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I am submitting herewith a dissertation written by Volker Rudi Henning entitled "The Advertising Council and its 'Religion in American Life Campaign.'" I have examined the final copy of this dissertation for form and content and recommend that it be accepted in partial fulfillment of the requirements for the degree of Doctor of Philosophy, with a major in Communications.

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**THE ADVERTISING COUNCIL AND ITS
"RELIGION IN AMERICAN LIFE CAMPAIGN"**

A Dissertation
Presented for the
Doctor of Philosophy
Degree
The University of Tennessee, Knoxville

Volker R. Henning

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DEDICATION

This dissertation is dedicated to my wife

Linda,

and to our children,

Brian and Joia.

Without the constant support of my family

this work would not have been possible.

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A work such as this is not an individual endeavor, and to each one who assisted me, I am grateful.

ABSTRACT

The Advertising Council has been a part of American culture since 1942. The advertising industry started the Ad Council to boost its flagging reputation. During World War II, the Council was called into the conflict and charged with rallying citizens to win the War. In helping to win the war of words, it gained some acclaim for advertising. After the War, the Ad Council was called on to conduct a variety of peacetime campaigns. Some campaigns were on behalf of government, others for society as a whole. Among those campaigns, one stands somewhat apart from the others. That campaign was the Religion in American Life (RIAL) campaign. It was one of the longest running of all Ad Council campaigns and also one of the smallest.

This research provides an historical analysis of the RIAL organization and the advertising campaign conducted for it by the Ad Council. RIAL was primarily concerned with helping houses of worship in their membership and fund-raising drives. In order to accomplish this, the organization did not rely solely on the advertising campaign. Besides the campaign a comprehensive range of activities were encouraged at the local level. These activities added to the effectiveness of the ad campaign.

Four distinct thematic phases, during its 43-year-long association with the Ad Council, are identified. These phases coincided with major trends in the history of the country. Funding for the campaign was a long-standing problem and contributed to the Ad Council distancing itself from RIAL in 1992.

The meanings that this campaign had for RIAL, the Ad Council, and for society as a whole, are discussed. At times the ads were credited with producing astounding results, suggesting a powerful communication effects model. However, poll data and other information suggest that the reasons for the reported successes lie elsewhere and that the overall campaign had little impact in changing public attitudes. Consequently, this research argues for a limited effects model for mass media advertising.

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Chapter I

INTRODUCTION

Rooted in the upheaval of the second World War is an institution whose influence has altered life in the United States. The Advertising Council has conducted scores of advertising campaigns for a wide variety of social causes, and by some counts is one of the largest advertisers in the country.¹ The goal of the founders was to have all Ad Council campaigns designed so as to make "our system work better."² Usually that meant, to be selected, a campaign had to be such as to "promote voluntary citizen action as a means of solving national problems."³ Campaigns have included crime prevention, anti-drug use, birth control, the Peace Corps, AIDS awareness, energy conservation, the American Economic system, United Negro College Fund, child abuse awareness and prevention, forest fire prevention, anti

¹Karen Peck, "Ad Nauseam," The Progressive, May 1983, 43.

²Ibid.

³"The Advertising Council," Report to the American People, 1977-1978 (New York: The Advertising Council, Inc.), N. pag.

drunk-driving messages, the Red Cross, and, one that appears quite different, Religion in American Life (RIAL). Not only does a campaign promoting religion not directly fit with the overall thrust of other Ad Council campaigns; "to most people religion and Madison Avenue seem like strange bedfellows. Yet, in 1949, The Advertising Council tied the knot which has joined the two as a harmonious team."⁴

Newsweek noted the introduction of the Religion in American Life campaign. Those early advertisements ran under the slogan "Find Yourself Through Faith: Come to Church This Week" and were part of what was reputedly the "biggest mass selling of religion ever attempted in America."⁵ The article also noted that after two weeks of the campaign in Petersburg, VA, there were "5,000 more persons at Protestant and Jewish services" than in a similar period the previous year. The report suggests that such results were typical. According to one account the increase in church and synagogue attendance resulting from the campaign ran as high as 286%!⁶

More important to this research than the campaign itself or its effects in increased church attendance is the basic question why the Advertising Council would take on

⁴"Religion and Madison Avenue, The Bulletin of Religion in American Life, Vol. 3 (1), N. pag. January 1966, Duke University Archives.

⁵"Come to Church," Newsweek, 12 December 1949, 58.

⁶"Worship Together," Newsweek, 1 November 1954, 52.

such a campaign. Other professions have not benefitted from similar campaigns. No "support your lawyer" or "trust your doctor" campaigns have been conducted by the Ad Council.

This study is designed to look specifically at the Religion in American Life Campaign (1949 - 1992) to determine how this campaign fits into the framework of Ad Council campaigns. While Ad Council campaigns appear to promote pressing social concerns, the reason for their selection by the Ad Council may not be entirely magnanimous. According to one author, many of the Council's campaigns have been aimed

directly at groups which had in the past been highly critical of advertising, including educators, physicians, and clergy. Campaigns in support of Better Schools, Nursing Recruitment, and Religion in American Life were thus designed to enhance the prestige of advertising among specific and presumably influential sectors of American Life.⁷

Further evidence for this stance can be found in the words of the Ad Council itself. The Ad Council considers itself a part of the "business world." In an annual report under the heading "Increased Good Will Toward Business," the following was stated:

Two of the Council's campaigns were related to fields none too sympathetic toward Business and Advertising--the field of education and the field of medicine and nursing. In the course of conducting the Better Schools and Help for

⁷Robert Griffith, "Selling of America: The Advertising Council and American Politics, 1942-1960," Business History Review 57 (1983): 395.

Hospitals⁸ campaigns, it was possible for the Council to work closely with leaders in both of these fields.

As these campaigns progressed and messages began to reach the public in volume, a noticeable change of attitude on the part of the former critics took place.

The Council regards it as part of its responsibilities to see that the beneficiaries of such public service campaigns are aware of the fact that support for the projects is coming from Business.

Hence, through articles in medical and nursing publications, as well as through talks before nursing and hospital groups, the Council attempts to see that Business receives the credit due it.⁹

At the heart, this inquiry is historical in nature. It is an analysis of an Ad Council campaign lasting well over 40 years. Hence, it is important to specify the specific historiographic approach that will be employed.

This chapter addresses several important details that will position the current research within a specific theoretical perspective and delineate the research questions. In addition, this chapter also outlines the methodology employed in answering the questions posed below.

⁸Help for Hospitals is explained further down in the article as being the Student Nurse Recruitment campaign. According to the Ad Council Annual report, nurse recruiting had fallen off sharply after the War, making somewhat of a comeback after the Ad Council took on this campaign in 1947.

⁹Ad Council Annual Report, March 1947 - March 1948 "Increased Good Will Toward Business," What helps People helps Business: The Sixth Year of the Advertising Council, N. pag., Advertising Council Archives, University of Illinois, Urbana, IL.

Statement of Problem

The brief background traced above points to some significant questions. The primary overarching question is: **Why did the Advertising Council conduct the Religion in American Life Campaign?** Obviously, such a question does not have one simple answer. To some extent, this research looks at effects of RIAL. Yet, the study of effects is not the primary purpose of this work. Even though at times large effects are noted, upon closer examination they are slight and very difficult to measure. And so, rather than attempting to determine exactly what effect the RIAL campaign had on church attendance for example, the focus will be broader. This work aims at an understanding of various dimensions of the campaign and thus a small part of the overall cultural history of advertising. Issues pertaining to the motives behind the campaign will be important. Germane to the issues this research explores are questions such as: Who sponsored the RIAL campaign and why did it begin and end when it did? What was the relationship of RIAL to the Ad Council? And, How did RIAL fit into the fabric of American society?

Advertising and the Ad Council are a part of American culture. While Advertising Councils of some form exist in Japan, the Netherlands and Australia, with discussions going on in Russia, Thailand, Belgium and India that may lead to the formation of similar organizations, the Ad Council in

the United States was the first.¹⁰ Until an advertising council patterned after the one in the United States was formed in Japan in the early 1970s,¹¹ "our" Ad Council was unique in the world. Consequently, it is a significant part of American culture and this campaign will be analyzed in light of this country's cultural framework. Hence the approach to this research positions it as a cultural history. This is a good choice because a cultural approach is uniquely able both to describe the situation and assess the meanings and relationships specific incidents in history have to each other and to the culture of which they are a part.

The campaign under consideration is only a small part of the overall work of the Advertising Council. What makes it important is not the size of the campaign but its unique focus.

Theoretical Perspective

On the surface, it may appear that one, universal, knowable history of a particular event or period can easily be attained. However, soon a would-be historian comes to realize that the writing of history is complex and that it

¹⁰"Peace, Public Service and Private TV," Speech given by Ruth Wooden, Advertising Council President, November 1, 1993, Jerusalem Business Conference, Israel. From the Advertising Council Archives, Urbana, IL.

¹¹Jane Hodges and Susan Taras, "Born in war, Ad Council Still Thrives," Advertising Age, 31 July 1995, 30.

is not possible to write "the" history of anything. Instead, the best that can be hoped for is to be privileged to write "a" history. For as Fischer notes, "history writing is not story-telling but problem solving."¹² Consequently all attempts at historical narration become a form of explanation.¹³ Startt and Sloan articulate the role of the historian as two-fold. The historian can be said to have "two primary jobs. One is to describe the essential nature of the past. The other is to explain why that essential nature was as it was."¹⁴ A history, then, should be both story-telling and explanation of the meanings inherent in that story.

Attempting to relate value-free history is impossible, and the author's view becomes a part of the historical narrative and its explanation. While that may be disquieting for some social scientists, many historians and naturalistic researchers find that notion to be unobjectionable. In fact Nevins goes so far as to say that "history which lacks a thesis is a body lacking a skeleton--it is invertebrate."¹⁵

¹²David Fischer, Historians' Fallacies (New York: Harper & Row, 1970), xii.

¹³Ibid., 131.

¹⁴James D. Startt, & Wm. David Sloan, Historical Methods in Mass Communication (Hillsdale, NJ: Lawrence Erlbaum Associates, 1989), 38.

¹⁵Allan Nevins, The Gateway to History (Chicago: Quadrangle Books, 1963), 295.

This historical inquiry falls within the cultural history tradition. This form of history "is a history of cultural institutions related to underlying currents of national or community life."¹⁶ Within this view of history, reaching an understanding of a particular event, cause, or chain of circumstances is only possible as they are viewed within the social conditions of the time. Cultural history of communication recognizes that "changes in the media were natural results of the social and economic environment."¹⁷ "The ways of cultural history are devious and uncertain to the degree that there can never be a handbook which will list all the valuable facts, and no short cut to arrive at an understanding of relationships."¹⁸ Interpretation of the media in an historical context is thus only possible by looking at both the media and the society within which they function. Imposing the values and perspectives of today's society on the historical event does it injustice and obscures the meaning that gives life to the event.

Cultural history, then, is an approach to historical analysis that seeks to recreate past forms of imagination and historical consciousness. It attempts to show "how

¹⁶Ibid., 293.

¹⁷Startt & Sloan, Historical Methods, 37.

¹⁸Jacques Barzun, "Cultural History as a Synthesis," in Fritz Stern, (ed.) The Varieties of History (New York: Vintage Books), 394.

action made sense from the standpoint of historical actors."¹⁹ Cultural history is an historiographic approach concerned not merely with chronicling a series of events, but with unfolding the meaning those events had for the people involved.

Because of this "quest for meaning" orientation, cultural history is an appropriate perspective from which to study the RIAL campaign. It was a campaign that lived within its society and advertised ideas. Any attempt at direct measurement of the results is difficult if not impossible. Ascertaining the meanings inherent in the ads, and within the thinking of the principal parties involved in the campaign is a more attainable and worthwhile goal.

In its overall orientation, cultural history stands broadly within the qualitative research paradigm. Like qualitative research it can show what happened, but does not claim to prove. It is more concerned with presenting evidence for probable answers. In this quest the insight of the researcher rather than statistical analysis is a valued asset in arriving at meaning.

Research Questions

Determining why the Ad Council would conduct the RIAL campaign is a search for meaning. As a campaign that stands

¹⁹James W. Carey, "The Problem of Journalism History," Journalism History 1 (Spring 1974), 4.

somewhat apart from other Ad Council campaigns, one is led to wonder "What meanings does the RIAL campaign hold within it and what meanings does RIAL seek to communicate?"

Answers to that complex question can be obtained when more specific questions are asked. These fall into three broad categories. There are (1) questions about the RIAL organization; (2) questions pertaining to the RIAL campaign; and (3) questions about the interplay of RIAL and society.

To understand the campaign it is helpful first to understand the organization behind the campaign. The following questions spring from this perspective.

- 1) What is RIAL and who are its constituent members?
- 2) How and why did RIAL come into existence?
- 3) Who backs RIAL financially?
- 4) What activities does RIAL engage in?

The background provided by the insights into the RIAL organization allow questions to be asked dealing directly with the campaign.

- 1) What has the focus of the RIAL campaign been through the years? What themes has RIAL sought to promote?

- 2) How does the RIAL campaign fit into the overall scope of Advertising Council activities?

- 3) Why did the Ad Council select the RIAL campaign?

- 4) How did the Ad Council evaluate the RIAL campaign?

- 5) How did RIAL and its constituents evaluate the RIAL campaign?

The third category of questions deal with the interplay of RIAL and society. As such they seek to probe the meanings the campaign had to both of those entities.

1) What, if any, benefits have accrued to the Advertising industry as a result of the RIAL campaign?

2) What, if any, benefits has the religious community realized as a result of the RIAL campaign?

3) Overall, whose interests have been served by the RIAL campaign?

This work proceeds to uncover the meanings that this campaign had for RIAL, the Ad Council and society. In pointing out the meanings of the campaign to each of those entities, some probable answers to the questions outlined above will emerge. While answering those guiding questions, the story of RIAL will be told and some meanings inherent within it explained. Through that description and analysis, a cultural history of this portion of the Advertising institution will become apparent.

Data Collection

A diversity of data is employed in this study. Included are numerous secondary sources such as newspaper and newsmagazine accounts about the RIAL campaign. More important will be the original primary documents that have been deposited in several archives. In harmony with the rule of thumb articulated by Startt and Sloan most weight is

given to the primary sources. They write that a "cardinal rule of evaluating historical material is that the smaller the intended audience for it, the more reliable the material is. Conversely, the larger the intended audience, the less reliable it is."²⁰

The primary sources, as well as some secondary sources, came from three archives rich in historical materials dealing with RIAL. The most important of these are the archives of the Advertising Council held in the library of the University of Illinois at Urbana. That archive contains a host of public documents dealing with the Advertising Council from its inception to the present. The collection includes most of the public documents such as many of the advertisements, annual reports and newsletters, a sizable collection of committee minutes, as well as some internal memos and correspondence.

A second archive useful to this study is the archive of the J. Walter Thompson advertising agency at Duke University in Durham, North Carolina. This archive is of interest to this inquiry because, for the first 21 years, JWT was the volunteer agency that conducted the RIAL campaign. Like the Ad Council archive mentioned above, this archive too, is rich in the public documents and also contains some more private documents germane to this

²⁰Startt and Sloan, Historical Methods, 135.

inquiry. Both of the archives also contain some material that presents the perspective of the RIAL organization.

A third archive which proved useful by adding a few more documents to those found in the other two archives is the Dwight D. Eisenhower Presidential library in Abilene, Kansas. That archives includes some public documents from both RIAL as well as a few items of correspondence and speeches revealing the official White House position regarding RIAL during the Eisenhower years.

Analysis of the documents found within those archives helps to provide answers to the questions posed above. In this analysis, when different documents yield conflicting information or presents different viewpoints, a resolution of the conflict is sought by obtaining corroborating information elsewhere. Generally, the information coming from the source judged to be closest to the disseminator of the information is given primacy. When this does not resolve the problem, the conflict will be noted. The information intended for the smallest audience is usually considered the most credible.

To assure the credibility of the information uncovered, triangulation is employed. Within any qualitative inquiry, triangulation's purpose is described as "an attempt to secure an in-depth understanding of the phenomenon in question. . . . Triangulation is not a tool or

a strategy of validation, but an alternative to validation."²¹ Triangulation does not seek to arrive at one reality, but rather is an attempt to understand the complex world in which we live from a variety of perspectives. "Triangulation . . . takes seriously into account, that there is no longer one reality against which results can be verified or falsified, but that research is dealing with different 'versions of the world'."²²

Triangulation does not validate a particular point of view, but does serve to present as broad a picture of "reality" as possible. In this sense it is an aid in obtaining the most complete understanding possible. This research is triangulated in the following ways.

First, two distinct approaches are taken in the analysis. On the one hand there is the thematic analysis of the advertisements themselves. On the other hand an analysis of a variety of documents that speak to the goals and aims of the RIAL campaign is presented. Both the understanding of the researcher as he reads the advertisements as well as the views of those who were involved in the preparation of the ads are presented.

²¹Norman K. Denzin and Yvonna S. Lincoln, Handbook of Qualitative Research (Thousand Oaks, CA: Sage Publications, 1994), 2.

²²Uwe Flick, "Triangulation Revisited: Strategy of Validation or Alternative?" Journal for the Theory of Social Behavior 22(2), 1992, 194.

A second form of triangulation results from obtaining data from different perspectives. In this case, those are the perspectives of RIAL (client), JWT (agency), and the Advertising Council that served as a regulator and as a broker of time and space in the process.

A third prong to this research further triangulating the findings is the information gained from a variety of secondary sources. Those speak to the "reality" of the RIAL campaign as it was viewed by the public at large.

Limits of the Study

Numerous campaigns have been conducted by the Advertising Council, but this study is not primarily an analysis of the Advertising Council and some of its campaigns. Rather, it is a detailed look at the Religion in American Life campaign and, secondarily, the organization that sponsors this campaign. This campaign's unique focus sets it apart from other advertising campaigns. Most other Advertising Council campaigns benefitted the government or some non-profit social service industry. RIAL was designed to encourage faith and church attendance within the population. Hence this campaign should be studied by itself. Much that follows pertains to the Ad Council, yet this study is not focused primarily on the Council but on RIAL and the advertising campaign the Council ran for it.

At this point it is necessary to recognize a limitation that this work, together with many others, has to face. Marchand describes this problem well in his bibliographic essay at the end of Advertising the American Dream. Advertising has tried to position itself as a forward looking institution, on the cutting edge of "today." Marchand observes that "most agencies sense that they can best appeal to prospective clients as future-minded organizations," and consequently "A bias toward an ahistorical, or even anti-historical, outlook has been the result."²³ Historical interest in advertising is thus subdued. The result has been that until very recently, historical records generated within agencies--such as committee minutes, personal correspondence, and internal memos have not ended up in archives. Instead, they often fell prey to the paper shredder and dumpster. Advertising archives, such as there are, contain a preponderance of official documents such as newsletters, annual reports, and records of public meetings and but little of the prized personal correspondence, memos, and minutes of internal committees that would do much to communicate the meanings that situations had for those involved. The client side is not much better since much of the information was seen as

²³Roland Marchand, Advertising the American Dream: Making Way for Modernity, 1920-1940 (Berkeley: University of California Press, 1985), 419.

strictly proprietary and therefore not released for public consumption.

Consequently, in this work it has been necessary to rely in large part on these more public documents. Insofar as the "public image" thus portrayed matches the "private self" of this campaign, we can consider the picture that emerges to be a true and honest one. Without some of the more personal communications, the accuracy of such a portrayal is somewhat difficult to judge. It was necessary to "read" the texts in the tradition of critical research in order to work towards the presentation of a credible cultural history of the RIAL campaign.

Organization of the Study

This research is divided into seven chapters. This first chapter has both given a brief overview of the subject to be addressed and outlined the theoretical framework that is being employed. Chapter 2 presents a history of the Advertising Council and Chapter 3 reviews the research studies about the Advertising Council. Chapter 4 begins the detailed look at RIAL by examining the organization that served as the client for this campaign. In so doing, this chapter also details a wide variety of activities in which RIAL was and is involved. Chapter 5 deals specifically with the Religion in American Life advertising campaign. This chapter describes the campaign and its advertisements, as

well as pointing to the role played by the Ad Council and the agencies that serviced the account. Chapter 6 discusses the meanings attached to the RIAL campaign from the perspective of the Ad Council, RIAL, and society. Chapter 7 presents discussion and some conclusions as well as pointing to further research that could profitably be conducted in the future.

Summary

This chapter has presented a sketch of the type of history that this inquiry entails. The information presented in the next chapters is an attempt at providing a cultural history of the RIAL advertising campaign.

This research can broadly be thought of as a cultural study, and is conducted in the manner of qualitative research. As such it recognizes the world as a complex system filled with multiple realities. It is the task of this research to illuminate some of those realities with the goal of presenting a broad understanding of the culture of which RIAL was a part.

Findings will largely be based on documents found in the archives of the Advertising Council and those of the J. Walter Thompson advertising agency. Those primary sources will be supplemented as needed with secondary sources out of the general and academic press.

This research has one central aim--to present an understanding of the meanings inherent in this campaign and thereby to illuminate the reasons the Ad Council had for running this campaign. Those various and diverse meanings will serve to broaden the general understanding of the Advertising Council and one of its longest-running campaigns.

Chapter II

THE ADVERTISING COUNCIL

Before the RIAL campaign and the reasons for it can be addressed, a brief history of the Advertising Council is necessary.

The Ad Council is of sufficient import to get at least a passing mention in introductory advertising textbooks. In a discussion of public service advertising, Moriarty gives the Ad Council a brief paragraph-long mention. While she says nothing about its formation, she points to its role as the undisputed leader in Public Service Advertising campaigns.¹ Other texts also mention the role of the Ad Council as the dominant force in Public Service Advertising in the United States today. However, typically they also include a brief line depicting the Advertising Council as a simple outgrowth of the War Advertising Council.²

¹Sandra E. Moriarty, Creative Advertising Theory and Practice, 2nd. ed. (Englewood Cliffs, NJ: Prentice Hall, 1991), 384-387.

²William Wells, John Burnett, and Sandra Moriarty, Advertising: Principles and Practice, 3rd. ed. (Englewood Cliffs, NJ: Prentice Hall, 1995), 31. See also J. Thomas Russell, and W. Ronald Lane, Kleppner's Advertising Procedure, 11th ed. (Englewood Cliffs, NJ: Prentice Hall, 1990), 17.

This chapter shows that the Advertising Council was not simply a natural outgrowth of World War II public service, pro-government advertising. While it may have been born during the War, it was conceived on the heels of the Great Depression, before the United States entered into the conflict.

Contrary to one popular notion, the Advertising Council did not arise out of the inherent generosity of the advertising industry. It was not formed to apply the advertising industry's expertise to the poorly funded but needy social causes that are replete in our society. Rather its beginning was substantially more self-serving.

An Idea Is Born

The long years of the depression took their toll on advertising. Advertising expenditures had fallen from \$3.4 billion in 1929 to \$2.3 billion just two years later.³ That trend continued throughout the next decade.⁴ In addition to the economic pressures, there were social pressures on advertising as an increasing number of intellectuals questioned the existence of an institution

³Stephen R. Fox, The Mirror Makers (New York: Vintage Books, 1984), 118.

⁴A. W. Frey, Advertising, 3rd. ed., (1961). In this volume Frey notes a decline in national advertising expenditures from \$2.5 billion in 1929, to \$1.98 billion in 1939.

that squandered so many resources.⁵ There was also a growing feeling among the population that advertising was deceptive and misleading.⁶ Those challenges were crippling the advertising industry, bringing it down from the heyday it had enjoyed during "the booming Nineteen Twenties."⁷

The severity of the pressures on advertising and the deep desire to rescue the image of advertising can be seen in the words of Paul West, president of the A.N.A., in a memo expressing "grave concern" that he wrote on August 28, 1941. He stated:

There is good reason for this concern. The talk by high officials in government of curbing advertising as a means of controlling production, the recent last-minute incorporation of a tax on radio and outdoor advertising and electric advertising signs and devices in the tax bill now before Congress, the thinly-veiled attacks on trademarks and brands, the push for mandatory standardization and government grade labeling of all consumer goods, the continued charges that advertising is a waste, that it fosters a monopoly, that it is simply an added cost to the consumer--all these and more are causing growing alarm that advertising is going

⁵Glenn K. Hirsch, "Only You Can Prevent Ideological Hegemony: the Advertising Council and its Place in the American Power Structure," Insurgent Sociologist (Spring 1975), 64-82.

⁶C. B. Larrabee, "If You Looked for a Miracle--," Printer's Ink, 21 November, 1941, 14.

⁷Harford Powel, "What the War Has Done to Advertising," The Public Opinion Quarterly, 6 (1942), 196.

to be throttled by whatever method, for whatever purpose and with whatever motive.⁸

To address the challenges advertising faced, a meeting of advertising leaders was called. About 700 industry executives from the Association of National Advertisers (ANA) and the American Association of Advertising Agencies (AAAA) responded. They met, together with representatives from broadcasting, in Hot Springs, Virginia, on November 14-16, 1941 to develop and implement strategies to combat the "unjustified attacks" on advertising. The challenges to advertising were seen to be coming from two directions. Attacks on advertising were coming from "those who would do away with the American system of free enterprise of which advertising is an inseparable part, and those who are ignorant of what advertising is and the function it performs."⁹ The discussions led to the conclusion "that ignorance among the vast body of consumers was chiefly responsible for the attacks on advertising and that the professional enemies of advertising and the American system of free enterprise were in the minority."¹⁰ A Columbia Broadcasting System representative brought a rhetorically

⁸Paul West, "Memo dated August 28, 1941," quoted in Harold B. Thomas, "The Background and Beginning of the Advertising Council, 1952" TMs, p. 4, The Advertising Council, New York.

⁹William J. Enright, "Won't Curb Ads, Henderson Says," New York Times, 14 November, 1941, 42.

¹⁰Ibid., p. 35.

powerful viewpoint to the meeting by asserting that the attack on advertising was a battleground for

the vast, world-wide struggle between two philosophies, the totalitarian idea, with people as the vassals of the state against the American philosophy of free enterprise and free competition and free opportunity for the individual to realize his own destiny under free institutions.¹¹

During the meeting "industry leaders debated running ads about advertising . . . about how great advertising is at creating jobs and a healthy economy."¹² But then James Webb Young, an adman, former professor at the University of Chicago, agency consultant, and then director of the Federal Bureau of Foreign and Domestic Commerce, came up with a big idea. In one of the key speeches of the convention, Young outlined the task to be accomplished quite clearly. In part he said: "a greater use of advertising for social, political and philanthropic purposes will help immeasurably to remove the distaste for advertising which now exists among many influential people."¹³

¹¹Larrabee, "If You Looked for a Miracle--," 15.

¹²Ruth A. Wooden, President of the Advertising Council, "Peace, Public Service and Private TV," speaking at the Jerusalem Business Conference, Israel, November 1, 1993." Ad Council Archives, University of Illinois, Urbana, IL.

