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THE CONTRIBUTION OF  
THE PROTESTANT RADIO AND TELEVISION CENTER  
TO CHRISTIAN EDUCATION

By

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A Thesis

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INTRODUCTION

THE CONTRIBUTION OF  
THE PROTESTANT RADIO AND TELEVISION CENTER  
TO CHRISTIAN EDUCATION

INTRODUCTION

A. Statement of the Problem

Broadcasting is the eighth wonder of the modern world. For the Church not to make use of radio and television would be as unthinkable as if St. Paul had refused to travel in ships, or Luther and Calvin had looked down on the printing press as unworthy of their use. It's frightening but it is challenging.<sup>1</sup>

Such was the testimony of Herman L. Turner in an address in which he presented information regarding the Protestant Radio and Television Center as an important agency for Christian broadcasting today. Turner, as a member of the Board of Trustees of the Protestant Radio and Television Center, speaks with authority on this subject. In his message he says that there has been marked progress in the religious use of radio and television within the past five years and that the Protestant Radio and TV Center is meeting a real need in this field, both through its unique service and through its cooperation with the Broadcasting and Film

. . . . .

1. Clayton T. Griswold, quoted by Herman L. Turner in an address to the 1955 meeting of the General Assembly of the Presbyterian Church, U.S.A., Department of Publicity, Office of the General Assembly, p. 4.

Commission of the National Council of Churches.

Any consideration of the use of radio and television by the church today presents such a large field of study that it is necessary to make some delimitation in the subject for such a survey. A study of The Protestant Radio and Television Center has been selected that there might be a focus on one agency in this field. Further delineation is made in the subject by consideration of the contribution of this agency to Christian education.

#### B. Timeliness of This Study

To date, as far as is known, there has been no study made of the contribution of The Protestant Radio and Television Center in the field of Christian education. Due to the phenomenal growth of this Center since its establishment in 1949, and because of its service inter-denominationally and world-wide, a survey of its program seems timely and an appropriate phase of this consideration of radio and television.

The following statements present some revealing facts regarding mass communication in this modern age:

Seventy-five per cent of all American homes are now TV-equipped. This means that 34,000,000 families have invested \$13,500,000,000 in TV sets.

Ninety-eight per cent of all American homes have radio sets in use.

Youngsters in homes with TV spend on the average about 26 hours a week watching TV as compared with an average of 24 hours a week in the classroom.

In homes without TV, radio is listened to a little over 4 hours a day and about 1 hour and 44 minutes a day in homes where there is also TV; an average for all radio homes of 2 hours and 26 minutes a day.

In homes with TV the average number of hours a day given to TV is reported to be 5 hours and 24 minutes.<sup>1</sup>

Such facts indicate the timeliness of a consideration of radio and television as a potential means for Christian education.

One other fact which suggests the timeliness of this study is the news released in April, 1956, that an electronic device for recording TV programs on magnetic tape and playing them back almost instantaneously through a normal TV system has been perfected and made ready for commercial use. The Protestant Radio and Television Center has been planning for its use for the past two years and is ready for the installation of video tape recording for television when that process becomes accepted by the TV stations.<sup>2</sup>

The following statement from the same leaflet emphasizes the significance of this latest development in TV.

In a layman's language this new process of putting pictures on magnetic tape will mean as much progress in the communication world in a period of about five years, as the progress in the travel world from the time of the ox cart to the jet plane.<sup>3</sup>

. . . . .

1. The Broadcasting and Film Commission of the National Council of Churches of Christ in America, 1956, p. 3.
2. The Protestant Radio and TV Center, Revolutionary New TV Tape Process, April 15, 1956, p. 1.
3. Loc. cit.

### C. Method of Procedure

The first chapter of this study will present information as to what the Protestant Radio and Television Center is, where it is located, what is its unique contribution, and what some leaders have said about its service and success in this field.

In the second chapter, as preparation for considering the contribution of this agency to Christian education, there will be a survey of the nature of Christian education, objectives and current views, and in the light of these a definition of Christian education stated as a basis for evaluation. Against the back ground of a brief survey of how radio and television are being used as an educational medium by secular agencies, there will be a study of the values of educational broadcasting for Christian education by radio and television. Then will follow a survey of the purpose, objectives, and service of the Broadcasting and Film Commission of the National Council of Churches and its contribution to Christian education.

To determine the special contribution of the Protestant Radio and Television Center, there will be in Chapter III a consideration of the relationship of this Center to its constituent agencies and to the Broadcasting and Film Commission of the National Council of Churches; an evaluation of the present program of the Center as measured by certain



reactions received; and a review of new features in the Christian education field being planned by this agency for the days ahead. There will also be projected certain suggestions for a program of yet larger scope for the use of this Center as a medium of Christian education.

Because of the frequent use of certain terms in this study, initials will be used at times instead of the full name of the agency or church referred to according to the following:

|  |                                 |
|--|---------------------------------|
| Protestant Radio and Television Center                                 | --- PRITVC                      |
| Broadcasting and Film Commission                                       | --- BFC                         |
| National Council of Churches of Christ in the United States of America | --- N.C.C.                      |
| The Presbyterian Church in the United States of America                | --- Presbyterian Church, U.S.A. |
| The Presbyterian Church in the United States                           | --- Presbyterian Church, U.S.   |
| International Missionary Council                                       | --- IMC                         |

TV will be used interchangeably with television as it is often found in the sources.

#### D. Sources Used

Since the field of religious use of radio and television is a relatively new one, there are not many books available as resource material on this subject. However, a few helpful volumes have been found and are listed in the bibliography.

The main source of information for this study is material published by the PRTVC and the BFC of the N.C.C. Certain denominational and inter-denominational periodicals have been found helpful. Correspondence and other valuable data in the files of the PRTVC have been made available to the writer. Helpful also have been the personal interviews with leaders of these two agencies and with representatives in other radio and television centers, as well as the writer's own experience as a member of the Board of Trustees of PRTVC for eighteen months.

As a means for study of reactions to the programs made available through the Protestant Radio and Television Center, a letter was sent to fifty persons who have had some contact with this agency and are in a position to answer objectively questions asked in this communication. A copy of this letter is included as Appendix A. Thirty-one answers to this communication were received and from these responses gleanings have been included in Chapter III of this thesis. These gleanings, together with a definition of Christian education formulated and presented in Chapter II, were used as a standard for evaluation of the contribution of PRTVC to Christian education. The letters themselves are included in Appendix C.

CHAPTER I

THE NATURE AND PROGRAM OF THE  
PROTESTANT RADIO AND TELEVISION CENTER

## CHAPTER I

### THE NATURE AND PROGRAM OF THE PROTESTANT RADIO AND TELEVISION CENTER

#### A. Introduction

The establishment and phenomenal growth of the Protestant Radio and Television Center marks a new milestone in the Christian use of radio and television. In defining the PRTVC and its program, there will be given facts describing the nature of this Center, the cooperation of the agencies represented in it, the location, its assets, and its unique contribution to the area of mass communication. This chapter also includes a survey of the current program of the PRTVC and presents proof of the extent of the service of the Center.

#### B. The Nature of PRTVC

The Protestant Radio and TV Center is a non-profit corporation established in 1949 for the purpose of production and distribution of religious radio and TV programs for several denominational agencies. Programs are not broadcast from this Center, but as a production and distribution agency the Center makes available to all these denominations religious radio and TV programs and other aids for audio-visual education. In addition they are distributed to local and network stations. The extent of that service is to be noted later.

### 1. Its Constituent Agencies

The Board of Trustees is composed of representatives of the duly authorized bodies of the following denominations: the Methodist Church, the United Lutheran Church, the Episcopal Church, the Presbyterian Church in the U.S.A., and the Presbyterian Church U.S. Three educational institutions are also represented on the Board and three in the ownership and control of this Center: Emory University, Emory University, Georgia; Columbia Theological Seminary, Decatur, Georgia; and Agnes Scott College, Decatur, Georgia.

### 2. Its Location

The Protestant Radio and TV Center is located on a four-acre tract of land near the campus of Emory University. The address is: 1805 Clifton Road, N.E., Atlanta, Georgia. For several years it operated in rooms of one of the buildings of Agnes Scott College, Decatur, Georgia. Due to a phenomenal growth and to an increasing demand for the type of service rendered through program production and distribution, it was necessary to have more adequate housing. The Center is now housed in its own building, the first unit having been completed in the latter part of 1954 and dedicated in January, 1955. The TV sound stage and related building were completed in August, 1956.

### 3. Its Assets

The growth of the PRTVC from "a dream" into a half

million dollar reality is a remarkable story of faith and venture translated into work and accomplishment. It is now on the threshold of a million dollar expansion program. Both equipment and personnel constitute valued assets for the Center.

a. Equipment

The story of how the building and equipment for the new Center were made available and financed is reflected in the following report:

The Chapel Studio was given by the Methodists in honor of Bishop and Mrs. Arthur J. Moore. The pulpit furniture was given by Mrs. Walt Holcomb in memory of her father, the famous evangelist, Sam Jones. The organ was provided by the Episcopalians of the Fourth Province in memory of John Moore Walker and John Buckman Walthour, former Bishops of Atlanta, Georgia. The administration wing was given by Presbyterians, U.S., in honor of Dr. John Macmillan Alexander. The master control room was provided by Presbyterians, U.S.A.

The project was further aided by funds donated by Foundations and individuals interested in and concerned with making available mass communication to those interested in giving the Gospel to all the peoples of the earth.<sup>1</sup>

At this Center, programs for radio or recorder use are prepared from the script stage on through complete production; and electronic equipment makes possible duplication of many as five thirty-minute programs in less than four minutes. The new television equipment makes possible similar service for religious television materials. There is also equipment for distribution of materials.

. . . . .

1. Dedication of the Protestant Radio and Television Center, 1955, p. 2.

b. Personnel

Supporters who believe in the work of the Center to the point of investment in it of prayer, time, and means are an important part of the personnel. Such is the constituency of the cooperating denominations who have seen the value of this agency as a medium for Christian service. Other concerned individuals have generously dedicated their means to this work.

The administrative staff includes technically trained personnel in the field of radio and television. The president, John M. Alexander, in whose heart and mind was the dream for such an agency as the PRTVC, and through whose dedicated talents and determination the Center has become a reality, has enlisted among his associates men of rare gifts as administrators, promoters, technicians, and other professionally trained men. This personnel is a definite asset to the Center.

4. Its Unique Contribution

The following facts regarding the unique features of the PRTVC are evidences of the special contribution which this Center makes in the field of religious radio and television.<sup>1</sup>

a. Cooperation between Religious Radio Interests

It was in 1945 that several denominations in the

. . . . .

1. Cf. The Protestant Radio Center, Inc., Story of a Unique Venture, PRTVC, c1953.

South, who were interested in religious radio, formed the Southern Religious Radio Conference. Soon there were programs aired over 26 stations. One or more programs have been produced jointly every week since January, 1946.

b. Special Emphasis on Production

As the need arose for a cooperatively owned and controlled production center, the Protestant Radio Center (later to add Television) was organized and a charter was granted to it by the state of Georgia. Funds and dedicated personnel were provided. There was no capital stock. It was from the beginning a non-profit organization. The equipment of the respective member denominations was shared, thus increasing the potential service to each one. This unique feature, production, is made possible therefore by the availability today of a \$500,000 studio and an ongoing staff of trained technicians. The goodwill of local stations, based on quality of production, has also been an important factor.

c. Distribution of Programs

This phase of the Center's service, distribution, increases the use of the varied types of programs produced. The denominations keep their respective constituencies aware of programs available and give information regarding the method of their distribution through the Center. Modern equipment and efficient staff make possible excellent distribution service.



d. Inter-denominational Cooperation on the National Level

In addition to the inter-denominational cooperation already noted, the affiliation of the PRTVC with the BFC of the N.C.C. makes possible cooperation on the national level. This is discussed further in Chapter III.

The values of inter-denominational cooperation in this field of electronic communication are indicated in the following statement:

We can do far greater things together . . . than we could possibly do alone. Because of tremendous production costs, alone, we could never produce the high quality programs that are made available cooperatively through the Protestant Radio and Television Center . . . It is a regular producer of religious programs for world-wide audiences. No programs are broadcast from the Center, but they are produced here and sent to local and network stations to be aired around the world.<sup>1</sup>

C. Survey of Programs of Protestant Radio and TV Center

The source for the following information regarding the program of the PRTVC is material published by that Center.

The PRTVC makes possible an effective use of electronic communication for mass evangelism and Christian teaching. A survey of the programs produced and made available to the constituent denominations, to local stations, and to any others who may desire them presents a picture of the wide variety and scope of the program of the PRTVC both in the field of

. . . . .

1. Into All the World, Protestant Radio and TV Center, 1955.

radio and of television.

# 1. Radio Programs

The following outline of radio programs includes the major ones made possible through the PRTVC. Each of the cooperating denominations accepts a time schedule for its use and is given full freedom to develop its own programs, assuming its own production costs. The following data regarding the various programs of the Center is gleaned from material published by the PRTVC.

## a. The Protestant Hour

This is a year-round religious radio program, presenting outstanding speakers from the five denominations cooperating through the Center. Each denomination is responsible for one series of programs. "The Protestant Hour" is "the largest continuous sustaining-time religious network known . . . now in the eleventh year without a single interruption."<sup>1</sup>

## b. Armed Forces Radio Services

"The Protestant Hour" series is distributed over the network system of the Armed Forces Radio Services, reaching every place where American forces are stationed. Many overseas service men listen to this program every Sunday as it comes to them over the occupational forces' radio station

. . . . .

1. The Protestant Hour, PRTVC, 1956.

and also millions of English speaking peoples living in these territories.<sup>1</sup>

In the fall of 1956, five Advent programs for the Armed Forces Radio Service were produced and distributed to radio stations of American occupational forces.

c. National Radio Pulpit

Beginning in 1950, NBC originated the summer series of this nation-wide program in the PRTVC. John A. Redhead and Arthur Moore have participated in the summer series of this program. These continued through the four summers-- 1950, 1951, 1952, and 1953. The weekly programs for the other months of the year were made possible through the BFC of the N.C.C.<sup>2</sup>

d. Sunday School of the Air

This was a weekly program presenting an exposition of the current Sunday School lesson for adults.<sup>3</sup>

e. Youth Programs

This is a series of different types of programs beamed at youth situations, such programs as: Living Ideals, Tips for Teen-agers, and Youth Praises God.<sup>4</sup>

. . . . .

1. Cf. The Ears of Millions Around the World May Now Hear, PRTVC, 1955.
2. Cf. The Protestant Radio Center, Inc., Story of a Unique Venture, PRTVC, 1953.
3. Cf. *ibid.*
4. Cf. *ibid.*

f. Special Series

Under this heading are listed certain programs produced by one or more denominations who are members of the PRTVC, each responsible for the production of the program which is then made available to all.

(1) Upper Room

The Methodist Church uses the PRTVC for the production and distribution of their worship program under this title which corresponds in name to their well-known devotional booklet. The special Christmas series for 1955 of this program was carried over 850 radio stations.<sup>1</sup>

(2) Find Life with God

This is a series of eighteen programs produced in cooperation with the Division of Evangelism of the Board of Church Extension, Presbyterian Church, U.S.; especially useful for presentation on local stations, for eighteen successive days or otherwise.<sup>2</sup>

(3) Power Within

There are twelve programs in this series presenting dramatic episodes based on the book, Released Power for Today by Thomas H. McDill. These programs were sponsored by the Women of the Presbyterian Church, U.S.<sup>3</sup>

. . . . .

1. Cf. Now Available--Devotional and Dramatic Programs on Tape, PRTVC, 1956.
2. Cf. *ibid.*
3. Cf. *ibid.*

(4) Christianity Applied

In this series of six programs there are included instances of Christianity at work based on actual events in such areas as: among Latin-Americans in Ybor City, Florida; in a big industrial plant; in a baby clinic in a church.<sup>1</sup>

(5) Brother Bryan of Birmingham

In this series of six fifteen-minute programs there are presented semi-dramatic episodes based on the book, Religion in Shoes by Hunter B. Blakely.<sup>2</sup>

(6) Under One Roof

This is another series sponsored by the Women of the Presbyterian Church, U.S., eighteen programs, fifteen-minutes each, dealing with everyday family life problems.<sup>3</sup>

(7) The Fellowship Recorded Libraries  
of Sacred Music

These libraries of devotional hymns and music include time-tested favorites of the church. The singers are from the Protestant Fellowship Choir. The libraries available are Piano and Mixed Quartet, Pipe Organ and Male Quartet, Pipe Organ and Choir, and Pipe Organ Selections. These libraries are available on discs and on electronic tape.<sup>4</sup>

(8) Another Chance

A series of thirteen programs produced in 1954 with

. . . . .

1. Cf. *ibid.*

2. Cf. *ibid.*

3. New Ways to Tell the Old, Old Story, Presbyterian Survey, Presbyterian Church, U.S., October, 1956, pp. 12-13.

4. Fellowship Recorded Libraries of Sacred Music, PRTVC, 1954.

Peggy Wood and Dora Chaplin and designed primarily for women of the home, presenting problems in family life. This is sponsored by the Episcopal Church.<sup>1</sup>

(9) Hymn Library in Portuguese

Protestant mission leaders in Brazil together with representatives of the Protestant Radio Center and the Broadcasting and Film Commission cooperated in 1951 in making possible a recording of about thirty hymns in Portuguese. More recently a library of records by Brazilian soloists and choirs, in Portuguese, totaling more than one hundred selections has been edited and returned to Brazil for use there.<sup>2</sup>

2. Television Programs

Allen B. DuMont, the former head of the great electronics plant and television network bearing his name is quoted as saying, "Television, if properly used, can be the most potent force for the development of religious practice and interest since the printing of the Bible."<sup>3</sup>

The PRTVC, conscious of this tremendous opportunity has started forth on its adventure to help TV channels to be used for enrichment of life and for other educational possibilities for the church. The following are programs now available for TV use.

. . . . .

1. A New Weekly Radio Program, PRTVC, 1954.
2. Information from John M. Alexander, president of PRTVC.
3. Leaflet, Department of Radio and TV, Presbyterian Church, U.S.A., 1954.

a. Hymnscriptions

This is a new venture into the field of religious musical programs. The series of Hymnscriptions has been made available

to use when a local minister is to speak over television and there is no choir or good music available. A vested, mixed quartet sings well-known, much loved hymns. When used by a local TV studio hymns would be chosen by the minister, and then the studio would turn their camera on the 'live-voice speaker', the local minister who is to bring the message.<sup>1</sup>

This library of devotional music on film is, therefore, produced as supporting music for live devotionals or for use on other musical TV programs.

b. Man to Man

This title includes a series of fifteen-minute films for use by TV stations. The messages are by four outstanding ministers in the United States, each from a different section of the country--Ralph W. Sockman, Louis H. Evans, Donald Grey Barnhouse, John A. Redhead. Each series includes thirteen messages by one of the four. The series by Redhead was produced by the Protestant Radio and TV Center, but is released in cooperation with the Broadcasting and Film Commission of the National Council of Churches where the other three of the series were produced.<sup>2</sup>

. . . . .

1. Cf. Into All the World, Protestant Radio and TV Center.
2. Cf. Television Progress Report, PRTVC, 1956.

c. Put God First

Presenting an evangelistic emphasis, this series of TV programs is planned for use during the pre-Easter season but is appropriate for use at any time.<sup>1</sup>

d. A Layman's Testimony

This is a series of messages by laymen who give a testimony regarding being Christian on the job. The series includes a program given by a mother who testifies to the importance of the Christian home. "Coach Bobby Dodd" is also one of this series, slated for release in 1957.

Constantly there are being produced new programs in this field. With the completion of the new TV wing of the Protestant Radio and Television Center, there are increased facilities which the staff use to meet the increasing demand for religious TV programs.

D. Extent and Quality of Service

The following statements from a publication of the PRTVC present a picture of the extent of the service given by the Center in 1955 through its programs.

