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The present status of regularly scheduled live and transcribed Protestant religious programming on AM stations in Boston.

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Boston University

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Boston University
Boston University

School of Public Relations and Communications

Thesis

THE PRESENT STATUS OF REGULARLY SCHEDULED
ALIVE AND TRANSCRIBED PROTESTANT RELIGIOUS
RADIO PROGRAMMING ON AM STATIONS IN BOSTON

By

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(A. B. Houghton College, 1947)

Submitted in partial fulfillment
of the requirements of the degree
of Master of Science

1957
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ACKNOWLEDGMENT

One incurs a mountain of debts in putting together a thesis like this. The writer is under obligation to almost every person he knows. To all he expresses gratitude.

First to the University, where the writer found inspiration, challenge and helpful guidance, and to Professor Sidney A. Dimond who encouraged, inspired and lead the way for study at Boston University, and who contributed the idea for this thesis. Next to Dr. Murray A. Yaeger for his contribution to the development of the thesis and for his peerless class instruction.

The writer is deeply indebted to Dr. Jerry Briscoe whose suggestions have opened up entirely new areas in the field of religious programming.

Likewise in sincere good measure to the nine Boston radio stations--WBMS, WBZ, WCOP, WEEI, WHDH, WMEX, WNAC, WORL, WVDA--for their helpfulness and interest.

And likewise to Mr. Henry Lundquist of WBZ and Mr. Arthur King of WEEI for their unparalleled cooperation.

Expressly, grateful acknowledgment is made to the staff and members of the Ruggles Street Baptist Church who have endured patiently and who have made this study possible.
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CHAPTER I

INTRODUCTION
CHAPTER I

INTRODUCTION

Problem of religious broadcasters.-- There are nine standard radio broadcasting stations in Boston, Suffolk County. At this writing there are sixty-two Protestant religious radio broadcasts aired on these nine stations. There is a great difference between the standards of the programs, the policy of the stations, and the reactions to the programs by the audience. As far as this writer can determine there is no publication available, at this writing, that presents an overall Boston Protestant religious radio broadcasting tableau. Such a lack accounts, in part, for the varying misunderstanding that has resulted on the part of the radio audience, the radio station and the religious radio broadcaster. The radio station has been confronted with the problem of selection of religious programs; the religious broadcaster has been concerned with the problem of radio station standards and demands, the selection of the type of religious program best suited to carry the broadcaster's message, and the selection of the time and a radio station to meet the broadcaster's particular needs. Further, the radio audience, limited though it may be, has

1Standard Rate and Data (Evanston: Standard Rate and Data Service, Inc., November 1, 1956) pp. 409-418.
had the constant problem of understanding the message and the
objectives of the religious broadcaster.

**Procedures of the study.**--Using Aristotle's concept of the
audience, the speaker and the speech, the writer has presented the
audience in a general sense by picturing the people of Boston,
Suffolk County as to education, occupation, housing, income and
religious preference. Dr. Sidney W. Head, director of Broadcasting
and Film Services and Chairman of the Radio-TV Film Department
of the University of Miami, Florida said:

> The problem in American broadcasting has always been
to devise a practical means for securing full and effective
presentation of the public's interest. The FCC, of course,
legally represents the public, but its prerogatives are rather
stringently limited, and it cannot enter into many of the
practical situations in which representation of the public's
interest is most needed.\(^2\)

> In order to have a clear concept of the public's interest,
which incidentally may vary a great deal in different sections of the
country\(^3\), there must be an understanding of the audience throughout
the area involved. Having reviewed the audience generally--that is,

\(^2\)Sidney W. Head, *Broadcasting in America* (Boston:

\(^3\)This writer made this discovery while reading the mail
response to his religious disc jockey program which is aired in
both the North and South. See Appendix C for station listings.
as to education, occupation, housing, income and religious preference—the audience has been further observed specifically. This has been discovered, in part, by noting ratings of particular Protestant religious programs, by asking for the opinions and attitudes of clergymen as they speak for their church, and in some instances, for their denomination, and last of all, this writing has noted the opinions of the critics of radio.

The speaker has been represented as the local Boston radio stations—WBMS, WBZ, WEEI, WHDH, WMEX, WNAC, WORL, WVDA and WCOP—and the religious broadcasters with programs on these nine Boston radio stations. Interviews were conducted with the program directors, public affairs directors or managers of the nine Boston, Suffolk County radio stations in order to determine their Protestant religious radio programming policies, their attitudes toward religious programs, and any suggestions they might offer to aid Protestant religious broadcasting in Boston. Questionnaires were sent to all Protestant religious broadcasters on the nine Boston stations. These questionnaires dealt with the religious broadcaster's basic objectives for broadcasting as well as apparent results from broadcasting their religious message. A check was
also included to determine whether or not the religious broadcaster had taken any courses on the graduate or undergraduate level that would better equip him to use the medium.\(^4\)

The speech in this writing has been represented as the specific religious program. It was necessary to study each station programming log in order to compile a listing of all the Protestant religious radio programs on Boston stations. An attempt was made to discover the organization responsible for the particular religious program, whether the religious program was aired on a sustaining—defined in this writing as a program aired without sponsorship—or whether the religious program was sponsored—defined in this writing as a program paid for by a religious sect, group or denomination. Programs were then classified as to type, and an analysis made of the various types. This analysis was the result of testing sessions—the playing of specific tape recorded religious programs heard on Boston stations to a selected test audience—and an analysis of the selected programs by the writer according to voice and mike technique—pitch, inflection, articulation, enunciation, projection,

\(^4\)See Appendix B for survey of theological seminary catalogs for the purpose of discovering courses in radio available to the clergyman in the United States.
timing and pacing and phrasing.

Values of the study—Dr. Sidney W. Head said:

Broadcasting undoubtedly has an effect on people, and it is for this reason that broadcasting becomes a subject of serious concern to society. It is generally believed that the effects of the mass media are both widespread and profound. Opinions on the subject are likely to be very positive, but since they are also likely to be contradictory, it is apparent that the cause-effect relation of communication content to human behavior is not a simple one. The presumed "bad" effects of the mass media receive more stress than the presumed "good" effects. 5

This study has been an attempt to present somewhat of a balance, not merely the negative picture of Protestant religious radio broadcasting, but a fair balance. The writer has not presented the picture as all "bad" but has tried to find as much "good" as possible, firmly secured with a number of conclusions and recommendations for the future. It is hoped that the study has been a step in the direction of causing religious broadcasters to benefit from the failures and successes of others, coupled with the hope that the standard of Protestant religious radio programming will be even higher in the future.

CHAPTER II

RELIGIOUS RADIO

THE AUDIENCE
CHAPTER II

RELIGIOUS RADIO, THE AUDIENCE

The People of Boston (General)

The audience defined. --The audience, defined in general as the people of the standard metropolitan area of Boston, Massachusetts which the Census Bureau fixed in 1950, includes the people of sixty-five cities and towns with a total population of 2,349,986. However, since complete monographs are not as yet available at this writing of all the cities and towns in the metropolitan Boston area, and because this writing has been a study of religious radio, the audience study in general has been confined to one segment of the standard metropolitan area, that being, Boston, Suffolk County.

A study of one segment of the standard metropolitan area has revealed the purpose of the audience study in general, that of vast audience differences, a factor which would be realized in any of the areas studied. However, because of the emphasis of this writing--religious radio broadcasting--a more detailed picture has been

---

9 Civic Department of Greater Boston, Metropolitan Boston, Chamber of Commerce No. 93517-446a28, November 24, 1954.
given of the religious preferences of the audience. This picture has not included only Boston, Suffolk County, but the standard metropolitan area of Boston.

**Boston, Suffolk County audience occupations.** 10 —Of the 633,224 persons fourteen years old and over in Boston, Suffolk County, 336,692 or 53.2% were in the civilian labor force. Of these, 65.3% were male and 34.7% were female.

The following table presents a picture of the occupation distribution in Boston, Suffolk County:

**TABLE 1**

**OCCUPATION DISTRIBUTION**

<table>
<thead>
<tr>
<th>GROUP</th>
<th>NUMBER</th>
</tr>
</thead>
<tbody>
<tr>
<td>Professional, technical and kindred</td>
<td>32,461</td>
</tr>
<tr>
<td>Managers, officials and proprietors</td>
<td>23,901</td>
</tr>
<tr>
<td>Clerical</td>
<td>60,533</td>
</tr>
<tr>
<td>Sales</td>
<td>26,051</td>
</tr>
<tr>
<td>Craftsmen, foremen</td>
<td>42,100</td>
</tr>
<tr>
<td>Operatives</td>
<td>61,170</td>
</tr>
<tr>
<td>Private household workers</td>
<td>5,065</td>
</tr>
<tr>
<td>Service workers</td>
<td>39,930</td>
</tr>
<tr>
<td>Laborers</td>
<td>17,881</td>
</tr>
<tr>
<td>Not reported</td>
<td>2,724</td>
</tr>
</tbody>
</table>

*Massachusetts Department of Commerce, Town and City Monographs, Division of Research No. 114 B-5, City of Boston, 1954*

10 *Massachusetts Department of Commerce, Town and City Monographs, Division of Research No. 114, City of Boston, 1955.*
The audience education.-- The following chart gives a picture of the audience education of persons twenty-five years old and over:

**TABLE 2***

**EDUCATION DISTRIBUTION**

| Median number of school years completed | 11.0% |
| Completing less than five grades       | 0.0%  |
| Completing high school or more         | 43.7% |

*Ibid.

The audience housing. 11--Of a total of 222,079 dwelling units in Boston, 218,103 units were occupied during the census of 1950. The 1950 Census further revealed that 1,922 housing units were vacant at the time of the Census. Of the occupied units, 24.9% were owner occupied and 75.1% were tenant occupied. The average cost of new dwellings built during 1954 was $10,450 per unit as compared to $9,040 per unit for new dwellings reported by one hundred and sixty-four municipalities in the State of Massachusetts. Of a total of 16,223 new dwelling units built during the years 1946 through 1954, eight thousand eight hundred eight were publicly financed.

11Ibid.
The audience income.--In Boston, Suffolk County, the median income was $2,643. The following table reveals the income distribution:

TABLE 3*

INCOME IN 1949

<table>
<thead>
<tr>
<th>Income Range</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>$10,000 or more</td>
<td>5,125</td>
</tr>
<tr>
<td>7,000 to $9,999</td>
<td>10,100</td>
</tr>
<tr>
<td>6,000 to 6,999</td>
<td>8,685</td>
</tr>
<tr>
<td>5,000 to 5,999</td>
<td>16,485</td>
</tr>
<tr>
<td>4,000 to 4,999</td>
<td>25,485</td>
</tr>
<tr>
<td>3,000 to 3,999</td>
<td>46,065</td>
</tr>
<tr>
<td>2,000 to 2,999</td>
<td>54,785</td>
</tr>
<tr>
<td>1,000 to 1,999</td>
<td>42,315</td>
</tr>
<tr>
<td>Less than 1,000</td>
<td>53,030</td>
</tr>
<tr>
<td>Not reported</td>
<td>27,555</td>
</tr>
</tbody>
</table>

*Massachusetts Department of Commerce, Town and City Monographs, Division of Research No. 114 B-5, City of Boston, 1955.

The audience denominational breakdown.--The Massachusetts Council of Churches in one of its latest bulletins at the time of this writing reports on the Christian Community in the state of Massachusetts as follows:

Of the 4,690,514 persons resident in Massachusetts in 1950, 2,045,000 or forty-three and six-tenths per cent were claimed by the Roman Catholic Church. The latest estimate of the membership of the Protestant and Orthodox churches in Massachusetts is 742,106; and the enrollment in their Sunday Schools is given as 281,295. Some allowance must be made for duplication in the membership in churches and in Sunday Schools, which means that there are somewhat fewer than
1,000,000 persons enrolled in all the Protestant and Orthodox churches and Sunday schools, in this Commonwealth, or about twenty-one percent of the total population. Of that number, 64,193 are in the Orthodox churches. Of the persons who are not on the rolls of any Christian church or Sunday school, 262,945, or five and six-tenths percent, were claimed by the Jews. This leaves about 1,325,000 persons who are not enrolled in any church or Sunday School.

TABLE 4*

Statistics for Protestant and Orthodox denominations in Massachusetts are as follows:

<table>
<thead>
<tr>
<th>Denomination</th>
<th>Membership</th>
<th>Churches</th>
</tr>
</thead>
<tbody>
<tr>
<td>Advent Christian</td>
<td>1,516</td>
<td>21</td>
</tr>
<tr>
<td>Baptist</td>
<td>95,461</td>
<td>304</td>
</tr>
<tr>
<td>Community Churches</td>
<td>4,006</td>
<td>11</td>
</tr>
<tr>
<td>Congregational Christian</td>
<td>195,253</td>
<td>590</td>
</tr>
<tr>
<td>Covenant, Swedish</td>
<td>3,471</td>
<td>20</td>
</tr>
<tr>
<td>Disciples of Christ</td>
<td>1,208</td>
<td>6</td>
</tr>
<tr>
<td>Episcopal (Communicants)</td>
<td>97,064</td>
<td>268</td>
</tr>
<tr>
<td>Evangelical-United Brethren</td>
<td>573</td>
<td>7</td>
</tr>
<tr>
<td>Friends</td>
<td>1,489</td>
<td>23</td>
</tr>
<tr>
<td>Greek Orthodox</td>
<td>54,645</td>
<td>28</td>
</tr>
<tr>
<td>Lutheran, Augustana</td>
<td>13,831</td>
<td>33</td>
</tr>
<tr>
<td>Lutheran, Missouri Synod</td>
<td>8,577</td>
<td>22</td>
</tr>
<tr>
<td>Lutheran, United</td>
<td>2,124</td>
<td>7</td>
</tr>
<tr>
<td>Methodist</td>
<td>104,267</td>
<td>332</td>
</tr>
<tr>
<td>Nazarene</td>
<td>2,273</td>
<td>35</td>
</tr>
<tr>
<td>New Church</td>
<td>837</td>
<td>12</td>
</tr>
<tr>
<td>Presbyterian, U.S.A.</td>
<td>7,497</td>
<td>25</td>
</tr>
<tr>
<td>Russian Orthodox</td>
<td>2,728</td>
<td>12</td>
</tr>
<tr>
<td>Syrian Orthodox</td>
<td>6,820</td>
<td>7</td>
</tr>
</tbody>
</table>

Table 4...continued

<table>
<thead>
<tr>
<th>Denomination</th>
<th>Membership</th>
<th>Churches</th>
</tr>
</thead>
<tbody>
<tr>
<td>Unitarian</td>
<td>30,217</td>
<td>145</td>
</tr>
<tr>
<td></td>
<td>10,542</td>
<td>77</td>
</tr>
<tr>
<td>Universalist</td>
<td>644,379</td>
<td>1,984</td>
</tr>
<tr>
<td></td>
<td>100,000</td>
<td>251</td>
</tr>
<tr>
<td></td>
<td>744,379</td>
<td>2,235</td>
</tr>
</tbody>
</table>


The preceding material has been a study of the denominational preference on a state wide basis. Because there is very little information available on the metropolitan Boston breakdown, a most informative study was made by Radio station WEEI. The station survey dealt with the areas of the WEEI coverage area—the counties of Essex, Middlesex, Suffolk, Norfolk and Plymouth—areas which rather closely parallel the Metropolitan Boston area according to the Nielsen Station Index Report. In the form of correspondence between WEEI station personnel and Columbia Broadcasting Company network personnel, the survey is as follows:

Here is the information that you requested concerning the population breakdown by denominations in the Greater Boston area. The statistics have been compiled by Art King, who is in charge of our WEEI Public Affair Broadcasts.

I. Catholics

1. The statistics for this group were supplied by the Reverend Walter L. Flaherty, Radio-TV Director of the Archdiocese of Boston.

2. The figures were printed in the Archdiocesan Census, dated November 10, 1954.

3. The Archdiocesan Census bases its figures on the Catholic population in Essex, Middlesex, Suffolk, Norfolk and Plymouth Counties in the Commonwealth of Massachusetts. (The towns of Mattapoisett, Marion, and Wareham are excepted.) The total population of these Counties is as follows:

<table>
<thead>
<tr>
<th>County</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Essex</td>
<td>545,500</td>
</tr>
<tr>
<td>Middlesex</td>
<td>1,126,800</td>
</tr>
<tr>
<td>Suffolk</td>
<td>921,400</td>
</tr>
<tr>
<td>Norfolk</td>
<td>433,700</td>
</tr>
<tr>
<td>Plymouth</td>
<td>204,600</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>3,232,000</strong></td>
</tr>
</tbody>
</table>

This area conforms approximately to our WEEI Basic Service Area with the exception of our WEEI coverage in New Hampshire and in Barnstable County on Cape Cod.

- **WEEI Basic Service Area:**
  - Total Population: 3,348,600

- **Archdiocese of Boston:**
  - Five County population
    - \[
    \frac{3,232,000}{116,600}
    \]

As you can see, our WEEI coverage roughly parallels the Archdiocesan Census.

4. The Roman Catholic figures include infants born of Catholic parents.

5. According to these statistics, there are 1,456,474
(plus) Catholics living within our WEEI coverage area.

II. Protestants

1. The statistics for this group were supplied by Dr. Cox, Research Director of the Massachusetts Council of Churches.

2. The survey from which the figures were taken was made in 1954.

3. The Evangelical Churches--as represented by the Park Street Church--of the various Protestant denominations are included in the Massachusetts Council of Churches figures.

4. Only the major denominations associated with the Council are included in the figure. The Church of the Latter Day Saints, the Seventh Day Adventists, and all other minor denominations and sects are excluded from the figures.

5. The Protestant figures cover the entire state. We were advised by the Massachusetts Council of Churches that 65% of the total Protestant figure would be comparable with the Catholic figure for the Archdiocese of Boston.

   Commonwealth of Massachusetts
   Total Population   4,945,200
   65 % figure        3,204,380
   Five County Area  3,232,000

On the basis of total population, this 65% figure certainly does approximate the Five County Area (Archdiocese of Boston).

6. The Protestant figures are based on the following three classifications:

   a. Enrolled membership
b. Church Schools
   c. Non-enrolled membership (approximate)

We were advised by the Massachusetts Council of Churches that total Protestant constituency is usually equal to double the enrolled membership. On the basis of the attached (See Massachusetts Council of Churches denominational statistics for the state) statistics, the Protestant figures would be as follows:

<table>
<thead>
<tr>
<th></th>
<th>State total</th>
<th>Five County Area</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. Enrolled membership</td>
<td>617,334</td>
<td>802,534 (65%)</td>
</tr>
<tr>
<td>Plus double enrollment</td>
<td>617,334</td>
<td></td>
</tr>
<tr>
<td>State total</td>
<td>1,234,668</td>
<td></td>
</tr>
<tr>
<td>Five County Area</td>
<td>1,166,699</td>
<td></td>
</tr>
<tr>
<td>b. Enrolled membership</td>
<td>617,334</td>
<td></td>
</tr>
<tr>
<td>Church Schools</td>
<td>249,275</td>
<td></td>
</tr>
<tr>
<td>Non-enrolled membership</td>
<td>300,090</td>
<td></td>
</tr>
<tr>
<td>State total</td>
<td>1,166,699</td>
<td></td>
</tr>
<tr>
<td>Five County Area</td>
<td>758,354 (65%)</td>
<td></td>
</tr>
</tbody>
</table>

7. According to these statistics, there are 758,354 - 802,534 (plus) Protestants living within our WEEI coverage area, who are associated with the Massachusetts Council of Churches.

III. Jewish

1. The statistics for this group were supplied by the Rabbinical Association of Greater Boston representing the three major segments of Judaism:

   a. Orthodox  40%
   b. Conservative  40%
   c. Reformed  20%

2. According to these figures, there are 128,000 to 140,000 (plus) Jewish people living within our WEEI coverage area.
IV. Christian Scientists

1. The statistics for this group were supplied by Will Davis, Manager of Committee on Publications, The First Church of Christ, Scientist, Boston, Mass.

2. On the basis of number alone, the Christian Scientists do not represent a major denomination, but Boston is the home of the Mother Church and as such the Christian Scientists take an increased importance.

3. According to these figures there are 15,000 to 20,000 (plus) Christian Scientists living within our WEEI coverage area.

Here is a recap of the denominational statistics for Greater Boston, as supplied to us by the respective Church organizations:

<table>
<thead>
<tr>
<th>Denomination</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Catholics</td>
<td>1,456,474</td>
</tr>
<tr>
<td>Protestants</td>
<td>802,534</td>
</tr>
<tr>
<td>Jewish</td>
<td>140,000</td>
</tr>
<tr>
<td>Christian Scientists</td>
<td>20,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>2,419,008</strong></td>
</tr>
</tbody>
</table>

On the basis of these figures, we have accounted for 2,419,008 people out of the 3,232,000 people living in the Five County Area.

The Protestant figure is obviously low for two reasons:

1. Not all of the Protestant denominations belong to the Massachusetts Council of Churches.

2. Not all Protestants belong to any church--but yet follow the Protestant faith.

The general concensus of opinion in religious circles here
in Boston—disregarding actual statistics—is that the major faiths break down as follows:

- Catholics: 46%
- Protestants: 45%
- Jewish: 5%
- All others: 4%

If we can be of any further help, or if you require additional facts or figures, please get in touch with Art King or myself.\(^{14}\)

\(^{14}\)Letter from Mr. Harvey J. Struthers, WEEI, Boston to Mr. J. Kelly Smith, January 9, 1956.
The People of Boston (Specific)

The people of Boston—in general—has been a study or survey of the situation from the standpoint of occupations, education, income and denominational preference. A further study was made of the audience from the specific or restricted viewpoint, defined as that audience which is directly related to Protestant religious radio programming. This audience has been illustrated in three separate categories: First, the ratings on specific religious programs speak for the specific audience. Secondly, the clergyman, knowing a great deal about his own people and his denominational standards, speaks for the specific audience. Lastly, the radio critics of the Boston, Suffolk County, newspapers speak for a specific audience that is qualified to evaluate religious programming.

