columbia and in suburban Maryland and Virginia are struggling with protests over religious practices in the public schools. This case has reached the courts but is in the confusion stage by the community. (See, Public School, Page 2)

U.S. Aid To Colombian Education Faces Religious Liberty Problems

A four-year, \$40 million program of United States aid to the public schools of Colombia has created a rash of reports and speculations in both countries. In view of conflicting information the Baptist Joint Committee on Public Affairs instructed its executive director, C. Emanuel Carlson, to investigate and publicize the facts.

Fear has been expressed, both in Colombia and in the United States, that American tax dollars were to be used to build up the power of the Roman Catholic schools. The educational system of Colombia has been under the domination of the Catholic Church. This has resulted in serious discrimination against Protestant pupils.

After first-hand and careful study of the agreement and the implementing correspondence between the two countries and following consultations with responsible government sources, Carlson made a 8-page "staff report" to the denominations that maintain the "joint" committee. His findings were more extensive than previous reports. Many of the facts were confirmed, but several inaccuracies were also revealed.

The agreement is not a "treaty" between the United States and Colombia as reported by some channels. It is a "Project Agreement between the Agency for International Development (AID), an agency of the Government of the United States, (See, U.S. Aid, Page 3)

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"EVERYONE has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance."—Article 18 of the Declaration of Human Rights adopted by the General Assembly of the United Nations, December 10, 1948.

United Nations Debates Religious Liberty

The United Nations is studying the meaning and practice of religious liberty. Its Human Rights Commission recently debated a proposed declaration called "Principles Relating to Discrimination in Respect to the Right to Freedom of Thought, Conscience and Religion."

The Commission adopted a five-paragraph preamble. Discussion of the rest of the proposed declaration will be resumed at next year's session. Text of the approved "preamble" is as follows:

"WHEREAS the people of the United Nations have, in the Charter, reaffirmed their faith in human rights and fundamental freedoms, and have taken a stand against all forms of discrimination;

"WHEREAS the principles of non-discrimination and the right to freedom of thought, conscience, religion and belief have been proclaimed in the Universal Declaration of Human Rights;

"WHEREAS the disregard of human rights and fundamental freedoms and in particular of the right to freedom of thought, conscience and religion has brought great suffering to mankind;

"WHEREAS it is essential that governments, organizations and private persons strive to promote through education, as well as by other means, a spirit of understanding, toleration and friendship in matters of religion and belief;

"WHEREAS religion for anyone

PUBLIC SCHOOL, from page 1

Hearings may be held by the District of Columbia school board before deciding what to do.

The issues seem to be the same in all these cases. The plaintiffs are from minority groups who feel that their rights and liberties are being violated by majority pressures and compulsions. The defenders feel that the majority groups also have rights that must not be denied by minority pressures.

There seems to be no uniform opinion in either the minority or majority groups. The Protestant denominations are struggling with the problem, but thus far have not arrived at firm positions.

Here are the kinds of questions that must be answered. Is the religious freedom of a person violated when a prayer is prescribed by state authority? Is the cause of the churches helped or hindered by public school religious practices? Do these practices constitute genuine religious experience? What is the relationship between rote prayers and Bible readings in public schools and the true spirit of American democracy?

An editorial in the Washington Post, daily paper in the District of Columbia, summarizes the problem most succinctly. The editorial said, "First, there is a constitutional question: whether the use of public school facilities for a required religious ritual is consonant with the separation of church and state commanded by the First Amendment.

"Second, there is a policy question: whether it is wise to require in public schools the regular recitation of a prayer in which some of the pupils in the schools cannot conscientiously participate.

"Third, there is a religious question: whether, in truth, repetition in unison of a fixed, formal prayer actually contributes . . . to 'the spiritual and moral development of youth' and to the establishment of 'a tone of respect and idealism in each classroom'."

who professes it is a fundamental element in his conception of life, and therefore freedom to practice religion as well as to manifest a belief should be fully respected and guaranteed."

U. S. AID, from page 1

the Ministry of Education, an agency of the Government of Colombia." It was signed December 12,

Facts in the Agreement

An initial four-year program will provide about \$40 million from the United States to match approximately the same amount from Colombia to develop the public schools there. This will build 22,000 classrooms and four normal schools. A training program for 9,500 teachers, 2,500 school administrators and 400 superintendents is included.

