



*"The executive power shall be vested in a President of the United States of America. . . . Before he enter on the execution of his office, he shall take the following oath or affirmation:—'I do solemnly swear (or affirm) that I will faithfully execute the Office of President of the United States, and will to the best of my ability, preserve, protect and defend the Constitution of the United States.'"—Article II of the Constitution.*

# REPORT FROM THE CAPITAL

FEBRUARY 1965

## President Is Executive Head of Nation

The head of the executive branch of the government of the United States is the President. Without doubt he is the most powerful elected executive in the world. His powers are set forth in the Constitution, increased by legislative actions of Congress, and developed by the course of history.

Contrary to the view of many people the growth of presidential power has not resulted from conspiracies of scheming men in the White House. Among the factors that have contributed to the powers of the President are the following:

1. The rise of political parties. The incumbent President is the head of his party, thus exercising unusual influence on the life of the nation.
2. The deep popular demand for leadership and action.
3. Social changes. American life and culture is not a static society.
4. Economic crises. The great depression called forth the development of unusual powers in the American Presidency.
5. Times of war. The Civil War witnessed Abraham Lincoln as a virtual dictator. World War II produced a suspension of otherwise normal democratic processes.
6. The frequent failure of Congress to act effectively in the face of national problems.

The President is the Commander-in-Chief of the Army and Navy of the United States, and of the militia of the several states, when called into the actual service of the United States.

He has power to grant reprieves and pardons for offenses against the United States, to make treaties with the "advice and consent" of the Senate, to appoint ambassadors,

ministers and consuls, and the judges of the Supreme Court, and all other officers of the United States whose offices are established by law.

The Constitution authorizes the President to report to Congress "information of the State of the Union," and to recommend legislation that he considers "necessary and expedient." Under certain circumstances he may convene either or both Houses of the Congress. He may adjourn Congress under certain circumstances.

Directly in line under the President are the departments of the executive branch of government. They administer policies that are of significance to the economic interests and needs of the people. These are the departments of State; Treasury; Defense; Interior; Agriculture; Justice; Post Office; Commerce; Labor; and Health, Education, and Welfare. Many persons advocate additional departments for Urban Affairs and Education. The heads of these departments form the President's Cabinet.

On the other hand, the "kitchen cabinet," as it is frequently called, is composed of the President's immediate staff of advisers and assistants. So important to him and to the country is his staff that the Hoover Commission urged that the President be given the utmost freedom in organizing it as he wishes.

The ultimate control of the President is by the people through elections and through the exercise of the rights of free speech.

### Vatican Council, Fourth Session

Pope Paul VI has announced that the fourth session of Vatican Council II will convene on September 14. It is expected that this will be the last session of the Council.

Of prime importance on the agenda will be a proposed declaration on religious liberty.

## OEO Makes Rules For Church School Grants

The Economic Opportunity Act (war on poverty) makes federal funds available to church schools for certain types of programs. The law does not spell out the policies regulating the use of these funds.

Much public policy is determined by administration rather than by legislation. The Office of Economic Opportunity, R. Sargent Shriver, director, has drawn up "special conditions applicable to the use of OEO grant funds in church-related schools or school systems." The regulations are as follows.

"The grantee shall ensure, and shall provide in any contract or other arrangement with the church-related school, schools or school system, that:

1. "None of the grant funds shall be used for the teaching of religion, for religious proselytization, or religious worship.
2. "There shall be no religious instruction, proselytization or worship in connection with any program supported in whole or in part by this grant and conducted outside of normal school hours (such as after-school programs, summer-school programs) or conducted for persons who are not participating in the regular curriculum (such as pre-school, adult-education, or a program for dropouts).
3. "In any of the programs described in (2) above, admission shall not be based directly or indirectly on religious affiliation or on attendance at a church-related school or other church-related institution. Affirmative steps shall be taken to make known the general availability of such programs in the area served.
4. "Participation in programs supported in whole or in part by this grant shall not be used as a means of inducing participation in sectarian or religious activities or of recruitment for sectarian or religious institutions.
5. "The textbooks and other materials used in programs supported in whole or in part by this grant shall be devoid of sectarian or religious content.