Specific Program Ratings

The study revealed that WHDH, WVDA, WEEI, WNAC, WCOP, WORL, WBZ subscribe to Pulse, Inc. In addition, WBZ also

15The Pulse, Inc. defined in this writing as that rating service research organization which utilizes the person-interview roster method (aided recall) for determining ratings for radio programs.
subscribes to the Nielsen Station Index, 16 WORL to Nielsen Station
Index and C. E. Hooper, Inc. 17, and WCOP also subscribes to
C. E. Hooper. 18 At this writing WMEX and WBMS do not subscribe
to any of the rating services. At this writing, Pulse is said to be
conducting a private survey for WMEX, and the station is said to be
planning to subscribe to the Pulse, Inc. in the near future. 19 Since
Pulse, Inc. was a rating service common to all of the stations sub-
scribing to rating services, Pulse, Inc. was used to report the
Protestant religious radio programs which had ratings. In connection
with the various rating services it was noted that Dr. Sidney W. Head,
director of broadcasting and film services and Chairman of the radio-
television department of the University of Miami, Florida said:

16Nielsen Station Index defined in this writing as that rating
service which obtains results to report by the use of a mechanical
recorder, the Audimeter, which is attached to the radio. The Neilsen
rating is expressed in the terms of the number of homes using radio.

17C. E. Hooper, Inc. defined in this writing as individual
reports on local radio listening with a report based on the coinciden-
tal telephone method.

18See Appendix E for Hooper and Nielsen ratings of religious
programs.

19Interview with Mr. James Lucas, General Manager of WMEX
May 23, 1957.
In recent years program ratings have come increasingly to be regarded by many in the industry as a liability rather than an asset. To begin with, the several rating services do not always agree on their ratings of the same program, and this throws suspicion on the validity of the whole rating principle. Even assuming, however, that each rating service uses impeccable scientific procedures, it is still possible for them to obtain conflicting results as long as differences exist in their methods of research and their underlying assumptions, as well as in their ways of defining and reporting data. For example, Nielsen assumes that the mere fact that a set is turned on (as recorded mechanically by the audimeter) means that someone is paying attention to the program; yet in one case a check on 500 homes is said to have shown that 36 per cent of the television sets turned on were not being watched. Recall surveys assume that people will remember accurately what they have seen or heard; yet in some reported cases as high as 50 per cent of the respondents claimed to have seen or heard things that never happened. Differences in definition also cause much confusion and misinterpretations. For example, some reports are in terms of family units (homes, households) others in terms of individuals. Some reports are based on "average" audience per program, others on "total audience per program."

In the meantime, however, the users of ratings shop around for the service that is most favorable to their particular interests; and the rival services attempt to discredit their competitors while defending their own methods.20

The study revealed the following religious programs with ratings by Pulse, Inc.  

<table>
<thead>
<tr>
<th>Name of Program</th>
<th>Station</th>
<th>Day and Time</th>
<th>Rating</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot;This I Know&quot;</td>
<td>WBZ</td>
<td>Sundays, 9:30 PM</td>
<td>.8</td>
</tr>
<tr>
<td>&quot;What Do You Think&quot;</td>
<td>WBZ</td>
<td>Sundays, 9:45 PM</td>
<td>.3</td>
</tr>
<tr>
<td>&quot;Light Of Life&quot;</td>
<td>WBZ</td>
<td>Sundays, 10:30 PM</td>
<td>.5 - .3</td>
</tr>
<tr>
<td>Park Street Church</td>
<td>WHDH</td>
<td>Sundays, 7:35 PM</td>
<td>1.5-1.0</td>
</tr>
<tr>
<td>&quot;Christian Endeavor&quot;</td>
<td>WHDH</td>
<td>Sundays, 7:35 AM</td>
<td>.3</td>
</tr>
<tr>
<td>&quot;Radio Bible Class&quot;</td>
<td>WVDA</td>
<td>Sundays, 8:00 AM</td>
<td>.5</td>
</tr>
<tr>
<td>&quot;Wings of Healing&quot;</td>
<td>WVDA</td>
<td>Sundays, 1:30 PM</td>
<td>.5</td>
</tr>
<tr>
<td>&quot;The Chosen People&quot;</td>
<td>WVDA</td>
<td>Sundays, 9:00 AM</td>
<td>.3</td>
</tr>
<tr>
<td>Dr. Charles Fuller</td>
<td>WVDA</td>
<td>Sundays, 4:00 PM</td>
<td>1.3-1.1-.5</td>
</tr>
<tr>
<td>&quot;Challenge of the Hour&quot;</td>
<td>WVDA</td>
<td>Sundays, 5:00 PM</td>
<td>.5-.3</td>
</tr>
<tr>
<td>Dr. Billy Graham</td>
<td>WVDA</td>
<td>Sundays, 9:30 PM</td>
<td>.5-.3</td>
</tr>
<tr>
<td>&quot;Revival Time&quot;</td>
<td>WVDA</td>
<td>Sundays, 10:30 PM</td>
<td>1.3-0</td>
</tr>
</tbody>
</table>

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March 1, 2, 3, 4, 5, 6, 7 1957
April 1, 2, 3, 4, 5, 6, 7 1957

Pulse ratings are reported as percentages. A program rating of 1.6, for example, would mean that 1.6% of the sample investigated reported listening to the given program.
<table>
<thead>
<tr>
<th>Name of Program</th>
<th>Station</th>
<th>Day and Time</th>
<th>Rating</th>
</tr>
</thead>
<tbody>
<tr>
<td>Park Street Church</td>
<td>WVDA</td>
<td>Sundays, 10:45 AM</td>
<td>0-.6-0</td>
</tr>
<tr>
<td>&quot;Herald of Truth&quot;</td>
<td>WVDA</td>
<td>Sundays, 2:30 PM</td>
<td>.5-.3</td>
</tr>
<tr>
<td>Arlington Street Church</td>
<td>WVDA</td>
<td>Sundays, 3:15 PM</td>
<td>.8</td>
</tr>
<tr>
<td>&quot;Sunday With Music&quot;</td>
<td>WCOP</td>
<td>Sundays, 7:45 AM</td>
<td>.3</td>
</tr>
<tr>
<td>&quot;Religion In The News&quot;</td>
<td>WCOP</td>
<td>Sundays, 8:15 AM</td>
<td>.5</td>
</tr>
<tr>
<td>&quot;Bless This House&quot;</td>
<td>WORL</td>
<td>Sundays, 7:45 AM</td>
<td>.3</td>
</tr>
<tr>
<td>&quot;Let There Be Light&quot;</td>
<td>WEEI</td>
<td>Sundays, 7:15 AM</td>
<td>.5</td>
</tr>
<tr>
<td>&quot;Song Circle&quot;</td>
<td>WEEI</td>
<td>Sundays, 7:30 AM</td>
<td>.5-1.3</td>
</tr>
<tr>
<td>&quot;Call to Worship&quot;</td>
<td>WEEI</td>
<td>Sundays, 9:30 AM</td>
<td>1.8-1.6</td>
</tr>
<tr>
<td>Salt Lake City Choir</td>
<td>WEEI</td>
<td>Sundays, 11:30 AM</td>
<td>2.8</td>
</tr>
<tr>
<td>Dr. Charles Fuller</td>
<td>WNAC</td>
<td>Sundays, 7:30 AM</td>
<td>.3-.5</td>
</tr>
<tr>
<td>Providence Bible Institute</td>
<td>WNAC</td>
<td>Sundays, 8:30 AM</td>
<td>.3</td>
</tr>
<tr>
<td>&quot;Churchmen Weigh News&quot;</td>
<td>WNAC</td>
<td>Sundays, 8:45 AM</td>
<td>.5</td>
</tr>
<tr>
<td>&quot;Wings of Healing&quot;</td>
<td>WNAC</td>
<td>Sundays, 9:00 AM</td>
<td>.8-.5</td>
</tr>
<tr>
<td>&quot;Back to God Hour&quot;</td>
<td>WNAC</td>
<td>Sundays, 9:30 AM</td>
<td>.3-.5</td>
</tr>
<tr>
<td>Radio Bible Class</td>
<td>WNAC</td>
<td>Sundays, 10:00 AM</td>
<td>.5</td>
</tr>
<tr>
<td>&quot;Voice of Prophecy&quot;</td>
<td>WNAC</td>
<td>Sundays, 10:30 AM</td>
<td>.5</td>
</tr>
<tr>
<td>Episcopal Cathedral</td>
<td>WNAC</td>
<td>Sundays, 11:00 AM</td>
<td>0-.3-.8-.5</td>
</tr>
</tbody>
</table>

22 This study has not included ratings on religious programs heard on WMEX or WBMS because these stations, at this writing, did not subscribe to one of the rating services.
Religious Program Ratings--continued

<table>
<thead>
<tr>
<th>Name of Program</th>
<th>Station</th>
<th>Day and Time</th>
<th>Rating</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dr. Donald Barnhouse</td>
<td>WNAC</td>
<td>Sundays, 1:00 PM</td>
<td>.8</td>
</tr>
<tr>
<td>&quot;Lutheran Hour&quot;</td>
<td>WNAC</td>
<td>Sundays, 1:30 PM</td>
<td>.3</td>
</tr>
<tr>
<td>Dr. Billy Graham</td>
<td>WNAC</td>
<td>Sundays, 10:30 PM</td>
<td>.8</td>
</tr>
<tr>
<td>Jack Wyrtzen (Youth)</td>
<td>WNAC</td>
<td>Saturdays, 7:30 PM</td>
<td>2.1-2.6</td>
</tr>
<tr>
<td></td>
<td></td>
<td>11:15 PM</td>
<td>2.3-2.1</td>
</tr>
</tbody>
</table>
The Clergymen

Approximately one hundred and fifty questionnaires were sent to clergymen representing the major denominations. At this writing, thirty-nine of these clergymen have answered the questionnaire—twenty-three Baptists, three Lutherans, three United Presbyterians, seven Congregationalists, one Unitarian, one non-affiliated and one Salvation Army. The following three questions were asked.23

1. What is the value of religious radio as you see it?

2. Do you think religious programs reach people who do not attend church?

3. Are you satisfied with present day religious radio?

The Baptist reaction.—As to the value of religious radio broadcasts, eight of the Baptist clergymen responding to the questionnaire felt that the main value was to reach the sick and shut-ins; two pastors felt the value was to encourage Christians who are weak in faith while two other clergymen looked to religious radio as a means of reaching people of other faiths. Four clergymen considered the value to be that of extending the Christian message to non-Christians.

One pastor considered advertising the church a value of broadcasting; another to present religious news and still another to propagate the message of the "Fundamentalists". Three Baptist clergymen were not at all sure of the value of religious radio and one of the pastors spoke highly unfavourably of religious radio. He had the feeling that, with the exception of the church service, there were economic motives evident by religious broadcasters.

As to whether or not religious broadcasts reach those who are unchurched, the survey revealed that eighteen of the Baptist clergymen felt that the programs do reach the unchurched. Four of the clergymen were uncertain about this and one clergymen felt that there were other ways much more effective for reaching the unchurched. This particular clergymen felt that newspaper ads carrying the Christian message would be more effective.

Seven of the Baptist ministers indicated their satisfaction in

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24 Fundamentalism defined in Kenneth Scott Latourette, A History of Christianity (New York: Harper Brothers, 1953), p. 1421 as the group who seek "to maintain the inerrancy of the Bible and the conviction long held by Evangelicals. Among the latter were the deity and virgin birth of Christ, Christ's atoning and substitutionary death, his bodily resurrection, his second coming, the work of the Holy Spirit in the conversion and sanctification of the sinner, the eternal blessedness of those accounted by God as righteous because of their faith in Christ, and the eternal punishment of the wicked."
today's Protestant religious radio programming. Six, however, were not satisfied. They expressed a need for better preaching on the radio, better music and the need for religion to be a daily feature with less programming on Sunday. One pastor had this comment:

I suggest there be a re-evaluation of Protestantism. A broadcaster should be informed that the term Protestantism or Protestant may not be used correctly as a category of religions such as Catholic, Jew, Protestant. It should be made very clear that there is a great categorical divergence within the term Protestant as there is between Catholic and Jew. Broadcasters should also be made aware of the fact that the traditional and historical position of America is that of Evangelical Christianity as depicted or rather presented within the so-called evangelical sects of Protestantism. I believe it would also be helpful if evangelical bodies would pass resolutions endorsing certain radio programs and pass these resolutions on to the radio network. I believe this would have a tendency to eliminate the so-called racketeer and greatly assist the networks to determine or rather distinguish the good from the bad. 25

Nine of the pastors who received questionnaires replied with the comment that they do not listen to religious programs, and one pastor did not feel qualified to state any comments concerning the present status of Protestant religious broadcasts.

The Congregational reaction.--The Congregational evaluation was represented by seven clergymen answering the questionnaire.

25 Letter from Rev. Ralph Nelson, Central Baptist Church, Quincy, Massachusetts, June 3, 1957.
One felt that religious radio was particularly valuable for shut-ins, another because of the musical presentation, still another for the purpose of encouraging and helping Christians. One minister felt that religious radio is valuable only if it seeks to deal with daily problems. One clergyman expressed his view by stating that the religious program was a valuable tool in building church attendance. One clergyman saw little or no value in Protestant religious radio broadcasts.

As to whether or not religious radio programs reach the unchurched, five of the Congregational clergymen felt that religious programs did reach the unchurched. One said he did not think so, and still another was uncertain about it, but made the following comment:

"I fear many non-Christians shy away from some religious radio as they would the plague, simply because the approach is either too corny, or smacks too much of the old traveling patent medicine salesman's technique. Ted Malone had a terrific program going for years. He reads poetry and speaks softly. People like to listen to this sort of thing."  

None of the Congregational clergymen returning the questionnaire were satisfied with present day religious programming. Two felt that they were not qualified to answer. One clergyman felt that some programs were an evidence of a misuse of funds because of the

26Letter from Rev. Roger Palmquist, Covenant Congregational Church, Waltham, Massachusetts, June 3, 1957.
poor quality of the programs, another expressed disapproval because the religious programs today tend to be very similar, and still another discovered too many conflicts—several religious programs on at the same time throughout an area. He noted, for example, that Dr. Billy Graham conflicts with the "New England Fellowship Hour Program" on Sunday evenings.

The Lutheran Evaluation.—The three pastors who returned questionnaires expressed entirely different opinions. One felt the only value of the religious radio program was to reach the unchurched, another felt that the main value was to reach people already connected with a church. He based his view on conclusions resulting from working on the denominational level with "The Lutheran Hour" correspondence for several months. "The Lutheran Hour" is a network program sponsored by the Lutheran Church, Missouri Synod, He spoke for the effectiveness of the church denominational program, "The Lutheran Hour" as follows:

Our headquarters in St. Louis frequently sends us names and addresses of unchurched who have written in for help, and these people are then referred to a local congregation. Frequently they are gained for the church.27

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Two of the Lutheran men did not feel qualified to answer the question in regard to being satisfied with present day religious radio because they cannot find time to listen to religious programs. One of the clergymen did express the following opinion. 28

Generally speaking, however, I am not satisfied with religious radio. Programs are apt to be slipshod, too stereotyped, and to speak only to certain groups of people. One danger of Protestant religious radio is that it becomes too watered down doctrinally. Personally I should like to see more meat in religious radio and more variety in types of programs.

The United Presbyterian reaction.—Three questionnaires were returned from United Presbyterian Clergymen. All three felt that religious radio had great value in reaching both church and non-church people, and that religious programs were an excellent source of supplementing church services. Two of the men felt that religious programs reach the people who do not attend church and one did not feel that religious programs were really doing this at all. There was a general feeling of dissatisfaction with present day religious programs due to the fact that they are given unfavorable times to be aired on the station schedules, and that they are all quite largely being pushed into the Sunday programming schedule. The men felt that religion is a daily thing and the Protestants

should be able to air their programs daily as the Roman Catholic Church does.

Other Protestant reactions.—Three other questionnaires were turned in, one from a Unitarian clergyman, one from a Salvation Army leader and one from a retired clergyman. The Unitarian minister felt that religious radio was especially valuable in enabling a church to broadcast its morning services, and also in reaching people during the summer when they are on vacation. The retired clergyman, having had a program of his own at one time, felt that religious radio was of value in reaching people if the program could be aired at a good time. His program was on at six o'clock in the morning and he was never able to obtain any mail response. The Salvation Army leader felt that religious radio was an excellent medium for reaching shut-ins. All three men felt very definitely that religious programs do reach some people who are unchurched. The retired minister and the Unitarian minister did not feel qualified to comment on present day religious programs because they do not listen. The Salvation Army leader made the following comment:

I cannot say I am satisfied with religious radio in Boston. It seems to me as if most of the Boston stations put the religious programs on during the hours most unlikely to be
heard...Personally I think a heavier emphasis could be placed on religious music for broadcast such as hymns both vocal and instrumental. I would like to have a program on the history and origin of familiar hymns that I could tune in for.\footnote{Letter from Rev. Herbert Pridham, Waltham, Massachusetts, May 31, 1957}
The Critics

The Critic in this study has spoken for the audience that is probably better qualified to evaluate the religious program. With tools that must be used daily in order to evaluate the mass media, the newspaper, radio and television editor should be a voice worth considering. Three radio and television critics were interviewed during this study: Mr. William Buchanan of the Boston Daily Record, Miss Elizabeth Sullivan of the Boston Globe, and Mr. Arthur Fetridge of the Boston Herald. The following four questions were asked:

1. As a radio-TV editor, what is your attitude toward religious radio programs?

2. Why are religious radio broadcasts rarely reviewed?

3. What are your recommendations for religious broadcasts? In what ways might they be improved?

4. In your estimation, what stations in the city have the best religious programming?

Boston Daily Record Interview. --Mr. Buchanan expressed the thought that religious programs should be an integral part of any broadcast day and not at the unlikely hours of the early morning or late at night. His point was that he did not feel that there seems to
be far too heavy a concentration of religious programs between six and eleven o’clock Sunday mornings. The idea expressed in the interview concerning attitudes toward religious radio programs was that religion according to the average present day radio programming is a Sunday morning or evening affair. Mr. Buchanan expressed the opinion that religion should be a daily matter and that radio programming should reflect this concept.

The following comment was made concerning the obvious lack of reviews of religious programs:

Because they are meant to instruct, not to entertain. Also, there is the possibility that if unfavorable comment is made about one faith’s program, it may be interpreted by unthinking minds as a bigoted review. Also, religious programs generally do not have available professional talent schooled in radio and TV techniques so they should not be judged too severely.

The opinion was expressed that WEEI and WVDA generally do the best job with religious programming. Recommendations were made which included the need for more dramatic shows on religious radio, and less straight preaching.

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30See Lazarsfield, Paul, "The Role of Criticism in the Management of Mass Communication," Schramm, Communication in Modern Society (Urbana: University of Illinois, 1948) p. 186-203. The idea expressed is that the critic becomes nervous because he anticipates the kind of reaction his criticism will receive and thus he becomes hesitant to properly evaluate.

31Interview with Mr. William Buchanan, Boston Daily Record June 10, 1957.
I think stations should occasionally program religious shows at a time other than 5:30 A.M. or 5:45 A.M. or 11:30 P.M. At those hours the audience is smallest. 32

_Boston Globe Interview._ 33 —Miss Sullivan expressed great enthusiasm for religious radio programs.

They are especially necessary for the many shut-ins who cannot get to church or receive spiritual uplift. It is consolation to be able to tune in and get an inspirational message. 34

The following reasons for not reviewing religious programs were given:

For one thing we don't have the staff to review every religious program. If you review one you must review all, could not discriminate, which would be out of the question. Another reason is that you cannot treat religious broadcasts quite in the same objective light that you can commercial programs. 35

Feeling that Radio Station WNAC seems to be doing the best with religious programming the following recommendations were made for religious broadcasts:

Religious programs should strive to be more personal and conversational in their approach. More drama should be used to sell the message. So many clerics forget that while they

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32Ibid.

33Interview with Miss Elizabeth Sullivan, _Boston Globe_, May 23, 1957.

34Ibid.

35Ibid.
may be in church they are talking to a much larger audience outside the church, therefore they should try to be less minis-
terial, less preachy. 36

Boston Herald Interview. 37--Mr. Fetridge felt that religious radio programming is especially helpful to the elderly people and shut-ins. There is much to be gained too from the standpoint of reaching the irreligious or the lazy who find religious programs an easier way to go to church. The opinion was expressed that no doubt religious programs are responsible for bringing many backsliders back to the church.

The following reasons were given for not reviewing religious programs:

They are not reviewed because most religious programs are either too early or too late for the majority of the people to hear. We review only those commercial programs which are considered to have a large listening audience. So if we were going to review religious programs the criteria would have to be the same. Furthermore because of emotional reactions to anything religious, we cannot review any particular religious figure or program with the objectivity that we can review a commercial program. We can criticize Arthur Godfrey or other actors and actresses but we could not criticize a Billy Graham or a Bishop Sheen. If we did we would be out looking for a new job the next day. 38

36Ibid.

37Interview with Mr. Arthur Fetridge, Boston Herald, June 3, 1957.

38Ibid.
With the comment that it is necessary to do something more than just preach, Mr. Fetridge revealed a familiar comment of the critics, that being the need for greater dramatization of religious themes and much less cut and dried preaching. The technique of Bishop Sheen and Norman Vincent Peale were recommended as model illustrations for other preachers to observe. Mr. Fetridge, speaking for an estimation of the station with the best religious programming said:

I would say they are all pretty good, and each seeks to be fair in evenly dividing their radio time between the major faiths, and that's saying something for this city so predominantly Roman Catholic. I would say WNAC attempts to do the most in this type of broadcast.  

39 Ibid.
CHAPTER III

RELIGIOUS RADIO

THE SPEAKER
CHAPTER III

RELIGIOUS RADIO, THE SPEAKER

The speaker defined.—The Communications Act of 1934 indicates that broadcasting means the dissemination of radio communications intended to be received by the public. Dr. Sidney W. Head said:

The nature of radio is such that it is impossible to prevent the general public, should it wish to invest in the necessary equipment, from receiving radio signals of any kind whatever. But most signals, though available to all, are intended only for specific recipients. Broadcasting alone is intended for any and all recipients. 40

The Communications Act of 1934 which was really a re-enactment of the Radio Act of 1927, emphasized the fact that the radio waves or channels belong to the people. The idea was that no one has a right to own a frequency or channel; it can be used for private purposes only if by such use the public interest also will be served. It was necessary for this study, then, to consider the speaker, defined in this writing as the radio station and because of the nature of this study also to include the religious broadcaster. The religious programming policies of the nine Boston radio stations were surveyed to discover

40Sidney W. Head, Broadcasting in America (Boston: Houghton Mifflin Company, 1956) p. 105
whether or not they were programming religion in the public interest. The second phase of the Speaker study was made with the religious broadcaster to determine whether or not he had a grasp of the speaker's responsibility—broadcasting in light of the public interest.

