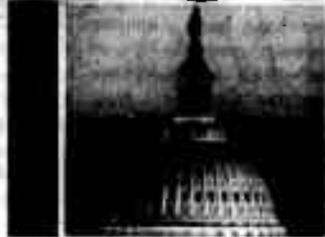


Report from the

OCTOBER
1971



IN Capital

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NOVEMBER 8

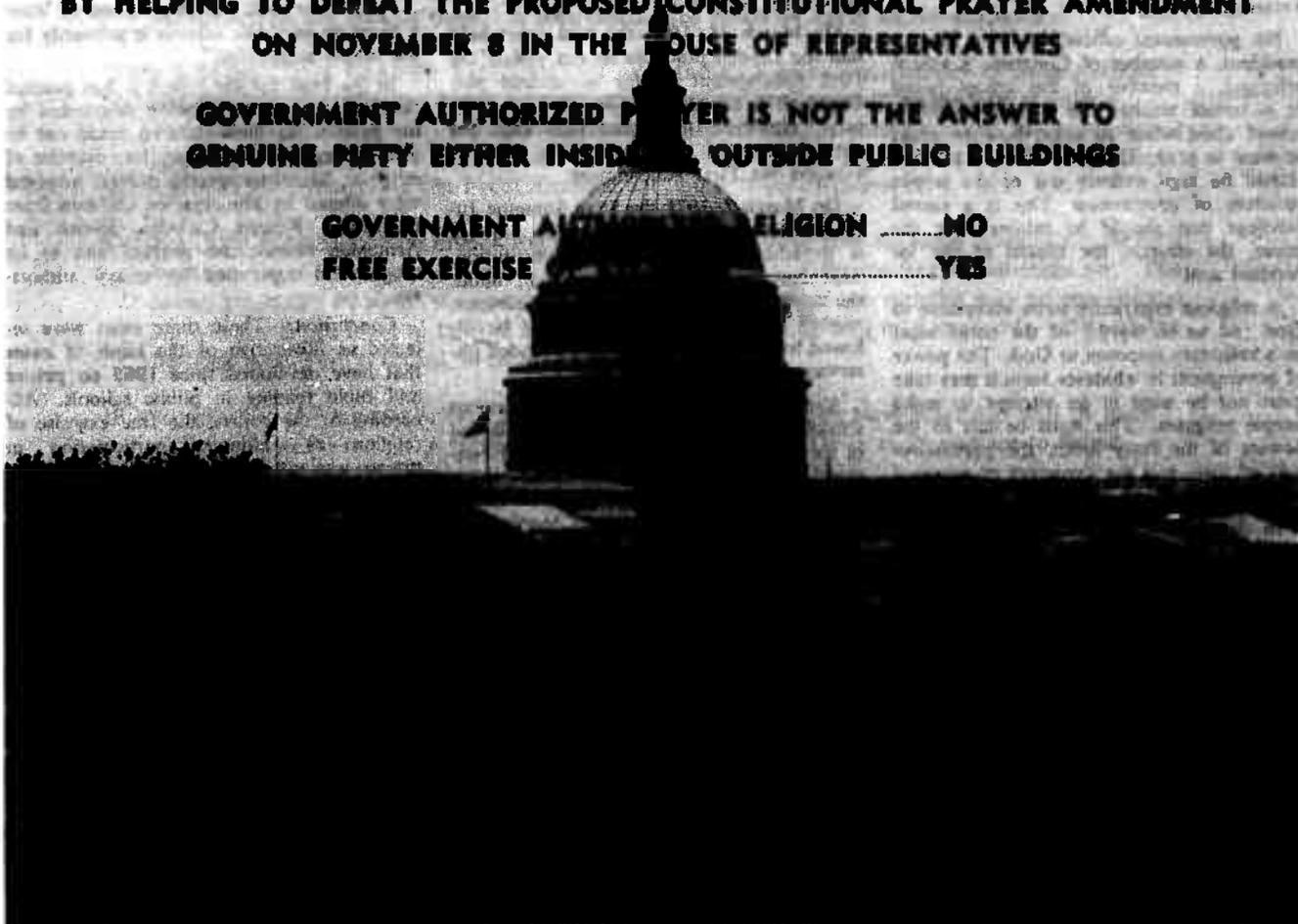
HISTORICAL COMMISSION, INC.

