

# REPORT FROM THE CAPITAL

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## FORTHCOMING MEETING TO CANVASS FINDINGS OF BRYANT RESEARCH PROJECT

The October 7 semi-annual session of the Baptist Joint Committee will give prime consideration to the findings of the special research undertaken during the summer by C. E. Bryant. Through the generous cooperation of Baylor University, where Mr. Bryant serves in press relations, and the gracious contribution of several friendly individuals, the Committee was enabled to get this work done. Already, even with limited publicity, the substantial results of this project are being widely noticed. In addition to this major matter, the Joint Committee will receive highly important reports from its standing Committees on World Situations, Domestic Affairs, Religious Liberty, and Baptist Cooperation.

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### HOW MUCH FEDERAL AID FOR THE CHURCHES?

When you discuss the principle of separation of state and church, or the drive to gain federal funds for parochial schools, do you know how much federal aid is already going into church enterprises? No, because until now no one has known. Now, however, some figures are available. C. E. Bryant, who directs press relations for Baylor University in Waco when he isn't covering Texas as a staff correspondent for this paper, has just completed an investigation into this matter. Here's what he found out: Under the Hill-Burton act, a total of \$87 million of federal tax money has gone to aid church hospitals. Protestant and Jewish hospitals received \$19 million and a bit over; the remaining 78 per cent, or \$68 million, went to Roman Catholic institutions. Mr. Bryant believes the Roman Catholics received this disproportionate share because Protestant and Jewish hospitals are still reluctant to seek federal funds. We are glad to know this, but we wonder how long such reluctance will last if hospital costs continue to soar. When it comes to church-affiliated colleges, the federal treasury has paid them in the last few years more than \$1 billion. Most of it was for tuition under the G.I. bill of rights. Deals to give church colleges surplus housing and classroom space have cost the government \$26 million. Church-related medical schools and hospitals had \$1.8 million from the government in fiscal 1951 for research and fellowship awards. Church-related colleges receive the funds that come with maintaining 93 R.O.T.C. units on their campuses. A lot of federal welfare funds reach church schools, hospitals and welfare agencies, but since most of these grants are routed through state channels it is difficult to trace or total them. Relatively little aid is so far being given parochial schools, but the pressure for this is building up. This seems to us a useful compilation of facts. We suggest that you cut this paragraph out and paste it in your scrapbook.--Editorial in The Christian Century, September 3, 1952.

### TAXATION AND RELIGIOUS SCHOOLS

Californians are much exercised over the approaching statewide referendum on the question of taxing parochial schools. The Baptist Joint Committee is besieged by both sides for advice as to voting. Inasmuch as the Committee has not expressed itself, we have been compelled to limit our replies to information only. In the nation as a whole the situation is that eighteen of the state constitutions - Wisconsin, Pennsylvania, California, New Hampshire, New Jersey, New York, Rhode Island, Vermont, Washington, Alabama, South Carolina, Maine, Connecticut, Massachusetts, Maryland, Mississippi, Iowa and Michigan - contain no provisions relating to the taxation of religious schools. The whole question is, therefore, by implication left to the discretion of the legislatures of these states. The constitutions of New Mexico, Minnesota, Arizona, Kansas, Arkansas, South Dakota, North Dakota, Utah, Virginia, West Virginia, Oklahoma, Louisiana, Kentucky and Florida contain provisions that religious schools, with certain exceptions as to school levels in some states, must be exempt from taxation. We have not learned the provisions of the remaining states.

### RELIGIOUS LIBERTY

By J. M. Dawson, Executive Director. A report of study group at meeting of Baptist World Alliance Executive Committee, Tollose, Denmark, August 7, 1952.

While realizing that the discussion group on religious liberty at the Tollose study week, held in connection with the Executive Committee of the Baptist World Alliance August 4 - 8, 1952, was not authorized to put forth any statement to be officially adopted, the participants in the study feel that some report would be welcomed by Baptists and received with interest by others.

