

Ronald Reagan Presidential Library Digital Library Collections

This is a PDF of a folder from our textual collections.

Collection: Blackwell, Morton: Files
Folder Title: Conservative Groups (3 of 4)
Box: 5

To see more digitized collections visit:
<https://reaganlibrary.gov/archives/digital-library>

To see all Ronald Reagan Presidential Library inventories visit:
<https://reaganlibrary.gov/document-collection>

Contact a reference archivist at: reagan.library@nara.gov

Citation Guidelines: <https://reaganlibrary.gov/citing>

National Archives Catalogue: <https://catalog.archives.gov/>



The American Society for the Defense of Tradition, Family, and Property

trial copy
do

LIBERATION THEOLOGY OR THE GOSPEL ACCORDING TO MARX

A POSITION PAPER OF THE AMERICAN TFP

JULY 1981

LIBERATION THEOLOGY, OR THE GOSPEL ACCORDING TO MARX

Introduction

Germany's former chancellor, Bismarck, once remarked that when two sides are allied, one is the horse and other is the rider. It is precisely this dangerous equine role into which the West is casting itself as it becomes more and more involved with a widespread phenomenon which holds a threat for the Americas and the rest of the Free World.

This widespread movement has many aliases -- "Theology of Revolution," "Nonaligned Theology," "Theology of Independence," "Theology of Women's Liberation," and so on. However, all these movements fall within the scope of the most popularly known title, "Liberation Theology."

As a theology, it has little importance. Its doctrinal outlines are nothing more than desperate attempts at theorization which should not be taken seriously. But Liberation Theology viewed in its practical intentions and socio-political fruits is very important and dangerous.

Though decorated on the surface with a "superstructure" of religious jargon, Liberation Theology is above all a call to a specific praxis whose objective is to establish a specific type of socialist society. It is no secret that Liberation Theology stimulates a revolutionary passion, a behavior and a type of society intrinsically Marxist in nature. Liberation "theologians" along with staunch communist theoreticians, recognize that Marxism (in all its forms and sequels) is, above all, a determined action to change the world by providing it with a "model" society. To this end, the most important step is to get people to act. Logical coherence between doctrine and action is not important even within the doctrinal field itself. What matters is to act in a Marxist way, that is, to move toward an utopian socialist society of total socio-economic equality.

In like manner, so-called Liberation Theology doctrine apparently does not follow a consistent, well-outlined course. This can be confusing to the ordinary reader, who may be taken by surprise at the contradictory and unsubstantial makeup of this doctrine. Liberation Theology not only has neither outline nor consistency in countless matters, it fails to make the slightest attempt to solve even its most flagrant contradictions. These contra-

dictions disqualify it as a theology and even as theory. But in the realm of facts, Liberation Theology has a real importance. It has been responsible -- and will continue to be so unless it is checked now -- for many radical changes in the communist/anti-communist panorama of Latin America. This maneuvering of Liberation Theology is precisely what this study will be analyzing.

Someone might say that, on the international level, this struggle of theological issues is merely a threat -- off center stage, so to speak, and not the main issue of our days. Apart from the fact that the most laicist and unbiased governments have become concerned with this phenomenon, refusing to recognize or confront this reality, even though it were only a threat, can be considered a sad and imprudent error. Former Secretary of State Henry Kissinger, the author of the ill-fated policy of detente, wrote in his biography of Metternich: "Nations learn only too late by experience: They know only when it is too late to act. But statesmen have to act as if their intuition were already an experience, as if their aspirations were truth. It is for this reason that statesmen many times share in the destiny of the prophets" (A World Restored, Lisbon, 1975, Chapter XVII).

Many people have also incorrectly assumed that Liberation Theology is strictly a Central and South American phenomenon. This is not true. "Most of the theologians of liberation took their training in Europe," according to the National Catholic Reporter, "and found it largely useful in dealing with the questions that confronted them when they returned to Latin America." However, other well-known theologians, not from Latin America, have also joined in the cacophony of Liberation Theology. These include ex-Augustinian Gregory Baum, Harvard's Harvey Cox, Catholic University's Rev. Charles Curran and Rev. Avery Dulles, S.J. In a recent issue of The Mindszenty Report (8/80), Fr. David Tracy, when president of the Catholic Theological Society of America, was quoted in the National Catholic Reporter as characterizing "Liberation Theology" as "presenting major new options both in content and methodology for all theologians to reflect on."

As such, a brief analysis of the current Latin American situation where Liberation Theology has become important as an active movement in the ideological-political process offers useful conclusions applicable to other countries such as the United States, South Africa and the Philippines, where this movement is also very active and gaining ground.

Liberation Theology and the March of History

To begin with, though at one time the United States State Department paid little attention to theological matters, its position has changed radically in recent years. Since the Middle East oil crisis began, for example, Khomeini's "theological" works, written during his exile in Baghdad, have undergone careful scrutiny, revealing that the anti-Western economic blackmail so obvious today, is, in fact, rooted in the ancient fanaticism of the Moslem "theocracy."

When former President Jimmy Carter visited Mexico shortly after John Paul II, he noted an enormous difference in public opinion there and ordered the State Department to study religious currents in Latin America. In this respect, Ivan Vallier, in his book, Elites in Latin America, writes: "Religious elites and professional holy men have a more prominent place in history than warriors and kings. As specialists in sacred things, their influence is visible in all of society and in all civilizations. However, as guardians of spiritual values and moral authority, the religious elites emerge as key points of ideological ferment in times of crisis and social change. The revolutionary situation of contemporary Latin America is no exception. Thus, it is necessary to pay special attention to its religious elites" (Vallier, Elites..., New York, Oxford University Press, 1967).

R. L. Heilbroner, in his book, An Inquiry Into the Human Prospect (New York, W.W. Norton, 1974), adds: "It is, therefore, possible that a post-industrial society would also turn in the direction of many pre-industrial societies -- toward the exploration of inner states of experience rather than the outer world of fact and material accomplishment. Tradition and ritual, the pillars of virtually all societies other than those of an industrial character, would probably once again assert their ancient claims as the guide to and solace for life. The struggle for individual achievement, especially for material ends, is likely to give way to the acceptance of community-organized and ordained roles."

This same point is presented by E. F. Schumacher in his work, Small Is Beautiful, (New York, Harper and Row, 1975, pp. 277-278): "The languages have differed, the symbols have varied, yet this message has always been the same: 'Seek ye first the kingdom of God, and all these things (the material things which you also need) shall be

added unto you!' ... Today, however, this message also reaches us not only from the sages and the saints but from the actual course of physical events. It speaks to us in the language of terrorism, genocide, moral breakdown, pollution, exhaustion. We live, it seems, in a unique period of convergence. It is becoming apparent that there is not only a promise but also a threat in those astonishing words about the kingdom of God -- the threat that unless ye seek first the kingdom, these other things, which you also need, will cease to be available to you."

Though espousing different viewpoints, these authors all converge on one point: The importance of recognizing the intimate relationship between religion, or theology, and the path of History.

Liberation Theology and the Catholic Church

The Liberation Theology movement tries to give the appearance that it forms a part of the Catholic Church. It is in reality opposed to the Church. Liberationists believe that traditional theology has lost its significance... and pertinence to contemporary problems and that it has been superseded by Liberation Theology, which sees things in a more human perspective. In Latin America, advocates of Liberation Theology accuse traditional Catholic theology of being unable to interpret the status and direction of contemporary society and of not having done so through the centuries until now. Their accusations are always, however, sophistic and totally lacking in doctrinal or historical support.

Nevertheless, it is important for the liberationist movement to have the world mistake it for a bona fide movement within the Catholic Church. Only in this way will Liberation Theology have the prestige necessary for it to move forward. It is, in fact, a movement that does not represent the traditional teaching of the Catholic Church but, on the contrary, its goals serve communism which has been thoroughly condemned by several Popes in this century.

A Phenomenon of Utopian Doctrine

At the very root of liberationist doctrine, we find the idealized socialist society as man's future goal, a society "liberated from sin," in short, utopia. Sometimes this is explicit, sometimes veiled or confused, but always at the axis and heart of this doctrine. Fr. Gustavo Gutierrez, one

of the oracles of Liberation Theology, says: "The term utopia has been revived within the last few decades to refer to a historical plan for a qualitatively different society and to express the aspiration to establish new social relations among men ... the term ideology has a long and varied history and has been understood in many different ways. But we can basically agree that ideology does not offer adequate and scientific knowledge of reality; rather, it masks it. Therefore, it spontaneously fulfills a function of preservation of the established order. Political action, science, and faith do not escape this danger. Utopia, however, leads to an authentic and scientific knowledge of reality and to a praxis which transforms what exists. Utopia is different from science but does not thereby stop being its dynamic internal element. Because of its relationship to reality, its implications for praxis, and its rational character, Utopia, indeed, is on the level of the cultural revolution which attempts to forge a new type of man ..."

In the same work, Gutierrez affirms: "Faith and political action will not enter into a direct and fruitful relationship except through the effort to create a new type of person in a different society, that is, except through Utopia, to use the term we have attempted to clarify in the preceding paragraphs. This plan provides the basis for the struggle for better living conditions. Political liberation appears as a path toward the Utopia of a freer, more human man ..." (Gustavo Gutierrez, A Theology of Liberation, Orbis Books, Maryknoll, N.Y., 1973, pp. 232, 234, 235, 236).

The above text clearly shows that Utopia is the key to Liberation Theology, both in theory and in practice. What is this "Utopia"? What is its driving force? Why is it so far-reaching? A complete analysis would require an extensive study of "Utopiology" alone. But here at least are a few points pertinent to the theme.

The idea of "Utopia" first appeared in pre-Christian pagan cultures, but quickly died. Renaissance Europe tried to resurrect it. During the centuries since then a number of attempts have been made to establish utopian societies. The Incarnation and Redemption are irrelevant to the "liberated" and classless society of a utopia, which can supposedly be achieved without them.

Starting from this false premise, Liberation Theology goes on to develop a series of false principles that are being sown far and wide today. For example, Fr. Gustavo Gutierrez, in A Theology of Liberation, states:

"History, contrary to the essentialist and stabilist perspective, is not the development of potentialities already existing in man, but is rather the conquest of new forms of being for man, qualitatively different, fuller and total realization of himself, in solidarity with the collectivity" (p. 40). With this, the liberationists deny that things have a fixed nature. Because the social nature of man is contrary to an egalitarian utopia, liberationists claim he has no nature. As a consequence, the natural law and fixed moral laws supposedly do not exist.

Basing itself on this "principle," the liberationist utopia shows itself to be intrinsically illogical. If there is no fixed nature, there is no fixed truth. "Truth for the contemporary man is made. A knowledge of reality which does not produce a change in that same reality, is an unproven interpretation, or unmade truth ..." (G. Gutierrez, Praxis de Libertação e Fé Cristã, published in the same volume with Teologia da Libertação, Ed. Vozes, Petrópolis, Brazil, 1975, p. 264).

Furthermore, the revolutionary liberationist utopia is totally unjust and tyrannical. It is unjust because it oppresses the legitimate political, social, cultural, economic and other relationships resulting from natural inequalities among nations, institutions, social classes, professions, and individuals, relationships which, far from restricting liberty, enrich it. It is tyrannical because it attempts to implant egalitarian injustice and to do so it necessarily must do violence to society. It also suppresses the economic potential of free enterprise and private property. Without the right of private property man is reduced to a political, economic, and mental slave of the "liberating" State.

Speaking on the same subject, John XXIII wrote: "He who dares, then, to deny the diversity of the social classes contradicts the very order of nature. And those who oppose this friendly and necessary cooperation between the various classes doubtless seek to disturb and divide society to the greater damage of the public and private good. Moreover, behold what our Predecessor of immortal memory, Pius XII, said: 'In a people worthy of the title, all inequalities derive not from whim but from the very nature of things. Inequalities of culture, of wealth, of social position -- naturally without harming justice and mutual charity, are in reality no obstacle to the existence and predominance of a true spirit of community and fraternity'" (John XXIII, Encyclical Ad Petri Cathedram, A.A.S. vol. LI, #10, 6/9/59, pp. 505-506).

Other points illustrating the anti-historical, anti-Christian aspects of the liberationist utopia could be discussed here were it not for the limited scope of this study.

How, then, can the irrational ideal of utopia, something by nature unattainable and so frustrating in concrete results, nevertheless exert such fascination?

The same Fr. Gutierrez confesses (Gustavo Gutierrez, A Theology..., p. 145) that the basic drive behind the liberationist movement is nothing less than a revolutionary passion, an arrogant hatred of inequality based on a malicious misinterpretation of the Gospel. It is this emotional force towards intemperate liberty that drives this movement forward. A notable example of this is the continuous agitation about the "exploitation" of the poor throughout the non-communist world, but primarily in Latin America, where the population is predominantly Catholic.

Liberationist maneuvers always follow the same basic pattern: 1. The plight of the poverty-stricken is blown out of all proportion to foment unrest and rebellion; 2. Works of Christian charity are discouraged as being "alienating," thus depriving the poor of both spiritual and material assistance; and 3. Extensive propaganda is made for a radical socialist transformation of society (which in fact will only create poverty and misery where there is none and increase them where they already exist).