During 1955, more than 1,200 stations presented programs produced in the PRTVC. Every week in the United States, programs are heard over 740 stations, programs produced in the Protestant Radio and TV Center, which means a total of more than 35,000 individual station programs in the

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1. Cf. *ibid.*



year . . . Two programs each week are aired over the vast world-wide facilities of the Armed Forces Radio Service . . . One chaplain recently stated that more people listen to these programs in Frankfurt, Germany, each week than in Atlanta, Ga.<sup>1</sup>

From another PRTVC publication there comes this evidence of world-wide service:

Responses have come indicating that the Gospel is reaching places where it is difficult--even impossible sometimes--to have a minister with the people--from small communities where there are no preachers, from the sick and shut-ins, from those who must travel the highways constantly, from the Armed Forces where there are not enough Chaplains, and from behind the Iron Curtain in North Korea and Manchuria.<sup>2</sup>

The quality of service rendered by PRTVC is testified to in the following excerpts from letters received at the Center, most of them several years ago, from ones who speak out of their experience of use of these programs. More recent testimonies are given in answers to a special communication sent by the writer of this thesis, and quoted in Chapter III.

A bishop of North Carolina writes:

The quality of the work which has been done by the Center is of a high order from a technical point of view, and also with regard to the consistently superior character of the programs . . . An additional value: an impressive demonstration that Protestantism believes wholeheartedly in the power of a Christian broadcast that is designed to provide the best talent obtainable in terms of sacred music, worship, education, and prophetic preaching.<sup>3</sup>

. . . . .

1. The Ears of Millions Around the World May Now Hear, PRTVC, p. 1.
2. Into All the World, PRTVC, p. 1.
3. Edwin A. Penick, bishop of North Carolina, letter to the Protestant Radio and TV Center, September 4, 1953.

The director of Public Information of Emory University writes:

My own years in radio and motion picture work make it abundantly clear to me that the Center can serve an increasingly useful role in the life of the Church, the nation, the world. It seems to me the horizons are limited by nothing except our own ingenuity.<sup>1</sup>

From the president of Columbia Theological Seminary, Decatur, Georgia, comes this testimony:

I feel that the Protestant Radio and Television Center represents one of the truly significant cooperative enterprises in American Protestantism. The work which has already been done there for the strengthening of our Protestant Churches and for the spread of the Gospel of Christ is amazing. I feel, however, that what has already been accomplished is but an indication of the far greater possibilities which lie before us in the future.<sup>2</sup>

The president of a local radio station writes:

Your method of approach in a welding of the various denominations together for a unified presentation has done much to solve many of the problems of churches and broadcasters alike; we certainly do know from our own experience that this programming is filling a long-felt want and supplies a very definite need.<sup>3</sup>

Chaplain (Major General) Charles I. Carpenter, USAF, chief of Air Force chaplains writes in regard to Advent season programs.

Once more we are looking forward to the Advent season and the need for Armed Forces Radio programs to fit the pre-Christmas period . . . We will need five tapes for release on Midweek Devotions beginning after Advent Sunday. We are again calling upon you for help.<sup>4</sup>

. . . . .

1. Bradford D. Ansley, letter to the executive vice president of the Protestant Radio and TV Center, August 14, 1953.
2. J. McDowell Richards, letter to PRTVC, April, 1956.
3. Harold P. Danforth, (Orlando, Florida, WDBO), letter to president of Protestant Radio and TV Center, May 17, 1951.
4. Charles I. Carpenter, letter to John M. Alexander, president of PRTVC, August, 1956.

From Franklin Clark Fry, president of the United Lutheran Church in America, comes this testimony:

The southern synods of the United Lutheran Church in America have found the Protestant Radio Center an excellent medium for a new, wide ministry that we Lutherans welcome enthusiastically.<sup>1</sup>

#### E. Summary

In this presentation of the nature of PRTVC it has been noted that it is a non-profit organization established for the purpose of production and distribution of religious radio and television programs for several denominations. It is, therefore, an inter-denominational agency. This is evidenced by the personnel of the Board of Trustees which represents five denominations and three educational institutions. This Center though located in the South, in Atlanta, Georgia, renders a service in many areas of the United States and even around the world as "The Protestant Hour", one of the important programs is distributed over the network system of the Armed Forces Radio Services. The assets of the Center both in equipment and personnel, indicate the phenomenal growth since its establishment in 1949, and its cooperative functions among Protestant denominations and radio and television interests. Its unique contribution to mass communication in the area of religion is not only this cooperation, but the

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1. Franklin Clark Fry, letter to president of Protestant Radio and TV Center, August 15, 1951.

emphasis of the PRTVC on production and distribution, two major functions of the Center.

A survey of the programs produced at the Center, distributed through this agency, and used by radio and television stations indicates the wide extent of service rendered by the Center. Selected testimonies as to the quality of service as given by two church leaders, a director of public information from a university, from a president of a radio station, and from an Air Force chaplain present a summarized picture of evaluation: the superior character of programs, high quality from technical point of view, a demonstration of power from inter-denominational cooperation thus giving a unified presentation of Protestantism, and an excellent medium for a new and wider Christian ministry, namely through radio and television.

CHAPTER II

CHRISTIAN EDUCATION THROUGH RADIO AND TV

## CHAPTER II

### CHRISTIAN EDUCATION THROUGH RADIO AND TV

#### A. Introduction

As preparation for evaluating the contribution of the PRTVC to Christian education, the purpose of this chapter is to make a survey of the following: the nature of Christian education; the radio and television as media of Christian education; values for Christian education in educational broadcasting policies and practices; and the Broadcasting Film Commission as an agency for Christian education.

The nature of Christian education will be studied in the light of objectives recommended by Christian educators and of some current views of the nature of Christian education. On the basis of that study a definition of Christian education will be formulated as a guide to the evaluation of the program of the PRTVC.

This definition of Christian education will also be used as the basis of evaluation of radio and television as media of Christian education: the values they offer and the cooperation necessary for adequate use of these media for Christian education.

Policies and practices of educational broadcasting will be considered in the light of their values for Christian education. Though there was reading on this subject from

many sources, the principle basis for this survey is the compendium of information gathered by one author who included in his book the results of a questionnaire directed to four television networks with request that each furnish information on definite questions relating to this matter.<sup>1</sup>

Current uses of educational radio and television will be surveyed for the purpose of learning from these certain methods and techniques which would be valuable for the use of radio and television for Christian education.

The purpose, objectives, policy, and program of the BFC will then be reviewed and notation made of the special contribution of this commission of the N.C.C. to Christian education. In addition to the reading of material made available by the BFC, there was conference with representatives of the Commission. Statements regarding the relationship of this Commission with the PRTVC are included in Chapter III.

#### B. The Nature of Christian Education

From emphases noted in the eight objectives of Christian education used since 1930, and from other statements made by outstanding leaders in this field, a definition of Christian education has been formulated as a guide for this study.

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1. Cf. Charles A. Siepmann, Television and Education in the U.S., Unesco, 1952, pp. 37-47.

## 1. Objectives Recommended by Christian Educators

For many years Christian educators have used as the basis of their Christian education program the eight general objectives which were prepared by a group of professional leaders in education and given final approval in 1930 by the International Council of Religious Education, (ICRE), the predecessor of the present Division of Christian Education of the N.C.C. These objectives have profoundly affected the development of Christian education. Their importance and value are still recognized. Those objectives are:

I--Christian education seeks to foster in growing persons a consciousness of God as a reality in human experience, and a sense of personal relationship to him.

II--Christian education seeks to develop in growing persons such an understanding and appreciation of the personality, life, and teaching of Jesus as will lead to experience of him as Savior and Lord, loyalty to him and his cause, and will manifest itself in daily life and conduct.

III--Christian education seeks to foster in growing persons a progressive and continuous development of Christlike character.

IV--Christian education seeks to develop in growing persons the ability and disposition to participate in and contribute constructively to the building of a social order throughout the world, embodying the ideal of the Fatherhood of God and the brotherhood of man.

V--Christian education seeks to develop in growing persons the ability and disposition to participate in the organized society of Christians--the Church.

VI--Christian education seeks to develop in growing persons an appreciation of the meaning and importance of the Christian family, and the ability and disposition to participate in and



contribute constructively to the life of this primary social group.

VII--Christian education seeks to lead growing persons into a Christian interpretation of life and the universe; the ability to see in it God's purpose and plan; a life philosophy built on this interpretation.

VIII--Christian education seeks to effect in growing persons the assimilation of the best religious experience of the race, preeminently that recorded in the Bible, as effective guidance to present experience.<sup>1</sup>

In 1944 a committee was again appointed by the ICRE to make a study of the status of Christian education and as a part of the report of that committee re-approval was given to these eight objectives. In more recent years there seemed to be a need for a critical re-study of the general objectives in the light of developments in the Christian education movement and so in 1952 the Commission on General Education of the N.C.C. authorized the establishment of a special Committee on Christian Education Objectives for that study. This committee, after several years of exploratory study has submitted a list of six tentative objectives with the request that these be given further study before final adoption. The new objectives are, therefore, not yet available.<sup>2</sup>

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1. International Council of Religious Education, Christian Education Today, A Statement of Basic Philosophy, 1940, pp. 16, 17.
2. Cf. Lawrence C. Little, A Study Paper on Objectives of Christian Education, 1956.

## 2. Current Views of the Nature of Christian Education

From the many excellent statements of current views of the nature of Christian education given in books related to this area of the church's responsibility, four have been selected as ones that seem to be comprehensive and contain the principles and objectives which others include in their definition and exposition.

### a. The International Missionary Council

A statement of the aim and scope of Christian education as presented to the International Missionary Council by the Chinese delegates and approved by that Council in the 1928 meeting in Jerusalem, gives a significant international viewpoint on this subject. That statement was as follows:

Religious education in the Christian sense includes all efforts and processes which help to bring children and adults into a vital and saving experience of God revealed in Christ; to quicken the sense of God as a living reality, so that communion with Him in prayer and worship becomes a natural habit and principle of life; to enable them to interpret the meaning of their growing experience of life in the light of ultimate values; to establish attitudes and habits of Christ-like living in common life and in all human relations; and to enlarge and deepen the understanding of the historic facts on which Christianity rests and of the rich content of Christian experience, belief, and doctrine.<sup>1</sup>

### b. Luther A. Weigle

In his discussion of the subject, "The Aim and

. . . . .

1. Philip H. Lotz, ed., *Orientation in Religious Education*, Abingdon-Cokesbury Press, 1950, p. 94.

Scope of Religious Education", Weigle says that the primary interest of the church is in persons and the concern is for enrichment and development of persons.<sup>1</sup> He gives as three major aspects of the Christian education task the following:

The fostering of growth in grace as the individual's powers mature and his experience deepens and widens. This includes both the Christian nurture and education of children and provision for the religious growth and development of young people and adults.

The lifting of Christian life above the level of habit and custom to the level of intelligence. This includes the intelligent understanding of the Church's own convictions as these are grounded in the life and teachings of Jesus, the discovery of new truth and the discernment of the witness of the Spirit in the life of today, the application of Christian principles to the ever-new problems of changing civilization, the training of church members to render intelligent and effective service in the various fields of their opportunity, and the creation and maintenance among folk generally of a sound, true, and effective public opinion.

The fitting of young people, through institutions of higher education, for service in places of initiative, responsibility, and leadership.<sup>2</sup>

c. Committee of the Commission on  
General Education of the N.C.C.

In the study paper prepared by the Committee of the Commission on General Education of the N.C.C. charged with the task of re-study of the objectives of Christian education, there is a statement concerning Christian education that is important since it comes as the thinking of the group which

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1. Cf. Lotz, op. cit., p. 95.

2. Ibid., p. 96.

has the responsibility of formulating objectives soon to be used as a guide in the Christian education program in churches today. That statement is:

Christian Education is the effort of the church to assist persons in developing the understanding, attitudes, and ways of thought and action which lead toward maturity in Christian faith and conduct. It is the effort of the church to help persons respond to the Gospel and to assist those who respond to grow in their understanding of its promises and in their acceptance of its claims.

Christian Education is dependent upon God both for its content and its outcomes. God is the Creator of the persons to whom the Gospel is communicated. Therefore those entrusted with the responsibility for Christian Education must know both the Gospel and the persons to whom it is directed--in the light of their age and maturity, previous experience and training--and basic needs. Christian Education seeks to lead persons to commitment by helping them to understand and accept the truths of the Christian faith and to lead them beyond commitment to a fuller understanding and more effective expression of Christian faith and action in all areas of life.<sup>1</sup>

d. Lewis J. Sherrill

In the preface to one of his recent books, the author, Lewis J. Sherrill, expresses the conviction that the new philosophy of Christian education must draw its inspiration from the peculiar genius of the Christian community and of the Christian faith rather than from secular society or education, though from these sources Christian education can learn much.<sup>2</sup> "But," Sherrill says, "in the end the unique nature of Christian education derives from the unique nature

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1. Little, op. cit., pp. 7, 8.

2. Cf. Sherrill, *The Gift of Power*, The MacMillan Co., 1955, p. xi.

of the Christian community and Christian faith."<sup>1</sup>

Sherrill's use of the term "community" is significant. He says it implies relationships and interaction, each of which affect the becoming of its individual members, and that the term "the Christian community" is one name for the Christian church.<sup>2</sup> The nature of Christian education would include, he says, such terms as the following:

Christian education is the attempt, ordinarily by members of the Christian community, to participate in and to guide the changes which take place in persons in their relationships with God, with the Church, with other persons, with the physical world, and with oneself. In such a conception of Christian education the scene of Christian education is the Christian community as a 'koinonia' (or fellowship) in which both men and God participate in an intricate web of relationships.<sup>3</sup>

Sherrill gives as a statement of ends sought in Christian education these elements:

That persons might be drawn into the Kingdom of God; that they might attain to increasing self-understanding and self-knowledge and an increasing realization of their own potentialities; and that they might sustain the relationships and responsibilities of life as children of God.<sup>4</sup>

### 3. Definition of Christian Education as Guide for This Study

From these statements of objectives and nature of Christian education, the following is suggested as a defini-

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1. Ibid.

2. Cf. *ibid.*, pp. 45, 46.

3. *Ibid.*, p. 82.

4. *Ibid.*, p. 83.

tion of Christian education for use as a guide in this study.

Christian education is the program of the church which seeks:

- 1) To minister to growing persons, to persons of all ages, to the whole person, including the mental, social, emotional, and spiritual self, that they might attain an increasing realization of their potential development in Christ;
- 2) To develop in persons a knowledge of God as Creator and Father, and Christ as Savior and Lord;
- 3) To lead to commitment to Him, full acceptance of His claims, and dedication of all of life to Him and to His service;
- 4) To foster in Christians, as children of God a continuing growth in Christ to a maturity of Christian attitudes, Christ-like living, Christ-directed application of principles in all service and relationships, and in all areas of life: the home, the church, the community, and the world; and obedience to Christ's commission and commands to all who would follow Him.

Since Christian education is dependent upon God for its contents and its outcomes, those who are responsible for the Christian education program of the church must know God personally, sustain relationship with Him continually, and seek His guidance for all efforts of leading persons to Him. They must also know the persons to whom the Christian educa-

tion is directed--their experience, degree of maturity, and basic needs.<sup>1</sup>

### C. Radio and TV as Media of Christian Education

Wherever radio and television are used as a media of Christian education they are proving to be valuable assets to the church. It is important that the church recognize the values offered by this means of communication, and make larger use of them, for only through cooperation between religion and these media will there result the fullest values for Christian education.

#### 1. Values Offered by Radio and TV

In an article included in Lotz' volume, "Orientation in Religious Education", Everett Parker discusses values for Christian education offered by radio and television. He speaks of the immediacy and personalized nature of the radio and TV as real values since they let the listener or viewer meet the performers in an intimate "I--thou" relationship, bringing the message on this informal basis right into the home, where the Christian education leaders desire it to go. Especially important is home listening and viewing since it is estimated that only 30% of church members attend services

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1. Cf. Little, loc. cit.

in the church.<sup>1</sup>

Parker says that Christian teaching is effective over the air when these conditions are fulfilled: if the presentation is in terms which the listener can understand; if the problems which are dealt with are practical ones and pertinent to the experience of the listener; and if the solutions which are offered help the listener to think through his own problem and situation and see how he can rise above any personal frustration.<sup>2</sup>

The conditions suggested above are in line with principles and objectives included in the definition of Christian education given as a guide for this study, for example, a knowledge of the learner's experience and degree of maturity; use of problems that are within the experience of the listener or viewer; help offered in the solution that will foster spiritual growth in all its phases. As these principles guide the religious use of radio and TV, they become media which the church can and should use in reaching people beyond the church building, and also supplement the program of Christian education within the church.

## 2. Cooperation Necessary

Ralph McGill, a noted newspaper editor and an

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1. Cf. Lotz, op. cit., pp. 164-165.
2. Cf. ibid., p. 165.



author, refers to the radio and television as "a new kind of missionary".<sup>1</sup> In telling of an interview with David Sarnoff, chairman of the Board of the Radio Corporation of America and of the National Broadcasting Company, McGill says this top executive declared that religion has the greatest responsibility for meeting the challenge presented to humanity under the new conditions of these days.<sup>2</sup> He quotes Sarnoff as saying:

The final test of science is not whether its accomplishments add to our comfort, knowledge, or power, but whether it adds to our dignity as men, our sense of truth and beauty. It is a test science cannot pass alone and unaided. I dare to suggest that the major burden rests on religion. Today, both religion and science have vital roles to play. They must play them together in a common effort.<sup>3</sup>

In further comment upon this interview, McGill, whose profession has given him opportunity for close observation of the progress being made in the field of mass communication, makes a strong appeal for closer cooperation of the church with radio and television. Regarding television McGill says that it is both an industry and an art whose power for affecting life is incalculable. The church must cooperate in taking advantage of what it can offer, particularly in the field of teaching, instructing, and reaching the

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1. Ralph McGill, Churchnews, (Episcopal), Radio and Television Offer a New Kind of Missionary, May, 1956, p. 16.
2. Ibid.
3. Ibid.

minds and hearts of men, especially as these can be reached in the homes of our land.<sup>1</sup>

D. Values for Christian Education in Educational Broadcasting Policies and Practices

By reviewing certain policies and practices of educational broadcasting, then noting current uses of educational radio and television and advantages which these media offer for education in general, there can be discovered values for Christian education.

1. Educational Policies and Practices of Networks

A summary of answers given by the four TV networks when questioned with regard to their educational policies and practices includes statements regarding the meaning of an educational broadcast.

The four networks were in agreement that an educational broadcast, generally speaking, is conceived of as an ingredient of programs and not as a primary objective, reaching the viewer more as a by-product of entertainment and information. For this reason, they say, it is difficult to list programs which are distinctively or exclusively educational.<sup>2</sup>

The Columbia Broadcasting System submitted as their

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1. Cf. *ibid.*

2. Cf. Charles A. Siepmann, *Television and Education*, Unesco, 1952, pp. 37-38.

conception of educational television, "the broad area of programs contributing to the cultural advance of the whole community."<sup>1</sup> Such a definition would include dramatic and musical programs, news, special events, and other features.

The answer of the National Broadcasting Company is significant. In its judgment education is "the total process by which the individual is brought toward informed adjustment to his society."<sup>2</sup>

Educational policies and practices of the four networks are reflected in their conception of educational responsibilities. These might be summarized as follows:

- 1) ABC claims that the educational element pervades all their programs.
- 2) CBS includes as classifications for programs in the general field of education, programs originating in schools for both children and adults; those originating in studios for children in their homes, for in-school viewing, for adult education or mass education.
- 3) Dumont TV reports that in addition to special telecasts which they call "educational in nature", they have a special education project for "in-school" use of television.
- 4) NBC, in line with their educational policy noted pre-

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1. Siepman, op. cit., p. 39.  
2. Ibid., p. 42.

viously, states that they are working under a long term and well considered plan to involve every program in the task of "enlightenment through exposure."<sup>1</sup>

Samples of a week's schedule of programs conceived of as educational reflect their conception of educational programs as given in the above statements. They included religious programs, home-maker series, adventure drama, quiz programs, and others. Audition broadcasts in cooperation with schools and universities and other special educational projects were also cited.