IS A CRITICAL DATE FOR ALL AMERICANS!

ASK YOUR CONGRESSMAN TO PRESERVE THE FIRST AMENDMENT
BY HELPING TO DEFEAT THE PROPOSED CONSTITUTIONAL PRAYER AMENDMENT
ON NOVEMBER 8 IN THE HOUSE OF REPRESENTATIVES

GOVERNMENT AUTHORIZED PRAYER IS NOT THE ANSWER TO
GENUINE PIETY EITHER INSIDE OR OUTSIDE PUBLIC BUILDINGS

GOVERNMENT AUTHORIZATION OF RELIGION NO
FREE EXERCISE YES



AMERICAN ...
S. E. ...
NATIONAL ...

Court Prayer Decisions Since 1963

Without exception the court cases that have come to our attention prohibiting prayers, Bible readings, devotions, and religious education in public schools have been decisions to restrain government or the use of governmental machinery from the promotion of religion.

These decisions have been based on the "no establishment of religion" clause of the First Amendment which takes government out of the business of sponsoring or promoting religion.

Rather than complaining about these decisions, every God-fearing person in the United States should praise the courts and the U.S. Constitution for holding the line and placing religious responsibility where it should be.—Government religion, government sponsored religion, government establishment of religion, government endorsed religion is the antithesis to genuine New Testament principles.

No government official be he a king, a president, a member of Congress, a school principal, a member of the school board or a school teacher has a right to tell a school child when to pray, how to pray, or what to pray. The promotion of religion should be kept entirely out of the power structure of government. This is a sacred privilege that should be retained for the home, the church, the citadel of the individual soul.

A religious experience to be acceptable to God and to be worthy of the name must be a voluntary response to God. The power of government in whatever form it may take must not be used in an attempt to make people religious. This must be left to the powers of the Holy Spirit, the persuasiveness of love, and the dynamics of personal responsibilities.

In the light of the above principles let us take a look at some of the court decisions relating to prayer and Bible reading in public schools since the famous decisions in 1962 and 1963.

First, we observe that there have been no U. S. Supreme Court cases on prayer and Bible reading since the 1962 and 1963 cases. In 1962 the Supreme Court ruled that state-written and required prayers for school children violate the Constitution. In 1963 the Court ruled that state-sponsored devotionals violate the Constitution. Since then all the court cases involving these matters have been in state courts or in lower federal courts. The U. S. Supreme Court has denied certiorari on several cases that have been appealed from the states.

Leyden, Mass.—The use of school property for religious exercises. In this case (Comm. of Education v. School Committee of Leyden) the School Committee of Leyden voted to institute daily Bible reading and prayer in the Leyden elementary school. The five-minute devotional period prior to the start of the regular school day was conducted by the teachers.

On March 31, 1971 the trial court held that the Leyden practices do not violate the First Amendment insofar as student participation is concerned, since it was voluntary. However, the court held that the authorization of participation by teachers violated the First Amendment.

On March 2, 1971 the State Supreme Judicial Court held that the Leyden practice is prohibited by the U. S. Constitution. This court stated: "We think that, under the applicable First Amendment decisions, neither students nor teachers may be allowed to participate in the well-intended observances on school property."

Netcong, N. J.—Government-sponsored school devotions. In this case (State Board of Education v. Board of Education of Netcong) the school board had authorized a voluntary religious exercise prior to school time using prayers from the *Congressional Record* selected with the approval of the high school principal.

The N. J. Supreme Court found on November 9, 1970 that there was no meaning-

ful difference between the religious program of the Netcong school Board and those prohibited by the U. S. Supreme Court in 1962 and 1963.

Superior Court Judge Joseph H. Stamler had earlier reached the same decision. He said, "To call some of the beautiful prayers in the Congressional Record 'remarks' for a deceptive purpose is to peddle religion in a very cheap manner under an assumed name." He further said, "This type of subterfuge is degrading to all religions."