Therefore, Liberation Theology, while cleverly working over the feelings of the people for the poor, fanatically advocates a state of affairs that will endanger their very survival.

Did we say poor? It is more accurate to say, "the poor of the Free West." Curiously enough, liberationists never mention the sub-human misery rampant under the socialist and communist regimes.

How can we call this "social emotion" genuine, when the poor in different countries are treated with such inequality? Isn't poverty the same in Poland as it is in El Salvador? Is it "love of the poor" that motivates Liberation Theology, or is it a revolutionary passion for social equality, even though it brings misery?

Are the mentors of Liberation Theology oblivious to this fact? Have the outrageous violations of human rights committed behind the Iron and Bamboo Curtains, known to al-

most the whole world, been somehow concealed from them? The fact is that the utopia they envision is the very system imposed by force in the communist countries.

What we really seem to have here are two forces at work for the same wretched end. The following quote from Fr. Luiz Segundo, S.J. shows clearly that the liberationists have no illusions about the "sacrifices" this process demands: "Whoever prefers socialism to the present capitalist structure has no right to criticize the cost in human life resulting from the use of authority. He has no right to criticize the excesses of authority as it is now, as if the proposed changes did not require equal or greater costs, equal or greater repression, equal or greater suppression of justice and so-called liberties ... All new historical syntheses must pay the high price of authority" (Fr. Juan Luis Segundo, S.J., Perspectivas de Diálogo, 1970, pp. 271-272). A high price indeed, for a utopia!

Liberationist Confessions

"Only a radical break from the status quo, that is, a profound transformation of the private property system, access to power of the exploited class and a social revolution that would break this dependence, would allow for the changes to a new society, a socialist society" (Gutierrez, op. cit., pp. 26, 27).

"If the Gospel, important and decisive as it is, does not give the Christian criteria for his political commitment; if the Christian needs to search for a complementary science which permits him to analyze and direct his conduct on the level of the masses, it is not surprising that a kind of symbiosis -- at times superficial, doubtlessly dangerous, always ambiguous -- between Christianity as a rule of conduct for the minority, and Marxism as the science of mass conduct, would be one of the most important pastoral accomplishments of Latin American Christianity" (Fr. Juan L. Segundo, Masas y Minorias en la Dialéctica Divina de la Liberación, pp. 108-109).

The first paragraph reveals the objective, while the second gives the key process to achieve it. Only the union of Christianity and Marxism can produce the so cherished yet so evasive utopia of a socialist society.

"On the other hand -- on a very concrete level in which we are particularly interested -- if formerly the tendency was to see the world in terms of the Church, today al-

most the reverse is true: The Church is seen in terms of the world. In the past, the Church used the world for her own ends; today, many Christians -- and non-Christians -- ask themselves if they should, for example, use the influence of the Church to accelerate the process of transformation of social structures" (Gutierrez, op. cit., pp. 67, 68).

"For the Latin American Church, it is becoming increasingly clearer that to be in the world without being of the world means concretely to be in the system without being of the system. It is evident that only a break with the unjust order and a frank commitment to a new society can make the message of love which the Christian community bears credible to Latin Americans. These demands should lead the Church to a profound revision of its manner of preaching the Word and of living and celebrating its faith" (Ibid., p. 138).

What will this "profound revision" yield? A "new way" of preaching the Gospel. Here we have a concrete example of the talisman-type words referred to on pages 14 and 15, a distortion of Our Lord's commands: "Go ye and teach all nations ..." which has now become: Go ye and preach the model of an egalitarian society through the praxis of socialism. According to the liberationists, it is the Church herself who should lead the way.

"The theme of Christ's teaching was neither Himself nor the Church, but the Kingdom of God. The Kingdom of God means bringing about a utopia of the human heart, of the total liberation of human and cosmic reality. It is the new situation of the old world, redeemed completely by God, and reconciled to Him. In a word, we could say that the Kingdom of God means a total, global, and structural revolution of the old order, brought about by God and only by God" (Fr. Leonardo Boff, O.F.M., Jesus Cristo Libertador, Petrópolis, Brazil, Ed. Vozes, 1974, p. 76).

The following texts illustrate the absolute primacy of praxis over theory, as well as the empty theoretical values of Liberation Theology. "Solidarity with the poor implies the transformation of the present social order. It implies a liberating historical praxis, that is, a transforming activity oriented to the creation of a just and free society" (Gutierrez, "Praxis de Liberación, Teología y Evangelización," in Liberación, Diálogos en el CELAM, p. 71).

"To paraphrase a well-known text of Pascal, we can say that all the political theologies, the theologies of

hope, of revolution, and of liberation are not worth one act of genuine solidarity with the exploited social classes" (G. Gutierrez, A Theology..., p. 308).

Emphasis is always placed on action rather than theory, the latter having only the function of serving as an obscure and confused basis for the former, wherein lies the true lifeblood and dynamism of Liberation Theology. As we saw before, its danger as a movement is not in its value as a principle, but as a fanatical revolutionary emotion, hiding its real purposes behind the rouge of pseudo-religious jargon and false compassion for the poor.

"It doesn't concern a concrete plan for society, but simply a plan for liberation: The Latin American conscience which becomes aware of its dependence and, in a kind of fantasy (which is not purely fantasy-like, phantasmagoric), is conscious of the possibility of liberation. This is substantial, for otherwise there would be no history. Fantasy of the future is to be conscious of a possible future different from the present situation, not like a utopia -- as if liberation were totally unlocatable in history -- even though it is not a reality placed totally within history" (Fr. Lucio Gera, "Aspectos Eclesiológicos de la Teología de la Liberación" in Liberación, Diálogos en el CELAM, p. 382).

Call it "fantasy of the future," "utopia," or what have you, it is always the same "liberated" egalitarian society, shrouded here in a mist of linguistic confusion. Note the direct link the direct link between "utopia" and "praxis," made even clearer in the following quote:

"To conceive history as the process of the liberation of man is to understand freedom as a historical conquest, it is to understand that the step from an abstract freedom to a real freedom is not made without a struggle against all the forces that oppress man, a struggle full of pitfalls, detours, and temptations to run away. The goal is not only better living conditions, a radical change of structures, a social revolution, it is much more: The continuous creation, never ending, of a new way to be a man, a permanent cultural revolution" (Gutierrez, op. cit., p. 32, emphasis in the original).

The above is a particularly revealing text, showing the radicality of the liberation movement and identifying it with notoriously Marxist aims: A revolution that goes beyond communism. As Marx said, "Communism is the necessary figure and principal dynamics of the near future, but communism as

such is not the end of human evolution, the figure of human society" (*). Though necessary now, communism eventually becomes obsolete and even an obstacle to the never ending process of human evolution. While communists themselves seldom speak of this point, liberationists cannot contain their enthusiasm. How Catholic dogma, of its nature perennially immutable like God Himself, must be particularly irksome to them!

A Subversive Phenomenon

The Liberation Theology movement is subversive. According to the admittedly global extension of the liberation movement, this subversion finds its way into every branch of society and life itself, suiting its methods and appearance to its prey. Thus it has a broad field of action which might be broken down into the following aspects: Psycho-political subversion, the most dangerous and subtle in its approach, attacking mentalities; moral subversion, the deformation of consciences to aid, actively or passively, the revolutionary socialist cause; and violent subversion, consisting of both political agitation and armed conflicts. Though distinguishable from each other in theory, all three operate jointly in human society as one force, acting through means ranging from youth talks all the way to university activism, from slogans and rumors to guerrilla training, and from news items to "pastoral documents."

Elements of the so-called Catholic left depend on the theological interpretation of liberationism in order to link and provide impulse for both old and new socialist praxes. This interpretation comes to the doctrinal aid of the widespread leftist subversion in Latin America, forming one single body with it. Liberation Theology is the theological crystallization of an old revolutionary current inside the Catholic Church which became prominent only in the post-conciliar era by imposing its manners and language. Though it does not always coincide exactly with "Catholic" leftism, it is its most explicit agent and its general policy as well.

It is obvious that this subversion has already produced ruinous effects on and through numerous ecclesiastical agencies and institutions throughout the world. Extensive dossiers on international terrorism reveal that convents,

 (*) Manuscrite, Ediciones Meva, I, III, p. 126, in La Pensée de Karl Marx, by Jean Yves Calvez, Editions du Seuil, Paris, 1970, p. 292.

rectories, and even rest homes owned by religious congregations have served as headquarters and ammunition depots for guerrillas. For example, on December 13, 1974, guerrilla weapons were found in the tabernacle of Our Lady of Victory Church in Santiago, Chile (cf. The Church of Silence in Chile, by the Chilean TFP, Lumen Mariae Publications, Cleveland, 1976, p. 289).

Fr. Gutierrez himself writes: "Frequently in Latin America today, certain priests are considered 'subversives.' Many are under surveillance or are being sought by the police ... In the majority of cases, options at the episcopal level regarding social transformation have been expressed in written statements, but there have also been cases in which these declarations have been accompanied by very concrete actions: Direct intervention in workers' strikes, participation in public demonstrations, etc." (Gutierrez, *Ibid.*, pp. 106, 107). Though the list goes on for pages, we can adequately sum up with the words of John Cardinal Landazuri: "We are vitally conscious of the social revolution in process. We identify ourselves with it" (Lecture at Notre Dame University in Signos de Liberación, p. 81).

Fidel Castro considers this a good lesson for the classical and less fervent communists, with the clergy now in the vanguard. Here he is quoted by Fr. Gutierrez: "In this regard, after affirming that 'Marxism needs to develop, to become less rigid, to interpret today's realities objectively and scientifically, to behave as a revolutionary force and not as a pseudo-revolutionary Church,' Fidel Castro adds, 'these are the paradoxes of history. When we see that sectors of the clergy are becoming revolutionary forces, how can we resign ourselves to sectors of Marxists becoming ecclesiastical forces?' ([Speech delivered at the concluding session of the congress of intellectuals, Jan. 12, 1968, quoted in Revolution Cubaine, Fidel Castro, Maspero, Paris, 1969, p. 253] Gutierrez, *Ibid.*, p. 123).

If examples of "concrete actions" are necessary, we need only to consult newspapers and religious publications anywhere in the world. Though often using the tactics of moderation and feigned retreat, the result is always the same: Deformed mentalities. An excellent insight into these tactics as used by the clergy can be found in Prof. Plinio Corrêa de Oliveira's book, A Igreja ante a escalada da ameaça comunista -- Apêlo aos bispos silenciosos [The Church in Face of the Rise of the Communist Threat -- Appeal to the Silent Bishops], Ed. Vera Cruz, (São Paulo, 1976) as well as in other books published by the various TFPs and widely distributed, particularly in South America.

This type of subversion is geared to ultimately instigate armed revolt, or to sufficiently socialize its target ambiances to obtain from them, if not total commitment, at least tacit approval or silence, thus isolating Catholics who in some way oppose Marxist praxis. Central America has recently given us some graphic examples of this phenomenon. While intense fighting continues between right and left, the clergy somehow always seems to emerge from the very center, one minute crying out for peace and social change, and the next minute picking up a machine gun to bring it about (cf. "El Salvador: Hiding in the Frying Pan," TFP Newsletter, New York, vol. 2, #17, 1981).

Setting tactics and techniques aside, we recall the grave moral and spiritual responsibility incurred in this systematic degeneration of Christian souls. Liberationism implants, admittedly with the full knowledge of its mentors, an obligation on Christian consciences to commit themselves to the construction of the socialist state. Thus, this subversion is above all moral. It is the poisoning of minds, a poisoning which finally drives its victims to commit suicide by way of anti-natural reforms.

An Ecclesiastical Phenomenon

Doubtless we have opened a vast and complex subject, and we do not pretend to exhaust it here. But a brief analysis of some further ecclesiastical texts supporting liberationism will help to clarify perhaps the most tragic aspect of this movement, that is, part of the clergy and even of the hierarchy of the Catholic Church is the backbone of the Liberation Theology Movement, a movement intent on subverting the order established in society by the perennial principles of the Church.

According to the Puebla Document (1979), the "Shepherds of the Catholic and Apostolic Church" are in search of the "aspirations of the Latin American people." What are these aspirations? "Structural changes which guarantee a just status for the masses," they reply. Do they refer to changes leading to a Catholic civilization with harmonious and complementary inequalities, or to an egalitarian socio-economic state of affairs? It seems the latter, we reply. And we emphasize that it is absolutely incompatible with immutable Catholic doctrine. The Shepherds affirm that "Two complementary and inseparable elements appear: The liberation from all slavery of personal and social sin, as well as everything that leads men and society astray, having its source in egotism and the mystery of

iniquity; and liberation for the progressive growth of the being, for communion with God and with men that culminates in the perfect communion in heaven, where all God belongs to everyone and there are no tears" (Documento de Puebla, Conferencia Episcopal Argentina, Buenos Aires, 1979, Part II, Chapter 2).

"The necessary change of unjust social, political, and economic structures will never be genuine and complete unless accompanied by a change of the personal and collective mentality with respect to the ideal of a human and happy life, which in turn disposes things to bring about this change" (Ibid., Part IV, Chapter 1).

