

Report from the Capital

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Religion Week for President Ford

The week of January 27, someone observed, could be designated "religion week for President Ford." Thanks to the alert news reporting of Stan L. Hastey, assistant to the director of Information Services of the Baptist Joint Committee on Public Affairs, the Baptist constituency has ready access to these interesting developments. The three news accounts below came out of President Ford's "religion week" in January.

Prayer

President Praises People for Prayer

WASHINGTON—President Gerald R. Ford said here that while the presidency is a lonely job, he has received encouragement from millions of citizens' assurances that they are praying for him.

Addressing the 23rd annual National Prayer Breakfast, Ford related that on a number of occasions as he has traveled, he has heard called out the words "We are praying for you" or "You are in our prayers" as he mingles among crowds. He described as comforting "the satisfaction of knowing infinite numbers of people are praying for you."

The annual breakfast, which was sponsored jointly by the weekly prayer breakfast groups of the U.S. Senate and House of Representatives, was attended by some 3,000 government officials from all levels of American government, foreign diplomats, and other representatives from over 100 foreign countries.

In addition to Ford's remarks, the gathering also heard evangelist Billy Graham, U.S. Rep. Albert H. Quie (R., Minn.), who was the featured speaker, U.S. Sen. Sam Nunn (D., Ga.), and U.S. Rep. Richardson Preyer (D., N.C.).

(See, PRAYER, page 7)

Broadcasters

Public Morality and Policy Go Together

WASHINGTON—President Gerald R. Ford said here that the separation of church and state "was never intended . . . to separate public morality from public policy."

The President's remarks were made at a congressional breakfast sponsored by the National Religious Broadcasters during that organization's annual meeting here.

The breakfast also featured the presentation of an award of merit to a Southern Baptist Convention agency, the Radio and Television Commission.

The NRB is the largest national organization of religious broadcasters, claiming a membership of 650, or about 85 percent of religious producers and broadcasters in the U.S.

Ford told his audience, which included about two dozen U.S. Senators, U.S. Congressmen and other public officials, that his advisors have cautioned him about making comments on religious subjects because of the principle of separation of church and state. He stated that in his view separation "says that the power of government shall not be used to support or suppress any one faith, but, in the same sentence, protects profession and propagation of all faiths."

(See, BROADCASTERS, p. 6)

Protestants

President Receives Protestant Leaders

WASHINGTON — Representatives from 29 Protestant and Orthodox denominations belonging to the National Council of Churches met at the White House with President Ford.

The occasion marked the first time in ten years that an American President had invited leaders from the nation's mainline denominations to the executive mansion. Many American Protestant and Orthodox groups split with the late President Lyndon B. Johnson over the Vietnam War. The deep freeze continued during the administration of Richard M. Nixon.

Baptists present at the meeting were James Christison, associate general secretary of the American Baptist Churches in the USA, S. S. Hodges, executive secretary of the Progressive National Baptist Convention, and J. H. Jackson, president of the National Baptist Convention, USA.

Although his schedule called for spending a half hour with the group, Ford extended the meeting for another 30 minutes. The group then spent another hour conferring with three administration officials who specialize in the fields of human rights, the economy, and energy.

(See, PRESIDENT, p. 8)

From the Desk of the Executive Director

The World Food Crisis

By James E. Wood, Jr.

The fear and reality of hunger have plagued mankind throughout history, but never before has the potential devastation of hunger been of such vast dimensions. In fact, no crisis in modern history has threatened the lives of so many people as the mounting food crisis throughout the world today.

Population Growth, Food Shortage

With nearly one-fifth of the world's population facing possible starvation, estimates now indicate that at least 2 million people will die from starvation by the end of the summer of 1975 unless substantial foreign aid of food is forthcoming during the next few months. This estimate of deaths from hunger does not include the added millions who are likely to die from diseases resulting from malnutrition.

Against the staggering reality of a worsening food shortage for the present population of the world there is the added problem of population growth which is inseparable from the mounting world food crisis. The world population growth is now at 2 per cent a year. This means a growth of 200,000 each day, 75 to 80 million more people each year, with a doubling of the world's population from the present 3.6 billion to 7 billion within the next twenty-five years. This rapid population increase requires an equivalent increase of 24 million tons in grain production just to keep pace.

Quite appropriately, in view of these disturbing realities, two unprecedented, major world conferences were held in 1974. Convened by the United Nations, both conferences were the largest United Nations conferences ever held. The World Population Conference was held in August in Bucharest, Rumania, with nearly 1,100 registered delegates from 137 countries. The second major world conference in 1974, the World Food Conference, met in November in Rome with approximately 1,300 delegates from 130 countries. The juxtaposition of these conferences in recent months dramatically symbolizes the depth of the present world crisis.