## 2. Current Uses of Educational Radio and TV

"Radio is timely. It has been said that 'what aviation is to transportation, radio is to education in its fullest meaning.'"<sup>2</sup> Radio is used for interpretation of current events, for vocational guidance, for varied phases of learning experiences and teaching skills.<sup>3</sup>

Teachers make use of home TV-viewing and radio listening as basis of classroom discussion. Radio-TV education specialists are quoted as saying:

No other single one of the technologic media of communication has ever received such widespread recognition as a potential instructional tool in so short a time as

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1. Cf. Siepman, op. cit., pp. 40-45.
2. William B. Levenson, Teaching Through Radio, Rinehart and Co., Inc., 1945, p. 6.
3. Cf. ibid.

has television . . . Within the few short years since World War II, television has advanced from the status of an electronic novelty . . . to the position of a universally heralded medium of instruction.<sup>1</sup>

Emphasis in this type of educational programming is on providing certain enrichment experiences and helping to make more meaningful subject matter being presented. Findings show that children are learning from television viewing both through in-school viewing and discussion of home TV viewing.<sup>2</sup>

By experimentation it is being proved that TV has special values for instruction through the medium of sight as well as sound. To harness this power yet more fully is one of the problems of educators today.<sup>3</sup>

Types of program telecasts included in a survey of educational television included the following categories:

interpretation---of community problems and resources; programs---on special subjects such as health, international affairs, child-rearing; practical "how-to-do-it" programs; enrichment programs---in cultural areas.<sup>4</sup>

National Education Television (NET), a service of Educational Television and Radio Center, is playing a large role in adult education via TV. Education institutions, in

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1. Franklin Dunham and Ronald R. Lowdermilk, Television in Our Schools, U.S. Dept. of Health, Education, and Welfare, 1952, p. 1.
2. Cf. *ibid.*, pp. 14, 16.
3. Cf. *ibid.*, p. 28.
4. Cf. Virginia Stein and William Harper, Educational Television Today, Adult Leadership, Adult Educational Association of U.S.A., October, 1956, p. 108.

places where there are no educational stations, can secure programs through NET. Educational TV is proving an excellent new medium for adult education.<sup>1</sup>

Current uses of educational radio and television might be summarized as follows: talks or lectures on current events and other matters of cultural interest; conversations or dialogue or plays, in which through a more dramatic presentation matters of concern or those relating to personal or group problems are discussed and solutions offered; teaching situations of various kinds; musical programs, including instruction in appreciation of music; directed activities which enlist audience participation for purpose of learning.

In an article entitled, "Teleclinic for Program Planners", the authors give an account of how one community organization presented through TV suggestions for program building. With the aid of charts and other visual materials specialists in this area gave valuable pointers for program planning, presenting varied types of program ideas. One phase of the telecast was a message from a librarian who gave helpful data regarding the use of books as source material for program planning and building.<sup>2</sup>

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1. Cf. *ibid.*, p. 110.

2. Cf. Kathryn and Irwin Sexton, *Teleclinic for Program Planners*, *Adult Leadership*, *op. cit.*, pp. 119-120.

### 3. Values for Christian Education

From the survey of educational policies and practices and television broadcasting, and a review of some of the current uses of radio and television for educational purposes, certain values for Christian education are learned and are listed here.

It was noted that programs were designated as educational when they contribute to cultural advance in any of its varied facets, or lead to any form of true enlightenment and enrichment. This has suggested that there are Christian educational values in many radio and television programs, the hearing or seeing of which give information which Christians should know, create attitudes which are in line with Christian principles, and stimulate participation of Christians in service which will help to extend Christ's Kingdom on earth. Such programs may or may not be listed under the caption of Religion.

In stating what an educational broadcast is, W. W. Charters of Ohio State University has said that it is, "One which raises standards of tastes, increases the range of valuable information, or stimulates audiences to undertake worthwhile activities."<sup>1</sup> This suggests a purpose which

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1. Nina J. Cherry, The Use of Radio in the Christian Education of Latin American Youth, The Biblical Seminary in New York, 1947, p. 49, quoted from Frank Ernest Hill, Listen and Learn, New York, American Association for Adult Education, 1937, p. 8.

Christian education broadcasting should have when put in the framework of Christian content.

Much can be learned for Christian education from methods and techniques used in educational broadcasting. Many of the methods being currently used in educational radio and television can be adapted for use as aids in the program of Christian education, as for example: dramatic forms of presenting truth or problems which can only be met with Christian answers; musical programs which teach appreciation of the best in music, especially Christian hymnology; and workshops which teach the know-how of various phases of Christian service.

The following excerpts from the discussion by Dunham and Lowdermilk of values which are inherent in television are suggestive of values for Christian education:

The values inherent in television as a sight and sound means of communication are demonstrated every day. It is the means par excellence for showing people how to do things. It is definitely a 'how' medium . . . It is also a 'what' medium, for it can present a true picture of any object. It is moreover, a 'when' medium, for any event may be recorded when it is actually happening.<sup>1</sup>

Both the radio and television have values for Christian education for use within the church and as teaching aids for Christian education of persons who can only be reached outside the church, especially within their own homes.

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1. Dunham and Lowdermilk, op. cit., p. 33.



E. The Broadcasting and Film Commission  
As an Agency of Christian Education

In the area of mass communication, the BFC is the cooperative service arm of the N.C.C. This commission not only serves the varied divisions, departments, and commissions of the N.C.C., but also the member communions of the Council in the field of broadcasting and films.

1. Its Purpose

From the By-Laws of the BFC of the N.C.C. the following statements are given (Article III) regarding the purpose of the Commission.

To win listeners and viewers to the Christian faith by instruction in Christian living: by having programs for those who have no contact with the church and are unfamiliar with the forms of worship, the life, and the language of the church; by having programs for particular audiences such as children, young people, the family, the aged, the ill, etc., thereby seeking to meet their needs.

To build a stronger Christian family: by helping the local church to become stronger and by creating a better understanding of the local and world-wide services of the church.

To make known the Christian gospel to every person everywhere: God as the One to whom the listener or viewer

belongs; Jesus as the continuing Saviour; the Bible as the bearer of eternal truths; the church as the family of believers around the world.

To help the different religious groups to understand each other.

To work with the radio, and television and film industry, toward the presentation of the best in religious programming.<sup>1</sup>

## 2. Its Objectives

The following summary of the objectives of the BFC is based on the fuller statements as given in the By-Laws, Article III of the Commission.

- 1) The preparation, production, distribution, and promotion of radio and television programs, films, filmstrips, recordings, and similar materials dealing with the areas of Christian faith and life as stated in the purpose.
- 2) The planning and conducting of workshops, institutes, seminars, and courses for training religious leaders in this area of mass communication.
- 3) The preparation and production of films, radio, and TV programs for affiliated denominational and inter-denominational agencies.

. . . . .

1. S. Franklin Mack, Broadcasting and Film Commission of the N.C.C., 1956, pp. 4, 5.

- 4) The provision for coverage of general meetings of the N.C.C. and member communions.
- 5) Consultation and guidance offered to cooperating groups.
- 6) Production of radio transcriptions, and other helps in this, for use by state and local councils of churches and cooperating communions.
- 7) The development of programs dealing with religion in the news at the national and local levels.<sup>1</sup>

### 3. Its Policy

The Board of Managers of the BFC, at a meeting in March 1956, adopted a policy statement concerning the use of commercial and-or sustaining time for religious broadcasting in the United States. Excerpts from that statement as given here form the basis of their policy.

The BFC records its concern that religious radio and television programs be of the highest quality, designed to serve the spiritual needs of the American people, and to strengthen their religious foundations.

It is vital to religious freedom that diverse religious positions be heard; no one religious body can speak for all; the right and obligation to speak not be limited to the clergy.

Religion is essential to the strong and healthy continuance of our life as a nation; public interest requires it be given a proper place in radio and television broadcasting schedules. While broadcasting facilities are individually and corporately owned, they are licensed to be used in the public interest, convenience, or necessity. Therefore,

. . . . .

1. Cf. Mack, loc. cit.

licensees have an obligation to provide adequate time and facilities for the broadcasting of religious programs as a public service.<sup>1</sup>

In line with the ideas expressed in this statement the BFC approved eight statements giving its position and policy concerning religious broadcasting. These statements include an appeal to the churches to discharge their responsibility for providing high quality programs. They also include a commendation of the television and radio stations and networks that adhere to the policy statements in the Television Code of the National Association of Radio and Television Broadcasters which provides for making available time for religious presentations without charge and at times when substantial audiences are assured.<sup>2</sup>

#### 4. Its Program

Radio and television leaders are charting ways and means of reaching an ever increasing audience. Nancy Lawrence, in an article entitled, "Religion on the Airways", said, "Everyday last year some radio or television owner somewhere in the United States could switch the dial of his set and tune in on a religious program!"<sup>3</sup>

The churches working together through BFC are

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1. Cf. Report on Radio and TV to the 1956 meeting of General Assembly of the Presbyterian Church, U.S.A., p. 17.
2. Cf. loc, cit.
3. Nancy Lawrence, Religion on the Airways, National Council Outlook, March, 1956, p. 12.

making a large contribution to this service. The following is a brief survey of some of the current programs made available through BFC with the valued cooperation of the National Broadcasting Company, (NBC), the Columbia Broadcasting System, (CBS), the American Broadcasting Company, (ABC), and the Mutual Broadcasting System, (MBS).

a. Radio Programs<sup>1</sup>

National Radio Pulpit, NBC, Sunday morning, Ralph W. Sockman, Edmund A. Steimle, (summer series)--98 stations.

The Art of Living, NBC, Sunday morning, Norman Vincent Peale and Robert McCracken--101 stations.

Pilgrimage, ABC, Sunday, John Sutherland Bonnell--67 stations.

Let There Be Light, radio transcription, 52 week series of 15-minute programs on Protestant cooperation work.

Dramatic Spot Announcements, radio transcription, 20 second and 1 minute spot announcements urging church attendance and participation in church activities.

So Will We Sing, religious music library for radio, TV, church, and home use, hymns, anthems, and aids to devotion.

b. Television Programs<sup>2</sup>

Frontiers of Faith, NBC-TV, panel presentations with Eugene Carson Blake, Franklin C. Fry, James A. Pike, and guests--60 stations.

Look Up and Live, CBS-TV, an alternating 13 week series, aimed at young people, presented by Protestants, Roman Catholics, and Jews--36 stations.

. . . . .

1. Cf. Mack, BFC of the N.C.C., pp. 7, 8.

2. Cf. *ibid.*

c. TV Film Resources<sup>1</sup>

This is the Life, 52-week series of 30-minute dramatic films on Christian living.

What's Your Trouble?, series of 14-minute films by Norman Vincent Peale and his wife, (51 films available.)

The Pastor, series of 15-minute "situation" films with Bob Goodrich as "the pastor", (26 films available.)

Man to Man, new TV programs of 15-minute films presenting messages from four Christian leaders, 13-week series for each. (This is in cooperation with the PRTVC.)

d. Other Services

In addition to the above radio and television programs, the BFC makes available Bible puppet films, twenty-seven films for in-church use and many types of filmstrips which include helps for leader development. An important phase of the BFC program also is the provision for broadcasting of special events such as National Family Week, World Day of Prayer, and matters relating to Church World Service, all of which are a part of the cooperative program of the N.C.C.<sup>2</sup>

5. Special Contribution to Christian Education

In the light of the definition of Christian education given in the first part of this chapter, the programs made available through BFC may be evaluated as follows in their contribution to Christian education.

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1. Cf. *ibid.*

2. Cf. *ibid.*

a. Providing Instruction for All Age Groups

At a BFC consultation meeting of denominational heads of mass communication held in New York in April, 1956, S. Franklin Mack, executive director of BFC, in his message to that group summarized the principal purposes of Christian broadcasting as follows:

Evangelism is our principal aim, but it is to be accomplished by the Holy Spirit and not by us. We believe that people must have Jesus Christ presented to them if evangelism is to take place. This can only be done effectively as we speak to people's condition, in terms they can understand. We must inform and educate as well as evangelize. The Holy Spirit is at work in broadcasting as in any other ministry of the Church. As Christian broadcasters we aim to communicate and not to manipulate. We believe that we are dealing with creative personalities endowed with innate desires and capacities and a willingness to change . . . 1

An examination of the statement of purpose of the BFC indicates that the Commission seeks to include in its program such Christian education principles as are suggested in this statement from its executive director, such as instruction in Christian living, preparation of programs to meet the needs of all age groups in the home and the creation of better understanding of Christian responsibility in the world today.

One special provision for Christian education of children is the radio series, "All Aboard for Adventure", twenty-six transcriptions are available for use on radio

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1. S. Franklin Mack, BFC News, summer 1956, pp. 1-2.

and more recently the TV presentation, "Off to Adventure", part of a series of filmed TV programs for juniors centered on the yearly study themes of the Joint Commission on Missionary Education of the N.C.C.<sup>1</sup>

b. Training Leadership

The BFC sponsored six one week workshops and forty one day seminars in 1955 for the purpose of training ministers and other Christian leaders. Through these each participant faces his own local radio and-or television needs and opportunities; and answers are sought under guided leadership. Consultation services are also offered on matters of radio, television, film policy, programming, and other phases in which Christian leaders need guidance.<sup>2</sup> Plans are in progress for radio and television programming in cooperation with the Division of Christian Education of the N.C.C.

c. Making Available Necessary Materials

Radio, TV, and filmed material is made available to cooperating communions and to state and local church councils.

A manual for local use, "Broadcasting Religion", was revised and enlarged in 1954 and is available at a reasonable price. This manual is a compilation of valuable

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1. Television News, BFC News, summer 1956, p. 3.

2. Cf. Nancy Lawrence, loc. cit.



material from many books on radio and TV and is thus a handy volume for reference. It is a concise compendium of valuable information.

#### F. Summary

In further preparation for evaluating the contribution of PRTVC to Christian education there was presented in this chapter a study of the nature of Christian education by a review of the eight objectives used since 1930. It was noted that there was a study being made of these for possible restatement. Four views of Christian education were surveyed, each of which seemed to represent current emphases. On the basis of these objectives and current views of Christian education a definition was formulated as a guide for the evaluation of the PRTVC in its contribution to Christian education.

There was a brief study of secular radio and television to note what these offered as media for Christian education and as suggestive values and techniques.

Then followed a survey of the BFC of the N.C.C., its purpose, objectives, policy, program, and the special contribution of that program to Christian education: provision of instruction for all age groups, training opportunities for leaders, and the publishing and distribution of materials helpful in making people aware of the importance

of use of audio-visual aids as tools for communicating the Gospel message as it challenges people to fruitful Christian living.

CHAPTER III

THE CONTRIBUTION OF THE PROTESTANT RADIO AND  
TELEVISION CENTER TO CHRISTIAN EDUCATION

### CHAPTER III

## THE CONTRIBUTION OF THE PROTESTANT RADIO AND TELEVISION CENTER TO CHRISTIAN EDUCATION

### A. Introduction

As a part of the study of the contribution of the PRTVC to Christian education, this chapter will include a review of relationships which the Center sustains first, with radio and television stations, second, with its constituent agencies which represent five denominations, and three educational institutions, and third, with the BFC, the cooperative agency of the thirty communions which are members of the N.C.C.

An evaluation of the service of the PRTVC will be made on the basis of reactions from mail received by the Center and then from the thirty-one personal communications sent to the writer of this thesis in answer to letters mailed to certain leaders in the field of religious and secular radio and television.

For evaluation of the contribution of the present program of the Center to Christian education, the definition formulated as a guide for this study and given in Chapter II will be used as the standard of measure.

After previewing plans which the PRTVC have for strengthening the Christian education features of their

program, suggestions for yet further service in this field will be presented. First, those including ideas given in the communications to which reference has just been made and then suggestions of the writer of this thesis will be given.

## B. Relationship of PRTVC to Other Agencies

The PRTVC has successfully demonstrated the philosophy of cooperative religious broadcasting. This production and distribution center has worked in friendly and fruitful relationships with radio and television stations, with the five official church bodies represented on the PRTVC Board of Trustees, and with the National Council of Churches of Christ through the Broadcasting Film Commission representing the thirty denominations participating in the N.C.C.

### 1. Relationship With Radio and Television Stations

The PRTVC has been one of the pioneers in the field of cooperative use of radio and television facilities as these are offered for use by the church. Edwin A. Penick, writing of the free broadcast time given for "The Protestant Hour", makes this statement.

Protestantism with its multitude of separate denominations cannot expect free broadcast time for each and every denominational group. This would tax unbearably the facilities and patience of the radio and television industry. The Protestant groups that are willing to cooperate with one another and accept this sustaining time offered by the radio stations are finding this the happy alternative to that of going along separately and paying for the individual

denominational programs.

Under the arrangements of the PRTVC each denomination is given full freedom in developing and producing its own programs. Each group accepts the time schedule mutually agreed upon and shares in the work of enlarging the network stations.<sup>1</sup>

Quoted from another publication of the PRTVC which refers to free time given by radio and television stations for the full program of the Center, including "The Protestant Hour", the following is a revealing statement:

The PRTVC is a solid bridge between the Church and the Broadcasting and Telecasting industry. All religious programs produced by the Center are given without charge to the stations which in turn give broadcast time. The American stations now give time to the PRTVC, which if bought at the commercial rate would cost more than a million dollars annually.<sup>2</sup>

The manager of WSB-TV, Atlanta, Georgia, declares that he is "definitely committed to the theory that the united approach of co-operating denominations is the most practical way to offer religion to the broadcasting or television industry."<sup>3</sup>

## 2. Relationship with Its Constituent Agencies

The constituent agencies as described in Chapter I represent five denominations and three educational institutions. Since each of these is represented on the Board of Trustees, close relationship is sustained with the churches

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1. Edwin A. Penich, \$469,980.16 Free Broadcast Time, PRTVC, 1954.
2. Our Churches Find An Open Door, PRTVC, 1955, p.4.
3. Marcus Bartlett, The Protestant Radio Center, Inc., 1953, p.5.

and institutions through their respective board representatives. The whole program of the PRTVC becomes the program of each of the five denominations as they together, through the PRTVC, or separately, through their denominational channels give information to their constituencies and urge all to take advantage of the values offered to religion through the media of radio and television.

### 3. Relationship with the BFC

Though the PRTVC is not organically related to the BFC of the N.C.C., the BFC staff maintains a close working relationship with the Center. The executive director of BFC is a consultative member of the PRTVC Board and two members of the staff of PRTVC have been elected members of the BFC Board of Managers.<sup>1</sup>

From a conference with the president of the PRTVC, the following facts concerning the history of this relationship with BFC and continuing evidences of the cooperation of these two agencies were learned.

Prior to the organization of the N.C.C. this relationship on the national level was sustained through the Southeastern Office of the Federal Council. The Field Department of the Federal Council sent the first \$1,000 to the Protestant Radio Center in 1949. Trustees representing

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1. Cf. Mack, op. cit., p. 13.

the Southeastern Office served on the Board of the Protestant Radio Center (later to be called the Protestant Radio and Television Center). Ernest J. Arnold was jointly employed by the Center and the Southeastern Office, which, after the organization of the M.C.C., continued as the representative office of the M.C.C. in the South.

The original name "The Protestant Radio Center" was cleared in 1948 with the office of Everett Parker, at that time director of the Joint Religious Radio Committee. All plans for "The Protestant Hour" were made in cooperation with BFC regarding title, procedure and participants, official approval given by the Commission, and cooperation continued. Representatives from BFC attended the dedication of the new PRTVC building in January, 1955, and from time to time have visited workshops and Board of Trustee meetings of the Center.<sup>1</sup>

Other items of cooperation between these two agencies are: participation in summers of 1950, 1951, 1952, and 1953 in "National Radio Pulpit"; participation in "Man to Man", (TV), producing the Redhead programs in this series; and regular reporting of information and progress to BFC by PRTVC.<sup>2</sup>

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1. Cf. John M. Alexander, notes on conference regarding relationship of PRTVC with the BFC, September, 1956.
2. Ibid.