¹³Sidney R. Bernstein, "A Crucial Meeting on the Eve of War," Advertising Age, 11 November 1991, A-2.

If advertising could accomplish this, Mr. Young reasoned, "the critics of advertising will all be on the sending end, too, -- and they will all be on our side."¹⁴

The 600 leading lights of advertising and business that were at the meeting left with three goals in mind:

1. An agreement by all parties in advertising to forego differences and frictions and to work together in unison and harmony.

2. An understanding that advertising is an important part of American business - that attacks on advertising are attacks on business - that the best defense consists of (a) better taste in copy and commercial (b) dissemination of facts on the function and effects of advertising (c) reteaching a belief in a dynamic economy.

3. a recommendation for the use of the skills and facilities of advertising for information and persuasion in other than commercial ventures, and specifically in the public interest.¹⁵

The delegates left more hopeful than they had been when they arrived. At meetings held on November 27 and December 1,¹⁶ a committee went to work in forming a council to address social and political advertising. There seemed to be a genuine interest in informing the citizenry about government initiatives by means of advertising. Even before this meeting, there had been calls for government to inform

¹⁴James Webb Young speech of November 15, 1941, quoted in Harold B. Thomas "Background and Beginning of Advertising Council," TMs, 11.

¹⁵Thomas, 11, 12.

¹⁶Ibid., 15, 16.

citizens through public information campaigns. The advertising community felt that advertising was the most effective way to bring that about. One writer expressed this notion saying: "Every citizen wants to know what to do and how to do it at this moment. Advertising still offers the most effective and immediate way to harness this vast reservoir of latent energy."¹⁷ While plans for a Council were being discussed it would take the urgency of war to speed up the process of bringing such an organization and information campaigns to life.

Impact of World War II

The bombing of Pearl Harbor on December 7, 1941 dragged the country, and advertising, into the war. "The planners of a new 'Advertising Council' were quickly called to Washington to discuss how advertising could help the war effort."¹⁸ Philosophically government was opposed to paying for advertising.

Following the same policy it had adopted in World War I, (the United States) used little paid advertising. . . the government said and seemed to feel that it could depend on Rooseveltian persuasion in print and in radio fireside chats to sway the thoughts and ideas of the population and direct civilian activities into designated wartime efforts. . . .It (the War Advertising Council) proposed that business

¹⁷Roy Dickinson, "How U. S. Could Use Paid Advertising NOW," Printer's Ink, 11 July 1941, 79.

¹⁸Warren Berger, "Ad Council: A Grand Idea that Worked," Advertising Age, 11 November 1991, A-2.

undertake to do what officialdom had refused, bring realization of the war and the urgency of the need for action home to the American people through advertising.¹⁹

The group's objectives had abruptly been switched from self to national preservation and the outcome of this new objective, spurred on by the urgency of war, was the formation of the Advertising Council. The Council was composed of representatives from national advertisers, agencies, and the media. On February 18, 1942 the self-funded Advertising Council (soon renamed the War Advertising Council) was chartered and ready to go to work for the country and the war effort. The new non-profit organization had a single aim -- "to mobilize the powers of advertising for victory."²⁰

The plan proposed:

1. That the Advertising Council shall supply facts to industry concerning basic themes the Government wishes publicized.
2. That each major industry, or a combination of industries, shall then decide which theme they prefer to promote and publicize -- provided this theme has not already been adequately covered.
3. That each industry, or a combination of industries, shall then provide advertising facilities adequate to promote this theme properly.
4. That the Advertising Council, cooperating with the industry committees, shall plan, clear,

¹⁹James Playsted Wood, The Story of Advertising (New York: The Ronald Press Company, 1958), 445, 446.

²⁰Theodore S. Repplier, "Advertising Dons Long Pants," Public Opinion Quarterly, 9 (1945), 271.

and secure approval of such advertising from the government.²¹

According to the plan, the Advertising Council did not act alone. In fact, the campaigns that it conducted were requested by government entities. The advertisers' expertise was used to "lend greater continuity, effectiveness and better timing to government campaigns."²²

But conditions at the war's beginning were chaotic. No one knew which government department to approach, what the government wanted to publicize, or who would pay the advertising bill. There were no priorities. No one was in charge of making definitive decisions about what to publicize.²³

Confusion reigned and yet progress was made because advertising was helpful in promoting the causes of several governmental agencies.

The Office of War Information (OWI), which would later play a commanding role, had not yet been formed. Other government agencies, which would later become a part of OWI, used the services of the Advertising Council to help promote their campaigns. Among these were the U. S. Treasury and the Office of Facts and Figures. The first campaign was to promote the sale of war bonds to finance the war effort.²⁴

²¹Wood, Story of Advertising, 447.

²²"One for All and --, " Business Week, 7 February 1942, 59.

²³Jordan Braverman, To Hasten the Homecoming, Madison Books: Lanham, MD. 1996, 236.

²⁴"Advertising Unity," Newsweek, 23 February 1942, 44.

This campaign was very successful. All that an advertisement needed to say was that on a certain date a new issue of war bonds would go on sale. That message, supported by the ubiquitous reminders to buy war bonds in advertisements of all types, was so successful that the war bonds were quickly oversubscribed. According to one author's opinion, recorded in the Nation's Business, such a rapid sale of the bonds would not have happened without the advertising.²⁵

During the first year alone the Advertising Council placed \$250 million worth of free advertising--100 times as much as was donated in all of World War I.²⁶ Incidentally, this amount is approximately equal to one-eighth of what total annual pre-war advertising had been.²⁷ Ad Council ads appeared in newspapers and magazines, posters and billboards, car cards and on the radio.

As the OWI moved into high gear, the number and extent of war information campaigns escalated. OWI was involved in both domestic and international campaigns. The Advertising Council's involvement was restricted almost exclusively to those campaigns waged at home.

²⁵John Carlyle, "How Advertising Went to War," Nation's Business, November 1944, 74.

²⁶Don Wharton, "The Story Back of the War Ads," The Reader's Digest, July 1944, 103.

²⁷Frey, Advertising, 22.

While much of the impetus for the promotion of a particular idea came from the OWI, the advertising expertise and link to the media came from the Advertising Council.

Sandage and Fryburger explain the link as follows:

The War Advertising Council would select, in cooperation with government agencies, the areas needing strong public support. After selection was made, some agency in the profession would volunteer to develop strategy and prepare advertisements for use in "selling" the public on the need for action. Completed advertisements would be made available to press, radio, and other media for voluntary use.²⁸

The War Advertising Council worked in two ways. On the one hand there were advertisements that were clearly identified as placed by the Council. Those constituted a small minority. The majority were advertisements inspired by one of the themes promoted by the Council. Even though inspired by the Council, they bore no Ad Council logo. Into this second rubric fell many campaigns by major industry urging conservation of resources. To reluctant participants in war promotion campaigns, Walter Weir, vice president of a large advertising agency, said:

The job that I am suggesting you undertake is a job of public service. That does not make it an unprofitable job. . . if you give with ideas now, you'll not have to worry about your 'take'

²⁸C. H. Sandage and Vernon Fryburger, Advertising Theory and Practice, 8th ed. (Homewood, IL: Richard D. Irwin, Inc., 1971), 126.

when the postwar world finally at long last arrives."²⁹

Implicit in Weir's plea is the concern that some advertisers were taking advantage of the war and using questionable tactics to sell their products. They were using the war as an incentive to consumers to buy what they had to sell. Such was not the intention of the Advertising Council. Chester LaRoche, chairman of the Council, said war advertising does not

mean advertising that simply shows pictures of planes or tanks or guns. In the midst of a struggle for survival, while American boys are dying by the thousands, blatant brag advertising is in questionable taste. By war advertising we mean advertising which induces people, through information, to take certain actions necessary to the speedy winning of the war.³⁰

To participating industry, the Advertising Council advocated the use of four approaches in communicating war messages. The first was the "all out" approach under which the advertiser subordinated his product to the promotion of a war theme. Virtually the entire ad was devoted to the communication of some war theme with a company logo or name as the only identification of sponsorship. The second approach was the "double barreled" technique in which the advertisement was divided roughly evenly between a message

²⁹Walter Weir, as quoted by Blake Clarke, The Advertising Smoke Screen (New York: Harper & Brothers, 1944), 212.

³⁰Chester LaRoche as quoted by Blake Clarke, *Ibid.*, 205, 206.

for the advertiser's product and a war theme. The third approach was the "sneak punch" where the advertisement was clearly for the advertiser's product but with a war theme serving as a background to the product. The fourth tactic was designated as "a plug with a slug." It was a straight product advertisement with a small element of a war message. This could be as simple as "buy war bonds"³¹ tucked into a corner of the advertisement. A 1943 survey of 4600 advertisements in various magazines reported in Printers' Ink showed the following breakdown of advertising themes:

Future	3.6%
Inspirational	7.8%
Straight Product	41.2%
Product with War Slant	29.9%
War Production	12.9%
Conservation	4.6% ³²

Even this early in the war, nearly 50% of ads were war related. This suggests that the Advertising Council's message was getting through to advertisers. How was the public responding?

The Advertising Council's work received mixed reviews. Government appeared ecstatic. General Dwight Eisenhower said ". . . I think that no other body had done more . . . in trying to inform America across the board . . . than has

³¹Maurice I. Mandell, "A History of the Advertising Council," (Ph.D. diss., Indiana University, 1953), 113.

³²Robinson Murray, "Is Advertising Fulfilling its War Job?" Printer's Ink, 20 August 1943, 82.

the Advertising Council."³³ President Franklin D. Roosevelt declared: "The voluntary contribution made by advertising men and women under the Council's leadership has been of notable assistance to the government's wartime information programs."³⁴

Much of business was equally enthusiastic. Advertisers complied with the needs of the country and many advertisements carried some sort of war message. Business had much to be happy about. For many manufacturers, the government was buying all they could produce. Advertisements that carried a war message were tax-deductible and so a business could continue to keep its name before the public while the government paid a part of the expense. Even as early as 1942 it was noted that

Few businesses have less to sell the consumer than the rubber industry, but the companies are taking huge amounts of advertising space to tell the public how to conserve rubber and to get the most wear out of automobile tires. Such advertising is a public service; it also keeps the company name where it belongs, in the public's mind.³⁵

Among servicemen there was both praise and disgust. The disgust was aimed at the boastful advertisements claiming that such-and-such a product was winning the war or

³³Annual Report, 1977 - 1978, Advertising Council, "Report to the American People, 1977-1978," Inside front cover.

³⁴Ibid.

³⁵Dickson Hartwell, "Business Keeps Its Pennants Flying," Nation's Business, June 1942, 22.

making a plane safe for our soldiers. One such advertisement "was headed 'Who's Afraid of the Big Focke-Wulf?' All the bomber pilots at one combat field in ETO (European Theater of Operations) signed it, 'I am,' and sent the clipped magazine page back to the manufacturer."³⁶ Usually, those criticized advertisements originated directly from business, not from the War Advertising Council.

The advertising which servicemen most approved was that run in behalf of the war effort. Almost all this advertising -- and, though it did not dominate in magazine and newspaper space or in radio time, it was the most conspicuous feature of advertising during World War II -- resulted from the work of the War Advertising Council.³⁷

Little is written about the reactions of the public. However, judging from the widespread support of conservation programs, planting of victory gardens, use of V-mail, and purchasing of war bonds; one can safely assume that the public was supportive of Advertising Council campaigns.

One writer said:

Every phase of the war effort was brought before the public again and again--shouted, sung and danced until the 135,000,000 of us worked as a team. Here and there one of us loafed, or grumbled, or even hung back. But the team pulled as a team. Otherwise we could not have done what was done.

Thanks to the admen.³⁸

³⁶Wood, Story of Advertising, 444.

³⁷Ibid, 444, 445.

³⁸Carlyle, "How Advertising Went to War," 77.

The Council served as a private avenue for disseminating public information and persuasion. By the end of the War, the Council had coordinated more than 100 "public service" campaigns worth an estimated \$1 billion in 1940s dollars.³⁹ Many of the campaigns became extremely well known and popular. As a result, the War Advertising Council solidified advertising's position as part of the fabric of American society.

Young's words about the benefits advertising would experience by using its power for social causes seemed prophetic. Involvement in wartime advertising had given the advertising industry a new lease on life.

The Council's wartime program also produced enormous public relations dividends for the advertising industry, taught those in government "a new appreciation of the power and impact of advertising in a free economy" and stilled what one industry executive called "the clamor of the reformers."⁴⁰

The wartime efforts had taught business that "public service advertising was, in fact, the best kind of public relations--that it was not mere altruism to continue it, but hard-headed business sense."⁴¹ Because there were often ideological ties between Ad Council campaigns and paying advertisers, the ad industry reaped financial benefits from the goodwill engendered by the Public Service Campaigns.

³⁹Repplier, "Advertising Dons Long Pants," 275.

⁴⁰Griffith, "The Selling of America," 391.

⁴¹Ibid, 395.

The Council Since World War II

Because of the overall effectiveness of the War Advertising Council, there were numerous voices calling for it to continue its work. O'Hara wrote an article for Printer's Ink calling for an expanded role for the Advertising Council. The article suggests that it should take on campaigns to "advertise self-respect, sanctity of the home, justice, health. A host of themes is crying for the help of advertising."⁴² President Franklin D. Roosevelt encouraged the Council to continue its work after the war was over. The Council was glad to comply with these requests for its continued services, describing itself as a "voluntary, non-profit business group, organized for the sole purpose of helping the country."⁴³ Such altruism is hard to believe since the idea of an Advertising Council was formulated to improve the plight of advertising. Nevertheless, sizeable shifts in emphasis and strategies were made to adapt to the postwar economy. As those shifts took place the War Advertising Council became the Advertising Council.

In the post-war years industry had much to promote. The years of the War, when much had been scarce, had left a pent-up demand for numerous products that business was glad

⁴²John F. O'Hara, "Cannot the Same Power that sells Toothpaste sell Moral Ideas?" Printer's Ink, 26 September 1944, 26-28.

⁴³Fox, Mirror Makers, 300.

to supply and advertising was pleased to promote. Strong economic growth was the dominant trend for the next 30 years. Though times were good for business, the advertising industry did not seem to forget the charges of excess that had crippled the industry in the depression and ensuing years leading up to the War. Consequently, public service campaigns conducted by the War Advertising Council, which had seemingly played a part in improving advertising's image, were continued. However, since needs were different, the focus of the advertising also changed.

Armed with a presidential endorsement and widespread goodwill towards the Council among both industry and the general population, it focussed its energies and expertise on reconstruction, Cold War, and domestic campaigns. In the 50 years since the War, roughly \$20 billion in donated space and time have served to promote a host of campaigns.⁴⁴

Some post-war campaigns continued to deal with war related themes. The CARE campaign was instituted to help provide for people in parts of the world ravaged by the conflict. Campaigns for the Red Cross including calls for blood donations were clearly in response to the effects of the War.

Another large set of campaigns dealt with Cold War concerns. From campaigns aimed at recruiting both men and women for the Armed Forces, to campaigns promoting U. S.

⁴⁴Hodges and Taras, "Ad Council Still Thrives," 30.

Defense Bonds, and encouraging Civil Defense, a Ground Observer Corps and a Crusade for Freedom (fighting communism), the uneasiness of the Cold War could be felt.

Campaigns directly advancing the government's agenda were not the only issues tackled by the Council. Other campaigns in support of domestic concerns such as the need for better schools, moral development, and concern for the environment also formed a significant portion of the campaigns conducted. There were the Better Schools Campaign, the famous Forest Fire Prevention campaign featuring Smokey the Bear, a campaign to promote Religion in American Life, and a campaign for Home Fire Prevention.

As needs and issues within the country changed, Ad Council campaigns changed too. During recession and economic uncertainty, the Council ran campaigns explaining the American Economic system and encouraging confidence in it. During health emergencies, there were campaigns to persuade people to get shots to protect themselves from the flu or polio. Anti-littering campaigns as well as promotions encouraging support for Higher Education, and campaigns for the Peace Corps and Energy Conservation have been run during the last 50 years.

A special section of the November 11, 1991 Advertising Age was set aside for a look back at the 50 years since the historic meeting in Hot Springs where the idea of a council took shape. In that historical look, particular attention

was paid to some of the most memorable campaigns. Besides the War campaigns, these included a campaign to revitalize the cities when the widespread burning and looting of the 1960s were at a peak. A campaign aimed at stopping child abuse that did much to raise public consciousness of this issue was another notable effort during the latter part of that half century.

In recent years the focus of the Advertising Council has again changed. With the array of social problems rampant in today's society, the Council has adopted an approach of waging "wars" on various issues. In that vein, their newly launched "Commitment 2000" seeks to create campaigns to build a better future for youth.⁴⁵

Selection of Campaigns

The Ad Council does not accept every campaign presented to it. As an example, in 1972, some 244 requests for Ad Council support came before the Council, of which only 28 were accepted as major campaigns. In addition to those 28, another 69 were published in the bi-monthly "Public Service Advertising Bulletin." These newsletters are mailed to about 11,000 media outlets to attain donations of time and space "over and above that devoted to the

⁴⁵Ibid.

council's sustaining major campaigns."⁴⁶ In this way the respective organizations that pay the \$500 fee and are accepted by the Council for inclusion in the bulletins,⁴⁷ receive the Ad Council's endorsement. To use the materials, direct contact between the agency or cause endorsed by the bulletin campaign and the media outlet is necessary.

In recent years the Advertising Council has reduced the number of its major campaigns from about 40 to no more than 30. This has been done to compete more effectively with other producers of public-service messages.⁴⁸ Because of the 1980s climate of deregulation, the broadcast media do not have to provide a certain percentage of time to public service campaigns as was once the case. Certain of the advertising media, especially outdoor billboards and cable TV, continue to be quite open to public service advertising because contributing time and space to public service campaigns shows them to be good citizens.⁴⁹ This is a desirable status when some consumer and environmental groups

⁴⁶"The Advertising Council: An American phenomenon," Advertising Age, 21 November, 1973, pp. 174, 177.

⁴⁷Holly Hall, "How the Ad Council Decides Which Campaigns to Support," The Chronicle of Philanthropy, August 13, 1991, 31. Ad Council Archives, University of Illinois, Urbana, IL.

⁴⁸Holly Hall, "New Challenges for the Ad Council," The Chronicle of Philanthropy, August 13, 1991, 30. Ad Council Archives, University of Illinois, Urbana, IL.

⁴⁹Wooden, "Peace, Public Service and Private TV."

are decrying the impact these forms of media are having on society and the environment.

Over the years the criteria used to select Ad Council campaigns have evolved. They have become more complicated and carefully articulated and hence have sharpened the focus of the Council in selecting its campaigns. The first articulation of the criteria in an annual report was in 1949. There it was stated that the

"Board and Committees evaluated each project on the basis of the following standards:

1. that the project can be successfully implemented through the advertising method.
2. that the project is in the interest of the people as a whole.
3. that the project is timely.
4. that the project is non-commercial, non-partisan politically, and not designed to influence legislation.⁵⁰

Greater sophistication was evident in 1980 when the criteria stipulated that

1. The project be non-commercial, non-denominational, non-partisan politically, and not designed to influence legislation.
2. The purpose of the project be such that the advertising methodology can help achieve its objectives.
3. If the organization is a fund-raising one, The Advertising Council will take into consideration whether or not it currently meets the standards of public and private accreditation organizations such as The National Information Bureau.
4. The project be national in scope, or sufficiently national so that it is relevant to

⁵⁰Annual Report, The Advertising Council Seventh Year, March 1948 to March 1949, 6. Advertising Council Archives, University of Illinois, Urbana, IL.

media audiences in communities throughout the nation.

5. The appeal for support shall be one properly made to Americans generally whether delivered by national or local media. The project will not be rejected because it is in the interest of one group if the action messages have wide appeal, national significance and local applicability.

6. The project be of sufficient seriousness and public importance to warrant donations of space or time by national and local media.⁵¹

Even further sophistication is evident in 1991. The following criteria are enunciated as the basis for the selection of campaigns.

The issue should be of sufficient seriousness and public importance to warrant donations of advertising space and time.

The project must be national in scope or of broad enough interest that the message has relevance to communities throughout the nation.

The purpose of the project should be such that advertising can help achieve its objectives and those objectives can be measured.

The project should be non-commercial, non-denominational, non-partisan, and not designed to influence specific legislation.

If a project is in the interest of one organization, its call to action must have wide appeal, national significance and local applicability.

If the prospective sponsoring organization has a fund-raising component, it must meet the standards of such organizations as the National Charities Information Bureau.

The prospective sponsoring organization should be widely regarded and recognized as an expert on a particular issue.

The prospective sponsoring organization should have a formal and informal network of local chapters, affiliates, or other ties around the country through which information can be

⁵¹Annual Report, 1979 - 1980, The Advertising Council: Communicating for the Public Good, 1. Ad Council Archives, University of Illinois, Urbana, IL.

readily disseminated to the media or the public.⁵²

The Ad Council views itself as not just being in the business of making ads, but rather of making something happen. Consequently in the selection of clients, "Ad Council executives say they give preference to groups that include in their proposals specific definitions of what the public service advertisement is supposed to accomplish."⁵³

Summary

What began as an industry's desperate attempt to save itself has become an institution in American society. The Advertising Council was born in the uncertain days leading up to WWII. During the War this "baby" rapidly matured and became a major player in the war of words. The success of the War Advertising Council refined the way the Council worked, and helped turn it into a finely tuned public relations tool for business.

Many Advertising Council campaigns have proven to be memorable and have had an impact in shaping our culture. The full extent of that impact can only be guessed at since these campaigns did not occur in a vacuum. Instead, they were only one part of an extensive network of activities--

⁵²Hall, "How the Ad Council Decides," 31.

⁵³Ibid.

both organized and spontaneous, addressing the same concerns.

The next chapter will reveal some ways in which the Ad Council's public service campaigns have at times helped to mask problems that might rightfully be laid quite directly on the doorsteps of business itself.

Chapter III

STUDIES OF THE ADVERTISING COUNCIL

Much of what was said in the previous chapter is based on items that have appeared in the popular press. This chapter considers inquiries of a more scholarly nature dealing with the Advertising Council. While the previous chapter outlined the history of the Council, the present chapter will focus more closely on an historical analysis of the Advertising Council and its campaigns.

The generally accepted history of the Council, detailed in the previous chapter, paints a rather bright picture of this organization. A portion of the work to be analyzed below is significantly more critical of some of the tactics and motives apparent in the Council's work.

The relationship between World War II and advertising provides a focus for several pieces of inquiry. While some of these studies are not directly concerned with the Advertising Council, there is a direct relationship. The Ad Council served to encourage, produce, and place large quantities of war advertising campaigns by the four-prong approach detailed in the previous chapter. Consequently,

the Ad Council had a very real involvement in advertising as a whole during the war years. Thus both praise and criticism aimed at advertising during that time, at least in part, includes those campaigns run by the Ad Council.

This chapter is broken into four distinct sections. The first will consider the origins of the Advertising Council. That will be followed by a reflection on the role of the War Advertising Council. The third section addresses studies about the post World War II Advertising Council. The final section considers some significant critiques of the Ad Council. Several of the studies bridge two or more of the categories.

Origins of the Advertising Council

Writing in Printer's Ink, then the most important periodical dealing with advertising, Dickinson made a case for use of advertising by the U. S. government even before the War came to these shores. After outlining several specific branches of government that could benefit from the influence of advertising, he stated "there is no question we are not using this big machine of advertising and the skilled technicians available to the degree that they should now be used."¹ He concluded by saying

Every citizen wants to know what to do and how to do it at this moment. Advertising still

¹Roy Dickinson, "How U. S. Could use paid Advertising Now," Printers' Ink 11 July 1941, 79.

offers the most effective and immediate way to harness this vast reservoir of latent energy.²

The work of Dickinson points to the potential good that advertising might do for the government and its causes if its skills were so engaged.

Also prevalent during those pre-war years were negative feelings towards advertising, a perception that advertising was driving up prices, and a consumer movement aiming to bring about advertising reform and deal with the evils of advertising. A 1939 Gallup poll of 5,000 adults revealed that 81% of the population thought advertising encouraged people to buy things they did not need or couldn't afford and 59% called for stricter controls on advertising.³ Additional public perceptions were revealed in a 1940 Gallup poll. According to this poll "consumers thought that from 25% to 50% of the retail price of an item went to advertising."⁴ The same article goes on to show that in reality "less than 3% of all the money paid by consumers"⁵ goes towards advertising.

Dameron also reports that, especially among persons in upper income brackets, books written in protest of advertising such as 100,000,000 Guinea Pigs, and Your

²Ibid.

³Fox, The Mirror Makers, 169.

⁴Kenneth Dameron, "Advertising and the Consumer Movement," Journal of Marketing 5(3), (Jan. 1941), 240.

⁵Ibid.

Money's Worth, were being widely read. "Among the high school teachers interviewed, 83% said they had read one or more of these books."⁶

The combination of a strong downturn in national advertising expenditures, reported in the previous chapter, with a consumer movement critical of advertising undoubtedly caused concern among advertising industry officials. While the advertising industry was interested in maintaining its business, the people who ran it were also concerned citizens who saw the government's needs being such that advertising could help. These factors combined to bring about a joint meeting of the ANA and AAAA in Hot Springs, Virginia in November of 1941 detailed in the previous chapter.

In his history regarding the origins of the Council, Thomas alluded to the pressures described above as helping to lay the foundation for the discussions held during that meeting. Thomas carefully traces the history of the Council from the dark days of the depression through to the Advertising Council's "birth" on January 5, 1942 and its "christening" on March 4, 1942.⁷ In some detail he describes the events marking those early days. His history includes key speeches, letters, and particulars of meetings that were part of the Council's rapid development.

⁶Ibid., 241.

⁷Thomas, "Background and Beginning of Ad Council," 47.

At one point Thomas was a member of the Board and Chairman of the Council. His work first appeared as a typed manuscript that was circulated mainly among some of his friends and staffers of the Advertising Council. To make the manuscript more widely available, Sandage included it in his book The Promise of Advertising.⁸

The work of Thomas makes it clear that the Advertising Council concept was born before WWII. The first meeting of the organizing committee for a Council was held on November 27, 1941 and another meeting was planned for December 1. Whether or not this second meeting was held, is not clear.⁹ After the Hot Springs meeting, and the meeting of this special committee, the basic framework was established. The Council's initial purpose was to raise the image of the advertising profession by introducing a new element--pro-bono advertising for the common good. And, while the idea was born before the War, Thomas also makes it plain that the pressures brought upon the whole country significantly sped up the formation of the Advertising Council. The War was a catalyst to the Council's beginning. However, to say, as many advertising texts do, that the Advertising Council came about as a result of calls by the President and other government officials for a reorganization of the WAC at the

⁸C. H. Sandage, ed., The Promise of Advertising, (Homewood, Il.: Richard D. Irwin, 1961).