New York City, N.Y.—School control of the school day. In this case (Stein v. Oshinsky) a group of parents with children in Public School 184 at Whitestone, N. Y. sought to force reinstatement of religious exercises which ceased after the U. S. Supreme Court decisions of 1962 and 1963. The case went through the state courts of New York and was appealed to the U. S. Supreme Court which refused to hear it.

Judge Henry J. Friendly of the N. Y. Appeals Court stated the point of the case when he said that the constitutional guarantees for free speech and the free exercise of religion do not compel a state "to permit persons to engage in public prayer in state owned facilities wherever and whenever they desire."

He further said: "Determination of what is to go on in public schools is primarily for the school authorities."

In the brief for the school it was pointed out that the practices being demanded by the parents for their children could not be in the category of voluntary free exercise of religion. Since the specific prayers involved were offered by kindergarten children from Protestant, Roman Catholic, Jewish and Armenian homes, the prayers had to be taught and supervised by school authorities.

Conclusion:—These three cases were selected as illustrative of the kinds of cases that have developed since 1963 on prayer and Bible reading in public schools. According to the courts, the free exercise of religion or voluntary participation in prayer was not the point at issue in these cases. They restrained government or the use of government machinery in the promotion of religion.

It is incorrect to say that the Supreme Court prohibited voluntary prayers in pub-

(Continued on page 4)

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. The purpose of this bulletin is to report findings on the interrelations between churches and governments in the United States. It affords church leaders a chance to understand developments, policies and trends affecting public policies and it affords public officials a chance to understand church structures, dynamics and positions. It is dedicated to religious liberty, to free and effective democracy and to equitable rights and opportunities for all.

The views of writers of material for *Report From The Capital* are not necessarily those of the Baptist Joint Committee on Public Affairs or its staff. The bulletin also provides for the sharing of views between leaders of the cooperating conventions and between leaders of various religions and traditions.

The Baptist Joint Committee on Public Affairs is a denominational agency

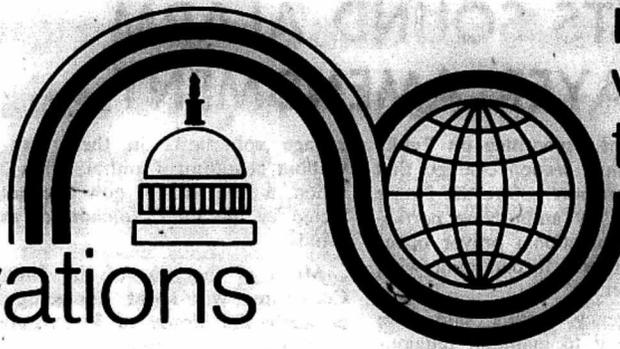
maintained by the American Baptist Convention, Baptist Federation of Canada, Baptist General Conference, National Baptist Convention, National Baptist Convention, USA, Inc., North American Baptist General Conference, Progressive National Baptist Convention, Inc., Seventh Day Baptist General Conference, and the Southern Baptist Convention.

Executive Staff of the Committee: John W. Baker, acting executive director and director of research; W. Barry Garrett, director of information services; and James M. Sapp, director of correlation services and editor of *Report From The Capital*.

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October 1971 — Volume 26, Number 9

washington observations



news
views
trends

October 15, 1971

TWO PROCEDURES ARE AVAILABLE for changing the American Constitution: (1) two-thirds of the members of each house of Congress may propose a change, which in turn must be ratified by three-fourths of the legislatures of the States; or (2) two-thirds of the legislatures may call for a Constitutional Convention to propose changes which must be ratified by three-fourths of the legislatures of the States.

WHAT ARE THE CHANCES for a nondenominational prayer amendment becoming a part of the Constitution? This question cannot be answered categorically. There are too many forces at work to predict accurately at this stage what might happen.

THERE IS A RISING CRESCENDO of opposition to House Joint Resolution 191, the nondenominational prayer amendment, in the House of Representatives. However, opponents are at a disadvantage for lack of time. A vote could take place as early as November 8.