From the executive director of the Department of Radio and Television, Presbyterian Church, U.S.A. comes this expression: "The BFC endorses the program 'The Protestant Hour' and to an increasing degree, regards the PRTVC as one of its creative area production points."<sup>1</sup>

In the report of the Department of Radio and Television to the 1955 meeting of the General Assembly, Presbyterian Church, U.S.A., this statement was made regarding cooperation with PRTVC. "This production center (PRTVC) has already served as an area outlet for the BFC, as well as the five co-operating denominations and typifies the effort to decentralize broadcasting."<sup>2</sup>

From Samuel McCrea Cavert, who was executive secretary of the Federal Council of Churches and later of the N.C.C. after its organization, thus associated with the founders of the PRTVC in their work in the beginning of the Center, comes this testimony:

I counted it a great privilege to be in touch with the work of the Center in its formative stage. It is a great satisfaction to me to see the remarkable development of the project during the subsequent period. I could hardly have believed that in so short a time so<sub>3</sub> far-reaching a program could have been put into effect.<sup>3</sup>

The PRTVC has proved that the cooperative technique

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1. Clayton Griswold, personal letter, September, 1956.
2. Department of Radio and TV, Report on Radio and Television to the General Assembly, Presbyterian Church, U.S.A., 1955, p. 13.
3. Samuel McCrea Cavert, personal letter, September, 1956.

in the use of religious radio and television enlarges the channels of service, thus reaching more people with the claims of the Gospel and the way to fruitful Christian living.

### C. Evaluation of Service of PRTVC

The PRTVC made available to the writer of this thesis files in the office which include fan-mail, some tabulated results from this mail, and gleanings from these communications. The Center also cooperated in the project of sending a letter to certain leaders in the radio and television field, furnishing names and addresses of such persons who were prepared, because of some contact with the PRTVC, to express a valued judgment. This service has made possible the following process of evaluation:

#### 1. Evidence from Mail Received at the Center

A review of a compendium of information gleaned from mail sent in response to broadcasts of PRTVC programs revealed facts such as the following:

##### a. Wide Geographic Spread Included

One day's fan-mail indicated a wide geographic spread, not only from states throughout the United States, but also from places outside this country where through the Armed Forces Radio and Television Service, "The Protestant Hour" is heard. Such countries reached are: St. Thomas,

Virgin Islands; San Juan, Puerto Rico; the Netherlands; Germany; Hungary; Alaska; and others.

b. Various Groups Represented

From the signatures in this mail and from facts revealed in the requests made, many groups of people are represented. There were the professional as well as the non-professional: doctors, teachers, military officers, musicians, radio program writers and directors, ministers, laymen and laywomen, mothers, business women, office bearers in various organizations, college graduates and the uneducated, church leaders, and leaders in government. From most of these communications there was evidence of spiritual growth in the life of the writer because of the broadcast message.

c. Diverse Needs Noted

From communications requesting copies of radio messages, a variety of needs of people were noted and the fact that these messages proved of help in meeting these needs. The following gleanings illustrate this:

A college graduate, impressed with John Redhead's message, "A Religion That Grows", bears testimony as to how it had met his special need.<sup>1</sup>

. . . . .

1. Cf. George Comes, letter sent to PRTVC, 1955.

An officer in the women's organization of her church said she planned to use in her work as chairman of Christian education one of Bryan Green's messages given in "The Protestant Hour."<sup>1</sup>

A teacher of a group of young men who were discouraged and felt that life for them was not worthwhile, said the message of Dr. Steimle, of which she requested copies, was used in helping the men to find the secret of happy living.<sup>2</sup>

A business man thanked the Center for Dr. Steimle's messages which, he said, "strengthen our minds and encourage our spirits to the tremendous challenges which are before us today."<sup>3</sup>

Other purposes for use of messages requested include such as these: for convalescents in the hospital; for patients in doctors' offices; for gifts to frustrated individuals in need of spiritual help, for teaching Christian citizenship principles.

These gleanings from mail received at the PRTVC thus give evidence of a Christian ministry to people eager for that which will contribute to Christian growth.

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1. Cf. Margaret Cramer, letter sent to PRTVC, 1955.
2. Cf. Certie Reynolds, The Clipsheet, Department of Press, Radio, and TV, United Lutheran Church in America, February, 1955, p. 1.
3. John W. Lewis, loc. cit.

## 2. Evidence from Personal Communications

Two special lines of thought were presented in the communication sent to fifty selected leaders in the field of radio and television.<sup>1</sup> Request was made first for such testimony as they could give concerning the present service of the PRTVC, and then for any suggestions for the future service of the Center. Answers to this second request are included in a later section of this chapter when possibilities for further service are considered. Answers to the request for evaluation of the PRTVC are listed under four topics.

### a. Appreciation of Cooperative Program

This note of approval of the cooperative type of work accomplished through the PRTVC was voiced in practically every letter of response.

From Randolph R. Claiborne, Jr., bishop of Atlanta, Georgia, comes the testimony "that the PRTVC is doing a splendid work and that its future usefulness is almost unlimited."<sup>2</sup> He expressed appreciation that his church (Episcopal) was sharing in the service of the Center.<sup>3</sup>

J. C. Love, Jr., speaking for the South Central and Southeastern jurisdictions of the Methodist Church,

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1. Communication, copy in Appendix A of this thesis, p. 92.
2. R. R. Claiborne, Jr., personal letter, September, 1956.
3. Cf. *ibid.*

expressed gratitude for the cooperative program series, "The Protestant Hour", and especially for the fact that this program is distributed over the vast network system of the Armed Forces Radio Services and thus "reaches to the farthest corners of the globe."<sup>1</sup> He adds his testimony of appreciation that through the Center the powerful force of radio and television is being used for religion.<sup>2</sup>

Bernard Frazier, New York public relations representative of the Firestone Tire and Rubber Company, wrote of his impression from his visit at the PRTVC saying that it was "an efficient organization with good facilities doing valuable work for its religion."<sup>3</sup>

A representative of the radio station WIS in Columbia, South Carolina, J. Dudley Saumenig, gives a testimony out of his experience of carrying the program, "The Protestant Hour", over his station. He writes:

We feel the Center is rendering a distinct service in presenting outstanding speakers from among these (five) denominations and from various sections of the country. This, we believe, helps us achieve a desirable balance to our local religious broadcast schedules.<sup>4</sup>

William R. Cannon of Candler School of Theology, Emory University, Georgia, gives this strong testimony regarding PRTVC: "I consider this the greatest project of its kind

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1. J. C. Love, Jr., personal letter, September, 1956.
2. Cf. *ibid.*
3. Bernard Frazier, personal letter, September, 1956.
4. J. Dudley Saumenig, personal letter, September, 1956.

in the world, a first step that concerted Protestantism is making to capture the mass mind."<sup>1</sup>

Such statements would seem to indicate that the testimony of Henry Knox Sherrill given about six years ago was a prophetic tribute. He wrote, "I feel it (the PRTVC) will be a significant demonstration to other parts of the country as to what may be done through this cooperative effort in the use of modern means of communication."<sup>2</sup>

b. Tribute to Efficient Staff Personnel

Wallace M. Alston, president of Agnes Scott College, Decatur, Georgia, says, "It is my judgment that the affairs of the PRTVC have been handled most expeditiously by the executive staff and the governing board."<sup>3</sup>

In several of the communications special reference was made to this efficiency as evidenced by prompt receipt of shipments. Harold P. Danforth, president and general manager of Orlando, Florida, Broadcasting Company, says, "We are never concerned with delayed or non-arrival of (PRTVC) programs."<sup>4</sup> In further commendation of the staff personnel Danforth says, "We feel that the Protestant Radio and Television Center has done a splendid job and has set a

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1. William R. Cannon, personal letter, September, 1956.
2. Henry K. Sherrill, personal letter to John M. Alexander, September, 1951.
3. Wallace M. Alston, personal letter, October, 1956.
4. Harold P. Danforth, personal letter, September, 1956.

high standard of operations."<sup>1</sup>

Bradford D. Ansley, office of public relations, Emory University, Georgia, gives the following expression of tribute to the staff of the PRTVC:

They are truly dedicated and outstanding individuals. Not only are they splendid Christians but, equally as important in a specialized endeavor of this kind, they are people of genuine competence in the special skills involved in the creation and production of radio, television, and audio-visual materials. I believe in the idea of the Center and I believe equally in the individuals who are making it their life.<sup>2</sup>

Franklin Clark Fry, president of the United Lutheran Church in America, gives a testimony of Edmund Steimle regarding his experience in the studio at PRTVC, saying that "the personal attention, the sympathetic attitudes, and the more leisurely pace" enabled him to do his work of taping sermons and radio meditations with much more ease than in other places of larger radio activity.<sup>3</sup>

This further testimony from Fry pays a tribute to the PRTVC staff:

The ULCA finds at the Center a staff 1) that insists on high professional standards of production, 2) with a sense of consecration and dedication to its Christian mission of witnessing, and 3) with a willingness to understand and help solve problems unique in religious broadcasting.<sup>4</sup>

Recognition of the efficient personnel on the office

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1. Ibid.
2. Bradford D. Ansley, personal letter, September, 1956.
3. Cf. Franklin Clark Fry, personal letter, September, 1956.
4. Ibid.



staff of PRTVC is significant, for the value of the service rendered by the Center is dependent upon the trained and dedicated staff who direct the work day by day.

c. Testimonies to High Quality of Programs

From radio stations where PRTVC programs are used for broadcasting and from those who hear these programs there come testimonies as to the high quality of the work processed at the Center.

Marge Anning, assistant general manager of WGSN, Huntington, Long Island, New York, writes:

The Center has been most helpful to us in programming high-caliber religious programs on WGSN (and our recently acquired sister station WGBB). We have carried "The Protestant Hour" for four years and plan on continuing this series indefinitely. Their speakers are the finest in the country . . . we are honored to carry "The Protestant Hour". The response of our listeners also indicates how much this service is appreciated.<sup>1</sup>

From Danforth's communication again a statement is quoted: "The quality of the transcriptions and tapes have been uniformly good from a technical standpoint."<sup>2</sup>

From another radio station representative, Horace L. Logan, program director of radio station KWKH, Shreveport, Louisiana, comes this testimony regarding the quality of programs from PRTVC:

From a Program Director's standpoint these programs are

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1. Marge Anning, personal letter, October, 1956.
2. Danforth, op. cit.

superb. First of all, they are extremely well done; the experience gained through the years assures outstanding productions from the Center. Second, the rotation of the program among several denominations gives it a greater appeal to a larger segment of the potential audience and permits several denominations to take part. This is of particular value to this station. The programs are well planned and beautifully executed. The mechanical quality... has always been outstanding.<sup>1</sup>

Typical of reactions of listeners to the PRTVC programs is this one from a minister whose judgment is based on a wide experience of broadcasting himself: "The programs I have heard are of a superior quality to the vast majority of religious radio programs now being broadcast."<sup>2</sup>

From Doris Corwith, supervisor of Religious Broadcasts of the National Broadcasting Company, Inc., comes this word of appreciation sent to the PRTVC: "I was very much impressed with the quality of your recording and of the program itself."<sup>3</sup>

These testimonies regarding the high quality of PRTVC programs are evidence of the meticulous endeavor to maintain the superior quality in the programs of the Center. This makes a strong contribution to the Christian education values of the PRTVC program by providing a uniformly excellent channel for reaching people through this media.

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1. Horace L. Logan, personal letter, October, 1956.
2. Harry A. Fifield, personal letter, September, 1956.
3. Doris Corwith, letter to member Board of Trustees, PRTVC.

d. Statements Indicating Christian  
Education Values

The communications to which references have been made in this evaluation study of the service rendered by PRTVC, have reflected Christian education values as indicated above. But two quotations are given here as further proof.

A college president says, "I feel that the Center is a genuine educational medium that has deserved the approval that it has received."<sup>1</sup>

From the office of public relations of a university there comes this significant statement which also points up a Christian education value of the PRTVC.

As I understand it, the Center came into being as a result of the realization on the part of a group of Protestant leaders that the Christian church must now, as it has in the past, make use of the most modern and effective devices of communications not only in carrying the message to the people of the world, but also in planning, developing, maintaining and extending the sharpness of focus, the clarity of program, and the depth of training and understanding necessary within its own organizational structure . . . and make an effort to improve internal communication and to develop a higher level of competency on the part of church workers.<sup>2</sup>

Other Christian education values are suggested by those who answered the letter requesting evaluation of the PRTVC. Since these relate to possibilities for further service of the Center, they will be included in a later section

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1. Alston, op. cit.
2. Ansley, op. cit.

of this chapter.

#### D. Contribution of Present Program to Christian Education

An evaluation of the Christian education emphases in the program of the PRTVC was made on the basis of a study of the communications received, the definition of Christian education as given in Chapter II, and the first hand knowledge of this program on the part of the writer of this thesis due to her membership on the Board of Trustees, visits at the Center, and hearing and seeing many of the programs. The findings from that evaluation follow.

##### 1. Christian Education Objectives Noted

Three objectives in the definition formulated as a guide for this study are used as a standard for evaluation of the PRTVC programs. As each is listed, programs made available through the Center will be named as ones which make a contribution to that Christian education objective.

##### a. Development of Knowledge of God as Creator and Christ as Savior

Messages given in the series, "The Protestant Hour" and "National Radio Pulpit", fulfill this objective as indicated by listener reaction quoted in this thesis and many others reviewed by the writer. Many of the messages in the series, "Find Life With God", have this principle as a pur-

pose. This is indicated by the title of series and such individual messages as "Discovering His Salvation", "Confession of Christ", and "Practicing His Presence."

b. Ministry to Growing Persons  
in Various Areas of Life

It is recognized that this ministry must be to all age groups. Most of the programs are of value more to adults than to other age groups, though there are some designated for youth. There are no programs planned for children. However, the excellent musical features in the programs have an appeal to youth and even to some children as well as to adults. Also, such programs as the following have a ministry to growing youth and adults: "Power Within"; "Religion in Shoes"; "Coach Bobby Dodd", which is one of the TV series, and "A Layman's Testimony." These subjects of a few of the messages in the series, "Power Within", indicate the practical values to growing persons, especially in their emotional and spiritual problems in daily life: "Anxious Moments", "At the Breaking Point", "When Emotions Overwhelm", and "Help My Unbelief." In each program the problem is presented by a semi-dramatic method then a solution offered and the listener directed to the real Source of help for every Christian.

The following programs are listed as examples of ones which may meet the needs of growing persons in various

areas of life and relationships.

Personal life:

Upper Room--an aid to personal worship.

Put God First (TV)--person to person message giving appeal for personal relationship to God first in life.

Find Life With God--series of personal appeals for personal relationship to God and growing in the Christian life.

Power Within--dramatic presentation of experiences common to every Christian and solutions of problems only in Christ's Way of Life.

Home life:

Under One Roof--dealing with everyday family problems, found very helpful by mothers.

A Layman's Testimony (TV)--the program in this series presenting the testimony of a mother's responsibility in the home.

Business life:

A Layman's Testimony (TV)--series of testimonies from persons who show how their vocation is an opportunity to witness for Christ.

Community life:

Brother Bryan of Birmingham--challenges Christian listeners to the program to dedicate self in service to all people in Christ's Name.

Christianity Applied--a series of programs which present actual situations where Christians serve people in need in their community.

c. Challenge to Commitment to God

In this Christian education objective of commitment, there is included not only acceptance of God's gift of Christ

as Savior, but full acceptance of His claims which means obedience to Him and growth in Him. With this interpretation in mind, the following programs are suggested as ones which include the challenge to commitment in addition to their contribution to the first objective already mentioned.

Find Life With God includes messages on obedience to Christ's commands, prayer in His Name, study of His Word, use of His gifts, and love for fellowmen.

Man to Man (TV) presents personal talks relating to demands for Christian living.

The Protestant Hour includes many messages that call for commitment to God.

## 2. Christian Education Techniques Used

A review of the forms of programs made available through the PRTVC reveals the fact that several learning techniques are used.

### a. Methods for Learning

Examples of methods for learning now being used in PRTVC programs are: lecture method as used by "The Protestant Hour" and several other programs; semi-dramatic method in "Power Within" and "Second Chance"; demonstration of service in "Christianity Applied"; and appreciation of music in "Fellowship Recorded Libraries of Sacred Music" and excellent music on every program.

b. Aids to Training

Techniques used as aids to training are: workshops to train leaders in uses of radio, television, and other audio-visual aids; planned visitation for leaders and others interested in seeing the PRTVC in action with informal instruction given regarding the service of PRTVC; and making available printed materials necessary to have information concerning the various programs and methods of operation of the Center.

Many plans for training leadership are in the making; more about these will be given when the topic "New Christian Education Features Being Planned" is discussed in this thesis.

Inter-denominational cooperation demonstrated by the PRTVC is itself a training experience for Christians. This is not only seen in action when visiting the Center, but by way of radio and television programs the values of Protestants working together are proved.

c. Stewardship of Giving

One rather indirect, yet nonetheless vital, principle of Christian education is that of Christian stewardship of gifts, especially money gifts which have been necessary to launch and make possible the service of PRTVC. This project has involved an educational program of information concerning the use of radio and television as media in the stewardship



of the gospel and sacrificial giving to make possible the amazing growth of this Center in the brief span of years since its organization in 1949.

#### E. Plans of PRTVC for New Christian Education Features

Those who envisioned this project and continue to serve as its leaders have plans in mind for a yet wider service to be rendered by the PRTVC.

##### 1. Training Program for Christian Leaders

In conference with the president certain of these plans were learned, all of which are in line with the presentation of these projected plans in one of the early publications of the PRTVC. A summary of that presentation is given here:

Producing good television religious leadership will be accomplished through: training ministers and others sharing in the use of TV; teaching seminary students through regular and special courses of study; developing writers, musicians, and training them in voice and speech.<sup>1</sup>

These plans made four years ago are nearer realization now. The completion of the television studio at the Center in 1956 is a big step toward the goal. The charter of PRTVC includes the following provision which gives authority for proceeding with these Christian education plans:

The object of the corporation is the promotion of religious, educational and cultural projects in the field of radio,

. . . . .

1. The Protestant Radio Center, Inc., PRTVC, 1953, pp. 13-14.

recording, television . . . The corporation shall have the right to own and operate . . . studios and laboratories for research in the audio-visual sciences, to conduct classes in said fields . . . <sup>1</sup>

Some workshops for training radio and television leadership have been initiated. As this program proceeds it will include the training of ministers and seminary students.<sup>2</sup>

## 2. Cooperation With Educational Institutions

Tentative plans, said the president, are also in the making for a cooperative arrangement with educational institutions in the vicinity of the PRTVC to offer graduate degrees in Mass Communication.<sup>3</sup>

## 3. Workshop Program in the Field

The Center has secured one mobile unit with which the plan of workshops in the field is being initiated. It is planned that these training classes be held under the auspices of ministerial associations and in such areas as will be arranged between the leaders in that area and the staff of PRTVC. The financing of such projects is to be supplemented by the groups receiving the education.<sup>4</sup>

. . . . .

1. Charter of PRTVC, 1949, paragraph 3.
2. Cf. conference with president of PRTVC, June, 1956.
3. Ibid.
4. Ibid.

#### 4. Research and Experimentation

It is proposed that the Center conduct research studies especially in the field of religious television. Such a project is to be closely related to the training program of the Center.<sup>1</sup>

These projected plans as given by leaders of PRTVC bear evidence of the fact that they recognize that the Center has a distinct contribution to make to Christian education and that in addition to what is now being done in this field, yet more is being planned. The fact that video-tape is now unveiled to the public and is already in actual use "marks a milestone in the history of communications" and opens the way for miracles in religious television. The Center anticipates using video-tape in the near future.<sup>2</sup>

#### F. Possibilities for Further Contribution to Christian Education

Because the field of radio and television communication is such a rapidly developing one and because these media are being made increasingly available to the church in all of its program of enlisting and developing growing persons, the present service and the possibilities of an expanding service of the PRTVC have been the concern of this thesis.

. . . . .

1. Cf. The Protestant Radio Center, Inc., op. cit., p. 15.
2. Cf. Ampex Playback, Ampex Corporation, Redwood City, California, December, 1956, pp. 1-2.