⁹Thomas, "Background and Beginning of Ad Council," 15, 16.

end of the War is selling short the vision of the early founders.

Good as Thomas's history is in outlining the activities during the formative stage of the Advertising Council, it is too brief to provide many of the nuances developed by Mandell in his dissertation.¹⁰ Mandell's work provides a detailed history and analysis of the first decade or so of the Advertising Council's existence. Mandell's narrative regarding the underlying causes and timing of the Council's inception agrees with Thomas's analysis. However, while Thomas mainly covers the "birth" and "christening" of the Council, Mandell goes beyond that, tracing the history during the War, through the transition to peace, and well into the first few years of the Council's functioning in a peace-time economy. From the work of Mandell it is clear that the Advertising Council was born in the times of economic hardship before the War.

The War Advertising Council

Very early in the War, Powel wrote an article that looked at the impact the war was having on advertising. Powel was a widely known specialist in advertising with extensive experience on the staff of various magazines, had been an editor of Colliers, and a former executive at the BBDO agency. He accedes that the War hadn't done anything

¹⁰Mandell, "History of the Ad Council."

to advertising yet,¹¹ but also looks ahead to almost inevitable consequences. He argued that because of shortages of goods, advertising would, of necessity dwindle, cause widespread job loss within the advertising industry, and put such severe financial burdens on magazines, newspapers, and radio stations, that several of them would go broke. Powel criticizes the practice of many businesses of keeping their name before the public even when they had little to sell. He said that the practice of every "overloaded war factory oozing glory and self esteem" has resulted in "stomach-turning copy" that will soon dry up.¹²

While Powel thus criticizes the practice of some businesses, he also commends the actions of others that recommended the purchase of War Bonds and donated time and space to the government in its drive to sell bonds. Since much of the work of the WAC fell into this category, without mentioning it directly, he praised the WAC.

A book on advertising by Clark also addresses the subject of wartime advertising. This book, however, benefits from a little more perspective than Powel had since it was published several years later. Clark decries the practices of much of the business establishment because he feels that they showed little real interest in the war effort. He asserts that most advertising copy had only gone

¹¹Powel, "What The War has Done to Advertising," 195.

¹²Ibid., 199, 201.

a short way on the road to war since in 77% of advertisements the "normal commercial appeal was made."¹³ On top of that many advertisers took advantage of the war by claiming that their Cola, cigarettes, candy, etc. was playing a crucial role in winning the war.¹⁴

While he is sharply critical of much of advertising during the war years, his feeling towards WAC are much more positive.

It would be an injustice, however, if the flood of "brag" advertising hid the efforts of a minority group of men who are sincerely trying to convert their profession to genuine war uses. Prominent among these are the active workers of the War Advertising Council, an organization formed and sponsored by advertising associations.¹⁵

He described the actions of several advertisers and agencies who put significant effort into meeting the WAC goals of having a third of all advertising deal exclusively with war messages, and that of every message containing at least one strong war appeal. Those goals were not being met at the time the book was written. While the WAC had done some good work, Clark suggests the general impression of the public after three years of war was "that advertising is used less to help win the war than to capitalize on it."¹⁶

¹³Clark, Advertising Smoke Screen, 210.

¹⁴Ibid. 202.

¹⁵Ibid., 202, 203.

¹⁶Ibid., 209.

Works such as the two by Powel and Clark begin to strip away the lustre that Carlyle had attached to advertising when he said "thanks to the admen." Apparently the advertising industry in general, and WAC in particular, did not, and probably could not, have done as much to win the war as was suggested.

Even if its role was not as extensive as some claimed, the WAC was interested in the good of the country. Because of this apparently genuine interest, some definite benefits also accrued to the advertising industry. Wood summed up the war-time role of advertising, in which the Council played a dominant role, in these words:

advertising showed its force and proved its effectiveness when used consciously and skillfully for propaganda purposes on a national scale. It operated at high governmental level, enjoying sensations of power and official approval not previously experienced nor easily relinquished.¹⁷

Wood makes it apparent that the work done for the country did indeed help to deflect the criticisms leveled against advertising.

The War had an impact on advertising, of that there can be little doubt. If nothing else, as Repplier argues, it broadened the focus of the advertising industry by including non-profit, public-service campaigns in its repertoire.¹⁸ In this article advertising is shown to be

¹⁷Wood, Story of Advertising, 454.

¹⁸Repplier, "Advertising Dons Long Pants," 269-278.

maturing from an attitude of "what helps business, helps you" to a post-war attitude of "what helps the people, benefits business."¹⁹

Repplier sketched the early history of the Advertising Council, outlined the major accomplishments of the WAC, and pointed to possible uses for the Advertising Council during peacetime. Repplier's article is not without self-interest since, at the time of writing, he was the executive director of the WAC.

The article points out that even during the war years the Council was selective in choosing its campaigns. While the Council conducted some 100 campaigns valued at approximately one billion dollars, 150 campaigns were rejected. Of the ones run, only one drew any significant opposition, namely a campaign "for the U. S. Public Health Service on venereal disease. Sharp criticism of this campaign came from some religious groups."²⁰

Mandell's dissertation deals with the activities of the WAC, the formation of the Council, and the logistics of its operation. The majority of Mandell's work focused on the formation of the Council. Consequently, he gave only brief mention to the various campaigns that were conducted. He listed the most prominent ones²¹ and summarized reports

¹⁹Ibid., 276.

²⁰Ibid., 277.

²¹Mandell, 135, 136.

dealing with both the amount of work done for the government as well as the perceptions of the public regarding those campaigns. Overall, his study salutes the Council and praises its many accomplishments.

A study conducted by Honey goes into some detail regarding a few specific WAC campaigns. Two of those were campaigns conducted by the WAC calling for housewives to join the workforce, both in the military and to replace men who had gone to war in civilian jobs. According to Honey, judging by the number of women who responded to advertisements, other means of communication such as newspaper and magazine articles, and newsreels showing women in the workforce; these campaigns were a success. Women were "portrayed as valiantly leading the nation to victory."²² Honey sees in this close cooperation between the Office of War Information, other governmental agencies, propagandists, and the WAC, evidence of the propagandistic nature of these efforts. Further, it can be argued that these campaigns have had a long-term effect regarding the role of women in American society.

Without doubt, the most comprehensive study dealing with the interplay of advertising and the war is a work by Frank Fox. This monograph describes the history leading up to the war, the efforts expended in attempting to secure a

²²Maureen Honey, Creating Rosie the Riveter (The University of Massachusetts Press, 1984), 113.

better image for advertising, and the related efforts by the advertising industry to help win the war against the Axis powers. The scope of his inquiry goes well beyond WAC's efforts advanced for the country. Fox carefully develops an understanding of the role that all of advertising played during the war years. While the WAC was only one part of that, the Council shares with the rest of the industry the credit for what was accomplished on behalf of advertising. In answer to the question of what the war did to advertising, Fox answers "unquestionably the Second World War bailed the advertising industry out of its difficulties with the American public."²³ As evidence he cited a statistic that "general advertising in 1945 stood for the first time in sixteen years abreast of the 1929 peak and poised on an era of unprecedented expansion."²⁴

While advertising had achieved a new positive image as a result of the War, Fox contends that advertising men did not fully understand the war. This is seen in their attempts to sell it much as one would a consumer product. Fox makes a powerful argument for the cultural role of advertising when he says that advertising

went ahead and "sold" the war as it might sell a leading oral antiseptic, surrounding the product with a wealth of excitement and pleasure. By

²³Frank W. Fox, Madison Avenue Goes to War: The Strange Military Career of American Advertising, 1941-45, (Provo, UT: Brigham Young University Press, 1975), 92.

²⁴Ibid., 93.

its inability to forsake its own reference frame, advertising, through private propaganda, thus deepened the misapprehension which has so often prevented Americans from reaching and grasping those aspects of life not of the market.²⁵

According to this assessment, advertising during the war years played a role in molding American culture.

The final piece that deals with the Advertising Council during the War was written by Mark Leff. Beyond being a study of the Advertising Council before, after, and during the War; Leff's work uses WAC campaigns and President Roosevelt's call for a wage freeze as case studies in analyzing how "sacrifice" was sold to the American people amid a time of "unprecedented prosperity."²⁶ For while there were shortages, the heavy war production also brought individual economic prosperity.

Leff's work draws comparisons between the sacrifices Americans on the home front were asked to make, with those demanded of the British population. In contrast with the necessity of sacrifice on the part of the British, "most Americans conceded that they had not made any 'real sacrifices'"²⁷ even though they had to go without certain products in the face of shortages. The contrast between differing definitions of sacrifice here and in Britain

²⁵Ibid., 97.

²⁶Mark H. Leff, "The Politics of Sacrifice in World War II," The Journal of American History, (March 1991), 1296.

²⁷Ibid.

during that time, brings into focus the effect that privately donated advertising had in reinforcing the validity of its sponsors' political interests and claims. Nevertheless, the War became a part of American civic mythology as a time when Americans freely sacrificed selfish desires, went all out, and pulled together with only one thought in mind--winning the war.

In large part business in general and advertising in particular, are credited with bringing about this spirit of togetherness. And while the advertising messages presented the patriotism of sacrifice, a desired side effect was to draw attention to the magnanimous advertisers who laid their personal campaigns aside to promote the greater good of the country. Philanthropic as those appeals seemed to be, their goal was to win "'the war of business' by defending free enterprise and preparing 'the Case for Advertising.'"²⁸ Or to use the words of adman Walter Weir, "If we make advertising fight today, we'll never again have to defend its place in our economy."²⁹ Leff describes a strategy of combining a company's name with public service messages as the avenue to fit into the wartime ethic of sacrifice while also securing future sales when products would again become available. And so, even during the War, expenditures on advertising rose substantially, "much to the relief of the

²⁸Ibid., 1309.

²⁹Ibid.

industry itself."³⁰ Favorable government policies that allowed substantial tax breaks for "war advertising" helped ensure strong ad spending.

A further point Leff makes is that the credit the Ad Council took for the vastly improved image of advertising after the War should be taken with a grain of salt.

"Broader economic and political trends virtually assured a rise in business prestige even as the war began."³¹

The Post-War Advertising Council

During the War, the government had been the WAC's only client. In contrast with that, Repplier's vision for the post-war Advertising Council, portrays the government as only one of many "clients." Campaigns of this reborn Advertising Council were to be selected by a three-fourths majority vote of the Advisory Committee made up of prominent men and women drawn from "the fields of labor, government, religion, education, journalism, agriculture, business, etc."³²

Wood suggests that the Council was not only involved in a wide variety of campaigns representing the basic goals of the country, but that its campaigns were seen as a "vital safeguard to your democracy. It upholds the use of

³⁰Ibid., 1312.

³¹Ibid., 1313.

³²Repplier, "Advertising Dons Long Pants," 277.

persuasion rather than legislation to secure your cooperation in important public projects. Thus it is helping to preserve your voluntary way of life."³³ If this is true, the Advertising Council earned for itself a position of importance in this country.

The next study to be considered here is an analytical look at public service advertising as conducted by the Advertising Council. While the article does not present much new information beyond the points detailed above, it is written from an entirely different perspective. The man who wrote the article was on leave from the British Civil Service. Besides touching on the history of the Advertising Council through 1948, he gives more detail regarding the transition to a peacetime institution than Repplier had. Pimlott points to the reorganization of the WAC as having taken place on two fronts. On the one hand, there was the choosing of campaigns by the three-fourth's majority vote by the Council's Public Policy Committee in order "to serve all people."³⁴ Repplier had mentioned that. Pimlott adds another element of the reorganization that was proving important. He writes that

the appeal to the better instincts of businessmen was reinforced by arguments directed to their self-interest. Pointing to the

³³Wood, The Story of Advertising, 485.

³⁴J. A. R. Pimlott, "Public Service Advertising: the Advertising Council," Public Opinion Quarterly, (Summer 1948), 212.

development of "institutional" and "public relations" advertising, the Council urged that "the best public relations advertising is public service advertising."³⁵

This second element of the Council's reorganization was deemed vital by Pimlott. He suggests that the government was enthusiastic about the WAC's work and consequently interested in the Council tackling peacetime information campaigns. Since four-fifth of post-war campaigns were directly benefitted government programs, that is not too surprising. It seems, however, that business was not as eager and needed more convincing. Since the "future of the Advertising Council depends largely on the cooperation of a highly influential but relatively small group--a hundred or so national advertisers"³⁶ who fund its operation, convincing them of the value of public service campaigns was imperative to the Council's continuance.

Pimlott is somewhat tentative about the future of the Council, cautiously saying "at the present time (1948) it (the Advertising Council) seems distinctly on the upgrade."³⁷

Perhaps one of the most noteworthy points regarding Pimlott's observations is that his is the perspective of an outside student of public relations advertising. As such he

³⁵Ibid.

³⁶Ibid., 215.

³⁷Ibid.

is less influenced by the emotional baggage Carlyle had enunciated when he all but gave a medal to the admen for their role in winning the war.³⁸ Though he speaks of the role the WAC played in the War, he is cautious about the Council's future. He feels its continuance is dependent not so much on the government for whom it does most of its work, but rather on business that voluntarily funds the Council.

A look at some early post-war campaigns reveals a mix of both government and private sector as clients. Mandell discussed some early peacetime campaigns, including the Forest Fire Prevention Campaign, the Student Nurse Recruitment Campaign, the American Economic System Campaign, the Register to Vote Campaign and briefly, the campaign for Religion in American Life (RIAL). In the space of two pages, Mandell noted that the RIAL campaign was requested by the United Church Canvass, an interfaith organization supported by 21 un-named national religious groups.³⁹ He further briefly mentioned who the campaign coordinator was and that the J. Walter Thompson Company, served as the volunteer agency. Besides those facts, Mandell cited a few glowing statistics revealing the success of the campaign in swelling church attendance, are similar to ones quoted in chapter 1. He then ends the section with the following

³⁸Carlyle, 77.

³⁹Mandell, 201.

self-congratulatory citation quoted from an Advertising Council Annual Report:

. . . Probably never before have advertising and the modern means of communication been used so effectively on behalf of religion. The Campaign served to remind the American people of their spiritual traditions and called them to a deeper consecration and devotion to the Divine Spirit that rules the lives of men.⁴⁰

In his conclusion, Mandell points to some accomplishments achieved by the Advertising Council in its early years. Among those he mentions that business had learned that advertising could not only sell goods but also could be used to sell ideas. Supporting public service campaigns made good business sense because the Council's slogan saying "'the best public relations advertising is public service advertising'--has been proven true time after time."⁴¹ Finally, he asserted that "if the motivation in using public service advertising is not purely altruistic, this in no way detracts from the good which public service advertising creates."⁴²

His study also details the work done for the country's war effort, and the transition to peacetime campaigns. While he clearly speaks about the good done by the Advertising Council during the first decade of its

⁴⁰Annual Report, Advertising Council, 8th Year, as quoted in Mandell, 203.

⁴¹Mandell, 285.

⁴²Ibid.

existence, Mandell is not blind to definite positive repercussions back to the advertising industry. It appeared that advertising was again in the good graces of the general population. By being of service to humanity, business had shown that it has a heart and is valuable to the average citizen.

A recent dissertation written by John McGinnis provides a detailed look at three important post-war Advertising Council campaigns. In this work, McGinnis looked at the American Economic System, the Freedom Train, and Ground Observer campaigns. These campaigns were conducted during the late 1940s and 1950s, in part as propaganda tools in the Cold War.

McGinnis points out that while it is difficult to determine the impact of the American Economic System campaign because it is an "understanding" campaign, the relatively small response the campaign drew in requests for the Miracle of America booklets leads one to conclude that the campaign had only a limited effect.⁴³

The second campaign that McGinnis studied was the Freedom Train campaign, which produced many visitors to the train and wide-spread participation in campaign events. Even so, its effects were not as marked as Advertising Council officials hoped for. "As an entertainment event,

⁴³John Vianney McGinnis, "The Advertising Council and the Cold War" (Ph.D. diss., Syracuse University, 1991), 163.

the train was a success. As a propaganda program, its success in changing behavior, in encouraging citizen participation in government, must be questioned in view of low voter turnout."⁴⁴

The Ground Observer Corps campaign was the most measurable of the three but must be seen as only a partial success. For while its goal was to attract 500,000 volunteer aircraft spotters, at the peak of the program in 1956, only "388,000 people were listed as GOC spotters, although only about one-third were thought to be active participants."⁴⁵

McGinnis's "study indicates that these sorts of public service advertising campaigns do not have the massive, predictable, and direct effects,"⁴⁶ that they were thought to have. That none of the three campaigns proved as successful as first hoped, is explained in part by a move away from powerful effects, magic bullet theories, towards views of the media positing a more modest influence. However, while the direct effects on the public were less than expected, a second Ad Council goal was reached.

Establishing the postwar council required the White House to organize a media liaison office to coordinate government campaigns with the council. This frequent interaction between the council and the White House staff helped the

⁴⁴Ibid., 165.

⁴⁵Ibid.

⁴⁶Ibid., 166, 167.

advertising executives build beneficial relationships with government officials.⁴⁷

Though the effectiveness of individual campaigns can be questioned, the Advertising Council's post-war role as a public relations voice of the advertising industry was in place. "It sponsored ads for blandly unobjectionable causes, urging people to vote, donate blood, drive carefully, support the Red Cross, and not to start forest fires or cause pollution."⁴⁸ To the public at large, the Advertising Council appears as a "voluntary, non-profit business group. . . organized for the sole purpose of helping the country."⁴⁹

Critiques of the Advertising Council

Flanagan asserts that while the work done by the Advertising Council is "very beneficial to the entire advertising industry . . . its operation is many, many times more beneficial to the American public at large."⁵⁰ Such a generalized assessment may be true, but in serving well the public at large, several specific publics are left out of the picture.

⁴⁷Ibid., 168.

⁴⁸Fox, The Mirror Makers, 300.

⁴⁹Ibid.

⁵⁰George A. Flanagan, Modern Institutional Advertising (New York: McGraw-Hill, Inc., 1967), 195.

Howard wrote a critique of the Ad Council's approach to public service advertising in which he gave numerous examples of the marginalizing effects some campaigns have had on both the truth and on certain segments of society. He suggests that even popular campaigns like Smokey the Bear distort the truth. While forest fires are a concern, "environmentalists view forest fires as far less severe a threat to America's timber resources than clear-cutting and indiscriminate logging by paper and wood products companies."⁵¹ The ads in the Smokey the Bear campaign however, suggest that it is careless people rather than careless industry that destroy forests.

He suggests that Ad Council campaigns abuse public service time in the following ways:

1)by giving the impression that business and government are doing their job to help America (Minority Business Enterprise, JOBS, Jobs for Veterans, etc.); 2)by diverting attention towards window dressing solutions to serious problems (seat belts rather than unsafe cars, litter rather than institutionalized pollution, locked cars rather than sources of crime); 3) by using its prestige and economic clout to corner scarce public access; 4)by filling public service time with ads that are so bland as to have no impact on the status quo; and 5)by foisting the responsibility for government and business caused problems onto the individual, and reducing social and political problems to the level of personal failings.⁵²

⁵¹Bruce Howard, "The Advertising Council: Selling Lies," Ramparts, December 1974, 30.

⁵²Ibid., 31, 32.

By this manner of operation, Ad Council ads appear to address social issues, but do so in such a non-offensive way as to avoid a focus on the real issues that might cost businesses money. The advertiser can thus go on advertising even those products that may contribute to social problems since the individual consumer is portrayed as the villain. "The Ad Council," according to Senator Rosenthal, "is a propagandist for business and government, and with staggering control of the media, it not only makes sure its own side of the story is told, but that the other isn't."⁵³ Media access, though supposedly guaranteed by FCC law, is not given to the public but rather is squarely in the hands of the Ad Council--a handmaiden of business.

Howard is not alone in espousing such views. After thoroughly reviewing the structure and function of the Advertising Council and its overall role as a supplier of most public service advertising, the authors of another study speak about specific concerns. Keep America Beautiful is a 100% privately funded Ad Council campaign that is illustrative of the hold business has on public service information. Pepsi Cola is a major contributor as are Philip Morris, Continental Can, Owens Illinois, Ford Motor Company, American Can Company, United States Brewers Association and the Glass Containers Manufacturers Institute. The Keep America Beautiful organization has

⁵³Ibid., 32.

actively lobbied against legislation that would require the use of returnable beer and soft drink containers. "It appears that some of the companies which have contributed substantially to the pollution in this country have devised a way in which to deflect criticism by emphasizing the extent to which pollution is the responsibility of individuals, not industry."⁵⁴

Not only do Ad Council campaigns serve business by deflecting attention from its role in contributing to problems such as pollution; campaigns are carefully chosen so as not to offend commercial accounts. The authors cite an example of this in the controversy surrounding cigarette commercials in 1967. Because the FCC had ruled that cigarette commercials fall under the fairness doctrine, any station carrying cigarette ads was also required to carry antismoking PSA's.

Many groups were involved in producing these spots, such as the American Cancer Society and the Department of Health, Education, and Welfare; but the Advertising Council never supported any of them, because of its rule of non-acceptance of health campaigns.⁵⁵

Perhaps a more basic reason for the Council's non-participation in such campaigns is that it could not afford to attack the source of its existence. The authors suggest

⁵⁴David L. Paletz, Roberta E. Pearson, and Donald L. Willis, Politics in Public Service Advertising on Television (New York: Praeger Publishers, 1977), 17, 18.

⁵⁵Ibid., 18.

that the Ad Council does not deal with true public service advertising because it is not a public service agency but rather serves as a protector for the advertising business.⁵⁶

They argue that among the Council members one cannot find any representative of views seeking to change the structure of the American economy or to deal with the underlying causes for some of the country's problems. Consequently, the Council that ostensibly seeks to promote the good of the citizenry, instead "exists in a cozy symbiotic relationship with governmental agencies, nonprofit organizations, advertising agencies, the networks, and the businesses that fund it."⁵⁷ Time on the air and space in print are limited. An overwhelming percentage of available space is used by advertisers and the Ad Council. Hence the authors argue for a hegemony which severely limits the possibility for airplay of PSA's from other sources.

Similar sentiments are expressed by Peck. "Council ads and Council-backed organizations convey one theme: Personal charity can untangle any mess, solve any problem: collective or governmental action is never necessary in a land of good neighbors."⁵⁸ Besides arguing for individual responsibility, the article also argues for the dominance of

⁵⁶Ibid.

⁵⁷Ibid., 19.

⁵⁸Peck, "Ad Nauseam," 44.

Ad Council campaigns which crowd out would-be contenders. Keenen sees the Council as a strong voice for the status quo, concluding that the Council assures us that "all is well in America, or, if it isn't, that we can fix it by sending a dollar here, ordering a pamphlet there, doing something, anything, except rocking the boat."⁵⁹

Griffith adds little to the overall picture the Advertising Council's critics paint. Nevertheless, his work is significant in that it gives a concise history of the Council and shows how selected Council campaigns have interacted with the politics of the day. He depicts the Council as engaged in selling free enterprise to the American people. In this role of a salesman of ideas, he sees the Ad Council as "one of the most important and influential purveyors of such business propaganda."⁶⁰ He suggests that while the Council was not entirely successful in its campaigns, its influence was nevertheless substantial.

Through its millions of 'public service' advertisements, the Council sought to promote an image of advertising as a responsible and civic-spirited industry, of the U.S. economy as a uniquely productive system of free enterprise, and of America as a dynamic, classless, and benignly consensual society.⁶¹

⁵⁹Ibid., 47.

⁶⁰Griffith, "The Selling of America," 389.

⁶¹Ibid., 388.

Summary

The studies reviewed above persuasively point to the formation of the Advertising Council as a unique institution. The Council was born, in large part, as a reaction to the economic hardship of the 1930s, and the sharp criticism of the consumer movement during that same period. The Council's founders were able to take advantage of wartime concerns, national prosperity, expanding business activity, and a favorable tax climate, to form for this type of advertising an image of social consciousness. Though not born during the War, it was the War that catapulted the Council to a position of strength from which it could serve as a gatekeeper for much of government propaganda, molding it so as to serve not only the interests of the country, but those of advertising as well.

As calls for the Council's continuance after the War came from different quarters, it was able to transfer the strength gained during the War to peacetime campaigns. In so doing the Council helped to further shape the definition of public service advertising. While Council campaigns have brought about much good, they have also served to set standards of professionalism that have at times marginalized other would-be public service advertisers. It has also repeatedly been pointed out that Council campaigns were sometimes framed so as to deflect attention from corporate responsibility and place the obligation of civic action

squarely on the shoulders of the individual. Thereby business was absolved of any potential blame. Government and business have both benefitted from the close relationship between the Council and government. The government has gotten a "neutral" voice to trumpet its causes. The advertising industry, and by extension the businesses it serves, have endeared themselves and their cause to the government.

While there has been some study into the specifics of certain Ad Council campaigns, much more is yet to be researched. A majority of Council campaigns have not been carefully studied nor has their role within society been addressed. Among the campaigns that have lasted the longest is the Religion in American Life campaign. The RIAL campaign does not serve the government or business. And yet, it was taken on by the Council. What role did this particular campaign fill? The remaining chapters detail the RIAL campaign and, in so doing, bring about greater understanding of the Ad Council and one of its campaigns.

Chapter IV

RIAL - THE CLIENT

RIAL is the name for both an Advertising Council campaign and the name of an organization. While that is true, the two are closely entwined and at times inseparable. And yet, to understand the social influence and impact of RIAL, it is desirable to look at RIAL from two different perspectives. This chapter will look at the history, development and composition of the RIAL organization. The next chapter will address the issues pertinent to the RIAL advertising campaign. In other words, this chapter looks at the client, while the next chapter considers the campaign.

From the perspective of the client, this chapter provides insight into the following questions. 1) What is RIAL and who are its constituent members? 2) How and why did RIAL come into existence? 3) Who backs RIAL financially? 4) What activities does RIAL engage in?

History of RIAL

Religion in American Life (RIAL) was founded in 1949 and incorporated in New York State. Its purpose is to serve the public interest by championing the positive contributions of

religion in American life, including the deepening of faith in God and strengthening capacities for moral action in personal, business, and public matters.¹

It was also in 1949 that the Advertising Council began an annual full-fledged RIAL advertising campaign. But to say that RIAL began in 1949 is not accurate. Actually, it would be more accurate to say that the United Church Canvasses' Planning and Action committee was that year renamed The Committee on Religion in American Life.² In 1952 the Committee became a separate entity and in 1958 the words "the committee on" were officially dropped and it became known by the acronym RIAL. Hence an understanding of RIAL and how it functions necessitates a look at the original organization and the purposes for which it existed. That organization was the United Church Canvass. Its origins take us back to the Depression. That same period during which advertising was widely maligned as sleazy and dishonest. That was also the time when the advertising industry felt the need to begin the Advertising Council to improve the flagging image of advertising. While the advertising industry was seeking to convince consumers that it played a significant role in society, the churches had a more basic need. They did not need to prove their

¹Memo from RIAL to Advertising Council, dated 9/6/88. Ad Council Archives, Urbana, Illinois.