For the past several years population growth has been outrunning food supply in more and more countries. Only five years ago, food production was increasing at a faster rate than population growth. In 1972, for the first time in twenty years, food production declined. Whether described in terms of overpopulation or a food shortage brought about by famines, limited supplies of water, fertilizer, and pesticides, and increased food production costs, the fact remains that we have entered into an era which can only be described as an unprecedented world food crisis. This crisis threatens the lives of millions of people as well as the stability of peace of the world.

The World Food Conference

The World Food Conference provided a forum for many proposals and ideas. Unfortunately, no food was committed to the

hungry. Disappointment over this failure of the Conference was perhaps best expressed by UN Secretary-General Sayed A. Marei, who warned that unless 10 million tons of grain are provided in the next twelve months to meet the short-term emergency of the world food crisis, "a large number of people will face starvation despite all the resolutions and decisions of the Conference."

The main political recommendation of the Conference was that the United Nations General Assembly set up a World Food Council. On December 17, the General Assembly took formal action by naming the countries which will serve on a 36-nation Council. This action was preceded by the establishment of a secretariat for the Council. Its primary purpose is "to provide overall integrated and continuing attention to international and national efforts to tackle the world food problem."

Other conference recommendations made to the UN included: an early-warning system to provide for sharing information on crops, supplies, and any major projected changes in demand; an internationally coordinated program in applied nutritional research, an international grain reserve system comprised of cereal-producing, consuming, and trading nations, to build up supplies in years of plenty to guard against future emergencies; and an Agricultural Development Fund.

Response of the U.S. Government

The official response of the U.S. government to the immediate concern of the World Food Conference, namely how to alleviate the plight of 500 million lives which may be at stake in 1975, was sadly disappointing and a denial of the historic humanitarian role the United States has played in its program of foreign aid. The chairman of the U.S. delegation at the Rome Conference, Secretary Earl Butz, argued that it was inappropriate for the Conference to address itself to immediate rather than long range food needs.

The proposal put forth by U.S. Senators Clark, Hatfield, Humphrey, Javits, McGovern, and Metzenbaum to increase U.S. food aid by 1 million tons, was unanimously cabled President Ford by the U.S. delegation. Lamentably, Secretary Butz, who denies that there is a world food crisis, characterized the proposal as "partisan" and "political." After a week's delay, just a few hours before the conference ended, the President turned down the proposal.

The proposal clearly deserved more than the complete rejection given it by the Ford Administration. Canada, for example, offered to double its food aid over last year to a million tons, and to continue this amount of aid for the next three years. The proposal of the U.S. delegation was a modest one, which would have raised U.S. commitment of food aid to 4.3 million tons for this year, less than half the aid provided annually by the United States during 1968-1972. It is estimated that the additional food aid would cost the U.S. government \$175 million.

Fortunately, Congress is in a position to provide food assistance for immediate world need. The world food crisis was a major congressional concern toward the close of the 93rd Congress. The Senate, in passing the mammoth appropriations bill HR 16901, which includes Department of Agriculture funding, approved an amendment that the highest priority in the allocation of these funds "shall be immediately given to those nations most seriously affected by current food shortages as determined by a global assessment of humanitarian needs." Meanwhile, a full review of the Agricultural Act of 1973, "Food for Peace" Public Law 480, has been assured in the new Congress.

(See, FOOD CRISIS, page 7)

Letters from Congressmen

Write Your Congressman, but Understand His Response

By John W. Baker, associate director in charge of Research Services
Baptist Joint Committee on Public Affairs

The yellow pages of the Washington telephone book list more than two thousand national associations representing a broad spectrum of American interests. They, and many other interest groups whose interest are local or regional rather than national, periodically encourage their members to express their opinions on pending legislation to their representatives and senators.

On an average day a member of the House receives about a hundred letters from constituents which require letters in response. Senators from the more populous states answer an average of about six hundred letters a day.

As a result of this volume it is necessary that congressional representatives use a number of standardized letters which are reproduced on robo typewriters. After names and addresses are typed in and the letters are signed, an overworked staff is ready to face a new flood of mail.

Of necessity, the letters which go out must be general and must not stir up political antagonisms toward the congressman. As a former representative said, "Most of the letters from congressmen must be fence-straddling on the issues." They may be so even when they appear not to be.

