



# REPORT FROM THE CAPITAL

JULY 1966

## A DECADE AT THE ROUND TABLE

By C. Emanuel Carlson, Executive Director  
Baptist Joint Committee on Public Affairs, Washington, D. C.

Mountains were an excellent symbol of the barrier to communication before the time of airplanes and radios. One could, of course, speak of people as being "oceans apart" but actually life and civilizations tended to form around the shore-lines of bodies of water. Oceans, lakes, and rivers were indeed arteries of communication and made for awareness and understanding.

Yet, higher than the mountains and wider than the seas were the barriers set up by the initiative of religious leaders arrayed in defense and conflict against those who would "mislead" their faithful. The breakdown of those barriers is probably the most significant religious development of this generation. Indeed, the reduction of these barriers may exceed in import the simultaneous reduction of the physical barriers.

There are large possibilities in this process for church-state relations. A system of interaction may enable the distinctive nature and powers which are inherent in a church to find the means of consensus and expression which turn "salt" and "light" into public influence. The ability to influence state policy does not require the use of an "authority" which is like the authority of the state. This has been an ageless temptation on the part of church leaders, copying at times monarchy and at other times oligarchy. With an adequate emphasis that gives time and resources for penetrating interaction churches should be able to find a representative system which is a faithful exercise of stewardship in the area of public influence.

### Interactions among Baptists

In every bag of mail there is fresh evidence that the modern world is no longer made up of closed religious valleys in which people "live and move and have their being."

In a significant measure, man has escaped from the captivity imposed by his own institutional creations.

Baptists, long isolated into several convention groupings, may well observe 1966 as the completion of a decade of systematic interaction. October 1966, will be the Tenth Annual Religious Liberty Conference, sponsored by the Baptist Joint Committee. Into that 10-year series of workshop consultations have come nearly 800 Baptist leaders from all parts of the nation and from at least eight different Baptist fellowships.

### Cover Picture

Conference groups such as these are essential for effective "interaction." Dr. Carlson's article which begins on this page dramatically describes what has happened and what can happen when Christians meet at the "round table" instead of on the battlefield.

Those consultations have not solved all the problems of the modern Baptists but they have done at least four things.

1. They have demonstrated practical methods by which groups can communicate in enough depth to gain the benefits of group thinking.
2. They have given an opportunity to gain a fresh appraisal of the importance of Christian interaction as a method by which the Spirit of God can lead men to new and vital insights and convictions.
3. They have gone far toward freeing many people from misconceptions rooted in different cultural traditions.

4. They have served to remind many that the cause is greater than the institution.

During these 10 years Baptist leaders have analyzed together a number of subjects related to freedom in the modern world:

- 1957 The Meaning of Religious Liberty
- 1958 The Meaning of Religious Liberty
- 1959 The Relation of the Churches to the Public Schools and the Place of Religion in Education
- 1960 The Churches and American Tax Policies
- 1961 Church-State Aspects of the Churches' Involvement in Meeting Human Need
- 1962 Church-State Relations in Higher Education
- 1963 Church-State Relations in Mass Communications
- 1964 The Meaning of the Free Exercise of Religion
- 1965 Church, State, and Public Funds
- 1966 The Role of the Christian through Church and State . . . In Education

### Protestant-Catholic Interaction

A professor of journalism might now choose any particular week and ask a graduate student to do a review of religious interaction in print for that week. If such an assignment had been made for the week of July 18-25, the student's paper would have contained an interesting assortment indeed.

He would have found a full two-page report in a Roman Catholic journal on the Billy Graham Crusade in London, done with sympathetic insights and concerns. He

*(Continued on page 6)*

**REPORT FROM THE CAPITAL**—a bulletin published 10 months during the year by the Baptist Joint Committee on Public Affairs, 200 Maryland Ave., N.E., Washington, D.C. 20002. 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.

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**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.