We have already become familiar with this type of language in previous pages, language that purposely confuses injustice with inequality, and utopian equality with justice. The mentality that has to change, they imply, is that of the anti-socialist, for he is an obstacle in the path of social reform, which is in constant evolution.

"We live in a pluralistic society where we find diverse religions, religious concepts, ideologies, and value systems which, embodied in different historical movements, dedicate themselves to the construction of the society of the future and reject the guidance of any doubtful instance" whence the "... Necessity of continuous conversion of economic, social, political, cultural, and juridical structures" (Ibid. Part V, Chapter 3). The whole document is laced with identical language.

Speaking of the "new man," the document states: "It is necessary to create a healthy moral conscience, a communitarian spirit, and a social dedication in Latin American man. All this will make possible a free and responsible participation in a fraternal and dialoguing communion for the construction of a new human society imbued with evangelical values" (Ibid. Part V)(*).

 (*) Using a technique like the Pavlovian "conditioned reflex," the liberationists' propaganda aims to produce in its victims a conditioned emotion by using sacred words despoiled of their true meanings. Here we cite a few of the talisman words whose use is in vogue today.

New man-- In the traditional sense, a man who according to the Epistles of St. Paul converts and follows Christ, living a supernatural life contrary to the old man who lives for the world was given up to bad habits. In liberationist terms, the "new man" is one who has been

The character of the foregoing excerpts should provoke a barrage of questions from anyone zealous for the integrity of the Faith. Note that these quotes are not derived from any spurious source, but represent the official ecclesiastical opinion of the present situation. They coincide exactly with the views of Liberation Theology. Why do we not hear a voice raised against such a danger? Why do prelates not preach against communism and condemn the socialist egalitarian utopia? Why, instead, has Liberation Theology, a doctrine so devastating to consciences, to public order and the Faith, been freely preached for so many years before the eyes of these same prelates? Why do we see the proliferation of semi-liberationism numbing the reactions of those who still reject this false ideal?

It would seem that the world revolution, with the decisive assistance of Liberation Theology, has turned the Church into a New Church with a "qualitatively" different nature.

(*) cont'd

liberated from the class society and is equal to all others.

He is qualitatively different from the man alienated by inequality and religion.

Faith -- In the traditional sense, belief in revealed truth. In the revolutionary sense, a firm belief in the advent of the socialist society.

Justice -- Traditional sense: To give each one what is due to him. Revolutionary sense: Social and economic equality.

Liberation, liberty, freedom -- Traditional sense: State of deliverance from the slavery of sin, of the world, the flesh and the devil, through Redemption. Revolutionary sense: Deliverance from economic, moral and institutional alienation.

Evangelization -- Traditional sense: Preaching and teaching Christian doctrine to a people. Revolutionary sense: To preach social and political liberation to "backward" masses.

The list of talismans could go on and on, for every page of liberationist writing is full of these ambiguous terms.

John Paul II's message to the bishops in the Puebla Conference contained implicit condemnations of certain theological errors of liberation "theologians": "This conception of Christ as a politician, revolutionary, as the subversive of Nazareth, does not fit into the Church's teaching." He affirmed that "true liberation" should be "the liberation from all that which oppresses man, but which is, above all, salvation from sin and evil, in the happiness of knowing God and being known by Him."

In conclusion, we may perceive just how far the harsh reality described by Paul VI has advanced, as "The smoke of Satan has entered through a crack in the temple of God" (Sermon, June 29, 1972). For some years now, the world has watched the acceleration of this process of "autodemolition" of the Catholic Church as it proceeded in the theological, moral and political fields.

A modern-day fruit of this process has been the development of Liberation Theology to the point where it apparently is able to cloak its errors with the respectability of the Church. As has been amply documented in this study, nothing could be farther from the truth. Liberation Theology is, on the contrary, a tool of international communism.

This inspirer of communism in the temporal order is being used with great skill in Latin America. It is a well-known fact that Latin Americans are essentially religious. What the Catholic Church teaches and how she acts have a tremendous effect in those countries. By the same token, nowhere in Latin America does the communist party have any real influence or great numbers. Because of this situation, one can see the necessity communism has to present itself under the guise of Religion.

In those predominantly Catholic countries, using the prestigious voice of a pseudo-Church and its clergy, the liberationists hope to gain indirectly what the communists have been unable to accomplish directly. Their plan is to subvert the Church through "leftist" clergy, enter it through the wide-open door of progressivism, and then make the transition to communism through political action groups that speak "with the voice of the Church."

Obviously this strategy is not limited to Latin America, as evidenced by many liberationist voices raised in other countries of the West. Depending on the country, their tactics will be somewhat modified. But their goals remain the same. It is our hope that this study will awaken others

to this maneuver of international communism and, by recognizing the threat that the advance of Liberation Theology poses to them as well, they will act to thwart its penetration and action over public opinion.

There could be no more appropriate way to close this study than to quote the words of Prof. Plinio Corrêa de Oliveira at one point of his epic half-century fight against communism, "On the height of the cross, Our Lord Jesus Christ did not suffer merely because of the moral and physical outrages which were inflicted upon Him by his executioners. He suffered also in view of all the sins which would be committed until the consummation of the ages. Among these, the secret plot made in powerful Catholic circles to 'reform' the Church -- transforming it into a new, pantheistic, demythified, desacralized, disalienated, egalitarian Church placed at the service of communism -- certainly constituted one of the most atrocious torments of Our Divine Redeemer. Yes, of Him who taught by His Life, Passion, and Death the contrary of all these clamorous errors."

CQC *Citizens for a Quality Community*
Post Office Box 1141 • Renton, Washington 98057
255-0936

March 29, 1983

Mr. Morton Blackwell
Special Assistant to the President
The White House
Washington, DC

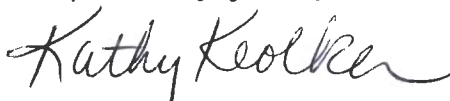
Dear Mr. Blackwell:

Thank you for the opportunity to meet with you during my recent trip to Washington, DC. Enclosed is a copy of the packet of information you requested. The meeting you arranged for me with Rick Irby in the Office of Management and Budget was very worthwhile. I am busy gathering information he felt was needed to develop the legislation we spoke about.

I am available to testify at Congressional hearings once the legislation has been introduced. If you require additional information, please don't hesitate to contact me.

Again, thank you for your consideration.

Respectfully yours,



Kathy Keolker
Coordinator

tg
Attachments



Citizens for a Quality Community

Post Office Box 1141 • Renton, Washington 98057
255-0936

March 16, 1983

MEMORANDUM: To Interested Parties

FROM: Kathy Keolker *Kathy Keolker*
Coordinator
Citizens for a Quality Community

SUBJECT: Pornography, Obscenity & Zoning

The United States of America has entered a new age - the age of pornography. Our cities and small towns are being bombarded with pornographic and obscene materials of every description - peep shows, X-rated movie houses, sexual (paraphernalia) shops, "adult" bookstores and other like businesses. Our country has had a difficult time dealing with these issues over the last decade or so. This inability to respond effectively to the situation has allowed pornographers and organized crime to establish their businesses in many American communities. Various studies indicate that about 90% of all pornography in the U.S. is controlled by organized crime. It is no longer just a big city problem but is rapidly moving into the core of smalltown America as well. X-rated movie houses showing films that have been judged obscene by many courts across the land are cropping up next to homes, schools and churches.

There are several issues which must be raised concerning the proliferation of pornography.

1) What is pornography? Back in 1970, the Presidential Commission on Obscenity and Pornography came to the conclusion that pornography was not harmful to individuals and had no relationship to behavior. This report was rejected by the President, the Senate and syndicated columnists because of inaccuracies, incomplete data and erroneous conclusions. In 1969, the Presidential Commission on the Causes and Prevention of Violence concluded that media violence can induce aggressive behavior. Considering these two opposing conclusions, it would appear that there may be reason to doubt the validity of one group or the other. Since we know that businesses spend million of dollars on media advertising, they must have good reason to believe that people can be influenced by what they see and hear. Therefore, it would seem reasonable to consider that there may be some problems with the conclusions of the Commission on Obscenity and Pornography.

It is interesting to note that the pornographers rely heavily on this Commission report in court battles and when trying to convince a community that their concerns about "adult" businesses have no basis. The truth is that the pornography of today bears little resemblance to the pornography of 1970. Today's industry thrives on extremes of violence and sex combined - especially violence toward women and children. Bestiality, rape, incest, murder, mutilation and other forms of brutality are promoted in quest of sexual thrills and the presentations are very graphic.

2) What is obscenity? The U.S. Supreme Court has ruled several times that obscenity is not protected under the First Amendment. The most recent decision included the concept of community standards as being critical to the determination of the definition of obscenity. Sadly, the community standards rule is not being upheld because a community has no way of enforcing that standard. Imagine how cumbersome it is for a small community to be required to press charges for each X-rated movie that is shown (with a different movie each week) or each X-rated book in an "adult" bookstore carrying 8,000 or more titles. Even the passage of obscenity law patterned after the U.S. Supreme Court decisions and passed by the voters has been struck down by the courts.

3) What can zoning do? One way the communities have responded to the lack of federal help is by zoning. There are three basic approaches.

- a) Creation of a combat zone. The city of Seattle Washington, a large city with an existing area of urban blight, opted to zone all porno-related businesses into one area. So far this approach has been upheld by the courts and has the effect of at least protecting the neighborhoods. This approach only works in a large city however.
- b) Zoning to effectively exclude. This happens by making conditions of the zoning code that are so restrictive that it would be nearly impossible for a business to locate in the city. This approach has been deemed legal when dealing with any other business because a community is not required to find a place for every business venture. However, the pornographers have used the First Amendment to protect them and the Federal courts have begun to rule that a community, however small, must find a place for the pornographers.
- c) The dispersal technique. This is the only viable tool left for a smaller city. The city must pass a zoning law indicating where these businesses cannot locate i.e. within 1000 feet of a school, church or home. But if this approach is used and there is no area left after existing uses are protected, then some area must be sacrificed.

Even if the
high risk
that can be
the threat
before the

ough is attempted, the city is at
expensive and brutal legal struggle
ave financial harm. So, because of
ancial disaster, many cities give up
begin

So, what is the solution? Society must decide that the proliferation of violent pornography is affecting our quality of life. It has been documented by a number of studies that violent sex crimes often involve people who are consumers of pornography. John Wayne Gacy, Wayne Williams and Ted Bundy are a few examples. Men, in particular are encouraged by pornography to act out what they see. Unfortunately, that involves activity and behavior that is illegal in everyday life and can even result in death to their unwilling victims.

There must be a way to enforce obscenity standards and keep these materials from invading communities. One way for this to occur is for the Justice Department to direct enforcement of current laws on interstate transport of obscene materials. This effort would be of great help to smaller communities and, in fact on October 4, 1982, William French Smith directed enforcement of these laws. Unfortunately, the memo was apparently not circulated because no action has taken place.

The Federal Court system has been one of the trouble spots for states and municipalities in the past. For example, the State of Idaho passed an obscenity law which was challenged through the state courts, appealed through the 9th Circuit Court of Appeals and the U.S. Supreme Court and upheld. The State of Washington passed an identical law which was taken directly to Federal Court, appealed to the 9th Circuit and struck down. The difference is that the pornographers know that they have a better chance in Federal Court. If they can get a case into Federal Court without benefit of state court review, victory is almost assured.

For the community that has not foreseen the possibility that an X-rated theatre, for instance, would locate within their jurisdiction, the disadvantage multiplies ten-fold. Not only must they issue a business license, but also must allow the theatre in any location within the city or risk a lawsuit. If they should be lucky enough to have a zoning law in place, they will probably still be sued and they may not have the financial and legal resources to prevail. There is virtually no opportunity for a city to have time to study the question and make a policy or zoning decision before the business opens and causes an uproar.

Prosecutors in states that have obscenity laws are often reluctant to press charges until the statute has been tested through state, federal and Supreme Court review which takes years. In the meantime, these businesses, unchecked, become firmly entrenched in the community. In addition, even if the law is upheld and a suit is initiated, the standards that apply when the suit is filed may have been substantially altered by many decisions in the interim. For example, the U.S. Supreme Court decision in the 1976 Young vs. American Mini Theatres case, a case many cities have based their zoning laws on, is being gradually eroded by lesser court decisions.

The Court acknowledged the important interest of the state in exercising its police power to protect city neighborhoods against degradation, while preserving the democratic principles the constitutional provisions were designed to protect. Yet, subsequent lower court decisions have left gaping holes in this logic and have made cities vulnerable by various interpretations of the Young ruling.

If these problems aren't enough, there are two sections of Federal Law which effectively paralyze a city when faced with the advent of an X-rated business (42 USC 1983 and 1988, Civil Rights Act and Civil Rights Attorneys Fee Act). These laws allow the pornographers to sue a city for attorneys fees and damages (the City of Renton is threatened with \$250,000 so far, the City of Bremerton has paid \$65,000 for 20 days' denial of a business license). But if the suit is frivolous or without merit and the city prevails, there is no recovery of the city's legal costs (the City of Renton has paid \$75,000 during the first year of the battle).