Any letter from a congressman should be read with an understanding of his problems and with some degree of sophistication and discernment. The following excerpts from actual letters illustrate the problems inherent in reading congressional letters.

"I am delighted to have your views on this matter and will surely take them into consideration when the bill comes up for a vote on the floor." These words may mean exactly what they say—the congressman has not decided how he will vote on the issue and will consider all of the desires expressed by constituents on the matter before he casts his vote. However, they may indicate instead that he has made up his mind to vote contrary to the way the constituent wants him to but he will not admit it and risk losing a potential supporter in

the next election. If he simply equivocates, the constituent probably will never know how he actually voted.

"Thank you for taking time to contact me on this matter" is a totally noncommittal response. It generally indicates that the congressman is opposed to the constituent's position but does not want to come out directly in opposition.

"You can be assured that when and if such legislation is introduced I will support (oppose) it." Loosely translated, such a response says that either no such legislation has been introduced or the staff cannot locate it. Thus the congressman can agree with the constituent's position with little possibility of ever having to cast a vote on the issue. The words "support" or "oppose" can be interchanged in the response to fit the request of the constituent.

Usually the congressman will write these evasive responses on those issues on which he does not want to be pinned down. However, if he has strong feelings on an issue, he may state his views and take the political consequences.

The following letters from one senior Democratic congressman are illustrative. On several occasions formal Baptist pronouncements on pending legislation have been forwarded to him. He responded to most of them with statements such as "I certainly shall keep your position in mind during the House debate on this measure," or "I would want to give this matter thorough and judicious study."

However, his letter on the proposed constitutional amendments to return compulsory government prescribed prayers to the schools left no doubt that he was in favor of separation of church and state on this issue. He said in part:

"There should be no interference or restraint by government at any level on any person's religious freedom. In my judgment, the House in rejecting the prayer amendments acted responsibly and in accord with the First Amendment, which protects the right of school children and others to pray voluntarily without government authorization or supervision. Had the House approved the proposed amendment . . . it

would have opened the door for government intrusion into the private lives and consciences of our citizens."

If a representative disagrees strongly with a constituent's position, he may be willing to risk political retaliation and state his position. One of them did so when he wrote a polite but brief response which ended "As a co-sponsor of this legislation, I appreciate having your opposing views."

None of the preceding is intended to discourage people from writing letters to their congressman. A flood of mail may cause him to vote the opposite of his personal feelings. Congressmen can have their convictions changed by a constituent writing informed letters on an issue over the years. Two excerpts from letters written several years apart by a senior Republican congressman illustrate the point.

In July, 1963—shortly after the Supreme Court's decision in the prayer cases—the staff of the Baptist Joint Committee sent the representative two editorials from Baptist state papers asking that he read them into the *Congressional Record*. He responded in part:

"Since I happen to be one of those persons who believe that the Supreme Court's ruling was most unfortunate, I could not in good conscience insert the material in the *Congressional Record*."

However, eight years later, after he had thought on the matter, and other constituents had written asking that he reconsider his position, he responded to a letter from a Baptist in his home state:

"Thank you for your views on H.J. Res. 191, the School Prayer Amendment. They helped persuade me to vote against the Amendment, though in all candor I was torn by the many expressions of deep concern on both sides of the issue."

Congress needs to hear more often from citizens when they are clear on the issues and are aware of the nature of bills before Congress. Learn to recognize evasive answers. Do not be discouraged by them or by those which indicate that your congressman disagrees with you. Congressmen, like most Washingtonians, can learn and need to be educated about citizens' views on the issues.



Baker

PEARL Plans Litigation on School Aid

WASHINGTON—The fledgling National Coalition for Public Education and Religious Liberty (PEARL), at its first annual meeting here, took action to begin a program of court action against violations of separation of church and state.

PEARL authorized its executive committee to file suits in court, prepare "amicus curiae" (friend of the court) briefs and otherwise participate in litigation. Such court action would be limited to those actions approved by counsel and the executive committee and within the financial resources of the coalition. The cases would be brought only in the names of the sponsoring groups that concur in the action.

PEARL officially opened its office in the National Education Association building here on May 1, 1974. Ms. Joanne Goldsmith is the executive director. John Walker, Episcopal Suffragan Bishop of Washington, is the president.

The Baptist Joint Committee on Public Affairs (BJC) is one of 30 religious and civil liberties organizations forming the coalition. James E. Wood, Jr., executive director of the BJC, is a member of the executive committee of PEARL.