ODDS AGAINST THE PRAYER AMENDMENT are rising as more constituents of congressmen ask them to consider the harm a vote for the amendment would do to the Bill of Rights. Several congressmen are known to have signed the discharge petition to get the pressure of lobbyists for the prayer amendment "off their backs." They assert that they have greater concern for preserving the First Amendment and will vote against H. J. Res. 191.

OTHER CONGRESSMEN who signed the discharge petition have now signed a "Dear Colleague" letter to their fellow congressmen urging them to vote against the prayer amendment. The undue pressure to which they were subjected during the past two months may be one reason. No congressman likes to be told by a lobbying group that he will be defeated in 1972 unless he does what they tell him he must do in 1971.

IF THE HOUSE of Representatives kills the prayer amendment on November 8 it will be most difficult to resurrect it in future Congresses. This is why it is so important to defeat H. J. Res. 191 at this time.

ON THE OTHER HAND, if the House approves the proposal by a two-thirds vote, it must get through the Senate. Here the battle may get long and bloody. Churches will have time to organize their forces against the amendment. Time will be available to re-educate the public to the real issues involved. The Senate Judiciary Committee will have time to schedule hearings.

THE ONE POSSIBILITY IN THE SENATE to skirt the above procedures may come if another constitutional amendment comes up for a vote. The prayer amendment could then be attached as a rider and thus avoid long public discussion, committee hearings, lengthy lobbying activity.

THE BEST HOPE FOR THE FIRST AMENDMENT to remain intact is to defeat all attacks on it on the national level in the U.S. Congress.

BAPTISTS SOUND ALARM AT PRAYER AMENDMENT

The Baptist Joint Committee on Public Affairs in semi-annual session charged that a prayer amendment now before the House of Representatives "by authorizing participation in nondenominational prayer opens the door for government to determine what is acceptable prayer."

The Baptist agency further said, "we are vitally concerned to maintain religious liberty, without any infringement by government regulation of any form, as now provided without qualification by the First Amendment to the Constitution."

The Baptist Joint Committee on Public Affairs is sponsored by eight major Baptist bodies in the United States. The sponsoring conventions have empowered the Committee "to associate, commend, and defend the historic Baptist principle of religious freedom with particular application to the separation of church and state as embodied in the Constitution of the United States."

The proposed prayer amendment will probably be acted on by the House of Representatives on November 8.

"It is our opinion," the Baptist Joint Committee resolution continued, "that the proposed amendment is offered in view of a misinterpretation of the so-called 'prayer and Bible reading' decisions of the Supreme Court in 1962 and 1963, which properly prohibited government intrusion into the religious activity of school children.

"At no time has the Supreme Court prohibited voluntary prayer but has only ruled against governmentally prescribed prayer and governmentally sponsored religious exercises," the Committee asserted.

Among the other reasons given by the Baptist Joint Committee in opposing the prayer amendment are the following:

1. Supporting the right of all persons to engage in genuine prayer without determination by government of either the place or the contents of such prayer;

2. Opposing any amendment that would "make of government a judge of theology and an administrator of religious practice";

3. Protesting that under the proposed amendment "a new religion of 'nondenominationalism' would in a measure become established which could threaten the integrity of both church and state";

4. Charging that by imposing the limits of nondenominationalism on prayer in public buildings the amendment would thereby nullify the constitutional right of the free exercise of religion; and

5. Affirming the right of school children or any other segment of the population to

engage voluntarily in their own prayer without government authorization or supervision, a right that is now adequately protected by the First Amendment as it now stands.

Much of the time of the Baptist Joint Committee was spent discussing how to persuade the House of Representatives to vote against the prayer amendment. A major conclusion of the Committee was that a most effective means would be for persons in every Congressman's district to write, phone or telegraph him before November 8, asking him to vote against House Joint Resolution 191.

Court Prayer Decisions . . .

(Continued from page 2)

fic schools. The First Amendment remains the bulwark for religious liberty in this country. A constitutional prayer amendment would only serve to give more authority to government in the devotional life of the people and therefore would take away a measure of the religious freedom that is now protected by the First Amendment.