JULY 1966—Volume 21, Number 5



# Washington Observations



*News — Views — Trends*

July 29, 1966

**SENATOR EVERETT M. DIRKSEN** continues to chafe over the slow progress of his proposed "prayer amendment" to the Constitution. He has vowed to force a vote in the Senate this year before adjournment. Regardless of the action that may or may not be taken by the Judiciary Committee, the Senator says he has the right and has reserved the privilege of moving his proposal to the floor of the Senate as a substitute for some other legislation. However, it appears that others are just as determined either to avoid a show-down or to delay it as long as possible.

**HEARINGS ON DIRKSEN'S AMENDMENT** have been scheduled for eight days in August by Sen. Birch Bayh (D., Ind.), chairman of the Senate Judiciary Subcommittee on Constitutional Amendments. Dirksen wanted to avoid hearings but then asked for only two days. He contended that enough discussion has taken place on the subject in 1964 during the hearings on the Becker Amendment and by public discussion since.

**THIS POSITION POSES A DILEMMA.** On the one hand, Dirksen claims that his amendment is not the same as the Becker Amendment. On the other hand, he did not want hearings on it because he said that the subject has been aired sufficiently at the Becker hearings. Question: Is his proposal the same or different? It seems that when the rights of the people are involved as in the Bill of Rights, complete hearings and adequate public discussion should take place before the First Amendment is tampered with.

**TEXT OF THE PROPOSED DIRKSEN AMENDMENT:** "Nothing contained in this Constitution shall prohibit the authority administering any school, school system, educational institution or other public building supported in whole or in part through the expenditure of public funds from providing for or permitting the voluntary participation by students or others in prayer. Nothing in this article shall authorize any such authority to prescribe the form or content of any prayer."

**BAPTIST JOINT COMMITTEE ON PUBLIC AFFAIRS**, acting upon the authority of its sponsoring conventions, will testify against the Dirksen amendment. Next issue of Report From The Capital will carry a full account of the hearings and of the Baptist testimony.

**A NEW DRAFT OF A BILL FOR JUDICIAL REVIEW** of certain acts of Congress to test the constitutionality of certain aids to sectarian institutions has been drawn up by the Senate Judiciary Subcommittee on Constitutional Rights. The new draft aims to deal with "standing to sue" without touching the forbidden area of defining a "case or controversy." The Subcommittee benefited from the hearings and incorporated much that was suggested by the Baptist Joint Committee and other witnesses who criticized the original bill.

**THE NEW JUDICIAL REVIEW BILL** aims more precisely at achieving the adjudication needed to enforce the First Amendment. The Report on the bill shows due sensitivity with reference to the separation of powers in the federal system of government.

# A Look At Religious Liberty In Canada

By Walfred H. Peterson, Director of Research  
Baptist Joint Committee on Public Affairs, Washington, D. C.

The Baptist Joint Committee on Public Affairs includes three representatives from the Baptist Federation of Canada. This brings to the Committee's discussion the perspective of a neighboring nation and a kindred, but culturally different, Baptist fellowship. We should know something about the political climate in which our Canadian brethren work.

American readers will profit from the comparative experience of Canada. Canadian readers will find here a look from south of the border, which for them will be all too brief.

In Canada, the several provinces have primary power over civil liberties and the educational system. Thus, an adequate treatment of religious liberty there requires a province-by-province study. Space does not permit this, but a few generalizations can be hazarded that may be useful.

## Some Problem Areas

First, excepting Quebec which will be mentioned later, there is a broad freedom of religion in Canada. Individuals and groups are free to worship, propagate beliefs, assemble, organize for varied religious purposes, and so on. Some frictions exist, but on the whole Canada's norm is freedom.

Second, the one important point of tension affecting religious liberty found across much of the nation is the practice of holding religious exercises and instruction in the public schools.

Third, some problems of religious freedom are connected in perplexing ways with the existence of difficult-to-assimilate minorities.