²Religion in American Life 40th Anniversary Newsletter, Spring 1990, Religion in American Life, Princeton, NJ.

importance to society but they did feel the need to work for increased membership and a better financial standing.

The United Church Canvass

The United Church Canvass (UCC) was born in Council Bluffs, Iowa, during the heart of the Depression. "Back in 1934, the depression was posing knotty problems for church treasurers all over the country, but in Council Bluffs, Iowa, that year the combination of depression and drouth (sic) presented an especially serious problem."³ Because of these pressing needs, representatives from eight churches in town got together and designed a united media campaign to raise the awareness of the membership and fund-raising canvass. Solicitation of funds, though, would be done separately by each church on a coordinated schedule to take advantage of the united publicity. In this plan by "skillful use of regular newspaper advertising, radio, publicity, and other forms of promotion, the entire community is made aware of the importance and value of its institutions of religion."⁴ The campaign was successful and continued to expand rapidly extending beyond the city limits of Council Bluffs.

³"Council Bluffs Churches Pioneer United Canvass," Federal Council Bulletin, October 1946, 10.

⁴Ibid.

As the United Canvass grew, its purpose was more clearly articulated.

The purpose of the United Church Canvass is to bring forcefully to the attention of the community the importance of our religious institutions; to call each individual to participate more actively in the work of these institutions and to insure for the churches adequate financial support through regular giving.⁵

The purpose of the United Church Canvass was to build membership and increase contributions.

As early as 1942, the program had grown sufficiently to warrant national publicity run in November/December and February/March to coincide with the times when the majority of local congregations conducted their annual community-wide canvass for members and money.⁶

From the early 1940s on, the United Church Canvass was more than an activity of a group of Protestant churches. In 1942 a total of 16 denominations (unnamed), both Christian and Jewish⁷, were participants in the campaign. Cincinnati reported that "the United Church Canvass brought Catholics, Protestants, and Jews together in a concerted way."⁸ By 1947 support had expanded to include 17 major denominations

⁵"The United Church Canvass," Federal Council Bulletin, 25(6), June 1942, 12.

⁶Ibid.

⁷"United Church Canvass Opens," Federal Council Bulletin, December 1942, 11.

⁸"United Church Canvass Gains," Federal Council Bulletin, February 1944, 9.

(unnamed) and three inter-church agencies--the Federal Council of Churches, Church World Service and the Synagogue Council of America.⁹

While the canvasses were local events coordinated by the churches in an area, the advertising was "prepared under the supervision of Stanley Resor, President of J. Walter Thompson Company (JWT). Resor was also the chairman of the Advertising Committee."¹⁰ At this point the Advertising Council that was just converting from war campaigns to those it would conduct during peacetime, was not involved in conducting an ad campaign for the United Church Canvass. And yet, as early as 1946 the Canvass was given minimal support by the Ad Council in the Ad Council's Radio Bulletin. That listing led to announcements on national radio shows such as "And here's a reminder. Do you attend church regularly? There's a place for you and your talents in the church of your choice. Be a part of United Church Canvass."¹¹

Even during these formative years of the Canvass, one particular advertising agency was involved and provided its

⁹"UCC Provides New Aides in Stewardship," Federal Council Bulletin, November 1947, 7.

¹⁰Ibid.

¹¹Part of the tag on THE SHADOW broadcast of "The Devil Takes a Wife," December 8, 1946 airing on the Mutual Broadcasting System. As quoted in "In the Beginning," 40th Anniversary Year, 1989-1990, Religion in American Life Brochure, 3.

skills for this fledgling campaign. That agency was J. Walter Thompson (JWT). JWT had developed a reputation for honest advertising,¹² and its president had a background as a door-to-door bible salesman during summers while a student at Yale.¹³ Perhaps it was this background that drew Resor and JWT into working for the Canvass. This early association with the UCC developed JWT's reputation as an agency volunteering its services to religion.¹⁴

While there was a significant involvement of national advertising, local media were also contacted by the churches and requested to run the advertisements, radio announcements, and publicity articles. The local publicity often utilized the "professionally produced" national materials, though they were not limited to those materials. Distribution to the local efforts was through the national UCC office.

The United Church Canvass was deemed a success from the beginning. Reports from around the country indicated enthusiasm about the program. Increases in financial contributions up to 37.5% were reported. Pledges were reported to have increased by as much as 50%. No precise numbers for membership growth were given but the comment was

¹²Fox, Mirror Makers, 89, 90.

¹³"Religion & Madison Avenue," Bulletin of Religion in American Life, N. pag.

¹⁴Ibid.

made that "attendance greatly increased," and that "all churches reported 'increases in number of givers and amounts pledged.'"¹⁵ Similarly, "the impact of joint publicity and promotion has in every case of which we have a report brought increased returns in the form of more money, better church attendance and a larger interest generally in the churches."¹⁶ A church in New Haven reported an 85% gain in giving, while two others reported 50% gains. The average gain for that town was 10%.¹⁷ As a result of the 1947 campaign, one church in Danvers, Massachusetts reported increasing its income 219%.¹⁸ The increases in contributions were noted as significant.

While the motivation of realizing increased giving was significant, it was not the only benefit the campaign provided. A report in 1944 said that "the financial gains, although considerable, were secondary in importance to the spiritual benefits of the united effort to the total community, and a growing spirit of interdenominational and interfaith cooperation."¹⁹

¹⁵"United Church Canvass News," Federal Council Bulletin, February 1943, 8.

¹⁶"United Church Canvass Plans Program," Federal Council Bulletin, June 1943, 8.

¹⁷"United Church Canvass Gains," 9.

¹⁸"Four Communities Receive Award for Church Canvass" Federal Council Bulletin, February 1944, 5.

¹⁹"United Church Canvass Gains," 9.

It was further reported that in the 1942-1943 season, the UCC plan was used to various degrees in about 300 communities around the country²⁰ with that number rising to 400 by 1947.²¹

While the media played an important role in raising awareness and visibility of the UCC, this program was always more than an advertising and public relations program. A whole packet of materials was prepared by the national office for use by participating groups in local communities.

A Work Kit containing more than 25 aids designed to help local central committees and individual churches in their canvass efforts, is one of the more popular items. A booklet entitled "Ideas That Worked" is another helpful guide.

For the first time audio-visual aids are offered in the form of a film strip which gives the steps for starting and developing a united community effort. It is titled "The United Church Canvass in Our Town U.S.A." "With The Friendliness of Jesus" is the name of a recording especially designed to stimulate and train canvass visitors.

Other interesting materials now available which have real practical value include an advertising folder with suggestive publicity, mats and pictures, a working schedule, sample printed brochures from other successful United Canvass communities, letter enclosures and diagrams of effective canvass techniques.²²

By 1949, the United Church Canvass had grown from a localized effort in one community to a national organization serving as a central clearinghouse for supplies sent to 400

²⁰"United Church Canvass Plans Program," 8.

²¹"Go Forth With The Light," Federal Council Bulletin, November 1947, 7.

²²Ibid.

communities around the country. UCC had also become the client for a national advertising campaign serving to give greater legitimacy and prominence to the programs conducted in various communities.

The year 1949 proved to be a watershed for this organization. Not only did the UCC become Religion in American Life, but 1949 also marked the end of the Federal Council of Churches, a significant sponsor. The National Council of Churches grew out of a union of the Federal Council of Churches and 11 other interdenominational bodies. Perhaps in an endeavor to provide a clear demarcation point, both the campaign and the organization were renamed. Another major change was that, from this year on, RIAL was to enjoy the backing of the Advertising Council. But while much changed, JWT continued as the agency handling this account voluntarily. Instrumental in providing that measure of stability was Joseph Boyle. He was director of public relations at JWT and involved in helping the UCC with its promotions. Later on he also helped RIAL as it got tied in with the Ad Council.²³

Religion In American Life

Today, RIAL terms itself "a quiet organization." According to a 1989 newsletter, it does not promote itself,

²³"Religion & Madison Avenue," Bulletin of Religion in American Life, N. pag.

rather encouraging involvement in the congregations" of the member religious bodies.²⁴ Some "54 religious groups now participating--Protestant, Catholic, Eastern Orthodox, other Christian, Unitarian, Jewish and Muslim--represent 84 percent of all religiously affiliated persons in the U.S."²⁵ RIAL is a "publicly-funded, not-for-profit organization, tax-exempt under 501 (c) (3) of the IRS code."²⁶ It defines itself as "the interfaith agency of our nation's major church and synagogue organizations, for the preparation, distribution, and promotion of national mass media religious advertising and related community action materials."²⁷

According to a RIAL fact sheet, its mission

is to serve the public interest by championing the positive contributions of religion in American life including the deepening of faith in God and the strengthening of moral sensibilities that affect personal, professional, and policy decision making. An emphasis is placed on promoting participation in the life of congregations, where faith in God comes alive through worship, fellowship, spiritual growth, and service. RIAL also demonstrates that inter-religious cooperation is the most cost-effective way for religious groups

²⁴Religion in American Life Newsletter, Winter 1989, New York, 2.

²⁵Invite A Friend, Action Guide, Religion in American Life, Princeton, NJ. 1995, back cover.

²⁶Memo from RIAL to the Advertising Council Campaigns Review Committee, 9/6/88, 1., Ad Council Archives, University of Illinois, Urbana, IL.

²⁷Bulletin of Religion in American Life, 7(1), January 1970, Ad Council Archives, University of Illinois, Urbana, IL.

to use mass media to fulfill their national outreach goals and, in the process, to benefit the public interest.²⁸

The preceding philosophical statement of mission gives insight into the way the organization thinks about itself. While advertising is a part of that mission, it is only one part of a larger whole.

The meaning of the above mentioned mission statement becomes clearer when one considers the way in which it was articulated for the church press. RIAL's director during those formative years, Earle B. Pleasant, had the vision that RIAL would provide the following benefits:

- Regular attendance at services of worship
- Broader participation in religious life
- Enlistment of new members
- Adequate financial support
- Attendance of all children at sabbath schools
- More lives consecrated to religious service
- Help to sustain evangelistic and humanitarian work at home and abroad.²⁹

According to that list of goals, RIAL had a significant amount of work to do to meet the director's expectations.

RIAL's mission was to be accomplished through national ad campaigns in the media; worship directories in public places like hotels, motels, and airports; honoring distinguished leaders who provide good role models by presenting two annual awards, and "conducting seminars,

²⁸Religion in American Life Facts, 6/88, Ad Council Archives, University of Illinois, Urbana, IL.

²⁹"Religion in American Life," Federal Council Bulletin, September 1949, 14.

symposia, and publications on religion in American life, public morality, business ethics, and corporate social responsibility."³⁰

With the advance of time, RIAL changed. During most of the fifties and sixties, church attendance steadily rose, reaching a peak of 49% in 1958.³¹ As previously noted, RIAL and its predecessor were quick to claim credit for such advances. However, as the seventies dawned, church attendance had fallen to a low of 40%.³² A somewhat humbled RIAL proclaimed that "out of the turbulence of the Sixties came an awareness that participation in the 'numbers game' (membership and attendance) was too limited a mission for RIAL."³³ The focus of the organization was changed, and greater emphasis was placed on "putting faith into action--seven days of the week."³⁴ Though church attendance was again emphasized in the mid 1980s, the dominant thrust of RIAL has turned towards the need for a seven-day-a-week religion. Through the years there has developed a growing awareness that effectiveness in building

³⁰Religion in American Life Fact Sheet, 6/88.

³¹Religion in America: The Gallup Opinion Index, January 1981, 30.

³²Ibid.

³³"RIAL faces the Soaring Seventies," The Bulletin of Religion in American Life, 7 (1), January 1970, Ad Council Archives, University of Illinois, Urbana, IL.

³⁴Ibid.

church attendance, contributions, and membership can only partially be credited to a good advertising campaign. The current emphasis encouraging members to "invite a friend" is seen as far more effective³⁵ citing research indicating that 86 percent of adults who join congregations attend worship the first time because someone invited them.³⁶

Though RIAL continues to operate today, a rift has apparently grown between it and the Ad Council. In 1986 RIAL was reduced to the status of a bulletin campaign, reactivated in 1989 and then finally dropped from the Ad Council roster of campaigns in 1992 with the statement "having met its initial goals, the 'Invite a Friend' campaign has been phased out. RIAL will continue further efforts."³⁷ RIAL does indeed continue promoting the "Invite a Friend" campaign and advertising in support of it, though without the assistance of the Ad Council. The goal of the "Invite a Friend" campaign is, by the year 2000, to raise membership in American congregations to 200 million. At the beginning of the campaign in the winter of 1989, the number of religiously affiliated persons in the United

³⁵Personal telephone conversation with Dr. Nicholas van Dyke, RIAL President, December 22, 1995.

³⁶Invite a Friend Action Guide, 23.

³⁷Annual Report to the American People, 1991-1992, The Advertising Council, Inc., 18. Ad Council Archives, University of Illinois, Urbana, IL.

States stood at 143 million.³⁸ Many of the same tactics detailed below are still a part of its current project and are detailed in the Invite A Friend Action Guide.³⁹ While the continuance of RIAL without Ad Council support is interesting, the activities of RIAL since its disassociation from the Ad Council are outside the limits of this study and will not be addressed further.

Membership of RIAL

To gain an understanding of RIAL's composition, it is necessary to go back to its predecessor, the UCC. In 1943, membership rolls in the UCC listed 16 national groups while the Federal Council of Churches at the time was comprised of 24 members. While there is a great deal of overlap between the memberships of the two organizations, there are also noteworthy differences. The UCC list included two notable groups that were not a part of the Federal Council of Churches. Those are the Synagogue Council of America and the United Unitarian Appeal. A notable absence from UCC membership is any representation from the Orthodox faiths.⁴⁰ (A comparison of the membership lists of the UCC and Federal Council of Churches can be seen in Appendix 1.) From the start, the UCC and its successor,

³⁸Religion in American Life News, Winter 1989, 2.

³⁹Invite A Friend Action Guide.

⁴⁰Federal Council Bulletin, June 1943.

RIAL, went their own way. They were not closely tied to either the Federal Council of Churches or the National Council of Churches. The notion of this independence finds support in the statements made regarding the relationship of the Federal Council of Churches to RIAL in 1949. In its annual report, the reasons for the existence of the Federal Council of Churches are enunciated and then the following statement is made: "The role of the Federal Council is often that of initiation, stimulus and support of other agencies rather than of direct administration in its own name."⁴¹ What follows in the report is a list and short description of six organizations, one of which is the "United Church Canvass, which, with the backing of the Federal Council, carried on the 'Religion in American Life' campaign and secured during November the most extensive attention to religion ever given by the media of mass communication."⁴²

It could be said that RIAL is the most ecumenical group in existence. For while it has ties to the National Council of Churches, its membership is more extensive than that of the National Council of Churches. Besides being ecumenical, it is also an organization that has seen significant growth. At its founding in 1949, it was backed by "the Federal Council of Churches, the Synagogue Council

⁴¹"Introduction to Reports," Federal Council of the Churches of Christ in America, Annual Report, 1949, 9.

⁴²Ibid.

of America, Church World Service and 17 other national religious bodies."⁴³ Over the years these 20 religious groups have grown in number to a total of 55 member groups today.⁴⁴ (See Appendix 2)

At first RIAL was comprised of almost exclusively Protestants. However growing ecumenism was evident in reports such as one saying that in "many local communities the Roman Catholic churches will join."⁴⁵ That too, expanded over the years as RIAL grew to embrace Catholic, Orthodox, and Muslim groups. In 1966, the organization reported that the election of the slate of officers for that year represented the "first time that the four top officers of Religion in American Life have been chosen from the top ranks of all four Faiths, The Catholic, Jewish, Orthodox and Protestant groups."⁴⁶

RIAL's Activities

It has already been alluded to that RIAL sought to accomplish its mission, not only through advertising, but also through community action programs. At the national level, RIAL had two separate committees to deal with its

⁴³"Religion in American Life," September 1949, 14.

⁴⁴Invite a Friend Action Guide, back cover.

⁴⁵"Religion in American Life," September 1949, 14.

⁴⁶Bulletin of Religion in American Life, 3(4), July 1966, Ad Council Archives, University of Illinois, Urbana, IL.

two-pronged approach. There was the mass media committee that oversaw the advertising campaigns discussed in the next chapter; and, there was the community committee that concerned itself with producing materials needed for local communities to use in running the Faith-in-Action programs suggested by RIAL. The 1956 RIAL Annual Report stressed the importance of the community programs by noting that "Religion in American Life is essentially a program which comes to life when lay men and women take hold."⁴⁷

The community action programs consisted of a kit of carefully prepared materials showing the reader just how to conduct a local campaign while also handing him/her professionally produced materials to use in publicity. The packet included information on what committees could be set up as well as job descriptions for them; gave sample press releases, included the text for mayoral proclamations; a listing of groups⁴⁸ to try to get involved; newspaper

⁴⁷The Religion in American Life Program, 1956 Annual Report of the Religion in American Life Committee, N. pag. Dwight D. Eisenhower Presidential Library Archives, Abilene KA.

⁴⁸The brochure for the 1969 campaign suggested the following list of organizations that have participated in the RIAL program: American Legion, B'nai B'rith, Boys' Clubs of America, Boy Scouts, Business and Professional Women's Clubs, Chamber of Commerce, Circle K Club, Civitan, Council of Churches, CYO, Elks, Exchange, Farm Bureau, General Federation of Women's Clubs, Girl Scouts, Grange, Holy Name Society, Jaycees, Key Club, Kiwanis, Knights of Columbus, Labor Unions, Lions, Masons, Ministerial Associations, Moose, Optimist, Pilot, PTA, Rotary, Toastmasters, Inc., United Church Men, United Church Women, USO, VFW, YMCA-YWCA, YMHA-YWHA.

advertisements, copy for radio commercials; as well as brochures explaining what the results were in communities where the RIAL program has been followed. (A sample Faith-in-Action manual can be seen in Appendix 3). The program was referred to in some of RIAL's literature as "a total marketing approach which includes a Faith-in-Action program at its 'point of sale,' the community in which you live."⁴⁹

Under the umbrella of a general committee, RIAL suggested an attendance committee, a budget committee, a mass media committee, a publicity committee, and a program committee. The general committee was to serve as a body to set up the schedule for events (usually in November), coordinate the work of the other committees by having a member of the general committee chair each of the sub-committees, and report the results of the campaign back to the national office as the basis for selecting the community to receive the Community of the Year Award.

The Attendance Committee was given the task of obtaining attendance records from each participating church or synagogue. The attendance records were useful in measuring the success of the program as well as for inclusion in news releases by the Publicity Committee. Another job of the attendance committee was to "arrange for

United Church Women, USO, VFW, YMCA-YWCA, YMHA-YWHA.

⁴⁹God is Alive (and working on Madison Avenue), Religion in American Life brochure, 1971. Ad Council Archives, University of Illinois, Urbana, IL.

friendly visitation by two-member teams to call in the homes of prospects, constituents, inactive and lukewarm members."⁵⁰

The budget committee was charged with the responsibility of budgeting for programs or events when no finance committee was already in place. Typically such programs were conducted by a group of churches or organizations during the RIAL campaign.

The job of the mass media committee

shall be to provide local contacts for the national mass media advertising campaign. In most cases the local media will have already been contacted through The Advertising Council. The request of the local committee to use these materials will give the request of the Advertising Council added weight. It is even more effective if the committee can include prominent local advertisers.⁵¹

Besides serving a prodding function, the committee was to look for other media that could be employed on a local level. The committee was also charged with reporting results to the national RIAL office and writing appropriate letters of thanks to the contributing media.

The publicity committee was charged with a variety of public relations functions. It was to provide speakers for civic and religious groups, ask the mayor to issue a proclamation declaring a special "Religion in American Life

⁵⁰Faith-In-Action Manual, 1969, Religion in American Life, New York: New York, 5. J. Walter Thompson Archives, Special Collections Library, Duke University, Durham, NC.

⁵¹Ibid, 6.

Month," make personal calls on editors and program directors asking for help and advice, write up every campaign event for the various media, keep a scrapbook of plans and events, submit editorials to the press during each week of the program, and arrange a short series of messages by "outstanding laymen for use in newspapers and radio or television."⁵²

Throughout the RIAL program month, a variety of special programs drawing attention to the role of Religion in American Life were to be planned by the program committee. It was suggested that the month-long activities be kicked off with a special community-wide luncheon, dinner or public meeting. This committee was also to arrange for the distribution of the needed materials, get libraries to prepare a display of good religious reading materials, secure a religious display window in the business community, plan for a special ecumenical service during the month (Thanksgiving being a natural choice), try to interest historical societies in preparing the religious history of a community and seeking the cooperation of the local P.T.A. in securing the use of kit placemats, napkins, and prayer cards at school cafeterias. It was suggested that a directory of religious groups be prepared and made available to travelers through hotels and motels and to newcomers to the area via the "Welcome Wagon" program. This committee was also to

⁵²Ibid, 8.

conduct a "Dial for RIAL" canvass. The "Dial for RIAL" project consisted of both a call-out program and a call-in program where callers would hear a pre-recorded inspirational message. The call-out part of the program proposed that every family in the telephone directory be called with a standard message such as: "This is your 'Dial for RIAL' committee in (name of community) calling to invite you to worship in your church or synagogue. Why not take the whole family and join with others in undergirding a faith that gives meaning to life and helps keep America strong."⁵³

Two other people-reaching projects that were not specifically included within the job descriptions of any of the committees were a program dealing with religious reading and one entitled "RIAL Avenue." The religious reading component took the form of a suggestion requesting the local library to feature a display of some of their religious materials and to prepare a list of religious publications that were available to be checked out. Church and synagogue libraries were also encouraged to display some of their religious materials for the benefit of the congregation. The RIAL Avenue project suggests that a street or public square be renamed for a week or even a month, after the local RIAL program. It was suggested that this renaming could coincide with a mayoral RIAL month proclamation and

⁵³Ibid, 10.

feature a short program including a Salvation Army Band, a dedicatory prayer, the mayor's proclamation, and a brief explanation of the RIAL program by the local RIAL chairman.

The Faith-In-Action manual suggested that all RIAL activities within a community be carefully documented, the results in worship attendance, new members, reactivated members and increased offerings tabulated, and a report sent off to the national RIAL office. In this way the community would be eligible for "the coveted RIAL Community Of The Year Award given each year for the outstanding Faith-In-Action Program in the United States."⁵⁴

Besides the printed materials designed for local use, RIAL had also produced one filmstrip before 1969, designed to explain the program and motivate local church participation. By November 1969, the RIAL Program Committee was recommending that a new filmstrip be created that "should integrate the concept of worship as a springboard for action, stressing the relationship between liturgy and work." It was further suggested that "the new filmstrips be shorter in length, contain less detail on organization, and possibly employ original works of art or on-location

⁵⁴Ibid, 12.

photography from RIAL communities such as Alliance to illustrate the program."⁵⁵

The above sketch of the RIAL community program shows that the work of RIAL went far beyond the advertising campaign to be addressed in the next chapter. Chapter 6 will look at reported results within some sample communities to highlight how the program played itself out in reality.

While much of the promotion of RIAL was done on a local level by a group of participating churches, other promotional activities were done through the national office. The mayoral proclamations mentioned above were encouraged at a national level. Through stories about RIAL published in The American City, a magazine aimed at city officials, mayoral proclamations referencing the Religion in American Life movement around Thanksgiving are encouraged.⁵⁶ State governors are also mentioned as being involved in proclaiming the observance of Religion in American Life month during November.⁵⁷ According to the report, "the Public Relations Society of America is using the Religion in American Life Program as one of its two

⁵⁵"Minutes of the Community Program Committee of Religion In American Life," November 25, 1969. J. Walter Thompson Archives, Special Collections Library, Duke University, Durham NC.

⁵⁶"Religion in American Life," The American City, November 1951, 165 & "A Suggestion to Mayors for Thanksgiving Day Proclamations," The American City, November 1952, 130.

⁵⁷"To Strengthen the Nation's Religious Life," National Council Outlook, October 1957, 23.

public service projects, encouraging its 2,500 members to emphasize the role of religion in the industries, businesses and service organizations for which they work."⁵⁸

In an apparent attempt to achieve widespread recognition for the campaign, organizers obtained the volunteer cooperation of bakers across the country to assist in the national program. In 1956 for instance, 100 million bread wrappers had printed on them "in vivid colors the picture of a family with this appeal: 'Build a stronger, richer life . . . worship together every week.'"⁵⁹

Efforts were even made on the part of the RIAL office to boost the effectiveness of the advertising campaign itself. In a 1951 "Confidential Bulletin" sent out by the RIAL office, the suggestion was made to the readers that they send letters of appreciation to the presidents of the radio networks for their simultaneous broadcast of the 1951 campaign kickoff broadcast. The names and addresses of each of those men were included. The same newsletter also tells of six national magazines that had given space to RIAL during November. Readers were admonished that they "can share in obtaining continuing and increasing magazine reports on the values of religion by writing each editor a

⁵⁸Ibid.

⁵⁹"100 Million Loaves of Bread," National Council Outlook, October 1956, 3.

brief note of thanks."⁶⁰ The names of the magazines and their respective editors were listed with the added note not to write to the editor of Ladies' Home Journal until after December 1.⁶¹ Apparently, that was the release date of the issue containing the RIAL promotion.

The account of RIAL activities given above suggests a comprehensive program of national and local activities in the support of the country's religious institutions. While some activities mentioned above took a lot of effort but little money, others have significant price tags attached to them. The next section will look at the overall financial structure of RIAL to reveal how the organization and the campaign it conducted were funded.

Finances

In this section the overall financial picture of RIAL is discussed. The focus is on the national organization since the activities engaged in on a local level were typically paid for locally with variations in the breakdown of the budget. While little information regarding finances has found its way into the archives, the overall picture is one of a continual struggles. RIAL was frequently forced to

⁶⁰Confidential Bulletin #4, Religion in American Life, November 15, 1951. J. Walter Thompson Archives, Special Collections Library, Duke University, Durham, NC.

⁶¹Ibid. The magazines are: Readers' Digest, Ladies' Home Journal, Holiday, Colliers, Good Housekeeping, and Photoplay.

cut back on the amount of money the Ad Council said was necessary to cover the expenses in running the campaign as the Council wished to run it. Table 1 gives an abbreviated statement comparing 1956 and 1966 finances.

Table 1
Abbreviated Financial Statement

	1956 ⁶²	1966 ⁶³
Income		
Corporations,		
Foundations & Individuals	35,130	30,705
Literature	17,231	16,321
Supporting Groups	58,004	83,795
Anniversary Dinner		47,735
Miscellaneous		2,590
TOTAL	110,365	181,146
Expenses		
Administration	30,726	45,013
Promotion	25,389	75,486
Literature	21,954	30,601
Ad Council	34,664	49,000
TOTAL	112,733	200,100

The first item of interest is that in both instances, the overall expenses are greater than the overall income. Looking at the 1965 statement as well as the 1967⁶⁴ budget

⁶²Religion in American Life, Annual Report, 1956, N. pag.