THE BAPTIST JOINT COMMITTEE re-elected its present officers, shown above, to serve for another year. From left are E. S. Hodges, Progressive National Baptist Convention, Inc., second vice-chairman; Alma Hunt, Southern Baptist Convention, first vice-chairman; Warren E. Magnuson, Baptist General Conference, chairman; and Elizabeth J. Miller, American Baptist Convention, recording secretary. John W. Baker, not shown, acting executive director, was re-elected treasurer.

TEXT OF BAPTIST JOINT COMMITTEE ACTION

Following is the complete text of the resolution adopted unanimously by the Baptist Joint Committee on Public Affairs, in semi-annual session, October 6, 1971.

A Resolution on Religious Freedom and The Nondenominational Prayer Amendment

(Sec. 1. Nothing contained in this Constitution shall abridge the right of persons lawfully assembled, in any public building which is supported in whole or in part through the expenditure of public funds, to participate in nondenominational prayer. H.J. Res. 191)

WHEREAS, there is currently before the House of Representatives a proposal (H.J. Res. 191) to amend the Constitution of the United States so as to authorize participation in nondenominational prayer in any public building; and

WHEREAS, this proposal, by authorizing participation in nondenominational prayer, opens the door for government to determine what is acceptable prayer; and

WHEREAS, we are vitally concerned to maintain religious liberty, without any infringement by governmental regulation of any form, as now provided without qualification by the First Amendment to the Constitution;

BE IT THEREFORE RESOLVED that we, the Baptist Joint Committee on Public Affairs,

assembled in formal session on October 6, 1971, hereby record our opposition to H.J. Res. 191, and support our stand with the following reasons:

1. We are sympathetic with the sincere desire of many people to preserve the right of all persons to engage in genuine prayer. We deny, however, that any elected body or governmental authority has the right to determine either the place or the content of prayer, as is implied in the proposed constitutional nondenominational prayer amendment.

2. Moreover, we foresee that to authorize government by a constitutional amendment to intervene in the sacred privilege of prayer, long cherished in the character and tradition of our nation, is to make of government a judge of theology and an administrator of religious practice.

3. We fear that, if such a proposed amendment should become a part of the Constitution of the United States, a new religion of "nondenominationalism" would in a measure become established which could threaten the integrity of both church and state.

4. The amendment could enable government to impose the limits of "nondenominationalism" on religious practices in any building that is built in whole or in part by public funds—a school, a hospital, a day care center, a nursing home, a children's home—thereby nullifying the constitutional right of the free exercise of religion.

5. We affirm the right of school children or any other segment of the population to engage voluntarily in their own prayers without government authorization or supervision. This right, we believe, is protected adequately by the First Amendment as it now stands:

Article I Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof. . . .

6. Finally, it is our opinion that the proposed amendment is offered in view of a misinterpretation of the so-called "prayer and Bible reading" decisions of the Supreme Court in 1962 and 1963, which properly prohibited government intrusion into the religious activity of school children. At no time has the Supreme Court prohibited voluntary prayer but has only ruled against governmentally prescribed prayer and governmentally sponsored religious exercises.

Congressman Calls For Action Against Prayer Amendment

Congressman Fred Schwengel (R., Iowa) told members of the Baptist Joint Committee on Public Affairs that he believes "prayer will be diminished and religion hurt" if the proposed nondenominational prayer amendment becomes a part of the U. S. Constitution.

Schwengel, a layman in the North American Baptist General Conference and an active member of the Calvary Baptist Church in the Nation's Capital, addressed the Committee during its three-day semi-annual session here. Discussion on the prayer amendment was primary on the Committee's agenda because a vote on this is expected in the House of Representatives probably on November 8.

"You ought to lay aside everything except sinners and let this be your primary challenge . . . until we have this amendment defeated and until we have our people thinking right on this thing," Schwengel challenged the leaders from eight Baptist denominations in North America.

Speaking often with his voice choked with emotion Schwengel told the Committee that "it is no compliment to the churches" that a proposed nondenominational prayer amendment is before Congress for a vote.

"We have not understood and, shared intelligently enough the great blessings we have in religious freedom," Schwengel declared.