The Boston Radio Stations

The nine Boston radio stations were visited and interviews were conducted with the public affairs director, the program director or the general manager. Interviews were for the purpose of discovering the present Protestant religious programming policy, the changes made since the station was established, and the present attitude of the station toward religious broadcasts.

The WBZ policy. WBZ, one of the first commercial radio stations in the United States, was established in 1921. Since the station was established, a policy to provide time to religious groups without charge has been in effect. The one exception was made during a period of about two years, but last October 1956, WBZ resumed the sustaining policy. During the two years in which time was sold to religious groups, WBZ carried such commercial programs as "The Old Fashioned Revival Hour", "The Mennonite Hour", "The

41 Interview with Mr. Henry Lundquist, Public Affairs Director, WBZ, Boston, May 3, 1957.
Hour of Decision," "The Bible Study Hour" and the morning service from Park Street Church.

At this writing, WBZ programs Protestant religion through the cooperation of the Massachusetts Council of Churches and the New England Fellowship of Evangelicals. The Massachusetts Council of Churches provides WBZ with two program services: Sunday evening at 9:30, "This I Know," an informal talk given by a Boston clergyman, and Sunday evening at 9:45, "What Do You Think?", a question and answer program with a greater Boston clergyman giving answers to questions mailed to WBZ. The New England Fellowship provides WBZ with a program called "Light of Life," a thirty-minute variety program consisting of a selection of Gospel songs and hymns and a sermon by a metropolitan Boston clergyman representing only the Evangelical branch of Protestantism. 42

42See Appendix D for contrasting picture of Liberal and Evangelical branches of Protestantism. The fact, however, that a church is affiliated on the national level with the National Council of Churches because its denomination is a member, or on the local level with the Mass. Council of Churches, does not necessarily mean that particular church is Liberal theologically. The American Baptist Convention, for example, is a member of the National Council of Churches. Locally, American Baptist Churches are members of the Mass. Council of Churches. There is a division theologically, but unity, practically. However, it is true that the New England Fellowship speaks only for Evangelical churches, and does not represent the Liberal view of Protestantism.
The interview revealed an attitude consistent with the new WBZ Programming policy, that of the disc jockey trend and the thought that religious broadcasters today need to scale their programming more to present day listening trends. The thought was introduced that present day radio listening is no longer in the living room which is now occupied by the television set. Present day radio listening is in the kitchen during breakfast, in the car on the way to work, and usually accompanied with the listener carrying on other work. Radio programming, according to the WBZ conception, should no longer be directed toward the family unit, but rather toward the single individual. The interview indicated then that the religious broadcaster should consider this new trend and adapt himself accordingly.

The WBMS policy.⁴³--WBMS, established in 1946, has a combination Protestant religious program policy. The station provides free time for the programs of the Massachusetts Council of Churches and at the same time does sell time to broadcasters who want to provide programs outside of the religious programming of the Massachusetts Council of Churches Plan. At this writing, however, the only program arranged for on WBMS by the Massachusetts Council of Churches.

⁴³ Interview with Mr. Norman B. Furman, Vice President, WBMS, May 21, 1957.
Churches is the Morgan Memorial Service heard weekdays at 7:45 A.M.

All other Protestant programs are paid for by the broadcasters.

WBMS carries the following Protestant religious programs:

Sunday Programs

"Zion Holiness Church" 10:30 - 11:00 A.M.
"Baltimore Tabernacle" 11:00 - 12:00 A.M.
"Bishop Johnson" 2:00 - 3:00 P.M.
"Bethlehem Healing" 3:00 - 3:30 P.M.
"Immanuel Holy Christian" 3:30 - 4:00 P.M.

Week-day Programs

"Maranatha Service" 7:30 - 7:45 A.M.
"Morgan Memorial" 7:45 - 8:00 A.M.
"Dr. Percy Crawford" 8:00 - 8:30 A.M.
"Unity Viewpoint" 8:30 - 8:45 A.M.

With the exception of the Morgan Memorial Service, and the Immanuel Holy Christian Service, all of the Protestant religious programming on WBMS originates outside of the metropolitan Boston area. The station appeared to be very cooperative with religious broadcasters and satisfied with the present-day Protestant religious broadcast.

The WCOP policy.\textsuperscript{44}—WCOP, established in 1935, maintains a sustaining Protestant program religious policy. This has been the policy for the past seven years. Prior to this time WCOP was

\textsuperscript{44} Interview with Mr. Irvin E. Dierdorff, Jr., Program Director, May 23, 1957.
affiliated with the American Broadcasting Company net-work, and at that time did carry such commercial religious programs as, "The Old Fashioned Revival Hour". WCOP carries the following Protestant religious programs which are all restricted to Sunday programming:

"Church of Christ" 6:30 A.M.
"Religions in Action" 6:45 A.M.
"The Protestant Hour" 7:00 A.M.
"Sunday With Music" 7:45 A.M.
"Religion In The News" 8:15 A.M.

WCOP does not broadcast Sunday morning or evening church services because the station feels that such programs are not readily adaptable to radio programming.

The station feels that in the area of Protestant religious programming there are vast areas to be explored and leaders in religious programming should be developed who can carry on much needed research in the field of Protestant religious programming. The station illustrated this concept with the work of the Roman Catholic Church in the Boston area. It is said that the Roman Catholic Church has made great strides in religious programming for they have priests giving their entire time to developing new program techniques. The result is that they are able to talk the language of the broadcaster and offer a station a new concept in religious programming.
The WEEI policy. CBS owned, WEEI, has a sustaining Protestant religious program policy. This policy has been in effect since the station was established in 1924. After conducting a thorough survey to determine the religious preference of the audience in the WEEI primary coverage area (See Chapter II), the station decided to give the Protestant Church twenty broadcasts per year and the Roman Catholic Church twenty broadcasts per year. The station provides the following Protestant religious programs all scheduled on Sundays with the exception of one:

- "Give Us This Day" 6:30 - 7:00 A.M.
- "Let There Be Light" 7:15 - 7:30 A.M.
- "Uncle Elmer's Song Circle" 7:30 - 8:00 A.M.
- "Call to Worship" 9:30 -10:00 A.M.
- "Salt Lake City Choir" 11:30 -12:00 Noon
- "CBS Church of the Air" 10:30 -11:00 P.M.
- "Hymntime"...WEEKDAYS 5:25 - 5:30 P.M.

At this writing, WEEI is probably one of the few stations which considers almost an equal number of Protestant and Catholic listeners in its primary coverage area. Allowing absolutely no controversial subjects, the religious programming policy of WEEI has been to attempt to acquaint the listener with all faiths. With such programs as "Give Us This Day", WEEI has attempted to introduce Protestants...

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45 Interview with Mr. Arthur King, Public Affairs director, WEEI, Boston, May 15, 1957.
to Catholic voices, and Catholics to Protestant voices. This has been attempted by featuring a Protestant clergyman on the first segment of the program and a Catholic priest on the second segment of the program. The "Give Us This Day" program opens as follows:

WEEI presents "Give Us This Day", a program of words and music for people of all faiths. Our speakers this morning are ____________. 46

WEEI feels that in order to hold an audience today with a religious program it is necessary to consider techniques that will entertain the audience. A conversational style is suggested, for example, rather than a "preachy" technique, and it is necessary to submerge the message rather than use a direct approach. The station maintains a very high standard; the survey revealed a very progressive attitude toward religious programming.

The WHDH policy. 47 --WHDH, established in 1929, has a sustaining religious program policy. The sustaining policy went into effect in 1946. Prior to that time WHDH sold time to religious broadcasters, carrying such programs as "The Old Fashioned Revival Hour". WHDH carries the following Protestant religious services:

46 "Give Us This Day" script prepared by WEEI, Sunday, May 12, 1957.

47 Interview with Mr. John Day, Program director, WHDH, Boston, Massachusetts, May 7, 1957.
"Sunrise Service" Weekdays at 5:45 A.M.
"Park Street Church" Sundays at 7:35 P.M.
"Christian Endeavor" Sundays at 7:35 A.M.

WHDH is one of the few stations with a clear concept of the difference between Liberal and Evangelical Protestantism. This is viewed in its program schedule with the prominence given to Park Street Church, a representative of Evangelical Protestantism, and the daily presentation, "Sunrise Service" by the Massachusetts Council of Churches. The entire Sunday morning schedule, although not a solid block of religious programming, is a solid block of music that is in character with a Sunday morning religious concept, and includes music that would be enjoyed by the major portion of people listening to religious services.

WHDH indicated a desire to see the traditional concept—the song, prayer, sermon—technique replaced by a new technique displaying showmanship. Techniques used by such religious leaders as Bishop Fulton Sheen and Norman Vincent Peale are appreciated and recommended by WHDH.

The WMEX policy. 48—WMEX, established in 1934, is operated at this writing on a paid religious program policy basis; in fact, in the past, fifty per-cent of the station income has been provided by

48 Interview with Mr. James Lucas, General Manager, WMEX, Boston, Massachusetts, May 23, 1957.
religious broadcasters. A call letter change is anticipated at this writing--WMEX to WGRO--and the station anticipates setting up a religious program schedule on a sustaining basis with Protestant programs provided by the Massachusetts Council of Churches. The station carries the following Protestant religious programs:

"Songtime" Weekdays at 6:35 - 7:00 AM
Saturdays at 11:05 - 11:30 PM
"New England Fellowship" Weekdays at 7:00 - 7:30 AM
"Greek Apostolic Church" Sundays at 10:30 - 10:45 AM
"Tremont Temple" Sundays at 10:45 - 12:00 Noon
"Temple Friend" Sundays at 1:15 - 1:30 PM
"People's Gospel Hour" Sundays at 1:30 - 2:00 PM
"Twilight Hour" Sundays at 6:00 - 6:30 PM
"Scotch Presbyterian Church" Sundays at 6:30 - 7:00 PM
"Central Baptist Church" Sundays at 8:00 - 9:00 PM
"Singspiration on the Air" Sundays at 9:00 - 9:30 PM
"Pentecostal Tabernacle" Sundays at 9:30 - 10:00 PM

The new management indicated their first program change will be that of dropping the "New England Fellowship Hour" daily program in the fall of 1957. The interview revealed the station's attitude that showmanship techniques must be used to build a religious audience and the people must be lead into the mood for religious messages and not brought under the impact of a sermon without employing this technique. Almost sixteen per cent of the station programming at this writing is religion.
The WNAC policy. 49 - WNAC, established in 1922, has the largest schedule of religious programs of any of the Boston stations. WNAC is the only Boston station with a very elastic policy of providing sustaining and commercial time for religious broadcasts. At this writing WNAC has no firm, fixed policy. The station carries the following Protestant religious programs:

"Word of Life Hour", Saturdays, 7:30 P.M. 11:15 P.M.
"Old Fashioned Revival Hour"; Sundays, 7:30 A.M.
"Providence Bible Institute", Sundays, 8:30 A.M.
"Churchmen Weigh the News", Sundays, 8:45 A.M.
"Wings of Healing" Sundays, 9:00 A.M. 10:00 P.M.
"Back to God Hour" Sundays, 9:30 A.M.
"Radio Bible Class" Sundays, 10:00 A.M.
"Voice of Prophecy" Sundays, 10:30 A.M.
Episcopal Cathedral Sundays, 11:00 A.M.
"The Bible Study Hour" Sundays, 1:00 P.M.
"The Lutheran Hour" Sundays, 1:30 P.M.
"Hour of Decision" Sundays, 10:30 P.M.

WNAC revealed the attitude that clergymen should be better prepared to use radio because too often valuable time is wasted. The station suggested that a religious disc jockey show might have great appeal, and would be one way of attempting to hold listener interest in light of the great competition on radio.

49 Interview with Mr. Jack Maloy, program director, WNAC, Boston, Massachusetts, May 23, 1957.
The WORL policy. -- WORL, established in 1950, is the only Boston station with a thoroughly new concept in religious programming. Believing that the religious challenge must be introduced daily, at listenable times and without promotion, WORL has had an "Open Door" policy for the past two years. This is a policy of running a series of spot announcements daily throughout a program week. Boston clergymen record these spot announcements which highlight reasons for attending a church of the listener's choice. In addition to these daily church promotions, WORL carries the following Protestant religious programs sustaining:

- "Hymns of All Faiths" Weekdays, 8:45 - 8:55 A.M.
- "Let There Be Light" Mondays, 6:00 A.M.
- "Open Church" Tuesday through Saturday 6:00 A.M.
- Sundays at 7:30 A.M.
- Sundays at 7:45 A.M.

The survey revealed the desire of WORL in its religious programming policy to convince the listener that religion is not to be limited to Sunday, but that religion must be a daily encounter if it is to be valuable at all. WORL feels that its program policy is reaching people because of the unsolicited mail received, and there

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50 Interview with Mr. Arthur Haley, General Manager, WORL Boston, Massachusetts, May 27, 1957.
was the suggestion made that there is a great need for more dramatic religious programs. The thought was conveyed that one cannot sermonize today on radio for today's pace has changed and therefore, today's religious programming must change with the pace.

The WVDA policy.---WVDA, established in 1953, operates on a paid religious policy schedule. There are no sustaining Protestant religious programs on the station, and all of the religious programming is restricted to Sunday. The station carries the following programs on Sundays:

"Radio Bible Class" 8:00 A.M.
6:30 P.M.
"The Chosen People" 9:00 A.M.
"Park Street Church" 10:45 A.M.
"Wings of Healing" 1:30 P.M.
"Herald of Truth" 2:30 P.M.
"Arlington Street Church" 3:15 P.M.
"Old Fashioned Revival Hour" 4:00 P.M.
"Challenge of the Hour" 5:00 P.M.
"Hour of Decision" 9:30 P.M.
"Revival Time" 10:30 P.M.

WVDA has made some policy changes which included putting all religious programming on Sundays with none during the week. At such times on Sunday when religious programs aren't scheduled, the

51 Interview with Mr. Len Hornsby, Station Manager, WVDA, Boston, Massachusetts, May 20, 1957.
station programs music in keeping with religious programming. The station is conscious of the low audience ratings on religious programs but feels it is performing a service and is therefore willing to continue the present policy. There was some indication, however, of a desire to give one hour each Sunday to the three major faiths—Protestant, Catholic, Jewish—and let that be the entire religious programming of the station.

WVDA felt that there is definite need for showmanship in religious programming, and because of the lack of showmanship, religious programs captivate a very small audience. WVDA indicated that this small audience listening to religious programs presents a great problem to a local station which is in far greater competition with other stations than in former days. In spite of this rather noticeable disadvantage, WVDA did indicate the need for a station to continue religious programming and thus render an important service.

Summary.—The following stations then do not sell time to religious broadcasters, but do give time to qualified religious broadcasters: WBZ, WCOP, WEEI, WHDH, and WORL. WBMS, WMEX, and WVDA sell time to religious broadcasters and WNAC has no set policy but evaluates each individual request, giving time to some
broadcasters and selling time to others. WORL has the newest concept, that of featuring religious daily and spotted through a day and WNAC carries the largest number of religious programs. WBZ and WHDH both program with understanding the two branches of Protestantism—Liberalism and Fundamentalism—and WEEI has by far the best picture of the Protestant-Catholic ratio in its primary listening coverage. WCOP has one of the best religious features, "Religion in the News", from the standpoint of content and professional presentation, and WBMS is probably the only Boston station that will program almost any type of religious broadcast on a commercial basis.
The Religious Broadcasters

In metropolitan Boston there are two major organizations speaking to the radio station for the cause of Protestant religious programming--The Massachusetts Council of Churches and the New England Fellowship of Evangelicals. The Massachusetts Council of Churches represents a combination of liberal and evangelical Protestantism while the New England Fellowship of Evangelicals speaks only for the evangelical or fundamentalist branch of Protestantism. In addition to these two representative organizations there are also independent broadcasters who contact radio stations directly to purchase time. These organizations--independent broadcasters, sects and minor religious groups--do not use either the Massachusetts Council of Churches or the New England Fellowship of Evangelicals as a channel to approach a radio station for time.

The Massachusetts Council of Churches. 52--The Massachusetts Council of Churches is a state-wide organization for official inter-denominational cooperation of the Protestant churches. It is composed of both denominations and local councils. The member

52 The Program of the Massachusetts Council of Churches, November 15, 1954, p. 5. (Mimeographed)
denominations include nearly eighteen hundred of the two thousand local Protestant churches in the Commonwealth. These major denominations are as follows:

- Baptist
- Congregational
- Episcopalian
- Friends
- Evangelical United Brethren
- Lutheran
- Methodist
- New Church
- Presbyterian
- Unitarian
- Universalist

The Massachusetts Council of Churches includes in its twelve major departments a Radio and Television department headed by Rev. Joseph E. Porter who has had considerable experience in commercial radio before taking this post.

The Radio and Television Department of the Council is very well organized and explicit as to purposes, audience, relation with broadcasting companies, relations with denominations, local councils and local churches, programs, sponsored and paid-for religious programming, organization and functions and the role of the denominational Radio-TV committee. The Board of Directors adopted the following:
1. Purposes

A. Purpose and nature of the Massachusetts Council of Churches

The purpose of the Council is to serve as the state-wide cooperative organ of the constituent denominations in fulfilling their responsibility for the Christian ministry in the Commonwealth of Massachusetts.

In broad terms, the Council is interested in the success of the total ministry of the constituent units, it being understood that the total ministry includes the following: Communication of the Gospel to all persons who have not heard and accepted it and enlistment of them in the life and work of the Christian community; Christian nurture; worship; Christian social education, service, and action; and participation in the life and work of the wider Christian community in the nation and throughout the world.

B. Purposes of religious programs on radio and television

Five purposes should be kept constantly before us:

1. To bring more people under the influence of the life and teachings of Jesus.

2. To convince more people that Christianity can help them in making decisions and in meeting everyday problems.

3. To interpret the Church as a place of fellowship and inspiration—a relationship that can add dignity and purpose, strength and joy to the life of every individual.

4. To create a general climate of opinion in which religion is not only treated with toleration and respect, but hailed as the source of all the values that give meaning and security to life.

5. To inspire more people to take seriously their responsibilities as citizens in a great Democracy—to preserve our freedom and to advance the cause of righteousness.
II Audience

A. The Council should attempt to provide programs of such a nature, in harmony with the basic purposes, that they will have an appeal to the maximum audience.

B. Programs must be "beamed" toward specific audience groups if they are to be effective; such groups as the following:

1. A core group of Protestants and Orthodox Christians who love their Lord earnestly and sincerely. Included in this group are the faithful few who are expected to pray for and support every worthy religious endeavor, from missions to religious broadcasting. This group may total from one-third to one-half of all church members.

2. A larger group, perhaps as much as half to two-thirds of all enrolled church members, who may have had very little Christian education, who may not regularly attend church, or if they do, fail to understand or have not "bought" what Christianity has to offer. In their own eyes they are Christians and Protestant or Orthodox. Included are those who give church preferences but may or may not be members. Approximately twice as many members of a community give Protestant and Orthodox denominational preferences as are to be found on the rolls of local congregations.

3. Persons of no church relationship who are indifferent or resistant to the Christian message. Many of them have no interest in broadcast programs labeled "religious". They are not consciously "in the market" for the Christian message. The total number of persons not associated with any church or synagogue in Massachusetts is more than a million, but how many of them are completely disinterested in religion is not known.

4. Roman Catholics, Jews, and others who are strongly attached to their own churches or synagogues.
III. Relations with broadcasting companies

A. The Council records its appreciation for the provisions which broadcasting companies have made in the past for the broadcasting of religious programs.

B. It is recognized that most broadcasting companies are commercially oriented and that the total amount of time available for "public service" (that is, free) use is limited. This public service time is financed by the broadcasting companies. There is no specified amount of public service time to be used for religious programs. These facts must be taken into account by the Massachusetts Council and its constituency.

C. The Council recognizes that the broadcasting industry does not wish to become involved in interchurch competition or controversy and that, therefore, it prefers to be able to deal with a single agency representing the various groups which are willing to cooperate with one another.

D. The Massachusetts Council of Churches will stand ready to consult with any radio or TV station to arrange for an equitable distribution of public service time. If it is deemed desirable, the Massachusetts Council may enter into agreement with stations to serve as a continuing consultant for all non-Roman and non-Jewish programs.

IV. Relations with denominations, local councils and local churches

A. In view of (1) the limited amount of public service time available for religious programs, (2) the number of denominations, local councils, and local churches in the constituency of the Massachusetts Council of Churches, and (3) the purpose of insuring the most effective and fullest possible use of radio and television for religious purposes, it is desirable for the constituent denominations, the local councils, and the local churches to cooperate through the Department of Radio and Television and its area commissions in the use of public service time.

B. In order to be as helpful as possible to all these bodies, the Department will prepare a handbook of information and
V. Programs

A. Programs must be of high quality in order (1) to compete successfully with other programs for listeners or viewers; (2) to secure the participation of capable persons in the programs; (3) to obtain periods in the broadcasting schedule which are favorable; and (4) to preserve the dignity and integrity of the Council and its constituency.

B. The Massachusetts Council should adopt a basic outline of fields to be covered and audiences to be reached by means of radio and television, and then specific programs should be selected or planned on the basis of the general outline.

C. There are values in the life and history of each denomination which should be recognized in the total plan for religious broadcasting.

D. The number and extent of "live" programs will have to be limited in favor of the use of recorded and film programs produced nationally and within the state because the Massachusetts Council and its constituent units do not have and are unlikely to have sufficient staff to do the original work for all productions for which there will be time on radio and television, if they are to meet the acceptable standards of quality.

E. There are the following potential sources of programs for use in Massachusetts:

1. The National Council of Churches

2. The national denominational bodies (although it is hoped their productions will be increasingly coordinated with one another and with National Council productions on the basis of general plans cooperatively prepared and adopted through the National Council.