The new project is an extension of a program begun in 1958. The "Education Servicio" has developed programs in vocational training, industry, agriculture and elementary education. The new plan is part of a program to provide basic education for all children of primary school age in Colombia.

The administration of the new project will be under a Central Board with the chief officers of the Ministry of Education and the U. S. Operations Mission in Colombia serving as directors. Each office will provide five persons for the Board.

The Subsequent Commitments

Protestants in Colombia consulted U. S. Ambassador Fulton Freeman about the rights of Protestant children in the proposed schools, about plans for the Mission Territories, and about the rights of Protestants in the normal schools. On January 17, 1962 he made inquiry of the Education Minister on these questions.

On March 30, 1962 Dr. Jaime Posada, Minister of Education, replied and cited the Colombian Constitution that gives a large degree of religious liberty to all persons and cults. (Colombian Protestants widely acclaim the Constitution, but equally deplore its lack of enforcement.) Posada accepted responsibility for the government to see to it that the Constitution observed in the U. S. school aid program.

Specifically he said that the Constitution means in this instance that:

Non-Catholic primary age pupils may attend the schools being built cooperatively;

No schools will be built in the Mission Territories with cooperative funds;



C. EMANUEL CARLSON, executive director of Baptist Joint Committee on Public Affairs, testifies before Senate subcommittee on education. The BJCPA is authorized to enunciate, commend and defend historic Baptist principles, and to communicate and commend Baptist declarations to governments.

3. Non-Catholic students have a right to attend the normal schools;

4. Freedom from "molestation" is assured for both primary pupils and normal school students; and

5. Non-Catholics trained in the public establishments have the right to exercise their profession.

Reactions to the Agreements

Critics of the Administration feel that provisions for religious freedom and against discrimination should have been included in the original agreement, rather than in later correspondence.

Defenders of the Administration take pride in the performance of the State Department on the refinements

achieved on the several points listed above.

Protestants in Colombia have advanced three major ideas for their protection:

1. That the parts of the Colombian Vatican Concordat giving the Catholic clergy control over education should have been abrogated before the agreement;

2. That the Minister of Education should have openly stated that Protestant pupils are to be admitted to these schools and that they are not to be required to attend Catholic religious instruction or mass; and

3. That there should be recognition in Colombia of the American principle of separation of church and state in order to reject Roman Catholic influence in the schools.

Carlson observed that "at this distance it would appear that the Colombian government now finds itself with conflicting international agreements," (i.e., with the United States and the Vatican). He asks, "Which direction will the government go?"

He further speculated, "It is possible that the situation has now developed in which the government of Colombia might decide to revise the church's dominance of public education."

Three Major Problems

Carlson pointed out in his "staff report" that three major problems in Colombia must be solved to achieve freedom in the new school situation.

1. The problem of central versus local policy. To what extent can the intentions of the central Colombian government be made effective in the local communities where the schools will be located?

2. The problem of cultural heritage. Colombia has a national culture in which its art, architecture, history, music, ceremonial life and social customs are interwoven and equated with the ideas of the Roman Catholic Church. The Protestant minority inevitably faces discrimination in such a case.

3. The constitutional problem. The Colombian Constitution, not the U. S. Constitution, determines governmental policy there. Carlson observed on this point, "Apparently the religious liberty problems would be dissolved if the government could find its way

(See, U.S. Aid, Page 6)

Debate: Public Support For Parochial Schools

"Shall there be public support of non-public schools?" This question was debated by Monsignor William E. McManus, superintendent of schools for the Archdiocese of Chicago, and Mr. Philip Jacobson, program coordinator of the National Community Relations Advisory Council, New York City.

The public affairs forum was spon-

sored by the Minnesota Citizens Committee on Public Education in Minneapolis on April 13.

Timothy A. Smith, associate professor of history at the University of Minnesota, presented a paper on "Parochial Education in American Culture." Another paper on "Some Effects of Parochial School Education in America" was

read by Peter H. Rossi, professor of sociology at the University of Chicago and director of the National Opinion Research Center at the University.

In the interest of the national discussion and to encourage similar meetings elsewhere the Report From The Capital presents the following summary of the arguments on both sides of the question.