(See, OEO MAKES RULES, p. 7)

**REPORT FROM THE CAPITAL**—a bulletin published 10 months during the year by the Baptist Joint Committee on Public Affairs, 1828—16th Street, N.W., Washington, D.C. 20009. A purpose of the bulletin is to set forth information and interpretation about public affairs that are relevant to Baptist principles.

The Baptist Joint Committee on Public Affairs is a denominational agency maintained by the American Baptist Convention, Baptist Federation of Canada, Baptist General Conference, National Baptist Convention, National Baptist Convention, Inc., North American Baptist General Conference, Seventh Day Baptist General Conference, and the Southern Baptist Convention.

**Executive Staff** of the Committee: C. Emanuel Carlson, executive director; W. Barry Garrett, associate director for information services and editor of Report From The Capital; and James M. Sapp, associate director for correlation services.

**SUBSCRIPTION RATES**—Individual subscription, \$1.50 per year; Club rate for 10 or more, \$1.00 each per year; Bulk distribution of 10 or more to a single address, \$.75 each per year. Write for further information about Club and Bulk distribution plans.

FEBRUARY 1965—Volume 20, Number 2



# Washington Observations

*News — Views — Trends*



January 25, 1965

**THE STRANGLE HOLD ON THE THROAT** of civil rights, social welfare and education legislation in the House of Representatives has been loosened, if not broken. According to the new 21-day rule the Speaker of the House at his discretion may take up a bill if the Rules Committee has considered it 21 days without acting.

**ANOTHER STEP TO SPEED UP LEGISLATION** is the House agreement to send a bill passed by both Houses of Congress directly to a conference committee for adjustment of differences. Previously a single objection could send it back to the Rules Committee where it could be bottled up.

**OPTIMISM IS EXPRESSED IN THE SENATE** for the end of crippling filibusters. Up for revision is Rule 22. The proposed change would require only 3/5 of those present instead of 2/3 to shut off debate. The resolution has been sent to the Senate Rules Committee with instructions to report no later than March 9.

**RELIGIOUS LIBERTY IN SPAIN** got a shot in the arm in a speech by General Francisco Franco as the old year closed. He came out openly, in his own words, in favor of "the exercise of freedom of conscience." This could lead to an early passage of the so-called "Protestant Emancipation" bill. The debate in Vatican Council II for a declaration on religious liberty and the pressure of world opinion assisted Franco to arrive at this new liberal attitude.

**HOW TO SOLVE THE PROBLEM OF RELIGION IN THE PUBLIC SCHOOLS** is being debated by two communities in the Washington area. In Fairfax, Va. the question is whether or not a prayer recited by students at noon is officially regulated and promoted, thus in violation of the constitutional safeguards of the First Amendment.

**IN MONTGOMERY COUNTY, MD. THE SCHOOL BOARD** is taking more constructive action. The proposal is that courses in high school be taught on the contributions religious faiths have made to world culture and history. The Supreme Court clearly stated that this is an educational function that could be handled in the public schools.

**RELIGIOUS EXERCISES IN THE PUBLIC SCHOOLS** of Grand Rapids, Mich. do not violate the United States Constitution, according to U. S. District Judge Noel P. Fox. Such exercises, however, must be in another room than the student's home room, must be completed at least five minutes before the regular scheduled class day or begin at least five minutes after the completion of the regular school day. The judge also ruled that the school board must in no way promote a particular religious doctrine.

**A NEW CONTROVERSY ON SEPARATION OF CHURCH AND STATE** may erupt over the Federal Communications Commission's practice in granting broadcasting licenses. Stations are required to report the number and amount of religious programs carried.

## Anti-Poverty Programs Call For Baptist Study At Community Level

Public Law 88-452 set in motion a new concept of combating the agonizing frustrations of countless thousands of people in the nation. This law has another name: "Economic Opportunity Act of 1964." It is popularly known as the "war on poverty."

The Act calls for six major nationwide efforts costing nearly \$950 million. By January 18, 1965, \$218.6 million had been allocated to 369 projects in all 50 states, the District of Columbia and Puerto Rico.

The allocations go to public agencies or organizations set up by states or local communities. These then make contracts or agreements with public or private non-profit agencies or institutions to administer a part of the program.

The six programs of P. L. 88-452 are:

**Title I—Youth Programs.** These include a Job Corps, a Work-Training program and a Work-Study program.

**Title II—Community Action Programs.** Provided for are anti-poverty programs planned and carried out at the community level, basic education and literacy training for adults, and a voluntary assistance program for needy children.