⁶³"Annual Meeting of the Board of Directors," The Bulletin of Religion in American Life, 3(4), July 1966 Ad Council Archives, University of Illinois, Urbana, IL.

⁶⁴Ibid.

and comparing those with the 1995⁶⁵ statement, reveals that the same pattern held true for at least those specific years. This researcher was unable to find out how this shortfall was rectified.

While the overall balance between the two years in Table 1, a decade apart, is not widely different, there are a few noteworthy differences. The income from supporting groups, namely, member churches and synagogues, increased substantially during that time span. At the same time, a new component was added in fundraising, namely the Anniversary dinner. And so while these two items on the income side rose sharply, expenses also showed very significant increases. Administration, promotion, literature, and Ad Council expenses all rose. And yet, since the overall figures changed, one must look at Table 2, showing the same comparison except that each item is expressed as a percentage of the overall income or expense noted.

⁶⁵"1994-95 Budget Summary," Update, Fall 1995, Religion in American Life: Princeton, NJ.

Table 2
Comparison of Standardized Financial Statement (Percentages)

	1956	1966
Income		
Corporations, Foundations & Individuals	31.8	16.9
Literature	15.6	9.0
Supporting Groups	52.6	46.3
Anniversary Dinner		26.4
Miscellaneous		1.4
TOTAL	100.0	100.0
Expenses		
Administration	27.3	22.5
Promotion	22.5	37.7
Literature	19.5	15.3
Ad Council	30.7	24.5
TOTAL	100.0	100.0

This table shows that the income from corporations, foundations, and individuals, as well as the income from literature and supporting groups all showed decreases when expressed as a percentage of the overall budget. The sharp decrease in giving by corporations, foundations, and individuals, can be explained and more than offset by the income generated by the Anniversary dinner. On the expense side, there are drops in the relative costs of administration, literature production, and Ad Council expenses. A sharp increase in promotional expenses especially as related to the just mentioned decreases speaks of a change in priorities towards a greater emphasis on promotional activities of all kinds.

The overall financial picture detailed above appears to have been the norm. A 1970 report said that "nearly half of its over \$200,000 annual operating budget comes from supporting national religious groups."⁶⁶ While those figures reveal a slight increase in overall operating expenses, the percentage raised from member groups remained about the same.

But budgets that have no increase during years of inflation indicate a decline in activity. That this was the case for RIAL became clear at the time of the 1972 annual report. In the report RIAL's executive vice president made the following observations: "There is a chasm between what RIAL does and what it could do through The Advertising Council . . . it's about \$60,000. That's our Advertising Council budget for 1972-73, instead of the \$120,000 campaign they ask of us."⁶⁷ The same report notes that "RIAL's total disbursements were reduced from \$219,768 in 1970-71 to \$193,186 in 1971-72." and that "out of 25 (Council) campaigns, RIAL has the second lowest advertising budget." The "highest budgeted campaign at the Council is two-and-one-half times as large"⁶⁸ as the RIAL campaign. The point

⁶⁶"RIAL faces the Soaring Seventies," The Bulletin of Religion in American Life, 7(1), January 1970, N. pag. Ad Council Archives, University of Illinois, Urbana, IL.

⁶⁷"The Aching Chasm" The Bulletin of Religion in American Life, 9(1), July 1972. Ad Council Archives, University of Illinois, Urbana, IL.

⁶⁸Ibid.

was further driven home in the President's message when he looked back to a time (apparently pre-1956) when the member organizations contributed more. "When Religion in American Life began, the religious bodies provided about 90% of its operating budget, but in recent years that proportion has been steadily dwindling until it is now less than 50%."⁶⁹ In his speech he went on to say that the budgetary restraints have caused RIAL to cut car cards, transit posters, and the large 24-sheet outdoor poster displays from its program.

The discussion of RIAL's financial picture is the portrait of a volunteer organization struggling to pay its bills in a climate of increasing apathy. As the 1970s began, economic recession dawned and membership in religious bodies showed no increase in spite of a growing population.⁷⁰ Calls for increased support from member organizations appeared to fall on deaf ears. And so RIAL scaled back its operation. Though the number of member organizations in RIAL continued to rise, the feeling of ownership among member organizations appeared to decline.

⁶⁹"The President's Message, an address by Theophilus M. Taylor at the RIAL Annual Meeting, June 1, 1972," The Bulletin of Religion in American Life, 9(1), July 1972. Ad Council Archives, University of Illinois, Urbana, IL.

⁷⁰Ibid.

Summary

This chapter has sketched the history of the RIAL organization from its roots in the United Church Canvass of the 1930s, through the time of the adoption of Religion in American life as an Ad Council campaign in 1949 and up to the disassociation of RIAL with the Ad Council in 1992.

From a membership of 20 religious groups in 1949, RIAL grew to include some 55 religious entities by 1995. RIAL now includes six major faiths, Catholics, Orthodox, Protestants, Unitarians, Jews, and Moslems, representing almost 85% of the religiously affiliated persons in the United States. It probably qualifies as the most ecumenical organization in the United States.

RIAL has conducted a wide array of promotional activities on both the local and national levels. While there were financial challenges, RIAL adjusted and continued its role in support of both national advertising and local church promotional activities.

This chapter focused on RIAL-the Client. While the advertising campaign around which the promotional activities centered was mentioned, the campaign is the focus of the next chapter.

Chapter V

RIAL - THE CAMPAIGN

This chapter describes and analyzes the Religion in American Life advertising campaign conducted by the Ad Council. Since the campaign spanned more than 40 years, it is of interest to note the significant changes in emphasis as well as the reasons for those changes.

The chapter begins with a look at the purpose of the campaign. Why the Ad Council got involved and what the RIAL campaign sought to accomplish will also be considered.

In this look at RIAL-The Campaign, answers to the following questions will be presented. 1) What has the focus of the RIAL campaign been through the years? What themes has RIAL sought to promote? 2) How does the RIAL campaign fit into the overall scope of Advertising Council activities? 3) Why did the Ad Council select the RIAL campaign? 4) How did the Ad Council evaluate the RIAL campaign? and 5) How did RIAL and its constituents evaluate the RIAL campaign?

Overall this chapter will provide a significant understanding of the campaign itself, as well as pointing to reasons for Ad Council involvement.

Purpose of the Campaign

In 1956, the National Council Outlook stated the purpose of the current RIAL campaign saying that since 1949, it has sought to "strengthen the place of religion in personal and community life by urging all Americans to attend regularly the church or synagogue of their choice."¹ Because of later changes in emphasis, the focus on church attendance at times did not continue to be of crucial importance throughout the campaign. Nevertheless, this statement clearly summarizes the dominant purpose of the RIAL campaign from its inception to the present.

To that basic purpose can be added the supposition that the exercise of religion somehow makes one a better person with a greater interest in working for the overall good of society. "This world can be saved from political chaos and collapse by one thing only, and this is worship."² This concept is cited in the same article as expressive of the philosophy guiding the annual RIAL

¹"100 Million Loaves of Bread," 3.

²Archbishop William Temple as quoted by Stanley G. Matthews, "Bridging Gap between Profession and Practice Is RIAL's Goal," National Council Outlook, October 1958, 18.

campaigns.³ While those words express the view of a cleric, similar sentiments have been voiced by others connected with RIAL and the Ad Council.

Said President Dwight D. Eisenhower, "by strengthening religious institutions, the Committee on Religion in American Life is helping to keep America good."⁴ Such a statement underscores the notion that religion has historically played a significant role in undergirding the moral structure of the United States.

From the foregoing one can conclude that the overall purpose of RIAL was to strengthen the moral fiber of the United States by encouraging worship and the moral imperatives that are taught at places of worship. At times the appeal to increased morality and social conscience were quite direct, while at other times the dominant emphasis was on participation in religious institutions and "finding yourself there."

Origin of RIAL Campaign

Chapter 5 suggested that the J. Walter Thompson advertising agency, Stanley Resor and Joseph Boyle played key roles in getting the RIAL campaign started. In so saying, this author does not espouse to any "great man"

³Ibid.

⁴Dwight D. Eisenhower as quoted in "Eisenhower Commends RIAL," National Council Outlook, November 1953, 13.

theory in history. However, while the origins or the campaign are not clearly documented, evidence points towards those two men having a dominant role.

Since the summer of 1942, JWT had been conducting the United Church Canvass campaign. According to JWT News,

Under the Church Canvass plan all denominations working together--Protestant, Jewish and Roman Catholic--had for some years been providing material for local use by churches in their individual drives for contributions and increased membership. Where the material had been used it had been successful, but the growth in the number of communities using it had been slow.⁵

The article explains how growth in the campaign from 150 communities participating in the United Church Canvass in 1942, to 1,200 communities using the materials in 1948, were instrumental in convincing the Ad Council to adopt the renamed program as an Ad Council campaign. "This year (1949) over 2000 communities cooperated in the 'Religion in American Life' drive, as it is now called."⁶

Joseph Boyle came to J. Walter Thompson in 1943 from a position as director of promotion of the National Council of

⁵Stanley Resor, "Good Will Toward Men," The J.W.T. News: For Staff Members Only 6(51), 19 December 1949. N. pag. J. Walter Thompson Archives, Special Collections Library, Duke University, Durham, NC.

⁶Ibid.

the Episcopal Church.⁷ While still with the Episcopal Church, he served as a

representative on the United Church Canvass. When J. Walter Thompson invited Joe Boyle to become the director of public relations he continued his work with the Canvass, was instrumental in tying the mass media campaign in with The Advertising Council in 1949. . . and continued as a member of the RIAL Board until his retirement from JWT last year (1965).⁸

The rest of the account suggests that Boyle also proposed the name "Religion in American Life."

Stanley Resor, as president of the world's largest advertising agency, undoubtedly had significant influence with a wide array of advertising men and women. The enthusiastic endorsement of RIAL in the letter referenced above plus his own background as a bible salesman, point to an influencing role he played in getting RIAL started as an Ad Council campaign.

Besides the influence of Resor, the role that Boyle played cannot be minimized. Since before 1943, he had been a representative on the UCC. Since the UCC traces its ties with JWT back to 1942, Boyle appears to have been active in the use of advertising for this church venture long before

⁷"Joseph Boyle" a JWT Profile, 5/3/63. J. Walter Thompson Archives, Special Collections Library, Duke University, Durham, NC.

⁸"Religion and Madison Avenue," Bulletin of Religion in American Life, N. pag.

the possibility existed of any Ad Council involvement.⁹ And yet, probably through his efforts as a public relations director for JWT and as a United Church Canvass/RIAL Board member, he exerted influence with the Ad Council for RIAL. In 1949 the RIAL ad campaign gained acceptance as an Ad Council campaign.

Campaign Themes

Though the RIAL campaign was a part of the Ad Council lineup of campaigns for over 40 years, only four major shifts in the themes of the campaign can be noted. At first the RIAL campaign focused on the houses of worship as places to be filled. A second focus presented regular worship as a vital and meaningful link in man's personal relationship to his God. Within this second emphasis was a focus on social action, with the message that personal faith should influence a person's life seven days a week rather than being concentrated only on the day of worship. The third shift presented the place of worship and the faith taught there as central to the development of family values. The final focus is a refinement of the first phase of the ad campaign that invites the viewer/reader/listener to 'invite

⁹In 1942, the Advertising Council had just gotten started as the War Advertising Council and was engaged in marshalling the forces of Advertising in support of the War effort. As explained earlier in this dissertation, the Ad Council did not begin to take on civilian campaigns until 1945.

a friend to your house of worship.' A more detailed look at these themes and the periods they cover follows.

Phase I - "Come and Worship" (1949 - 1964)

At first advertising in the RIAL campaign was focused on church and synagogue attendance. This emphasis dominated the period from the first RIAL campaign in 1949 through the 1964 campaign. As the years passed, minor changes in the theme of each year's campaign can be noted, but the overall thrust remained the same.¹⁰ Whether it was attend the church of your choice, show your children the way, or take someone to church with you--you'll both be richer for it; the basic message was to go to a house of worship regularly. There one could find the strength needed for the press of daily activities. (Two examples of ads in this first period can be seen in Appendix 4.¹¹) The 1949 advertisement loudly proclaims: "Find yourself through Faith." The copy suggests that "Men and women of the workaday world are gaining a new sense of 'the balance of things' . . . the inner security that brings success to work as well as to life . . . by finding themselves through faith." The appeal

¹⁰The archives visited for this study contain a large but not complete collection of RIAL ads. The themes for each year's campaign are noted in the Ad Council annual reports, of which a complete collection is available.

¹¹The ads selected to represent each phase of the overall campaign came from the available ads and were judged to be the best example(s) for the respective phase of the campaign.

then challenges the reader: "Can you honestly say that things have been better for you, going it alone? Or wouldn't you rather join these neighbors . . . and find a happier, more successful life--through faith!" The message of the advertisement is very direct. It tells the reader who has seemingly lost purpose that the loose ends of life can be put back together by coming to church this week. The focus is clearly on the weekly worship service. Worship is seen as the key to solving the personal problems a person faces.

In the 1957 advertisement, the weekly act of worship is also given as the source of strength, this time for "unacclaimed heroes and heroines" of today. The message of the advertisement is that the "strong Faith they called on to help them can be yours." The place to find such faith and therefore strength is at "your Church or Synagogue." The message of the advertisement, even if long, was simple-- "Find the strength for your life. . . Worship together this week."

In speaking about this period in RIAL's history, Dr. Earle B. Pleasant, executive director of RIAL during the 1960s and 70s, said: "When Rial began in 1949 we thought if

we could just get the bodies into the house of the Lord, then the clergy could take over from there."¹²

Since there was no direct way to monitor the response to the RIAL ads, church attendance figures were used to measure the effectiveness of the campaign. Except for brief peaks of 49% church/synagogue attendance in 1955 and 1958, one could see a continually increasing trend from a low of 37% in 1940, past the just mentioned peaks to a more steady high of 47% in 1959, 1960, and 1961.¹³ Since the advertisements promoted church and synagogue attendance, measurement of church/synagogue attendance seemed to be a strong indicator of the success of the program.

"In the 1960's the religious community became concerned lest RIAL's advertising give the false impression that one's religious obligation ends with worship." Consequently, "during that decade, RIAL's advertising began to express worship as a springboard to action."¹⁴

The first hint of a changing emphasis can be seen in the theme of the 1964 campaign. In this campaign the old worship theme was cleverly combined with the new direction

¹²Earle B. Pleasant in David Holmstrom, "Religious advertising communicates faith," Christian Science Monitor, 9/21/1967 (Newspaper clipping from J. Walter Thompson Archives, Special Collections Library, Duke University, Durham, NC.), 15.

¹³Gallup, Religion in America, 1981, 32.

¹⁴Jerald Hatfield, "RIAL, A Voice of Hope!" The Baptist Program, November 1971, 22. Ad Council Archives, University of Illinois, Urbana, IL.

that would mark the RIAL ads during the late 1960s and half of the 1970s. The 1964 campaign used the slogan "Worship this week. . . join others who, like you, do care. And put your faith to work."¹⁵ (An example of an advertisement coming from this transition period is also displayed in Appendix 4.) The 1964 advertisement begins to hit hard at the root of the hatred that was widespread in the society of the day. The ad begs an answer to the question: "Is it really possible to 'Love thy neighbor as thyself?'" The ad sets before the reader the challenge to "Take this question with you to the place where you worship. There are no guarantees of 'instant goodness'--for you or anyone else--when you step inside. But you will find people searching there, as you are, for truer values in an uncertain and troubled world." The reader is further admonished to worship this week and "put your Faith to work all week long." Religion is put before the troubled society of the early 1960s as a viable solution to the problems of the world--whether racism or just plain selfishness, the place of worship was given as a locale where answers that would bring about a better society were to be found.

¹⁵The Advertising Council, Advertising Contributed for the Public Good: The Advertising Council Annual Report, 1964-1965, 14. Ad Council Archives, University of Illinois, Urbana, IL.

Phase II - "Live Your Faith" (1965 - 1975)

The change in emphasis noted above was not complete until 1965 when the Ad Council annual report stated: "When the Council opened this campaign in 1949, the emphasis was on 'attend your house of worship every week.' Now, like religion itself, the campaign is asking for more meaningful action: 'Put your Faith to Work Every Day.'"¹⁶ The goal during this period was to make "faith vital to the world we live in."¹⁷

In fact, according to a publication of the Advertising Council, the very purpose of RIAL is "To remind people of their religious commitment and urge them to apply their beliefs in the 'community of God' by involving themselves in helping to create a better society for all."¹⁸

Appendix 5 contains two examples of advertisements from this period. The 1968 advertisement features a prominent businessman who "didn't just stand there" and let the unfairness of prevailing hiring practices run their

¹⁶The Advertising Council, "Religion in American Life," \$236,000,000 Advertising Contributed for the Public Good: The Advertising Council Annual Report, 1965-1966, 18. Ad Council Archives, University of Illinois, Urbana, IL.

¹⁷David Holmstrom, "Religious advertising communicates faith," Christian Science Monitor, 9/21/1967, (Clipping in J. Walter Thompson Archives, Special Collections Library, Duke University, Durham, NC.), 15.

¹⁸Public Service Advertising Bulletin: A Guide for Media, Advertisers & Advertising Agencies, # 25, The Advertising Council, Inc.: New York, September/October 1973, 5, Ad Council Archives, University of Illinois, Urbana, IL.

course. Instead the ad tells the reader how Marcus convinced the officers of his company to institute a policy favoring suppliers who were committed to equal-opportunity employment policies. In explaining the source of such moral courage, to do right no matter what the odds, the ad explains that "Very often the place it starts is a church or synagogue." The ad says that "Your faith has ideas as old as time and as modern as tomorrow about the right of the moral situations we face every day." The focus is not on worship, but on the application of faith in daily life. At the end, the ad asks: "HOW CAN YOU HELP? Write for the free booklet, Solving the Crisis in Our Cities. The address given is that of RIAL. The moral teachings of religion are seen as a tenable solution to the problems of the cities. This was not the first time that the example of a prominent figure in society was used in the RIAL ads, however, in these ads the focus was on action rather than on worship.

The 1960s were a unique period in modern history. As the decade began, there remained "an intolerable shame in American life--the persistent denial of rights and subjection to humiliating indignities of blacks."¹⁹ Civil rights leaders like Martin Luther King fought for and won important legislative victories with the passage of the "civil rights bill of 1964 and the Voting Rights Act of

¹⁹Lois Gordon and Alan Gordon. American Chronicle. New York: Atheneum, 1987, 379.

1965."²⁰ While those laws made blacks equal before the law, progress was slow. Consequently, "the anger of the black not only exploded in the streets: it also expressed itself in art and literature."²¹

Social upheaval went beyond racial tension. "Anti-establishment sentiments were diverse, and they filtered through much of society. . . College campuses became a major site of demonstration."²² In fact, it was even said that "protest may have been the leading edge of the sixties."²³ "In the spirit of the 1960s, even the handicapped, prisoners, and union members insisted upon, and won, a wide range of new rights."²⁴ With "some accuracy we characterize the 1950s as stuffy, the 1960s as turbulent and the 1970s as placid."²⁵

The 1960s were a time when values were challenged, personal rights demanded with previously unthinkable force, and equality between races and genders aggressively pursued.

²⁰Ibid.

²¹Howard Zinn, Postwar America, Indianapolis: The Bobbs-Merrill Company, Inc., 1973, 147.

²²Gordon and Gordon, 380.

²³Ibid.

²⁴Milton Viorst, Fire in the Streets. New York: Simon and Schuster, 1979, 547.

²⁵Ibid.

Social conditions such as the racial tensions leading to the Civil Rights movement were reflected in the RIAL ads.²⁶

A second advertisement from this time period is the 1970 advertisement which simply says: **"AND NOW A WORD FROM OUR CREATOR: "Love Your Neighbor."** Not a word is said about worship, but the moral imperative to love one's fellow man is clearly stated. Inherent in that advertisement is the notion that the problems of poverty, racism, crime, and violence would all be mollified by following the simple injunction in the ad.

Both advertisements speak about the need to put faith to work in trying to overcome the problems in society. Neither ad invites people to go to a house of worship in order to find the strength for the challenges that life brings. Instead, the ads simply remind the reader of a moral imperative that undergirds their individual faith. The ads seek to call on these moral anchors as the basis for living a life that works to correct injustice in the society of the day.

A press release for the 1972 campaign proclaims the social orientation of this campaign when it says that the "new advertising materials were created to help the

²⁶Much has been written in trying to analyze the 1960s. For more leads into social conditions, the political scene, feminism, and culture in general, the reader is directed to Rebecca Jackson, The 1960s: An Annotated Bibliography of Social and Political Movements in the United States Westport: Greenwood Press, 1992.

religious community convey to the public the importance of religious faith for everyday living."²⁷ The release further says that the materials include "a series of print ads and radio spots on problem areas such as shoplifting, business morality, drug abuse, and open housing."²⁸ While the advertisements were focused on action, the role of the place of worship was only implied.

As the campaign progressed, a small part of the "worship" element was revived. The focus of the 1974 campaign showed the examples of how "men and women of religious faith, working in and through their congregations, have found effective ways to share the meaning of their faith with victims of social or economic repression."²⁹ While the focus is the alleviation of social and economic repression, the religious men and women are directed to their house of worship and its programs in order to accomplish that goal. Besides alluding to the value of worship, such statements are also strong endorsements of the RIAL community action programs.

The following year's campaign promotion delineated the role of the congregation even more clearly.

²⁷Religion in American Life Press Release, October 25, 1972. Ad Council Archives, University of Illinois, Urbana, IL.

²⁸Ibid.

²⁹Public Service Advertising Bulletin, # 32, November - December 1974, 7. Ad Council Archives, University of Illinois, Urbana, IL.

More than 3/5th of our adult population hold memberships in religious institutions. However, few persons are taking full advantage of the opportunities available to them as individuals and members of religious organizations to help others. Religion practiced in daily life can guide us toward brotherhood, integrity, inner security and self-respect. Your community's churches and synagogues have outreach programs. This campaign urges people to work through them to help others and to practice what they pray.³⁰

Members of these institutions are encouraged, through the RIAL advertising campaign to utilize the avenues available through their places of worship to help people. The focus is on social action, but the channels through which such activities take place, are to be found in the religious institutions. Though not mentioned, worship seems to be assumed. What is of greatest importance is that each member practice what they pray.

Though the treatment of social issues showed a practical religion, discontent with a purely social gospel was evident. New York Times religion writer Edward B. Fiske reported in 1974 that "an increasing number of RIAL's backers feel that the faith part has not been stressed enough in recent campaigns." Therefore a "proposed program for next year's campaign that would have continued the social-action trend was sent back to committee by RIAL's

³⁰Public Service Advertising Bulletin, # 37, September/October 1975, 9. Ad Council Archives, University of Illinois, Urbana, IL.

board of religious leaders with instructions to look for balance."³¹

Phase III- "Pass on Your Values" (1976 - 1988)

The next shift began in 1976 when in celebration of the bicentennial, RIAL ran ads proclaiming "Let's keep it growing for 200 more years. Welcome God to America's bicentennial . . . practice what you pray."³² The shift continued as the theme adopted for the following year was "Find The Strength Of Family Values In Your House of Worship."³³ The television version of that campaign can be seen in Appendix 6.

Once again the focus is personal. The advertisement depicts a lonely man who is used as the vehicle to remind viewers that loneliness can be cured through the family values of love and helping. The advertisement goes on to say that "you're a part of God's family and you can find the strength of family values in your house of worship." To put it in other words, personal problems can find resolution in a house of worship. Again the advertisements point to

³¹"Restoring the Faith," Christianity Today, 23 November 1973, 60.

³²Ad Council Report to the American People, 1975-1976. A Bicentennial Perspective, 7. Ad Council Archives, University of Illinois, Urbana, IL.

³³Report to the American People 1976-1977, Advertising Council, 10. Ad Council Archives, University of Illinois, Urbana, IL.

worship as playing a very significant role in a person's life. From the time of this advertisement on, the focus of the campaign shifted back to churches and synagogues and away from a concentration on social issues.

But these ads were different from those run during the first phase. While the ads during that phase advocated worship attendance, there was little else. The ads during Phase III suggested the house of worship as the source for the type of values and the inclusiveness of a family. Worship was not presented as simply an individual experience but rather the house of worship was shown as a place where positive values could be experienced.

A look at the themes of later ads during this period may help to point out that minute difference. Both the 1982 and 1983 themes were "Love thy family. Worship together." In explaining the thrust of the campaign, the Ad Council annual reports said that the RIAL campaign "is designed to convince individual Americans that religious education is an important influence in building and sustaining one's faith in God."³⁴ This campaign invites the reader to worship together with one's family. In both the print and television version, the 1982 and 1983 ads show children reciting the Ten Commandments. Research conducted by

³⁴Annual Report, 1981 - 1982. The Advertising Council: Communicating in the Public Interest, Report to the American People, 9. Ad Council Archives, University of Illinois, Urbana, IL.

Compton, the RIAL ad agency during that year, revealed that the values learned in houses of worship as children were important lessons that respondents wanted to transmit on to their children. Consequently this campaign was "designed to encourage people to go to religious services as a way to teach their own value systems to their children."³⁵ In other words, while attendance at worship was urged, the rationale behind it was that by so doing, long-held values could be passed on to the next generation. Worship was presented as a catalyst, not as an end in itself.

The 1986 campaign continues the strong focus on children with the theme: "Give them something to believe in. Attend your church or synagogue this week." Children continue to be the focus. The ad depicts children, and while not mentioned in the copy it is clear that "them" refers to the children. Passing on values is central to this phase.

This third phase could be called the "Pass on your values campaign." The focus was on worship as a setting in which values are taught and transmitted. Hence, while the focus is on worship, worship becomes a means to an end, and not an end itself.

After 1986 RIAL was dropped to the status of a bulletin campaign with the stipulation that in 1989 it could

³⁵Advertising Council Public Policy Committee Meeting minutes, Meeting held June 17, 1982. Ad Council Archives, University of Illinois, Urbana, IL.

again present a proposal to the Ad Council for full campaign status. During the years as a bulletin campaign, the RIAL campaign theme was simply listed together with the organization's address in The Public Service Advertising Bulletin, distributed to the media. Such endorsed campaigns are explained by the Ad Council as projects that

are listed for those wishing to contribute space or time in addition to that devoted to the Council's sustaining major campaigns. The Ad Council has reviewed and endorsed these campaigns. The materials are created, produced and distributed to the media by the sponsoring organizations. The Ad Council is not responsible for distributing these campaign materials. Please call or write to the contacts listed to place your order.³⁶

Phase IV - "Invite a Friend to Worship" (1989 - 1992)

The fourth period of Ad Council RIAL ads began with the reactivation of the RIAL campaign in 1989. On October 13, 1988 the Advertising Council Campaigns Review Committee "agreed to put the Campaign back on the Council docket"³⁷ for 1989. The new campaign would have as its goal promoting increased "participation in churches and synagogues across

³⁶"Endorsed Campaigns," Public Service Advertising Bulletin, # 157, May/June 1996, 11.