James R. McCain, former president of Agnes Scott College, commenting on this subject, says, "No field of development has been more rapid and continuous than the radio and television emphases . . . Keeping up to date is a major operation."<sup>1</sup>

In presenting possibilities for further contribution of the PRTVC to Christian education, suggestions are first given from communications received, then certain others are offered by the writer of this thesis.

#### 1. Suggestions in Communications Received

One business man makes this comment regarding the development of the service of PRTVC through new avenues of approach. "The PRTVC . . . must keep pace with the age in which we live. We would suffer if we did not always utilize the modern methods of communication."<sup>2</sup>

It is in the spirit of this comment that suggestions have been offered by ministers, educators, and other Christian leaders to whom a request for such suggestions was sent. These have been compiled under the following four topics.

##### a. More Education of Constituency as to Available Programs

One minister expresses the need for closer relationship between the Center and the governing boards of the

. . . . .

1. James R. McCain, personal letter, September, 1956.
2. Earl Blazer, personal letter, October, 1956.

constituent agencies of the PRTVC to the end of strengthening the service rendered by the respective boards and acquainting the people represented by these with the programs available from the Center. He adds that there is need for a more extensive program of advertising the work of the Center.<sup>1</sup>

Ted Rand, the general manager of radio station KDRS, Paragould, Arkansas, senses the need for more publicity especially to radio stations, regarding the "fine library of transcribed and religious music . . . and the Fellowship Hymnal made available by the Center."<sup>2</sup>

From Rowena McCutchen, executive secretary of Women's Work, Presbyterian Church, U.S., comes this comment which is pertinent here, "The first big job before those who would see these media used to their fullest extent is to educate the Church to the possibilities involved."<sup>3</sup>

b. Closer Tie With Education Institutions

This suggestion is presented by a college president who said, "I would look favorably upon an extension of the ministry of the Center by a close tie with our educational institutions, particularly church colleges and theological seminaries."<sup>4</sup>

. . . . .

1. Cf. Harry A. Fifield, personal letter, September, 1956.
2. Ted Rand, personal letter, October, 1956.
3. Rowena McCutchen, personal letter, October, 1956.
4. Alston, personal letter, October, 1956.

Goodrich C. White, president of Emory University, Emory University, Georgia, said in his communication, "We have been highly gratified to cooperate in the development of this enterprise and have found satisfaction in the contribution it is making and in the prospect of continuing and extended service."<sup>1</sup>

The business manager of Emory University, C. O. Emmerich, says this regarding the readiness of Emory to cooperate in this program of the PRTVC:

Since this plant (PRTVC) is located adjacent to the Emory University campus, there is a feeling that some day we may be able to work out programs of mutual interest to the University and the churches working through the PRTVC.<sup>2</sup>

A member of the Board of Trustees, McCain, who is also very active in the field of higher Christian education, expresses his conviction that educational institutions may find PRTVC useful in the field of "extra-curriculum programs and possibly even in the classrooms."<sup>3</sup>

The president of Columbia Theological Seminary, Decatur, Georgia, J. McDowell Richards, makes this suggestion regarding cooperating with the PRTVC:

It seems to me that one great service which the Protestant Radio and Television Center might render in addition to that of actually producing programs, is to provide necessary training for ministers in the use of radio and television. Certainly there is an increasing need for such training to

. . . . .

1. Goodrich C. White, personal letter, February, 1957.
2. C. O. Emmerich, personal letter, September, 1956.
3. McCain, op. cit.

be given. The fact that the Candler School of Theology and Columbia Theological Seminary are institutions cooperating in this movement is significant, and means that it should be possible for us to work out suitable courses of instruction upon a cooperative basis. We have not pressed this undertaking vigorously up to the present time . . . I believe that we can project a highly worthwhile plan for the instruction of our students.<sup>1</sup>

c. Possibilities for the Missionary Program  
of the Church

The following suggestion from a public relations man is an idea offered on this subject:

This is an almost untouched field and, to me, represents one of the greatest promises for future service which the Center has. I am sure you are aware of the degree to which industry and government, along with education, use audio-visual aids in programs of indoctrination, orientation, and training. I foresee the day when a tremendous body of such material will be available to the churches for uses which will range all the way from the training of Sunday School teachers to the orientation of missionaries bound for foreign fields.<sup>2</sup>

A further suggestion for strengthening the missionary program of the church is given by Rowena McCutchen. She suggests a missionary story hour for children; a "You Are There" type of presentation of leaders in the history of the church; and a "Person to Person" type of presenting fellow Christians from various countries.<sup>3</sup>

d. More Family Life, Children, and Youth Programs

Marshall C. Dendy, executive secretary of the

. . . . .

1. J. McDowell Richards, personal letter, September, 1956.
2. Ansley, op. cit.
3. McCutchen, op. cit.

Board of Christian Education, Presbyterian Church, U.S., makes the following suggestions as to how the PRTVC can make a yet stronger contribution to Christian education:

Through the preparation of programs designed to reach families, which reflect ways families are seeking to live by their faith and how their faith motivates and determines Christian behaviour and character in the family and in the community.

To have a children's hour (or a period) on television with a program designed to teach the stories of religious leaders who lived in the days of the Bible and since the Bible was written, in order that children might have an appreciation of and an interest in people whom God has used.

Religious programs designed to motivate and teach young people in order that their ideals, decisions, and actions might reflect the spirit of Christ.<sup>1</sup>

This need for more family life, children, and youth programs represents a growing field of opportunity for the church. It is reflected in other communications received and also in the summarized suggestions which follow.

## 2. Recommendations Offered

In addition to the suggestions for further contribution of the PRTVC to Christian education, gleaned from communications and noted in the preceding section, recommendations are offered here on the basis of the study made by the writer of this thesis.

. . . . .

1. Marshall C. Dendy, personal letter, November, 1956.



a. More Programs for Special Audiences

Though many of the present programs are ones that have appeal to adults and youth, it is recommended that there be programs planned with the needs of persons in each age group in mind and the whole developing personality of each. The following ideas are presented as examples.

(1) For Adults

It would be helpful to have more programs to give counsel to adults in these special areas of life: in their personal life--Bible studies that point the individual to Christ's Way of Life, and to Him as Counsellor and Guide in every problem faced; in their homes--messages that present principles to guide parents in providing Christian nurture for children and youth; in their community--panels or addresses that present information on the various problems in the community and unbiased counsel concerning the Christian's responsibility; and in world-wide fellowships--adults need to have brought to them over radio and television information concerning the world-wide missionary program of the church, especially that which presents a picture of united Protestantism at work in this country and around the world. It is suggested here that there might be cooperation with the American Bible Society in their expanding plans for production of audio-visual materials.<sup>1</sup>

. . . . .

1. Cf. Bible Society Record, "Dr. Nettinga to Direct Educational Publicity", American Bible Society, New York, January, 1957, p. 14.

(2) For Youth

Programs such as those just suggested for adults might be ones of interest and concern to youth, too. Especially would older young people find an appeal from programs presenting current problems in the community and those which give a picture of the world-wide outreach of the church.

Other suggestions for programs for youth are ones that increase appreciation of the best in Christian hymnology and other forms of religious music, and programs that give guidance in solution of problems which youth face today.

(3) For Children

This is an open field for service since as yet the Center has not been able to provide programs for this age group. Suggestions for such programs are: story hours--presenting missionary heroes and other courageous leaders of the church; Bible hours--when such subjects as "The Child and the Book" are skilfully presented to reach the needs of the growing child with the truths in God's Word; worship services--so planned that the child will realize this as a need of his or her life, aids for both personal and group worship included; and stories or dramatic presentations--showing values and joys in working together and helping others in the home, the school, and the church.

b. Training for Particular Service

It is recommended that by radio, television, films,

or tape recording there be presented through the workshop method guidance for doing certain tasks, for example: service as program director, Sunday School teacher, or officer in some church organization. Also there is need for proceeding with plans which the Center has envisioned for visual aids workshops in the field, these to reach laymen and women as well as ministers.

c. Cooperation with Higher Education Institutions

It is recommended that plans proceed for the extension of service of PRTVC in cooperation with church colleges and theological seminaries for graduate degree courses in mass communication and special training for seminary students.

d. Enlarged Public Relations Program

Because the radio and television industry is moving so rapidly and because the opportunities for using these media for religion are increasing so steadily, it is necessary that the present values of the PRTVC be conserved and its contribution to Christian education be enlarged.

It is recommended as a means to this end there should be a larger public relations program with more emphasis on Christian education values of radio and television. For that purpose the following suggestions are offered:

Formulate and promote a plan for more cooperation of the constituent agencies with the PRTVC in educating their people in appreciation and use of these media in Christian

education, and the need for supporting the Center with gifts of money and prayers.

Have on the staff of PRTVC a Christian education trained person to confer with educational staff representatives of constituent agencies concerning plans for additional Christian education programs needed and use of these in the church's program of Christian education.

Plan for a study of the whole field of mass communication to be made by the responsible representatives of the constituent agencies of the PRTVC, with a view to more effective use of the radio and television media in the program of the denominations represented on the Board. (This project is being carried on by the General Assembly of the Presbyterian Church, U.S., for their constituency.)

Make available for wide distribution a basic manual giving the purpose, objectives, and program of PRTVC.

#### G. Summary

For the development of the subject, The Contribution of the PRTVC to Christian Education, there was first presented a review of relationships of the Center to radio and television stations, to its own constituent agencies, and to the BFC which is the service arm of the N.C.C. in the field of mass communication. It was shown that these relationships proved the value of the cooperative technique in the use of religious radio and television making available larger channels and thus reaching more people with the Christian education program of the church.

Means used for evaluating the PRTVC program were first, evidence from a compilation of fan-mail reactions, second, from personal communications received in answer to a

request, and third, from a study of the present program as measured by Christian education objectives and techniques. Through this process of study certain Christian education values were noted.

Plans for new Christian education features which the PRTVC has envisioned were reviewed. These include training of leaders, cooperation with educational institutions, and workshop program in the field. Other suggestions were then presented for enlarging the program of the Center, including certain features which would strengthen the contribution of the PRTVC and enrich its program. It was recognized that for such an expansion of service more support through faith, gifts, prayers, and work would be needed by the constituent agencies of the Center.

CHAPTER IV  
SUMMARY AND CONCLUSION

## CHAPTER IV

### SUMMARY AND CONCLUSION

#### A. Summary

This study of the contribution of the PRTVC to Christian education has revealed the fact that Protestants are increasingly recognizing the importance of the use of radio and television as channels of communication of the Gospel message and are putting into operation the philosophy of cooperation rather than competition. The special emphasis of this subject has been the use of these media in the field of Christian education.

Before considering that emphasis a survey was made in Chapter I of the nature and program of the PRTVC. It was first noted that the Center is a non-profit organization located in Atlanta, Georgia. It is inter-denominational in its character and composition since it is the radio and television service arm of five denominations. The Board of Trustees is composed of representatives of the duly authorized bodies of the following denominations: the Methodist Church, the United Lutheran Church, the Episcopal Church, the Presbyterian Church, U.S.A., and the Presbyterian Church, U.S. Also three educational institutions are represented on the Board: Agnes Scott College, Columbia Theological Seminary, and Candler

School of Theology, Emory University.

The unique contribution of the PRTVC is threefold: cooperation between religious radio interests; production of religious radio and television programs and other audio-visual aids for use by member agencies of the Center or other groups desiring such programs; and distribution of these programs. A survey of the program of the PRTVC showed not only the variety and high quality of programs but also wide extent of service rendered by the Center, reaching around the world through the weekly broadcast of "The Protestant Hour" programs which are used by the Armed Forces Radio Services in every place where United States occupational forces are located.

In further preparation for considering the contribution of the PRTVC to Christian education there was presented in Chapter II a study of the nature of Christian education, its objectives, and some current views. Then a definition on the basis of that study was formulated as a standard for evaluating the Christian education features of the program of the Center: a ministry to growing people of all age groups through developing a knowledge of God as Father and Christ as Savior; a commitment and full obedience to Him; and Christian growth in all areas of life.

Through a brief survey study, first of radio and television as media of Christian education and then of educational broadcasting policies and practices, it was found



that these included values for Christian education and presented open doors of usefulness through which Christian education could reach millions of homes and also serve in the church.

Because of the far-reaching service of the BFC of the N.C.C. the purpose, objectives, policy, and program of which were surveyed also in Chapter II, it was shown through this survey that the BFC presents a special opportunity for reaching people, and includes in its program phases of Christian instruction and leadership training. Therefore it is a significant agency for Christian education.

In Chapter III the cooperative working relationships of the PRTVC with radio and television stations, with the constituent agencies of the Center, and with the BFC were presented as evidence of the far-reaching influence of the services rendered through the Center. An evaluation of that service was made, first on the basis of correspondence, then measured by Christian education objectives and techniques. As judged by these standards it was found that the present program had many distinct Christian education values.

The discussion of suggested new features to strengthen and enlarge this phase of the program of the Center was considered first, in the light of plans which the PRTVC has had for some time and the carrying out of which await the securing of adequate support. Possibilities for this increased service were noted from letters received by the writer of this thesis,

then certain recommendations were offered as ones which would seem to fulfill yet unmet needs and areas of responsibility.

#### B. Conclusion

The PRTVC, by its cooperative nature, its unique service, its far-reaching influence due to its purposes and relationships, its phenomenal growth and unprecedented success in so short a period of time, is a valuable medium for the service of broadcasting and telecasting the message of the church.

The program of the Center, though much of it may seem to be only evangelistic in its purpose and nature, has certain distinct Christian education values. However, evidence was given to prove that the PRTVC faces a tremendous opportunity for an enlargement of its service and for incorporating in its program many more Christian education features. There is adequate equipment and an efficient, technically trained staff to meet this challenge for advance. It was suggested that a Christian education-trained staff person could render valuable service in this proposed enlarged service.

To make possible this greater contribution of the PRTVC to Christian education it was shown that there must be on the part of the constituency of the Center a larger vision of the possibilities for this forward movement; a more intelligent understanding of the rapid development of the radio and

television industry with the resulting wider opportunities for religious use of these media; and a corresponding increase in the support of this area of service for the church through greatly enlarged giving and steadfast faith, work, and prayer.

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Now Available--Devotional and Dramatic Programs on Tape.

Into All the World.

Our Churches Find an Open Door.

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Protestant Radio Center, Inc., Story of a Unique Adventure.

Revolutionary New TV Tape Process.

The Ears of Millions Around the World May Now Hear.

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Bartlett, Marcus, program manager, WSB and WSB-TV.

Danforth, Harold P., president radio station, WDBO, Orlando, Florida.

Fry, Franklin C., president United Lutheran Church of America, New York.

Penick, Edwin A., bishop of North Carolina.

Richards, J. McDowell, president Columbia Theological Seminary, Decatur, Georgia.

-To Writer of Thesis-

Alston, Wallace M., president Agnes Scott College, Decatur, Georgia.

Anning, Marge, assistant general manager, WGSM, Huntington, Long Island, New York.

Ansley, Bradford D., director of public information, Emory University, Georgia.

Baumer, Erwin G., business man, Atlanta, Georgia.

Blazer, Earl, business man, Maryville, Tennessee.

Cannon, William R., dean, Candler School of Theology, Emory University, Georgia.

Cavert, Samuel McCrea, executive secretary in the United States, World Council of Churches.

Claiborne, R. R., Jr., bishop, Diocese of Atlanta.

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McCain, James Ross, former president Agnes Scott College, member of PRTVC Board of Trustees.

McCutchen, Rowena, executive secretary, Board of Women's Work, Presbyterian Church, U.S., member of Board of PRTVC.

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APPENDIX A

235 East 49th Street  
New York 17, New York  
September 14, 1956

Dear Friend:

This communication is sent to you as one who has expressed interest in and approval of The Protestant Radio and Television Center. Your valued letter received by the Center a few years ago leads me to ask for your reaction to this agency as it is now serving.

The special occasion of this letter is that I have selected the Protestant Radio and Television Center as the subject for a Master's Degree of Religious Education at Biblical Seminary in New York. Not only do I believe that the area of religious radio and television is a very timely and important one for the Church to enter more fully, but it is also my conviction that the Protestant Radio and Television Center offers a splendid medium for such service. My research to date has served to strengthen that conviction.

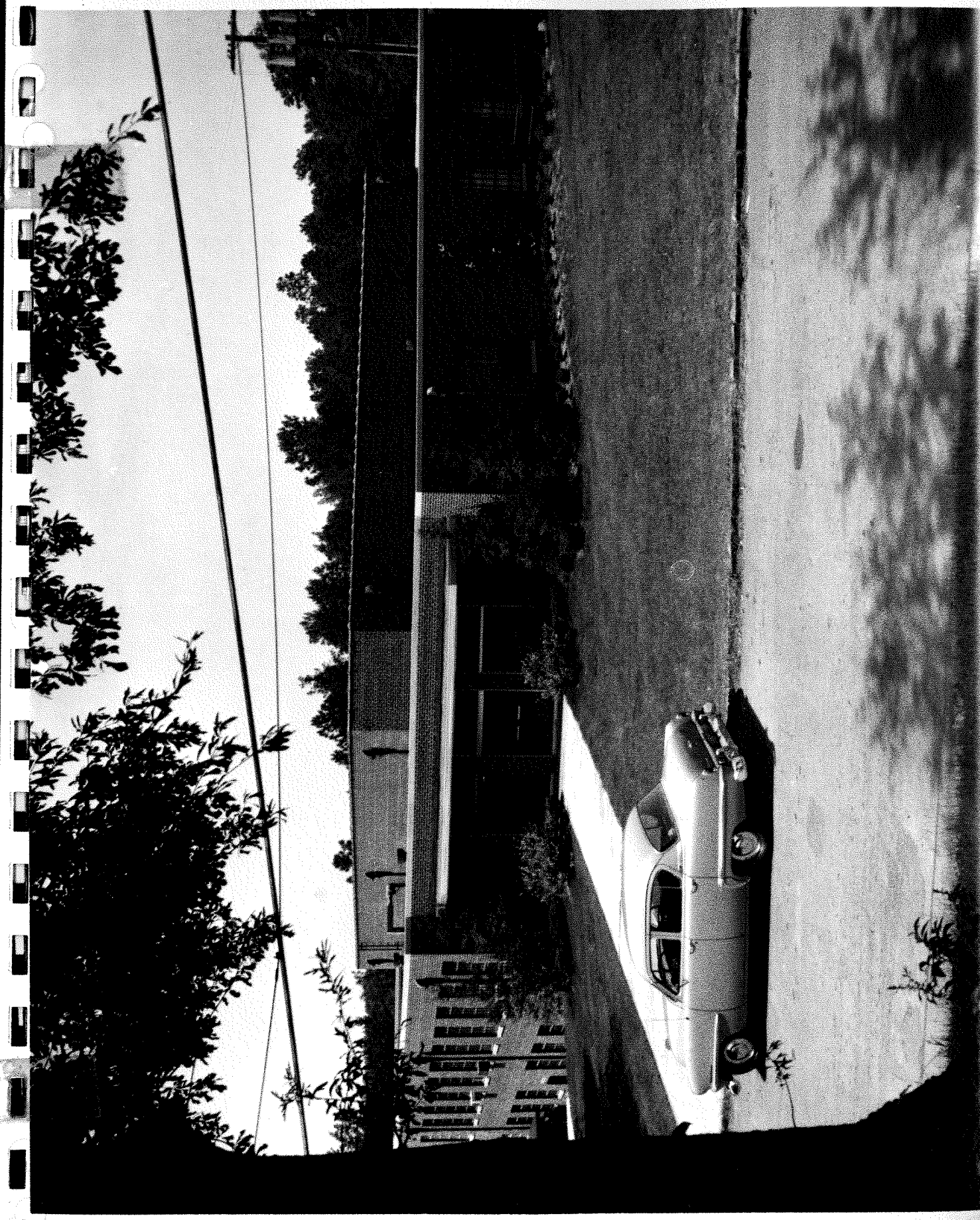
Any testimony which you feel led to give regarding the service of our Protestant Radio and Television Center will be deeply appreciated. Please also give any suggestions which you may have for its future service. The enclosed envelope is for your convenience.