Parochial School Argument

Monsignor McManus argued that a democratic system of schools in America calls for tax support for both public and private schools. He used three major arguments.

Analogy of Desegregation Decision

The cause of democracy was advanced by the Supreme Court decision to desegregate the public schools of the nation, he said. Likewise, a Court decision upholding the legality of tax funds for parochial schools would advance democracy in education.

Such a decision would open the door for legislation for tax aid to parochial schools, would eliminate "a religious test" for nonpublic school aid, and would not exclude parochial schools from governmental projects to improve the quality of American education.

Tax support for only one kind of school is dangerous for democracy, McManus said. "Government aid to both public and nonpublic schools would preserve the independence of both," he claimed.

The Catholic educator noted a further parallel between the desegregation decision and a new ruling on the meaning of the First Amendment. As the Fourteenth Amendment was intended to give Negroes the same privileges enjoyed by their white neighbors, so the First Amendment forbids the enactment of laws to prohibit the free exercise of religion.

He argued that to deny parents tax funds to educate their children in accordance with their religious convictions is a restriction on the free exercise of their religion.

A Dynamic Constitution

Constitutional law is a living law that has two characteristics. First, it must remain true to its inner spirit that animates all its provisions. Second, constitutional law must reckon with the changing realities of American life, whether they be social, economic or religious realities.

McManus then dwelt on the Supreme Court ruling that struck down an Oregon law forbidding parents to send their children to nonpublic schools. "The substance of the Court's decisions," he said, "is that parents are immune from governmental coercion to educate their children in a manner incompatible with their conscientious convictions."

(See, Parochial School Argument, Page 5)

Public School Argument

Mr. Jacobson argued largely for the constitutional principles of separation of church and state as a reason for not giving tax aid to parochial schools. He leaned heavily on the *Everson* case in which it was stated that neither a state nor the federal government can levy a "tax in any amount, large or small, to support any religious activities or institutions, whatever they may be called, or whatever form they may adopt to teach or practice religion."

Supreme Court Dictum

Jacobson denied that the interpretative "dictum" in the *Everson* case was irrelevant to the decision. He said that in three later cases this dictum had been repeated verbatim, thus establishing the *Everson* definition of separation of church and state as the law of the land.

No Decision on Parochial Schools

Jacobson admitted that the Supreme Court has never specifically ruled out tax aid for parochial schools. However, "the argument is misleading."

He pointed out the difficulty of getting Court rulings on the constitutionality of aid programs for church institutions. An individual taxpayer has no standing in the federal courts to challenge these expenditures.

Two instances were used by Jacobson to demonstrate that tax funds cannot be used constitutionally to teach religion. In the recent *Swart* case of South Burlington, Vermont, the state Supreme Court unanimously ruled that a school district could not provide funds for children to attend a parochial secondary school in another district even though there was no public high school in their own district.

The Assessment Bill introduced in the Virginia legislature in 1786 to provide public funds for the teaching of religion was defeated largely by the influence of Madison, the author of the Bill of Rights. Madison's principle has been required in the constitutions of new states seeking admission into the Union, he said.

Not Asking to Finance Religion

The Roman Catholic philosophy of education refutes the argument that public aid to parochial schools is not an aid to religion but is an aid to education, Jacobson said.

(See Public School Argument, Page 5)

PAROCHIAL SCHOOL ARGUMENT, from page 4

then objected to the view that although parents can send their children to nonpublic schools, they must pay for it. Or to put it another way, said the Monsignor, "Here's the public school; take it or leave it. If you leave it, pay for your own special school."

Freedom of religion and freedom of education are privileged freedoms. . . . Today's great challenge to jurisprudence and political wisdom is to establish a sound legal base for the full exercise of our citizens' privileged freedoms," he said.

Educational Realities Today

The educational reality of today is that parochial schools have become so large and prominent that their needs and interests have become public needs and interests, at the same time they remain the concern of the patrons and benefactors of parochial education," McManus declared.

He pointed out that one out of every eight elementary and secondary school pupils attend a Catholic parochial school. In many cities one of every three children is en-

rolled in a Catholic school, and in eight states 20 per cent or more of the pupils take their classes in parochial schools.

"The plain fact is that the nonpublic schools now are an integral and, in many places, an indispensable part of American education," he asserted.

The financial difficulty confronting the parochial schools is the reality "which has compelled parochial school authorities to turn to the government for tax assistance," he said.