**Title III—Rural Anti-Poverty Programs.** These include a variety of aids to rural families, migrant workers, and dairy farmers.

**Title IV—Employment and Investment Incentives.** Authorized are loans up to \$25,000 to small businesses on liberal terms.

**Title V—Work-Experience Programs.** This authorizes transfer of anti-poverty funds to the Department of Health, Education, and Welfare to pay costs of projects to stimulate state programs of work experience and training for unemployed and needy persons.

**Title VI—Volunteers in Service to America.** This program called VISTA is essentially a "Domestic Peace Corps."

As of January 10, \$20 million had been approved for 50 communities for Community Action Programs under Title II. Four out of the 50 programs were administered by church-related agencies, a ratio of one church-related project to 10 public projects.

Final approval of the use of church facilities was given only after it was determined that adequate public facilities were not available. In December 1964 the Office of Economic Opportunity issued its ruling on "Special Conditions Applicable to the Use of OEO Grant Funds in Church-Related Schools or School Systems." These are listed on page two of this issue of Report From The Capital.

Before the enactment of the Economic Opportunity Act, the executive director of the Baptist Joint Committee on Public Affairs made three suggestions for improvement of the program as it affects church-state relations. These were not included in the law, and have only been partially implemented in the administrative regulations.

Concern over the church-state aspects of the program led a number of religion leaders recently to confer with the Office of Economic Opportunity about the four grants to church agencies and about the "Special Conditions."

On January 6, 1965 at a called meeting the executive committee

of the Baptist Joint Committee on Public Affairs discussed Baptist policy, positions and procedures in relation to the poverty program. The committee agreed that the "Special Conditions" imposed by OEO on church-related agencies would be valid for the anti-poverty programs. It also concluded that the "child benefit" theory is valid in this context.

Under the "child benefit" theory as stated by the Supreme Court in *Everson* and *Cochran* the line of constitutionally permissible aid did not extend beyond these limits:

1. "No religious institution acquired new property through the state action. . . .

2. "The state kept complete control of the administration and spending of all public funds. . . .

3. "No religious use was made of what the state provided. . . .

Now that the "war on poverty" is underway Baptists can go in at least two directions. As individuals or as institutions they can withdraw from this programmed attack on poverty. Or they can study ways of joining in the battle alongside their fellow citizens. In some instances they might find it proper to employ the use of church-related facilities.

A 30-page handbook has been prepared by the National Catholic Coordinating Committee on Economic Opportunity. It details how Catholic individuals and organizations can gear into the war on poverty.

On January 25-26 a National Conference on Poverty in the Southwest was held at Tucson, Arizona. It was sponsored by many Protestant, Roman Catholic and Jewish agencies along with governmental, civic, labor and other organizations.

Baptists in each community need to be informed so as to discuss and participate intelligently in the "war on poverty." The solution to potential church-state tensions can best be started in the planning stages in each state and community.

### Free Information Available

#### 1. THE WAR ON POVERTY—A Hometown Fight

A six-page pamphlet answering: How do you start the anti-poverty battle at home? What kind of programs might be developed? How do you tell what is needed in your community? How do you begin?

#### 2. GUIDE TO COMMUNITY ACTION PROGRAM GRANTS

A 40-page discussion guide on grants for Community Action Programs, eligibility of application and activities, preference for Community Action Components, submission of the plan to the Governor, preparation of application for Community Action Program.

Order From: Office of Economic Opportunity  
Washington, D. C. 20506

# President Johnson's Program For Aid To Education

By C. EMANUEL CARLSON

When the President suggested that "full educational opportunity" be made a "national goal" he phrased well a general aspiration of most Americans. However, when the specific questions are faced in the nation and in the Congress as to where the federal dollars are to be spent there will no doubt be grave differences of opinion.

The recommendations were cogently formulated in carefully chosen words. These merit careful study so as to grasp the idea precisely. Omitting the address and the explanations, the President's recommendations are:

## I. PRESCHOOL PROGRAM

"My budget will include up to \$150 million for preschool projects under the Community Action Program of the Economic Opportunity Act."

## II. ELEMENTARY AND SECONDARY SCHOOLS

### A. Aid to Low-Income School Districts

"I recommend that legislation be enacted to authorize a major program of assistance to public elementary and secondary schools serving children of low-income families. My budget for fiscal year 1966 will request \$1 billion for this new program."