3. The state denominational bodies
4. Local councils of churches

5. The Massachusetts Council of Churches

F. Participants in programs should be selected primarily because of their ability to contribute to the purpose of the programs, their reliability in fulfilling their commitments, and their desire to use the medium for maximum effectiveness. Subject to this primary consideration, representation of the various denominations is desirable.

VI. Sponsored and paid-for religious programming

A. The Massachusetts Council of Churches does not favor the association of its name with the commercial sponsorship of a program.

B. The Massachusetts Council of Churches adopts as its own the policies of the National Council of Churches:

Advisory Policy Statement on Religious Broadcasting (National Council of Churches)

1. The Broadcasting and Film Commission (National Council of Churches) recognizes it to be the responsibility of the churches to provide high quality programs (live, recorded, or on film) free as a public service. It expects the networks and stations to recognize it as their responsibility to make a substantial provision of facilities and desirable broadcast time free as a public service for such programs.

2. The Broadcasting and Film Commission calls attention to the fact that the broadcasting industry itself has indicated its endorsement of this position in two statements contained in the Television Code of the National Association of Radio and Television Broadcasters:

"It is the responsibility of a television broadcaster to make available as a part of a well-balanced program schedule adequate opportunity for religious presentations."
"A charge for television time to churches and religious bodies is not recommended."

3. The Broadcasting and Film Commission commends the television and radio stations and networks that adhere to these policy statements in the Television Code of the National Association of Radio and Television Broadcasters.

4. The Broadcasting and Film Commission advises against the sale or purchase of time for religious purposes. It holds this practice to be inconsistent with its own basis of operation and, by implication, with the position of the broadcasting industry as expressed in the Television Code. The Commission, therefore, requests its constituent communions, councils of churches and councils of church women to exercise the greatest influence in support of this position by discouraging the practice.

5. The Broadcasting and Film Commission also requests the stations, the networks and the Federal Communications Commission to recognize that the scheduling of sustaining religious broadcasts only in marginal or unsalable time is not in the best public interest. It records the conviction that the high objectives of religious broadcasting can best be achieved when broadcasts are scheduled at times when substantial audiences are available, and in particular the audiences for whom the programs are intended.

6. The Broadcasting and Film Commission requests stations and networks, in their allotment of time to Protestant and Orthodox broadcasting, to give due consideration to the strength and representative character of the councils of churches, local and national.

7. The Broadcasting and Film Commission holds that the scheduling of sponsored or paid-for religious programming in all or a major part of the time allotted for religious broadcasts cannot be considered an adequate discharge of the public service obligation to religion by a network or a station.
VII. Organization and functions of the Department of Radio and Television of the Massachusetts Council of Churches

A. Structure and Functions

1. The Department (as distinguished from the Area Commissions) shall be concerned with general policy and with program, news, publicity, training, etc., which is of a state-wide nature in its coverage, as well as offering guidance and direction to its Area Commissions. It may appoint such committees as are needed to carry out these tasks.

2. There shall be five Area Commissions defined by the map of the Harvard Bureau of Municipal Research. The Area Commissions are functionally committees of the department, but are distinguished from the committees mentioned under "I" in that these Area Commissions deal with concerns localized in their Areas. The Area Commissions are responsible for programming TV stations (because of their coverages), aiding where possible local councils in radio and coordinating same in overlapping coverages, setting up training, news coverage, publicity, etc., in their area.

3. The Local Councils of Churches' radio committees shall program local radio stations, shall be concerned with news coverage, training, publicity and special events. These local committees work with the Area Commission through their representatives on the Commission. Local councils of churches which do not have radio stations within their boundaries should be asked to have a local committee for purposes of publicity of programs heard or seen in their area, of securing and training persons to appear on those stations, news coverage, etc.

4. Any of the other Departments of the MCC which wish to make use of radio and television should work through the Radio-TV Department.
B. The Role of the denominational Radio-TV Committee:

1. Through the denominational representatives, work through the department to produce the most effective programming.

2. Through an educational program, inform the clergy and laymen on the role they and their church play in these media and the importance of these media in relation to the regular functions within the local church, as in sermon delivery, pastoral visitation, etc.

3. Through denominational contacts, recruit the best available personnel for all the organizational levels of the MCC cooperative effort in these media.

C. Membership in the various units referred to in the above should be as follows, remembering that in the selection of such persons the need for a specific interest and a specialized knowledge in the media is important.

1. The Department (a) There should be a minimum of one representing each constituent denominational unit of the Massachusetts Council. There should be a maximum of three representatives from any one unit, the number being related to the size of the unit. (b) There should be two representatives from each of the five Area Commissions (the chairman and the secretary). (c) There might be a special person because of their specialized knowledge.

2. The Area Commissions shall have (a) one delegate from each local Council of Churches in the area, and (b) two delegates from each denomination active in the area, one of which shall be a lay person. Each Area Commission shall have a chairman and a secretary.

3. The Department, its Area Commissions, and local Council radio committees should have an "Advisory Committee" composed of representatives from each of the broadcasting stations who would meet with the Department. Area
Commissions, or local council committees from time to time.

VIII. Massachusetts Council of Churches Protestant Radio Programs in Boston

Sundays--

<table>
<thead>
<tr>
<th>Time</th>
<th>Station</th>
<th>Program</th>
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<tbody>
<tr>
<td>6:30 A.M.</td>
<td>WEEI</td>
<td>&quot;Give Us This Day&quot;</td>
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<tr>
<td>6:45 A.M.</td>
<td>WCOP</td>
<td>&quot;Religion In Action&quot;</td>
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<tr>
<td>7:00 A.M.</td>
<td>WCOP</td>
<td>&quot;The Protestant Hour&quot;</td>
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<tr>
<td>7:15 A.M.</td>
<td>WEEI</td>
<td>&quot;Let There Be Light&quot;</td>
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<tr>
<td>7:30 A.M.</td>
<td>WORL</td>
<td>&quot;Open Church Devotions&quot;</td>
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<tr>
<td>7:35 A.M.</td>
<td>WHDH</td>
<td>&quot;Christian Endeavor&quot;</td>
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<tr>
<td>8:45 A.M.</td>
<td>WNAC</td>
<td>&quot;Churchmen Weigh the News&quot;</td>
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<tr>
<td>9:30 A.M.</td>
<td>WEEI</td>
<td>&quot;Call to Church&quot;</td>
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<tr>
<td>9:30 P.M.</td>
<td>WBZ</td>
<td>&quot;This I Know&quot;</td>
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<tr>
<td>9:45 P.M.</td>
<td>WBZ</td>
<td>&quot;What Do You Think&quot;</td>
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<tr>
<td>10:30 P.M.</td>
<td>WEEI</td>
<td>&quot;Church of the Air&quot;</td>
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Weekdays--

<table>
<thead>
<tr>
<th>Time</th>
<th>Station</th>
<th>Program</th>
</tr>
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<tbody>
<tr>
<td>5:45 A.M.</td>
<td>WHDH</td>
<td>&quot;Sunrise Service&quot;</td>
</tr>
<tr>
<td>6:00 P.M.</td>
<td>WORL</td>
<td>&quot;Open Church Devotions&quot;</td>
</tr>
<tr>
<td>7:45 A.M.</td>
<td>WBMS</td>
<td>&quot;Morgan Memorial Service&quot;</td>
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53Policies in Radio and Television, Massachusetts Council of Churches, May 7, 1957. (Mimeographed)
The New England Fellowship of Evangelicals

New England Fellowship of Evangelicals was organized in 1929, an interdenominational organization, as a rallying point for Evangelicals of New England. The objectives of the New England Fellowship provide for a means of cooperation in areas of Christian service which can be accomplished best by united action. Whereas the Massachusetts Council of Churches speaks for both Liberal and Evangelical groups, the New England Fellowship speaks only for evangelical groups. The program, however, is not as clearly defined as that of the Massachusetts Council of Churches and does not have leadership in the Radio department with a qualified background; in fact, no formal training has been received by any member of the New England Fellowship in the areas of radio and television. The New England Fellowship sponsors two Boston programs:

"Light of Life"  Sundays at 10:30 P.M. WBZ
"The Fellowship Hour"  Weekdays at 7:00 A.M. WMEX

The Fellowship has the following objectives in using radio:

1. Propogate the message of the Gospel

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54 Bulletin of the New England Fellowship of Evangelicals, 10 Kingston Street, Boston, Massachusetts, 1957.

55 Letter from Rev. George McNeill, Executive Secretary, New England Fellowship, April 29, 1957.
2. Render a ministry of devotion to Christian listeners
3. Promote our organization
4. Serve the Evangelical pastors and churches of New England by announcing their activities of interest
5. Represent, as a voice, the Evangelicals of New England

The non-affiliated broadcasters.--The religious broadcasters using Boston radio who are not affiliated with the Massachusetts Council of Churches directly or who do not approach a radio station for time through the New England Fellowship of Evangelicals are as follows:

1. Dr. M. R. DeHaan's "The Radio Bible Class"
2. Dr. Thomas Wyatt's "Wings of Healing"
3. "The Chosen People" Broadcasters
4. Dr. Charles Fuller's "Old Fashioned Revival Hour"
5. Rev. Donald McKaughan's "Challenge of the Hour"
6. Dr. Billy Graham's "Hour of Decision"
7. Park Street Congregational Church
8. Tremont Temple Baptist Church*
9. The "Herald of Truth" Broadcasters
10. The Assemblies of God Church
11. Zion Holiness Church
12. Bishop Johnson
13. Bethlehem Healing Church
14. Immanuel Holy Christian Church
15. Maranatha Service
16. Dr. Percy Crawford
17. Providence-Barrington Bible College
18. Dr. Peter Eldersveld
19. H. M. S. Richards, "Voice of Prophecy Broadcast"
20. Dr. Donald Grey Barnhouse, "The Bible Study Hour"

(Dr. Barnhouse is affiliated with the National Council of Churches)

*Affiliated with the Massachusetts Council of Churches, but dealt directly with radio station for program arrangements.
21. Dr. Oswald Hoffman's "The Lutheran Hour"
22. Greek Apostolic Church
23. Rev. Perry Rockwood's "The People's Gospel Hour"
24. Scotch Presbyterian Church
25. Rev. Ralph Nelson's "Central Baptist Church Program"
26. Rev. John S. Viall's "Singspiration of the Air"
27. Jack Wyrtzen's "Word of Life Hour"
28. Ruggles St. Baptist Church*
29. St. Paul's Episcopal Cathedral Service*
30. United Lutheran Church, "Church World News"
31. Arlington Street Church*
32. Church of Christ Service
33. Unity Viewpoint Broadcasters
34. Bob Hammond's "Voice of China and Asia"
35. Uncle Elmer's "Song Circle"
36. Salt Lake City Tabernacle Choir
37. "Hymntime"**
38. "Beautiful Hymn Program"**
39. "Sunday with Music Program"**

*Affiliated with the Massachusetts Council of Churches, but dealt directly with radio station for program arrangements.

**Program produced by radio station
A questionnaire was sent to the non-affiliated independent broadcasters with the following three questions:

1. What are your general objectives in using radio?

2. What previous training have you had in the field of religious radio? State any courses taken.

3. What apparent results have come from your use of radio, particularly in the Boston area?

All of the non-affiliated independent broadcasters revealed one purpose in common, that of evangelism, and stated to mean the presenting of the Gospel. Fifty per cent of the broadcasters had the additional objective of reaching shut-ins, and encouraging Christians. Two broadcasters included a Divine healing aspect to their objectives and one broadcaster included an element of prophecy in his objectives. One church which broadcasts its morning service included the major objective as that of "enabling people to participate in Divine worship". The daily morning radio ministry of the Ruggles Street Baptist Church is, in addition to that of evangelism, for the purpose of encouraging people to read the Bible, attend the church of their choice, and vote for a better standard of music on the air.

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56 1 Corinthians 15:1-4

57 Letter from St. Paul's Episcopal Cathedral, Boston, Massachusetts, April 29, 1957.
With the exception of the writer and one additional clergyman who has taken radio workshop courses, none of the independent broadcasters have had formal training or specific courses dealing with their use of radio to propagate their religious message.

The broadcasters offered no documented results. The local church broadcasters indicated that they had new people in their audiences weekly who were there because of their broadcasts but there were no definite numbers stated. Others indicated that they received "better than average mail results", but there was no indication as to the exact number of pieces of mail received. A Canadian broadcaster using a Boston station said:

In Boston we receive a good interest, with quite a few making a profession of faith and many, many writing to say they are helped by the messages. Several churches also appreciate the broadcast and support it. It is now about 75% self-supporting from the Boston area, that is the WMEX station.

Even those broadcasters offering Bible courses and other items as give-aways to encourage people to write in made no reference to the exact number of letters received. During the week of May 20, 1957 the Ruggles Street Baptist Church asked the listening audience to the

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58 Letter from Ithiel E. Gillis, Manager of "The Voice of Prophecy Broadcast", May 23, 1957.

daily edition of "Songtime" on WMEX to write in and suggest the name of their favorite religious school. The only reward to be offered as a result was the presentation of the winning school's musical organization. During that week four hundred ninety-six pieces of mail were received from Boston listeners and at this writing are on file at the Ruggles Street Baptist Church office.60

60See log in Appendix B listing stations carrying the Ruggles Street Baptist Church religious disc jockey program.
CHAPTER IV

RELIGIOUS RADIO

THE SPEECH
CHAPTER IV

RELIGIOUS RADIO, THE SPEECH

It is 5:25 P.M. --you have just finished broadcasting; you have also practically finished breaking up a happy home. Our set was installed last evening. Today, my wife has not left her chair, listening all day. Our apartment has not been cleaned--the beds not made--the baby not bathed and no dinner ready for me. 61

Dr. Sidney W. Head pointed out that "broadcasting undoubtedly has an effect on people, and it is for this reason that broadcasting becomes a subject of serious concern to society," 62 The religious radio program then became the subject of some study in this survey, first as to type and then secondly, as to an exact content analysis.

Religious Program Types

The writer has placed Protestant religious programming on Boston stations into six categories: Variety, Church Service, News, Drama, Straight Talk, and Music. The classification used refers to program format rather than content, therefore a Variety type may include a devotional message or an evangelistic sermon. Variety in


classification referred to those programs in the study which included a format composed of music and a sermon or sermonette under fifteen minutes in length in a thirty minute program, and under ten minutes in length in a fifteen minute program. Straight talk classification referred to those programs featuring a sermon over fifteen minutes in length in a thirty minute program, and over ten minutes in length in a fifteen minute program. The church service included those Sunday worship programs originating in a church auditorium with a participating audience present, and where major emphasis was given to the sermon. The news classification referred to those programs which dealt with straight news reporting or a discussion of the news by a group of ministers. A music classification represented a program which was at least seventy-five per cent music.

The Boston Protestant religious programming classification was recorded as follows:

**VARIETY PROGRAMS**

"The Fellowship Hour"
"Park Street Devotions"
"Wings of Healing"*
"Hour of Decision"*

"Sunrise Service"
"Christian Endeavor"
"Challenge of the Hour"
"Revival Time"

*"Wings of Healing" program is heard once Sundays on WVDA, and twice Sundays on WNAC. "The Hour of Decision" is heard once Sundays on WVDA and once on WNAC.
<table>
<thead>
<tr>
<th>&quot;Herald of Truth&quot;</th>
<th>Arlington Street Church</th>
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</thead>
<tbody>
<tr>
<td>Zion Holiness Church</td>
<td>Bethlehem Healing Church</td>
</tr>
<tr>
<td>Immanuel Holy Christian Church</td>
<td>Morgan Memorial Devotions</td>
</tr>
<tr>
<td>Percy Crawford's &quot;Pinebrook Praises&quot;</td>
<td>&quot;Give Us This Day&quot;</td>
</tr>
<tr>
<td>&quot;Call to Worship&quot;</td>
<td>&quot;CBS Church of the Air&quot;</td>
</tr>
<tr>
<td>&quot;Providence Barrington Bible College&quot;</td>
<td>&quot;Voice of Prophecy&quot;</td>
</tr>
<tr>
<td>&quot;Word of Life Hour&quot;*</td>
<td>Greek Apostolic Church</td>
</tr>
<tr>
<td>&quot;Twilight Hour&quot;</td>
<td>&quot;The People's Gospel Hour&quot;</td>
</tr>
<tr>
<td>Scotch Presbyterian Church</td>
<td>&quot;Singspiration of the Air&quot;</td>
</tr>
<tr>
<td>&quot;The Protestant Hour&quot;</td>
<td>&quot;Open Church&quot;</td>
</tr>
<tr>
<td>Church of Christ</td>
<td>&quot;Religion In Action&quot;</td>
</tr>
<tr>
<td>&quot;Religion In Action&quot;</td>
<td>&quot;Bless This House&quot;</td>
</tr>
</tbody>
</table>

**CHURCH SERVICES**

<table>
<thead>
<tr>
<th>Park St. Congregational Church</th>
<th>RELIGIOUS NEWS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Baltimore Tabernacle</td>
<td>&quot;Churchmen Weigh the News&quot;</td>
</tr>
<tr>
<td>Bishop Johnson</td>
<td>&quot;Church World News&quot;</td>
</tr>
<tr>
<td>St. Paul's Episcopal Cathedral</td>
<td>DRAMA</td>
</tr>
<tr>
<td>Tremont Temple Baptist Church</td>
<td>&quot;Let There Be Light&quot;</td>
</tr>
<tr>
<td>Central Baptist Church, Quincy</td>
<td>&quot;Temple Friend&quot;</td>
</tr>
<tr>
<td>Dr. Charles E. Fuller</td>
<td>&quot;The Lutheran Hour&quot;</td>
</tr>
<tr>
<td></td>
<td>&quot;Unity Viewpoint&quot;</td>
</tr>
<tr>
<td></td>
<td>&quot;Voice of China and Asia&quot;</td>
</tr>
</tbody>
</table>

**MUSIC**

| "Songtime" | "This I Know" |
| "Uncle Elmer's Song Circle" | "What Do You Think?" |
| Salt Lake City Tabernacle Choir | "Radio Bible Class"* |
| "Hymntime" | "Back To God Hour" |
| "Beautiful Hymns" | "The Bible Study Hour" |
| "Sunday with Music" (spirituals) | "Temple Friend" |

*"The Word of Life Hour" is heard twice Saturday evenings on WNAC. "The Radio Bible Class" is heard twice Sundays on WVDA, and once Sundays on WNAC."
Religious Program Analysis

Four Protestant religious programs were chosen for an analysis. One arranged by the Massachusetts Council of Churches, one arranged by the New England Fellowship of Evangelicals and two programs from the Independent broadcasters list because of the large number of independent broadcasters. "This I Know" was the program selected from the Massachusetts Council of Churches because at this writing the program was holding the highest Pulse rating of Council programs.* "Light of Life" was the program chosen for an evaluation from the New England Fellowship programming because at this writing the program had a Pulse rating*, whereas the daily New England Fellowship broadcast did not have a Pulse rating. Jack Wyrtzen's "Word of Life" was chosen from the independent broadcasters list because it held the highest Pulse rating of the independent programs although many independent programs were discovered on stations not subscribing to rating services. In addition to "Word of Life" program, "Church World News" was also selected from the independent list because of the nature of the program, the fact that it was entirely different from other Boston Protestant religious programs.

Programs were analyzed according to the Voice and Microphone

*See chapter II for specific program ratings.
techniques defined in a standard Radio and Television Workshop Manual. 63

Massachusetts Council Program. 64 -- The particular program reviewed, a straight talk type, chose an important subject and had an excellent opening. The speaker came "in cold" with:

This I know... that everybody wants to be a loving person. 65

The program then became a development of the ways in which we can be more loving persons. The following analysis was made of the speaker:

<table>
<thead>
<tr>
<th>Pitch:</th>
<th>Deep, rich tones</th>
</tr>
</thead>
<tbody>
<tr>
<td>Inflection:</td>
<td>Very fine work of pointing up certain important words such as the comment that he saw &quot;not happy youngsters but children with expressions of frozen horror&quot;. Made words that were especially colorful stand out in a sentence.</td>
</tr>
<tr>
<td>Articulation:</td>
<td>Good forming of the consonant sounds.</td>
</tr>
<tr>
<td>Enunciation:</td>
<td>Good forming of the vowel sounds. Listener could easily hear every word.</td>
</tr>
<tr>
<td>Projection:</td>
<td>A voice loudness presented in a conversational style such as one would use while chatting with a friend on a bus.</td>
</tr>
<tr>
<td>Intensity:</td>
<td>There was a sincerity backed with family illustrations that gave evidence of the speaker really believing what he said.</td>
</tr>
</tbody>
</table>


64 Rev. Otis Maxfield, "This I Know" program, WBZ, May 26, 1957, 9:30 P.M.

65 Ibid.
Timing: Dramatic pauses were evident enough to enable one to take a few seconds to digest important material. Every punch line was accompanied by a dramatic pause.

Pacing: A great deal about the subject was included in the fifteen minute program, but the copy was not moved with such speed that one was conscious of only speed.

Phrasing: So effective that it was difficult to tell whether he was ad-libbing or reading a copy. 66

This very practical talk included a good closing summary. The religious appeal was a little weak. It centered around an illustration of a little boy and his mother looking up the aisle of their church. The little boy asked his mother about the cross on the Communion table. Seems he associated the Cross with "T" standing for Tommy. His mother assured him that the cross did not stand for him but for the opposite. The speaker left the listener suspended at this point. There was no explanation as to the meaning of the cross and no further development of the idea. This presentation by the liberal branch of Protestantism was successful, however, and professionally done.

This writer played the tape recording several times.

66 Ibid.
New England Fellowship of Evangelicals program.67 -- A variety type program presenting two personalities, the narrator and a visiting clergyman as speaker. The program had an evident message based on passages from the Bible, and in spite of the fact that the opening tag was too long (one minute to put the program on the air) the choice of stories and music made the presentation a very listenable feature. The opening tag did immediately restrict the listening audience by identifying the program as, "The Light of Life, the Voice of Evangelicalism". (Why irritate the liberal branch of Protestantism during the first minute?)