## The New Bill of Rights

Hopefully, some developments of recent years may give added support to present freedoms. The Canadian Bill of Rights, assented to in 1960, was a confirmation of freedoms developed in the past, and it served to make rights a center of attention. Since that date there have been cases argued before the courts on the basis of the 1960 Act.

This practice may give the Canadian Supreme Court more leverage against restrictive actions of provincial governments. Even before the Bill of Rights was approved, the Supreme Court on at least two occasions asserted federal authority to quash provincial or municipal actions that restricted reli-

gious freedom. (See *Saumur v. Quebec* and *Birks v. Montreal*.) This development is remindful of the United States Supreme Court's use of the 14th Amendment against restrictive state laws that has been so fruitful for religious freedom. (See "Supreme Court—Defender of Religious Liberty," *Report From the Capital*, May 1966, pp. 5, 6.) Some Canadian legal authorities enthusiastically advocate such a course.

Some of the implications of the Bill of Rights may soon be clarified. Pending an appeal at this writing is the case of a Dutch-born couple who have been denied citizenship by a county judge, because they will not take the oath of allegiance which ends, "So help me, God." The county judge's opinion notes that the Canadian Bill of Rights says that Canada is founded on the principles of the "supremacy of God." The judge's application of that phrase leaves the position of all non-believers obscure where oaths are used.

## Problems Affecting Education

The problems of religious freedom that arise because of Canadian educational practices vary not only between provinces with their differing educational systems but within provinces reflecting decisions of local school officials. Cases in Nova Scotia, Prince Edward Island, and New Brunswick are reported indicating that the public schools are sometimes subverted to serve the religious ends of a particular church. Thus, laws which supposedly insure non-sectarian teaching are not always adequate to insure it.

The 1944 decision in Ontario to offer religious education in public schools has forced the question, "Whose religion?" Jehovah's Witnesses, Jews and Unitarians, among others, have argued that the practice is so offensive it should be ended.

Quebec's separate school system fails to

satisfy the usual minority groups, plus the French-speaking Protestants and, in some places, the English-speaking Catholics. The dissatisfaction with this system that produced the controversial report by Quebec's Royal Commission on Education this year was partly related to the place of religion in the schools. The commission, while solicitous of the place of various denominations, has proposed a "neutral" or "non-denominational" school system. This would divorce the school boards from more direct religious connections. The defeat of the Lesage government in June could delay or destroy any such proposal's implementation.

In general, problems in the Western provinces are trivial compared to those in the East. However, all is not ideal, for in the West there is a continuing pressure against some present practices concerning religion in the schools. This year, for example, the annual convention of the British Columbia Teacher's Federation renewed its call for the elimination of all formal religious exercises in public schools. And everywhere, the taxpayer knows that, like it or not, part of his tax dollar goes to schools which try to teach a bit of religion.

## The Problems of Minorities

The existence of markedly different minority groups in Canada compounds issues of religious freedom. Quebec is not only Roman Catholic, but it is French in language and culture. In such a circumstance, demands affecting religious freedom are not easily separated from demands for cultural uniqueness.

Equally delicate but less publicized are the problems that surround the Doukhobors and the Hutterites of Western provinces. These groups think all aspects of their community life is so integrally related to religious beliefs unacceptable to the larger community that a kind of independence from the state is needed. Especially at the point of education, conflict with provincial governments is inevitable.

The restraint of the government of British Columbia in handling the Sons of Freedom Doukhobors could serve as an example for all governments pressed by an extremist minority. The laws of Alberta restricting land acquisition rights of Hutterites show less concern for minority rights, but any government will find it hard to let such

## Correlation Director Is Ill

We regret that James M. Sapp, director of correlation services, who is normally responsible for this page, has been ill in the hospital during the month of July. We thank Dr. Peterson for supplying Report From the Capital with the above interesting and instructive information about our neighbors in Canada.—Editor

groups increase economic power that threatens the remainder of the citizenry.