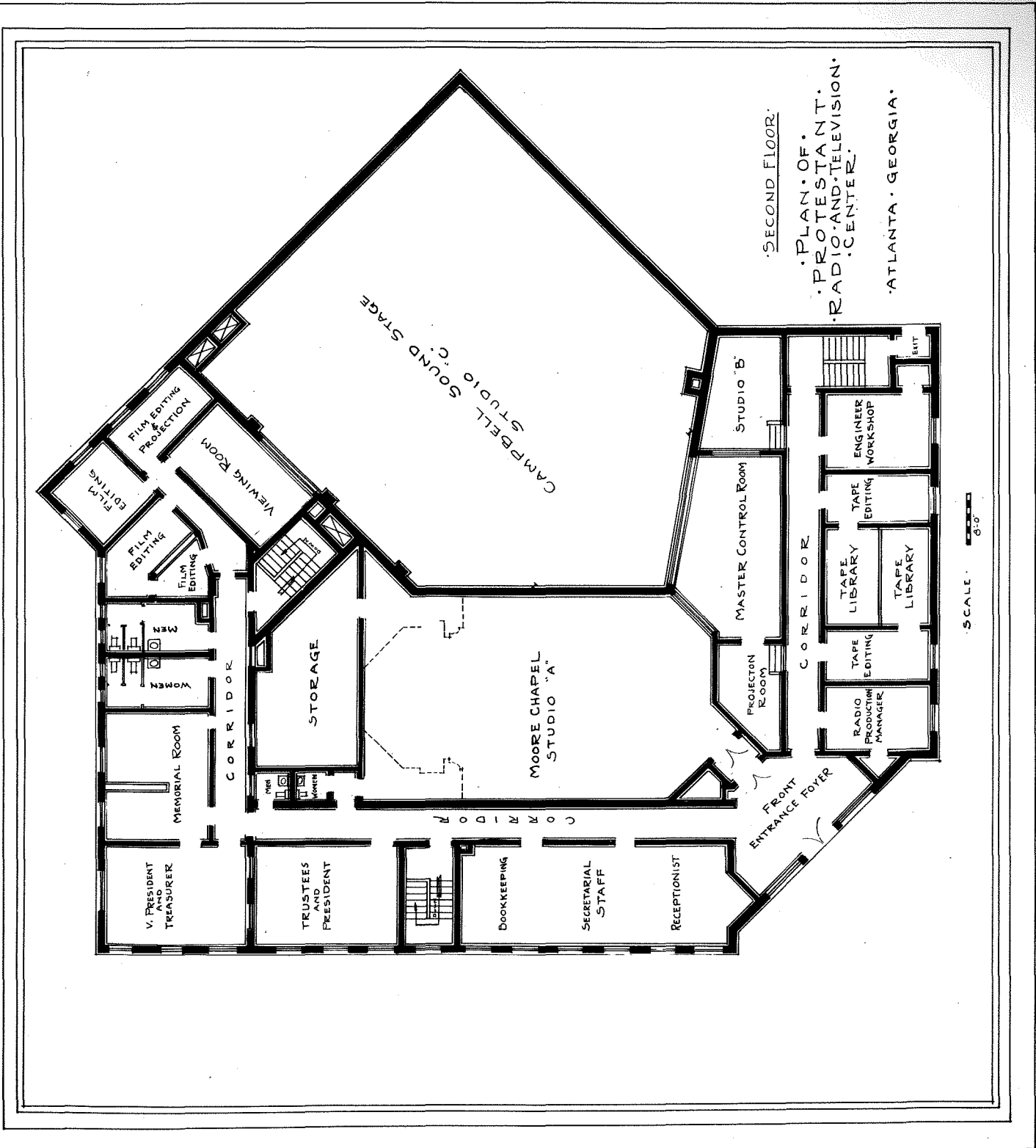
Sincerely your friend,

Janie W. McGaughey

Enc.  
JWMc:gs

APPENDIX B



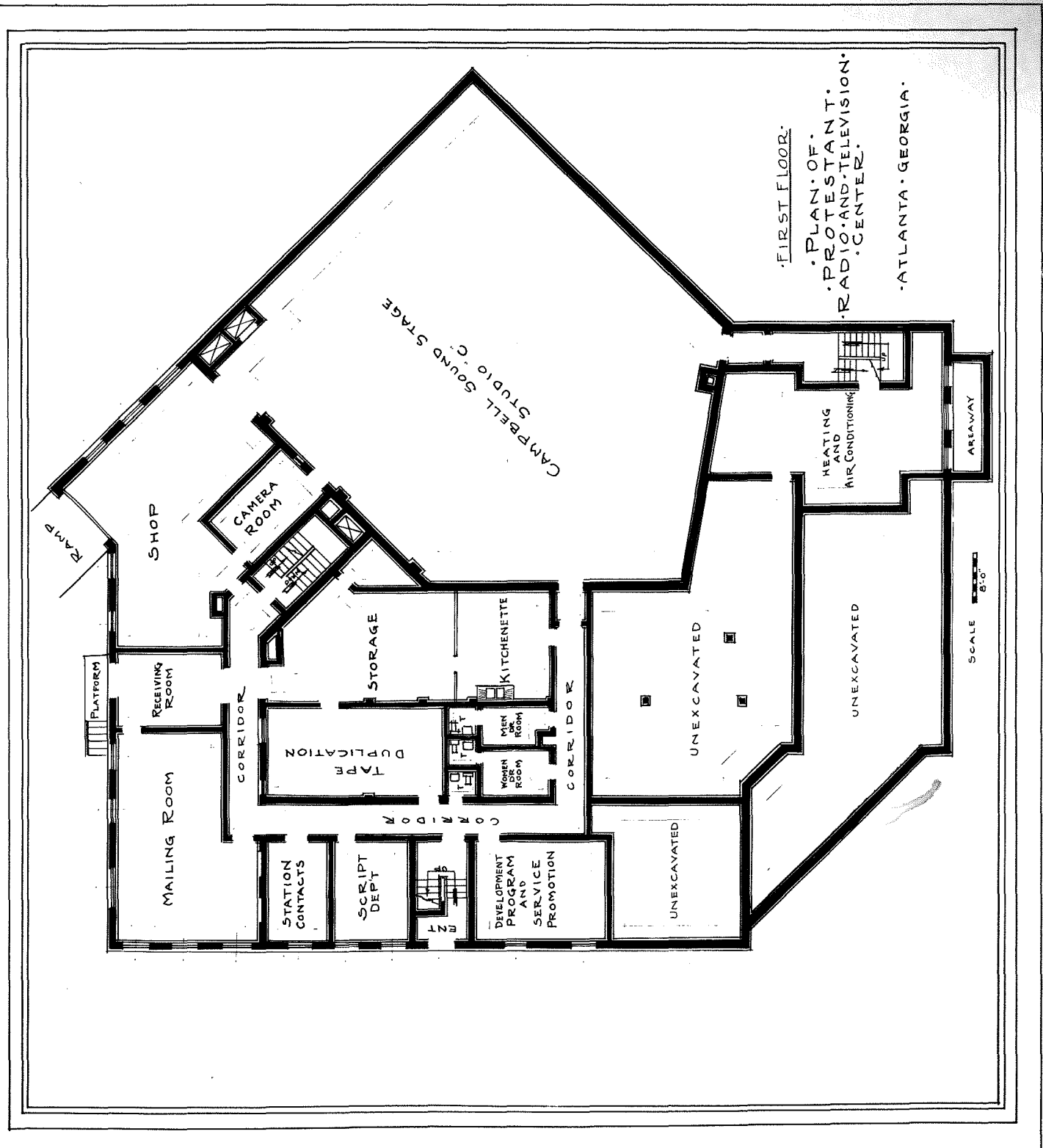


SECOND FLOOR

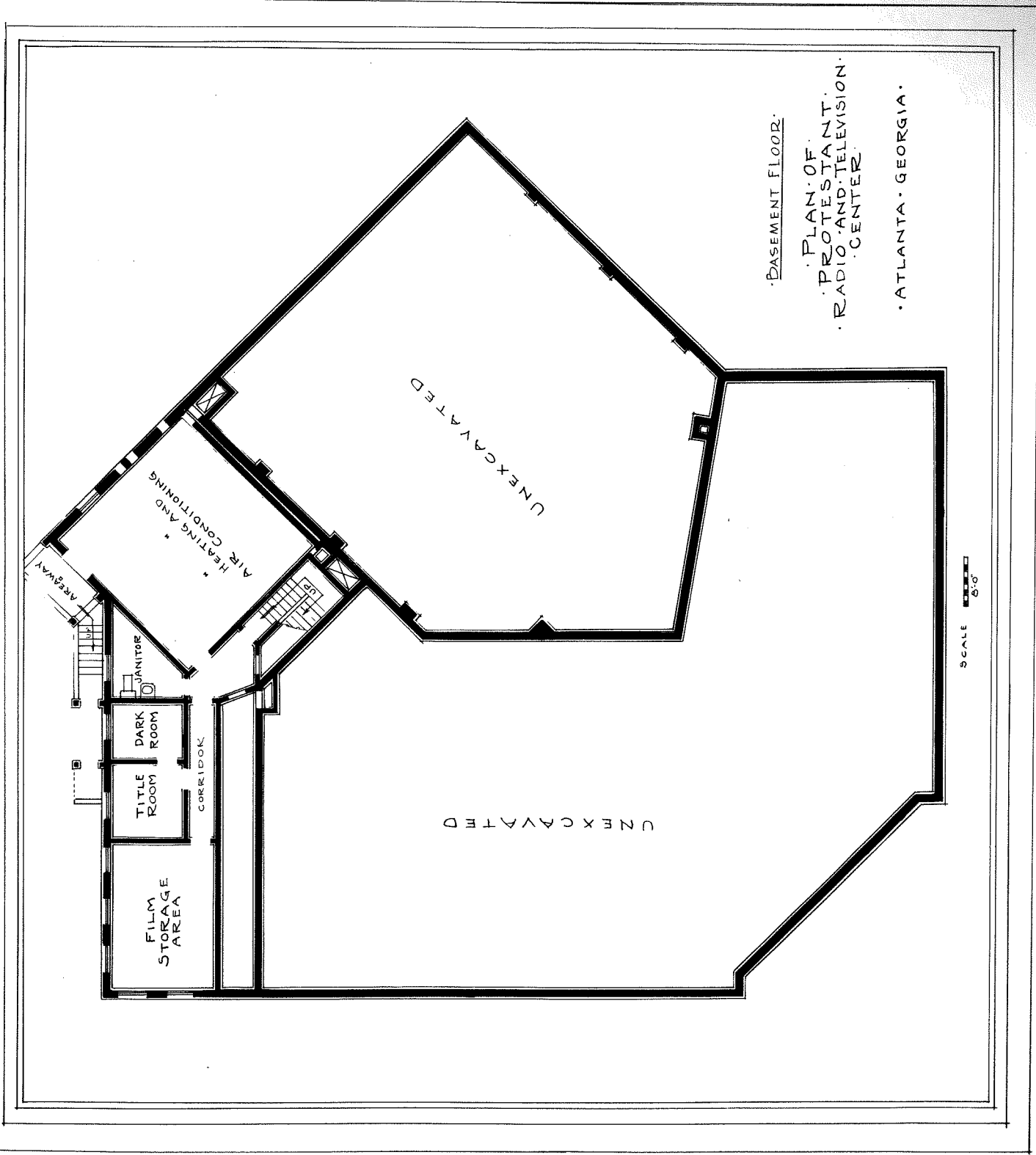
PLAN OF  
PROTESTANT  
RADIO AND TELEVISION  
CENTER

ATLANTA, GEORGIA

SCALE 0-60



·FIRST FLOOR·  
·PLAN OF·  
·PROTESTANT·  
·RADIO AND TELEVISION·  
·CENTER·  
·ATLANTA · GEORGIA·



BASEMENT FLOOR

PLAN OF  
PROTESTANT  
RADIO AND TELEVISION  
CENTER

ATLANTA, GEORGIA

UNEXCAVATED

UNEXCAVATED

HEATING AND  
AIR CONDITIONING

JANITOR

DARK ROOM

TITLE ROOM

FILM  
STORAGE  
AREA

CORRIDOR

STAIRWAY

SCALE 0' 8'



APPENDIX C

①  
AGNES SCOTT COLLEGE  
DECATUR, GEORGIA

OFFICE OF THE PRESIDENT

October 5, 1956

10/8  
Miss Janie W. McGaughey  
235 East 49th Street  
New York 17, New York

My dear Miss McGaughey:

Greetings to you from the Alstons and from your Agnes Scott friends!

I regret this delay in replying to your good letter of recent date. We have been very much involved in activities incident to the beginning of the college year. I sincerely trust that this response to your letter is not too late to be of some help to you.

You have asked me to express myself as to the value of the Protestant Radio and Television Center. In my judgment, this enterprise has been one of the most successful ventures of any that we have had in this area in the past decade. Obviously, the Protestant Radio and Television Center has met some very real needs. It has offered a first-rate medium for the propagation of spiritual truth. It has afforded to the Protestant Church a much needed opportunity to make full use of radio and (at least as a beginning) of television. Countless thousands of people, unquestionably, have been influenced by the ministry that this Center affords. I cannot help but think of the large number of shut-ins, sick people in homes and hospitals, inmates of prisons and asylums, as well as those who travel in automobiles, who have been benefitted by the Center. It is my judgment that the affairs of the Protestant Radio and Television Center have been handled most expeditiously and effectively by the executive staff and the governing board. (I feel that the Center is a genuine educational medium that has deserved the approval that it has received.)

So far as future service is concerned, it seems to me that the Center is in a very favorable position to render an increased service, particularly in view of the recent development of television. I would look favorably upon an extension of the ministry of the Center by a close tie with our educational institutions, particularly church colleges and theological seminaries. While I am not technically acquainted with all of the possibilities, I cannot help but feel that the Protestant Radio and Television Center is a farsighted venture that will be kept abreast of the needs of tomorrow as well as those of today.

Miss Janie W. McGaughey

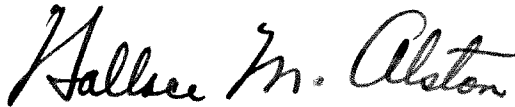
-2-

October 5, 1956

I do not know whether my expression will be of any assistance to you. I am much interested in what you are doing and I wish for you the blessing of God and great personal satisfaction.

With kindest personal regards to you, I am

Cordially your friend,

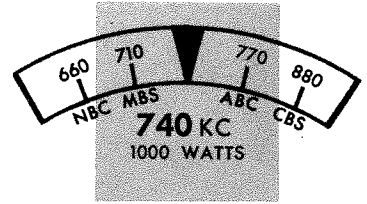
A handwritten signature in cursive script that reads "Wallace M. Alston".

*WMA* Wallace M. Alston  
President

WMA/ht

SERVING THE WORLD'S GREATEST SUBURBAN MARKET

# WGSM



379 NEW YORK AVENUE · HUNTINGTON, LONG ISLAND, N.Y. · HUNTINGTON 4-6740-1

Edward J. Fitzgerald, General Manager

10/8

October 2, 1956

Miss Janie W. McGaughey  
235 East 49th Street  
New York 17, New York

Dear Miss McGaughey:

WGSM is more than happy to help you in your work with the Protestant Radio and Television Center.

C-2-c ( You have certainly made an excellent choice for your thesis. The Center has been most helpful to us in programming high-caliber religious programs on WGSM (and our recently acquired sister station, WGBB).

We have carried "The Protestant Hour" for four years and plan on continuing this series indefinitely. Their speakers are the finest in the country and, although we devote most of our religious "air time" to "local" Long Island churches and temples, we are honored to carry "The Protestant Hour". The response of our listeners also indicates how much this service is appreciated.

The Center is doing a fine job and we would like to wish them and yourself, continued success in this worthwhile undertaking.

Sincerely,

RADIO STATION WGSM

*Marge Anning*  
Marge Anning  
Assistant General Manager

MA/ks

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(C)

EMORY UNIVERSITY  
EMORY UNIVERSITY, GEORGIA

OFFICE OF PUBLIC RELATIONS

9/24  
September 12, 1956

Miss Janie W. McGaughey  
235 East 49th Street  
New York 17, N. Y.

Dear Miss McGaughey:

This is in reply to your letter of September 6 in which you ask for "testimony" with respect to the service of the Protestant Television and Radio Center.

I am more than happy to accede to this request because it represents, to me, an opportunity to say a good word for an organization which I am convinced offers tremendous opportunities for the several Protestant denominations in many phases of their work.

I should like to say at the outset that a good bit of the potential of the center is related to the personnel which it has assembled. Dr. Alexander, Dr. Arnold, and the members of their staff are truly dedicated and outstanding individuals. Not only are they splendid Christians but, equally as important in a specialized endeavor of this kind, they are people of genuine competence in the special skills involved in the creation and production of radio, television and audio-visual materials. I believe in the idea of the center and I believe equally in the individuals who are making it their life. C-24

As I understand it, the Center came into being as a result of the realization on the part of a group of Protestant leaders that the Christian church must now, as it has in the past, make use of the most modern and effective devices of communications not only in carrying the message to the people of the world, but also in planning, developing, maintaining and extending the sharpness of focus, the clarity of program, and the depth of training and understanding necessary within its own organizational structure. C-24

In order that this last sentence will not have been obscure, let me explain: the Presbyterian church has recently made a film designed to be of help to workers in its Negro divisions who are assisting in the kind of planning necessary for the development of new churches to serve this important segment of our Christian society. This picture, then, is not directly designed to extend the faith in any homiletic sense but represents, rather, an effort to improve internal communication, and to develop a higher level of competency on the part of church workers, and, in general, to point the way to effective operation of the machinery of the church. C-24

This is an almost untouched field and, to me, represents one of the greatest promises for future service which the Center has. I am sure you are aware of the degree to which industry and government, along with education, use audio-visual aids in programs of indoctrination, orientation, and training. ) 2

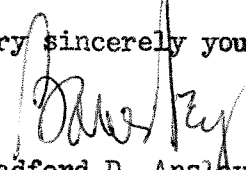
III - 7  
I foresee the day when a tremendous body of such material will be available to the churches for uses which will range all the way from the training of Sunday School teachers to the orientation of missionaries bound for foreign fields.

The more obvious functions of the Center which are related to what might be called the "preaching" mission of the various churches is already underway and can be extended almost beyond imagination in the future. I think I need say no more about this than that, as it goes along, the Center will make use of the latest thinking and equipment, I am sure, in the fields of motion pictures, music, creative design, and, indeed, in the whole broad area of the audio and the visual arts. In order most effectively to fulfill the purposes for which it was founded, the Center will need to cleave everlastingly to the highest standards of production and of creativity. While competition should not be the spirit of its activities, it seems to me unnecessary to say that the insistent demands upon the time and the attention of the American public and, indeed, of the people of the world, will require that the materials produced by the center meet the highest standards of presentation in the various fields into which they fall. III - 7

Finally, let me make one comment which seems to me to relate to one of the problems which the center will need to solve. It is a dilemma which really has two horns. In the first place, if my own experience is any guide, a good bit of "selling" will have to be done within the framework of the various denominations to induce the leadership of these churches to make maximum effective use of the tool which the Protestant Television and Radio Center represents. In the second place, and to turn the coin over, it will be equally necessary for the people of the Center to place emphasis always upon the high standards to which I have already referred and to insist upon the most rigorous professional approach in the planning and production of the various materials with which they will be working. To put it another way, my guess is that the future will find church people who are either apathetic, on the one hand, or who are enthusiastic but inept amateurs, on the other. If the Center is to realize on the truly great future which I foresee for it, I think it will have to develop ways and means of dealing with both these attitudes.

I'm not at all sure that these somewhat rambling remarks will be of any help to you. Certainly, I hope they will. And I hope you will feel free to let me know if there is any other way in which I can be of help to you.

Very sincerely yours,

  
Bradford D. Ansley

BDA:ac

# EARL BLAZER INSURANCE AGENCY

210 - 211 BANK OF MARYVILLE BUILDING

MARYVILLE, TENNESSEE

October 3, 1956

10/5

Miss Janie W. McGaughey  
235 East 49th Street  
New York 17, New York

Dear Miss McGaughey:

I trust that my reply to your letter of September 14 is not too late, but it has been impossible for me to make a reply sooner.