McManus then complained about "unfair federal legislation" such as the National Defense Education Act that provides many benefits for the public schools that are denied the parochial schools.

He pointed out the serious problem that would be created for the public schools if the parochial schools or parts of them were to close down. Overcrowded buildings would be further crowded, split sessions would be required, and the teacher shortage would be made more acute.

"Democracy in education and in our nation will be advanced when both public and nonpublic schools receive a fair share of tax funds," he concluded.

PUBLIC SCHOOL ARGUMENT, from page 4

He quoted leading Catholic educators as saying, "This philosophy looks upon education as an integrated whole. It sees religious truth as permeating the entire curriculum. It feels that there can be no true understanding of science, mathematics, social studies, or even of oneself without an understanding of God and religion."

Partnership of Catholic and Public Schools

Catholic educators are seeking to establish the view that parochial schools and public schools are in partnership in a dual system of education.

"The obvious response to this claim," Jacobson said, "is that the Catholic parochial school is a partner, not of the public school, but of the Catholic church; that the Methodist, Lutheran and Baptist religious schools are partners of the churches that sponsor and maintain them."

He pointed out that it is the responsibility of all citizens to support the public schools, whether they have children or not, whether they have children of school age, or whether they prefer private schools for their children.

The Public Service Argument

Jacobson denied that the public service performed by parochial schools entitles them to public support. The activities of all churches make contributions to the common good, he said, but they do not ask for tax aid.

He asked, "Does the plea for public assistance to the Catholic parochial school extend to the Catholic church as well?"

Denial of Religious Freedom

The argument stated: Parents who have a right to send their children to religious schools, but who are denied the privilege because of financial limitations, are denied the free exercise of their religion.

Jacobson said that the state is under no obligation to pay for the free exercise of a person's religion. On the other hand, he pointed out, there is a question of religious liberty if the state can tax a person for the support of religious schools.

Discrimination in Education

The Catholic position is that to provide tax aid to public schools but not to parochial schools is discrimination. Jacobson said that it would be discrimination to tax a Protestant parent to support a Catholic school which his child, in conscience, cannot attend.

The fact is, he said, that the private schools by their nature are discriminatory, but the public schools are forbidden by law to discriminate.

Double Taxation and Governmental Control

Support for nonpublic schools is a voluntary act, Jacobson said, and cannot be viewed as "taxation." Hence, Catholic parents are not subjected to "double taxation" if their schools do not receive public aid.

On the other hand, publicly supported institutions should be held accountable to the public. This the Catholic schools would be unwilling to do. Those who operate them are responsible only to the churches which sponsor them. This would rule out public support to parochial schools in a democracy.

In a final word, Jacobson said that he opposed tax aid for church-related schools "because it would sound the death knell of the public schools." Many church groups would seek to get their share of such funds, he said, and "that would be a tragic day for American education, and for American democracy."

A summary of the questions and answers between Monsignor McManus and Mr. Jacobson is found on page six.

Debate Continued On Parochial Aid

Note: After the formal presentations by Monsignor McManus and Mr. Jacobson there was a further debate with questions from each other and from the audience. Following is a partial report of the exchange between them.

Jacobson: As the law now stands, Catholic schools are not entitled to receive public funds for operation or construction.

McManus: I don't think it advisable to judge cases before they are tried. The legal brief by the National Catholic Welfare Conference maintains that funds at least for construction of nonpublic schools would not violate the federal constitution.

Jacobson: A school board is a government agency.

McManus: My reading is that they (school boards) are quite independent. They enjoy a great deal of autonomy.

Jacobson: A school board is as much an instrumentality of government as a city council.

McManus: No. It is true that school boards are responsible to government as are the parochial schools. Both public and private schools have certain obligations to government, but internal management is separated.

McManus: What do you say about the Supreme Court decision upholding the legality of bus service for nonpublic school children and textbooks?

Jacobson: It did so on the Fourteenth Amendment, not on the issue of the First Amendment.

McManus: The University of Chicago, a Baptist institution, gets one-third of its budget from the federal government.

Jacobson: I think federal aid to private higher education is contrary to the law, but there is no way to stop it. We should not have a low wall of church-state separation for higher education and a higher wall for lower education.