³⁷Advertising Council Campaigns Review Committee Minutes, 13 October 1988, 3. Ad Council Archives, University of Illinois, Urbana, IL.

the nation."³⁸ This increased participation was to lead up to the year 2000 when it was envisioned that through this campaign there could be "200 million participants in the life of congregations."³⁹

In presenting the new strategy to the Ad Council Campaigns Review Committee several things were noted. The first was that "participants in churches and synagogues are three times more likely to volunteer their time and money for civic, social, and charitable causes (read 'Ad Council causes'), as are non-participants."⁴⁰ Second, at the meeting "Dr. Gallup discussed social needs and problems that may be alleviated if people attend church."⁴¹ A third point was that "advertising alone cannot accomplish the objective of influencing people to return to their house of worship so the 'Friend' concept was incorporated into the strategy."⁴² This new campaign ran under the slogan

³⁸Letter from Nicholas Van Dyke, RIAL President to Stuart Upson, Ad Council Campaign Review Committee Chairman & Ruth Wooden, Ad Council President, dated September 7, 1988. Ad Council Archives, University of Illinois, Urbana, IL.

³⁹Ibid.

⁴⁰Ibid.

⁴¹Campaigns Review Committee Meeting Conference/Call Report, Meeting date 14 September 1988. Ad Council Archives, University of Illinois, Urbana, IL.

⁴²Campaigns Review Committee Meeting Conference/Call Report, 16 March 1989. Ad Council Archives, University of Illinois, Urbana, IL.

"Invite a friend to your house of worship."⁴³ In further explaining the thrust of the campaign, the report states "The campaign is based on the fact that 66 percent of all non-participants said they visited a church or synagogue for the first time because someone important to them invited them. Friends and/or family represent a non-threatening way to take the first step."⁴⁴ Appendix seven shows a collection of ads used during this period in the RIAL campaign. All of them center around the theme of inviting a friend to one's place of worship.

At the core, this fourth phase of the RIAL campaign is a return to the initial thrust of worship. A noteworthy difference in this part of the campaign is that the ads are not designed to bring people to a place of worship. Inherent in them is a recognition that such a thrust is beyond the capability of advertising alone. Instead the ads are designed to prompt those who are already church/synagogue attenders into caring for the spiritual well-being of their friends. The ads suggest that this concern for fellow human beings can be expressed by inviting friends to accompany one to worship.

⁴³Annual Report, 1989 - 1990, The Advertising Council: America's Catalyst for Change, Report to the American People, 15. Ad Council Archives, University of Illinois, Urbana, IL.

⁴⁴Ibid.

End of RIAL Campaign

The 1992 Ad Council Annual report says that

since the campaign began in 1990, the number of people involved in religious congregations has increased by over 11,000,000. This is credited to the combined efforts of grass roots activities and the public service advertising campaign. . . . Having met its initial goals, the "Invite a Friend" campaign has been phased out. RIAL will continue further efforts.⁴⁵

In attempting to find the reason for the Ad Council discontinuing the RIAL campaign at this point the words "initial goal" become pivotal. In the 1988 letter proposing reinstatement as an Ad Council campaign, Van Dyke had stated that "RIAL's long term goal, recently approved by the Board, is 200 million participants in the life of congregations by the year 2000."⁴⁶ According to a RIAL newsletter outlining the new campaign, "the number of religiously-affiliated persons in the United States currently (1989) stands at 143 million."⁴⁷ Thus, in order to meet the goal, the number of people that would need to join churches, synagogues, and mosques was approximately 57 million. The just mentioned Ad Council report stated that only 11 million had joined. Clearly, the goal had not been reached. At best one could say that an "initial goal" had been attained.

⁴⁵Annual Report to the American People 1991-1992, Ad Council, New York, New York, 18. Ad Council Archives, University of Illinois, Urbana, IL.

⁴⁶Letter from Van Dyke to Upson, 7 September 1988.

⁴⁷"200 Million by the Year 2000: The Challenge," News, Religion in American Life, Winter 1989, 2.

If the overall goal had not been reached, why did the Advertising Council choose to disassociate itself from RIAL? Apparently the reason was two-fold. First, there was a question as to the measurable effectiveness of the campaign. According to the minutes of the Campaigns Review Committee, speaking about the RIAL campaign, "The committee questioned whether or not the advertising was effective. Mr. Boal reported that it could not be proven effective, partly because it had never been released nationally." Further "It was pointed out that the target audience was very general--being everybody who might attend church."⁴⁸ In other words the committee was unconvinced that the campaign was reaching its audience and therefore may or may not be seen as effective. Since a part of the Ad Council criteria is that the channel of advertising be appropriate to conducting the campaign, RIAL failed on this score.

If 11,000,000 had joined houses of religion, one could argue that the effects of the campaign were both measurable and substantial. Consequently it would appear that a reason for termination of the campaign is to be found elsewhere.

A second shortcoming was that "the organization has never had the funds to produce a national campaign and has only produced print ads."⁴⁹ Due to the two reasons cited

⁴⁸Confidential Report of the Campaigns Review Committee, Docket Review, 22 January 1992. Ad Council Archives, University of Illinois, Urbana, IL.

⁴⁹Ibid.

above, the "committee recommended that Religion in American Life be moved to Bulletin campaign status, and added that Religion in American Life be allowed to present a new proposal if they find a specific issue to support, and have the funding for a major campaign."⁵⁰

In the end, it appears that the difficulty of measuring the effectiveness of the RIAL campaign coupled with insufficient funds within RIAL to prepare the materials necessary to run a national campaign spelled the termination of RIAL as an Ad Council campaign. Of the two reasons given for discontinuing the campaign, the financial problems seemed to outweigh concern over measurable results.

Advertising Agency Support

The influence the agencies that served RIAL had on the organization and on the campaign is a subject that is outside the bounds of this research. Nevertheless, since the agencies did play a significant role in putting the various campaigns together, a few words should be said about the agencies.

During the 43 years of the RIAL campaign, a total of five agencies were involved. The first, covering nearly half of the total time (until 1971) was JWT. JWT worked for RIAL during all of the first, and half of the second phases. As such it presided over the major change in emphasis that

⁵⁰Ibid.

occurred in 1965. Throughout the time span covered by JWT, newsnotes and features regarding the RIAL campaign appeared in the company newsletter. Repeatedly JWT had notes in its newsletter mentioning the number of Ad Council public service campaigns it was running. On neither the agency nor the client side did there seem to be any noticeable discontent.

Yet in 1971 it was announced that due to a ruling by the 4-A's (American Association of Advertising Agencies), "no agency could handle more than one Advertising Council campaign."⁵¹ Therefore the account was being turned over to Lieberman-Harrison, Inc. That agency held the campaign through the 1973 campaign when it was replaced by the Compton agency. Compton and, after 1983, Saatchi & Saatchi, Compton served as RIAL's ad agency until the campaign was put on hiatus in 1985. The new "Invite a Friend to Your House of Worship" campaign was the work of FCB/Leber Katz Partners who serviced the RIAL account until RIAL was discontinued as an Ad Council campaign.

In keeping with the Ad Council system, all of these agencies took on the RIAL account without remuneration as full-service volunteer agencies. There is evidence to suggest that they did some research, held numerous meetings with both the client and the Ad Council to iron out details

⁵¹Religion in American Life Press Release, 20 October 1971. Ad Council Archives, University of Illinois, Urbana, IL.

of the campaign, and produced the advertising materials. The Advertising Council archives even contain minutes of meetings involving representatives from both agencies during the time of a transition between agencies. It seems that on pro-bono work, these normally fierce competitors can sit down together to discuss a smooth transition for the client's account.

Evaluation of the Campaign

The measurement of advertising effectiveness is always difficult. It is made even more difficult when insertions are few and scattered throughout the time and space at the media's will. Measurement is further complicated by the fact that the things being measured are intangible. Much of the time values such as faith, love, and the communication of those values are the promoted themes. At different times throughout the campaign a variety of measures were applied. Each of those will be discussed below.

Especially during the "Come and Worship" and then again during the "Invite a friend to Your House of Worship" phases of the campaign, a measure that was frequently employed was membership in religious institutions. Especially during the time through to the early 1960s when church attendance was on a steady increase, that seemed to be a good measure of campaign effectiveness. After all, the ads were inviting people to come to church/synagogue and

since attendance was rising, the campaign must be effective. Under the heading "It is like Easter every Sunday now" JWT ran an institutional ad promoting its services. The copy in the ad suggests that "Religion in American Life reports that church attendance has increased 25% to 30%."⁵² Without directly saying so, JWT claims credit for this success. An article in Ladies Home Journal was more circumspect, noting that for various reasons more people are attending church than ever before. The article then credits the RIAL ads as one contributor to this success.⁵³

A second measure of effectiveness that was often employed was the amount of media being utilized for the campaign. As an example of this method of evaluation, the Religion in American Life Annual Report for 1956, told that 20.5 miles of billboard space had been used; mentioned that the posters in support of RIAL, if placed on top of one another, would reach 12.5 miles into the sky; how if last year's RIAL car cards were the only ones to be put on one train, it would be eight miles long; how if all RIAL newspaper ads were lumped together into one newspaper it would be 3,000 pages thick; and how radio and TV spots in

⁵²"It is like Easter every Sunday now" Printer's Ink, 7 November 1952, 45. J. Walter Thompson Archives, Special Collections Library, Duke University, Durham, NC.

⁵³"Religion in American Life," Ladies Home Journal 72, November 1955, 169.

1956 amounted to 275,300,000 home impressions!⁵⁴ Similar accounts appeared in various publications at different times throughout the campaign. Memos detailing the number of each kind of material were sent to RIAL and other Ad Council Staff. At times such memos included notes such as the following

In most media RIAL remains a popular campaign, although this general popularity has diminished over the years.

The slackening of interest by newspapers is the most marked. A recent review of newspaper support from 1956 to 1966 shows that the number of mats ordered has decreased steadily from 9,718 ordered in 1956 to 2,635 ordered in 1966. This raises a question: Can we step up the mat orders through promotion, or shall we drop newspapers for a year or more and thus save the client seven or eight thousand dollars?⁵⁵

The number of media using the materials, as well as the amount of advertising material sent out to the media, were used as measures of the reach and effectiveness of the RIAL campaign.

Another popular tool used in estimating the value of the campaign was the dollar value of the time and space that had been donated for the campaign's advertisements. In 1956 that figure was estimated at 7.5 million dollars. By 1970 the figure had risen to 16 million and by 1975 to almost 23 million dollars. Since it is difficult to tie any of these

⁵⁴Religion in American Life Annual Report 1956. N.pag.

⁵⁵Inter-office Memorandum, The Advertising Council. Sent from Maxwell Fox to Council Executive Staff; Robert W. Boggs; RIAL; David A. Clark (JWT); Reading File, 2 March 1967. Ad Council Archives, University of Illinois, Urbana, IL.

figures to one another, to the costs of advertising in general, or to fix them as a percentage of advertising expenditures of all kinds for each of those years, they are difficult to compare.

Though the Ad Council usually reports the overall value of the media support it receives in its annual reports, that figure is not broken down into the individual campaigns. Consequently getting anything but an occasional glimpse into the relative size of the RIAL campaign within the overall scope of Ad Council campaigns is very difficult.

Perhaps one of the weakest areas within the RIAL campaign is the evaluation of its effectiveness and scope. The measures detailed above, whether dealing with amount of media, the number of advertisements placed, or of the dollar value of the campaign in question, do nothing but give a figure intended to astound the audience. Those figures are not revealed in any meaningful context, other than a comparison between the current and previous years. Therefore this type of evaluation is of little value and serves largely to placate contributors to the campaign.

Summary

In this chapter the author has presented an account of the RIAL campaign. Part of the chapter showed that the main focus of the RIAL campaign was to improve the country through a strong moral message. Especially at first, during

the "Come and Worship" phase, the campaign sought to bolster the country's morality by encouraging increased church and synagogue attendance. While attendance at worship was the main purpose, RIAL also served other purposes. Especially during the campaign's second "Live Your Faith" phase of 1960s and 1970s, RIAL took on a distinctly moralistic tone. Since research showed a desire to instill within one's children many of the values with which one was raised, the third phase of the campaign carried a "Pass on Your Values" theme. The final phase in many ways returned to the early purpose of RIAL, namely to build attendance at worship services. Throughout all of these phases, RIAL has maintained that it has an interest in the good of the country.

The chapter also showed that this campaign appears to have started largely as a result of the work of Stanley Resor and Joseph Boyle. The author does not want to attribute too much to the influence of two individuals, but it does appear they played key roles during a time when society was open to such a campaign.

The RIAL campaign seems to have ended as a direct result of insufficient funds. It is ironic that an organization founded to help congregations with their fundraising and membership drives, itself succumbed to a lack of money. That shortage occurred in spite of steady increases in member organizations.

As is true with many volunteer, public service oriented organizations, evaluation is problematic. Consequently a variety of methods and measures were applied through the years--none of which were of much value in assessing the extent of the RIAL campaign.

RIAL was a campaign helping to legitimate the place of religious institutions within the business climate of the advertising world. The campaign attempted to position religion as a player interested in the well-being of the citizenry.

This chapter has described the campaign and the turns it took. The next chapter will look in more detail at the interplay between the campaign and the society within which it functioned.

Chapter VI

RIAL AND SOCIETY

Introduction

A chapter dealing with an organization and its impact on society could go in several directions. One would be an "effects" orientation such as is popular in Communication Scholarship today.¹ But attempting to do so would be problematic.

In the first place, very little research is done into the effects public service advertisements have on their intended audience or society. One exception to that general trend is an article dealing with changing awareness of colon cancer in the wake of an Ad Council campaign dealing with the subject. The article reported a large change in awareness of colon cancer as a result of this test Ad Council campaign. The author of the article points out that a test such as this is unusual for public service advertising. "Because of the expense, the Ad Council had

¹Jennings Bryant and Dolf Zillman. Media Effects: Advances in Theory and Research (Hillsdale, NJ: Lawrence Erlbaum Associates, Inc., 1994). This book shows the dominance of effects-oriented scholarship in Communication as revealed in various lines of inquiry within the field.

not previously undertaken its own study of the effectiveness of its advertising, said Ruth A. Wooden, the Council's president."²

A second problem with attempting to measure the effects of public service advertising comes from the difficulty in measuring attitude change. The sale of advertised items provides many advertisers with a convenient measure of effectiveness. In a JWT newsletter, then Ad Council president Robert P. Keim speaking about the first period of RIAL ads said: "The. . . campaigns that carried these messages over the years were hard to measure. . . . In our affluent, automated, pre-packaged, super-mechanized, highly communicated society was religion being heard and was it saying what people . . . found meaningful?"³ The article then continues with a description of the new campaign oriented to the way in which faith can help society and asserts "These messages are read and heard by millions of people. Someone in our congregation may be sitting here this morning to see if the product is as good as the ad says."⁴ While the first phase of the RIAL campaign is categorized as difficult to measure, the second is held up

²Randall Rothenberg, "Study Shows Power of Public-Service Ads," New York Times, April 8, 1991, D8.

³"JWT RIAL campaign rates praise from the pulpit," J. Walter Thompson Company News, 22(39), December 8, 1967, 2. J. Walter Thompson Archives, Special Collections Library, Duke University, Durham, NC.

⁴Ibid.

as superior. And yet church attendance figures often used as a measure of effectiveness during the first phase more quantifiable than attitudes toward the injustices in society. Even during this phase RIAL president Theophilus M. Taylor had to admit

that the most sophisticated market-testing available to modern advertising has not found an effective way of measuring the influence of our advertising upon people's hearts and minds, almost all agree that it is being seen and heard and that it does make a difference."⁵

There was an intuitive sense that the advertising must be making some impact.

So, while measurement of effects is difficult, attempting to get some kind of insight into the role RIAL played within society is desirable. For, "to most people religion and Madison Avenue seem like strange bedfellows. Yet in 1949, The Advertising Council tied the knot which has joined the two as a harmonious team."⁶ Just how harmonious was the team that was formed?

In this study, no attempt will be made to consider the effects of the RIAL campaign. Instead, the focus of the chapter will be on showing some observations and trends that appeared to be significant in understanding the part that the RIAL campaign played within the broader institution of

⁵"The President's Message, Bulletin of Religion in American Life, N. pag.

⁶"Religion & Madison Avenue," Bulletin of Religion in American Life, 1.

advertising in American society. Doing so will show that while the direct effects of the RIAL campaign are difficult if not impossible to trace, the campaign did play a role in the development of American culture during the past 50 years.

In this chapter the author will delve into the meanings that the RIAL advertising campaign had for the three principal entities involved--RIAL, the Ad Council, and society as a whole. Out of the wide array of realities and the meanings attached to them that will be discussed in considering the value of the RIAL campaign from different angles, a range of both shared understandings as well as sincere differences will arise.

The specific questions to be addressed are 1) What, if any benefits have accrued to the Advertising industry as a result of the RIAL campaign? 2) What, if any, benefits has the religious community realized as a result of the RIAL campaign? 3) Overall, whose interests have been served by the RIAL campaign?

This chapter will first discuss the meanings that RIAL attached to its advertising campaign. Attention will next turn to the Ad Council. Here too, the role of advertising will be considered, as will the perception of RIAL as a positive force within society. Last, the focus of attention will be directed to society and to the traces of influence that RIAL appears to have had. In doing so, the author will

utilize a few pieces of evidence that surface within the press as well as discussing the findings of some Gallup polls that reveal something about the attitudes regarding, and the meanings attached to religion within our society.

RIAL's Self Image

The Role of Advertising

At the outset it is interesting to note what the RIAL organization had to say about the role of advertising in its overall program. The introduction to this chapter alluded to the firm belief that the advertising did indeed make some type of an impact.

During the earliest phase of the RIAL campaign references to the impact that advertising was having were frequent. As mentioned earlier, the belief that advertising was directly responsible for filling the churches seemed to be widespread. But this "magic bullet" view of the ads effects was soon displaced by a more accurate notion regarding the effects of advertising.

A brochure explaining how religion and Madison Avenue were cooperating with one another says "We all know the power of advertising."⁷ After that broad statement the brochure goes on to describe how a commercial works in

⁷"But why advertise religion?" God Is Alive (and working on Madison Avenue) Religion in American Life brochure, 1971. Ad Council Archives, University of Illinois, Urbana, IL.

"helping to create that thirst," for a particular beverage. That thirst may lead someone sitting in front of the television to go to the refrigerator to quench the thirst awakened by the commercial. "Although we may forget it too often, our greatest thirst is for God. RIAL uses the powerful resources of the advertising media to stimulate this thirst and evoke a response."⁸ The brochure argues that because people often lose touch with the synagogues and churches of their youth, advertising is increasingly being used by these institutions "to reach people where they are: in high rise apartments and isolated farms; at their work and during their leisure."⁹

Another RIAL publication made essentially the same point but elaborated it further when it discussed the difference between "converting" and "advertising". The article made the point that converting entails turning around and going in an opposite direction while advertising only called for an individual to make a small change in direction.

Most advertising professionals agree that they can advert much more effectively than they can convert. It is difficult for advertising to persuade people to change deeply held opinions, but it can be very successful in getting people to act on previously held convictions. This has been the strategy employed by most Religion in American Life advertising. By appealing to the large numbers of people who hold religious

⁸Ibid.

⁹Ibid.

beliefs but who may have become lax in acting upon them, RIAL hopes to reactivate a tremendous force for good within the American people.¹⁰

It would appear that RIAL saw its advertising as one part in the overall strategy of affirming the importance of religion as a major aspect undergirding American society. While the advertising was expected to evoke a thirst and remind people of the religious heritage of their youth, it was only seen in that role. It was but one part of an overall program to strengthen religious institutions. Another key part was the community faith-in-action plans discussed in Chapter 4.

RIAL as a Positive Social Force

A RIAL brochure says "The strength of America has deep roots in the religious history of our nation."¹¹ The value of RIAL is seen as deeply rooted within that historical tradition. Within that same publication, RIAL chairman of the Board Prince A. Taylor, Jr. explains:

Altogether too few people realize the extraordinary value of the Religion in American Life Program. It can't be measured merely by the millions of dollars worth of free advertising time and space donated each year by the media. It must be seen in terms of the impact the RIAL message has on the hearts and minds of millions of Americans each year whose

¹⁰"Why Religion Needs RIAL," The Bulletin of Religion in American Life, 9(1), July 1972. Ad Council Archives, University of Illinois, Urbana, IL.

¹¹RIAL: God's Message thru Modern Media, Religion in American Life brochure. J. Walter Thompson Archives, Special Collections Library, Duke University, Durham, NC.

lives would otherwise not be touched by our churches and synagogues.¹²

Value is attached to bringing people back to their religious roots. Just what those values are becomes clearer when one considers statements made in other RIAL documents.

In a letter to Robert Keim, Ad Council President, William May, National RIAL chairman, said "We believe that religion has played and can play a vital, critical role in defining, sustaining, and transmitting human values, and therefore provides the most central force in serving to integrate society."¹³ In this letter outlining what RIAL can do for the future of America if the Ad Council continues sponsorship of the campaign, May lists the following things that can be accomplished.

Help provide an answer to the prolem (sic) of alienation within man and his society.

Demonstrate the principles of responsible actions.

Say something to young people who want to make life count.

Be an agent of change aimed at making real man's quest for a truly human existence.

Answer the great fear that people have that history is out of control (fear fizzles when faith flourishes, for "perfect love casteth out fear").

Express the fact that the religious institution is not only a repository of some unchanging

¹²Ibid.

¹³William F. May to Robert P. Keim, 30 June 1970, Ad Council Archives, University of Illinois, Urbana, IL.

truth, but is also an open-ended search for God's will in our lives.

Proclaim the thought that religion is not form, system, tradition, or language alone; it has a great deal to do with faith, hope, and love. Whatsoever things are good, true, just, right, of good report, think on these things.

We seek unity in a day when so many programs, well-intentioned though they may be, are actually dividing people and furthering deep polarization amongst them. The RIAL program encourages the opposite, and the current theme, "Break the hate habit. Love your neighbor" is intended to bring people together to help mankind to have a deeper appreciation of the value of the other person. In spite of differences that surely do exist, RIAL is saying that our similarities are more significant than our differences.¹⁴

The author of this letter was pointing out the value he believed RIAL has in helping to build a better society. According to him the campaign worked toward building a closer knit society, with integrity, purpose, direction, and greater understanding between people.

Being aware of what advertising could and could not do, RIAL leaders also looked to the Faith-In-Action program to help convey the positive values expressed above. In detailing the success of the Alliance, Ohio community, similar views are expressed. We lacked a

unifying force which could bring these groups (civic, religious, and service clubs) together. . . We found this unifying force in a program called Faith-In-Action. . . . Our Inter-group Coordinating Committee is undertaking a Soul Festival to help Alliance develop a better appreciation of Black Culture. More and more,

¹⁴Ibid.

we're working together for the good of the entire community. . . We put our faith to work by helping working mothers--we started a day care center. . . People from our churches participated in a door-to-door educational campaign to tell voters about the need for the new school. . . We started a revolving fund with contributions from religious groups and individuals. With the funds we purchased old, run-down, but structurally sound homes. These were renovated with a combination of volunteer and professional labor including that of the prospective homeowners . . . (and) sold (it) to a low-income family. . . Faith-In-Action didn't tell us how to solve our housing problems--but it helped us find the strength to get started.¹⁵

The tie between the work done through Faith-In-Action and the ad campaign is explained as follows:

Religion in American Life is best known for its annual advertising campaign . . . encouraging Americans . . . to put their faith to work in daily life. Our related Faith-In-Action program offers a means by which the life and witness of our various religious bodies can be focused upon the problems of our time and assure religion the central place in American life which the Founding Fathers of this nation intended.¹⁶

One may expect a promotional brochure to paint a positive picture. Nevertheless, it represents the view of what RIAL believed the combined thrust of the ad campaign and the community action program could accomplish. The ad campaign whet the appetite while the Faith-In-Action campaign provided the vehicle through which those touched by

¹⁵How One Town Put Its Faith To Work, Religion in American Life brochure, (ca. 1970). Ad Council Archives, University of Illinois, Urbana, IL.

¹⁶Ibid.

the advertising could exhibit their feelings of love and brotherhood.

In 1972 the community of Huntingburg, Indiana was spotlighted as an example of RIAL at work. Besides breaking down long-standing prejudice between Catholics and Protestants, residents of Huntingburg realized less dramatic results than reported by Alliance, but were able to

run a day care center for children whose mothers wish to study nutrition A coalition of clergy and laity have established a service which provides food and lodging for visitors who need help. Newcomers to the community are welcomed by church members, given directories of the local churches and their worship services, and invited to visit and worship with a local congregation.¹⁷

Even if Huntingburg could not achieve as much as others in "housing rehabilitation, job training for the unemployed, voter education on community issues, (and) overseas relief programs," through "RIAL these communities have found a new sense of purpose and new strength to tackle their problems."¹⁸

The firm belief in the positive social value of the RIAL campaign was reiterated by RIAL to the Ad Council when it was requesting a reactivation of the campaign. "Its (RIAL's) purpose is to serve the public interest by championing the positive contributions of religion in

¹⁷"How Huntingburg Broke The Hate Habit," TMs attached to RIAL Press Release kicking off the 1972 campaign, 2. Ad Council Archives, University of Illinois, Urbana, IL.

¹⁸Ibid.

American life, including the deepening of faith in God and strengthening capacities for moral action in personal, business and public matters."¹⁹ That broad statement is explained through mentions of increased volunteerism of people affiliated with a religious institution; a strong rejection of illicit drugs by church and synagogue participants; a strong belief on the part of religious participants in a high work ethic; a strong role in helping people to find meaning in life; and a "mandate to cultivate a "virtuous citizenry."²⁰

RIAL as an Ecumenical Force

One of the points that was consistently stressed throughout the RIAL campaign was the number and diversity of religious organizations that were members of RIAL. In the beginning there were some 20 groups representing Protestant and Jewish congregations with some Catholic participation at the local level.²¹ By the time major Ad Council involvement ended in the early 1990s, there were 54 Protestant, Catholic, Eastern Orthodox, Unitarian, Jewish

¹⁹"Information Requested by the Advertising Council Campaigns Review Committee," 6 September 1988, TMs, 1. Ad Council Archives, University of Illinois, Urbana, IL.

²⁰Ibid., 3, 4.

²¹Annual Report, March 1949 - March 1950. How Business Helps Solve Public Problems, A report on the eighth year of the Advertising Council. Ad Council Archives, University of Illinois, Urbana, IL.

and Muslim groups listed as RIAL member religious groups.²² This growing involvement of multiple religious groups points towards the organization being ecumenical in orientation.