Earlier in his message he recounted his Baptist heritage as a "first generation American." Born to German immigrants who came to America seeking religious freedom, Schwengel is a descendant of Ulrich Zwingli, a Swiss leader in the Protestant Reformation in the 16th Century.

Observing that he was speaking both as

a Congressman and as a Baptist, the Iowa Republican advised the Committee members to organize small groups of Baptists from congressional districts "to call on every Congressman between now and November 8, to make their views known" concerning the proposed amendment's threat to religious liberty.

Citing the Quakers as an example of how to approach legislators, Schwengel said to "go on the basis of common sense and good judgment." He praised the Quaker lobbyists as presenting arguments "based on facts and convictions."

In his message to the Committee, Schwengel told of a conversation he had with former Supreme Court Chief Justice Earl Warren who was on the Court when the "prayer and Bible reading" decisions were handed down in 1962 and 1963. The proposal now before Congress to authorize "nondenominational prayer" in public buildings would reverse those decisions.

"We Baptists ought to be applauding the Supreme Court in these cases," Schwengel declared. "We ought to hang our heads in shame that an agnostic (Mrs. Madalyn Murray O'Hair) took this thing to the Supreme Court when we Baptists should have," he asserted.

In the dialogue that followed the Congressman's appeal to the Committee, G. K. Zimmerman, whose family also came from Germany to America seeking religious freedom, pointed out that over half the population in the United States does not belong to any church.

"We must stand up for their rights too," declared Zimmerman, the top executive for the North American Baptist General Conference.

American Baptist Home Mission Societies Holds Board Meeting in Washington

The Board of managers of the American Baptist Home Mission Societies (ABHMS) and the staff, currently engaged in a study process which will help determine ABHMS mission priorities for the next five years, met here recently to get a first-hand experience with government agencies and voluntary organizations.

This dramatic method of exposing the board and staff of ABHMS to the realities of the political structure and administrative complexities was the work of the ABHMS Office of Planning and Organizational Development in collaboration with the Center for a Voluntary Society in Washington. Although experimental in nature, it was aimed at developing both knowledge and "feeling" among the board and staff.

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Clergy And Congressmen Unite To Fight "Prayer Amendment"

Clergymen and congressmen united here in an unusual press conference to condemn the proposed constitutional prayer amendment as a "threat to religious freedom."

Declaring "alarm" over the effort to alter the First Amendment, the group of seven national religious leaders and nine congressmen issued a statement urging all citizens to join with them in expressing concern over the proposal to amend the Bill of Rights for the first time in history.

Mrs. Marcus Rohlf, president of the American Baptist Convention, and Carl Bates, president of the Southern Baptist Convention were among the five national religious leaders on the panel responding to questions from the press.

In addition to Mrs. Rohlf and Bates, other Baptists signing the statement were Warren Magnuson, executive secretary of the Baptist General Conference and chairman of the Baptist Joint Committee on Public Affairs, and G. K. Zimmerman, executive secretary of the North American Baptist General Conference.

"We believe and aver that we do now have adequate protection of religion in the First Amendment; that the Supreme Court decisions of 1962 and 1963 served to strengthen that freedom, and that, contrary to its supporters' contentions, H. J. Res. 191 would restrict that freedom," the congressmen and clergymen declared in their 900-word statement released at the press conference held in the Cannon House Office Building.

H. J. Res. 191, sponsored by Congressman Chalmers P. Wylie (R., Ohio), reads: "Nothing contained in this Constitution shall abridge the right of persons lawfully assembled, in any public building which is supported in whole or in part through the expenditure of public funds, to participate in nondenominational prayer."

Both in the statement and in the 50-minute press conference, the panelists pointed out that Americans "are already guaranteed the right to participate in prayer



Dr. Carl E. Bates, President
Southern Baptist Convention

"A false issue is being used to stam-pede the Congress."



Rev. G. K. Zimmerman,
Executive Secretary,
North American Baptist General Conference

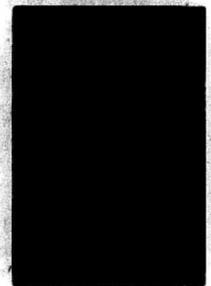
"We believe that governmental estab-lished religion and religious persecution go hand in hand."