This new coalition "is dedicated to preserving religious liberty and the principle of separation of church and state and to maintaining the integrity and viability of public education." Hence, it is generally opposed to government aid to nonpublic schools.

In her first report to PEARL, Ms. Goldsmith said that correspondence from the White House "seems to rule out direct aid to nonpublic schools," although "both President Ford and Vice President Rockefeller are committed" to some form of government aid to private schools.

Roger D. Semerad, staff assistant to the President, wrote: "The President has stated that he hoped we could find a constitutional way to help private schools. He is well aware of the various court decisions that have ruled out direct aid to these schools. Although he favors finding some method of support, he will not recommend them in light of recent court decisions."

In other predictions on government aid to nonpublic schools, Mrs. Goldsmith foresaw:

- More proposals in Congress to aid nonpublic schools;
- Regulations and guidelines for education legislation making it easier for nonpublic schools to apply for aid;
- Pressure to restrict funds for public education;

—New efforts in the 94th Congress for tax aid to private schools in some form of tax credits or voucher plans;

—Pressure from church groups themselves to become more involved in curriculum development and textbook selection.

In another action by PEARL, the coalition expressed dissatisfaction with the existence of the position of Director of Nonpublic Educational Services in connection with the office of the U.S. Commissioner of Education. Dwight Crum is the director of the program for these services at present. The manner in which this dissatisfaction is to be implemented was referred to the executive committee.

Court to Hear Case on Topless Dancing

WASHINGTON—The U.S. Supreme Court announced it will hear arguments challenging a New York Community's ban on topless dancing.

At stake is the constitutionality of a local law in the town of North Hempstead, N.Y. prohibiting such dancing in bars, discotheques and other public places. The law sets penalties of a fine up to \$500 and a jail sentence of 15 days for each day the ordinance is violated.

The case was appealed to the High Court by North Hempstead town officials after two lower federal courts held the law was worded so broadly that it violated the First Amendment's guarantee of freedom of expression.

In September 1973, a U.S. district court imposed an injunction forbidding enforcement of the law until its constitutionality is decided by the courts. The U.S. Court of Appeals for the Second Circuit affirmed the district court's ruling in June 1974, setting the stage for the appeal to the nation's highest tribunal.

In a written brief asking the Court to accept jurisdiction in the case, town authorities argued that "the power of the municipality to regulate and control public nudity by enactment aimed at . . . commercial exploitation . . . has been, and must be continued in the locality."

The officials also argued that "while the traditional right of free expression is afforded absolute protection, distinctions of conduct-type expression has never been afforded similar protection."

What the High Court must decide is whether federal courts should intervene in ruling on such a law, and if so, whether the contested law is constitutional.

Under Chief Justice Warren E. Burger, the Supreme Court in recent years has tended to refrain from deciding such cases by invoking the principle of federalism. Exceptions, however, can be cited.

If the High Court does choose to decide the constitutionality of the North Hempstead law, it will mark the second time this term the issue of nudity in live entertainment has been confronted.

Earlier in its current term, the Court heard oral arguments in a case challenging the power of the city of Chattanooga, Tenn. to refuse to lease its municipal auditorium for a production of "Hair," the controversial musical produced in the late 1960's. City officials there objected to the play's language and to a nude scene.

In both cases, the Court may choose to sidestep the constitutional questions and decide the disputes on other grounds.

In a related action, the Supreme Court issued orders in three other obscenity cases involving motion pictures and printed materials. In all three instances, the Court decided 5-3 not to hear challenges to the convictions of persons accused of selling obscene matter.

The refusals are only the latest in a long series of such actions dating back to the High Court's 1973 decision in *Miller v. California* giving local communities power to establish their own standards of obscenity. (*Doran v. Salem Inn, Inc.*)

HOSPITAL ABORTION POLICY

ST. PAUL, Minn. — The Minnesota Civil Liberties Union (MCLU) has announced that it will bring suit seeking punitive damages against any hospital administrator who "deliberately chooses to disobey the law of the land" by refusing to permit the performance of abortions.

Matthew Stark, MCLU executive director, said the MCLU has been informed by its investigators that three hospitals in the state — the Itasca Memorial Hospital at Grand Rapids, the Cook Community Hospital and the Eveleth Fitzgerald Community Hospital — still maintain a policy of refusing to allow abortions except to save the life of the mother.

Representatives of all three hospitals criticized by Mr. Stark said they have not been asked so far to allow any abortions, and that their staffs and governing boards will be considering new policies in the light of the court decision in the future. (RNS)

Missouri Is Allowed to Ban Textbook Aid

WASHINGTON—The U.S. Supreme Court will not hear a Missouri case in which proponents of parochial aid sought to have overturned a lower court's decision which declared unconstitutional a state law providing free textbooks to nonpublic school pupils.