### Quebec's Uniqueness

Quebec deserves special comment, for its record on religious liberty has been very bad. Arrests and convictions for holding private worship services without a license, for keeping stores open on six Catholic Church Holy Days, for "obstructing traffic" while holding street meetings, and the censorship of the film "Martin Luther" all occurred in the 1950's.

Former Premier Duplessis high-handedly revoked the restaurant license of a Jehovah's Witness who had furnished bail for members of his sect. They were arrested for violating municipal law by distributing religious pamphlets. This shows the low level of tolerance for anyone who spreads beliefs unacceptable to Roman Catholic authorities.

That the problems were more with the administration of the law than with the law itself is all the more alarming, for this only shows that intolerance is widespread among officials.

Hopefully, actions of the Supreme Court which upset some of these absurdities can be expanded under the new Bill of Rights. Hopefully recent developments in Rome may serve to mellow the hostility of the Catholic leadership to the propagation of different ideas.

### A Comparative Note

From these remarks and from our general knowledge about the United States, a comparison may be noted. Both nations have federal systems with substantial reserved powers allocated to the lower level of government. To some extent religious freedom has been advanced by law in each nation in recent decades. In each an important measure it has been done through the federal government's courts. Has this been a chance development, or is there some reason for it?

Unfortunately, one reason often suggested is that elected officials cannot promote rights at some points because they are responsible to a public which often is less than magnanimous about the rights of unpopular minorities. This public calls the tune for those who must seek votes. But judges who are appointed for life do not fear public criticism in the same degree. Thus, they are better defenders of rights.

If this argument is valid, it points up the need for an improved education of the voters by those who want to promote the cause of rights. In the long run, a law which is not grounded in public opinion is an uncertain law.

## Church-State Cases Pending In Courts

NEW YORK—Thirty-four major church-state cases are pending in courts throughout the nation, according to the law docket published by the American Jewish Congress. The docket is a summary of current litigation involving constitutional issues of church-state separation.

Of the 34 cases listed, 16 challenge the use of public funds to support church-related schools and colleges. Ten of these involve using public funds to transport parochial school pupils. Others concern shared time and special programs, state laws providing texts for parochial schools and state grants to church-related colleges.

The remaining 18 cases cover religious practices in public schools, such as prayers, baccalaureate services and Bible distribution; state aid to religious institutions; ques-

tions of religious freedom, including child adoption and custody; loss of employment because of religious views; compelling grand jury testimony; use of church funds for non-religious purposes; a challenge to the use of church premises for a polling place and the placing of a cross on public property.

The list was compiled by the Commission on Law and Social Action of the American Jewish Congress. According to Howard M. Squadron, chairman of the commission, "Each case in the docket raises a fundamental constitutional question that ultimately may have to be decided by the United States Supreme Court."

The docket lists names and addresses of all lawyers concerned in the 34 cases and summarizes the issues and the status of the cases as of June 30.

## Should Churches Pay for Public Services?

*(The following article is an editorial that appeared in the July 21, 1966 issue of Western Recorder, Baptist state paper of Kentucky, C. R. Daley, editor.)*

Churches have traditionally been tax free in America but at the same time have come to accept without payment for them more and more public services, especially from local governments. In earlier days this was not a special problem because churches made little use of police and fire protection, garbage collection, sewer facilities and similar services provided from tax revenues today. To accept such services without paying taxes raises serious questions.

The chief basis for tax exemption for churches is the belief churches should be completely free from government direction, control or interference. The separation principle calls for the church to expect nothing from the state except an orderly society in which to do its mission. The state, on the other hand, is to expect nothing from the church except obedience to the laws of the land and moral and spiritual influence in society. In other words, the state and church are to conduct their own affairs separately but in a spirit of cooperation and mutual respect.

In a sense the state has lived up to this understanding more faithfully than the church. No taxes have been exacted from the church except when the church has gone into business. The churches, however, have

accepted more and more services from the state as they have become available and usually without paying for them.