The dilemmas are clear but the solutions remain to be found. Since Harris and Gallup polls indicate that 79-80% of Americans oppose pornography, it seems a poor reflection of our country's values that our communities have been rendered impotent in dealing with the problem by lack of interest of elected officials, unclear court decisions, and a sense of hopelessness about ever finding a solution. The issue's time has come for some positive strides in the right direction.

We ask your help and personal interest in finding some solutions that are fair and reasonable for all concerned.



THE CITY OF RENTON

MUNICIPAL BUILDING 200 MILL AVE. SO. RENTON, WASH. 98055

BARBARA Y. SHINPOCH, MAYOR

MAXINE E. MOTOR,

CITY CLERK • (206) 235-2500

February 24, 1983

C E R T I F I C A T E

STATE OF WASHINGTON) _{ss}
COUNTY OF KING)

I, MAXINE E. MOTOR, City Clerk of the City of Renton, hereby certify that the petitions and resolutions filed by Mrs. Kathy Keolker, President of Citizens for a Quality Community, as described in the attached certified copies of the Renton City Council minutes, are on file in the City Clerk's office and may be inspected upon request. Signatures on file total 13,733.

Maxine E. Motor
MAXINE E. MOTOR, City Clerk

SUBSCRIBED AND SWORN TO BEFORE me this 24th day of February, 1983.

Delores C. Keolker
Notary Public in and for the State
of Washington, residing in Renton

NAME	ADDRESS	CITY/ZIP	PHONE
------	---------	----------	-------

PHONE _____

RETURN TO 522 Cedar Ave. So. Denton, Wash. 99055

STATEMENT OF POSITION

Citizens for a Quality Community is an organization of concerned persons who care about the Renton community, its growth and its development. CQC was formed to support the City of Renton's Ordinances Nos. 3526, 3629 and 3637. The city's policy is that no adult motion picture (pornographic) theatres will be located within 1,000 feet of a church, religious facility, park, residential zone or public or private school. CQC's position is that the introduction of pornographic theatres would cause substantial damage to the character of downtown Renton and would encourage deterioration.

Prohibiting pornographic theatres in the downtown area is not a question of free speech as some would have the public believe. No person in CQC seeks to abridge the rights of free speech guaranteed under the first amendment to the Constitution. The following concerns are not the central focus of our efforts relative to the location of pornographic theatres in Renton: obscenity, decency, violence toward women and children, bestiality, mutilation and snuff films. These are issues our society must deal with as we begin to understand more about pornography and its effect on our lives.

The issue at hand for the community is simple and direct. The issue is land use. Do the citizens of Renton, or of any community, have the right to determine how land within its borders will be used? Does any individual, regardless of their type of business, have the right to dictate to a community the proper use of land, irrespective of local ordinances, comprehensive land use plans, zoning laws, state and federal regulations and environmental impacts? It is important to know that the original ordinance the City of Renton adopted in the spring of 1981 was drafted after a series of public meetings. The ordinance responded to the concerns of the community and was not designed with a particular individual in mind. In fact, it was passed long before the sale of the Renton and Roxy theatres for use as pornographic movie houses. Under the present zoning code, over 500 acres of land is available for adult theatre land use.

The courts of this nation have upheld, again and again, the right of a community to restrict land use by zoning, including locations of schools, churches, book stores, libraries, residences and industrial uses to name a few. In fact, every piece of property is zoned for a use that is determined by the City to be compatible with surrounding uses. There are those who contend that zoning in regard to pornography is an abridgement of first amendment rights. This is nonsense. Why should a community or a court of law give special consideration to pornography that it does not give to churches, schools, libraries and other uses protected by the Constitution? The issue of first amendment rights has simply been used as a smokescreen to confuse the public and discourage people from getting involved and educating themselves on the issue.

The constitutionality of Renton's ordinance must be decided by the courts. It will fall upon a judge or, most likely, the U.S. Supreme Court to decide whether citizens and the communities of which they are a part, have the right to determine how they will grow and whether you and I can have a voice in the quality of life for ourselves and for our children. It will also decide, inadvertently, whether our elected officials should respond to the wishes of the community in making decisions which directly affect the potential growth and development of a city. Citizens have the right, if not the duty, to influence the direction of their community. Supporting our community's right to freedom of choice and encouraging people to be involved in Renton's future is the ultimate purpose of Citizens for a Quality Community.



OFFICE OF THE CITY ATTORNEY • RENTON, WASHINGTON

POST OFFICE BOX 626 100 S 2nd STREET • RENTON, WASHINGTON 98057 255-8678

LAWRENCE J. WARREN, CITY ATTORNEY

DANIEL KELLOGG, ASSISTANT CITY ATTORNEY
DAVID M. DEAN, ASSISTANT CITY ATTORNEY
MARK E. BARBER, ASSISTANT CITY ATTORNEY
ZANETTA L. FONTES, ASSISTANT CITY ATTORNEY

March 2, 1983

Kathy Keolker
532 Cedar S.
Renton, Washington 98055

Dear Ms. Keolker:

You have spoken to me about seeking Federal assistance for local communities such as ours fighting the continuing battle against pornography in our community. It should be noted that this topic does not mean that the City seeks to ban pornography but only to control it through its legislative power, particularly the power to license and zone.

The most important thing that could be done legislatively is to amend 42 USC 1983 and 1988. (Civil Rights Act and Civil Rights Attorney's Fee Act). Cities, particularly smaller cities, are at an extreme disadvantage in battling pornography. The cities' budgets are limited while the pornographers have huge profits to draw upon to fight legal battles. They also have an extreme advantage that upon winning the lawsuits they can obtain damages under 42 USC 1983 and attorney's fees under 42 USC 1988. It would be a big advantage if the cities were put on even standing with the pornographers, that is that the city could obtain attorney's fees if it won its case. Perhaps a better amendment to the statute would be to eliminate the rights to attorney's fees whenever the civil right allegedly violated is the commercial exercise of free speech, i.e. dissemination of ideas, whether written or visual for the purpose of making a profit. We would never be so bold as to suggest that the Congress should change the law with respect to political free speech.

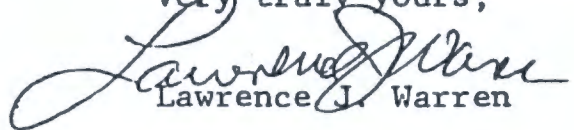
It might also be advisable for the Congress to include an attorney's fee provision for the City when a civil right action has been brought against the city in bad faith or with an intent to unnecessarily prolong litigation.

Kathy Keolker
Page 2
March 2, 1983

Congress could also assist cities by changing the jurisdiction of the Federal courts when a zoning action involving pornography was involved by eliminating the court's jurisdiction and requiring that the State courts hear that suit. The City's zoning action is derived through the State and therefore the State Courts are the logical place for such a suit. The law could also be amended by not eliminating the Federal Court's jurisdiction but simply requiring that the zoning action be tried in the State court before resort could be had to the Federal Court system.

There are many, many other ways that the Federal Government could assist cities. However, there is insufficient time to explain all the possibilities and some of them are extremely complex. Any assistance in this area would be greatly appreciated.

Very truly yours,



Lawrence J. Warren

LJW:nd

cc: Mayor



THE CITY OF RENTON

MUNICIPAL BUILDING 200 MILL AVE. SO. RENTON, WASH. 98055

BARBARA Y. SHINPOCH, MAYOR

235-2580

March 14, 1983

Mrs. Kathy Keolker
532 Cedar Avenue South,
Renton, Washington 98055

Dear Kathy:

Please accept my best wishes for a successful trip to our nation's capital.

My view of the problem that has encouraged our working in concert over this past year is necessarily provincial. To meet the responsibility of a small town mayor who has the legal duty to provide service and stay within a budget approved by the city council is often thwarted by unending court cases.

The City of Renton has never advocated denying any entrepreneur an opportunity to conduct a legal business within our borders. We simply feel we have the right and obligation to apply our zoning capabilities to assure the integrity of single family neighborhoods, the orderly growth of the commercial and industrial areas, and provide for open and recreational space.

To this end, we devised an ordinance, more than two years ago, which was approved by the City Council after appropriate public hearings that designated specific areas of the city off-limits to certain activities and, simultaneously, allowed acreage zoned to accommodate these businesses. We did not deny accessibility to purveyors of adult entertainment; on the contrary.

Our position has been that the city has a right to zone areas for high-rise buildings, soap factories, multiple family dwellings, and theaters showing X-rated films alike.

As you're aware, we've spent an entire year defending this position, with positive support from the community and an encouraging ruling from the Court.

The problem remains: how many thousands of dollars must be spent in addition to the money already committed to defend an ordinance which we had the legal right to pass and to enforce?

Surely, this is not unique to Renton. We are cognizant of the rights of others and have been scrupulously careful not to intrude, yet we are forced to deny needed service to our citizens because our meager funds must be designated to continue our court case.

Mrs. Kathy Kolker

March 14, 1983

Page 2

My earnest hope is that your sojourn will aid in bringing this matter to the attention of Congressmen and women who may be able to provide relief to this country's many small cities.

Sincerely,

Barbara Y. Shimpoch

Barbara Y. Shimpoch

Mayor

BYS:hh



Renton School District 403

435 Main Avenue South, Renton, Washington 98055

March 10, 1983

Ms. Kathy Koelker
532 Cedar Avenue S.
Renton, WA 98055

Dear Ms. Koelker:

Your personal effort to prevent the location of theatres showing X-rated movies within close proximity to our schools is appreciated. We, too, have strong feelings that students should be free from such influence within our community.

The Renton School District testified in support of the City of Renton zoning ordinance which prevented location of such theatres near schools. While recognizing personal Constitutional rights and freedom as important, we strongly encourage communities to separate X-rated movie showings from the general school environment. It seems to us that the one mile prohibition from any school is a reasonable division which would preserve the environment of the immediate school community. All elementary school age children living one mile or more from school are transported daily by bus.

We applaud and support your continuing efforts to establish the authority of communities to responsibly influence business and development within their jurisdiction.

Sincerely,

Marcia K. Holland

Marcia K. Holland, President
Board of Directors

Gary F. Kohlwe

Gary F. Kohlwe
Superintendent of Schools

THE CITY OF SEATTLE

LAW DEPARTMENT

MUNICIPAL BUILDING . SEATTLE, WASHINGTON 98104

AREA CODE 206 TELEPHONE 625-2402

DOUGLAS N. JEWETT, CITY ATTORNEY

March 10, 1983

Ms. Kathy Keolker
532 Cedar Street
Renton, WA 98055

Re: A letter to a citizen as to the city's success in
regulating "Adult Motion Picture Theaters".

Dear Ms. Keolker:

In response to your inquiry as to The City of Seattle's experience in regulating Adult Motion Picture Theaters, we are pleased to report that the experience has been successful. The City began to pursue the matter in 1975, when local residents protested the opening of an adult theater in the Greenwood district and the City's Department of Community Development conducted a study of the need for zoning controls of adult theaters. The department concluded and recommended that zoning action should be taken to confine adult theaters to downtown Seattle. The Planning Commission, after a public hearing, subsequently recommended the same proposal and recommended additionally that nonconforming theaters in residential districts be phased out.

In June of 1976, the Seattle City Council deliberated on the matter and amending its zoning ordinance to classify and define "adult theaters", confine their location to downtown zones, and terminate non-conforming uses in other zones within 90 days of the date the use becomes nonconforming. The City's ordinance relied heavily upon a Detroit ordinance which was upheld by the United States Supreme Court (Young v. American Mini Theaters, Inc., 427 U.S. 50, 49 L.Ed.2d 310, 96 S.Ct. 2440 (1976)), although in Detroit the technique was dispersal rather than concentration of adult entertainment. The expressed goal of the City in amending its zoning ordinance was to preserve the character and quality of residential life in its neighborhoods and to protect neighborhood children.

Ms. Kathy Keolker
March 10, 1983
Page Two

In the later months of 1976, three theater operators challenged Seattle's ordinance. They brought declaratory and injunctive actions alleging that the act violated their free speech, equal protection and due process rights. A temporary injunction was issued preventing the City from enforcing the ordinance while the action was pending. After an expedited trial on the merits, in February 1977, the zoning amendment was upheld as appropriate to further the City's interests in preserving the character and quality of its residential communities. The court held that the ordinance was a reasonable regulation of "place" - that confining adult theaters to certain zones within the downtown area was constitutional, that this regulation only incidentally affected First Amendment rights, and that no taking of property or other deprivation of due process or equal protection had occurred.

The Superior Court decision was appealed to the Washington Supreme Court. The Supreme Court affirmed the lower court judgment and held that the zoning restrictions did not violate First Amendment freedoms or equal protection guarantees, and that the 90 day period for termination of the non-conforming uses was reasonable. Justice Horowitz stated in his opinion on page 718 that:

The ordinance regulates only the place where these films can be shown. It demonstrates a reasonable decision that the public welfare is best served by having this particular type of speech take place only in certain areas of the community. The public benefit to be gained by termination, ... is a step toward controlling deterioration of city neighborhoods, and toward productive land use planning. (Northend Cinema v. Seattle, 90 Wn.2d 709, 585 P.2d 1153 (1978).)

The Court also dissolved the injunction which had prevented enforcement of the ordinance. The decision was appealed to the United States Supreme Court, which refused to hear the case.