The seventeen members of the group together with a number of other persons who assembled with them, first of all confronted the dark fact that the world during the past several decades has suffered some of the direct assaults on human freedoms known to history. This has been due mainly to the rise of a new and powerful form of political totalitarianism which has waged relentless war upon all freedoms and particularly against religious liberty, real and full religious liberty. It has also been occasioned by fresh aggression of an ecclesiastical totalitarianism which, in certain localities at least, has shocked multitudes by acts and policies which have denied freedom to individuals and groups oftentimes with cruel persecution. After a careful survey, country by country, in which the effort was made to ascertain the exact status of people over the globe, it appears incontrovertibly plain that there are intolerable impositions upon the religious conscience in many lands and menacing threats to religious liberty in not a few others. Apart from marginal infringements, there are glaring major infractions which loudly call for redress.

The study group, upon searching inquiry, joyfully discovered several reasons for hopefulness. One encouragement comes from the fact that vast numbers of people around the world have become awakened to the peril to religious freedom, which in our opinion is the foundation of all freedoms. They are taking vigorous action to protect God-given freedom on a scale, denominational, national and global. Again, it is heartening to know that the United Nations has adopted a declaration of human rights in which the essentials of religious freedom for all men have been proclaimed in acceptable terms. In countries where the separation of church and state prevails on the principle for which Baptists have historically contended, organized efforts are being made to preserve the system inviolate. In several nations where established churches exist we note with satisfaction that civil disabilities have been removed from non-conformists. A striking example is to be found in Sweden, where Baptists have induced the Parliament to remove former restrictions from Roman Catholics as well as from those in the free churches.

The Baptist World Alliance from its inception has stood without apology with all other forces battling for religious liberty. It may well be reckoned as one of the foremost organizations in the life of mankind for promoting this fundamental right of every man and group.

The men and women who made this special study at Tollose feel that the Crusade for religious liberty, inaugurated by earlier Baptist World Congresses and reinforced by adoption of a new midcentury Manifesto at Cleveland in 1950, should now be accented by Baptists everywhere. They believe that the Alliance should promote the circulation of this excellent Manifesto, that the denominational press should republish it, that the denomination in all appropriate ways should re-emphasize this Baptist pronouncement, to the end that Baptists throughout the world may be joined with others in the great endeavor to secure to all men the priceless boon of full religious liberty.

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FREEDOM AND DEMOCRACY

From an Address by Glenn L. Archer, Executive Director, Protestants and Other Americans United for Separation of Church and State, delivered at Winona Assembly

Democracy is something more than majority rule--it is majority rule with minority rights. It insists upon treating all citizens as equal before the law without regard to the popularity or unpopularity of their respective beliefs. It calls upon the populace everywhere to endure with patient tolerance the intellectual assaults of minority leaders--irritating and truculent as those assaults must sometimes appear--as the price of preserving the full measure of freedom which our Constitution guarantees to all citizens alike. A minority is likely to become a menace to democracy only when it resorts to violent conspiracy; a confused majority, on the other hand, often menaces democracy by the very weight of its numbers. It was this danger which James Madison had in mind when he warned Congress on June 8, 1789, that "The prescriptions in favor of liberty ought to be leveled against that quarter where the greatest danger lies, namely, that which possesses the highest prerogative of power. But this is not found in either the executive or legislative departments of Government, but in the body of the people, operating by the majority against the minority."