Last July 30, the Missouri Supreme Court ruled that a 1973 state law providing the textbooks in non-religious subjects to parochial school students violated the state's constitutional prohibition against such aid.

Article IX, Section 8 of Missouri's constitution declares that no government entity in the state "shall ever make an appropriation or pay from any public fund whatever, anything in aid of any religious creed, church or sectarian purpose, or to help to support any private or public school, academy, seminary, college, university or other institution of learning controlled by any religious creed, church or sectarian denomination whatever."

The U.S. Supreme Court has ruled consistently that states may choose to prohibit outright all aid to nonpublic schools, as Missouri's constitution provides. At the same time, the Court has stated that states may provide textbooks, transportation, and certain other services to nonpublic school children if they so choose.

Earlier in its current term, the High Court affirmed a U.S. district court decision upholding Missouri's right to prohibit making transportation available to parochial school pupils.

The new case originated in St. Louis County, where a trial court ruled that the textbook law could stand because it benefited children rather than church schools directly.

But the Missouri Supreme Court reversed the lower court, stating: "Individuals, acting individually or collectively, can have and promote a sectarian purpose, and by attending a private school designed for such a purpose, do, in fact, promote the sectarian objectives for which Article IX, Section 8 prohibits the expenditure of any public funds."

Supporters of Missouri's textbook law argued before the High Court in a written brief that the withdrawal of textbooks from parochial schools amounted to a denial of their equal protection and due process rights guaranteed by the U.S. Constitution.

Soviet Court Sentences Baptist Leader

MOSCOW (BP)—Georgi Vins, a dissident Soviet Baptist leader, has been sentenced to five years in jail and five in "internal exile" for "illegal religious action," according to wire service reports out of here.

The sentencing of 46-year-old Vins took place at a court in Kiev in the Ukraine, a Soviet human rights campaigner, physicist Andrei Sakharov told Western newsmen.

Vins, secretary of the Council of Churches of Evangelical Christians-Baptists (CCECB), a movement considered illegal by the Soviet government, was serving as an underground Baptist pastor last March, when secret police arrested him.

Best known leader of a claimed 100,000 or more "Initsiativniki", or reform Soviet Baptists, who refuse allegiance to the officially recognized All-Union Council of Evangelical Christians-Baptists, Vins has been characterized by Time magazine as "stubborn and courageous."

He is, said Time in its Jan. 27, issue, "the latest in a line of Baptists from John Bunyan to Martin Luther King Jr. who have gone to jail for defying the state on grounds of conscience."

They also argued that Missouri's action in removing the textbooks violated their First Amendment rights of free exercise of religion and freedom of association.

A third argument was based on the allegation that Missouri officials removed the textbooks not from all private schools, but only from church-related schools.

On the last point, the other side disagreed by pointing to language in the Missouri Supreme Court decision applying the withdrawal action to all nonpublic schools, sectarian and non-sectarian.

As to the proponents' constitutional arguments that the Missouri action violated their equal protection, due process, and freedom of religion and association, the other side countered: "Petitioners consistently choose to ignore the basic freedom of choice with which they are presented: A free non-sectarian public education or a sectarian private education in regard to which the state has scrupulously avoided supporting."

"Having chosen the latter," the argument continued, "petitioners cannot equitably demand all the benefits of the former." (Reynolds v. Paster)

"Though the plight of Soviet Jews and intellectuals is far better publicized in the West," Time said, "Baptists have suffered every bit as much. At least 700 have been jailed, and one civil rights leader reports that Baptists have comprised more than one-third of the known political prisoners during the past two decades."

The reform Baptists broke from the legally established Baptist body, the AUCECB, several years ago, partly on the grounds it is allegedly controlled by the state. The AUCECB has denied this, but often supports Soviet policy, the wire reports said.

Knowledgeable observers say the AUCECB does so, in the same manner religious leaders in the United States support their government and that the AUCECB stance is taken to allow churches to continue to operate openly despite restrictions which include no religious training or baptism for youths.

Vins, who has already served one three-year sentence, was released in 1969 in broken health, according to reports. His father, also a pastor, died in prison camp and his mother ended a three-year sentence in 1973.

Last December, an international delegation of Baptist leaders, led by Robert Denny, general secretary of the Baptist World Alliance, pled for clemency for Vins and other religious prisoners in a meeting in Moscow with the deputy chairman of the Board of International Affairs of the USSR.