The music was very well chosen, songs with a definite message, but presented by untrained musicians. The soprano had an evident vibrato and the male soloist an "emotional tear" in his voice. The choir was not properly balanced for several voices stood out making a blend impossible. The music, including the opening tag, totaled approximately ten minutes and the sermon twelve minutes. Excluding two short stories and a poem, the announcements of the New England Fellowship totaled two minutes and ten seconds. There was an evident lack of good balance between the organ and piano; in fact,

67 Rev. George Gardiner, "Light of Life" program, WBZ, June 16, 1957, 10:30 P.M.
there probably wasn't a microphone placed on the piano. The program was very well narrated by Rev. George Gardiner, capable of displaying a proper amount of showmanship, and climaxed by a message from a visiting speaker, the Rev. George Decker, pastor of the Brookline Christian and Missionary Alliance Church. The program format includes a speaker rotation system. The speaker was analyzed as follows:68

| Pitch: Achieved at least three definite pitch points. |
| Inflection: Did an acceptable job of pointing up important words such as, "You are heir to more wealth than is represented by the debt of the United States". |
| Articulation: Good forming of the consonant sounds. |
| Enunciation: Good forming of the vowel sounds. |
| Projection: Presented in a good conversational style although there was an occasional tendency to become a bit too "preachy" for radio. |
| Intensity: An abundant evidence of conviction and sincerity. |
| Timing: Some evidence of pausing in the wrong place which made it evident the copy was being read. |
| Pacing: The copy was not moved along at too rapid a pace, and good changes of rate were evident. |
| Phrasing: Probably the weakest segment of the presentation. Tended to be poor phrasing—a spasmodic delivery. There was, therefore, the tendency to stop for breath in the wrong place. |

The speaker's opening message comment was catchy and the highlight of his message: "You are heir to more wealth than is represented by

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68 Ibid.
the debt of the United States". There was a tendency to forget the effective treatment given to the opening part of the message and introduce theological terms that would be meaningless to the average layman. (Ask a man of the street, for example, to define the Biblical word, "Redeemed"). All in all the program is a mediocre presentation of the Evangelical branch of Protestantism, although there are many commendable highlights.

Independent broadcasters.--Jack Wyrtzen's Youth program, "The Word of Life Hour," was selected because it had the highest Pulse rating given to any of the Independent broadcasters.* "The Word of Life Hour," presented twice on Saturday evenings, is a variety type program presenting the Evangelical branch of Protestantism in more of a popular appeal style. The music is of the "lighter" type with very few old hymns used. The program is a personality presentation centered around the director, Jack Wyrtzen, who has had unusual success working with young people.

The weak features of the program were mainly the section devoted to testimonies of converts and the announcements. The

69 I Peter 1:18

*WMEX and WBMS do not, at this writing, subscribe to rating services, making it impossible to determine their listening audience. See Chapter II for specific program ratings.
testimonies were read and definitely lacking spontaneity. The announcements were too long, totaling five minutes and thirty seconds. They included a give-away for writing in, announcement of Jack Wyrtzen's meetings, the need to write in, a plea for money to send needy young people to Jack Wyrtzen's camp and announcements of the summer camping program. The music, presented by colorful personalities (some formerly connected with various phases of show business) totaled eight minutes and forty-five seconds. The speaker, Mr. Wyrtzen, was analyzed as follows:

Pitch: Not over two pitch points. The conversational voice was much more pleasing than the loud, evangelist's technique employed at various points.

Inflection: Very effective job of pointing up important words for emphasis.

Articulation: Good forming of the consonant sounds.

Enunciation: Good forming of the vowel sounds.

Projection: By far too loud. Very evident that the speaker was speaking to the visible audience rather than the radio audience, and making an attempt to reach the back row of the studio audience.

Intensity: Probably the secret of the program's success—extremely sincere and holding definite dogmatic convictions.

Timing: Needs many more dramatic pauses. There is a tendency to try for too much copy in the allotted time of approximately ten minutes for the sermon.

Pacing: Copy moved at a very rapid pace... far too rapid for radio. Leaves the listener a bit tired.

Phrasing: Does an acceptable job of putting a breath in the right spot.
The reasons for the success of the program might be summarized as similar to the reasons given for the success of The Reader's Digest, that of dogmatism, optimism and simplism. Jack Wyrtzen preaches a narrow dogmatic message. He does not give man an alternative. However, each broadcast introduces a note of optimism made possible through the Christian Faith, and Mr. Wyrtzen is very careful to avoid complicated theological terminology. In the opinion of this writer, the program would be more effective if he would speak directly to the radio audience in a conversational style rather than in the style of an evangelist shouting before his thousands.

One additional Independent broadcaster.-- This program was reviewed because this format is probably the most effective for reaching a mass audience of any of the programs reviewed. The program reviewed was "Church World News", transcribed and produced by the United Lutheran Church. The program, presented as a straight news program, has a reporter in Dick Suttcliff, with all of the skill and technique of any professional. The reporter came "in cold" with:

70 See Bainbridge, John, Little Wonder or The Reader's Digest And How It Grew (New York: Rynal and Hitchcock. 1946) pp. 133-177.
Church world news was made this week...

In Washington, D. C. where the new president of the Southern Baptist Convention held out high hopes for closer ties with the American or Northern Baptist Convention

In New York City where church soloists said salaries are so low they are indecent

In Chicago where a rabbi said that if there had been a Jewish Billy Graham back in the history the Western World might have become Jewish instead of Christian

And in Pittsburgh where a United States Senator said the time is come when a Roman Catholic can now become President of the United States.

I'll fill you in on details on these and other news stories in just a moment.71

At this point the announcer introduced the name of the program and the news reporter, Dick Sutcliffe, who then returned with a demonstration of the best voice and microphone technique from the standpoint of pitch, inflection, articulation, enunciation, projection, intensity, timing, pacing and phrasing. There is further time out in the middle of the program for the local station announcer to come in with ten seconds of "Go to the Church of your choice" copy. The religious appeal was given in the form of a thirty second to one minute "Thought

71United Lutheran Church, "Church World News", WCOP, June 16, 1957, 8:15 A.M.
for the Day" at the close of the broadcast. On the particular program reviewed the following was given:

A newsman from a Chicago radio station who was assigned to cover an interfaith banquet in the Drake Hotel this week reported the following conversation among three people at the speaker's table. A lady who found herself seated between a rabbi and a priest was making a valiant attempt to uphold her part of the conversation by turning witty. It was fairly obvious to the reporter that the two churchmen thought some of the lady's jokes were falling pretty flat. At one point the lady remarked to her partners—the rabbi and the priest—"I feel like the leaf between the Old and New Testaments". "Yes!" observed the priest, "But remember... the leaf between the Old and New Testament is usually blank".72

Following this climactic appeal, the announcer signs the program off. This is perhaps one of the best religious programs of the thirty-nine independent broadcasts for holding a mass audience. The religious appeal, although not too heavy in the broadcast reviewed, was submerged, presented at the right time and properly aimed. The program contains material of interest to all faiths, is professionally presented and moves at a rapid pace. It was a refreshing change from the many dozens of Protestant religious programs heard in Boston all along the same format. Even though the reviewer would have preferred a religious pitch with a little more substance, the technique was there as well as the impact. This was considered a program setting a new trend for

72 Ibid.
religious programming in the future.

Audience reactions.--At various times throughout the survey
groups of college-age students were assembled and asked certain
questions concerning the tape recorded programs played. The follow-
ing programs were played before a studio test audience: "The Word
of Life Hour", "The Protestant Hour", "Park Street Church Devotion-
al", "The Voice of Prophecy" and "This I Know". Four questions were
asked and the studio test audience recorded their answers on paper
during and following the program. The questions asked were:

1. What do you learn about living from the program?
2. What do you know about Christianity as a result of the
   program?
3. How is God presented?
4. Are the ideas clearly presented?

The only conclusion that resulted from a study was that there are as
many possible different reactions as people. The results of the studio
test audience which follows is that of "The Word of Life Hour", the
highest rated of the independent broadcasts.

A sample of answers to the first question, "What do you learn
about living from the program?" was as follows:

1. Living should be Christ-centered
2. Living should be guided by the Bible
3. Clean living isn't enough
4. Being good isn't enough
5. Drinking, swearing should not be a part of a Christian's
   living
6. Cannot live successfully without Divine help
7. Living must be God controlled
8. Life has purpose
9. Life can be full of love and happiness
10. Life is relatively smooth for the Christian
11. Christianity gives purpose to life
12. Life may include ridicule; in fact, expect it to be difficult
13. Should not doubt the Bible
14. Life's problems can be solved with the Bible
15. Not clear at all how to live

A sample of the answers given to the second question, "What do you know about Christianity as a result of the program?" was as follows:

1. Christianity is a person, Christ
2. Can change a life
3. Christians are not sissies
4. Uncertain as to Christianity defined in broadcast
5. Christianity changes living
6. Christianity makes God the center of living
7. Christianity is Christ controlling the life
8. Christianity is Christ
9. Christianity is depending upon Christ
10. Christianity gives a simple objective
11. Christ died for sinners
12. Uncertain
13. Christianity is represented in the Bible
14. Christianity is not inherited
15. Results of Christianity not made clear

A sample of the answers to the third question, "How is God presented?" was as follows:

1. A God of love
2. Changeable
3. Uncertain
4. Forgiving
5. Demands righteousness
6. Must be center of living
7. Not much said
8. Discovered in the Bible
9. Controls our lives
10. Changes lives
11. Found in Bible
12. Not mentioned much
13. Can transform the life
14. Can become acquainted with Him
15. Not clear

A Sample of the answers to the fourth question, "Are the ideas clearly presented?"

1. Yes
2. Testimonies vague
3. Many illustrations helped
4. Too impersonal... didn't talk to me
5. Loud but clear
6. Mostly illustrations... not much about the Bible
7. Vague
8. Very dogmatic, but clear
9. Use of common happenings helped
10. No comment
11. Testimonies not clear... don't understand terms used
12. Lack of definition
13. Yes, but too high pressured
14. Couldn't get into feeling of broadcast
15. Not clear to me
CHAPTER V

CONCLUSIONS
CHAPTER V

CONCLUSIONS

Having surveyed the audience, the speaker and the speech, the study also included conclusions based on the survey. They were summarized as follows:73

1. Clergymen and churches using radio did not as a whole understand the nature of their real audience. From the comments made by broadcasters it was evident that many have the feeling that because radio is a universal medium the religious broadcaster has an audience representative of universality. This study has shown this to be a false assumption, based on the available ratings of religious programs and the small mail response received by religious broadcasters. The study revealed that it was an unusual achievement for a religious broadcaster to have a rating comparable to any of the secular programs on the radio.

2. Clergymen and churches using radio did not have an adequate awareness of the role of the medium in the lives of their constituents. The idea is, of course, that mankind is greatly influenced by his environment, and the mass media plays a large role in the formation of attitudes, opinions and judgments. Questionnaires from clergymen repeatedly revealed the fact that clergymen, because of a very busy schedule, did not take time to evaluate the mass media and therefore were unaware of the total role of the mass media in the lives of constituents. The questionnaire revealed that clergymen live in a world of services, committee meetings, and sermon preparation.

3. Clergymen and church groups using radio have not fully considered the needs of their potential audience. This was evident by the fact that much of today's religious programming in Boston is completely lacking in variety, and directed toward people who are "like-minded". The study revealed that most of today's Boston Protestant religious programming falls into the same classification, and thus is reaching only one type of person rather than the larger potential audience. Some broadcasters, in fact, indicated they were
only desirous of programming to those of their own theological thinking.

4. Clergymen and church groups using radio have not fully utilized the programs that do already exist. Many of the questionnaires returned from clergymen indicated not only the fact that they did not listen to religious programming themselves, but they did little to encourage their constituency to listen. In fact, many clergymen were not aware of more than a few religious programs available on radio.

5. Clergymen and church groups using radio have done almost no research in the Boston area in connection with religious programs. Interviews and questionnaires revealed that clergymen have little idea, if any, as to the size and composition of the audiences their programs are reaching or the effects the programs are having. There are no methods available to the religious broadcaster to enable him to fully measure the effectiveness of his programming.

6. Clergymen and church groups of the Evangelical Branch of Protestantism in the Boston area have done very little from the organizational standpoint in the area of religious radio. Some radio stations did not even realize they existed.
Little effort has been made by Evangelicals to improve programming and employ trained personnel to supervise their radio work. Their approach and techniques have limited their listening audience and their extremely negative position has resulted in their losing the respect of the Liberal branch of Protestantism. Any thinking, well-educated liberal will certainly admit there is a place for the Evangelical message on radio, and the radio station with an understanding and appreciation of "the public interest" will also confirm this. However, the Evangelical's evident disregard for high program standards, trained talent and adequate organization to represent the Evangelical voice is not commendable. At this writing, no records, statistics or available publication could be found to discover how many churches, or how many people are representing the Evangelical branch of Protestantism in the Metropolitan Boston area.

7. Clergymen and church groups using radio to broadcast church services and to preach lengthy sermons have very limited audiences. The ratings studied in this survey indicated that without exception the number of listeners
decreased as the sermon began. Park Street Church, Boston, for example began broadcasting with a Pulse rating of 0.6 to no rating by the end of the morning service. The Park Street Church Sunday evening program started with a Pulse rating of 1.5 and concluded with a Pulse rating of 1.0. Dr. Charles Fuller started with a Pulse rating of 1.3 which dropped to 1.1 and later to 0.5.

8. Clergymen and church groups using radio have given little thought to the idea that the time of day greatly affects the type of programming. One does not broadcast a religious message to any early morning listener in the same manner as to an early evening listener.

9. The study revealed that there was a much larger audience than has been anticipated available for religious programs if those programs meet the required demands for audience building programs. The fact that a religious program on a Saturday night has a rating comparable to the secular programs on at the same time is good evidence of the large audience that can be available for religious programs. The fact that on a Saturday evening Trendex awarded Billy Graham the highest rating ever registered by ABC for the
crucial spot opposite Jackie Gleason and Perry Como is evidence that there is a large audience available for religious programs.  

10. Religious programming has not been given a fair trial by the average Boston radio station. Most of the religious programming has been restricted to Sunday and at hours far too early for the program to even be considered as an audience building program.

CHAPTER VI

RECOMMENDATIONS
CHAPTER VI
RECOMMENDATIONS

The Editor of a widely circulated religious publication recently published an article giving the present status of nation-wide Protestant religious programming. The article was discovered to be a very good summary of not only the national picture, but a summary which was applicable to the present status of Protestant religious radio in metropolitan Boston. The article, offering excellent recommendations was as follows:

In recent months, inflammatory statements have appeared in the religious and secular press to the effect that certain Christian radio and television programs are being forced off the air—or soon will be.

Conflicting statements from various segments of the Christian world, as well as from broadcasting industry officials, have been directed at opposing forces. Chief casualty: the cause of Christ.

Some broadcasters and some religious organizations have gone so far as to exploit the controversy as a cheap device for fund-raising; on what logical basis it is difficult to learn.

In the midst of this battle of words, which has generated much heat and a questionable amount of light, the average Christian is confused and perhaps a bit frightened. Into the offices of the Evangelical Foundation, which publishes ETERNITY, produces "The Bible Study Hour" and Dr. Donald Grey Barnhouse's television program, have steamed letters from bewildered Christians who want honest answers to their questions about the future status of religious radio and television.
Actually the problem is quite complex and, in the opinion of the editors of ETERNITY, has not been answered completely by the spokesmen for any of the conflicting views.

The battle of words was precipitated last spring when the Broadcasting and Film Commission of the National Council of Churches issued a statement on the role of religion in broadcasting, which in part opposed the practice of buying time for religious broadcasts.

Shortly thereafter the National Association of Evangelicals and its affiliate, the National Religious Broadcasters, representing many but not all paid-time broadcasters, joined the battle by denouncing the position of the National Council of Churches and accusing the larger organization of trying to force evangelical broadcasts off the air.

The third party involved, the radio and television industry, was dismayed by the spectacle of two segments of Protestantism battling for its support, especially since both professed to promote the cause of Christ via radio and television.

A few station managers took sides with the larger Protestant group and denied time to certain Christian broadcasts. Other industry spokesmen sharply criticized the NCC statement as an attempt to tell the industry how to run its business. To complicate the issue further, the Westinghouse organization and a number of independently owned stations canceled practically all their religious programs and established the policy of using only locally originated programs which their programing departments could help develop. This seems to indicate an attitude of "a plague on both your houses" with an eye on the mass audience that makes or breaks a station.

To understand this complicated broadcasting dilemma, it is necessary to stand back for a moment and view some facts dispassionately.

American Protestantism still suffers from the battle that fundamentalism and modernism have been waging for more than a quarter of a century. In a sense, they continue the
fight as certain sections of the country are still fighting the Civil War.

Fundamentalism, in the main, has pursued a course of varying degrees of separation from the large bodies of Protestantism, clinging tenaciously to a wistful hope for a pure church—or something akin to it—which incidentally, never has existed in the history of Christianity.

Men within the fundamentalist orbit feel keenly that what one believes—particularly about Christ and the Bible—is very important. They strongly assert that the majority of Protestant forces have treated these great verities far too casually and at times have denied the very heart of the Christian message.

In its effort to defend the faith, fundamentalism has become defensive, suspicious, separatistic and belligerent, its creed too often a barren legalism substituted for the vital life-changing force that is Christianity.

Seemingly motivated by fear, some fundamentalists are harshly critical of those with whom they do not agree, and it has been all too easy for them to make the National Council of Churches and its various commissions the symbol of theological heresy, lowest-common-denominator inclusivism, socialism, and Communism.

Likewise, there is a tendency on the part of some leaders in the NCC and major denominations toward a stereotyped view that deprecates the value of independent efforts, and these refuse to believe that any good can come out of fundamentalism. Few leaders understand or appreciate the evangelical point of view.

Because of the NCC program has evidenced a liberal emphasis over the years, those who hold to the fundamentals of Scripture feel that it is responsible (with its predecessor, the Federal Council) for the damage wrought in our country by theological effort. Also, there is no question that some leaders in NCC and denominational circles are as bitter and
Thus the doctrinal issue of an earlier day has determined the ecclesiastical pattern and neither side seems to be able to look beyond its preconceived ideas to see that there has been a change in theological emphasis which greatly complicates today's picture. The years of separation have fixed the great gulf, and both groups are inclined to disparage any reconciliation. Only recently have there been even the feeblest attempts to build bridges toward united Protestant efforts. Notable exceptions to this trend are the campaign philosophy of Billy Graham and the activities of Donald Grey Barnhouse and a few leaders within the NCC and the denominations.

This, then is the background of the wide cleavage between the forces of Protestantism where radio is concerned. The NAE stands for freedom to buy time on any station. However, few would turn down sustaining time if offered. The NCC represents the principle that religion is not to be handled on a commercial basis. In accepting this principle they have imposed upon themselves certain rules, under which some of their membership appear to be restive on account of the apparent success of the non-cooperating broadcaster.

Neither of these groups tries very hard to see itself from the other's viewpoint. The NCC leaders see fundamentalism as a far cry from mainstream Christianity—a cult, as one magazine recently stated. They feel that it is to the best interests of the greatest number of Christians for cooperative Protestantism to monopolize radio and television opportunities. At the same time, these various church councils and federations and the NCC at the national level, have lacked funds to finance their broadcasting efforts. It has been easy for them, therefore, to convince themselves that radio stations should give the free time to cooperative groups.

The independent broadcaster, employing purchased radio time on both network and independent stations, believes that he produces programs which have more vitality and listener interest than the NCC programs. The latter, he feels, must contain a minimum of gospel preaching, in order not to offend
the whole group of cooperationists. To prove his point, the independent broadcaster shows that the evangelical programs are voluntarily financed by the gifts of large constituencies of listeners. As further justification he points out that the virile evangelical voice has been heard on far too few occasions in cooperative programing. However, privately, many responsible broadcasters who purchase time admit that the charges of slipshod operation leveled at some of the "commercial" religious broadcasts are embarrassingly true. They fear that fringe groups imperil Christian radio far more than do the efforts of the NCC.

Both schools of thought have tried to convince the radio industry of the merits of their respective solutions to the knotty problem of equitably providing time for 265 denominations, sects, and interests of Protestantism who desire to communicate the Christian message to the public.

The Evangelical Foundation and editors of ETERNITY believe that the Christian forces of America would do well to stop their squabbling and seek Christian means of solving the problem. Actually, there is nothing evil in either method of presenting the gospel message.

It should be explained that for eight years our organization has been buying radio time for "The Bible Study Hour" on a commercial basis, and Dr. Barnhouse has been on the radio almost continuously since 1927. A few months ago we switched from a "spot" basis to the network of the National Broadcasting Company. Obviously we believe in buying time for a Christian religious broadcast. However, we are not opposed to releasing religious broadcasts and telecasts on a sustaining basis; that is, on time donated by stations when such time is available. We enjoy a friendly relationship with the Broadcasting and Film Commission of the National Council of Churches, and as most of our readers know, Dr. Barnhouse has appeared for nearly two years now on the television program, "Man to Man," sponsored by the commission. The thirteen programs of this series have been very effectively televised on a sustaining basis.
The great danger to the future of religious broadcasts can best be seen from the viewpoint of station management. The Federal Communications Commission licenses stations to operate in the public interest, convenience, or necessity. This means that a certain amount of time must be given to community affairs, including religion, news, education, etc. No station can be told by anyone, however, how it must give or sell time to religion. Stations which fail to utilize facilities for religious programming have been challenged by the FCC on the point when the time has come to renew their licenses.

From the station operator's point of view, then what IS the public interest in religion? Is a program in the public interest which causes a station to lose a great portion of its audience as soon as the first notes of a well-known hymn are heard? At a recent meeting of broadcasters, it was made rather clear by representatives of the networks that most religious broadcasts speak only to their adherents, (followers). The consensus of the industry is that such programs are in the interest of only a very small portion of the public, and that the station has every right to relegate such "special interest" programs to hours on Sunday when the mass audience is not yet listening.

Another aspect of the industry's viewpoint is the matter of financial integrity. Few will express themselves publicly on the subject, but in talking privately, they freely admit that the use of their facilities by some irresponsible "men of the cloth" is of great concern. One such manager spoke to a member of our staff about a large network broadcaster who is being sued in local courts for misuse of $1,500,000 raised over the air and by means of a mailing list of people who have responded to his programs. Another broadcaster reputedly is about to have his U.S. Internal Revenue Service recognition revoked (so that donors cannot deduct gifts for income tax purposes) because he has been paying himself an exorbitant salary.