Further evidence for RIAL as an ecumenical force can be seen in the reports given in the "How One Town Put Its Faith to Work" brochure cited earlier. Speaking about the success of RIAL in Alliance, Ohio, one section of the brochure is devoted to detailing the impact within the religious community.

Our union worship services on special occasions like Thanksgiving bring us together across denominational lines. Now Catholics and Protestants even join in Reformation Day services, something we never imagined possible before. Christians have come to understand Jewish traditions better by participating in a Passover Seder. Living room dialogues helped us explore together our differences and similarities, and our Council of Churches was reorganized to include both Catholics and Protestants.²³

A further example of the ecumenical influence the RIAL campaign together with its community oriented program have had is apparent in the Huntingburg example. Huntingburg is described as a town with a population of 5,000 which

was so sharply divided between Catholics and Protestants that townspeople crossed the street to avoid speaking to each others (sic). Catholics woke in the middle of the night to see crosses burning on their lawns and Protestants knew they were unwelcome in the town's only

²²Invite a Friend Action Guide, back cover.

²³"How One Town Put Its Faith to Work."

hospital because it had a Catholic administration.²⁴

As a result of living room dialogues and ecumenical worship services, Huntingburg after RIAL was described as having a "newly found brotherhood." RIAL "has removed the barriers that for so long existed between neighbors of different religious faiths. RIAL has completely removed the bitterness and enmity that was plentiful here in the days of the Ku Klux Klan."²⁵

Such united efforts were part of the goals of the Federal Council of Churches and the National Council of Churches. "The Churches have been discovering that along with their cherished freedom and diversity it is possible to have an ever-growing unity through co-operation . . . It is this kind of unity for which the council of churches,--in the local community, the nation, and the world,--stands.²⁶ Though the FCC did not conduct RIAL, its role in RIAL was "that of initiation, stimulus and support."²⁷

Within the religious community, the joint activities sponsored by RIAL fostered greater understanding and cooperation between peoples of different faiths. While

²⁴"How Huntingburg Broke the Hate Habit."

²⁵Ibid.

²⁶Annual Report, Federal Council of the Churches of Christ in America, 1949, New York: NY, 7.

²⁷Ibid., 9.

support of the ecumenical movement was not uppermost in the thrust of RIAL, the campaign did have ecumenical overtones.

Tensions within RIAL

Perhaps it goes without saying that within an organization as large and diverse as RIAL, there would be tensions, regarding both the way the campaign was conducted, as well as at organization functions.

The first problem was one that JWT had to deal with in designing the advertising for the campaign. Since both Christian and Jewish organizations were a part of the campaign, at issue was the appearance of the house of worship in the advertisements. In the 1953 campaign the problem was solved using three houses of worship, but by the next year, instead of showing houses of worship, the image used was that of a non-descript arching doorway that the reader could interpret however he/she chose.²⁸ Attempts to combine religious symbolism from different faiths continued. Ads in the 1956 campaign included the image of a little girl surrounded by both the sparkling lights of the Christmas tree and the glow of the Hanukkah candles.²⁹ Television

²⁸"An Act of Faith," The J. W. T. News: For Staff Members Only, 9(40), 4 October 1954. J. Walter Thompson Archives, Special Collections Library, Duke University, Durham, NC.

²⁹"Build a Stronger, Richer Life. . ." The J. W. T. News: For Staff Members Only, 11(47), 19 November 1956. J. Walter Thompson Archives, Special Collections Library, Duke University, Durham, NC.

spots during the mid-1980s had a similar mixed message. In one spot a group of people were seen converging on a Christian church. As they got to the steps and turned to enter, it became obvious that one man was wearing a yarmulke, a sign of being Jewish. By themselves these visual shortcuts used in communicating a message probably mean little. At times however, the slight to members of the Jewish faith were more noticeable and offensive. Stickers with a RIAL message applied to bread packaging go back at least to 1956.³⁰ The irony involved in some of the messages struck a Christian Century reader who sent in a sample package of "Jewish Twist" which bore a sticker on the other side saying "Go to Church This Week and Take a Neighbor."³¹

Even more offensive to some Jewish people were certain occurrences at RIAL functions. "Jews who have attended RIAL affairs have complained about the lack of kosher food and about prayers that invoke the name of Jesus."³² About the same time an address at the annual RIAL dinner was entitled "The Modern Pharisee."³³ While the speech did not include

³⁰"100 Million Loaves of Bread," 3, 11.

³¹"O Oikoumene!" Christian Century, 9 November 1966, 1395.

³²"The Selling of the Deity, 1973," Saturday Review, 9 December 1972, 18.

³³Walter B. Wriston, "The Modern Pharisee," The Bulletin of Religion in American Life, 9(1), July 1972. Ad Council Archives, University of Illinois, Urbana, IL.

blatant anti-Jewish content, it concentrated on "simplified nonsolutions of urgent issues," and the approach was characterized as "Neanderthal."³⁴

Internal stresses surrounding financing the RIAL campaign repeatedly cropped up. Chapter 4 noted the frequent shortage of funds and in Chapter 5, the author pointed to that shortage being a prime contributor to the eventual ending of the campaign. Apparently the focus of the campaign during phase two further exacerbated the monetary shortage. RIAL President Theophilus Taylor made the following observation.

Many of our (church) members are opposed to the new social activism. They dislike the probing questions being raised about entrenched social, economic and political traditions which characterize the status quo.

Furthermore they feel that their only effective way of "fighting back" is by withdrawing financial support of the religious institutions, or at least by designating it for local church use. The result is that most major religious bodies have felt the crunch in their national budgets, and the effect of the crunch has been passed along to RIAL in reduced support.³⁵

Such internal stresses arising out of the organization's financial situation undoubtedly caused some tensions within the organization.

³⁴"The Selling of the Deity, 1973," 18.

³⁵Theophilus M. Taylor, "The President's Message," An address at the RIAL Annual Meeting, given 1 June 1972, in The Bulletin of Religion in American Life, 9(1), July 1972. Ad Council Archives, University of Illinois, Urbana, IL.

Besides financial tensions, there were also disputes regarding the thematic content of the ads. As was noted earlier, in 1973, "A proposed program for next year's campaign that would have continued the social-action trend was sent back to committee by RIAL's board of religious leaders with instructions to look for balance."³⁶ It seemed that an "increasing number of RIAL's backers feel that the faith part has not been stressed enough in recent campaigns."³⁷

Another report of tensions during phase two of the campaign suggested that "representatives of the various churches had become cynical about the value of church." One cleric was reported to have told the RIAL media committee "I haven't been in a local congregation in years, and neither has anyone else I know; and it's because nothing relevant has been happening there."³⁸ The resulting discussion within RIAL and with the Ad Council produced the Bicentennial Campaign admonishing "Practice what you pray."

While RIAL maintained a united front to society as a whole, within the organization there were tensions brought about by the divergent religious viewpoints, financial

³⁶"Restoring the Faith," 60.

³⁷Ibid.

³⁸Herbert H. Broeckel, "Practice What You Pray," Adventist Review, October 1995, 8.

strains, as well as by differences regarding the focus of the campaign.

Meaning of RIAL to the Ad Council

Meaning of Advertising

Advertising Campaigns for the Ad Council are a means to an end. Titles of the Council's Annual Report such as "How Business helps solve Public Problems" (1949-1950), "Twenty Years of Public Service by Business through Advertising" (1961-1962), "The Advertising Council: 40 Years of Communicating in the Public Interest" (1980-1981), and "Raising a better tomorrow" (1995) indicate an overall philosophy strongly supportive of advertising. A major part of the Council's thrust since it was founded has been to enhance the image of advertising.

Part of the thrust of Ad Council campaigns is to make new friends. In answering whether the public service operation of the Council does any good, Maxwell Fox, Ad Council PR Director replied:

Yes, we believe it does. Both for the nation as a whole, and for advertising, as a component of our national economy. . . . this industry has demonstrated the power of advertising when applied solely to the public welfare, and in doing that it has enhanced the reputation of advertising in the eyes of those segments of our critical society which have benefitted by being on the 'sending end' of these campaigns.³⁹

³⁹Maxwell Fox, "I Want to Get Involved," Bulletin of Religion in American Life, 2(2), November 1965. Ad Council Archives, University of Illinois, Urbana, IL.

Next, Fox goes on to enumerate educators, clergymen and doctors (from the nurse recruitment and polio vaccination campaigns), as well as the White House and other governmental agencies as examples of professionals that have written to the Ad Council in praise of its work. Apparently those within the Ad Council and who could see responses coming in were convinced that there was a rising level of goodwill towards advertising on the part of the professions mentioned above.

A guide to Public Service Chairmen of the American Advertising Federation regarding the 1971 RIAL campaign enumerated reasons why this campaign should be promoted. Among those reasons the RIAL campaign and the good it does are listed as answers to the question "What good does advertising do?"⁴⁰

In designing the 1989 campaign, the Council, along with RIAL, realized that "Advertising alone cannot accomplish the objective of influencing people to return to their house of worship so the 'Friend' concept was incorporated into the strategy."⁴¹

⁴⁰Norma Kramer, ed. Guide to advertising in the public interest from The Advertising Council, in cooperation with the American Advertising Federation, TMs, 1971. Ad Council Archives, University of Illinois, Urbana, IL.

⁴¹Conference/Call Report of the Campaigns Review Committee reviewing the proposed Religion in American Life Campaign, The Advertising Council, Inc., 16 March 1989, Advertising Council Archives, University of Illinois, Urbana, IL.

RIAL as a Positive Social Force

One reason the Ad Council continued running the RIAL campaign was because it was seen as a positive force within society. At a JWT review board meeting it was noted that "Through regular worship at churches or synagogues, Americans will find more purpose for their individual lives and will make greater contributions to the moral and spiritual strength of the nation."⁴² The staff of JWT who were working on this campaign had the impression that increasing participation in worship would strengthen the country.

As the country plunged into the unrest of the 1960s, once again there is evidence that RIAL was perceived as a potentially uplifting force. A memo, sent to Ad Council staff and RIAL leadership, suggested that in conjunction with the campaign, both clergy and laymen be encouraged to become more active in activities designed to help solve the Urban Crisis.⁴³ In the memo, the notion of religion participating in solving the Urban Crisis was seen as a natural combination.

Evidence for the positive role RIAL played within society was also seen on a different front. A letter was

⁴²Review Board Minutes, meeting held on May 2, 1963. Minutes issued 10 May 1963. J. Walter Thompson Archives, Special Collections Library, Duke University, Durham, NC.

⁴³Inter-office Memorandum, Maxwell Fox to Council Staff, Robert W. Boggs, RIAL and David A. Clark. 12 January 1968. Ad Council Archives, University of Illinois, Urbana, IL.

sent to the Ad Council requesting permission to use the "Love Your Neighbor" theme art in combination with a kickoff feature on the United Fund campaign at the First National Bank of Oregon. The correspondence showed that this was not usually allowed but that for this campaign the two thrusts could be merged.⁴⁴ Apparently, since both campaigns were seen to be in the public interest, combining the two in a company publication would not be out of harmony with the overall thrust of the RIAL campaign.

A 1971 Guide sent out to the American Advertising Federation Public Service Chairmen suggested that RIAL can be beneficial to the country in helping to cope with the problems rampant within society. "With the unrest throughout our country and traditional values being questioned by young and old, there is a need for all Americans to re-establish links with one another."⁴⁵ The RIAL campaign was recommended as a means for achieving this

⁴⁴Letter from Tom Santee, Publications Editor at the First National Bank of Oregon, to the Advertising Council office in Washington D.C. 27 July 1971.

Eleanor Sullivan, Ad Council Washington Office Manager wrote back to Mr. Santee expressing doubts about such a merger of the RIAL ad with another program, but also stated that the final decision rested with Mr. Maxwell Fox, Ad Council RIAL Campaign manager in the New York office for a final decision. 29 July, 1971.

Letter from Maxwell Fox, Ad Council RIAL Campaign Manager responded to Mr. Tom Santee on 2 August 1971 granting permission for the use of the RIAL materials in the manner requested. Ad Council Archives, University of Illinois, Urbana, IL.

⁴⁵Kramer, Guide to advertising in public interest, N.pag.

as well as "strength for individual, the community and the nation."⁴⁶

Perhaps the clearest articulations of the Ad Council's views regarding the social value of RIAL, are seen in descriptions of the 1973 and 1974 campaigns. The purpose of RIAL in 1973 is to "remind people of their religious commitments and urge them to apply their beliefs in the 'community of God' by involving themselves in helping to create a better society for all."⁴⁷ The phrasing of that description appears to suggest that the RIAL campaign serves as a reminder to people regarding their beliefs and the need for community involvement for the betterment of all. Those imperatives are seen to arise out of an application of personal beliefs.

The campaign for 1974 focussed on that social role even more directly. It spoke of the examples of various "men and women of religious faith, working in and through their congregations, (who) have found effective ways to share the meaning of their faith with victims of social or economic repression."⁴⁸ A life of faith is portrayed as

⁴⁶Ibid.

⁴⁷"Religion in American Life," Public Service Advertising Bulletin # 25, 5. Ad Council Archives, University of Illinois, Urbana, IL.

⁴⁸"Religion in American Life," Public Service Advertising Bulletin # 32, 7. Ad Council Archives, University of Illinois, Urbana, IL.

one which works for the good of others, thereby fulfilling a positive social role.

When RIAL was seeking reinstatement as an Ad Council campaign in 1988, the Campaign Review Committee heard from different people including Dr. Gallup in support of the positive role that such a campaign could fill. Dr. Gallup "discussed social needs and problems that may be alleviated if people attend church."⁴⁹ Because the committee was not convinced that the premise was advertisable, acceptance was deferred but later granted to a campaign thrust with a more defined focus. The important point to notice is that a part of the defense of the RIAL campaign, was the notion that it would help society in meeting certain social needs and problems.

Even when the RIAL campaign was discontinued in 1992, there seemed to be a residual feeling, among the committee terminating the campaign, that RIAL had social value. In a vein that appeared to harken back to the thrust of the campaign in phases two and three, the "committee suggested that the campaign might be more effective if it stressed values, or if the organization was willing to sponsor another related issue, such as homelessness."⁵⁰ The

⁴⁹Conference/Call Report, Campaigns Review Committee Meeting, 7 October 1988. Ad Council Archives, University of Illinois, Urbana, IL.

⁵⁰Confidential Report of the Campaigns Review Committee Docket Review, 22 January 1992. Ad Council Archives, University of Illinois, Urbana, IL.

wording of the actions taken that terminated the campaign leave the reader with the idea that the Ad Council was reluctant to terminate the campaign.

Overall, RIAL was seen by the Ad Council as a campaign worth conducting. It continued as long as it did because inherent within religion are positive social values. By first encouraging people to worship and then later to applying their religion to everyday life, the RIAL campaign was one that would make a beneficial impact on society by awakening constructive social values in the hearts and minds of the population.

Society and RIAL

When discussing the ways in which society as a whole viewed the RIAL campaign, there are no press releases, committee minutes or brochures on which to draw. Consequently, it becomes necessary to consider a few brief glimpses that the media give into the interplay of this campaign with the society within which it ran. Because one small advertising campaign is only a minor occurrence within the plethora of events occurring in today's global society, it gets little notice.

RIAL as a Positive Social Force

National magazines and newspapers periodically announced the opening of a RIAL campaign.⁵¹ These announcements appear, in tone and content, to be heavily based on RIAL press releases. Nevertheless, it is significant that the press would devote space to such announcements. The stories are cast in a positive tone and one dealing with race relations even included a reduced version of the ad being discussed. Printing these columns and presenting them as positively as they are presented, tends to suggest a certain interest on the part of the media. The editors selecting these press releases as well as the journalists rewriting them into news stories, felt that they were significant enough to warrant inclusion.

Greater indication of a positive mood towards the RIAL campaign can be seen through several other publications that mention the campaign. A story in The American City, like others mentioned above, appears to be largely based on a press release. However, in this story is included an endorsing statement from Charles E. Wilson, Director of Defense Mobilization and chairman of the Laymen's Committee

⁵¹"Worship Together," Newsweek, 1 November 1954, 52.

"Race Relations Subject of Campaign," New York Times, 14 October 1963, 45.

"New ad slogans designed to put faith to work," The Christian Science Monitor, 8 July 1965, 10.

Edward B. Fiske, "Redefined Values in Religion Urged," New York Times, 22 January 1967, 54.

sponsoring RIAL. In part he said "Never before . . . has there been greater need for this nation to reaffirm its steadfast reliance on religion as the foundation of our enduring democracy."⁵² The story goes on to mention that it is RIAL's goal to keep that faith vital. The article recommends including a "prominent reference" to RIAL in mayoral Thanksgiving proclamations. To have included this story, full of positive endorsements of RIAL, suggests that the editors philosophically backed the program.

Another societal endorsement of RIAL comes from President Dwight D. Eisenhower's 1952 Thanksgiving statement. In part he said

I believe there are many indications in American life today that faith is reviving. Faced as we are with difficult times, confronted with much uncertainty, we are beginning to recognize that we are no more self-sufficient than our forebears were. More frankly perhaps than in less distributed times, we are beginning to acknowledge that, like them, we need God's help. . . .

One of the undertakings dedicated to such revival of faith is the non-sectarian movement known as Religion in American Life. Through each November this movement calls our attention to our religious institutions and their essential place in the life of every one of us. I am happy, this year, to have a part in that undertaking.⁵³

⁵²"Religion in American Life," American City, 165.

⁵³Dwight D. Eisenhower, "A Special Message by President Dwight D. Eisenhower for Religion in American Life," TMs, Dwight D. Eisenhower Presidential Library Archives, Abilene, KA.

This powerful endorsement of RIAL, indicates that the White House felt that RIAL and the religious entities that it promoted were a positive social force.

Another endorsement in The American City followed a year after the one discussed above. In many respects it is similar. However, this story is more tied to the observance of Thanksgiving as originally a religious observance. The article discusses the RIAL campaign, suggests that mayors mention RIAL in proclamations, and then speaks about the supposed effectiveness of the campaign in bringing people to their houses of worship. Again the significant part is that the editors saw a story underscoring the value of religion promoted by RIAL, as worthy of a mayoral proclamation.⁵⁴

An article in Ladies Home Journal appearing in 1955 praised the efforts of RIAL as one factor in increased church attendance. Besides that, the article also included a Presidential endorsement of the RIAL campaign. The endorsement by President Eisenhower commended the religious virtues of charity, mercy, brotherly love, and faith in Almighty God as being a part of the strength of the nation. In the endorsement the President stated "I earnestly hope that . . . American citizens will actively support the religious institution of his choice."⁵⁵ Again religion as

⁵⁴"A Suggestion to Mayors," American City, 130.

⁵⁵"Religion in American Life," Ladies Home Journal, 169.

promoted by RIAL was seen as a positive force within society.

Perhaps less unusual than the above mentioned articles endorsing RIAL is one which appeared in The Christian Century. In the short article, RIAL and church attendance are presented as a good investment in America's future. The point is also made that worship in itself is insufficient, but, that time "spent in worship ought to produce the understanding that the act of worship itself is not enough."⁵⁶ The inference is that while worship is good, it cannot help but change an individual into a more magnanimous person and thus help to improve society.

Prejudice was the focus of an article by a United Press International journalist, clipped from the Weirton Times in West Virginia. The article is based in part on a Gallup poll and discusses the changing feelings within the country regarding the role an individual's religious affiliation plays in the likelihood of him being elected President. While a shift towards greater openness was noted, what is most interesting is that RIAL is in part credited with the move toward greater tolerance. Besides being associated with this trend, RIAL is mentioned as working towards encouraging Americans to "put their faith to work by helping to solve such problems as poverty,

⁵⁶"Advertising Council Gives Good Advice," The Christian Century, 12 November 1958, 1294.

discrimination and war."⁵⁷ Religion is portrayed as a positive social force and RIAL as an agent in advancing the exercise of religion. Hence, RIAL is seen as making a positive contribution towards a better country.

Religion in the Polls

Repeated mention has been made throughout this dissertation of increased church attendance and membership as evidenced in Gallup Polls. Because these were often used as a measure of RIAL's success, they deserve a brief discussion on their own. Items in Gallup's polls through the years have also included the importance of religion, confidence in organized religion, the influence it has on everyday life and whether or not religion can answer the problems in today's society. Figure 1 below, reveals the confusing picture that the polls portray.

RIAL ads cannot be said to have increased church attendance or membership. If that were the case, there should have been a steady increase in both of those lines. Nor could it be said that the campaign caused religion to be viewed as more important in people's lives than it once was. Confidence in organized religion has moved up and down erratically. One cannot say RIAL caused confidence to go

⁵⁷Louis Cassels, "Prejudice In Politics On Wane," Weirton Times 6 May 1967, clipping included in J. Walter Thompson Archives, Special Collections Library, Duke University, Durham, NC.

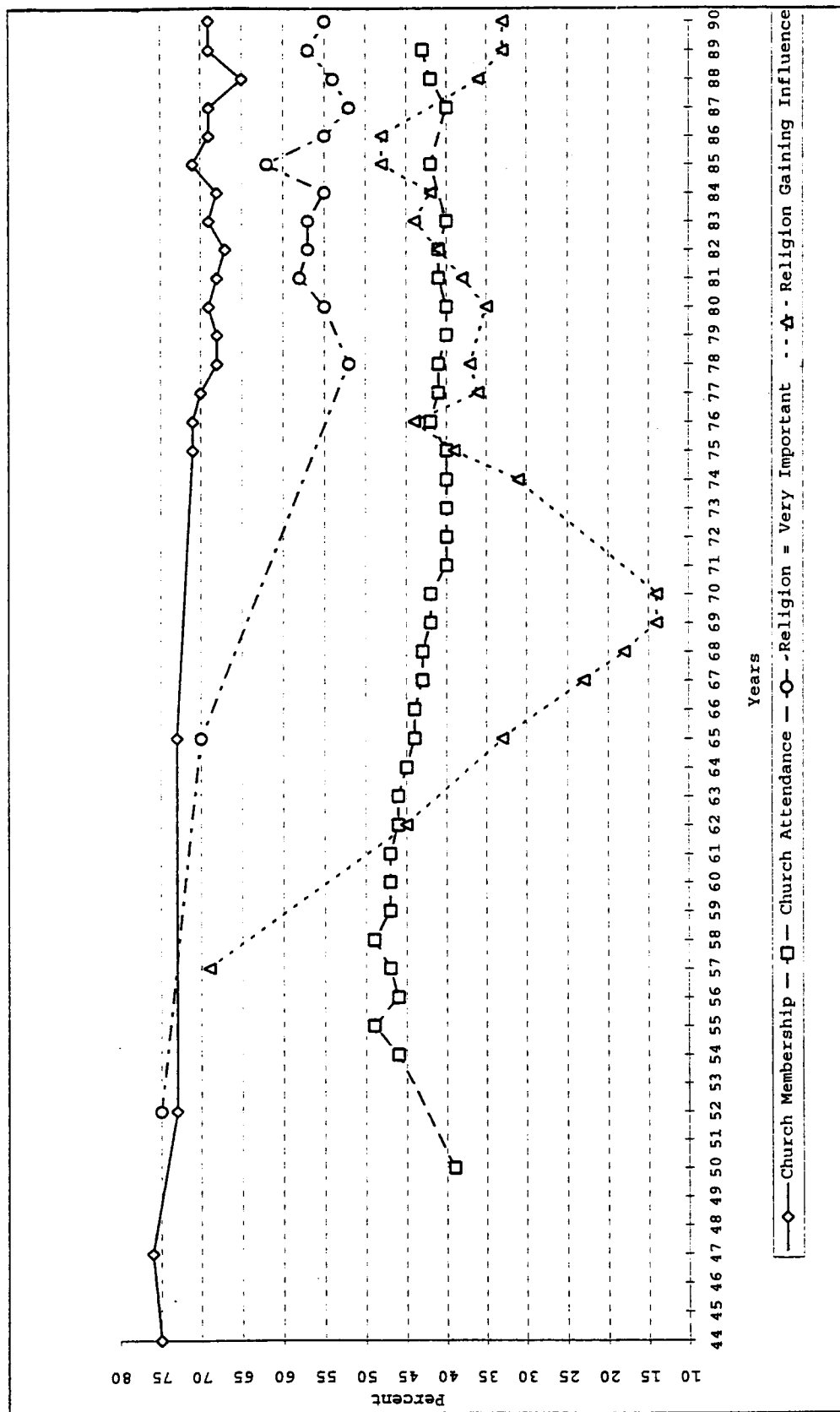


Figure 1: Indicators of Religious Influence
Source: Gallup 1981, and Smith, 1992

up. In fact, the perceived influence of religion in people's lives has not gone up, nor has the perception of religion as an answer to the world's problems. Perhaps the questions asked and the problems they are tied too, are simply too complex and complicated to have been influenced by a single factor in a person's life.

Figure 1 (above) certainly does not show causation. Nor does it show any clear correlation between RIAL and measures of religiosity in society. Perhaps this points to the difficulty of trying to change opinions about something as deeply held as religious values. Or, it could suggest that values are not easily changed by advertising.

Since human beings are complex creatures, it appears they are rarely persuaded or dissuaded by a single advertising campaign, especially when the advertisements attempt to address values. While a few people might be "adverted," they are not "converted."

Summary

Though opinion polls do not reveal that RIAL had much impact, there are other indications that it did have some subtle influence on society. RIAL was a force in perpetuating a view regarding the centrality of religion in today's world. Perhaps that is one reason the United States is more religiously inclined than the rest of the

industrialized world. In summary, some of the key areas where RIAL may have played a role, are revisited.

In the first place, whether RIAL is considered from the perspective of the organization itself, the Ad Council or society, RIAL was quite consistently seen as a positive force within society. It was perceived to be a part of a system involved in conveying values from one generation to the next. As such it was influential in upholding the place of religion and the free exercise thereof. These have traditionally been seen as fundamental tenets upon which American society is built. All parties involved in the campaign appeared to hold this understanding in common.

At first, the RIAL ads were seen by both RIAL and the Ad Council as filling the houses of worship. That understanding was modified, on the part of both RIAL and the Council, into a belief in a somewhat lesser power of advertising. In fact, both parties seemed to agree on the value added to the campaign by the community and church/synagogue programs.

Besides those two main areas of agreement, there were also some differences between the value that the Ad Council attached to RIAL and how the organization looked upon itself and its campaign. The ecumenical aspect seemed to be quite important to RIAL and except for being an illustration of many religious bodies cooperating on this and hence making

it a widely supported campaign, ecumenism meant little to the Council.

The influence of RIAL on society was subtle. Yet, the campaign functioned as a part of society. It was valued for the contributions it made in upholding the moral values of society. It also suffered with the rest of the country through the wrenching strains of the 1960s. In its attempt to exert influence to allay social unrest, RIAL was commended by some and yet lost support from within for not focussing on worship, considered by many to be primary. Since the interplay of society and any one element within it is so intricate, looking for effects may be unrealistic. However, in numerous ways discussed above, RIAL-The Campaign made an impact on society.