In October, the AUCECB, also made a request for the release of dissident believers now in Soviet prisons. Reportedly about 60 were released.

The Soviet government rejected separate requests of the Baptist World Alliance, the World Council of Churches and others to send observers to Vins' trial. The Soviets would also not allow a Christian lawyer to come into the country to defend Vins.

Sakharov said Vins had refused to be defended by an atheist attorney because he felt the wire reports said, "that he was not competent to represent him in a trial involving religious matters."

Vins' case has drawn appeals from religious leaders and others, in and out of the Soviet Union, for clemency but to no avail. His family reportedly feels that another term in a labor camp will lead to his death. He is reportedly in poor health in a Kiev hospital.

Court Declines to Hear Peyote Case

WASHINGTON—The U.S. Supreme Court declined to review an Indian man's claim that his arrest for possession of the drug peyote violated his First Amendment right to free exercise of religion.

Golden Eagle, a member of the Native American Church, was arrested for possession of the hallucinatory drug in 1971, after a car in which he was riding was stopped for a traffic violation. Peyote is held to be a sacred drug in the sect, and is used in religious ceremonies.

Golden Eagle was held in Kern County, Calif. for 31 days before the district attorney dismissed charges against him on the day his case was to be tried.

In spite of the dismissal of charges, Golden Eagle took his case through the federal appeals system. But at both the district and appellate levels, his case was rejected. The Supreme Court's action lets stand those decisions.

"Attorneys for Golden Eagle argued in a written brief that despite the fact he was never brought to trial on the charges, the High Court should hear the case because of the way their client was treated by California officials during the arrest and detention.

The brief asked the High Court to rule that California should institute "certain

sensitive pre-arrest procedural safeguards in this very narrow and unique area to prevent the threat of arrest without a warrant from intimidating and deterring members of the Native American Church from practicing their religion."

In addition, the brief insisted that "the only possible purpose for seizing and retaining these highly personal and sacred implements was to hold up to ridicule an 'Indian religion' and harass and humiliate petitioner and his race."

The argument continued, "If practice of the religion is protected, a full and meaningful protection should be afforded. The right to practice the religion of the Native American Church should not be a right which each member may be forced to defend in Court."

Although many states have long had laws forbidding the possession and sale of peyote, there were no federal restrictions on the drug until 1966. In this year, the Drug Abuse Control Act was amended to include hallucinogens. The penalty for sale (but not possession) of peyote was put at up to six years in prison and a \$15,000 fine.

Shortly thereafter, however, the Food and Drug Administration (FDA) amended its regulations to provide that "the listing of peyote . . . does not apply to nondrug use in

bona fide religious ceremonies of the Native American Church."

The Supreme Court ruled in 1961 that the Native American Church is a legitimate religious body entitled to the full protection of First Amendment rights. But two years ago the Court, in a case similar to Golden Eagle's, also refused to hear oral arguments. Thus the sacramental use of peyote has never received full airing in the federal courts.

A number of states, including Arizona, California, New Mexico, and Texas, where sizeable numbers of Indians live, have made provisions for the legal use of the drug in religious ceremonies.

California's law, along with a 1964 decision by the state's Supreme Court that the use of peyote for religious purposes is a practice protected by the First Amendment, unquestionably led to the dismissal of charges against Golden Eagle.

The U.S. Supreme Court's refusal to hear the case probably rests in the fact that the charges were in fact dropped. As a rule, the High Court does not hear cases where actual injury has not been sustained. Golden Eagle's best hope was that the Court would find his 31 days of imprisonment before release sufficient cause of injury to hear the case, but the justices evidently disagreed. (*Golden Eagle v. Johnson*)

Broadcasters

(Continued from page 1)

The President's reference was to the First Amendment of the U.S. Constitution, which states that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

Ford noted that the remainder of the First Amendment guaranteeing freedom of speech, press, assembly and petition is inseparable from the religious clauses.

"Freedom to exercise one's religion would be meaningless without freedom of speech and assembly; without freedom of the press there can be neither religious books nor religious broadcasters."

The President reminded his audience that in his first speech to Congress after becoming President he had stressed the need for national morality and during his inauguration he took the oath of office on a Bible opened to a text in Proverbs urging dependence upon God.

"That is what I have tried to do and will try to do," he said.

The NRB award of merit for program production was presented to Paul M. Stevens, executive director of the Southern Baptist Radio & Television Commission, based in Fort Worth, Tex.