Some stations, considering their responsibility in this matter carefully investigate programs as best they can before accepting them. Others, unable to get a Better Business Bureau or Dun and Bradstreet recommendation as they do for secular
programs, make no effort; they either take whatever can pay its way or refuse all. Obviously neither of the latter courses is right, but what can the industry do when the religious broadcaster makes no provision for self-olicing?

Remembering that it is the dual responsibility of the station manager to put on programs in the public interest and hold a large audience by means of balanced programing and thus keep the station in business, we have little wonder that the present "church war," as some radio men call it, is being viewed with no sympathy. They dislike the prickly job of making decisions in either direction, and deeply resent the pressures put upon them by adherents to either side of the controversy.

In our estimation, both the Broadcasting and Film Commission of the NCC and the National Religious Broadcasters of the NAE were culpable in making public statements derogatory of the efforts of another group of Christians without first trying to understand better the differing view. Both groups have sought to force the way to their goals. Thus far, both have muddled a complex problem.

There is no reason why radio stations should not be approached for free time, Nor is there anything wrong in responsible Christian broadcasters buying time. Both practices have coexisted throughout the history of radio and television in our country.

What both groups most sorely need are higher standards of broadcasting. A religious program has no inherent right to be accepted on any basis just because it is a religious program. Limited research indicates that few religious programs really appeal to listeners or viewers to whom they are ostensibly beamed. Additional research is needed to clear up any questions, and the public should be given the results for its own guidance. Without question, the Christian public makes possible all religious broadcasts, whether the funds go through denominational channels or direct to an independent broadcaster.
The need, therefore, is for more light for the Christian who gives to make all broadcasting possible. For instance, it is common knowledge that far greater evangelistic results are obtained through television than radio. Yet we are not using this medium of communication to any great extent. Why? Because it is also well known that TV viewers do not support the programs; very few donations are received as a result of a religious telecast. By the same logic, we should cease to send our missionaries because we do not get dollar results from the work in other lands! We need to re-evaluate our objectives and to be sure our programing is in line, because the man at home by his radio can turn off a program far more easily than he can walk out of church during the service--and all the research indicates that he uses this privilege more than most broadcasters realize.

Broadcasters who fight for the freedom to purchase time may well improve their programs and also do some pioneer work in the matter of self-policing. One means would be to publish audited statements of all monies received and disbursed. These statements, together with a clear indication that the funds were spent for the purposes for which they were raised, should be given to the broadcasting industry, and thus remove doubts about the integrity of those who proclaim the name of Christ on the airwaves of our nation. Religious broadcasters must remember that freedom must always carry with it safeguards against license. These checks on unbridled freedom do not exist in adequate measure as yet.

The BFC and the forces of cooperative Protestantism should avoid using pressure to achieve their goals. They are to be commended for their present efforts to determine the type of programing that will best gain audience for the gospel. They should appreciate the ministry of the independent broadcasters and the obvious strength of that segment of the Christian church which makes possible independent broadcasts. If deep-seated prejudices can be buried on both sides, and Christian love manifested, the apparent fixed gulf may be spanned more easily and with less embarrassment than some may think.
True believers should seek special wisdom from God with regard to the stewardship of their gifts for broadcasting and telecasting. If the program they are asked to support achieves its stated purpose, they should give to the ministry. Otherwise, despite emotional appeals, they should put their gifts to better use, serving the Lord wisely.

Christian broadcasters must look to God and not to men, worldly strategy, or the government for the solution of their problems. Loud clamor, anger, and the pressure of bigness give evidence that too many bearing the name of Christ are filled with fear and frustration. Such traits should not characterize those who seek to bring the message of faith and love to others by means of the modern media of communication.

Ultimately, Christian broadcasting is not imperiled except by the sins of pride and self-seeking that too easily beset the whole Christian church. 75

In addition to the recommendation in the preceding magazine article for better understanding between the Liberal branch of Protestantism and the Evangelical Branch, and for much higher programming standards, the survey also revealed the need for the following additional recommendations:

1. That religious broadcasters study some of the effective techniques of secular programming and not be afraid to employ useable techniques. 76


76 See Appendix B for listing of stations for the program "Songtime", a religious disc jockey program produced by the writer. This is an illustration of adapting a modern technique for religious programming. Note also Appendix F for individual station reaction to this new programming concept.
2. That clergymen be required to take at least one radio course during their theological seminary study, and that additional courses be made available for interested clergymen who wish to develop skills and for clergymen who are in need of further training. 

3. That research be conducted to determine a more effective means of evaluating a religious broadcaster's program effectiveness.

4. That radio stations program religion daily instead of on Sunday only and assign religious program meeting established standards a better time slot.

5. That radio newspaper critics include the highest rated religious programs in their critical reviews.

6. That the Boston radio stations seek the advice of a qualified, trained leader or committee from the Massachusetts Council of Churches, and a qualified leader or committee from the Evangelical branch of Protestantism to decide what religious programs should be heard on local Boston radio stations.

7. That Protestant Boston religious radio formats include more of the additional classifications such as dramatic, news, and music programs.

77See Appendix B for theological school catalog evaluation to determine what theological schools are already offering courses in radio. See also Appendix A for a suggested course of study for the theological school to offer.
APPENDIX A*

Course Unit Introductions

Unit I The Origin and Growth of Broadcasting

Open the lecture by playing one of the earliest KDKA station recordings with a contrast of a present day KDKA recording. Then inform the class, after getting a reaction, that this unit will deal with the time span between the two recordings.

Unit II The Mechanics of Broadcasting

Open the Unit by playing a tape recording of "Sounds of Radio" stations, asking the class to identify the sounds on paper, then reading off their reactions. Inform the class that this unit will deal with the sounds and the technique behind the sounds...the mechanics.

Unit III The Objectives of Broadcasting

Open the Unit by playing a tape of a sample of Radio Moscow. Contrast with a tape of Radio Free Europe. Ask for reactions as to their objectives in broadcasting. Then introduce the factor that this unit is going to be a consideration of our objectives for using the microphone.

Unit IV An Evaluation of the Broadcasting Service

Open the Unit by playing a segment of H. G. Wells' "The War of the Worlds" and have the class record reactions. Inform that this Unit will deal with good and bad effects.

*This course of study has been included as a guide for theological seminaries and schools of religion in their selection of course material in the field of religious radio broadcasting for theological students.
Specific Goals For The Course

1. To enable the clergyman using radio and television to understand the nature of his real audience

2. To make the clergyman aware of the total role of the Mass Media in the lives of his constituents that is, the part the media play in the formation of opinions, attitudes, judgments, self-understanding and value patterns

3. To help the clergyman understand the many different needs and dimensions of the radio and the television audiences

4. To encourage the clergyman to go much more vigorously into the business of utilizing the programs that do exist

5. To encourage the clergyman to conduct through his denomination a continuous and systematic program of research in broadcasting
Reference and Teaching Material

The course will not use a standard text, but will make constant use of the following which will be available for the student to read:


Connah, Douglas, How To Build The Radio Audience. New York; Harper and Brothers, 1938


Reference and Teaching Material—continued

An evaluation of Reference Material

1. Abbot, Waldo, Handbook of Broadcasting

Table of contents has suitable outline for the course that could be used. The main advantage is the excellent section on suggested class assignments which students may refer to for extra credit, and additional projects if their papers indicated needs. Very fine specimen professional scripts included for illustrative purposes.

2. Allport and Cantril, The Psychology of Radio

Although an older book, this volume is valuable in presenting the effect of the voice upon the listening audience, with a good area on the listener's tastes and habits. Excellent for the clergyman to keep him from developing the usual stereotype religious program, good volume to instill personality differences in the listening audience.

3. Chester and Garrison, Radio and Television

Valuable in that in addition to the "nuts and bolts" section, there is a theoretical approach to radio and television. The feature, however, is that each section ends with questions for discussion, a very valuable contribution.

4. Connah, Douglas, How to Build the Radio Audience

Probably not valuable to the average broadcaster because the book is a bit outdated, but it is valuable to the clergyman because he needs to start in the beginning. He usually gives little thought to audience building, and the fact that more is involved than merely putting a program on the air. The valuable feature of the volume is the excellent program check list in Appendix A.
Reference and Teaching Material--continued

Reference Material Evaluation--continued


Very useful in working with the students who will appear in class needing additional help. The manual contains pages that may be torn out and includes many valuable exercises. A must.

6. French, Levenson, and Rockwell, *Radio English*

Valuable because of the section on rate, pitch and resonance in broadcasting continuity, an important consideration for the clergyman. Valuable too for the excellent activities listed for student improvement.

7. Head, Sidney H. *Broadcasting in America*

By far the BEST! Could be used as a text, and has an excellent outline for an entire semester course. Excellent comparison of the television, radio and motion picture codes, and bibliographical notes make the volume worth the price. These notes not only include excellent chapter highpoints, but very good reviews of books for reference. This book is a great time saver.

8. Lindsley, Charles, *Radio and Television Communication*

Valuable for an answer to the question that will certainly be asked of the clergy, "Television-Is it good or bad?" Good discussion material in Appendix I. and II.

9. Parker, Barry and Smythe, *The Television Radio Audience and Religion*

A must! Is by far the best volume on the subject of evaluating religious programs as to content that has been published.
Reference and Teaching Material--continued

Reference Material Evaluation--continued

9. continued

Very little in this field and this is the best. Excellent guide for a clergyman's individual research in his own community.

10. Seehafer and Laemmar, Successful Radio and Television Advertising

Perhaps the main advantage of the book is the excellent outline in the table of contents...can be used for an entire course outline, including subdivisions.

11. Weaver, Luther, The Technique of Radio Writing

For some clear outlines for lecture purposes.
COURSE SUBJECT MATTER

Outline of Lesson Plans for the Semester

(Discuss current issue of *Broadcasting-Telecasting* at all Friday sessions)

*In the event the Monday class has to be cancelled, use the Wednesday session for the lecture and cancel the listening period.*

<table>
<thead>
<tr>
<th>WEEK OF:</th>
<th>Monday Class</th>
<th>Wednesday Class</th>
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<tbody>
<tr>
<td>September 23</td>
<td>Introductory Lecture</td>
<td>Listen to tape of</td>
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<td>&quot;The Emergency of</td>
<td>&quot;Voice of Prophecy&quot;</td>
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<td>the concept of Mass</td>
<td>Broadcast. Discuss</td>
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<td></td>
<td>Communications&quot;</td>
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<td>September 30</td>
<td>Lecture #2</td>
<td>Tape of Park Street</td>
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<td>&quot;Broadcasting, A</td>
<td>Church Morning Service</td>
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<td></td>
<td>New Communication Service&quot;</td>
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<tr>
<td>October 7</td>
<td>Lecture #3</td>
<td>Tape of Dr. Billy</td>
</tr>
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<td></td>
<td>&quot;The Origin of</td>
<td>Graham's &quot;Hour of Decision&quot;</td>
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<td>Gov't Regulation&quot;</td>
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<tr>
<td>October 14</td>
<td>Lecture #4</td>
<td>Tape of Tremont</td>
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<td></td>
<td>&quot;The Radio Era:</td>
<td>Temple Baptist Church Service</td>
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<td></td>
<td>1927-1948&quot;</td>
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<tr>
<td>October 21</td>
<td>Lecture #5</td>
<td>Tape of Dr. Charles</td>
</tr>
<tr>
<td></td>
<td>&quot;Fundamentals of Radio&quot;</td>
<td>Fuller broadcast</td>
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<tr>
<td>October 28</td>
<td>Lecture #6</td>
<td>Tape of &quot;Pinebrook Praises&quot; morning daily</td>
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<tr>
<td></td>
<td>&quot;Programming&quot;</td>
<td>(devotional)</td>
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### Course Subject Matter.. continued

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<th>WEEK OF:</th>
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<th><strong>Wednesday Class</strong></th>
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<tr>
<td>November 4</td>
<td>Lecture #7</td>
<td>Tape of Park St.</td>
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<td></td>
<td>&quot;Voice and Mike</td>
<td>Evening Program</td>
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<td>Techniques&quot;</td>
<td>Contrast morning</td>
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<td></td>
<td>&quot;Radio Speaking&quot;</td>
<td>program</td>
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<tr>
<td>November 11</td>
<td>No Class</td>
<td>Quiz over lecture</td>
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<td></td>
<td>material.</td>
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<td>November 18</td>
<td>Lecture #8</td>
<td>Discussion of Quiz</td>
</tr>
<tr>
<td></td>
<td>&quot;Radio Writing</td>
<td>of last week. Review</td>
</tr>
<tr>
<td></td>
<td>Techniques&quot;</td>
<td>problems.</td>
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<tr>
<td>November 25</td>
<td>Lecture #9</td>
<td>Tape of &quot;Word of</td>
</tr>
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<td></td>
<td>&quot;The Audience&quot;</td>
<td>Life Hour&quot;</td>
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<td>December 2</td>
<td>Lecture #10</td>
<td>Tape of &quot;Revival Time&quot;</td>
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<td>&quot;Agencies of</td>
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<td>Social Control&quot;</td>
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<td>December 9</td>
<td>Lecture #11</td>
<td>Tape of &quot;Challenge</td>
</tr>
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<td></td>
<td>&quot;Regulation&quot;</td>
<td>of the Hour&quot;</td>
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<td>December 16</td>
<td>Lecture #12</td>
<td>Tape of &quot;Episcopal</td>
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<tr>
<td></td>
<td>&quot;How To Build</td>
<td>Cathedral&quot; Contrast</td>
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<td>An Audience&quot;</td>
<td>with other morning</td>
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<td>services.</td>
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<tr>
<td>December 23</td>
<td>Vacation</td>
<td>Vacation</td>
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<tr>
<td>December 30</td>
<td>Vacation</td>
<td>Vacation</td>
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<tr>
<td>January 7</td>
<td>Lecture #13</td>
<td>Tape of &quot;Bible</td>
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<tr>
<td></td>
<td>&quot;Communication</td>
<td>Study Hour&quot; Describe</td>
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<td>Process and its</td>
<td>conception of speaker</td>
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<td>Effects&quot;</td>
<td>from voice.</td>
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Course Subject Matter ..continued

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<th>Wednesday Class</th>
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<td>January 14</td>
<td>Lecture #14</td>
<td>Tape of</td>
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<td>&quot;Standards of&quot;</td>
<td>&quot;Churchmen View&quot;</td>
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<td>Evaluation&quot;</td>
<td>the News&quot;</td>
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<tr>
<td>January 21</td>
<td>Review</td>
<td>Final Exam</td>
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# READING ASSIGNMENTS

Suggested Reading Assignments in preparation for an understanding of the class lecture, and for a clearer interpretation of the assigned paper.

**DUE DATE:**

<table>
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<td>Assignment</td>
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<td>December 23</td>
<td>Vacation</td>
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<tr>
<td>December 30</td>
<td>Vacation</td>
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Outline Of The Course

I. The Origin and Growth of Broadcasting
II. The Mechanics of Broadcasting
III. The Objectives of Broadcasting
IV. An Evaluation of the Broadcasting Service

LECTURES

Unit #1 The Origin and Growth of Broadcasting

A. Lecture #1 The Emergency of the Concept of Mass Communication

1. Life before Mass Communication

Describe

2. The Emergence of Mass Communication

a. The Mass Newspaper

b. The Telegraph

c. The Atlantic Cable

d. The Telephone

e. The Rise of American Telephone and Telegraph

3. Appreciation by Imagination

A description of Boston without the above Mass Communications
Lecture #1 continued

Objectives:

To enable the clergyman to see the vast difference our communication has made in this country, and thus establish the responsibility he has when using the microphone.

Assignments:

Due Friday: Current issue of Broadcasting-Telecasting
Due next Monday: Your reaction to the Meaning of Communication. Give your definition and reaction. (400 words)

Lecture #2 Broadcasting: A New Communication Service

1. The Founding of KDKA
2. The Founding of RCA
3. Net-work Broadcasting
4. Emergence of NBC and CBS
5. The Acceptance of Commercialism

Objectives:

To establish the idea that even that which is great today had a small beginning. To encourage the development of new ideas on the part of the clergyman. To illustrate from the lives of prominent people in Radio and Television how they got started.

Assignments:

Due Friday: Current Issue of Broadcasting-Telecasting
Lecture #3  The Origin of Government Regulation

1. Pre-Broadcasting Legislation

2. The Failure of the Radio Act of 1912

3. The Origin of the Radio Act of 1927

4. The Philosophy of the Radio Act

5. The FRC Takes Over

6. The Communications Act of 1934

Objectives

To illustrate the effect of the Imagination factor and what could result if there were no regulation. To illustrate the advantage radio has over television, i.e. the ability to play on the imagination factor. To further establish the need for the clergyman to make preparation for his use of radio or television in view of the wrong impression that could be created.

Assignments:

Due Friday: Current issue of Broadcasting-Telecasting
Due next Monday: Paper on the Growth of the Major Networks with a present day Contrast and Comparison.

Lecture #4  The Radio Era: 1927-1948

1. Program Developments

2. ASCAP

3. The Formats and Stars
Lecture #4...continued

4. Network Developments

5. Post-war Expansion

Objectives:

To demonstrate why some net-works and stations welcome religious broadcasters, and why others never have time available. To demonstrate the best way for a religious broadcaster to gain use of the microphone, and to emphasize how not to approach a station or a net-work.

Assignments:

Due Friday: Current issue of Broadcasting-Telecasting
Due next Monday: Paper on Your Reaction to local Radio Station visit


1. Types of microphones

2. Control console

3. Telephone lines

4. Clear, regional and local channels

5. Station coverage

Objectives:

To emphasize the fact that when the clergyman is using the facilities of the local radio station he is using a very valuable facility. This means he must not only exercise care, but offer the best in the way of content and technique.
Lecture #5...continued

Assignments:

Due Friday: Current issue of Broadcasting-Telecasting
Due next Monday: Radio listening Assignment. Listen to at least three hours of radio programming. Record all commercials, types of programs. Give your reaction to the station programming.

Lecture #6 Programming

1. Morning, Afternoon and Evening programs
2. General requirements
3. Popularity programs

Objectives:

To encourage the clergyman to listen, not to merely turn the radio on, but to become aware of what is being done and why. To be able to analyze intelligently.

Assignments:

Due Friday: Current issue of Broadcasting-Telecasting
Due next Monday: Listen to several radio stations throughout the week and select six announcers. Describe your reaction to them.

Lecture #7 Voice Technique and Radio Speaking

1. Microphone position
2. Style of delivery
3. Breathing
Lecture #7...continued

4. Pitch and Volume

5. Speed of Delivery

Objectives:

To stress the image that is formed from hearing a voice only. To stress the importance of a good speaking voice and the wrong impressions that may result if the speaking voice is not adequate to use the microphone.

Assignments:

Due Friday: Current issue of Broadcasting-Telecasting
Due Monday (November 18): Write six announcements for radio advertising the services of your church.

Introduce semester project. Prepare five thirty-minute religious broadcast scripts (different types), and record one of the programs for broadcast use. Project is due the week of final exams.

Lecture #8 Radio Writing Techniques

1. Radio: The Spoken Word

2. Your Audience: Who, Where, When?


Objectives:

To acquaint the clergyman with the one person listening concept, and to train the minister of religion to read copy aloud so that he becomes conscious of not only how it looks, but how it sounds.
Lecture #8...continued

Assignments:

Due Friday: Current issue of Broadcasting-Telecasting
Due next Monday: Examine the differences in station rates in Standard Rate and Data. Be prepared to answer questions on differences in station rate structure.

Lecture #9 The Audience and the Rate Structure of the Radio Station

1. Determining the Value of Station Time
2. Time of Day Differentials
3. Quantity Discounts
4. Local vs. National Rate
5. The Rate Card

Objectives:

To demonstrate to the minister of religion the differences and what is involved between paid and sustaining time for religious broadcasts with a summary as to the advantages of each. Time will be given to the effect the difference of policy has upon religious program content and appeal.

Assignments:

Due Friday: Current issue of Broadcasting-Telecasting
Due next Monday: Prepare a paper on your definition of "Public Interest" plus your reaction to the NARTB Television Code.
Lecture #10 Introduction of Unit III, "The Objectives of Broadcasting" and Agencies of Social Control

1. The Role of Social Groups
2. The Concept of "Public Interest"
3. The Concept of "Public Opinion"
4. "Giving the public what it wants"

Objectives:

To acquaint the clergyman with the importance of programming, not only in the public interest, but to build a consciousness of how to keep pace with new trends, and the importance of keeping pace with new trends. Tie in the lack of variety in present day religious broadcasting.

Assignments:

Due Friday: Current issue of Broadcasting-Telecasting
Due next Monday: A paper on your reaction, and interpretation of the First Amendment to the Constitution:

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.

Lecture #11 Regulation (negative side)
(positive side)

1. Regulation: Enemy of Freedom
   a. The theory of the first amendment
   b. The Right to defame
   c. The Inalienable right to speak
   d. Two crucial public interest cases
Lecture #11...continued

2. Regulation: Ally of Freedom

a. curbing the Freedom to destroy Freedom
b. the letter vs. the spirit of the First Amendment
c. monopolistic practices in broadcasting
d. unfair practices

Objectives:

To illustrate to the clergyman that the extreme of regulation has the danger of removing the element of "spice" from the religious program...that the element of controversy does have listener appeal.

Assignments:

Due Friday: Current issue of Broadcasting-Telecasting
Due next Monday: Prepare a paper on methods you would utilize to build a listening audience

Lecture #12 How To Build An Audience

1. The Value of Audience Building

2. What makes people listen to radio programs

3. Showmanship and the broad viewpoint

4. What are the tools?

   a. advertising
   b. publicity
   c. exploitation
   d. merchandising-promotion
Lecture #12...continued

Objectives:

To establish the idea that in order for a religious program to be a success much more is involved than merely putting the show on the air. To make the clergyman conscious of the error of producing a religious program if he is not ready to do a complete job.