### B. School Library Resources and Instructional Materials

"I recommend legislation to authorize federal grants to states to assist in the purchase of books for school libraries and for student use, to be made available to children in public and private nonprofit elementary and secondary schools."

### C. Supplementary Educational Centers and Services

"I recommend a program of federal grants for supplementary centers and services within the community."

### D. Regional Education Laboratories

"I recommend the establishment under the Cooperative Research Act of regional educational laboratories which will undertake research, train teachers, and implement tested research findings."

"I further recommend amendments to the Act to:

- "Broaden the types of research organizations now eligible for educational projects."
- "Train educational research personnel."
- "Provide grants for research, development of new curricula, dissemination of information, and implementation of educational innovations."
- "Support construction of research facilities and the purchase of research equipment."

### E. Strengthening State Educational Agencies

"I recommend a program of grants to state educational agencies."

\* \* \*

"Enactment of these proposals for elementary and secondary education is of utmost urgency. I urge early and favorable consideration by the Congress."

## III. HIGHER EDUCATION

### A. Assistance to Students

#### 1. Scholarships

"I recommend a program of scholarships for needy and qualified high school graduates to enable them to enter and to continue in college."

#### 2. Expansion of Work-Study Opportunity and Guaranteed Low-Interest Loans.

"I recommend:

- "that the existing college work-study program be made available to more students and that authority for the program be transferred to the Department of Health, Education, and Welfare."
- "that a part of the cost of interest payments on guaranteed private loans to college students be paid by the federal government."

### B. Aid to Smaller Colleges

"I recommend that legislation be enacted to strengthen less developed colleges."

### C. Support for College Library Resources

"I recommend enactment of legislation for purchase of books and library materials to strengthen college teaching and research."

### D. University-Community Extension Program

"I recommend a program of grants to support university extension concentrating on the problems of the community."

### D. Special Manpower Needs

"I recommend:

- "Grants to institutions of higher education for training of school, college, and community librarians and related services."
- "Extension and expansion of grants for training teachers and handicapped children."

The President quoted from Mirabeau B. Lamar. "The cultivated mind is the guardian genius of democracy. It is the only dictator that free man acknowledges. It is the only security that free man desires." This was a forceful reminder of the importance of education for the course of freedom.

The mood of the nation, the state of the political parties, the results of the recent election, the legislation on civil rights, and the affluence of the economy will go far toward giving favorable attention to this aggressive advance in education.

### Freedom and Dollars

It is to be hoped, however, that the nation will not presume that freedom is an automatic consequence of more school dollars regardless of how they are used and where they are spent. In order to be constructive for the cause of freedom, educational programming must be carefully designed within the tested principles of a free society. Among these principles, religious liberty and a proper separation of church and state are basic.

For decades past the parochial demands have been a major factor in frustrating attempts to use federal funds for education. In making the above recommendations the President has obviously attempted an "end run" to get past the blocking. At some points the attempt has been successful in that the channels are responsible public channels. At other points he has run afoul of the same difficulties experienced by previous proposals.

Most of the recommendations quoted above are based on some precise theory and precedents at the point of church-state relations. However, several sources of difficulty and debate are immediately in view.

(Continued on page six)



(Continued from page five)

Congress will have a good deal of sweeping to do, to find the clear lines that lead to better education for freedom.

#### **Aid To Church Schools -**

1. The Economic Opportunity Act, with its section on Community Action Programs, is already in difficulty on church-state relations. In line with the provisions of the Act, but possibly in violation of the Constitution, a number of pre-school projects have been set up in parochial schools in Chicago, Detroit, Pittsburgh, and Hartford. The constitutional authority of the "mayor's committees" to operate programs in these settings is not clear. Even the Administration's list of "special conditions" that must be respected in these circumstances has not answered all of the questions involved. Adding \$150 million will intensify rather than resolve the issues.

The pre-school projects of the Community Action Programs have been viewed and defended as welfare services and not as "education." This distinction is now eroded by its inclusion in the Administration's message on education. Neither the poverty label nor the public welfare premise is quite convincing where the projects are part of a parochial school, and recommended as a federal "educational" activity.

#### **Aid To Public Schools**

2. The aid to low-income school districts is specifically for public school districts. Here is an extension of the "impacted area" idea which has proved popular for districts that are "federally impacted."