The Protestant Radio and Television Center, as I see it, is essential because the church must keep pace with the age in which we live. We would suffer if we did not always utilize the modern methods of communication. The development of the Radio and Television Center will open new avenues of approach to people who do not go to church.

It is my feeling that too often the program is designed to attract one certain group of people and that there is a vast group untouched. It seems to me that probably more than one program should be developed, and that the appeal of each should be directed to a different group of people.

It has been my privilege to be rather closely associated with this Institution in the past few years, and naturally I am enthusiastic about it.

Cordially yours,

Earl Blazer

EB/do

REPRESENTING  
**UTILITIES**  
INSURANCE COMPANY

ST. LOUIS 2, MO.



EMORY UNIVERSITY

EMORY UNIVERSITY, GEORGIA

September 17, 1956

CANDLER SCHOOL OF THEOLOGY

(17)

9/24

Miss Janie W. McGaughey  
235 West 49th Street  
New York 17, New York

Dear Miss McGaughey:

I am in receipt of your letter of September 12 and suggest that you write Dr. John Alexander, President of the Protestant Radio and Television Center, and Dr. James W. Sells, Executive Member from the Methodist Church, and ask them the details of the organization. Another person with whom you should correspond is Mr. Earnest Arnold. Mail addressed to these persons will reach them Protestant Radio and Television Center, Atlanta, Georgia.

I consider this the greatest project of its kind in the world, a first step that concerted Protestantism is making to capture the mass mind. You realize that this Center is devoted entirely to the furtherance of religion. ) C-22

Good luck to you in your project.

Sincerely,

*W. R. Cannon*

William R. Cannon  
Dean

WRC-f



# WORLD COUNCIL OF CHURCHES

## IN ASSOCIATION WITH THE INTERNATIONAL MISSIONARY COUNCIL

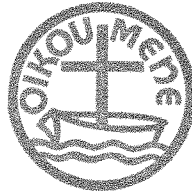
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New York Office • 156 Fifth Avenue, New York 10, N. Y. • WAtkins 4-8551 • Cable Address: WORCIL

September 14, 1956

9/24

Miss Janie McGaughey  
235 East 49th Street  
New York 17, New York

4 B-1

Dear Miss McGaughey:

I am glad to know that you are writing a thesis on the work of the Protestant Radio and Television Center in Atlanta. I counted it a great privilege to be in touch with the work of the center in its formative stage. It is a great satisfaction to me to see the remarkable development of the project during the subsequent period. I could hardly have believed that in so short a time so far-reaching a program could have been put into effect.

During the period since I left the work of the National Council of Churches I have not had the opportunity of keeping in continuous touch with the work of the center. I am therefore not able to add much to what I have said and written on previous occasions about the project. I continue, however, to be warmly interested and to be deeply grateful for the ecumenical spirit in which the work of the center is being carried on.

Always cordially yours,

*Samuel McGrea Cavert*

Samuel McGrea Cavert  
Executive Secretary in the U.S.

SMC:vj



# DIOCESE OF ATLANTA

2744 PEACHTREE ROAD, N. E.

ATLANTA, GEORGIA

(36)

THE RT. REV. RANDOLPH R. CLAIBORNE, JR.  
BISHOP

September 21, 1956

9/24

✓  
C-2a

Miss Janie W. McGaughey,  
235 East 49th Street,  
New York 17, New York.

Dear Miss McGaughey:

I am interested to have your letter of September 14th stating that you have selected the Protestant Radio and Television Center as the subject for your Master's Degree in Religious Education.

I agree with you that our Radio and Television Center offers a splendid medium for expression by the Church. It has already accomplished a great deal for the spread of the Gospel and I believe the possibilities for the future are almost unlimited.

The Episcopal Church is one of the pioneers in this field and from the beginning we have been one of the member denominations. THE EPISCOPAL HOUR and ANOTHER CHANCE, the program sponsored by the women of our Church, are regular annual broadcasts. Our Church furnished the \$25,000.00 organ for the Center; our members have contributed their share of the funds been raised for the installation of Television equipment; and our Church supports the Episcopal Radio-TV Foundation which produces and presents THE EPISCOPAL HOUR and ANOTHER CHANCE.

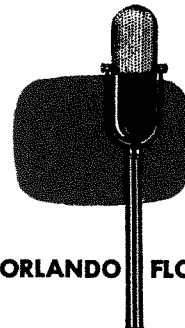
I am glad to add my testimony to that of the thousands of people who feel that the Protestant Radio and Television Center is doing a splendid work and that its future usefulness is almost unlimited.

> 2a

Sincerely yours,

*R. R. Claiborne*  
BISHOP OF ATLANTA

RRC:mlf



# ORLANDO BROADCASTING COMPANY, INC.

30 SOUTH IVANHOE BOULEVARD • P. O. BOX 3707 • TELEPHONE 5-0541 • ORLANDO FLORIDA

September 19, 1956

9/24

Miss Janie W. McGaughey  
235 East 49th Street  
New York 17, New York

Dear Miss McGaughey:

I am very happy to give you the reactions of our programming and production staff to your request concerning the activities of the Protestant Radio and Television Center.

Since we began handling the programs of this organization, we have found first of all, that the subject material always has been interesting, preachers inspiring and the musical portions of the program entirely professional.

The quality of the transcriptions and tapes has been uniformly good from a technical standpoint. Shipments to us are always made promptly and we are never concerned with delayed or non-arrival of your programs. C-2c

The Center saves us time and trouble by supplying stamped, self-addressed envelopes for returning fan mail, which I might point out has been unusually heavy for this type of program, and considering the length of time we've carried it.

We feel that rotation of the programs among different denominations has been a wise choice as a basis for operations, for we do not recall having ever received any adverse comment or criticism. All in all we feel that the Protestant Radio and Television Center has done a splendid job and has set a high standard of operations which has been not too closely approached by operations of other denominations who have produced their programs with a different broad basis of operation technique. C 6 h

I am very happy to give this testimony in behalf of a very fine organization indeed, and with every good wish, I am

Sincerely,

*Harold P. Danforth*  
Harold P. Danforth  
President & General Manager

cc: Ernest J. Arnold

**WDBO-TV**  
CHANNEL 6

HPD/db  
100KW  
CBS • NBC • ABC • DUMONT

**WDBO**

580KCS • 5KW  
CBS RADIO NETWORK

**WDBO-FM**

92.3MCS • 25KW  
CBS RADIO NETWORK

ERWIN G. BAUMER  
P. O. BOX 81, NORTHSIDE BRANCH  
ATLANTA, GEORGIA

(12)

9/24

September 15, 1956

Dear Miss McGaughey:

Thanks for your letter of September 14; and I commend you for projecting the Protestant Radio and Television Center, of which I am a Trustee.

I spent almost three months in Europe this summer; and my greatest joy was to listen to the broadcast, which originated in the city of Atlanta, every Sunday morning at 11 o'clock — this broadcast coming through the Armed Services Program.

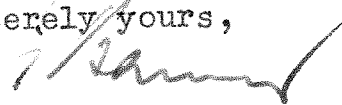
It would make me feel like I was back home; and, on top of it, I was certainly very proud to have had just a little, small part in this project which I was then hearing in foreign lands.

I would say this to you: This section of the United States is the strongest bulwark for Protestantism and will project this in years to come.

I am hopeful that the Protestant Radio and Television Center eventually will help directly to reawake the cradle of Protestantism in West Germany and East Germany where a lot of help is needed.

Have I given you some ideas? — as these are some of my convictions and hopes.

Sincerely yours,



Erwin G. Baumer

Miss Janie W. McGaughey  
235 East 49th Street  
New York 17, New York

**BOARD OF CHRISTIAN EDUCATION**  
**PRESBYTERIAN CHURCH IN THE UNITED STATES**

MARSHALL C. DENDY, *Executive Secretary*

PRESBYTERIAN BUILDING • EIGHT NORTH SIXTH STREET  
RICHMOND 9, VIRGINIA

EXECUTIVE DEPARTMENT

November 28, 1956

Dr. Janie W. McGaughey  
235 E. 49th Street  
New York 17, N. Y.

Dear Miss Janie,

I am very sorry I have not been able to reply to your letter at an earlier date. Absence from the office and pressing responsibilities here have made it impossible for me to answer all of my correspondence.

I would like to suggest three or four things which might be of some value to you in the paper you are writing on the study you are making.

Our Protestant Radio Center in Atlanta can serve the cause of Christian Education in such ways as the following:

1. Through the preparation of programs which show how Christianity is at the center of life in all of its relationships with people and with God.
2. Through the preparation of programs designed to reach families, which reflect ways families are seeking to live by their faith and how their faith motivates and determines Christian behaviour and character in the family and in the community.
3. To have a children's hour (or a period) on television with a program designed to teach the stories of religious leaders who lived in the days of the Bible and since the Bible was written, in order that children might have an appreciation of and an interest in people whom God has used.
4. Religious programs designed to motivate and teach young people in order that their ideals, decisions, and actions might reflect the spirit of Christ.
5. To engage in research and experiment to determine types of religious programs that will be most helpful and most receptive to the TV audience.

I believe a further function of the Radio Center in Atlanta could be in the preparation of filmstrips, tape recordings, and records which can be used in Audio-Visual Education.

I believe one of the services the Radio Center has made has been to reach masses of people through messages, sermons, and addresses. After all, this is a form of Christian Education.

I shall be interested in any paper that may come as a result of your study. If a copy of it is available I know it would be profitable to me if I could read it.

With kindest regards, I am

Yours very truly,

*Marshall C. Densley*

Executive Secretary

MCD/ahc

EMORY UNIVERSITY  
EMORY UNIVERSITY, GEORGIA

OFFICE OF THE BUSINESS MANAGER

September 17, 1956

9/24

6

Miss Janie W. McGaughey  
235 East 49th St.  
New York 17, New York

Dear Miss McGaughey:

I appreciate your interest in work now being done by the Protestant Radio and Television Center and am delighted to know that you plan a study in this area.

We are not only pleased with the progress of the work to date but are excited over the new things we are now planning. Since this work is being administered by Dr. John M. Alexander and Mr. Ernest J. Arnold, I would like to suggest that you write each of these two men who are in a far better position to give you a detailed report of the things we are now doing and the things we plan to do.

Since this plant is located adjacent to the Emory University campus, there is a feeling that some day we may be able to work out programs of mutual interest to the University and the churches working through the Protestant Radio Center.

7

May I take this means of wishing you much success in your undertaking.

Sincerely yours,



C. O. Emmerich  
Business Manager

COE/gg

P. S. If you haven't written Mr. James W. Sells, I might suggest that you also get in touch with him. All three of these men may be reached at The Protestant Radio and Television Center, Inc., 1805 Clifton Road, N. E., Atlanta 6, Georgia

C.O.E.



# First Presbyterian Church

1328 PEACHTREE ST.  
ATLANTA, GEORGIA

September 19, 1956

HARRY A. FIFIELD, D.D.  
MINISTER

Miss Janie W. McGaughey  
235 East 49th Street  
New York 17, N. Y.

Dear Dr. McGaughey:

Thank you so much for your nice letter of September 14, relative to your work toward a master's degree and your special interest in the Protestant Radio and Television Center.

I am, of course, prejudiced both because I am a member of the Board of the Center and because I have had the privilege of doing a few programs for them. Since I have never heard any of the programs I have done with them, I can say this without being misunderstood - that what programs I have heard are of a superior quality to the vast majority of religious radio programs now being broadcast. Recently, while out of Atlanta, I tuned in across the whole band of stations on a Sunday morning, catching perhaps six or eight different religious broadcasts. Only one caught my attention enough to make me want to hear it through. At the end I was surprised and happy to know that I was listening to Dr. David Stitt in a broadcast done by the Protestant Radio Center. C2.c

I have only this past week been working with Dr. Alexander in an attempt to locate someone who might help direct and produce television programs. I feel the opportunity of the Center here is unlimited. I would suggest that the expansion of its efforts in television be continued to the fullest, and at the earliest possible date, including religious drama by capable and committed actors and actresses. III 7

I am not too familiar with the relationship between the Center and the various Boards of our own Church, but it does seem to me that much greater use can be, and ought to be made of the Protestant Radio Center by the Executive Boards of our Church and all the Churches sharing in the work of the Center, the better to promote their programs.

Perhaps all the work in public relations for the Center is being done that finances will allow, but it is my personal feeling that it could use a more extensive program of advertising its own work. III 7

Finally - and I am sure this is unnecessary to say - I trust that they will continue and even increase its high quality radio programs. (I was impressed by



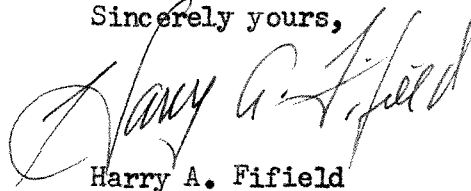
Miss McGaughey

the fact that, in the few programs I shared in, put out by the Center, we rehearsed and prepared for an average of approximately three hours in order to produce one thirty-minute program. It was a great experience and good to know the Center is as meticulous as it is in its endeavor to maintain high quality.)

One additional thought - I trust the Center will continue to explore possibilities for radio and television broadcasts from the "grass roots" of the churches involved, that is, constantly to be seeking new and acceptable personalities who have a particular gift for broadcasting. It is my feeling that other religious broadcasting agencies are missing a great deal of good talent by assuming that persons used in their programs must be established and well-known personalities in the religious field. III-7

I am sure this information and these suggestions are of little or no use to you, but it is a pleasure to hear from you and to be able to respond. God's blessing upon you in your splendid work. I envy you the opportunity of studying at Biblical. Your many friends here join me in greetings.

Sincerely yours,



Harry A. Fifield

HAF:jnn

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AKRON 17, OHIO  
  
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307 FIFTH AVENUE  
NEW YORK 16, NEW YORK  
  
MURRAYHILL 3-3302

NEW YORK 16, NEW YORK  
September 11, 1956

9/24

Miss Janie W. McGaughey  
235 East 49 Street  
New York 17, New York

Dear Miss McGaughey:

My impression of the Protestant Radio and Television Center was gained from a brief visit to it a few years ago when I was in Atlanta. It seemed to me an efficient organization with good facilities doing valuable work for its religion.

✓  
C-2a

Sincerely yours,



Bernard Frazier  
New York Public Relations Representative

BF:EK

THE UNITED LUTHERAN CHURCH  
IN AMERICA

OFFICE OF THE PRESIDENT  
LUTHERAN CHURCH HOUSE  
231 MADISON AVENUE  
NEW YORK 16, N. Y.

9/24  
September 11, 1956

Miss Janie W. McGaughey  
235 East 49 Street  
New York 17, N.Y.

Dear Miss McGaughey:

The United Lutheran Church in America, through its Department of Press, Radio and Television, utilizes the facilities of The Protestant Radio and Television Center in Atlanta in the production of our annual United Lutheran series of The Protestant Hour.

The ULCA finds at the Center a staff (1) that insists on high professional standards of production, (2) with a sense of consecration and dedication to its Christian mission of witnessing, and (3) with a willingness to understand and help solve problems unique in religious broadcasting. C-24

Dr. John Alexander, the Rev. Ernest Arnold and Warde Adams have been completely candid in their dealings with representatives of the United Lutheran Church, tempering their honesty with a friendliness and sympathy that encourages continued harmonious relationships.

The ULCA's Dr. Edmund Steimle, in a position to compare technical differences between multi-recording sessions in Atlanta and at network studios here in New York City, says that taping sermons and radio meditations at the Protestant Radio Center are much easier than in New York. The personal attention, the sympathetic attitudes, and the more leisurely pace enable him to do his work in a far more effective frame of mind and spirit than in the hustle-bustle of network radio activity. C-24

Cordially yours,

FCF/md

Franklin Clark Fry

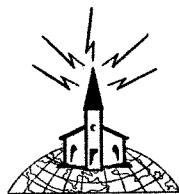
# The Presbyterian Church in the United States of America

THE GENERAL COUNCIL OF THE GENERAL ASSEMBLY

## Department of Radio and Television

REV. CLAYTON T. GRISWOLD, D. D.  
Executive Director

156 Fifth Avenue, New York 10, N. Y.  
ALgonquin 5-5000 - ALgonquin 5-6247 (Night)



September 13, 1956

Miss Janie W. McGaughey  
235 E. 49th Street  
New York 17, New York

Dear Miss McGaughey:

We are interested in your plan to do some research and write a paper on the Protestant Radio and Television Center of Atlanta, Georgia. This could be a useful paper if you relate its activities realistically to the larger picture of Protestant and Orthodox Christian broadcasting done through the Broadcasting and Film Commission of the National Council. The latter is a cooperative enterprise of the 30 communions comprising the National Council of Churches, while the Atlanta Center is the cooperative work chiefly in the South of five of the same communions. The Broadcasting and Film Commission endorses the program "The Protestant Hour" and to an increasing degree, regards the Radio and Television Center in Atlanta as one of its creative area production points.

From the point of view of Christian broadcasting strategy, New York and Los Angeles, where a great deal of radio and television network programming originates, are the most important Christian broadcasting centers in America.

Because of the influence on broadcasting of national legislation, I would say that strategically Washington is the third city of importance. Chicago is trying desperately to become fourth in broadcasting influence and creativity in general broadcasting but it is lagging woefully in its Christian broadcasting total and creativity. Therefore at the present time it seems that from the point of view of Christian broadcasting, Atlanta might be listed as the fourth city running pretty close to Washington in importance.

Enclosed is a copy of the 1955 broadcasting Report to the Presbyterian General Assembly. You will find items about the Atlanta Center on pages 6, 12, 13 and 16. A copy of the 1956 Report is enclosed and references to the Atlanta Center can be found on pages 7, and 8.

As your study develops, I will be glad to share with you additional data if you want it. For information about the attitude of other denominations participating in this work, I would refer you to the following and you will discover that the relationship is not the same for any two of the denominations:

"Southern" Presbyterian - Dr. Ernest Arnold of Atlanta with whom you have already corresponded

**The Presbyterian Church in the United States of America**  
**THE GENERAL COUNCIL OF THE GENERAL ASSEMBLY**  
**Department of Radio and Television**

REV. CLAYTON T. GRISWOLD, D. D.  
Executive Director

156 Fifth Avenue, New York 10, N. Y.  
ALgonquin 5-5000 - ALgonquin 5-6247 (Night)



Miss McGaughey

-2-

Methodist - Dr. Harry C. Spencer, 1525 McGavock Street,  
Nashville, Tennessee

Episcopal - Rev. Dana Kennedy, 281 Fourth Avenue, New York,  
New York

United Lutheran - Mr. Richard Sutcliffe, 231 Madison Avenue,  
New York, New York

With all good wishes, I am

Cordially yours,

*Clayton T. Griswold*

CTG:mp

RADIO STATION

KWKH

W. H. BRONSON, President  
HENRY B. CLAY, Exec. Vice Pres. and Gen. Mgr.

50,000 WATTS ★ CBS RADIO

SHREVEPORT, LOUISIANA

October 3, 1956

10/5

Miss Janie W. McGaughey  
235 East 49th Street  
New York 17, New York

Dear Miss McGaughey,

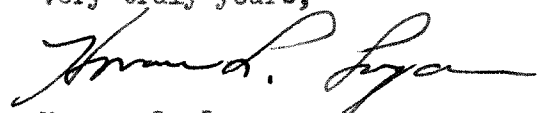
Your letter to Mr. Clay has been turned over to me, since it has been part of my job to evaluate and utilize the programs of the Protestant Radio and Television Center. We have presented a weekly half hour program produced by this organization for many years. Several denominations have participated on a rotational basis and at present the Lutheran, Episcopal, Presbyterian and Methodist churches are taking part. [From a Program Directors standpoint these programs are superb. First of all, they are extremely well done; the experience gained through the years assures outstanding productions from the Center. Second, the rotation of the program among several denominations gives it a greater appeal to a larger segment of the potential audience and permits several denominations to take part. This is of particular value to this station.] Even a city as small as Shreveport has well over a hundred and fifty churches in some twenty-six denominations. ) 0-2-c

The Center makes available to us programs that are well planned and beautifully executed, better programs than could be presented on a local basis over an extended period of time because the Center, with its broad scope, brings viewpoints from all over the nation as well as here at home. The mechanical quality of the many programs we have utilized from the Center has always been outstanding and I do not recall a single instance of a program not arriving in time for broadcast.