McManus: Such a policy would work a disaster. It is incomprehensible that the government would refuse to enter contracts with Harvard and the University of Chicago. . . .

Jacobson: I do not oppose research contracts. I say government is not capable of giving sectarian instruction. I see nothing unconstitutional with research contracts with any institution.

McManus: It seems to me that we are splitting hairs here. I don't see how the government could give money to Harvard with its Divinity school. All its money goes into the same budget. . . .

Jacobson: Why did your church approve a bill for government loans to your schools?

McManus: The art of politics is the art of the possible. Seeking loans should not be construed as some kind of plot. I'm convinced that nonpublic schools are entitled to their fair share for operation and construction. This "fair share" would be decided in dollars and cents by processes of equity. I doubt that the day will ever come when the nonpublic schools will get exactly the same per capita as public schools.

Jacobson: The government has upheld the right of the Jehovah's Witnesses to distribute tracts, but this doesn't mean the government has any obligation to pay for the tracts.

McManus: Under the laws of the 50 states, parents must send their children either to a public or an approved nonpublic school. Sending children to school is not an optional choice. Because some parents cannot afford nonpublic schools, this forces them to send their children to public schools.

Jacobson: As a realist, you know that tax aid to parochial schools would sound the death knell of the public school as we know it. Certainly in the South. The same for New York City. The public school is too important for democracy to play fast and loose with it.

McManus: This is what it boils down to: Changing patterns would make things tough for public education. The present situation is making it very, very rough for private education. That is why I suggest that some compromise is needed.

Jacobson: I have become convinced that there is no way of compromising. Several years ago Cardinal Spellman said that under the Constitution the parochial schools were entitled only to auxiliary service. Now he has changed his position and says "We are entitled to everything." The church will not stop until it gets full and complete aid for Catholic education.

McManus: Mr. Jacobson has expressed the suspicions that have disturbed a great many people. If you take the position that the Catholic church is out to ruin the public schools, Catholics will suspect the public schools are out to ruin their schools. . . .

We'll have to make some adjustments or children are going to suffer. Parents of parochial schools are going to be less and less inclined to support public schools. I plead for compromise, and I think it's possible, and with meetings like this it will take place someday.

Question: What are your objections to public schools?

McManus: Catholics are convinced that religious instruction should be an integral part of the school day experience and not left to another agency or to outside school hours. If religion is something relegated to secondary position, a child may be inclined to relegate it also in his adult life.

We believe there are many opportunities for correlation in teaching secular subjects and religion.

Question: Do you feel it is important to preserve our system of private education?

Jacobson: I entirely agree that the state should not co-opt the educational process. I agree that private schools have aided immensely strength to education.

Question: Do you feel that if Monsignor McManus' position would prevail it would be because Catholics have gained more strength or because of more enlightenment?

Jacobson: If his position would prevail God forbid, it would be due to the strength of the Catholic community. . . . If there were aid to the church-related schools that would be the end of separation of church and state.

McManus: The change would not come through the political order, but through judicial order. The Supreme Court will have the last word, and political strength will not have much to do with it.

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to a full practice of their own Constitution."

Carlson also noted that, although the U. S. Congress could not control events in Colombia, it should follow the U. S. Constitution in making appropriations for the expenditure of American tax dollars.

The Long View in Colombia

Carlson said that "ignorance is the basic cause of a church-dominated society, and conversely, that a church-dominated society generates ignorance." The reason is that such a society "lacks the competence and the broad goals adequate to meet the needs of people."

"The whole idea of the Alliance for Progress is based on the need for reform," he said. This reform must not be confined to distribution of income, diversification of production, and reform of land tenure. It must include education.

Carlson's staff report quoted Tadora Moscoso, U. S. Coordinator of the Alliance for Progress, as saying that social and economic reforms are important. But more important is the development of human resources.

"If the people of a country are healthy, educated, and purposeful, development programs usually work well, even where natural resources are severely limited," Moscoso said.

How to Get A Decision Without A Decision

A bill to get everybody "off the hook" in the parochial school controversy is pending in the Senate. It provides for "judicial review" on the constitutionality of across the board loans to parochial schools.

The bill (S. 1482) was introduced last year. It is sponsored by Sen. Joseph S. Clark (D., Pa.) and Sen. Wayne Morse (D., Ore.).