Ms. Kathy Keolker
March 10, 1983
Page Three

All nonconforming theaters have terminated operations, and all are now in downtown except the Apple Theater on Boren Avenue, which though nonconforming is exempted from the termination provision because it is within 1500 feet of a downtown zone. In addition to adult motion picture theaters, Seattle has also confined peep shows and panoramas to the downtown zone.

Sincerely,

DOUGLAS N. JEWETT
City Attorney

By 
GORDON CRANDALL
Assistant City Attorney

GFC:pl



March 1, 1983

The Honorable Joel Pritchard
House Office Building
Washington, D.C. 20515

Dear Mr. Pritchard:

The citizens of the City of Redmond, Washington are greatly concerned about the proliferation of pornography in our community and the nation. As the Mayor representing more than 25,000 people, I feel that the lack of direction by the Federal Courts is seriously hampering our efforts to deal with this problem. Although the Supreme Court supported the rights of communities to set their own standards, subsequent court decisions on a case-by-case basis have not helped us uphold those standards.

Pornography is now so pervasive in our society that I truly question the ability of the courts, public officials, postal authorities, the FBI, or customs agents to handle it. We who represent the City of Redmond want existing legislation to be enforced, and a sincere effort made by Congress and our State Legislature to set standards that are constitutional.

Sincerely,

Christine T. Himes
Mayor

CTH/jg

Redmond Against Pornography
P.O. Box 171
Redmond, Washington 98052

March 5, 1983

To Whom It May Concern:

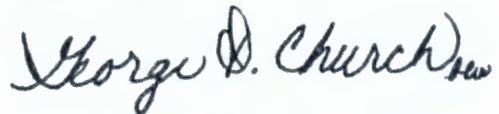
As Co-Chairman of Redmond Against Pornography, I would like to express some of the frustrations that our community has faced over the last year and a quarter. We are still exasperated at trying to get effective solutions.

We are a small bedroom community (suburb of Seattle). January 1, 1982 our small, old theatre opened with Deep Throat. This film has been declared obscene by the United States Supreme Court and about a dozen State Supreme Courts.

Our city had no adult business ordinance regulating this type of business. Without going through a long step-by-step repeat of process, let us ask for legislation that will clearly permit local communities to enforce the law of the land. The costs are prohibitive to family people to take on the multi-billion dollar pornography business nationwide to gain the result the U.S. Supreme Court decision should have made straight-forward.

Your efforts will be appreciated in supporting the ideas which Kathy Kolker will present as our representative.

Sincerely,

A handwritten signature in cursive script that reads "George D. Church". The signature is written in dark ink and is positioned above the typed name.

George D. Church
Co-Chairman
Redmond Against Pornography

GDC:blw

Attorney General Urges Prosecutions

Following the White House meeting to request increased federal law enforcement action, the United States Attorney General has issued a new federal policy on obscenity cases. The 94 United States Attorneys across the country are now free to pursue all hard-core porn cases, not just child porn and cases where direct organized crime are proven. Now is the time to visit your local United States Attorney and demand local action. If we see action in several communities like we have in Florida, the industry will crack under the increased weight of costs, attorneys fees, and jail time. Let's take advantage of this change of policy! The text of the Attorney General's letter is as follows:

OFFICE OF THE ATTORNEY GENERAL

WASHINGTON, D.C. 20530

October 4, 1982

Memorandum

To: All United States Attorneys
From: William French Smith
Attorney General

Subject: Enforcement of Anti-Pornography Laws

President Reagan has recently stated his alarm and concern over the spread of pornography, and his determination to ensure that we effectively enforce the federal laws against trafficking in pornography. Pornography is indeed a growing problem, but it is a problem before which law enforcement officials are not helpless, as demonstrated by the success of the Department's MIPORN operation. Accordingly, I would like to take this opportunity to clarify the Department's enforcement policy in pornography cases, and to encourage their prosecution.

The U.S. Attorneys' Manual states: "Prosecutive priority should be given to cases involving large-scale distributors who realize substantial income from multi-state operations and cases in which there is evidence of involvement by known organized crime figures," and "(s)pecial priority should be given to cases involving the use of minors engaging in sexually explicit conduct . . ." § 9-75.140 (emphasis added). This passage also states that prosecution of those cases not in one of the three priority areas may nonetheless have a deterrent effect and be appropriate when especially offensive material or numerous citizen complaints are involved. *Id.*

The Manual also states, of course, that the "Federal role in prosecuting obscenity cases is to focus upon the major producers and interstate distributors of pornography while leaving to local jurisdictions the responsibility of dealing with local exhibitions and sales." § 9-75.130. But this section goes on recognizing that the U.S. Attorney in an area may often have greater expertise and more money than his local counterpart, and that "(i)n these circumstances the United States may provide assistance through prosecutive efforts not falling precisely within the above guidelines."

Thus, where large volume dealers, organized crime, or child pornography is involved, the U.S. Attorney should aggressively prosecute. Even in other cases, he may prosecute where pornography is a significant problem in an area, and should certainly lend any necessary assistance where local efforts are being made. While the impact of pornography may be primarily "local", its successful prosecution calls increasingly for interstate efforts and coordination which only federal officials may be able to provide. Similarly, where the district's Law Enforcement Coordinating Committee identifies pornography as an area requiring federal support, our assistance to local enforcement efforts may and should be provided, even if the dealers are not in the three "priority" categories.

While pornography is not a problem that can be solved by federal efforts alone, it is a matter of prime concern and we must enforce vigorously the existing federal anti-pornography laws, particularly in the priority areas discussed above and in those communities where it has been identified as a major law enforcement problem.

Federal Judge Forfeits Films

United States District Judge Haight of New York wrote an opinion on September 18th that every judge should read. In *U.S. v. Various Articles of Obscene Merchandise*, 536 F. Supp. 50 (S.D.N.Y. 1982), an Air Force Major's shipment of porn films was seized along with numerous others. The judge reviewed the films, found them obscene, and ordered the Customs to confiscate and destroy about 70 titles, including such well known ones as *Deep Throat*, *Devil in Miss Jones*, *Behind the Green Door*, *Summer of Laura*, *Disco Lady*, *Opening of Misty Beethoven*, *Inside Jennifer Welles*, *Barbara Broadcast*, and *Debbie Does Dallas*. (Some of these have been shown on pay-TV by subscription service ON-TV.) The judge recognized that, in the absence of a jury, the trial judge must make a determination of community standards by considering as best he can the entire community and not imply his own subjective reactions or those of a sensitive or callous minority. Under such a determination, the judge said these hard-core porn films offended the standards of the New York City area. Judge Haight applied the prevailing law of the Supreme Court and proved that the law, properly applied, is able to separate porn from art. Thank you, your Honor.

In a related case, another judge of the federal court in New York felt that his perception of New York City's standards, as reflected by the availability of all kinds of porn and live sex shops, should allow hard-core films to be imported into the Port of New York. Fortunately, the federal court of Appeals held that there was no safe harbor for pornographers and that hard-core pornography is illegal under federal law, even by New York standards and overturned the trial judge's decision and allowed the films to be forfeited. *U.S. v. Various Articles of Obscene Merchandise*, 678 F.2d 433 (2d Cir. 1982). These cases, though bearing the same title, are not the same case but did reach the same result and it is good for law enforcement that they did. Now we must urge prosecutors nationwide to apply these principles, and CDL will do all it can to help.



Citizens for Decency through Law, Inc.

2331 West Royal Palm Road, Suite 105

Phoenix, Arizona 85021

602/995-2600

Founder

Charles H Keating, Jr.

March 14, 1983

Board of Trustees

Richard M. Bertsch
Attorney at Law
Cleveland, Ohio

Thomas J. Blee
Attorney at Law
Fort Wayne, Indiana

Robert J. Kielty
Attorney at Law
Phoenix, Arizona

Donald E. Santarelli
Attorney at Law
Washington, D.C.

Officers

Gary W. Hall, M.D.
President

Carol A. Clancy
Vice President -
National Director

Bruce A. Taylor
Vice President -
General Counsel

Mary Lou Miller, C.P.A.
Treasurer - Controller

Terese M. LoPresti
Secretary

Legal Counsel

Fredrick D. Merrill

Faye M. Gardner

Ernest F. Schulzke

Mail Manager

William J. Melnikas

Kathy Keolker, Coordinator
Citizens for a Quality Community
532 Cedar Avenue, South
Renton, Washington 98055

Dear Mrs. Keolker:

As you are aware, one of the main reasons for the great strength and growth of the organized crime-pornography syndicate has been the policy of the U.S. Department of Justice over the last ten years of not prosecuting interstate transportation and mailing of hard core pornography. The federal government has had only about a hundred convictions in all that time. The Justice Department has only given approval for a few conspiracy and organized crime connected cases, notably the Deep Throat and MIPORN cases. They have completely released the hard core producers and distributors from California, Cleveland, and New York from any serious pressure. That is why the industry and its material has spread across the country into ever city and most towns.

The best solution to this problem would be for the President and the Attorney General to provide six Assistant U.S. Attorneys and ten or twelve FBI agents to this industry. One should be sent to each of the main cities of the porn syndicate's centers: Cleveland, Los Angeles, New York City, Chicago, Washington, D.C., and Houston. Cleveland is the home of the nation's biggest pornographer, Reuben Sturman; L.A. is the center for most production and processing; New York is the Cosa Nostra's control center; Chicago is a major market; D.C. is a national disgrace and has good police on the Metro Police Obscenity Unit; and Houston is the hottest new market and the local Police and District Attorney's office needs help. The MIPORN prosecutors, Fred Schwartz and Marcella Cohen are excellent and should be allowed to continue federal pressure from Miami without interference from the Department of Justice. With five or six major cities, plus Miami, making cases against major distributors, the national scene would change dramatically in two short years. This is not a major commitment of funds or personnel, but it would work. Good luck.

Very truly yours,

Bruce A. Taylor
Bruce A. Taylor

LAW OFFICES
DIAMOND & SYLVESTER
FOURTH FLOOR HOGE BUILDING
SEATTLE 98104
(AREA 206) 623-1330

JOHN N. SYLVESTER
ALBERT O. PRINCE
RICHARD M. FOREMAN
MICHEL P. STERN
CRAIG S. STERNBERG
JOHN T. PETRIE
WILLIAM J. CRUZEN
F. DOUGLAS RUUD
JOHN W. HEMPELMANN
ALAN D. JUDY
JAMES M. THOMAS
TERRY E. THOMSON

JOSEF DIAMOND
COUNSEL TO THE FIRM

SIMON WAMPOLD
ASHER B. WILSON
ROBERT E. HIBBS
PAUL SIKORA
S. RANDALL JOHNSON
JOHN P. ERLICK
DOUGLAS S. TINGVALL
JOSEPH J. STRAUS
JANET A. IRONS
DAVID A. PETERS

March 14, 1983

LYLE L. IVERSON (1981)
EARLE W. ZINN (1982)

GARY D. GAYTON
OF COUNSEL

Ms. Kathy Keolker
Citizens for a Quality Community
532 Cedar Avenue South
Renton, Washington 98055

Dear Kathy:

I am glad you are going to Washington D. C. to meet with our elected and appointed representatives. Our representatives in Washington D. C. will benefit greatly from your description of the problems a small community faces when it attempts to regulate hard core pornography.

As you know, for the last seven or eight years, I have been representing citizens groups and community organizations attempting to find legally sound ways of controlling the hard core pornography outlets in their communities. We have had success in passing legislation at the State level and in local communities. We have worked with Seattle, Redmond, Edmonds, Lynnwood and Renton in an effort to develop and preserve zoning ordinances regulating hard core pornography outlets.

Despite substantial legislative success, local communities have had great difficulty enforcing their criminal, civil and land use regulations against hard core "adult" theaters and bookstores. Most local efforts are met with vigorous counter attacks by the theater and bookstore owners. Usually, the local communities are drawn into the federal courts and often the local communities are sued for very large damages and attorneys' fees under 42 USCA § 1983. Generally, under these circumstances, the local communities find themselves on the defensive spending substantial amounts in attorneys' fees to defend the § 1983 actions rather than pursuing the hard core pornographers with the criminal, civil and zoning remedies authorized by law.

Ms. Kathy Keolker
March 14, 1983
Page Two

Section 1983 was, of course, part of the Civil Rights Act. It was intended by the Congress to provide remedies for minorities being oppressed by state and local authorities. The scope of Section 1983 has been greatly expanded by the ingenious lawyers and the courts to the point where it is now one of the primary tools of the hard core pornographers. During your discussions with our representatives in Washington D. C., I hope you will express interest in seeing the Congress limit the application of Section 1983 to prevent the kinds of abuse we are now witnessing.

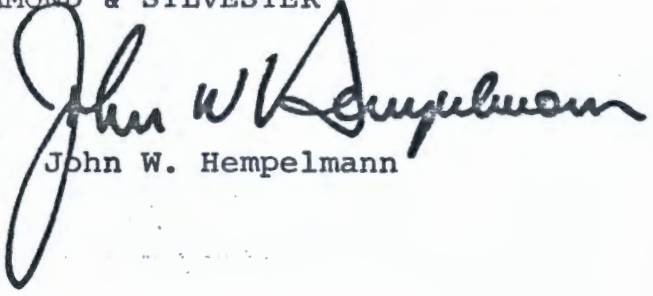
I know that there will be other issues you will be discussing with our representatives in the Capitol. Hopefully, information you have received from others will help you develop those issues. Since I am trying to make sure that this letter is mailed to you within the next hour, I will defer discussion of those issues to the letters and comments you have received from others.