No man's personal faith can be a subject of "recognition" or "non-recognition" by the state. Yet there are not lacking both clergymen and laymen of various denominations who advocate government cooperation with the "recognized" faiths through the activities of the public school system and other government instrumentalities. Thus, parents in some states may now apply to the public school authorities for "release" of their children for a portion of the school day in order that they may attend classes conducted by "duly constituted religious bodies." But who is to determine what are "duly constituted religious bodies?" When state officials are given such authority, they are given the power to censor the religious activities of the community by giving or withholding government "recognition." That they may be liberal in exercising such discretion does not change the fact that they have been given a power which is not rightfully theirs. Again, we are indebted to James Madison for stating the danger in succinct terms. In 1784, he opposed the Virginia Bill Establishing a Provision for Teachers of the Christian Religion on several grounds, including the following: That "it would devolve upon the courts of law to determine what constitutes Christianity, and thus, amid the great diversity of creeds and sects, to set up by their fiat a standard of orthodoxy on the one hand and of heresy on the other, which would be destructive of the rights of private conscience."

Congress which preceded the adoption of the First Amendment, on two separate occasions the Senate rejected proposed substitutes for the House version which would have limited the prohibition in the Amendment to apply to the establishment of a single

church only. "Congress," said one of the rejected versions (in part), "shall make no law establishing one Religious Sect or society in preference to others....," "Congress said the other rejected version, (in part), "shall make no law establishing any particular denomination or religion in preference to another...." Instead of the narrow prohibition contained in these rejected amendments, Congress adopted the broad prohibition contained in the first Amendment as it stands today. Rather than make a frontal assault on the principle of the First Amendment, the advocates of government-supported religion today are trying to change its meaning. Their success would mean the beginning of the end for religious liberty in America.

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#### BOOKS BEARING ON PUBLIC AFFAIRS

SPIRES OF THE SPIRIT. Abingdon-Cokesbury Press, Nashville and New York, \$2.00. Frederick Brown Harris, Chaplain of the United States Senate, is cherished not alone for his prophetic preaching, but for his syndicated religious article appearing in many of the nation's papers on subjects pertaining to Christian citizenship. His volume makes choice reading and should inspire many worthy utterances and actions.

DISTRICT OF COLUMBIA. Houghton Mifflin Company, Boston, \$5.00. John Dos Passos created a terrific stir in some sections of America, notably Texas, when his U. S. A. trilogy appeared. His District of Columbia is less exciting, but this picaresque volume is one to provoke thought as well as afford pleasure.

THE YEARBOOK OF EDUCATION, 1951. Evans Brothers Ltd., Russell Square, London. This thick volume of more than 675 pages presents the relations between education and morals by competent authors who have made special studies, not only in Britain, but all over the world. It fairly represents the thought of religious and educational leaders around the globe and forms a most desirable reference book.

THE BAPTIST FAITH AND ROMAN CATHOLICISM. Kingsport Press, Inc., Kingsport, Tennessee. Wendell Holmes Rone, Pastor, First Baptist Church, Middlesboro, Kentucky, has produced a highly documented book. Its viewpoint may well be grasped from the title. For those who wish a reasonably accurate statement of the relations existing between these two opposite poles of Christian faith, this book will prove acceptable.

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#### AGAIN WE COMMEND UNITED NATIONS WEEK

The Joint Committee's Executive Director having from the first worked with the forces which formed the United Nations and prayed for its utmost possible success in achieving world peace and a just order, commends the annual observance of United Nations Week. Donald B. Cloward, Chairman of our Domestic Situations Committee, in behalf of the Council of Christian Social Progress of which he is Executive Secretary, has sent out leaflets relating to the UN and suggested that all interested may secure more materials from the State Department or from the National Citizens Committee for United Nations Day, 816 Twenty-first Street, N. W., Washington, D. C.

United Nations Week is set aside in the United States, by a large number of cooperating national organizations, as a period when an intensive effort is made to arouse more citizen participation in UN activities. Again this year, from October 19 to 25, communities across the country will be arranging special United Nations programs.

Churches, synagogues and other religious agencies feel they have a special opportunity to cooperate in UN week observances. In some places they will initiate a community-wide celebration, and assume leadership in the appointment of citizens' committees. They can, in addition, arrange observances in their own congregations which reach all their members.

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