One theory is that the church contributes so much in community service that tax provided benefits rightly belong to the church without charge. Another idea advanced is that since the individual church members pay taxes that provide public services, they are entitled to these services as church members without further cost to the church.

Both these arguments are very questionable. They fail to remove the well founded feeling that the churches receive many dollars worth of free services from government while maintaining their tax free status.

The one best way to remedy this situation is for the churches which use these services to pay for them. Since taxes are not exacted from churches, and should not be, why not let the churches voluntarily pay to the city, county or state an amount which would be their reasonable share of the cost for such public services?

It might require some careful deliberations to work out proper arrangements to do this, but it would be more than worth it. From a purely practical standpoint it would help relieve the growing crisis of finances for local governments. More than that it would enable churches to practice what most of them preach and eliminate the need for finding arguments for doing what they know they really should not be doing.

# A Decade at the Round Table

(Continued from page 2)

would have included from another Roman Catholic journal a lengthy review of a book on "authority in the church" introducing a book which faces candidly the need of describing the distinctive kind of authority which the church can claim. It is false, say the author, "to consider authority in the Church as a species of authority in general."

In his section on Roman Catholics he would also have a full page advertisement of the "Revised Standard Version—Catholic Edition" of the Bible. From the ad he would quote one of the best known of the bishops saying, "For many years, it was the hope of many that a Bible common to all Christians would be produced. Only love could bring this about. The spirit of charity nurtured this hope and here is the result inspired by the ideas of Christian unity."

He would also include a forthright editorial on the issues involved in "priestly celibacy" and then go on to a following article on the role of the woman in the church. He might also review the nearby assortment of letters giving the reasons for the decline in "vocations," and the declining role of "the religious" in the institutional ministries of the Roman Catholic church.

He might well quote a Lutheran theologian who declared that "many of the [Roman Catholic] bishops show a new openness and confidence, are more accessible to their priest and laymen, more sensitive to the contribution of modern sociology and psychology, more ready to experiment and more eager to enter into discussions with representatives of other traditions." Then he could support it with the Roman Catholic professor's words that there is "a groping, a feeling that one is moving out into un-mapped areas."

From the Protestant side of the great divide he would write up the Protestant-Catholic "consultation on faith and order," reported from Excelsior, Minn. From Germany he would find the release regarding a Protestant speaking to the German Catholic Day Congress saying that "we think of reconciliation and of mutual giving and taking rather than of return."

The flow of news regarding inter-church discussions across dividing lines on moral and ethical issues could be described at length—including discussions of abortions, mixed marriages, birth control, war and peace, evolution, cultural crises, relief or aid projects, service to Moslem peoples, public opinion. There would be a list of items on

inter-church liturgical experiments, together with plans and preparations for many more.

The new spirit of communion and interaction refuses to remain a disembodied spirit. The week's analysis must deal with reports of plans for "united parish" ideas encompassing Christians of many backgrounds. The most visible of all the new signs is the plan to build a church that serves several congregations cooperatively.

## Process Instead of Structure

In arranging their consultations of a decade Baptists did not aim at "unifying" the Baptist movement into one organization or convention. On the contrary, they have aimed to find the procedures and the methods by which a highly unstructured movement might hold some information in common, and mutually share in the analyses of the facts and the concepts. Such sharing is basic to the making of judgments in a responsible way.

One might well say that Baptists have been seeking democratic procedures by which large religious movements can pull together with a sense of common direction without the kind of authority which gives orders and produces marching units. In short, this experience of a decade has effectively raised the question: Can systematic interaction take the place of ecclesiastical authority for the purposes of sharing in a mutual cause?

The long history of non-authoritarianism in the Baptist movement now appears to have made an important contribution toward an emerging process of interaction as the basis of position. Less than a decade ago ecclesiastical "authority" was so conceived and so utilized that today's process represents a revolution. It might prove itself a more powerful basis of consensus in the face of anti-religion than were the old structures from which creeds, decrees, and ultimatums flowed to the more or less obedient followers.