Assignments:

Due Friday: Current issue of Broadcasting-Telecasting
Due Monday (January 7): Complete outline and progress report of term project with all reference materials being used

Lecture #13 Introduction of Unit IV and Lecture on Communication Process and Its Effects

1. Types of "Bad" effects
2. Levels of Response
3. Conditions for Effectiveness
4. Measurable Effects

Objectives:

To make the clergyman aware of the "bad" effects his message may produce if not handled intelligently. To establish the great responsibility of the communicator.

Assignments:

Due Friday: Current issue of Broadcasting-Telecasting
Due next Monday: Paper on "Are we justified in calling upon the industries of communication to attempt to sway the public in any direction at all?"
Lecture #14 Standards of Evaluation

1. A consideration of some goals of the communicator useful to the public

   a. International peace
   b. Cultural advance
   c. Democratic respect for individual rights
   d. Sensible majority rule
   e. Racial harmony
   f. Religious tolerance and advance

Objectives:

   To make the clergyman aware of the motive behind his religious program, to keep in mind his objectives, his aims, his goals and to be able to analyze the same.

Assignments:

   Due Friday: Prepare for summary of major issues reviewed in Broadcasting-Telecasting during the semester.
   Due next Monday: Review all notes on lectures for discussion plus Term Project report. Project due exam today.
MEASURING FINAL OUTCOMES

The course will include a mid-term exam which will count for 25% of the final grade, and a final exam which will count for another 25% of the final grade. The purpose of the mid-term and the final is to discover whether or not the student has a good grasp of the lecture material given on Mondays. The assignments will not be a factor in raising the final grade, but will be a factor in lowering the final grade if they are not turned in on time.

A major part of the final mark, 50% will be determined by the semester project is to determine whether or not the student has been able to apply that which was given in the weekly class sessions. The student is to prepare five complete religious radio program scripts (all different types), and record one of these programs for broadcast use. The final grade will be determined largely from the students ability to transfer material gained in the class sessions to the actual writing and production of the programs. The five programs are to be one half hour in length.

The success of the semester project will indicate whether or not the student was able to transfer the Wednesday program evaluating sessions, and the Friday sessions devoted to discovering new ideas through reading the trade magazines.
APPENDIX B

THEOLOGICAL SEMINARY CATALOGS

In order to determine what courses are available for the clergyman in the field of religious broadcasting, a study was made of theological seminary catalogs. Catalogs investigated were those available at the Boston University School of Theology Library. The following school catalogs were studied:

Asbury Theological Seminary, Wilmore, Kentucky
Augustana Seminary, Rock Hill, Illinois (Evangelical Lutheran)
Austin Theological Seminary, Austin, Texas
Bethany Biblical Seminary, Chicago, Illinois (Church of the Brethren)
Baylor University School of Religion, Waco, Texas
Berkeley Baptist Divinity School, Berkeley, California
Bible College of Missouri
Bonebrake Theological Seminary, Dayton, Ohio
Boston University School of Religion, Boston, Massachusetts
Butler University School of Religion, Indianapolis, Indiana
Calvin Seminary, Grand Rapids, Michigan
Capital University, Columbus, Ohio
Chicago Theological Seminary, Chicago, Illinois
Chicago Lutheran Theological Seminary, Maywood, Illinois
Church Divinity School of the Pacific, Berkeley, California
Colgate Rochester Divinity School, Rochester, New York
College of the Bible, Lexington, Kentucky
Conservative Baptist Theological Seminary, Denver, Colorado
Columbia Theological Seminary, Decatur, Georgia
Drew Theological School, Madison, New Jersey
Duke University Divinity School,
Dubuque Theological Seminary, Dubuque, Iowa
Eastern Baptist Theological Seminary, Philadelphia, Pa.
Appendix B...continued

Theological Seminary Catalogs

Eden Seminary, Webster Groves, Missouri
Emmanuel College, Toronto, Canada
Episcopal Theological School, Cambridge, Massachusetts
Evangelical Theological Seminary, Naperville, Illinois
Evangelical and Reformed Church Theological Seminary, Lancaster, Pennsylvania
Faith Seminary, Wilmington, Delaware
Fuller Theological Seminary, Pasadena, California
Garrett Biblical Institute, Evanston, Illinois
General Theological Seminary, Chelsea Square, New York
Gordon Divinity School, Beverly Farms, Massachusetts
Harvard Divinity School, Cambridge, Massachusetts
Hartford Theological Seminary, Hartford, Connecticut
Howard University School of Religion, Washington, D. C.
Iliff School of Theology, Denver, Colorado
Kenyon College, Gambier, Ohio (Episcopal)
Knox College, Toronto, Ontario, Canada
Luther Theological Seminary, St. Paul, Minnesota
Lutheran Theological Seminary, Gettysburg, Pennsylvania
Louisville Presbyterian Theological Seminary, Louisville, Ky.
McGill University Divinity School, Montreal, Canada
Meadville Theological School, Chicago, Illinois
Minnesota Bible College, Minneapolis, Minnesota
Northern Baptist Theological Seminary, Chicago, Illinois
Northwestern Lutheran Theological Seminary, Minneapolis, Minn.
Oberlin College Graduate School of Religion, Oberlin, Ohio
Pacific School of Religion, Berkeley, California
Philadelphia Bible Institute, Philadelphia, Pennsylvania
Philadelphia Theological Seminary, Philadelphia, Pennsylvania
Phillips University School of Religion, Enid, Oklahoma
Princeton Theological Seminary, Princeton, New Jersey
Protestant Episcopal Theological Seminary, Cambridge, Mass.
Appendix B...continued

Theological Seminary Catalogs

Protestant Episcopal Theological Seminary, Alexandria, Va.
St. Charles Seminary, Carthagena, Ohio
San Francisco Theological Seminary, San Anselmo, California
Seabury Western Theological Seminary, Evanston, Illinois
Seventh Day Adventist Theological Seminary, Takoma Park, Washington, D. C.
Southeastern Baptist Theological Seminary, Wake Forest, North Carolina
Southern Baptist Theological School, Louisville, Kentucky
Southern Methodist, Perkins School of Religion
Southwestern Baptist Theological Seminary, Fort Worth, Texas
Texas Christian University, Fort Worth, Texas
Union Seminary, Richmond, Virginia
Union Theological Seminary, Richmond, Virginia
University of Southern California School of Religion
Vanderbilt University School of Religion
Virginia Union School of Religion, Richmond, Virginia
Wartburg Theological Seminary, Dubuque, Iowa
Western Theological Seminary, Pittsburgh, Pennsylvania
Western Theological Seminary, Holland, Michigan
Westminster Theological Seminary, Westminster, Maryland
Wittenberg, Springfield, Ohio
Yale Divinity School, New Haven, Connecticut
Yankton College School of Theological, Yankton, South Dakota
Appendix B...continued

Theological Seminaries
Offering Religious Radio Courses

1. Austin Theological Seminary, Austin, Texas
Catalog #4, Volume LXIX, June 1953, p. 46.

Speech 318R Radio Speech

Students interested in participation in actual radio broadcast for Radio Workshop.

2. Baylor University, Waco, Texas (School of Religion)(Baptist)

Speech 357 Radio and Television in Religion

A study of the opportunities and limitations of religious broadcasting, both aural and visual. Programs are analyzed from the standpoint of technique and effectiveness. (5 qtr. hours)

3. Berkeley Baptist Divinity School, Berkeley, California
Catalog #1, Volume XXXVIII, February 1953, P. 46.

Homiletics 20 The Radio Ministry

Exporation of the goals of religious radio and methods of religious broadcasting; a study of variety of programs such as worship programs, dramatic, narrative, discussion groups and newscasting. (2 hours)

Homiletics 21 Radio Workshop

Guidance in essentials of radio script writing. Building live programs to be broadcast. (2 hours)
Appendix B...continued

Theological Seminaries offering Religious Radio Courses

4. Bonebrake Theological Seminary, Dayton, Ohio (United Brethren)
Catalog #1, Vol. LII, 1st quarter, 1953, p. 23.

Homiletics 12 Religious Radio

Major emphasis in the course will include: importance of radio for religious interpretation and communication of faith, writing and producing religious radio programs, methods of utilizing recorded radio programs in the educational work of the church, building relations with the radio station and the listening public. (Elective...3 hrs.)

5. Boston University School of Theology (Methodist)
Catalog #12, Vol. XLIII, April 28, 1954, p. 47

ST TP 704 Professional Speech and Radio for Ministers

Preparation for speaking opportunities outside the pulpit; analysis of special audiences and occasions, oral assignments and criticism. Radio speeches and discussions; microphone technique. Laboratory work at WBUR. (2 hours)

6. Butler University School of Religion, Indianapolis, Indiana

Speech 611 Fundamentals of Religious Broadcasting

Radio Broadcasting, effective radio speech, writing, programming and production of religious programs, introduction to television. (2 hours)
Appendix B...continued

Theological Seminaries Offering Religious Radio Courses

Butler University School of Religion...continued

Speech 714 Advanced Religious Broadcasting

Emphasis in television broadcasting. Advanced work in the writing and production of religious programs for radio and television. Special attention to the medium of broadcasting. Television production over a local station. (2 hours)

Speech 731 Creative Writing

A study of the elements of creative writing for the dramatic mediums (radio, television, theater and the pulpit). (2 hours)

7. Capital University, Columbus, Ohio (Evangelical Lutheran)
Catalog #4, Vol. XXXV, March 1951, p. 103.

Homiletics 311 Radio Survey

The world's system of broadcasting, the organization and operation of radio stations and networks, the control and regulation of broadcasting, the audience and the program are covered. Scrips for various types of broadcasts are written and presented. (3 hours)

Homiletics 312 Advanced Radio Production

A laboratory study in directing radio talks, musical and dramatic programs. The evaluation and interpretation of scripts, analysis of characters, auditioning and casting of plays, selecting and timing, rehearsals and control techniques. (3 hours)
Appendix B...continued

Theological Seminaries offering Religious Radio Courses

8. The College of the Bible, Lexington, Kentucky
   Catalog #1, Vol. XXXII, January 1955, p. 46

   Homiletics 742 Religious Radio
   A workshop in writing and production of religious radio
   suited to the opportunities of ministers in local churches.
   Some sessions will be studio presentations under actual
   broadcasting conditions. (4 hours)

9. Conservative Baptist Theological Seminary, Denver, Colorado
    1955-56 catalog, p. 44.

   Speech 881 Radio Speaking
   Basic radio speaking principles and techniques will be
   studied with special emphasis on directness and oral
   communication work will be done in writing manuscripts
   and broadcasting them for recording purposes. (2 hours)

10. Columbia Theological Seminary, Decatur, Georgia (Presbyterian)
    Catalog #3, Volume XLVIII, March 1956, p. 76.

   Homiletics 499 Introduction to Religious Broadcasting
   A survey of the programs, techniques, facilities and church
   radio industry relations. Students will write, transcribe,
   and evaluate their own programs and prepare for ministry
   through means of this communication. Visits to radio and
   television stations and the Protestant Radio center will be
   scheduled.
   (2 hours)
Appendix B...continued

Theological Seminaries offering Religious Radio Courses

11. Drew Theological School, Madison, N. J. (Methodist)
    Catalog #2, Vol. 41, May 1953, p. 43.

    Preaching 729        Radio and Television

    New media of communication and the elementary rules
    of broadcasting. Students will write scripts, use a
    microphone and observe live productions. (3 hours)

12. Dubuque Theological Seminary, Dubuque, Iowa (Presbyterian)
    1956-57 Catalog, p. 38

    Speech 331        Religious Radio

    This course is designed to enable the student to comprehend
    the intellectual and emotional meaning as intended
    by the author and to acquaint him with the fundamentals
    of radio speaking. (3 hours)

13. Minnesota Bible College, Minneapolis, Minnesota
    (non-denominational)
    1956-57 Catalog, pp. 32-33

    Practical Theology 631-B Introduction to Radio and Television

    A study of the psychology of radio and television audience,
    the social objectives of radio and television and analysis
    of existing religious radio and television programs aimed
    toward the development of acceptable standards for radio
    and television. (2 hours)

    Practical Theology 632B Radio Speech and Preaching

    A beginning studio course in radio writing and speaking
    with special attention given to the preparation of the
    radio sermon. (2 hours)
Appendix B...continued

Theological Seminaries Offering Religious Radio Courses

Minnesota Bible College...continued

Practical Theology 633-B  Radio Program Planning

A course planned to enable the student to write and direct radio programs for the church.  (2 hours)

Practical Theology 635-C Advanced Radio Production

A course designed to enable the student of religious broadcasting to master the finer techniques of program production. Special attention will be given to the use of musical backgrounds and supplements to the speaking parts. Actual broadcasts and students' own production will be recorded for detailed analysis of materials and presentation.  (6 hours)


Speech 209  Radio in Christian Work

An introduction to the problems and techniques of radio broadcasting. Practice is given in writing and transcribing children's stories, religious news, and devotional programs.

15. Oberlin College Graduate School of Religion, Oberlin, Ohio  (non-denominational)

Catalog #3, Vol. 52, February 1954, p. 29.

Homiletics 16  Radio Speaking and Television

Development of skill in speaking and reading for radio and television; pulpit broadcasting, radio panels and symposia; religious drama production. A large part of the course will be devoted to individual and group practice sessions will be held in the radio station and visits be made to radio and television stations.  (2 hours)
Appendix B...continued

Theological Seminaries Offering Religious Radio Courses

16. Phillips University, Enid, Oklahoma (Disciples of Christ)
   Catalog #2, Vol. XLVII, Feb. 1953,
   Practical Theology 753 Radio Ministries
   A course designed to acquaint the minister with contemporary radio audiences, appeals as well as techniques and skills required for broadcasting religious addresses, music, drama, and seasonal programs.

17. Princeton Theological Seminary, Princeton, N.J. (Presbyterian)
   Catalog #1, Vol. XLX, September 1956, p. 86.
   Speech 478 Introduction to Religious Broadcasting
   Why, how and to whom the Christian Church should broadcast. Policy and strategy in relation to denominations and broadcasting industry. Evaluating of recorded programs. Study of means by which the parish minister can extend his outreach through radio and television broadcasting.
   (2 hours)
   Speech 479 Production of Religious Broadcasts
   Writing and production of religious radio and Television broadcasts, such as drama, documentary, religious news, music and interview with particular attention to "talk" programs. Actual studio practice in mike, camera and general broadcasting techniques.

18. San Francisco Theological Seminary, San Anselmo, California (Presbyterian)
   1951-52 Catalog.
Appendix B...continued

Theological Seminaries offering Religious Radio Courses

18. San Francisco Theological Seminary (continued)

Practical Theology 288 Script Writing

Study of the principles of dramatic script writing as used by the religious broadcaster and the preparation of scripts for uses in seminary broadcasts. (2 hours)

Practical Theology 289 Radio Production Direction

A course limited to minimum number of students admitted, offering study of studio methods used in religious broadcasting, together with practice in rehearsing, casting, and directing 15 minute broadcasts. (2 hours)

Practical Theology 290 Radio Interviewing

Study of the principles of effective interviewing from the standpoint of popular appeal and the Christian witness, together with the production of actual interviews for transcription. (one unit)

Practical Theology 291 Radio Acting

Workshop for the production of broadcasts for the seminary offering experience in microphone technique and emotional expression. (3 hours)

Practical Theology 292 Public Service Broadcasting

Consideration of the philosophy and problems of public service broadcasting based upon readings and practical experience with special attention to religious radio.
Appendix B...continued

Theological Seminaries offering Religious Radio Courses

San Francisco Theological Seminary...continued

Practical Theology 293  Religious News Broadcasting

Theory and practice in the composition and delivery of religious news for broadcast purposes with practical experience in the preparation of transcribed newscasts.

Practical Theology 294  Introduction to Television

A study of the potentialities and limitations of television as a medium for communicating the Gospel.

Practical Theology 295  Elementary Television Production

Workshop for the production of simple television material for local broadcasting, with special attention to the use of this material for the purposes of the church.

19. Seventh Day Adventist Theological Seminary, Takoma Park, Washington, D. C.


Speech 285  Religious Radio Speaking

Advanced studies in the theory and practice of radio speech with consideration of the principles and techniques of radio transmission, analysis of religious radio broadcasts, building of programs for radio evangelism. Each student prepares and presents "over the air" a variety of religious programs for the study and development of his own speech techniques. (4 hours)


Religious Education 484 A  Television Workshop
Appendix B...continued

Theological Seminaries offering Religious Radio Courses

Southern Baptist Theological Seminary...continued

The theory and practice of projecting the religious message through the medium of television. A practical course in the preparation and presentation of scripts for religious television programs.

(2 semesters, 2 credit hours each semester)

21. Southern Methodist University, Perkins School of Theology

Speech 184 Religious Radio

A survey of present day religious radio. A study of what it ought to be, practice in the actual production of various types of programs. (2 hours)

Speech 186 Religious Television

The theory and practice of television as it may be used in making the influence of the church felt in the total community; practical studio experience putting on religious programs.

1954-56 Catalog, p.42.

Radio for the Ministry

The use of radio by the ministry. The first semester is devoted to a study of the medium and preparation of religious talks including the preparation and delivery of the radio sermon. The second semester is devoted to the preparation of specialized types of religious programs; narrative, musical and dramatic.
Appendix B...continued

Theological Seminaries offering Religious Radio Courses

23. Westminster Theological Seminary, Westminster, Maryland

1956-1957 Catalog, p. 34

Homiletics 411 RadioSpeech for Ministers

A consideration of the particular skills essential to effective radio and television work. Clinical experiences will be arranged for members of the class whenever possible.

(2 hours)

24. Yale Divinity School, New Haven, Conn. (Episcopal)

Religion 169 A Religious Television

A study of types of religious broadcasts, script writing, practices of religious groups and obligations of stations, studio practice and production and preparation of various types of religious programs, relationships between radio and television, and an analysis of the audience.
APPENDIX C

SONGTIME STATION LOG

Summer 1957

<table>
<thead>
<tr>
<th>Location</th>
<th>Days</th>
<th>Time</th>
<th>Station</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>Atlantic City, N.J.</td>
<td>Mondays</td>
<td>10:30 P.M.</td>
<td>WFPG</td>
<td>(1450)</td>
</tr>
<tr>
<td>Birmingham, Ala.</td>
<td>Sundays</td>
<td>6:30 A.M.</td>
<td>WAPI</td>
<td>(1070)</td>
</tr>
<tr>
<td>Boonville, N.Y.</td>
<td>Sundays</td>
<td>9:35 A.M.</td>
<td>WBRV</td>
<td>(900)</td>
</tr>
<tr>
<td>Boston, Mass.</td>
<td>Saturdays</td>
<td>11:05 P.M.</td>
<td>WMEX</td>
<td>(1510)</td>
</tr>
<tr>
<td></td>
<td>Weekdays</td>
<td>6:35 A.M.</td>
<td>WMEX</td>
<td>(1510)</td>
</tr>
<tr>
<td>Bridgeport, Conn.</td>
<td>Sundays</td>
<td>6:30 A.M.</td>
<td>WICC</td>
<td>(600)</td>
</tr>
<tr>
<td>Burlington, Vt.</td>
<td>Sundays</td>
<td>5:30 P.M.</td>
<td>WDOT</td>
<td>(1400)</td>
</tr>
<tr>
<td>Charleroi, Pa.</td>
<td>Sundays</td>
<td>6:00 P.M.</td>
<td>WESA</td>
<td>(940)</td>
</tr>
<tr>
<td>Charleston, W. Va.</td>
<td>Sundays</td>
<td>6:30 P.M.</td>
<td>WCAW</td>
<td>(1400)</td>
</tr>
<tr>
<td>Charlotte, N. C.</td>
<td>Sundays</td>
<td>10:30 A.M.</td>
<td>WBT</td>
<td>(1110)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>10:30 P.M.</td>
<td>WBT</td>
<td>(1110)</td>
</tr>
<tr>
<td>Corning, N.Y.</td>
<td>Sundays</td>
<td>4:30 P.M.</td>
<td>WCBA</td>
<td>(1350)</td>
</tr>
<tr>
<td>Coudersport, Pa.</td>
<td>Sundays</td>
<td>10:30 A.M.</td>
<td>WFRM</td>
<td>(600)</td>
</tr>
<tr>
<td>Dunkirk, N.Y.</td>
<td>Sundays</td>
<td>10:30 A.M.</td>
<td>WDOE</td>
<td>(1410)</td>
</tr>
<tr>
<td>Hillsdale, Mich.</td>
<td>Sundays</td>
<td>8:15 A.M.</td>
<td>WBSE</td>
<td>(1340)</td>
</tr>
<tr>
<td>Jackson, Miss.</td>
<td>Sundays</td>
<td>6:30 A.M.</td>
<td>WRBC</td>
<td>(1300)</td>
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</table>
Appendix C...continued

Songtime Station Log (Summer 1957)

<table>
<thead>
<tr>
<th>City</th>
<th>Days</th>
<th>Time</th>
<th>Station</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jamestown, N.Y.</td>
<td>Sundays</td>
<td>6:30 A.M.</td>
<td>WJTN</td>
<td>(1240)</td>
</tr>
<tr>
<td>Kokomo, Ind.</td>
<td>Sundays</td>
<td>9:30 P.M.</td>
<td>WIOU</td>
<td>(1350)</td>
</tr>
<tr>
<td>Leavenworth, Kans.</td>
<td>Sundays</td>
<td>3:30 P.M.</td>
<td>KCLO</td>
<td>(1410)</td>
</tr>
<tr>
<td>Lewistown, Pa.</td>
<td>Sundays</td>
<td>7:30 A.M.</td>
<td>WMRF</td>
<td>(1490)</td>
</tr>
<tr>
<td>Lexington, Ky.</td>
<td>Sundays</td>
<td>8:30 A.M.</td>
<td>WLAP</td>
<td>(630)</td>
</tr>
<tr>
<td>Matewan, W. Va.</td>
<td>Tuesdays</td>
<td>3:00 P.M.</td>
<td>WHJC</td>
<td>(1360)</td>
</tr>
<tr>
<td>Mexico, Pa.</td>
<td>Sundays</td>
<td>8:00 A.M.</td>
<td>WJUN</td>
<td>(1500)</td>
</tr>
<tr>
<td>Montrose, Pa.</td>
<td>Saturdays</td>
<td>11:00 A.M.</td>
<td>WPEL</td>
<td>(1250)</td>
</tr>
<tr>
<td>New Britain, Conn.</td>
<td>Sundays</td>
<td>8:00 P.M.</td>
<td>WHAY</td>
<td>(910)</td>
</tr>
<tr>
<td>North Platte, Nebr.</td>
<td>Wednesdays</td>
<td>9:30 P.M.</td>
<td>KODY</td>
<td>(1240)</td>
</tr>
<tr>
<td>Richmond, Va.</td>
<td>Sundays</td>
<td>7:30 A.M.</td>
<td>WMBG</td>
<td>(1380)</td>
</tr>
<tr>
<td>Roaring Springs, Pa.</td>
<td>Sundays</td>
<td>9:30 A.M.</td>
<td>WKMC</td>
<td>(1370)</td>
</tr>
<tr>
<td>Rochester, N.Y.</td>
<td>Sundays</td>
<td>11:05 P.M.</td>
<td>WVET</td>
<td>(1280)</td>
</tr>
<tr>
<td>Rogers City, Mich.</td>
<td>Saturdays</td>
<td>9:30 A.M.</td>
<td>WHAK</td>
<td>(960)</td>
</tr>
<tr>
<td>St. Marys, Pa.</td>
<td>Sundays</td>
<td>9:00 P.M.</td>
<td>WKBI</td>
<td>(1400)</td>
</tr>
<tr>
<td>Springfield, Mo.</td>
<td>Saturdays</td>
<td>5:30 A.M.</td>
<td>KWTO</td>
<td>(560)</td>
</tr>
<tr>
<td>Tyrone, Pa.</td>
<td>Sundays</td>
<td>10:30 A.M.</td>
<td>WTRN</td>
<td>(1290)</td>
</tr>
<tr>
<td>Utica, N.Y.</td>
<td>Saturdays</td>
<td>2:30 P.M.</td>
<td>WIBX</td>
<td>(950)</td>
</tr>
</tbody>
</table>
Appendix C...continued

Songtime Station Log (Summer 1957)

<table>
<thead>
<tr>
<th>Location</th>
<th>Day</th>
<th>Time</th>
<th>Station</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wellsboro, Pa.</td>
<td>Sundays</td>
<td>9:30 A.M.</td>
<td>WNBT (1570)</td>
</tr>
<tr>
<td>Wellsville, N.Y.</td>
<td>Sundays</td>
<td>1:00 P.M.</td>
<td>WLSV (790)</td>
</tr>
<tr>
<td>Williamsport, Pa.</td>
<td>Fridays</td>
<td>1:30 P.M.</td>
<td>WRAK (1400)</td>
</tr>
<tr>
<td>Woodward, Okla.</td>
<td>Saturdays</td>
<td>1:30 P.M.</td>
<td>KSIW (1450)</td>
</tr>
<tr>
<td>Worthington, Ohio</td>
<td>Saturdays</td>
<td>6:00 P.M.</td>
<td>WRFD (880)</td>
</tr>
</tbody>
</table>
APPENDIX D

STATISTICAL DATA

Showing Comparative Strength of Constituent Bodies in the National Council of Churches and of Non- Constituent Bodies

TABLE 1*

Constituency of

The National Council of Churches of Christ in the U.S.A.