Good luck.

Sincerely yours,

DIAMOND & SYLVESTER

By:


John W. Hempelmann

JWH:djn

The
Young Conservative Alliance
of America Inc.

3451 - 5th Avenue North • Saint Petersburg, Florida 33713 • 813/321-6383
413 East Capitol Street SE + Washington, D.C. 20003 + 202/543-1286

KINGSTON
ACTION ITEMS

- 1) CONTACTS: Any contacts you have in the field that might be interested in working with YCA are solicited. Please speak with one of the Board Members at your convenience.
- 2) PROJECTS: If you have a project with which you would like our help, please contact either the Chairman or one of the Vice Chairmen.
- 3) IDEAS: Any ideas or advice on the organization, financing, or operation of The Young Conservative Alliance are appreciated. Please refer them to one of our Board Members.
- 4) MEMBERSHIP: If you would like to join YCA as a member, associate, sponsor or patron, please contact the Membership Chairman, Peter Nassetta, or any Board Member.

Thank you.

The
Young Conservative Alliance
of America Inc.

NATIONAL BOARD OF DIRECTORS

National Chairman: The Rev'd R. David Finzer
1st Vice Chairman: Roy Jones.....Moral Majority
2nd Vice Chairman: Amy Moritz.....The Nat'l Center for Public Policy Research
Secretary: Larry Hunter.....National Director, Young Americans for Freedom

Directors: Jake Hansen.....American Conservative Union
Milt Copulos.....Heritage Foundation
Monroe Thomas.....The Conservative Caucus
Greg Butler.....Committee for the Survival of a Free Congress, Inc.
Peter Nassetta.....National Pro-Life PAC
Bill Keyes.....White House Policy Formation
Lilli Dollinger.....Senate Staffer
Bob Lauterberg.....House Staffer
Christopher Miller, Esq. - General Corporate Counsel

YCA -- PRINCIPLES:

The principles for which the Young Conservative Alliance stands are embodied in "The Four Foundations of the American Republic":

We hereby affirm these central truths, which are the life and hope of all America:

I. AMERICANISM: Integrity, self-reliance, and respect for reason and ability -- the essential elements of the American Pioneer Spirit -- remain the firm foundation on which our society is built. As ordained by God through the nature he created, in the sanctity of the individual, the family, and the community, do men find the greatest expression of their highest values. These values, enshrined by our forefathers in our institutions and our way of life, command our allegiance not just because they work, but because they are right.

II. INDIVIDUALISM: The advancement of the individual under God is the essence of the American Dream. Freedom, as embodied in the Bill of Rights, including Freedom of Religion, Freedom of Speech, and Freedom of the Press, among others, stands vigilant as the guardian of that Dream. Socialism, in all its various forms, is that Dream's most powerful enemy. America will be safe only when men recognize that freedom is the tonic of the brave, and socialism is the cancer of the envious.

III. FREE ENTERPRISE: A nation remains just to the extent that it remains free. Religious freedom, the first and highest of all freedoms, can survive only so long as there is political freedom. Political freedom, the greatest goal of any just government, can be nourished only by an economic system of free enterprise. Free enterprise, unbound from governmental restraints and privileges, can alone ensure the survival of a free America.

IV. MILITARY STRENGTH: Any value worth living for is worth fighting for. Military strength is the vital safeguard against those who seek to oppress the free. America must always be a faithful friend to those who hope and dream as Americans, and a sworn enemy to those who seek the destruction of our ideals. To those who live and work and fight for our freedom and our future is reserved the title of "America's Best".

- - - - -

This statement enshrining the New Right ideals of limited constitutional government, free enterprise, traditional values, and strong national defense, provides the ideological glue which binds young conservatives together.

The New Right's greatest untapped resource is American youth. Hundreds of thousands of American college students support the principles proclaimed by the New Right, without even being organized or contacted. A good example of this occurred in November of 1982 at the University of Florida in Gainesville. The Student Government Association put a Nuclear Freeze Referendum on the student ballot with no warning. The only publicity it received prior to the voting was in the left-wing student newspaper the morning of the balloting. Despite the lack of any organized opposition, some 1700 ballots (out of about 7000 cast) voted NO on the freeze.

If these students, and the legions of others like them could, be contacted, organized, educated, and mobilized, conservatism could begin to re-take the college campuses. By re-entering and recapturing the college campuses, we could begin to re-enter and re-take the opinion molding fields of teaching, broadcasting, the law, the press, and the clergy. Experience has shown that a cadre of dedicated idealists, working pragmatically as part of a disciplined body can work wonders.

The purpose of the Young Conservative Alliance of America (YCA) is to create just such a cadre: To identify and organize activists on every major college campus in America.

YCA is not designed to be a publishing house, nor an electoral adjunct to one of the major parties. It exists to create a constant pressure from below for conservative principles and the Conservative Program. YCA plans to function in coalition with other New Right groups to achieve our mutual ends. Whenever possible, YCA will not publish its own material, but rather will distribute literature provided by other members of the coalition. We are under no illusions that we can produce better literature, or lobby in Washington more effectively than our Seniors. We do however believe that we can bring to the movement a nationwide field organization that can join in pursuing America's Agenda.

The YCA cadre is organized along lines similar to the Society of Jesus in the Roman Catholic Church; an efficient chain of command provided to mobilize a plethora of small 'cell-groups' toward specific action. If thousands of college students across the continent push "the same program in the same way at the same time", the effect will be significant.

FOR MORE INFORMATION CONTACT:

Father David Finzer: Washington # 543-1286
or
YCA Provisional Headquarters
3451 - 5th Avenue North
Saint Petersburg, Florida 33713
813/321-6383

Roy Jones: 499 South Capitol Street SW
Washington, D.C. 20003
202/484-7511

Amy Moritz: 413 East Capitol Street SE
Washington, D.C. 20003
202/543-1286

THE YOUNG CONSERVATIVE ALLIANCE OF AMERICA, INC.

Application for Membership

I. Statement of Principles: The Four Foundations of the American Republic

We hereby affirm these central truths, which are the life and hope of all America:

I. AMERICANISM: Integrity, self-reliance, and respect for reason and ability -- the essential elements of the American Pioneer Spirit -- remain the firm foundation on which our society is built. As ordained by God through the nature He created, in the sanctity of the individual, the family, and the community, do men find the greatest expression of their highest values. These values, enshrined by our forefathers in our institutions and our way of life, command our allegiance not just because they work, but because they are right.

II INDIVIDUALISM: The advancement of the individual under God is the essence of the American Dream. Freedom, as embodied in the Bill of Rights, including Freedom of Religion, Freedom of Speech, and Freedom of the Press, among others, stands vigilant as the guardian of that Dream. Socialism, in all its various forms, is that Dream's most powerful enemy. America will be safe only when men recognize that freedom is the tonic of the brave, and socialism is the cancer of the envious.

III. FREE ENTERPRISE: A nation remains just to the extent that it remains free. Religious Freedom, the first and highest of all freedoms, can survive only so long as there is political freedom. Political freedom, the greatest goal of any just government, can be nourished only by an economic system of free enterprise. Free enterprise, unbound from governmental restraints and privileges, can alone ensure the survival of a free America.

IV. MILITARY STRENGTH: Any value worth living for is worth fighting for. Military strength is the vital safeguard against those who seek to oppress the free. America must always be a faithful friend to those who hope and dream as Americans, and a sworn enemy to those who seek the destruction of our ideals. To those who live and work and fight for our freedom and our future is reserved the title of "America's Best".

II. Personal Data:

Name _____ Nickname _____ sex _____ age _____

Current Address _____

City _____ State _____ Zip _____

Phone number _____ best time to call _____

PERMANENT ADDRESS _____

City _____ State _____ Zip _____

PERMANENT PHONE NUMBER _____ best time to call _____

date of birth _____ city, state, country of birth _____

occupation (if student, list school) _____
if student, year or grade: _____ major _____
last year of education completed _____ colleges attended _____
other associations (church, clubs, fraternities/sororities, hobby groups, etc) _____
special talents _____

III. Issues Survey: Rate your level of interest in each of the listed issues as follows:
1 = heavy continual activism, 2 = continual activism, 3 = regular activism, 4 = occasional
activism, 5 = no activism.

☐ Supporting strong national defense to preserve peace and freedom.
☐ Supporting tax cuts.
☐ Supporting international freedom movements which oppose communist aggression.
☐ Supporting a mandated balanced budget.
☐ Promoting balanced presentations of issues within academic forums.
☐ Creation of an objective media.
☐ Promoting deregulation of the economy.
☐ Defending the right to keep and bear arms for personal and corporate protection.
☐ Protecting the right to life for the unborn.
☐ Supporting voluntary school prayer.
☐ Supporting local parental control of public schools.
Other: _____
Other: _____

IV. Activities Survey: Indicate your willingness to participate in the following by:
A = very interested, B = semi- interested, C = not interested

☐ distributing literature	☐ picketing
☐ attending films and lectures	☐ attending rallies
☐ debate participation	☐ writing articles
☐ letter writing	☐ membership drives
☐ public speaking	☐ attending conventions
☐ office work	☐ creating conservative campus publications
☐ fund raising	☐ training new members
☐ leadership positions	☐ interning in Washington

V. Affirmations: I have read The Four Foundations of the American Republic and agree with the principles contained therein. I will support and defend the Constitution of the United States against all enemies, foreign and domestic. I will not promote communism, facism, nazism, statism, socialism, totalitarianism, bigotry, sexism, ant-semitism, racism, or any other anti-American ideology. I promise to obey the rules of this organization. The statements contained herein are correct to the best of my knowledge and belief.

SIGNATURE

DATE

VI. Membership class and dues: (circle one)

UNDER 40: Student: 1 year - \$5, 3 years - \$10, 5 years - \$15.
Non-student: 1 year \$10, 3 years - \$20, 5 years - \$30.
Married couple: 1 year - \$15, 3 years - \$30, 5 years - \$45.

40 & OVER: Associate - \$15 Sponsor - \$25 Patron - \$100

May 12, 1983

*file
Nat Good
University*

Mr. Morton Blackwell
Special Assistant to the President
Old Executive Office Building, Room 191
Washington, D.C. 20500

Dear Mr. Blackwell:

As you requested, I have put together a list of by-laws for the Institute of Political Management and have submitted it to the Board for their opinion. The by-laws basically give the Board of the Institute total power in reference to management, funding, and control. As Acting Director, I am limited in what I can do to see the Institute develop into a fully operating institution. We have the opportunity now of bringing together the conservative movement in regard to training its future leaders and helping conservative campaigns for the 1984 election.

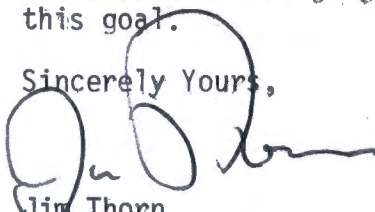
Interest for this project has "snowballed" not only in the conservative movement, but in the RNC, the Westminster Group, and the business community. We have the opportunity now of seeing this Institute created. If the Board does not take an active part, this idea will fall by the wayside and the need for trained managers in the conservative movement will suffer. The longer we delay in opening the Institute, the less time we will have in training people for the 1984 election. Our contribution to the election could be substantial if we place the right individuals in critical campaigns,

Would you support the idea of a Board meeting before the end of the month to "get our act together"? As you mentioned in our last meeting, the Board wants assurance that the Institute will not be turned over to the liberal element in the future. Again I would like to stress the point the Board will have the power to dictate the future of the Institute. If we can bring together the present members, they would decide the Institute's course and its relationship to the National Graduate University. If the National Graduate University can not accept the Board's requirements and guarantees, then I will begin the process, with the Board's approval, to create a totally independent Institute not associated with the University,

Whatever guarantees the Board desires to get the Institute founded, these guarantees will be met.

As you are aware, the Institute will be the only one in the nation dedicated to training the future leaders of the conservative movement. I request your assistance in bringing together the Board as soon as possible to help in this goal.

Sincerely Yours,



Jim Thorn
Acting Director

CONPOR

CONFERENCE OF PRIVATE ORGANIZATIONS
1625 Eye Street, N.W.
Washington, D.C. 20006
(202) 466-8424

October 21, 1981

DIRECTORS

Chairman

Clarence Ruddy
Loyal Order of Moose

Vice Chairman

Harold B. Berman
National Club Association

Secretary-Treasurer

M. Daniel Splain, III
Fraternal Order of Eagles

Robert E. Davis
Improved Order of Red Men

Edward McCormick, Jr.
US Power Squadrons

Sam Willits
United States Jaycees

Robert A. Yothers, P.G.E.R.
B.P.O. Elks

Executive Director

Gerard F. Hurley, CAE

Honorable Morton C. Blackwell
Special Assistant to the President
Room 191
Old Executive Office Building
The White House
Washington, D.C. 20500

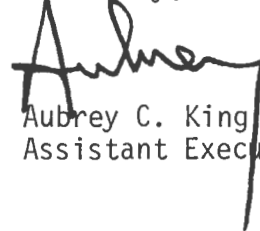
Dear Morton:

As you requested, here is a list of probably the top thirty national private membership organizations in the United States. The list includes the national headquarters address and telephone number, and the names of the chief elected officer and the chief executive officer of each organization unless unavailable.