"Religion by its nature is intensely personal."



Mrs. Marcus Rohlf, President
American Baptist Convention

"No additional amendments per-taining to religious liberty are needed now or for the fore-seeable future."



Rev. Warren Magnuson,
General Secretary
Baptist General Conference

—nondenominational or denominational, and in buildings public or private."

None of this has been diminished by any opinions of the Supreme Court, the state-ment continued. "Thus the proposed amendment might actually serve to lessen our religious liberty rather than broaden it," the religious and legislative leaders declared.

The group attacked the proposed author-ization for "nondenominational prayer" as "antithetical to religion."

Religion by its nature is "intensely per-sonal and denominational," they declared.

"A nondenominational consensus prayer could only serve to reduce religion to its

least common denominator, to neutralize it, and finally to create what might be called a nonsectarian public school religion," the ad hoc group declared. They added they did not believe "that even the proponents of the Wylie amendment wish such a result."

Congressman Fred Schwengel (R., Iowa), a prominent Baptist layman in the North American Baptist General Conference, and one of the chief congressional opponents of the proposed amendment, said that the proposal would, indeed, "weaken religion and weaken prayer."



Congressman Bob Eckhardt
(D., Texas)

"Even the possi-bility of an intrusion of government dom-inance over religious freedom is danger-ous and the Consti-tution was written to prevent it."



Congressman Fred Schwengel
(R., Iowa)

"This amendment . . . would weaken religion and weaken prayer."



Congressman Robert Drinan
(D., Massachusetts)

Vowed "to fight against its pas-sage."

"It is a major assault on religious liberty," affirmed Congressman Don Edwards (D., Calif.). "It would be a serious tragedy for this to pass Congress," declared Congressman Donald Fraser (D., Minn.).

The chairman of the House Judiciary Committee, Emanuel Celler, labeled the prayer amendment movement as a "most serious and deleterious attack" on religious freedom.

In 1964 in the wake of the Supreme Court's "school prayer" decisions, Celler's committee held extensive hearings over a period of three months on a variety of proposed amendments.

Congressman Celler told the large gathering of press persons and personnel from a number of Washington-based religious organizations that his committee "was unable to devise language which it could recommend to the House that would not do violence to religious liberty now guaranteed by the First Amendment."

Despite this, a movement has persisted in the country to get a "prayer amendment" through Congress. Through the efforts of a small lobbying group rallying grassroots pressure on their congressmen, 218 members of the House of Representatives recently signed a "discharge petition" to force the prayer amendment proposal out of committee to the House floor for a vote. The House is expected to vote on this bill on November 8.

In the press conference Congressman Celler turned to Mrs. Roblfs and Bates and asked them why "despite all the glorious resolutions" adopted by these conventions and most other mainline denominations, constituent pressure caused so many congressmen to sign the discharge petition.

"A false issue is being used to stampede the Congress," Bates responded.

Congressman James Corman (D., Calif.), who presided at the press conference, predicted that the amendment would be defeated in the House. Celler interrupted him by observing sharply, as he turned and looked at Bates and other religious leaders, that it would not be defeated "unless reli-

gious groups do more to inform their people about the principles involved in this."

Other religious executives signing the statement and participating in the press conference were: David K. Hunter, Deputy General Secretary, National Council of Churches; Bishop John Wesley Lord, the United Methodist Church; William P. Thompson, Stated Clerk of the United Presbyterian Church in the USA; and Robert E. Van Deusen, Director, Office of Public Affairs, Lutheran Council in the USA.

Congressman Robert F. Drinan (D., Mass.), the only Catholic priest to be elected to Congress, was among the bi-partisan group of congressmen at the press conference vowing "to fight against passage" of the prayer amendment in the House of Representatives.

What the Supreme Court Said About Prayer in Public Schools

- State composed and governmentally required prayers are a violation of the Constitution.
- "In this country it is no part of the business of government to compose official prayers for any group of the American people to recite as a part of a religious program carried on by government."
- Governmentally sponsored or required devotions, such as Bible reading and recitation of the Lord's Prayer are unconstitutional.
- The Bible and religion may be taught in public schools when presented objectively as part of the regular program of education.