## Fruits of Interaction

There can be little doubt that the new approaches to the analysis of issues and facts are making an important change in the nature of the churches involved. It is too early to draw profiles of future institutions, but we can draw conclusions regarding the new fruits that are already ripening.

On first experience in a consultative procedure one is prone to evaluate the results by the paper produced. However, even though we live in a paper-civilization, people, not paper, constitute the important results

of any social process. The papers have their value for educative purposes and for validating group representations, but the new insights and the wider appreciations gained by human minds are fruition at the spiritual level. These affect not only human relations but man's relation to God. These are the fruits of the Spirit. What, then, are the results that are already visible?

There is in process a rethinking of Christian vocabulary and concepts which grapples with the questions of meanings for a new age. The time was when churchmen in grand isolation could repeat old phrases and old formulas as though words and their contexts were eternal. Such verbal continuity is difficult when across the table sits a critic who constantly asks for clarification of meaning, for applications in contemporary experiences, and for support in basic theological truth.

"My rock and my fortress" were good analogies for the experience of spiritual security in the time of the Psalmist. He let his mind "track the hart" in the mountains and sense the loftiness of power and imagination. Thus all through the Scriptures run the specific and the objective elements of experience which no longer are a part of the urban life in an industrial society. Yet no generation has had so much information from space and the sciences generally out of which to create the images and conceptualization of a God with powers that are far above and beyond those of state policy and law. The creation of such imagery requires a process of close sharing of thoughts and feelings.

The very nature of language is such that interaction is necessary to accuracy and meaning in its use.

Suppose a professor in expressing his desires for a "relevant witness" says "The church today is a part of the problem of our time rather than a part of the solution."

The statement is an excellent basis for confusion, controversy, and discouragement. What did he mean? Does he want to abolish the churches? Is he saying that the Christian church no longer has a message? Is he advising his seminary students to change their vocation and go to another school?

He probably did not mean any of these things. He was just "preaching."

Yet that statement can affect different people in many different ways. The person who is engrossed in the greatness of God's love and glory may simply deny the statement and not see the element of truth it contains. The discouraged pastor of a church may react out of his frustration and proceed

to lambaste his people for their resistance to his ideas or programs. The student who is steeped in more questions than he can answer may conclude that Christianity was part of a past society, and must pass as the future rolls in.

Now, if all these people, and some more, could sit down to look analytically at the professor's remark they could in time find both the error and the truth that it contains.

In this process the participants would learn to know one another well enough to

estimate the real commitments of their lives, and to sense the driving concerns that shape their living. They would also be thinking through their own distinctive vocation within the church program. There could emerge an awareness of a high degree of agreement on some points and that agreement affords to each a sense of confidence. It becomes for practical purposes a basis of spiritual authority for policies and positions which are now sufficiently analyzed to justify commitment.

The Christian church has been its best when it has made the most of interaction. It is the personal contact which is the primary channel of Christian power, and power is the basis of authority.

Could it be that our generation is in the process of re-discovering the "Lordship of Christ" and the "power of his Spirit"?

One thing is clear, the local gods that have long ruled in the valleys of the world will have a harder time of it as interaction spreads among the religious groups.

## Conflict Arises Over Christmas Stamp

NEW YORK—A protest against the issuance of a 1966 Christmas stamp "that is plainly both religious and sectarian" has been rejected by the U. S. Post Office Department.

Rabbi Arthur J. Lelyveld, president of the American Jewish Congress, protested the Post Office Department's announced plan to feature the central portion of Hans Memling's famed oil painting, "Madonna and Child with Angels."

"With abiding respect for the sensibilities of our Christian fellow Americans and for the aesthetic importance of the subject," Rabbi Lelyveld wrote, "we must nevertheless urge you not to print this stamp.