The award, one of only two presented by the religious broadcasters this year, cited the Radio and Television Commission as the largest producer of religious programming in the U.S. and for making "the fullest possible use of the mass communications media for the proclamation of the Gospel."

Among the programs produced by the Southern Baptist agency are "The Baptist Hour," "JOT," "The Human Dimension," "Spring Street, USA," "Powerline," "Country Crossroads," "Master Control," "Soul Searchers," and "Night-song."

ITALY-VATICAN PACT

ROME — Revision of the 1929 Concordat between the Vatican and the Italian state appears to be advancing under the new Christian Democrat-Republican coalition government of Prime Minister Aldo Moro.

The Lateran Agreement, as it is known, provided independent status for the State of Vatican City and made Roman Catholicism the official religion of Italy, with pastoral and educational freedom and state recognition of Catholic marriages, religious orders and societies.

Over the years, and specifically since the end of World War II, there have been repeated demands in Parliament for revision or updating of the church-state pact, and even for its total scrapping.

There seems to be general agreement both at the Italian Foreign Office and at the Vatican Secretariat of State that negotiations on the concordat revision will be long and arduous. (RNS)

Prayer—President Praises People

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Special music for the occasion was provided by the Samford University Choir under the direction of L. Gene Black, professor of music at the Baptist institution located in Birmingham, Ala.

The choir, making its first appearance at the National Prayer Breakfast, is composed of 66 members.

Graham told the audience that America has faced three main crises in its history, the Revolutionary War, the Constitutional Convention, and the Civil War. In all three,

he said, the nation's leaders found strength in prayer.

If the nation is to survive what Graham called its fourth major crisis, the present instability in the world, "it will be because we turn to God."

"There will be a way out," he said, when "we . . . become a spiritual superpower" in addition to being a military and diplomatic superpower.

Congressman Quie, who is active in a weekly prayer group at the U.S. House of Representatives, said that the key to heal-

ing the divisions in the country and the world is the power of love.

"It bothers me when I hear our nation called a Christian nation," he said, "for nations do not love, people do."

Quie identified the world's major problems as including killing, hunger, economic instability, energy shortages, and cynicism and distrust of government.

"We are prone," he said, "to look to a person or to a nation to lead us out of our troubles." He went on to warn that such confidence is misguided, even when placed in Christian leaders. "Our hope is not in Christians; it is in Christ."

The World Food Crisis

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What the Response Ought To Be

Hopefully, we will respond to the present world crisis with genuine concern and personal sacrifice. At least twenty major religious bodies have issued statements pertaining to the World Food Conference and supportive of concerns for the present world food crisis.

First, we can reduce our own food consumption and eat more conservatively. Excessive consumption of food and food waste are simply incompatible with present world need. Already, numerous Baptist groups and churches have encouraged their members to reduce their own food consumption, to eat less pretentiously, and to engage voluntarily in periods of fasting. Aside from the symbolic expression of concern, the money saved

could be given to help feed the hungry of the world. Concern for food conservation and wider food distribution are required by those who would show compassion for world need in the present food crisis.

Second, we can contribute of our means to relief organizations, such as the Baptist World Alliance or one of the Baptist mission boards, expressly for world hunger. As Senator Mark Hatfield expressed it, "How dare we . . . not obey Christ by providing the physical bread to meet . . . man's physical needs of today?"

Third, we can write to our Congressmen and the President, urging them to work towards increasing U.S. food aid this year before it is too late to help the starving millions of the world. As a nation of affluence, we dare not do less. John Donne wrote several centuries ago, "Any man's death diminishes me, because I am involved in mankind." Let us today also acknowledge that any man's gain of life enriches me because I am involved in mankind.

COURSE IN 'RELIGIOLOGY'

CHICAGO — "Religiology," the training of teachers who will give courses about religion in public schools, is becoming a specialized area for teacher training in universities, according to reports presented at the annual meeting here of the National Council on Religion and Public Education (NCRPE).

According to one spokesman, the course will prepare teachers for giving instruction about religion by providing them with basic philosophical, historical, social and literary material. After the foundational work, each trainee may choose a field of major concentration.

Donald Wimmer, editor of the NCRPE newsletter, noted that the purpose of the organization is to provide a forum for cooperation between groups concerned with the study of religion in public schools as a means of overcoming religious prejudice through education and the development of religious tolerance. (RNS)

CHURCH AGENCY TO PAY FOR PUBLIC SERVICES

MINNEAPOLIS — Augsburg Publishing House has become the first major tax-exempt institution in Minneapolis to reach agreement with local officials on a formula to pay for direct services furnished by the city.