The Supreme Court Did Not Do This

- The Court did not prohibit school children from praying in school. It prohibited government from writing their prayers and sponsoring their devotions.
- The Court did not put God out of the schools or out of public life in America. God is greater than either a Supreme Court decision or a constitutional



CONGRESSMAN EMANUEL CELLER, (D., N.Y.) Chairman of the House Judiciary Committee, interrupted Congressman Corman at one point during the press conference, by observing sharply, as he turned and looked at the religious leaders, that the amendment would not be defeated "unless religious groups do more to inform their people about the principles involved in this."

amendment. He is not moved about like a chessman.

- The Court did not express hostility to religion. "Nothing, of course, could be more wrong," the Court declared.
- The Court did not establish a religion of secularism. It specifically said, "The state may not establish a 'religion of secularism' in the sense of affirmatively opposing or showing hostility to religion."
- The Court did not eliminate all religious expressions from public life. It said that the Declaration of Independence, patriotic hymns, and religious expressions in patriotic or ceremonial occasions are not prohibited by the ruling.



Congressman James Corman
(D., California)

"By rejecting the prayer amendment we will be protecting from challenge the basic liberties that promise freedom for all."



Congressman Donald Fraser
(D., Minnesota)

"It would be a serious tragedy for this to pass Congress."



Congressman Don Edwards
(D., California)

"It is a major assault on religious liberty."

School Prayer Literature

The following materials are available on the school prayer issue. The six tracts offer a comprehensive literature for those who wish to study the facts and factors involved in this issue which has come alive once more on the American scene.

Is A Constitutional Amendment Necessary?

A discussion of the value of the First Amendment in the light of proposed constitutional amendments.

The Case For Voluntary Prayer

Voluntarism as a tested precept is examined as it relates to prayer and government.

The American Tradition and Baptist Insights

The American tradition of separation is discussed in relation to church-state relations and current church-state problems.

Premises of the Supreme Court Retraining Government Regarding Devotions

An examination of the Supreme Court decisions with selections from the text of the Court decisions.

Questions and Answers On The Supreme Court And Public School Religion

Twenty-two questions and answers relating to the Court decisions on Bible reading and prayer in the public schools.

Religion and Public Education

Some suggested guidelines for discussion regarding the proper place of religion in the public schools.

Single copies of each of the above pamphlets are free upon request to the Baptist Joint Committee. Quantity prices will be quoted upon request.

Sex Equality Guide Distributed by AAUW

The American Association of University Women reported in September that it has distributed to all four-year colleges and universities and educational organizations a document listing more than 20 objectives for achieving sex equality in the academic community.

Mabelle McCullough, assistant dean of student affairs at the University of Minnesota in Minneapolis and chairman of AAUW's Committee on Standards in Higher Education, said the objectives were formulated to help institutions develop affirmative policy and action regarding women. By accepting standards which take into full consideration the rights and needs of women, she stated, institutions can avoid confrontation with the Federal Office of Contract Compliance on the matter of discrimination.

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STAFF REPORT

"THE COURT ON CHURCH TAX EXEMPTIONS"

An expanded rationale for church-state relations on the question of tax exemption of church property.

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A guide to political action including a Congressional Directory for the 1st Session of the 92nd Congress.

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Impact of High Court's Opinion In Tilton Case Assessed By Attorney

The U.S. Supreme Court's decision in the Tilton v. Richardson case "has put church-related colleges on notice that their religious functions and activities will be analyzed and evaluated in the future if they hope to participate in educational assistance programs," according to an extensive interpretation of the landmark case published last month by the Association of American Colleges.

Author of the 53-page analysis is Charles H. Wilson, Jr., an attorney for the Connecticut colleges who played a leading part in the development of their case before the higher court. The court upheld on June 28 the awarding of construction funds under the Higher Education Facilities Act of 1963 to church-related colleges.

Wilson states that, while church-related colleges can continue to provide opportunities for religious worship on their campuses without jeopardizing their eligibility for public funds, they probably no longer can compel attendance at religious services.

Report From The Capital