According to the proposed plan the extent of poverty would be measured by the number of families in that district which have an income below \$2,000 a year. Unemployment of heads of families and number on relief have also been discussed as measures. The children from families which patronize parochial schools would be encouraged to go to the public school at least part time in order to share in the federal appropriations. The encouragement of such "shared time" or "dual enrollment" may be problematic to some parents and to some administrators, but it is difficult to challenge on constitutional grounds.

#### **Questions About Textbooks**

3. The provision of grants to states for the purpose of helping the states provide library resources and school books for children in public and private schools also raises some issues.

Most state constitutions have strong and clear provisions regarding the use of state

funds in sectarian schools. These clauses do bind the state Departments of Education. Will then the U.S. Commissioner of Education be authorized to by-pass the state's Department of Education by means of a contract plan or some direct system for providing the books? Does it matter if the books are those adopted for use in the public schools? Does the recommendation then, really mean "grants to states"?

#### **'Foggy' Principles**

4. The church-state principles are as foggy in the statements regarding "Educational Centers and Services" as they are in the poverty program. These centers supposedly come into being when "public and private nonprofit schools and agencies will cooperate to devise the plan and administer the program." Such a legal base leaves the center neither public nor private, and fails to anchor it in constitutional authority of either the federal or the state authority.

In spite of the shaky legal base the proposal envisions a large and important system of new institutions. Special courses; special programs, summer studies; after school instruction; common facilities such as laboratories, libraries, auditoriums, and theatres; and a whole array of services and extracurricular enrichment geared in with the regular school programs, public and private, are planned.

#### **Toward Government Patronage**

5. The issues connected with the "Regional Education Laboratories" may be very similar to those above. If the work of the National Science Foundation, which is already a private-public entity, becomes the model for other bodies that develop courses and materials in history, literature, economics, art, music, the skills of reading and speaking—for all levels from pre-school through graduate school—the intellectual basis of our society will have moved far toward government patronage.

#### **Aid To Church Colleges**

6. Some of the programs in higher education, such as scholarships, work-study plans, and guaranteed subsidized interest rates are clearly devised on the idea of

"pupil aid," and presumably are free from church-state problems. Pupil aid, however, has been in the nature of "welfare." Now it becomes "education," including the college work-study program which was enacted as poverty legislation.

The special aid proposed for the small colleges is of interest because many of these are "church-related" colleges. They are to be helped so they can win accreditation, have faculty exchanges, draw on large universities, develop joint programs, and build up their libraries. Obviously, the "church college" is assumed to be on its way to be part of a nationwide system of higher education supported by the federal government.

#### **Three Major Principles**

As the congressional hearings get under way, the committees can expect a large measure of concern for a few major principles:

1. Public programs should be responsibly implemented through public channels and organizations. Where the assistance of church agencies becomes necessary as an emergency, the nature of that emergency and the conditions necessary to safeguard public policy must be most explicit lest freedom be eroded in the search for it.

2. Public authority in the United States is rooted in two levels of constitutional authorization, the one federal and the other state. From these authorizations all public authority emanates. Public programs of welfare or of education must be handled by agencies that have proper constitutional authority to act. Special purpose "mayor's committees," "governor's commissions," and "community action units" must therefore stand in a proper lineage of public authority, either state or national.

3. Welfare activities have operated with much latitude to meet the emergencies of personal needs. The conversion of such latitude into established constitutional bases for education programs would represent an erosion of the constitutional basis of American freedom and democracy. "Government under law" cannot be replaced by "government under need." Congress will have the task of meeting need under law.

## ***U.S. Education and the 89th Congress***

For the complete "Staff Report" on the above subject by C. Emanuel Carlson, send 50¢ to

BAPTIST JOINT COMMITTEE ON PUBLIC AFFAIRS

1628 - 16th Street, N.W.

Washington, D.C. 20009

### OEO Makes Rules (Continued from page two)

6. "Facilities renovated or rented for programs financed in whole or in part by this grant shall be devoid of sectarian or religious symbols, decoration, or other sectarian identification. Other facilities used primarily for such programs shall, to the maximum feasible extent, be devoid of sectarian or religious symbols, decoration, or other sectarian identification.