"The celebration of religious holidays, we believe, should be left to the church, the synagogue and the individual conscience. It is not the business of the United States Post Office."

In 1965 the Baptist Joint Committee on Public Affairs took action opposing "the exploiting of all sectarian causes and anniversaries by government agencies of public communication, including the use of special postage stamps, in the conviction that such exploiting would be a violation of the principle of the separation of church and state."

That action remains unchanged, but the matter is on the agenda for review at the October 1966 meeting of the Baptist Joint Committee.

The president of the Jewish agency, in his protest against the 1966 stamp, told Postmaster General Lawrence F. O'Brien that the Christmas stamp issue was "a classic example" of the way violations of church-state separation "creep into practice and gain acceptance."

In rejecting the protest the Post Office Department said "no one is forced to use the stamp" and that regular issues are available for use by the public.

Howard M. Squadron, chairman of the Jewish agency's Commission on Law and Social Action, acknowledged receipt of the reply from the Post Office Department official. He said the official had failed to address himself to the issues raised.

He said the fact that other stamps were available for use in the Christmas period did not affect the issue of whether the federal government should "participate in a religious activity." The artistic design of the stamp did not change the fact that it had been chosen to commemorate a religious holiday, he charged.

Rabbi Lelyveld stressed in his letter that for 173 years "the Post Office treated all proposals for the issuance of stamps commemorating religious holidays as violating the requirement of religious neutrality imposed by the Constitution."

He traced the history of the Christmas stamp in the United States, noting that upon issue of the 1962 stamp (two candles and a wreath) the then Postmaster General J. Edward Day held it was "not commemorative . . . and does not contain a religious motif." The 1963 and 1964 stamps had no religious theme, he said.

"In 1965, however, the Christmas stamp, apparently already regarded as a tradition, depicted an angel blowing a trumpet—a theme that was clearly religious though arguably nonsectarian. Now we have the 1966 proposal that is plainly both religious and sectarian," the Jewish spokesman charged.

"The painting (and particularly the portion to be used) was selected not because of its artistic merit but because of its religious message," he said.

Memling's "Maddona and Child with Angels" is described by the National Gallery of Art as "the Virgin in a blue-green robe and red mantle seated on a red canopied

throne. She holds in her lap the infant Christ, who with one hand touches the pages of the missal." The stamp illustration is a close-up of the Madonna and Child.

## Expect Spanish Action On Liberty Draft This Year

MADRID (RNS)—Long-awaited legislation granting considerable religious freedom to Spain's non-Catholic minorities—largely Protestant—is expected to be submitted for final approval to the Cortes (parliament) in December.

The draft, according to the informed sources, is much wider and more "liberal" than the one submitted to the Cabinet in September, 1964. That document was criticized as failing to match up adequately with the statement in favor of religious liberty made by Generalissimo Franco in his New Year's address to the nation.

The new draft, it is believed, lays down the absolute equality of all Spaniards before the law. Among its reported stipulations are:

1. The right of all Spaniards to access to all offices in the armed or civil services, where profession of the Catholic faith had hitherto been essential for advancement to high posts.
2. Permission for non-Catholics to build places of worship and establish schools.
3. Authorization to print educational and other material.
4. Freedom for all citizens to profess and practice their faith both publicly and privately. (Present Spanish laws says "no external ceremonies or manifestations will be permitted except those of the Roman Catholic religion.")
5. Freedom of Protestants to establish their own cemeteries.
6. Recognition of the civil marriages of Protestants.

## Religious Days Create Civil Rights Problems

WASHINGTON (BPA)—Observance of religious holidays claimed attention in government circles in two instances, one in the U. S. Congress and one in the Equal Employment Opportunity Commission.

The Equal Employment Opportunity Commission filed notice of "Guidelines on Discrimination Because of Religion," dealing with religious observances during a regular workweek. The action is based on the Civil Rights Act of 1964.