This list was updated by telephone as of October 20th, but we caution that inadvertent errors may still appear, especially in name spelling and titles.

Please let us know if we can be of any further assistance.

Sincerely,



Aubrey C. King
Assistant Executive Director

ACK/dr

Enclosure

Sons of Norway

1455 This Lake Street
Minneapolis, Minnesota 55408
612-827-3611

President

Marshall Moy

Executive Officer

Ralph Durand

B'nai B'rith International

1640 Rhode Island Avenue
Washington, D.C. 20036
857-6600

President

Jack Spitzer

Executive Vice President

Dr. Daniel Thursz

National Interfraternity Conference, Inc.

3901 West 86th Street
Indianapolis, Indiana 46268
317-872-1112

President

James H. McLoughlin

Executive Director

Mr. Jack L. Anson

National Club Association

1625 Eye Street, N.W.
Suite 609
Washington, D.C. 20006
202-466-8424

President

Sam M. Berry

Executive Director

Gerard F. Hurley, CAE

Lions International

300 2nd Street
Oak Brook, Illinois 60507
312-986-1700

International President

Mr. Kaoru Murakami

Executive Administrator

Mr. Roy Schaetzel

Kiwanis International

101 E. Erie Street
Chicago, Illinois 60611
312-943-2300

International Secretary

William Kleindorser

Optimist International

4494 Lindell Blvd.
St. Louis, MO 63108
314-317-6000

President

Mr. Seymour Silverman (1 year term)
(10/1/81)

Executive Secretary

Mr. Hugh H. Cranford

Soroptimist-International of the America, Inc.

1616 Walnut Street
Philadelphia, PA 19103
215-732-0512

President

Ms. Marylnn Hosstetter

Executive Director

Mary Helen Madden

Zonta International

35 East Wacker Drive
Chicago, Illinois 60605
312-346-1445

International President

Shirley K. Schneider

Executive Director

Mrs. Valerie Levitan

National Exchange Club

3050 Central Avenue
Toledo, Ohio 33606
419-535-3232

National President

Mr. M. H. Evell (Bud)

Executive Secretary

Mr. Lee Wells

Altrusa International

8 South Michigan Avenue
Room 1105
Chicago, Illinois 60603
312-236-5894

President

Ms. Marie L. Knueble

Executive Director

Ms. Dorothy Keuhlhorn

Sertoma International

1912 East Meyer Blvd.
Kansas City, MO 64132
816-333-8300

President

Mr. Thomas Horner, III

Executive Director

Mr. James M. Hooper

Boy Scouts of America

1325 Walnut Hill Lane
Irvine, Texas 75092-1196
214-659-2000

President/Chief Operating Officer

Dr. Thomas C. MacAvoy

Chief Scout Executive

Mr. T. L. Tarr

The American Legion

P.O. Box 1055
Indianapolis, IN 46206

National Commander

Mr. Jack W. Flynt (serves 1 year term)

National Adjutant

Mr. Robert W. Spanogle

Fraternal Order of Eagles

3030 Sullivant
Columbus, Ohio 43204

Grand Secretary

Mr. D.D. Dunlap

Civitan International

Box 2102
Birmingham, Alabama 35201
205-591-8910

President

Mr. Dick Lang

Executive Administrator

Mr. Frank Bulgarella

Ruritan National

Box 487
Dublin, Virginia 24084
703-674-5431

President

Bob Davis

Executive Secretary

Mr. Charles Allen

National Association of Colored Women's Clubs

5808 16th Street, N.W.
Washington, D.C. 20011
202-726-2044

President

Ms. Otelia E. Champion

Headquarter Secretary

Mrs. Carole A. Early

B.P.O. Elks

Box 70307 -----206-784-8787
Seattle, Washington 98107

Past Grand Exalted Ruler

Mr. Robert A. Yothers

Loyal Order of Moose

Moosehart -----312-859-2000
Chicago, Illinois 60539

Supreme Governor

Alvin W. Vollhaver
term ends 6-30-82

Director General

Herbert W. Weilman

Supreme Secretary

Carl E. Weis

Improved Order of Red Men

P.O. Box 683
Waco, Texas 76710
817-756-1221

Great Incohonee (President)

Charles E. Hesson

National Secretary

Mr. Robert E. Davis

General Grand Chapter Order of Eastern Star

1618 New Hampshire Avenue, N.W.
Washington, D.C. 20150
667-4737

Most Worthy Grand Matron

Thelma Bailey

Right Worthy Grand Secretary

Virginia M. Jones

Polish American Congress, Inc.

1200 North Ashland Drive
Chicago, Illinois 60622
312-631-5737

President

Aloysius A. Mazewski (Mr.)

Office Manager

Mr. Eugene E. Rosypal

National Office, Order Sons of Italy in America

219 E. Street, N.E.
Washington, D.C. 20002
547-2900

National President

Aldo A. Cira

Executive Director

Peter Borromeo, Jr.

National Society of the Daughters of the
American Revolution

1776 D Street, N.W.
Washington, D.C. 20006
628-1776

President-General

Mrs. Richard Denny Shelby

Administrative Director

Mr. Richard S. Moore

Quota International Inc.

1828 L Street, N.W.
Washington, D.C. 20036
331-9694

President

Ms. Marylnn L. Blake

Executive Director

Mrs. Dora Lee Haynes

Veterans of Foreign Wars

Broadway and 34th Street
Kansas City, MO 64111

Commander in Chief

Mr. Arthur Fellwock

Executive Director

Mr. Cooper T. Holt

U.S. Power Squadrons

824 National Bank Building
Toledo, Ohio 43604 (McCormick, Lyman and Greenberg)
419-242-4731 (USPS)

Mr. Edward J. McCormick

United States Jaycees

P.O. Box 7
Tulsa, Oklahoma 74121
918-584-2481

62nd President

Mr. Gene Honn
(7/1/82)

Executive Vice President

Mr. Arthur Boutiette
(leaves office 12/1/81--
new V.P. not yet elected)

Rotary International

1600 Ridge Avenue
Evanston, Illinois 60201
312-328-0100

President

Mr. Stanley E. McCaffrey
6/30/82--as of 7/1/82 the
new President will be:

Dr. Hiroji Mukasa

General Secretary

Mr. Herbert A. Pigman

To _____
Date 10/7 Time 10:00

WHILE YOU WERE OUT

M Eol Fabian
of Project/Helping Hand
Phone 522-0266

Area Code	Number	Extension
TELEPHONED		PLEASE CALL
CALLED TO SEE YOU		WILL CALL AGAIN
WANTS TO SEE YOU		URGENT

RETURNED YOUR CALL

Message Al Strong Director
has gotten answers
you wanted on human
resources options
he wants an appointment
to update you

Operator



AMPAD
EFFICIENCY®

23-020



Project Helping Hand

12:45
11/23

Chairman
Donald F. Sammis

Director
Albert E. Strong

September 29, 1982

Mr. Morton Blackwell
Special Assistant to the President
The White House
Washington, D.C. 20500

Dear Morton:

If you recall, Donald Sammis and I paid you a visit about a year ago. The purpose of our visit was to present our legislative proposal, The Human Service Option (HSO). At the time, we were in an input gathering phase and your comments were very valuable in helping us improve and streamline our concept.

Much has happened since we last met. Among many others both Paul Weyrich and Senator William Armstrong have continued to support our efforts at developing a new and innovative private sector alternative to the failed welfare statism of the past.

Would it be possible to stop by briefly and bring you up to date on our current status? I'll call your office in a few days to see if a time can be arranged.

Sincerely,

Albert E. Strong

Albert E. Strong
Director

*Col Fabian
will call back early
November for an appointment*

AES:mw

*Not until
November
MB*

The Washington Post

FRIDAY, JUNE 4, 1982

VIEWS

William Raspberry

Funneling Our Generosity

You can see the genius of Donald F. Sammis' idea. He knows, as we all do, that government assistance for the needy is inefficient. Certainly some of the tax-provided money, goods and services reach their targets, but an awful lot of money is eaten up in administrative overhead, the cost of running the bureaucracy.

Sammis, a San Diego businessman, knows something else: Americans are a generous people. Tell them about a family whose home has been destroyed by fire, a child who can't go to school because he has no shoes, an elderly couple whose Thanksgiving dinner will consist of cold cuts, and the offers of shelter, clothing, shoes and food will be enough to bring a tear to the most cynical eye. The trouble is that this generosity is likely to produce more clothes, shoes and turkeys than the particular families could ever use while leaving other, less dramatic needs unattended.

But suppose, says Sammis, American generosity could be funneled through local organizations that know the need and also have the means of delivery. Sammis and an organization called Project Helping Hand have come up with a clever scheme called the Human Services Option (HSO) which he believes will

make it possible. As Joseph Piccione describes the proposal in a monograph published by the Free Congress Research & Education Foundation, federal taxpayers would be allowed to earmark a certain portion of their income-tax liability—say 10 percent—for tax-exempt volunteer human services agencies.

"As the government has 'contracted out' human service work to private agencies in the past, under the HSO part of the funding for such work could originate in local areas—from individuals who choose current service programs or who, on a group or community basis, develop new programs to address specific local needs."

HSO's backers view it as neither a tax break nor a means of avoiding societal responsibility. The only break taxpayers would get is that they would be able to name the specific beneficiaries of their generosity. Any tax savings would result from increased efficiency.

Sammis offers an example of how HSO might work: a group of community residents wants a community center to help in the fight against teen-age gangs. "They form an association of 650 people who have a combined tax liability of \$2,950,000. Their aggregate HSO (at 10 percent) would be \$295,000—enough to make a substantial start on their community center."

The idea is appealing, not merely because it would get taxpayers directly involved in projects they consider especially worthy but also because many worthy programs are being curtailed as a result of the Reagan administration's budget cuts.

A Proud Tradition

Americans have a proud tradition of volunteerism — a tradition which began before the founding of our republic. Since the early days of America innumerable self help groups and civic organizations have flourished.

Join Us

The Human Services Option is legislation currently pending before Congress. Those of us who wish to increase the level of private commitment to volunteerism must let our Congressmen and Senators know of our concern. Our politicians must hear from individuals, civic organizations, fraternal and religious groups and small businesses that we are ready to meet the challenge if they will provide us the tools. The Human Services Option is just such a tool.

Now is the time America

There is a job to be done. There are people with needs looking to us.

Let's stop asking the government to do everything and do it ourselves. It's time to stop thinking there is nothing that can be done about big government and wasteful programs. We can reduce poverty, build quality lives, restore families, provide decent housing and adequate health care for all. This is the challenge. Americans in the past have accepted all challenges . . . sought them out in fact, and always triumphed. The focus is on you. Don't break the hard-won tradition of American involvement and ingenuity in overcoming tremendous odds. Learn more about HSO . . . become involved . . . do it today!

Case Study

THE BOY SCOUTS OF AMERICA: PUBLIC vs PRIVATE FUNDING

To demonstrate how effective a private sector agency can be, given a high level of volunteerism by citizens at the local level, this case study of the Boy Scouts of America was conducted. The study takes an average yearly budget of the Boy Scouts and compares the costs of its operation as a voluntary organization to the hypothetical cost of doing business if it were funded by the federal government.

The Boy Scouts, through their national and regional offices and scouts' individual costs, expend \$187 million a year. There are 1.1 million volunteers who each contribute hundreds of hours annually to the 3 million plus scouts.

Alternatively, federal funding for offices, a full quota of top management personnel, assistants, office help, training programs and other expenses would total \$5.5 billion! The difference between government and volunteerism is tremendous — with the Boy Scouts being 30 times more cost effective. Dedication, volunteerism, and local involvement by interested citizens makes the difference.

Project Helping Hand is a newly formed coalition of concerned citizens from the private sector — business, labor, charities, religious and civic organizations — who are dedicated to finding new and innovative ways to meet society's human needs. Our founder, San Diego Businessman Donald F. Sammis, believes that private citizens, acting voluntarily, can solve most of our socio-economic problems better than government. And we want to prove it. Project Helping Hand advocates the HUMAN SERVICES OPTION (HSO). This proposal is simple in its conception but profound in its potential for results.

Donald F. Sammis, Chairman
Albert E. Strong, Executive Director
11973 San Vicente Blvd.
Suite 214
Los Angeles, CA 90049
(213) 476-3031

THE WELFARE PROBLEM

...There Is A Better Way

THE HUMAN SERVICES OPTION

PROJECT
HELPING HAND



There has to be a better way!

We've all said those words, especially when we're talking about government programs; and even more especially when discussing human services (welfare) programs.

Now there is a better way!

The Human Services Option (HSO) is designed to enlist the private sector — the volunteerism, the innovation, the caring hand — to assist those who truly need our help.