The publishing house, twice upheld by the courts as exempt from taxation because it is the publishing arm and board of the American Lutheran Church (ALC), will make a voluntary contribution of \$20,478 to the city in 1975 for services received in 1974.

Albert E. Anderson, executive secretary of the ALC Board of Publication and Augsburg's general manager, said that similar voluntary contributions would be made in the years ahead on the basis of the formula worked out with the city.

The agreement, he said, ends nine years of "contention" between the city and Augsburg over taxing the Board of Publication property in downtown Minneapolis.

Direct services provided to Augsburg, and covered in its contribution, includes police and fire protection, street maintenance and repairs, traffic control, public library and parks. Not covered are some other city services — schools, Hennepin County operations or metropolitan agency services.

CLERICAL GARB IN CONGRESS

WASHINGTON — Father Robert J. Cornell, newly-elected representative of the 8th Congressional District of Wisconsin, will not wear his clerical collar on the floor of the House of Representatives.

Although he considers his priestly garb only a symbol of his clerical role, he said that wearing it on the House floor "might give people the impression we have a mixture of church and state there."

The other Roman Catholic priest, Father Robert F. Drinan, (D.-Mass.), regularly wears his clerical collar during the performance of his duties as a member of Congress. (RNS)

President Receives Protestant Leaders

(Continued from page 1)

While it is public knowledge that the NCC and President Ford differ on a number of issues, including aid to Indochina and amnesty for draft evaders and deserters, the Council's spokesmen were unwilling to discuss such differences after the meeting.

Instead, Claire Randall, the general secretary of the NCC and a member of the United Presbyterian Church, USA, told reporters that "we did not go in to grumble or complain but to lift up some concerns." She characterized the meeting as "very, very useful" and as an "historic occasion."

During the Nixon White House years, she continued, the voice of the religious community "was not able to surface."

W. Sterling Cary, the president of the NCC and a United Church of Christ minister, underscored Randall's views. When Nixon was President, he said, "we were treated as subversive." He claimed that several members of the religious community were on the Nixon "enemy lists" and that his own telephone had been tapped. "This is fact, not fiction," he said.

Like Randall, Cary stated that the meeting with Ford was "very, very encouraging," despite some differences of approach to a number of national and international problems.

According to the two leaders, the discussion centered on three major areas—human rights, world hunger, and economic and energy related problems.

Two of the Baptist leaders present at the meeting emphasized the amiable tone of the meeting but did indicate more specifically some areas of disagreement with the President.

Christison and Hodges told Baptist Press that Ford had hinted that the meeting was only the beginning to an ongoing dialogue with religious leaders.

Both men expressed pleasure with what they called Ford's "openness" and his willingness to get down to specifics rather than talking only in general terms. They also

indicated that the President had promised to listen to their views on particular pieces of legislation or executive actions.

According to Christison and Hodges, the area of concern provoking the sharpest disagreement with Ford was that of hunger. They said that Ford had repeatedly emphasized that the country must take care of its own food needs before undertaking to feed the hungry abroad.

Ford also indicated he might insist before Congress on his proposed 30 per cent increase in the cost of food stamps.

Hodges, leader of one of the three large black Baptist denominations in the country, said that while the President did not address racial problems specifically, his recent invitation to confer with leaders of the National Association for the Advancement of Colored People (NAACP) and the Southern Christian Leadership Conference (SCLC) is an encouraging sign.

ANTI-WAR LECTURES

COLORADO SPRINGS, Colo. — A priest and other anti-war activists are now lecturing before cadets at the Air Force academy, a military school which once barred them.

Fr. William Sulzman, Roman Catholic priest and members of Clergy and Laity Concerned now address the cadet wing with the permission of military authorities at the academy. The priest and four other activists were convicted several years ago of trespassing on academy property while passing out anti-war leaflets, and were barred from the academy.

In spring 1973, the U.S. 10th Circuit Court of Appeals in Denver overturned their convictions, ruling that the academy's public areas, such as the football stadium and the chapels, are covered by the free speech provisions of the Constitution, thus peaceful protests must be allowed. The court also nullified academy efforts to keep activists off campus.

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Capt. Rich Boyle at the academy public information office said that "the cadets are not forced to listen only to the 'party line.'" However, Fr. Sulzman said that it was the court decision that was the major factor in their being there. Also, "they felt that if we lectured, we wouldn't leaflet. They had an overgrown fear we would disrupt the life of the academy." (RNS)

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