7. "Grant funds shall not be used in any manner to release funds regularly expended by the school, schools or school system. For example, grant funds shall not be used to pay in any part costs which would otherwise be incurred by the school, schools, or school system in their regular operation."

## New York Church Group Opposes Clergy Privileges

A special privilege for the clergy in a bill before the New York legislature is opposed by the New York Council of Churches. The bill would provide a 50 percent rebate on Thruway permits for members of the clergy.

Permits purchased by frequent users of the highway system are good for a year and sold to the public for \$40. Permit holders need pay only bridge tolls and a fee on a short stretch of road in Westchester County.

The proposed clergy rate would be only \$20.

The council's Legislative Commission held that the bill contained "a fatal discriminatory error," although inspired by a "kindly motive."

The council's position is that special privilege to clergymen generally is improper and undesirable. In its State of Legislative Principles recently published, the council said: "We disclaim any wish or desire to seek legislation, or to further support existing law, wherever its sole or primary purpose is to provide special protection or privilege for ourselves or for any other segment of our society on the basis of religious preferment or tradition. . . ."

This raises the interesting question whether or not clergymen should receive special benefits through state and federal income tax rules. At present housing allowances for clergymen are exempt from federal income taxes.

## Sees Victory For Liberty At Council

FORT WORTH, Tex. (RNS)—Vatican II "progressives" will score "a massive victory on religious liberty" at the Council's fourth session, a noted Methodist theologian said here.

Albert C. Outler, delegate-observer for the World Methodist Council, made this prediction in a special article prepared for the All-Church Press of Fort Worth, Texas, nondenominational publishers of 330 local church weeklies and 18 denominational newspapers.

He rejected any belief that "Council reactionaries," in forcing a delay in voting on the religious liberty document in November, "really might succeed after all in their ceaseless efforts to scuttle the Council and to trammel the Pope."

Outler said that Pope Paul VI "had no other choice." "But," he added, "the progressives have now a solemn promise from the Pope himself and they will scarcely waver in their determination. They've been had. They know it; the world knows it; and they don't like it at all.

"So now, even more than before, the religious liberty issue becomes the crucial

test of the Council. If they lose this fight, they can have back their decree on ecumenism."

"Far from being suppressed, as the diehards hoped," Outler continued, "religious liberty has now become a celebrated issue—not only in the Council and in the Catholic world, but in contemporary Christendom generally.

"This means, quite certainly, a livelier ferment of discussion than ever before between now and Session Four; and, then, quite as certainly, a massive victory on religious liberty for the progressives, all the more secure because it will have been won in an open forum and in the teeth of bigoted resistance."

The Methodist observer recounted, through quotations from his diary, the delay of voting on religious liberty because of the petition of 125 prelates. It led to the announcement of Eugene Cardinal Tisserant, dean of the College of Cardinals, that action was to be deferred until the fourth session. The petition was based on the fact that a new text had been introduced on religious liberty.

## Catholic Biblical Movement On The Rise

Although the Roman Catholic Church has not arrived at the Protestant position on the Bible, the Biblical movement within Catholicism should be good news to all who look upon the Bible as authoritative for faith and practice.

Steps are being taken by Vatican Council II to encourage a common Bible for all Christians. Biblical theology among Roman Catholics is on the rise. In the debate on "Sources of Revelation" at the Vatican Council the bishops could not agree that there is more than one source. In the Constitution on the Liturgy provision is made for extensive use of the Bible in Catholic worship.

Contrary to the practice several years ago, Roman Catholic laymen are being encouraged to read the Bible for themselves. The hierarchy of Britain has approved the Revised Standard Version as an acceptable English version of the Bible for the laity.

Archbishop John C. Heenan of Westminster and a group of Bible experts from Britain, Rome and Holland recently met in London to discuss ways of introducing the Bible to their schools and parishes.

"Our aim is to try to make the Bible a live issue for Catholics," said Father Reginald Fuller, S. J.

He said the association is seeking to provide a system of notes to aid in Bible reading, similar to aids made available through Protestant Bible reading groups. "Bible vigils" in churches and correspondence courses also are planned, it was reported.

Richard Cardinal Cushing, Archbishop of Boston, has urged Catholics to read the Bible "at least five minutes each day." Earlier the Cardinal is reported to have urged his parishioners to hear Billy Graham because he preaches the Bible.