HSO will help local citizens and concerned companies define the human services needs of their own community and then enable them to meet those needs **DIRECTLY**, not through reams of governmental red tape. Direct participation means more direct involvement; and direct involvement means heightened awareness.

We at Project Helping Hand, through the vehicle of HSO, seek to break through the layers of government bureaucracy to reach the human needs of individuals.

We must break the chains that have literally bound generations of human beings to the government handout. We must start changing those dependents into productive, proud human beings.

The same old system has proved to be a failure. Only a bold innovative approach will do the job.

HSO is the answer.

What is HSO?

In every city and town in America, community groups and civic organizations have been providing help to the needy in many different ways. Corporations have begun job training programs for the hard core unemployed. Individuals, churches, and civic groups have taken on many other-varied programs. Such programs, however, are severely limited because of the limitations of private funding. Sadly, the high taxes that create unemployment and the need for many human services also reduces the amount of support taxpayers can afford to contribute to help others.

HSO is designed to involve the private individual in directly funding and delivering human services to those in need. Once enacted into law, the Human Services Option would allow taxpayers the option of donating a significant percentage of their tax liability directly to the qualified human service agency of their choice (or paying the full tax liability to Washington as usual.)

In the first year, the HSO would allow taxpayers to donate 4% of their tax liability directly to their chosen human services organization. This donation would be credited dollar for dollar against their income tax. The credit would be expanded in subsequent years up to a maximum of 12% of an individual or business tax liability.

And equally important, as funds flow to private agencies, government would be required to reduce its spending on its parallel programs by equivalent amounts. Thus, as the private sector becomes more directly involved in the funding and delivery of human services the federal government would begin to withdraw.

Suggested Categories and Funding

Here are ten suggested categories for health and human services. They are listed here as

examples of what Project Helping Hand considers appropriate eligible activities to be funded by HSO.

- | | |
|------------------------------|------------------------------------|
| 1. Job training | 6. Blighted area redevelopment |
| 2. Health care | 7. Income assistance |
| 3. Health research | 8. Drug and alcohol rehabilitation |
| 4. Care of the elderly | 9. Low income housing |
| 5. Family and youth services | 10. Food and nutrition assistance |

Advantages of HSO

For Taxpayers . . .

- opportunity for involvement *directly* in meeting human services needs
- will have funds available to give
- can demand accountability of human services agencies

For Human Service Agencies . . .

- a tremendous new source of funding
- more accountability, more efficiency since they will be competing for dollars

For Government . . .

- less administrative overhead
- more efficient usage of money
- less need for government regulation and policing

For Less Advantaged . . .

- help that is more caring and less impersonal
- more funds to do the job
- services provided by local, more responsive agencies

THE INGERSOLL FOUNDATION

934 NORTH MAIN STREET
ROCKFORD, ILLINOIS 61103

TRUSTEES

CLAYTON R. GAYLORD
EDSON I. GAYLORD
ROBERT M. GAYLORD, JR.
JOHN A. HOWARD,
MANAGING TRUSTEE

May 12, 1983

TELEPHONE (815) 964-3242

LJNDY ELLINGWOOD,
ADMINISTRATIVE ASSISTANT

Mr. Morton Blackwell
The White House
Room 191
Washington, DC 20500

Dear Morton:

We would, of course, be delighted if the President can attend our reception next Thursday. Knowing the avalanche of opportunities which beset his every hour, I am, with the encouragement of Ed Crowell in a telephone conversation this morning, enclosing a possible text for a congratulatory message from him. I recognize that he must be cautious in what he endorses, as you must be in advising him, so I enclose the texts of what will be said at the ceremony. It may be that Secretary Bell will also make a few remarks, but that will constitute the entire program.

If the President finds it appropriate to send word, the message can be delivered to me for Mr. Gaylord at the Mayflower Hotel where I will be staying beginning Tuesday evening.

Ed told me you cannot join us on Thursday. I'm sorry. We would be delighted to have him attend if he would care to do so and he could bring the message from the President if there is to be one.

Incidentally Ed Harper has been invited. We would be pleased to have him read the President's statement if he attends.

Thanks for your help.

Sincerely yours,

John A. Howard

JAH/le
enclosures

Neenah Board
Possible Text for a Message from The President
25% COTTON FIBER 23

Mr. Clayton Gaylord
Chairman
The Ingersoll Foundation

I am truly sorry that I cannot attend the reception inaugurating The Ingersoll Prizes for I am confident these awards will prove a beneficial stimulus to scholarly and creative letters and to their wider appreciation by the reading public. Congratulations to you and the other Trustees of The Ingersoll Foundation for conceiving and funding this undertaking which will give new emphasis to the values and principles which govern personal and public life. May this program as it develops fulfill your highest hopes for it.

Draft of JAH Remarks
for the Washington Reception

During the past year The Ingersoll Foundation has engaged in a prolonged consideration of its purposes and how they might be better served. It was judged that the various organizations our Foundation has been supporting are all to some extent forced to cope with a single fundamental deficiency in the society; there is a diminishing personal sense of responsibility for the well-being of the community. The individual now is less inclined to carry his full share of a joint endeavor. Many groups are proclaiming and insisting upon the citizens' rights in virtually every aspect of living. The obligations that fall to each person as a community member are seldom addressed. It seems to us that the ideals proposed in the contemporary culture are largely confined either to the fulfillment of individual desires and propensities or else to the achievement of some public goal.

The principles of civic and personal responsibility get short shrift. Service to one's country, sacrifice to make a better home for spouse and children, pride in doing one's job well, and other contributions by the individual to the commonweal are not widely commended as virtues, as ideals gladly embraced, as sources of abiding satisfaction.

In response to this view of things, The Ingersoll Foundation has focused its philanthropy upon activities which attend to this philosophical imbalance. In our city of Rockford, we are working with educational institutions, a hospital and various cultural, civic and service organizations to create renewed understanding and acceptance of the selfless ideals derived from Classical philosophy and the Judeo-Christian ethos.

The establishment of The Ingersoll Prizes is of a larger magnitude than

our other projects, but serves the same objective. Through these awards we aspire to bring about a much broader public awareness of contemporary literary and scholarly works which embody and affirm the Western heritage of individual and civic ideals.

Each year we shall bestow two prizes, The T. S. Eliot Award for Creative Writing and The Richard M. Weaver Award for Scholarly Letters. A jury will choose the recipients from nominees designated for the artistic, cultural, intellectual and scholarly merit of writings which illustrate or advance an understanding of the system of values from which the American civilization emerged. A single volume or a life's work may qualify for nomination, but the work on which the prize is based must be available in the English language.

You will recognize that the prizes are named for exemplars of the two categories of award. I am pleased to tell you that Mrs. T. S. Eliot has expressed her gratitude that her husband is to be thus honored, and Professor Weaver's sister, Mrs. Beaton, has expressed pleasure on behalf of his family. Each award will provide an honorarium of \$15,000 to the recipient.

We expect to make the first presentations in December of this year.

Remarks for the May 19 Reception
by Leopold Tyrmand, Secretary of the Ingersoll Prizes

In 1969, the National Book Award in the Science, Philosophy, and Religion category went to J.R. Lifton for Death and Life: Survivors of Hiroshima. The Pulitzer Prizes for non-fiction were awarded to Norman Mailer, for The Armies of the Night, and René Dubos, for So Human and Animal: How We Are Shaped by Surroundings and Events. This was also the year Leo Strauss published his last book: Liberalism, Ancient and Modern.

I cite this example not to challenge the stature of the awardees or their writings but only to make clear that the work of a paramount thinker ^{might have been} ~~A~~ ignored precisely because it was momentous and pregnant with profound ideological and political contents. Leo Strauss, a political scholar and refugee from Nazi Germany, spent 20 years at the University of Chicago, where he laid the philosophical groundwork for the restoration of the conservative intellectual power in America. He devoted half of his life to fostering the ideas he believed necessary to safeguard the American republic, perhaps mankind's last rampart in the struggle for a society structured upon what he called value judgments. Today, the American universities are well stocked with young philosophers and historians who call themselves Straussians. The political upheaval of 1980 probably would have been impossible

without Straussian theories. Still, the integrity of his knowledge and the brilliance of his mind notwithstanding, he was deemed unfit for public recognition and plaudits by the reigning cultural establishment. How deeply and mercilessly this selective ostracism pervades modern American culture is indicated by the fact that the New Columbia Encyclopedia of 1975, replete with names of ephemeral worth carries no entry for Leo Strauss. For that matter, Richard Weaver, the author of Ideas Have Consequences, after whom we have named one of our awards, is also not listed in those pages.

Leo Strauss is no longer among the living, and we may view his proscription with sadness but without passion. However, in Rockford, Illinois, in America's heartland, we feel troubled by the absolutism of verdicts on the relation between creativity and value as they are decreed in New York, Stockholm, and Boston. So we have decided to do something about our anxieties.

Draft of remarks for Mr. Clayton Gaylord - May 19, 1983

Ladies and Gentlemen:

On behalf of the Trustees of the Ingersoll Foundation, I am pleased to welcome you to this event formally initiating a program of awards we believe will have a beneficial effect on American culture. We are deeply grateful to Secretary Bell, Senator Lugar, Congressman Leach, Congresswoman Martin, Dr. Feulner and Dr. Nisbet for their ready recognition of the import of these prizes, manifest in their joining us in the invitation.

- - - - - (To be used if he agrees) - - - - -

I imagine this is the first time that a new undertaking bearing upon the realm of letters has been graced with the participation of a Cabinet Officer. It is my privilege to present to you The Honorable Terrel H. Bell, Secretary of Education

- - - - -

Of course, the character and success of a new project depends upon the qualifications of those who will be administering it. In this instance, the Ingersoll Foundation, is most fortunate in that The Rockford Institute, a study center dedicated to cultural advancement, has become our partner in conducting the program of awards.

This being a stand-up rather than a sit-down gathering, the high wisdom that animates The Ingersoll Foundation will be evident, if our instructions are followed, in the brevity of the explanation of the Awards by my colleagues, John Howard and Leopold Tyrmand.

Dr. John Howard is the President of The Ingersoll Foundation, in addition to his primary work as President of The Rockford Institute. Dr. Howard served

for 17 years as President of Rockford College, has been President of The Philadelphia Society and is the co-author of a number of books including Dilemmas Facing the Nation, Capitalism and Culture and one which will be published this fall entitled simply On Freedom.

Dr. Howard

Leopold Tyrmand is Secretary of The Ingersoll Prizes, as well as Vice President of The Rockford Institute and editor of Chronicles of Culture. A well-known novelist in his native Poland, he came to the United States in 1966 and, in addition to two English language volumes, has written for such publications as The New York Times Magazine, Commentary, The New Yorker, The Wall Street Journal, The Reporter and The American Scholar.

Mr. Tyrmand

Concluding Comment by Mr. Gaylord

Copies of the pamphlet describing the nature of the prizes and the procedures for awarding them are available in the entryway. Thank you for joining us at this announcement reception. We believe that in the years to come you will have reason to remember that you were there when this new feature of our culture was initiated.

National Graduate University

1101 NORTH HIGHLAND STREET

ARLINGTON, VIRGINIA 22201

(703) 527-4800

June 15, 1983

Mr. Morton Blackwell
Special Assistant to the President
Old Executive Office Building
Room 191
Washington, D.C. 20500

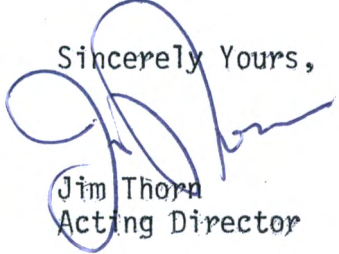
Dear Mr. Blackwell:

I met with Ms. Robin Carle, Director of Training RNC, today to discuss the overall training program of the RNC for 1984 and the possible interaction of the Institute with her plans. She has agreed to assist the Institute in formulating a list of subjects that could supplement the RNC's training program.

Ms. Carle will submit her plan to Mr. Rich Bond within a few days which will reflect a recommendation that the Institute assist in offering seminars and short courses throughout the nation. She has already identified several shortfalls in training that the RNC will not be able to offer because of lack of funds.

She again wanted me to express to the Board her full support in getting the Institute founded.

Sincerely Yours,



Jim Thorn
Acting Director

National Graduate University

1101 NORTH HIGHLAND STREET

ARLINGTON, VIRGINIA 22201

(703) 527-4800

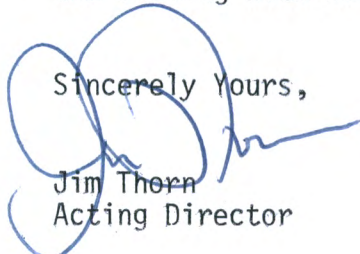
May 23, 1983

Mr. Morton Blackwell
Special Assistant to the President
Old Executive Office Building Room 191
Washington, D.C. 20500

Dear Mr. Blackwell:

I was briefed today by Tony Payton in regard to the American Institute for Applied Politics board meeting in Salt Lake City. Tony stated Mr. Chuck Bailey will be returning to Washington wednesday and has requested a meeting with me to discuss their decision. I will forward any additional information and the results of the meeting with Mr. Bailey when recieved.

Sincerely Yours,


Jim Thorn
Acting Director