Recently the idea of judicial review came up again in remarks by both Senators on the Senate floor. They urged passage of their bill in order to settle once and for all the question of the constitutionality of loans to parochial schools.

The provision for "judicial review" would give standing in a statutory court to three categories of plaintiffs. One of these would be a citizen who pays income taxes and who challenges loans as a violation of the First Amendment.

If the citizen loses in the lower court, he could appeal to the Supreme Court. However, the Court probably would not hear the case because of the 1923 ruling in the Mellon case that an individual taxpayer's contribution to appropriated tax funds is too negligible to give him standing.

Thus the lower court decision would remain as the standard interpretation of the law of the land without a ruling from the Supreme Court.

In their remarks the Senators said that they "with the approval of the Attorney General and the knowledge of the President, worked with the Solicitor General in drafting the wording of that section of the bill" that provided for judicial review.

It is not likely that this bill will be brought to a vote this year. However, it is possible that judicial review could be incorporated in other bills in the future.

The effect of such a provision could be to get everybody, from the President on down, off the constitutional "hook" that prohibits across the board loans to parochial schools. It would not be a genuine decision by the highest court in the land on the meaning of the First Amendment in relation to loans to church-related schools.



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REPORT FROM THE CAPITAL is a monthly bulletin from the Nation's Capital, issued by the Baptist Joint Committee on Public Affairs. This responsible, denominational, balanced information service now is available to the Baptist leadership of the churches. Baptists who are anxious to exercise the proper stewardship of their influence will find this bulletin most useful in evaluating church-state problems.

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Religious Liberty Problems Are Lively National Issues

TAX EXEMPTION—The U. S. Supreme Court has rejected a plea that it consider the constitutionality of tax exemptions granted by a state on church properties. Its refusal allows to stand a decision of the Rhode Island Supreme Court which held that such exemptions are within the exclusive authority of the state legislature.

The Rhode Island court ruled that exemptions for churches served a public service and did not violate the constitutional principle of separation of church and state. General Finance Corporation of Cranston, R. I., initiated the case.

In the meantime the Joint State Government Commission of Pennsylvania has announced that it will hold hearings on tax exemptions for real estate owned by church and charitable groups.

PAROCHIAL AID DEBATE — Msgr. Francis J. Lally, editor of *The Pilot*, Boston archdiocesan weekly, and Rabbi Roland B. Gittelsohn of Temple Israel of Boston debated the question of federal aid to parochial schools.

The Catholic spokesman said that parochial schools are a "public function" and that "religious education should be part of the public school curricula."

The rabbi said that parochial schools "tend to widen barriers which now exist between various ethnic and religious groups." He emphasized that segregation by religion or race has no place in a democracy.

BRIDGES OF COMMUNICATION — Brooks Hays, special assistant to

President Kennedy and former president of the Southern Baptist Convention, told the National Religious Publicity Council convention that it is time to take seriously the business of communicating between the religious community and the political or governmental community.

He said that "I believe we should stop thinking of a wall of separation between the two and instead of using the illustration of a wall, use a river across which bridges of understanding can be built."

Christians cannot take lightly their responsibility to see that the channels of government are kept open, he asserted. He added that those charged with interpreting religion should look out on the political community to be sure that the con-

text of what they are trying to communicate is in line with the demands of the time.

SUPPORT PUBLIC SCHOOLS—C. Emanuel Carlson, executive director of the Baptist Joint Committee on Public Affairs, discussed federal aid to nonpublic schools before the convention of the National Religious Publicity Council. He said that churches should spend more time in developing pronouncements in such areas as public education.

It is one thing, he said, to get a resolution passed by a religious body and it is another to have clear reasons for the position which has been taken. Churches, he claimed, have much more work to do in the field of thinking through the basic values on which the church stands before they make these positions official statements.

FRIENDLY CANDIDATES — A movement to support legislative and school board candidates friendly to parochial schools has been announced in Portland, Ore. Questionnaires will be sent to candidates in four counties. Their replies (or failure to reply) will be made public.

The questionnaire asks if the candidate would "vote for a bill which would provide to children attending a private or parochial school or their parents (not the school itself) the loaning of publicly provided textbooks." Other questions covered transportation, educational and health aids to private school children, as well as tax exemption and tax deductions for contributions to religious institutions.