For the person who wants to go deeper into the problems of church-state relations we suggest that you subscribe to:

### *A Journal of* **CHURCH AND STATE**

Published three times a year (winter, spring and autumn) by the J. M. Dawson Studies in Church and State, Box 258, Baylor University, Waco, Texas. Subscriptions: \$2.50 per year, single copies \$1.00, foreign subscriptions \$3.00.

## Freedom Cannot Be Fragmented

Freedom is like a chain. When one link is broken, the chain loses its power. Another way to put it is that a chain is no stronger than its weakest link.

This unity of freedom is recognized in the First Amendment to the Constitution of the United States. There we find religious liberty, freedom of speech and of the press, and the right of the people peaceably to assemble and to petition the government for redress of grievances.

These freedoms should apply equally to those with whom we disagree as well as to ourselves. Apparently some groups in the United States, who claim to be dedicated to the "American way of life," do not understand the meaning of freedom.

Brooks Hays, a former president of the Southern Baptist Convention and a special assistant to Presidents Kennedy and Johnson, was scheduled to speak to a community meeting at the St. Matthews Episcopal Church in Bogalusa, La. He was to be there on invitation of a group of local citizens. He was to talk about the experience of other Southern cities as they faced the problems of integration.

Suddenly the meeting was cancelled. The reason given by the sponsoring group was that pressure from the Ku Klux Klan had forced this decision.

According to the reports the KKK threatened to bomb the Episcopal church if the meeting were held. A cross was burned on the church yard. Printed leaflets were distributed throughout the city that all who attended would be labeled "integrationists" and would be treated accordingly.

It is a deplorable situation when a group of peace-loving people anywhere in the world cannot assemble and discuss mutual problems. It is even more deplorable when this happens in America.

It is deplorable when a group of anarchists can intimidate an entire community and disrupt the democratic processes of society. Freedom requires orderly, legal processes.

Freedom can be maintained only when the rights of all are respected. Religious freedom cannot be permanent when civil rights are denied. On the other hand, civil rights ultimately follow when religious liberty is guaranteed.

Freedoms of all kinds can be maintained only within the framework of law. When renegade organizations or groups take the law into their own hands, fear grips the land, anarchy supplants law and order, and democracy becomes a shambles.

Baptists insist that the freedoms guaranteed by the First Amendment be respected by all people throughout the United States. They hope and pray that the day will soon come when these freedoms will be experienced by all peoples throughout the world.

## Religious Leaders Protest Birch Society

Religious leaders are increasingly speaking out against the John Birch Society. In doing so they face a dilemma: championing freedom while at the same time objecting to the dissemination of ideas by a group with whom they disagree.

Recently, 15 Protestant ministers, a Roman Catholic priest and a rabbi signed a statement objecting to the establishment of a library by the controversial society in the Homewood area south of Chicago. The statement was read from many pulpits.

Earlier, 18 members of a suburban min-

isterial association protested the society's choice of Glenview, north of the city, for its Midwestern headquarters and a library.

The statement formulated by the clergymen of the Homewood section recognized "the right of the John Birch Society to pursue its program of indoctrination within established laws, and the right of all people to associate and espouse such lawful causes and ideas as they choose. . . ."

At the same time, the clergymen viewed "this event with real concern because of the divisive effects experienced in other

communities."

The society was linked with "extreme groups" which "question the patriotism and loyalty of Americans who are not in full accord with their views."

Such attacks, the statement said, threaten "the basic philosophy of democracy" and "orderly government."

At the fifth annual New England Conference on Evangelism at Boston, Franklin H. Littel, a Methodist clergyman of the Chicago Theological Seminary, attacked the John Birch Society. Four hundred ministers and laymen were present.

Littel accused the John Birch Society of making a deliberate attempt to infiltrate and subvert the churches of America with "Lenin-like cell" groups.

"There are currently 18 or 19 churches in the Chicago area which are under attack by members of this totalitarian organization," he said.

Continuing he said, "Last year the Methodist superintendent of West Texas in the Rio Grande Valley told me that there were six Methodist churches under their control. I have learned since then that most of them have been won back from the Birchites."

"Have we learned from the Nazi tragedy in Germany?" Littel asked.

"Churches and churchmen which involve themselves in social issues are under constant attack by extremist groups. When I served a parish in Dallas my life was threatened over the phone every night until we had our phone number unlisted," he reported.