In the House of Representatives Emanuel Celler (D., N.Y.), chairman of the House Judiciary Committee, introduced legislation to establish a Commission on National Observances and Holidays to take care of the hundreds of bills calling for religious and other holiday or special observances.

The N. Y. Congressman pointed out that between 30 and 40 proclamations are issued annually for special observances and that 10 events are observed annually by past proclamations. He said that 394 holidays and celebrations bills were introduced in the House in the 89th Congress.

The Commission on National Observances and Holidays would be composed of the Archivist of the United States, the Librarian of Congress, and the Secretary of the Smithsonian Institution. All proposals calling for national observances and holidays would be referred to the Commission for recommendation.

The bill would prohibit the Commission

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### Congress Urged to Set Bible Translation Day'

WASHINGTON (BPA) — Congress is asked to designate a Bible Translation Day in a resolution introduced in the United States Senate. The designated date would be Sept. 30, 1966.

Sen. Fred R. Harris (D., Okla.) introduced the resolution as an "extension" of the proclaiming of the year 1966 as the Year of the Bible. The presidential proclamation naming this year as the Year of the Bible was prompted by the 150th anniversary of the American Bible Society.

Harris set the September 30 date for the Bible Translation Day because it marks the anniversary of the death of St. Jerome, "the first great translator of the whole Bible."

The Senator devoted most of his speech in introducing the resolution to commenda-

tion of the Wycliffe Bible Translators and two of its affiliate organizations, the Summer Institute of Linguistics and the Jungle Aviation and Radio Service, Inc.

The ultimate goal of the Wycliffe Bible Translators and its affiliate organizations "is to study the more than 2,000 unwritten languages of the world, to provide alphabets in written form, and to translate the Scriptures into the languages," he said.

Wycliffe is currently working in 18 countries on five continents, in nearly 400 languages.

The resolution would authorize the President of the United States to: "... issue a proclamation designating the 30th day of September in 1966 as 'Bible Translation Day' and inviting the governments of states and communities and the people of the United States to observe such day with appropriate ceremonies and activities."

from making any recommendation for a national observance honoring a fraternal, political or religious organization, or a commercial enterprise or product.

The guidelines from the Equal Employment Opportunity Commission result from complaints about discrimination in discharging and refusing to hire persons whose religious observances require them to take time off during the employer's regular workweek.

The Commission says "the duty not to discriminate on religious grounds" includes an obligation by the employer to accommodate to the "reasonable religious needs" of employees where it can be done without "serious inconveniences to the conduct of business."

However, the Commission says the employer is free to establish a normal workweek generally applicable to all employees, even though it may not be uniform in effect upon the religious observances of all employees.

"An employer who is closed for business on Sunday does not discriminate merely because he requires that all his employees be available for work on Saturday. Likewise, an employer who closes his business on Christmas or Good Friday is not thereby obligated to give time off with pay to Jewish employees for Rosh Hashana or Yom Kippur."

The guidelines states that an employer may permit absences from work on religious holidays, with or without pay, but must treat all religions equally in this respect.

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### Federal Funds Finance Church Migrant Project

WASHINGTON—About 100 unemployed migrant workers and their families will be relocated to year-round employment, according to announcement from the U. S. Department of Labor.

The experimental project will be conducted by the Arizona Council of Churches under a contract with the Department of Labor. A total of \$143,000 was funded for the project.

The migrants, primarily Mexican-Americans and Negroes, will receive basic education, orientation, counseling, and pre-vocational training prior to being located in Phoenix or Tucson or in permanent farm jobs.

Instruction will be provided in basic family financial and economic information, such as budgeting or health care. When the migrant is prepared to enter the job market he may be referred to an on-the-job training situation.

The project is designed to determine the feasibility and nature of any larger scale effort to bring more rational employment and settlement patterns to the migrant worker. It is one of a series of mobility assistance projects to relocate those groups of workers who cannot find jobs in their local areas.