If I sound like an advertising bureau for the Center let me assure you that I am not an official one, but certainly an enthusiastic unofficial one.

If we can be of any service to you please let me know.

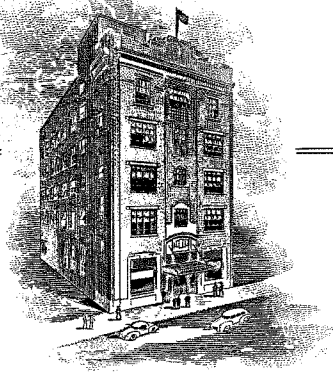
Very truly yours,



Horace L. Logan  
Program Director

HL;le

THE SHREVEPORT TIMES STATION



**T. L. JAMES & COMPANY**  
INCORPORATED

**RUSTON, LA.**

J. C. LOVE, JR.  
SECRETARY

September 28, 1956

Miss Janie W. McGaughey  
235 East 49th Street  
New York 17, New York

Dear Miss McGaughey:

I am delighted to have your letter of September 14, explaining your interest and study of the Protestant Radio & Television Center, of Atlanta, Georgia.

I am sure that you have received complete information regarding why and how the Protestant Radio & Television Center came into being, so I will not attempt to furnish any information in this regard. There are, however, two phases of this project which always occur to me as outstanding and unique.

The Protestant Radio Series, the weekly Protestant program which is produced at Atlanta, is the only program of its kind in the United States. It began many years ago as a very small undertaking and has grown into tremendous proportions. In so far as Methodism is concerned, it is the only movement in the Methodist Church which is sponsored and directed by two Jurisdictions of Methodism. All Methodist programs or undertakings either originate nationwide or within a single jurisdiction. This particular program has served a wonderful need in proving it is possible to work together across jurisdictional boundaries. The most outstanding achievement of the Protestant Radio Series has been its being designated as the Protestant program of the armed forces network. Through this facility it has been possible to spread religious radio to the farthest corners of the globe and unquestionably it is an effective program in this field.

The other significant feature to my thinking is that while millions of dollars annually are spent in the production and promotion of radio, television and films because it is such an effective media nevertheless for some unknown reason this powerful force has never been used before in the promotion of religion. If I am not mistaken, there is nowhere in the world a facility such as the Protestant Radio & Television Center dedicated exclusively to the production of religious programs in the field of radio, film and television.

Miss Janie W. McGaughey

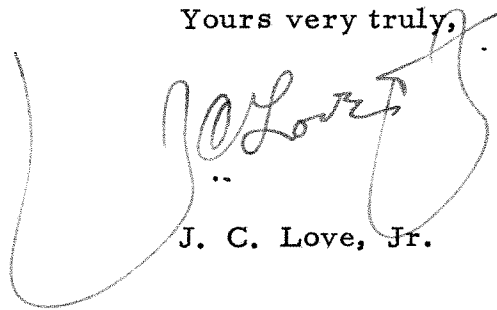
-2-

September 28, 1956

I am enclosing a brochure which was prepared for presentation to the South Central and Southeastern Jurisdictions of the Methodist Church, setting forth a resume of the activities of the Protestant Hour, which might contain some information useful to you if you do not already have it.

If specific questions of information should occur to you in connection with the preparation of your paper, I will be happy to attempt to answer any questions.

Yours very truly,

A handwritten signature in cursive script, appearing to read "J. C. Love, Jr.", is written over a large, loopy flourish that extends to the left and under the signature.

J. C. Love, Jr.

JCL:lr  
Attachments



7 ②  
AGNES SCOTT COLLEGE

DECATUR, GEORGIA

OFFICE OF THE PRESIDENT  
~~CONFIDENTIAL~~

9/24  
September 13, 1956.

My dear Dr. McGaughey:

Thank you for your letter. I am glad that you are to write your thesis on the Protestant Radio and Television Center, and it will give me pleasure to write you about it. I am assuming that you do not seek letters for exact quotation. If you do wish such, I will be glad to write one; but just now I will write in very informal style if I may.

When Dr. John M. Alexander began to agitate for a Protestant Radio program which might enable us to pull away from the Baptists (who were the first in the field in Atlanta, I think, and allowed us to come in on a permissive basis, but who were not willing to have us as real partners), I thought his chances were very slim. Agnes Scott was willing to cooperate, but did not wish to put up any money. Dr. J.M. Richards of Columbia Theological Seminary agreed to come in IF we did, but had even less money. Dean H.B. Trimble of the Candler School of Theology was sympathetic, but had no control of any purse strings. One of the key points was the final and somewhat reluctant consent of President Goodrich C. White for both Emory University and the Candler School to go in on a pay basis. The four institutions put up \$1,000 each for the project.

Dr. Alexander handled the Presbyterian Church U.S. cooperation in good style and got real financial backing. Dr. James W. Sells of the Southeastern Jurisdiction of the Methodist Church was cordial from the beginning, but his superior Dr. W.F. Quillian, and a key person with the denomination, was suspicious and difficult to handle. It was not till Bishop Arthur J. Moors became sold on the idea that the two jurisdictions of the Methodist Church came in. Participation by the Episcopal, Presbyterian U.S.A. and Lutheran denominations was only nominal at first, for none of them had any money. It took a lot of patience and persistence for Dr. Alexander to get his plan launched, and it was mostly on a shoe string, as it were.

He was very fortunate to get Warde Adams and M.F. Adams, Jr. in the very beginning to assist in all the technical details of which there were millions. The quality of their work helped to sell the programs from the start.

I think the Lord really guided the John Bulow Campbell Foundation to provide funds on a conditional basis for the purchase of equipment and for getting a start; but there was no place in which the Center might operate. Dr. Alexander thought that a small room, twelve by fifteen feet, in the basement of Buttrick Hall on the Agnes Scott campus might serve the purpose, and this was given to him for the beginning. They soon found that the adjoining classroom was needed for a good deal of the time. Soon, also, they asked to use the main auditorium which had a very large pipe organ, and pretty soon they needed it for most of the time. They then asked to have wired the small auditorium in Buttrick Hall so as to use its organ from time to time.

When the joint radio programs started, there were only 26 stations in a limited area. All programs were "live" in character, as the transcribed type were at that time regarded as second-rate in quality. It was very expensive and difficult to tie together sermons, music and other phases of programs. All of these details were greatly simplified when tape recordings became the standard for programs. The cooperation of various national denominations was helpful in widening the scope of services rendered until at the present time there are approximately 300 stations from coast to coast, including stations from all networks, which regularly accept the programs without charge of any kind.

In 1950 the National Broadcasting Company originated their summer series of their nation-wide program at the Protestant Radio Center, and this enhanced the prestige of the Center.

Perhaps nothing has done more to emphasize the acceptability of the programs and the high character of those participating than the determination of the Armed Forces of the United States to distribute the broadcasts to every part of the world where there are Americans in service. This is a remarkable coverage.

When it became evident that Agnes Scott College could not continue to enlarge the quarters for the fast-expanding Radio Center, in view of its own growing needs, it was determined that additional assistance in the promotional work of the Center must be provided. It was quite an important step forward when Rev. Ernest J. Arnold was secured as Vice President and Treasurer. He proved to be an excellent leader in public relations and in raising money.

The anonymous donor in Atlanta provided again a key offer towards a new building for the Center. There was danger that the ideas of size and facilities might be too small, but the "sights" were raised and plans for an excellent building, which might be enlarged later, were made. Friends rallied to the cause and it was constructed in a surprisingly short time.

Dr. Alexander had begun to dream of adding television to the cooperative program, and others began to join in his thinking. It was decided to ask the Atlanta region to provide at least \$250,000 in order to ~~provide~~ equip adequate quarters for this new venture. The response to this appeal was remarkable when one considers that the Center does not have any alumni or other natural supporters either for donors or for campaign workers.

Since the sound stage and other features have been put into operation, it is more and more evident that the possibilities of usefulness are almost innumerable.

No field of development has been more rapid and continuous than the radio and television emphases. Quarters which are adequate to-day have been long outgrown by to-morrow. Machinery and equipment become obsolete in a brief period. Keeping up to date is a major operation.

Dr. Alexander and his associates have been remarkable in looking ahead to see developments ought to be planned, but even they have

not been able to dream ideas big enough for the future needs. Very fortunately Emory University donated a tract of land larger than the immediate needs, but additional land ought to be purchased. In all probability the entire building and equipment may be as outgrown and outmoded in 10 more years as the original one-room at Agnes Scott has been outgrown now.

The almost countless television sets that will be bought in the next few years, and the improvement and extension of broadcasting colors and the like will make the production of first-class films more expensive and more technical.

I do not foresee that the Church in general is likely to keep pace with the rapidly moving industry, but I think the Protestant Radio and Television Center may have the initiative and know-how and the outlets to do a great work for the Lord.

At the present time, if one desires to put on films to promote our Presbyterian Colleges, for example, it is needful to get the institutions to bear a considerable part of the cost. Perhaps this ought generally to be done. However, I would like to think that some donor may leave the Center two or three millions of endowment so that the main thing to determine filming will be what is most effective for the Kingdom, and the matter of cost will be secondary.

It may easily be that television of religious emphases may become so effective and interesting that city churches which do not now try to have evening Sunday services might pack their houses with antedotes to movies and baseball games and other secular activities. The possibilities are innumerable in the religious field.

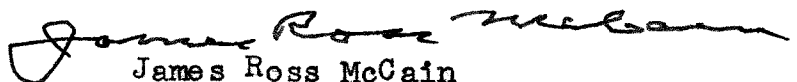
It is quite possible also that educational institutions may find the Protestant Radio programs and Television offerings quite useful in extra-curriculum programs and possibly even in the classrooms. The City of Atlanta is proposing to operate its own television production studio and to provide sets for reception in all school rooms.

Dr. Alexander has dreamed that the educational institutions, particularly the founding ones, may use the Center for field work and training in music and in speech training and other subjects. It is only an infant as yet, and it is too early to tell how many services of how many kinds may be rendered as it goes on towards maturity.

Please pardon these rambling observations of a personal nature. You can get all this and much more in written form, perhaps, but I have given some of my own impressions.

With all good wishes, I am,

Cordially,

  
James Ross McCain

Dr. Janie W. McGaughey,  
235 East 49th St.,  
New York 17, N.Y.

16 / 22

7

Concerning the Protestant Radio and Television Center

There is no doubt that God gives to each generation its own problems to work out. He also gives each generation its own tools. To this generation he has given the use of recording and public address systems, of radio and television. They are still new enough to seem amazing. Nor has the church yet learned the fullest use that may be made of these media. A beginning has been made in the Protestant Radio and Television Center. Its services to the armed forces is thrilling. The value of the Protestant Radio Hour is inestimable.

By and large, protestants have yet to realize the full significance of these media and therefore have not yet taken advantage of them to their fullest. That we are beginning to realize is evident in the very excellent facilities that have been built at the Protestant Radio and Television Center through funds made available by various denominations. The quality of the staff testifies to the growing appreciation and understanding of the tremendous possibilities inherent in the use of radio and television for the declaration of the Gospel. But the Church as a whole has not realized the real potency of these channels to the extent that she is willing to put the kind of money into it that is necessary for their full use in the evangelization of the world. Nor is she challenging and training her young people to such service.

There are all sorts of possibilities for missionary education in a Children's Story Hour for television; in the same media for a "You-are-There" type of presentation of Church History; in tapes or films of a "Person-to-Person" type of presentation of people of other parts of the world who are members of the Christian church. The use of television for Bible study and for Christian Education of children in the home has hardly begun. The fact of the matter is that to do these things would involve a great deal more money and imagination than the church has given the development of these media. 71-c

In our desire to avoid second-class results in the area of projected visual aids, we are tempted to think of terms of Hollywood production with result that the very magnitude of the job is overwhelming. This has been a danger in the field of radio and television, too. It seems logical to suppose that there is a middle road between the two extremes. Nevertheless, the first big job before those who would see these media used to their fullest extent is to educate the church to the possibilities involved and to the financing of the realization of these possibilities. With that should be included the adequate training of people for this type of service so that there should be technical excellence combined with deep theological content and imaginative and effective expression. F1-a

The Protestant Radio and Television Center is an excellent beginning, but it is only a beginning. It remains for the Protestant Church to determine to make the fullest use of these tools which God has given us for our day and generation.

Mrs. A. M. McCutchen

"THE RADIO STATION NEXT DOOR"

7

**KDRS**

T. M. SELF

TED RAND

10/22

P. O. BOX 491  
PARAGOULD  
ARKANSAS  
CEDAR 2-7627

October 16, 1956

Miss Janie W. McGaughey  
235 East 49th Street  
New York 17, N. Y.

Dear Miss McGaughey:

Please accept my apology for not having replied earlier to your letter regarding The Protestant Radio & Television Center.

I wholeheartedly agree that The Protestant Radio & Television Center is performing a valuable service to the Church and to our nation. Actually, the Center is not alone in its field. Although I am a Methodist, I feel that it is radio's obligation and mine to extend similar broadcast opportunities to all faiths. As a result, we have had during a ten year period excellent programs representing Catholic, Jewish, and many Protestant groups.

There is one area in which I consider The Protestant Radio & Television Center's work to be outstanding. The preparation of special programs for Family Week, periods of special religious interest, and other specific observations are, in my opinion, a service which reaches an audience beyond what might be called the "congregational" listening audience.

Perhaps I can explain it this way. To me, radio can fulfill two distinct purposes for the religious broadcaster. He can minister to his congregation through a worship service, or he can do evangelistic work reaching into families without church affiliations. I'm sure every broadcast seeks to achieve both purposes, yet I feel very strongly that the evangelistic purpose is best served through programs which utilize the same radio strengths which commercial advertisers rely on.

Page 2....Miss McGaughey  
October 16, 1956

The dramatic and musical productions may hold the listener who is quickly lost during the traditional worship service. I do not mean to imply that The Protestant Hour and other radio worship services are not of extreme importance. I merely mean to suggest that other types of programs serve a valuable purpose, and that the Center is to be commended for its efforts in this direction.

In regard to The Protestant Hour, I have always been impressed by the manner in which one denominational series ends with an invitation to listen to the next series by another denomination. I mention this because I am attempting to note some of the things which may not be mentioned by others with whom you are corresponding.

The importance of the work of the Center is also related to the nature of radio as revealed by the television age. Radio is the mobile medium which serves as the constant companion of people at work and at play. Radio offers a comfortable, happy medium for approaching people with the certain vital thoughts regarding their religious life and their responsibilities to their children. In this field, we have found the Religion in American Life materials extremely useful. The Protestant Radio & Television Center might perform a valuable service by preparing and distributing transcribed announcements of the type made available through the Advertising Council's Religion in American Life series. 7

There is another service which I believe the Center could perform. Maintaining a fine library of transcribed and religious music requires very alert management or librarianship. Good religious albums or single records rarely receive the publicity they deserve. Unless I miss my guess, I imagine a relatively small number of stations recognized the great value in the FELLOWSHIP HYMNAL made available by the Center. I believe that the Center would help local churches and stations alike by occasionally mailing information regarding the Fellowship Hymnal and other sources of recorded religious music. 7

I hope these thoughts will be of some value to you.

Cordially yours,

*Ted Rand*

Ted Rand  
Gen. Mgr.

TR/mm

# Columbia Theological Seminary

Decatur, Georgia

Sept. 19, 1956

OFFICE OF THE PRESIDENT

9/24

III - 7

Miss Janie W. McGaughey,  
235 East 49th Street,  
New York 17, New York

Dear Miss McGaughey:

I am sorry indeed that I have been so long delayed in answering your letter of September 8th. Unfortunately I was out of my office during almost the whole of last week, and have been busy this week with matters pertaining to the opening of our new school year.

PR 512

I am glad that you are going to write your master's thesis on the work of the Protestant Radio and Television Center and shall be deeply interested in what you write. Certainly I am more than glad to have you quote anything which I have previously said concerning the Center.

I am sure that there is not a great deal which I can add to your factual information concerning the Protestant Radio and Television Center for you are well acquainted with this. In my opinion it is one of the really significant pieces of work which has been done upon a cooperative basis in American Protestantism. The fact that it has been possible for the various denominations concerned to work together so harmoniously in securing funds for this Center and in carrying on a really worthwhile program in it should be an inspiration for similar efforts to be made in other areas of the country and in different fields of endeavor. I hope very much indeed that it will be so.

I think the value of the work which this Center is already doing in its radio program is self-evident. The service which is being rendered in the field of television is less significant at present, but I think that it holds even greater possibilities for the future. Certainly it is my hope and belief that the Center will increasingly be able to produce religious programs of the highest quality on television, and that these will be broadcast by many stations around our country.

Columbia Theological Seminary  
Decatur, Georgia

OFFICE OF THE PRESIDENT

Miss Janie W. McGaughey . . . No. 2

\* It seems to me that one great service which the Protestant Radio and Television Center might render in addition to that of actually producing programs, is to provide necessary training for ministers in the use of radio and television. Certainly there is an increasing need for such training to be given. The fact that the Candler School of Theology and Columbia Theological Seminary are institutions cooperating in this movement is significant, and means that it should be possible for us to work out suitable courses of instruction upon a cooperative basis. We have not pressed this undertaking vigorously up to the present time, ~~but I hope to talk with Dr. John Alexander and Dean W. R. Cannon about it in the early future and I believe that we can project a highly worthwhile plan for the instruction of our students.~~ 7 2

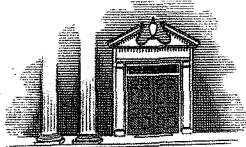
With kind personal regards and with all good wishes for you in this important undertaking, I am

Cordially yours,

*J. McDowell Richards*  
J. McDowell Richards

R:mh





W I S

(5)

560 KILOCYCLES

5000 WATTS

NBC AFFILIATE

COLUMBIA, SOUTH CAROLINA

9/24

September 12, 1956

Miss Janie W. McGaughey  
235 East 49th Street  
New York 17, New York

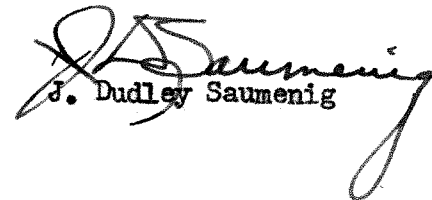
Dear Miss McGaughey:

Our association with the Protestant Radio and Television Center over the years has been chiefly limited to carrying the religious programs of the representative denominations participating in "The Protestant Hour". This we have been happy to do as a public service.

In this connection, we feel the Center is rendering a distinct service in presenting outstanding speakers from among these denominations and from various sections of the country. This, we believe, helps us achieve a desirable balance to our local religious broadcast schedules.

CV2 a

Sincerely yours,

  
J. Dudley Saumenig

JDS:ld

EMORY UNIVERSITY  
EMORY UNIVERSITY, GEORGIA

OFFICE OF THE PRESIDENT

February 4, 1957

2/6

Miss Janie W. McGaughey  
235 East 49th Street  
New York 17, New York

Dear Miss McGaughey:

I apologize again, both for my delay in writing you again and, as well, for my inability to send anything even now that would be helpful to you - though I suspect that your work is now so far along that anything else would be too late.

I have not had any direct, firsthand contact with the work of the Protestant Radio and Television Center except that I have, of course, visited the building, have known the officers, and have been interested in and appreciative of the enterprise and its development. Others have, however, represented the University on the Board of the Center and have kept more closely in touch with details of the work.

Thus, as I may have suggested earlier, I am sure that all the information that I might have supplied would have come to me from some one else and has in all probability been furnished you by others.

I can, then, say only in very general terms that [we have been highly gratified to cooperate in the development of this enterprise and have found satisfaction in the contribution it is making and in the prospect of continuing and extended service.]

7

Sincerely,

*Goodrich C. White*

Goodrich C. White  
President

GCW:eu