GROUP 1

Constituent Bodies which are corporate

<table>
<thead>
<tr>
<th>Constituent Bodies</th>
<th>Inclusive Membership</th>
</tr>
</thead>
<tbody>
<tr>
<td>Evangelical and Reformed Church</td>
<td>774,277</td>
</tr>
<tr>
<td>Evangelical United Brethren Church</td>
<td>737,489</td>
</tr>
<tr>
<td>Evangelical Unity of the Czech-Moravian Brethren in North America</td>
<td>5,276</td>
</tr>
<tr>
<td>Religious Society of Friends (Philadelphia vicinity)</td>
<td>6,859</td>
</tr>
<tr>
<td>The Five Years Meeting of Friends</td>
<td>70,245</td>
</tr>
<tr>
<td>(Sub-total, Friends)</td>
<td>(77,104)</td>
</tr>
<tr>
<td>American Evangelical Lutheran Church</td>
<td>21,800</td>
</tr>
<tr>
<td>Augustana Evangelical Lutheran Church</td>
<td>569,602</td>
</tr>
<tr>
<td>United Lutheran Church</td>
<td>2,175,726</td>
</tr>
<tr>
<td>(Sub-total, Lutheran Bodies)</td>
<td>2,727,128</td>
</tr>
<tr>
<td>African Methodist Episcopal Church</td>
<td>1,166,301</td>
</tr>
<tr>
<td>African Methodist Episcopal Zion Church</td>
<td>760,000</td>
</tr>
</tbody>
</table>
Appendix D...continued

Statistical Data

Methodist Bodies...continued

<table>
<thead>
<tr>
<th>Church</th>
<th>Membership</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christian Methodist Episcopal Church</td>
<td>392,176</td>
</tr>
<tr>
<td>(Formerly Colored M.E. Church)</td>
<td></td>
</tr>
<tr>
<td>The Methodist Church</td>
<td>9,292,046</td>
</tr>
<tr>
<td>(Sub-total, Methodist Bodies)</td>
<td>(11,610,514)</td>
</tr>
<tr>
<td>Moravian Church in America</td>
<td>55,524</td>
</tr>
<tr>
<td>Presbyterian Bodies</td>
<td></td>
</tr>
<tr>
<td>Presbyterian Church in the U.S.</td>
<td>810,917</td>
</tr>
<tr>
<td>Presbyterian Church in the U.S.A.</td>
<td>2,645,745</td>
</tr>
<tr>
<td>United Presbyterian Church</td>
<td>244,973</td>
</tr>
<tr>
<td>(Sub-total, Presbyterian Bodies)</td>
<td>(3,701,635)</td>
</tr>
<tr>
<td>Protestant Episcopal Church</td>
<td>2,757,944</td>
</tr>
<tr>
<td>Reformed Church in America</td>
<td>205,323</td>
</tr>
<tr>
<td>Total inclusive membership, corporate</td>
<td></td>
</tr>
<tr>
<td>Constituent Bodies</td>
<td>22,652,214</td>
</tr>
</tbody>
</table>

GROUP 2

Constituent Bodies which have Congregational Polity

Baptist Bodies

<table>
<thead>
<tr>
<th>Baptist Bodies</th>
<th>Membership</th>
</tr>
</thead>
<tbody>
<tr>
<td>American Baptist Convention</td>
<td>1,513,697</td>
</tr>
<tr>
<td>(Formerly Northern Baptist Convention)</td>
<td></td>
</tr>
<tr>
<td>National Baptist Convention of America</td>
<td>2,610,774</td>
</tr>
<tr>
<td>National Baptist Convention, U.S.A., Inc.</td>
<td>4,557,416</td>
</tr>
<tr>
<td>Seventh Day Baptist Conference</td>
<td>6,095</td>
</tr>
<tr>
<td>(Sub-total, Baptist Bodies)</td>
<td>8,687,982</td>
</tr>
<tr>
<td>Church of the Brethren</td>
<td>195,609</td>
</tr>
<tr>
<td>Congregational Christian Churches</td>
<td>1,342,045</td>
</tr>
<tr>
<td>Disciples of Christ, International Convention</td>
<td>1,897,736</td>
</tr>
</tbody>
</table>
Statistical Data

Total inclusive membership, Churches with Congregational Polity 12,123,372
(Sub-total, inclusive membership of Groups One and Two (34,775,586)

GROUP 3

Eastern Orthodox Churches

Eastern Orthodox Churches

Greek Archdiocese of North and South America 1,000,000
Romanian Orthodox Episcopate of America 50,000
Syrian Antiochian Orthodox Church 100,000
The Russian Orthodox Greek Catholic Church of America 750,000
Ukrainian Orthodox Church of America 44,200
(Sub-total, Eastern Orthodox Churches 1,944,200

Grand total, Inclusive Membership of all NCC Constituents 36,719,786

Statistical Data...continued

TABLE II *
Constituency of Protestant Churches in America not Constituent Bodies of the NCC

<table>
<thead>
<tr>
<th>Non-constituent Bodies</th>
<th>Inclusive Membership</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Adventist Bodies</strong></td>
<td></td>
</tr>
<tr>
<td>Seventh Day Adventists</td>
<td>277,162</td>
</tr>
<tr>
<td>Other Adventist Bodies (4)</td>
<td>35,620</td>
</tr>
<tr>
<td>(Sub-total, Adventist Bodies)</td>
<td>(312,782)</td>
</tr>
<tr>
<td><strong>Apostolic Overcoming Holy Church of God</strong></td>
<td>75,000</td>
</tr>
<tr>
<td><strong>Assemblies of God</strong></td>
<td>400,047</td>
</tr>
<tr>
<td><strong>Baptist Bodies</strong></td>
<td></td>
</tr>
<tr>
<td>Southern Baptist Convention</td>
<td>8,467,439</td>
</tr>
<tr>
<td>American Baptist Association</td>
<td>286,691</td>
</tr>
<tr>
<td>Baptist General Conference of America</td>
<td>54,000</td>
</tr>
<tr>
<td>Conservative Baptist Association of America</td>
<td>250,000</td>
</tr>
<tr>
<td>Free Will Baptists</td>
<td>159,831</td>
</tr>
<tr>
<td>General Association of Regular Baptists</td>
<td>124,039</td>
</tr>
<tr>
<td>General Baptists</td>
<td>53,893</td>
</tr>
<tr>
<td>National Baptist Evangelical Life and Soul Saving Assembly of the U.S.A.</td>
<td>57,674</td>
</tr>
<tr>
<td>National Primitive Baptist Convention of the U.S.A.</td>
<td>80,000</td>
</tr>
<tr>
<td>North American Baptist Association</td>
<td>251,062</td>
</tr>
<tr>
<td>Primitive Baptists</td>
<td>72,000</td>
</tr>
<tr>
<td>United Baptists</td>
<td>63,641</td>
</tr>
<tr>
<td>United Free Will Baptist Church</td>
<td>100,000</td>
</tr>
<tr>
<td>Other Baptist Bodies (10)</td>
<td>83,845</td>
</tr>
<tr>
<td>(Sub-total, Baptist Bodies)</td>
<td>(10,105,115)</td>
</tr>
<tr>
<td><strong>Christ Unity Science Church</strong></td>
<td>1,581,286</td>
</tr>
<tr>
<td><strong>Christian and Missionary Alliance</strong></td>
<td>57,109</td>
</tr>
</tbody>
</table>
Appendix D...continued

<table>
<thead>
<tr>
<th>Church</th>
<th>Members</th>
</tr>
</thead>
<tbody>
<tr>
<td>Churches of God</td>
<td></td>
</tr>
<tr>
<td>Church of God (Cleveland, Tenn.)</td>
<td>142,668</td>
</tr>
<tr>
<td>Church of God (Anderson, Indiana)</td>
<td>123,523</td>
</tr>
<tr>
<td>The Church of God</td>
<td>70,941</td>
</tr>
<tr>
<td>Other Church of God Bodies (5)</td>
<td>45,643</td>
</tr>
<tr>
<td><strong>Sub-total, Churches of God</strong></td>
<td><strong>382,775</strong></td>
</tr>
<tr>
<td>Church of God in Christ</td>
<td>343,928</td>
</tr>
<tr>
<td>Church of the Nazarene</td>
<td>270,576</td>
</tr>
<tr>
<td>Churches of Christ</td>
<td>1,600,000</td>
</tr>
<tr>
<td>Evangelical Mission Covenant Church of America</td>
<td>53,388</td>
</tr>
<tr>
<td>Federated Churches</td>
<td>88,411</td>
</tr>
<tr>
<td>Independent Fundamental Churches of America</td>
<td>65,000</td>
</tr>
<tr>
<td>International Church of the Foursquare Gospel</td>
<td>94,571</td>
</tr>
<tr>
<td>Jehovah's Witnesses</td>
<td>187,120</td>
</tr>
<tr>
<td>Church of Jesus Christ of Latter Day Saints</td>
<td>1,230,021</td>
</tr>
<tr>
<td>Reorganized Church of Jesus Christ of Latter Day Saints</td>
<td>137,856</td>
</tr>
<tr>
<td>Lutheran Bodies</td>
<td></td>
</tr>
<tr>
<td>Lutheran Church, Missouri Synod</td>
<td>2,004,110</td>
</tr>
<tr>
<td>Evangelical Lutheran Joint Synod of Wisconsin and other States</td>
<td>328,969</td>
</tr>
<tr>
<td>American Lutheran Church</td>
<td>836,485</td>
</tr>
<tr>
<td>Evangelical Lutheran Church</td>
<td>940,580</td>
</tr>
<tr>
<td>Lutheran Free Church</td>
<td>72,135</td>
</tr>
<tr>
<td>United Evangelical Lutheran Church</td>
<td>54,098</td>
</tr>
<tr>
<td>Other Lutheran Bodies (10)</td>
<td>96,088</td>
</tr>
<tr>
<td><strong>Sub-total, Lutheran Bodies</strong></td>
<td><strong>4,332,465</strong></td>
</tr>
<tr>
<td>Mennonite Bodies</td>
<td></td>
</tr>
<tr>
<td>Mennonite Church</td>
<td>70,283</td>
</tr>
<tr>
<td>Other Mennonite Bodies (15)</td>
<td>98,341</td>
</tr>
<tr>
<td><strong>Sub-total, Mennonite Bodies</strong></td>
<td><strong>168,624</strong></td>
</tr>
<tr>
<td>Methodist Bodies</td>
<td></td>
</tr>
<tr>
<td>Free Methodist Church of N.A.</td>
<td>51,437</td>
</tr>
<tr>
<td>Other Methodist Bodies (17)</td>
<td>122,109</td>
</tr>
<tr>
<td><strong>Sub-total, Methodist Bodies</strong></td>
<td><strong>173,546</strong></td>
</tr>
</tbody>
</table>
Appendix D... continued

Pentecostal Assemblies
  Pentecostal Assemblies of the World, Inc.  60,000
  Pentecostal Church of God of America  60,000
  United Pentecostal Church  125,000
  Other Pentecostal Bodies (6)  74,776
  (Sub-total, Pentecostal Bodies)  (319,776)

Presbyterian Bodies
  Cumberland Presbyterian Church  84,990
  Other Presbyterian Bodies (6)  74,061
  (Sub-total, Presbyterian Bodies)  (159,051)

Reformed Bodies
  Christian Reformed Church  204,621
  Other Reformed Bodies (3)  16,793
  (Sub-total, Reformed Bodies)  (221,414)

International General Assembly of Spiritualists  163,000
Salvation Army  249,641
Other Protestant Bodies (76)
  Grand Total, Members of Protestant Churches  746,377
  not Constituent Bodies of NCC (198)  23,518,879

Non-affiliated Eastern Orthodox Churches (14)  (442,745)

(Total Inclusive Membership, Protestant Churches
not NCC Constituents, and Eastern Orthodox Churches)
(212 total)  (23,961,624)

*1957 Yearbook of American Churches. (Published by
APPENDIX E

Hooper and Nielsen Ratings

In addition to Pulse, Inc., the survey revealed that WCOP and WORL also subscribe to Hooper Ratings. However, since the religious programming of WCOP and WORL is over before ten o'clock Sunday morning there are no Hooper Ratings available. Hooper rates on Saturdays and Sundays from 10 A.M. to 6 P.M., and weekdays from 7 A.M. to 11 P.M.

In addition to Pulse, Inc., WBZ and WORL also subscribe to Nielsen. However, all of the religious programming on WBZ and WORL was rated by Nielsen as below minimum reporting standards (4400).*

*A.C. Nielsen Company, Nielsen Station Index, April, 1956.
APPENDIX F

RADIO STATION

REACTIONS
April 21, 1955

KEN OVENDEN
Program Director

The Reverend John DeBrine
Ruggles Street Baptist Church
Boston 20, Mass.

Dear Reverend DeBrine:

I too have purposely waited to reply in order that I might be able to convey to you a number of impressions and reactions from colleagues who had shown an interest in your program activities. Incidentally, I am returning your tape under separate cover.

As I said in my earlier letter, there is little likelihood of our using such a feature in the immediate future partly because of some recent re-alignments in our religious programming. Here in brief is a summary of reactions and quotes.

"Perhaps the best way to size up 'Songtime' is to point out that it is just about everything other programs aren't but ought to be."

"John DeBrine demonstrates a surprising sense of showmanship from opening to closing. His pacing, his delivery, choice of records, and integration of them all combine to make 'Songtime' most acceptable fare."

"The program is spirited by a number of features such as a true inspirational story from life in which the hymn plays a vital part. A true life story wherein the Reverend DeBrine in sound showmanship fashion makes good use of narrative and background music to tell a story with a real moral."

"It comes the closest yet to my idea of what constitutes an audience building show in the religious programming field."

I am happy to say that my personal reaction to your work could well be expressed in the above quotes. I wish you every success in your work and hope that you will keep in touch with us with a view to the future.

Sincerely,

Ken Ovenden

KO/gd
WEEI Station Reaction
July 8, 1955

Rev. John de Bryne
Songtime
Box 313
Rochester, N. Y.

Dear Rev. de Bryne:

Under separate cover, I'm returning the audition tape of SONGTIME. Please accept my apology for being so late in returning the tape. However my staff have been taking their vacations for the past month or so, thus all of my attentions were devoted to our day to day on-the-air operation.

I auditioned your SONGTIME show and I am most enthusiastic about it. I feel that the program fulfills a very definite need in our program schedule. The shows is tops as far as I'm concerned - both from a production stand-point, and also from the program content view.

We will be very happy to broadcast SONGTIME on a regular basis if you care to put us on your list. I have tentatively chosen 7:30 p.m. Sunday evenings for a broadcast time.

I hope this letter reaches you. Unfortunately in the rush I misplaced your original letter and return card. Rather than delay matters further looking for the original letter, I thought I'd take this way of contacting you.

Hoping to hear from you soon, I remain

Sincerely,

William Balch
Program Director
KFEQ Radio
KFEQ Station Reaction
May 21, 1957

Miss Marian E. Knipe
SONGTIME
P. O. Box 313
Rochester 1, New York

Dear Miss Knipe:

As you know, Radio Station WBT has been scheduling "Songtime" each Sunday, 10:30-11:00 A. M.

We have been quite pleased with the broadcasts and are delighted to be able to carry it on a regular basis.

This summer, our late Sunday evening schedule opens up and we would be interested in repeating the "Songtime" broadcast each Sunday evening 10:30-11:00 P. M., at least during the summer months.

In addition, I would be extremely interested in knowing whether Reverend DeBrine makes other broadcasts similar to "Songtime" available to stations on the same public service basis.

Hoping to hear from you as soon as conveniently possible, I am

Sincerely yours,

Bailey W. Hobgood
Program Manager
WBT

br
WBT
CHARLOTTE, N. C.

WBT
CHARLOTTE, N. C.

WBT
FLORENCE, S. C.
WBT Station Reaction
June 16, 1954

Rev. John DeBrine
Ruggles Street Baptist Church
Boston 20, Mass.

Dear Rev. DeBrine:

We have received and have listened to your audition tape of "SONGTIME" and may I add that we were most impressed with the contents thereof.

The music is very nicely selected giving the program a well balanced appearance and your chatter throughout the program is both interesting and informal. WBT would like very much to add this feature to its regular program schedule.

The time we have in mind at the moment is 10:00 to 10:30 A.M. Sunday morning. Previously in this time segment we have had programs of a religious talk nature and we feel that the schedule is somewhat overburdened in this direction. It is our hope and belief that your program will do much to remedy this situation by offering the public a relaxing, easy-to-listen-to religious feature which sets the theme for the church service which follows.

According to your instructions we will use the audition tape as our first broadcast which will be on Sunday, July and it is our understanding that you will supply us with the tapes weekly for each date thereafter.

Thanks very much for your kind offer and we feel very pleased to be able to take advantage of it.

Sincerely,

Bill Melson
Program Supervisor
WBT

5M/jb
WBT Station Reaction
give drive and authenticity to the tale as both narrator and actor, and this he did with the W.R. Meredith cast. The support was extra-special in the crisp, incisive emoting of Barry Kroeger, Ralph Bell and others, with cast changing as per script demands. Some solid—even sophisticated—comedy based on pressuring the sheriff, himself the real coward, into spreading word of the valor of the young man in killing a rabid hyena preying on the district, gave the story that happy ending for an interesting half-hour.

SONGTIME
With John DeBrine
Producer-Director: DeBrine
25 mins., 10:05 p.m., Mon.-thru-Fri.
WMEX, Boston

John DeBrine, minister of youth and evangelism at Hub's Ruggles Street Baptist Church has taken over this midevening spot to become first religious deejay and judging from listener's response, such a program fills a long felt want. DeBrine's voice is well-suited for this chore, being calm and articulate, and his mike technique is top grade. His religious pitches bypass the "hell or highwater" treatment plugging listeners to attend the church of their denomination faithfully. Between platters he quotes bits of inspirational verse and gives out with homespun philosophy adding up to an easy-to-listen-to stanza.

Musical portion consists of disks such as the Mariners' "Lead Kindly Light," Red Foley's "Peace in the Valley," Stewart Hamblin's "Is He Satisfied" and at least one platter of the popular religious singer George Beverly Shea.

Cleric winds stanza with the invitation of listeners to "join with me and keep America singing songs with a message."
Variety Magazine Reaction
Rev. John DeBrine  
*Songtime*  
Postoffice Box 313  
Rochester 1, New York

Dear John:

We have auditioned your "Songtime" program and are scheduling it in a top spot, Thursday nights, 8:30 - 9:00 PM, CST, starting October 6th. We naturally assume we will have the program exclusive in this immediate area.

Frankly, we liked what we heard on program # 64. We are an NBC affiliate and consequently have a wealth of programs to draw from. It should please you to know, however, that this is the first religious program we have accepted for the last couple of years. All the others we have listened to have not been up to the quality which we believe we owe our listeners. After 26 years in operation, we feel a real responsibility to those who dial 1240.

Our best wishes for your continued success and many more "Songtime" programs.

Sincerely yours,

John Alexander  
General Manager  
RADIO STATION KODY  

P. S. Please send us news stories and a glossy photograph of yourself which we will include in an upcoming issue of the KODY Log, a little monthly house organ -- circulation, 2,000.
KODY Station Reaction
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BIBLIOGRAPHY

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