Chapter VII

SUMMARY AND DISCUSSION

The previous chapters have presented a history of the RIAL organization and campaign. RIAL was one of the longest-running Ad Council campaigns. The only Ad Council campaigns that were longer-lived were those for forest fire prevention (Smokey the Bear), The American Red Cross, United States Savings Bonds, and the United Way. This chapter will present a summary of the campaign, and in so doing, make some observations regarding this campaign.

Summary and Conclusions

RIAL was an organization that came into being to help churches deal with financial problems brought on by the Depression. (As discussed above, at first it was called the UCC, whose name was changed to RIAL in 1949 when the Ad Council got involved in supporting the organization with its expertise and influence.) To deal with those problems, plans were laid and executed that would result in greater giving within the churches. This was accomplished in two ways: 1) members were individually canvassed with appeals to

contribute for support of the church, and 2) membership drives were conducted. Increased membership was seen as an indicator of success, since most organizations are oriented towards growth. A bigger membership had the added advantage of bringing with it a larger base of financial support without significantly raising expenses for the congregation.

Using advertising media in support of the campaign started as a local effort. UCC and RIAL were, from the beginning, backed by a wide array of churches and synagogues spanning many denominations. Most of the fund-raising/membership drives were conducted in the fall or spring. To raise general awareness of the efforts of participating religious organizations within the community, press releases, as well as paid advertising were employed. As time went on, the advertising efforts were concentrated in the fall, typically in November. Obtaining media support once a year, especially during the Thanksgiving season, was probably easier than doing so twice had been.

As early as 1942 the advertising efforts were supported with voluntary assistance from JWT. Ad Council support for national advertising for the campaign was requested in 1946, when it was granted radio bulletin status, and in 1949, when RIAL became a full-fledged Ad Council campaign.

As an Ad Council campaign, RIAL did not have to compete for time and space. The Ad Council allots time and

space to each of its regular campaigns. Under Ad Council sponsorship, a volunteer advertising agency in consultation with RIAL produced the advertising. RIAL was responsible for the costs of producing and distributing the ads to the media.

Over the years, RIAL has grown into a large organization. Today, it has 55 member organizations. Membership within RIAL includes religious bodies representing the Protestant, Catholic, Islamic, Jewish, Orthodox, and Unitarian faiths. As such, its membership goes beyond that of the National Council of Churches and qualifies RIAL as one of the most ecumenical body in existence. Member organizations contribute to the funding of RIAL as do a variety of individuals and businesses. Much of the funding from individuals and business is pledged during the annual anniversary dinner. This occasion also serves as a time to make two annual award presentations. One is given in recognition of outstanding personal contribution to the efforts of RIAL. The other is presented to a community that has distinguished itself in carrying forward the work of RIAL.

RIAL did not expect the advertising campaign alone to accomplish the work of raising awareness of religious activities. An extensive array of public relations activities in celebration of a "RIAL month" were encouraged at the local community level. Many of those activities such

as mayoral proclamations and library displays of religious reading, were concentrated during November. Some communities rallied a variety of religious organizations that got involved in providing low-cost housing, child-care, and living room dialogues (religious discussions), lasting much longer than just one month. These RIAL activities were considered by the organization as "point-of-purchase" displays that would provide enhancements to the advertising and make the product more appealing.

The RIAL Ad Council campaign changed focus several times during its life-span. The author has identified four distinct phases, each with a different emphasis. Phase I covered from 1949 to 1964. This phase focussed on worship as a life-changing answer to individual problems. Phase II covered a decade starting in 1965. The shift from Phase I to II was probably the most interesting change in the RIAL campaign. While Phase I focussed on personal faith on the day of worship, Phase II moved the moral responsibility religion places on the individual to a much broader scale. The focus of this phase was on an individual's responsibility to live one's faith--seven days a week. Coming when it did, this shift fit neatly with overall social problems in the country. While the country was struggling with issues of racism, campus unrest, lawlessness, and urban decline, the RIAL campaign suggested that a lived faith can cause people to "Love thy Neighbor"

and thereby help solve social problems. Phase III came as a reaction to a perceived overemphasis on social involvement and called for the practice of religion as a way of passing on personal values. After a brief stint as a bulletin campaign, RIAL was reactivated with a new theme in 1989. This phase suggested that the best way to affect church growth was through "inviting a friend to Worship." The campaign had come full circle. It began with an emphasis on worship, and when the Ad Council dropped it in 1992, it was once again focussed on worship as a significant activity in an individual's search for meaning in life.

It is difficult to assess the motives in the minds of the Ad Council executives both in regard to the beginning and ending of the campaign. However, it would appear to have started for several reasons. First would have to be the direct influence of Joseph Boyle and Stanley Resor. Their convictions regarding the social value of religious institutions appeared to be strong. As president of the world's largest advertising agency, Resor's influence within advertising was consequential. Another possible reason for the start of the campaign was the overall climate in the country during the late 1940s. The War was over and through its substantial cost in terms of lives lost, people had frequently been reminded of their own mortality. As that so often will, it turned people's thoughts to a higher power

and hence toward worship. Promoting worship fit in with the times.

The campaign was continued in part due to strong feelings on the part of Ad Council officials of the enduring role of religion as a moral cornerstone in the Country's heritage. This thought was particularly strong during Phase II when somewhat despondent leaders were looking for answers to societal problems.

Though long-running, RIAL was one of the smallest Ad Council campaigns. At least dating back to the mid-70s, RIAL was plagued with a shortage in funding. Perhaps in an organization that has as many constituent members as are a part of RIAL, there is a lack of individual ownership. As presented above, contributions from constituents were difficult to collect. Then again, it could be that in the economically booming 1980s, religious institutions were obtaining sufficient funding from members and so the urgency that motivated the origin of the campaign, was lost. Whatever the exact reasons were, the Ad Council noted that RIAL had not been able to come up with sufficient funding for a full-fledged, multi-media campaign and so RIAL was terminated. Also cited as a reason for discontinuing the campaign was that it had achieved its initial objective. According to RIAL's figures good progress was being made toward the goal of 200 million members by 2000, but overall they were still far short of the goal. Since the Ad Council

also suggested that measurement was difficult, there appears to be an interesting paradox. The Ad Council says that for a campaign to be continued, the effects have to be measurable. However, for financial reasons, no direct measures of effectiveness are made. In this case, RIAL presented evidence of measurable progress and still the Ad Council was unsure whether the results were significant enough to warrant a continuation of the campaign. Hence, it is the opinion of the author that, of the reasons given for the discontinuance of the campaign, the only one that makes much sense is economic. RIAL was unable to produce sufficient funding to run a credible campaign, and so the Ad Council decided that the efforts on behalf of RIAL were no longer worthwhile.

Evaluation of public service advertising campaigns was found to be weak. Funding is not available to obtain before-and-after attitude-change measures. Nor do many public service campaigns have directly measurable results. The focus of the campaign is on attitude change. What the campaigns seek to do is advert rather than convert. Since the changes brought about by adverting are so slight, they are usually difficult to detect. This has certainly been the case with the RIAL campaign. The measures employed of number of advertisements placed, or a comparison of that number with what was done in the previous year is of little real value in determining the effects of a campaign.

And while the effects on society may be minimal, RIAL does seem to have made an impact on various entities. This campaign showed religious institutions an example of ecumenism. For while there were differences regarding a few particulars, nevertheless many religious entities were able to cooperate in conducting a "generic" religious advertising campaign. One may wonder if the ecumenical feelings engendered were really as deep as the Huntingburg example led the reader to believe.

If the reports mentioned above are trustworthy, at least initially, RIAL campaigns helped the religious community in very tangible ways. The credit for increased giving cited above does not belong solely to the ad campaign. Yet the campaign was one contributing factor in changes that occurred.

The benefits that the advertising industry realized as a result of the campaign are a little harder to outline. Nevertheless, this author believes that conducting the RIAL campaign has had positive effects on advertising overall.

Ferre argued for an increase in religious advertising overall.¹ If that premise is correct, it could be suggested that the RIAL Ad campaign may have been a contributing factor. It would be preposterous to suggest that the RIAL campaign caused this increase, however it may

¹John P. Ferre, ed. Channels of Belief: Religion and American Commercial Television, Ames: Iowa State University Press, 1990.

have played an influencing role. RIAL might have made the idea of advertising religion a little more palatable to some within the religious community.

Another factor pointing to a benefit that advertising may have obtained is suggested by an overall positive relationship between RIAL and the Ad Council. At one point it was noted by the Ad Council that no organization shows greater appreciation than does RIAL. The current president of RIAL, Nicholas van Dyke, also spoke of a warm continuing relationship with the Ad Council, even after RIAL had been dropped as a campaign.²

Contributions of this Study

This research deals with a very small area of the advertising field. Because of its narrow focus, its primary contribution is to the overall understanding of non-profit advertising. On the previous pages, a detailed description of one specific non-profit advertising campaign has been presented. This presentation serves as an example of an Ad Council advertising campaign. As such it provides a detailed picture of the way that such a campaign is conducted. While non-profit advertising is the primary focus, many of the findings of this study are also relevant to building the knowledge about advertising in general. The

²Personal telephone conversation with Nicholas van Dyke, 22 December 1995.

specific contributions that this research makes to the overall knowledge about advertising are presented below.

Advertisers would like to believe that advertising is powerful. They would like to be able to place an ad and see an immediate boost in sales. This research suggests that, especially in a campaign such as the RIAL, advertisements have very little direct power. When the totality of the advertising campaign is considered and measured against a variety of indicators that chart religious influence, such as was done in Figure 1, no clear trend emerges. Though the campaign ran for over 40 years, the overall changes in the way the public looked at religion remained essentially unchanged.

During Phase I of the campaign, numerous claims suggesting that increased church attendance was a result of the ad campaign were made. But even though the campaign continued to emphasize worship attendance until 1965, a steady decline in church attendance can be noted after 1961. It seems that the effects of advertising alone do not account for the changes in church attendance that were cited. Other factors within society undoubtedly contributed. One could very well have been the sobering effect that war has on people. An old adage says that there are no atheists in the foxhole. While that is an overstatement, extremity such as war can be instrumental in bringing people to worship. Another possible reason for the

influx of worshippers in the post-WWII period could be the arrival of the baby boomers. New parents may have looked for ways to pass on their own deeply held values to their children. Such a desire was revealed in the research that started Phase III and prompted the campaign during that phase to emphasize the transmission of values.

Whatever the causes of the increased church attendance, the RIAL ads probably deserve little credit. Another argument for that position lies in the very examples that were cited by RIAL and in the press reporting the success of the RIAL campaign. The communities that were cited as having significant increases in church attendance also conducted local RIAL programs. These local promotional activities can be looked at as point-of-purchase displays that added to the advertisements. Because of the nature of many of the RIAL activities, person to person contact was a part of the promotional mix. Consequently, what one has, is not just the power of an ad (however small that may be), but also the impact of a "display" and a "product demo." RIAL activities such as living room dialogues, calling all individuals in the phone book with a personal invitation to attend a worship service, operating a day care center, and providing low-cost housing for the underprivileged, all work as effective displays of faith in action. The display of such examples of religion functioning in everyday American life added value and impact to the advertisements. Thus

while the ads themselves, when viewed on a national scale, were somewhat impotent, the total marketing mix, when considered on the local level, appeared to quite effective.

Effects of advertising are difficult to measure. That has already been alluded to above. This is especially true when funds for before-and-after measures are not available. In the absence of hard data, the advertiser (RIAL) latched onto information that appeared to point to the success of the campaign. During the time that ads encouraging participation in worship were being run, increased attendance was looked at as evidence of success. No attempt was made to prove causation. Instead a correlation was used as evidence for causation. Because people like to see their work succeed, in advertising as elsewhere, there is a tendency to accept correlation as evidence for success even when the causes for it lie elsewhere.

On the whole, advertisers are not philanthropically inclined. While the Ad Council appears to be interested in promoting the good of the Country and social causes, the organization did not come into existence for that purpose. Rather, it was started to help enhance the flagging reputation of advertising. Even in the causes that are selected, one can see a lack of deep social interest in the way the Council functions. It often selects campaigns that benefit those who are skeptical of advertising. In this

way, the Council seeks to boost the value of advertising in the minds of the potential client.

RIAL, the advertiser in this study, cannot be said to be purely philanthropic either. For while RIAL was concerned with strengthening society, the primary purpose of the campaign was more self-serving. RIAL was interested in working to increase both membership and giving within its member religious organizations. If religious entities do indeed improve society through the promulgation of positive values, then there is somewhat of a philanthropic outcome that can be seen as an end result of increased membership and active participation. However, these effects do not appear to have been primary to the originators of the campaign. The motive was to fill the churches with active participants (contributors), rather than working primarily for an improved society. Even in the community activities encouraged by RIAL, hidden motives can be detected. While the program advocated a broad range of activities to draw attention to the religious ideals of the founding fathers, all the measures of success that were to be reported to the national RIAL offices, concerned attendance, membership, and contributions. In other words, a display of religious reading at a library that might lead an individual to read a biography that may result in the individual making a personal resolve to live a moral life is not considered to be a success merely by improving the person's life. Rather

it becomes a "success" if and when that person attends a house of worship. The motives of RIAL in conducting such a campaign are not purely altruistic. Success is measured in terms of membership and donations, not by a better society.

From this historical analysis a few observations regarding the general nature of advertising can be made. First of all, it is clear that advertising functions as a part of its culture. Evidence for this tie with culture can be seen most clearly in Phase II. During this phase, efforts were made to present the exercise of religious values as solutions to the unrest of the period. Such a campaign made sense and fit within the particular culture where it was conducted.

A second observation is that advertising is plagued with imprecision. It is difficult to know who is being reached by the advertisements. It is equally difficult to accurately assess what impact the ads are having. Since product, business, advertising and other marketing tools all function within a culture, it is difficult to attribute effects to any one factor. Consequently the search for measures of advertising effectiveness is a continuing one.

In summary it can be said that this research supports the following notions. 1) Advertising by itself is not a powerful communication tool. Instead it can be argued that research into its effects tends to support a limited effects view. 2) Promotional activities and product demonstrations

can add impact to the ad campaign. A campaign that has promotional items attached to it is able to realize a greater immediate success. 3) The effects of advertising, however small or large they may be, are difficult to measure. There are too many variables that contribute to the overall situation and so ascribing an effect as having been caused by advertising is somewhat dubious. 4) Advertisers and the advertising industry as a whole are driven by the pursuit of profits. Even activities that appear philanthropic, such as Ad Council campaigns, have other motives. Typically, those motives are the enhancement of the financial picture for the advertisers or the advertising industry as a whole. 5) Advertising is an artifact of a society. It functions within that society, is influenced by social trends, and in turn has some impact in sustaining cultural norms.

Whether the advertisement is for profit or non-profit organizations, the same basic observations apply to both. Advertising is a function of business, and as such serves to help business accomplish its profit-making goals.

Avenues for Further Research

Further insights into the reasons for the Ad Council's involvement in the RIAL campaign can be sought by utilizing different research methodologies. Interviews with Ad Council executives, both past and present, would help to

shed additional light on the reasons for conducting this campaign.

A second item that would be interesting to explore further are the supposed effects of the RIAL campaign and program within a given community. It is hard to believe that, as was reported in Huntingburg, people who used to hate each other becoming friends. What really happened in Huntingburg? For that matter what happened in Alliance, OH and Petersburg, VA and any of the other cities cited by RIAL as success stories?

A third, large but potentially interesting line of inquiry that this research points to concerns the history of advertising by religious entities through the years. What use have individual churches and denominations made of advertising? Has the use they have made of this medium of communication changed? If so, what changes can be noted?

Related to that line of study is the question of the attitudes of people within the religious community towards advertising--both secular and church advertising. While some work has been done in this area by McDaniel and also by this researcher,³ much more remains to be done. Do

³Stephen W. McDaniel, published two works in 1986 dealing with church advertising. "Church Advertising: Views of the Clergy and the General Public," Journal of Advertising 15(1), 1986. and "Marketing Communication Techniques in a Church Setting: Views on Appropriateness," Journal of Professional Services Marketing, 1(4), Summer 1986.

Volker Henning, "Church Advertising: Views on Appropriateness by Clergy and General Public," (Unpublished Master's Thesis, University of Central Florida, 1989).

religiously oriented people feel differently towards advertising than does the general population? Answers to such questions could prove valuable to the advertising industry in marketing to churched people.

Conclusion

As this campaign has been analyzed and dissected with an eye towards understanding the meanings inherent within it, many factors have surfaced. Some of those realities intersect with one another, others suggest that the world of religion and the world of business as expressed through advertising, are really quite different. And so while there are shared understandings, there are also significant differences. Those who see religion and advertising as being strange bedfellows can find some support for their position. So, too can those who see advertising as a tool that can be employed in the advancement of a broad array of causes including religion.

It is unlikely that there can ever be a definitive model detailing the ways in which Advertising and religion relate to one another. The specifics of such a relationship are plainly too varied. And yet, the RIAL campaign can serve as a model of how these two "strange bedfellows" can cooperate when working for common goals within American society.

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APPENDICES

Appendix 1
UCC & FCC Membership

**Comparison of Federal Council of Churches members with
United Church Canvass Members, 1946**

FCC Members

UCC Members

National Baptist Convention	
Northern Baptist Convention	X
Church of the Brethren	X
Congregational Christian Church	X
Disciples of Christ	X
Evangelical Church	X
Evangelical & Reformed Church	X
Friends	
The Methodist Church	X
AME Church	X
AME Zion Church	
Colored ME Church in America	
Moravian Church	
Presbyterian Church in U.S.A.	X
Presbyterian Church in U.S.	
Protestant Episcopal Church	X
Reformed Church in America	X
Reformed Episcopal Church	
Seventh-day Baptist Churches	
Syrian Antiochian Orthodox Church in N. America	
Ukranian Orthodox Church of America	
United Brethren Church	X
United Church of Canada	
United Presbyterian Church	X
United Lutheran Church	
	Synagogue Council of America
	United Unitarian Appeal
	Southern Baptist Convention

Source: Federal Council Bulletin, 1946.

Appendix 2
1995 RIAL Membership

1995 Member Religious Groups of RIAL

African Methodist Episcopal Church
African Methodist Episcopal Zion church
American Baptist Churches, USA
American Bible Society
Antiochian Orthodox Christian Archdiocese of North America
Armenian Church of America
Assemblies of God
Catholic Church of the United States
Central Conference of American Rabbis
Christian Church (Disciples of Christ)
Church of the Brethren
Church of Christ, Scientist
Church of God (Anderson, IN)
Church of Jesus Christ of Latter-day Saints
Church of the Nazarene
Church Women United
Council of Mosques in the USA
Episcopal Church
Evangelical Lutheran Church in America
General Conference of Seventh-day Adventists
Greek Orthodox Archdiocese of North and South America
Greek Orthodox Philoptocos Society
International Council of Community Churches
Lutheran Church, Missouri Synod
Mennonite Church
Moravian Church in America
Muslim World League
National Association of Congregational Christian Churches
National Council of Churches
National Evangelistic Association
National Federation of Temple Brotherhoods
National Federation of Temple Sisterhoods
Orthodox Church in America
Paulist National Catholic Evangelization Association
Polish National Catholic Church of America
Presbyterian Church (USA)
Progressive National Baptist Convention, Inc.
Rabbinical Alliance of America
Rabbinical Assembly
Rabbinical Council of America, Inc.

Reformed Church in America
Religious Public Relations Council, Inc.
Salvation Army
Synagogue Council of America
Union of American Hebrew Congregations
Union of Orthodox Jewish Congregations of America
Union of Orthodox Rabbis of the United States and Canada
Unitarian Universalist Association
United Church of Christ
United Methodist Church
United States Catholic Conference
United Synagogue of America
Volunteers of America
Women's League for Conservative Judaism
Young Women's Christian Association

Source: "Invite A Friend Action Guide" RIAL, back cover.

Appendix 3
Faith-in-Action Manual

Add Up Your Results

- By what percent did you increase attendance at worship services?
- How many new members were added?
- How many "paper members" were re-activated?
- Was there an increase in offerings? What percent?
- How many were involved in the RIAL Faith-In-Action Program?

Follow-up Activities

- ☐ Call a final meeting of the entire RIAL committee within a week of the final program while the events are still fresh. The committee chairmen should present detailed reports of activities.
- ☐ Send a news bulletin to all leaders and groups, informing them of the results of the program. Express thanks for their help.
- ☐ Send letters of appreciation to cooperating newspapers, radio, and television stations, outdoor and transportation advertising companies. Give them copies of the bulletin sent to the leaders.
- ☐ Make a scrapbook of the varied activities and the participating groups. Include pictures of the mass media used in the community and write a resume of the activities of your RIAL Faith-In-Action Program for the guidance of the leadership in next year's program.
- ☐ Mail the scrapbook to Religion In American Life after the Program is over so that your community can be considered for the coveted RIAL, Community Of The Year Award given each year for the outstanding Faith-In-Action Program in the United States. The scrapbook will be returned after the committee has made its selection. Your information will help in analyzing and improving the RIAL Program and the material offered. Send it to:

RELIGION IN AMERICAN LIFE
184 Fifth Avenue
New York, N. Y. 10010

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Faith - In - Action Manual



a community relations program

Religion In American Life

Religion In American Life provides America's churches and synagogues with a unified program of mass media advertising and community relations devoted to encouraging regular worship attendance and putting religious principles to work in everyday life.

Religion In American Life utilizes media advertising space worth millions of dollars every year donated by the media as a public service. The advertising materials are provided to the media free of cost through the support of RIAL by 33 national religious groups representing the Catholic, Jewish, Orthodox, and Protestant Faiths, and supplemented by the generosity of the American business community.

Faith-In-Action

The community relations arm of Religion In American Life is its Faith-In-Action Program, for which this manual has been written as a guide for local RIAL committees. The manual provides many helpful suggestions for utilizing modern promotion techniques in dramatizing the role of religion in the local community. Some goals for the Faith-In-Action Program are:

- *To motivate the non-worshiper to attend a church or synagogue of his choice.
- *To stimulate the occasional worshiper to attend worship more regularly.
- *To remind the regular worshiper of the value of inviting others to join him in worship.
- *To encourage a deeper involvement of the worshiper in the work of his religious group.
- *To relate worship to its moral and ethical applications in daily living.
- *To emphasize the religious ideals which motivated our nation's founders.
- *To provide an effective channel for the spirit of religious cooperation in our ecumenical age.

2

Secure Widest Participation

The Faith-In-Action Program is designed to encourage maximum participation from the full range of community groups, whether religious, service, or educational in nature. It is a unique opportunity for men and women of every religious background to work together in a truly ecumenical spirit. Most national religious groups and service clubs endorse the RIAL Program and work to promote it among their members. The following have participated in RIAL programs:

<i>American Legion</i>	<i>Farm Bureau</i>	<i>Ministerial Associations</i>
<i>B'nai B'rith</i>	<i>General Federation</i>	<i>Moose</i>
<i>Boys' Clubs of America</i>	<i>of Women's Clubs</i>	<i>Optimist</i>
<i>Boy Scouts</i>	<i>Girl Scouts</i>	<i>Pilot</i>
<i>Business and Professional</i>	<i>Grange</i>	<i>PTA</i>
<i>Women's Clubs</i>	<i>Holy Name Society</i>	<i>Rotary</i>
<i>Chamber of Commerce</i>	<i>Jaycees</i>	<i>Toastmasters, Inc.</i>
<i>Circle K Club</i>	<i>Key Club</i>	<i>United Church Men</i>
<i>Civitan</i>	<i>Kiwanis</i>	<i>United Church Women</i>
<i>Council of Churches</i>	<i>Knights of Columbus</i>	<i>USO</i>
<i>CYO</i>	<i>Labor Unions</i>	<i>VFW</i>
<i>Elks</i>	<i>Lions</i>	<i>YMCA-YWCA</i>
<i>Exchange</i>	<i>Masons</i>	<i>YMHA-YWHA</i>

The most frequent impetus for a Faith-In-Action Program is the dedicated individual who succeeds in interesting his group such as a congregation or service club. For maximum effectiveness, the Program should not stop with one group, but should seek the involvement of similar groups throughout the community. In seeking the cooperation of religious groups it is important to obtain representation from all major Faiths and to emphasize the role of the clergy as that of consultants wherever lay leadership is available. The youth of the community should become involved in the planning stages as well as later on.

3

Tools for Planning

This manual is not meant as a rule book but only as a *guide* to an effective program. Local communities should select, adapt, and add to the projects described. The manual contains suggestions for adapting the community program for use by a single club or congregation, wherever wider participation is not possible.

An essential tool for an effective local program is the PAC, the Program Aids Catalog. It lists numerous materials designed specifically for the local community, but related in theme and appearance to the national mass media program. By timing your program to coincide with the November mass media campaign your program benefits from a tie-in with millions of dollars worth of free national advertising. Since timing is so important, committees should be set up well in advance to outline plans and begin preparations.

Many communities find it meaningful to give each week in the month a special emphasis such as: the family, youth, the neighborhood (invite your neighbors to worship), the houses of worship (possibly in connection with union Thanksgiving services), and the total community. Appropriate materials from the PAC (Program Aids Catalog) can be designated for distribution during each week. Special events can be tied in with the theme of a particular week, and spaced to cover the entire month. Likewise, schedule your planning meetings and preparation for the month to spread over the preceding months to allow for thoroughness and a coordination of all committee functions. Many of the more successful programs begin their preliminary planning in the spring, use the summer months to line up their committees and contact the cooperating groups, and are ready to start their contacts in early fall with the media and local merchants who will be using the material during November.

Other helps include an information leaflet which outlines the scope and history of Religion In American Life, the *Bulletin* (a newsletter published bi-monthly), and samples of the materials listed in the Program Aids Catalog. Copies of the Program Aids Catalog (the PAC) and the information leaflet should be distributed to all committee members at the first meeting.

Note: While the following complete committee structure is intended primarily for a community-wide program, programs sponsored by individual groups may duplicate the same committees with somewhat modified structures.

4

Committee Organization

THE GENERAL COMMITTEE

The committee shall be composed of representatives from any organization within a community which shows interest in participating in the Faith-In-Action Program. If the Program is limited to a single club or congregation it is especially important to secure the endorsement of the governing body and administrative heads as a preliminary step to enlisting the enthusiastic participation of the members, and these leaders of the group should be represented on the General Committee, at least during its planning sessions. This committee shall be responsible for:

- ☐ Electing from among its members a chairman, five vice-chairmen, a treasurer, and a secretary. Each of the five vice-chairmen shall serve as chairman of one of the following sub-committees: Attendance, Budget, Mass Media, Publicity, and Program.
- ☐ Establishing a time table for advance planning and for the Faith-In-Action Program itself (usually four weeks during November).
- ☐ Coordinating the activities of the five committees above and reporting results to the group or groups involved in the program.
- ☐ Reporting periodically in detail (with all supporting documents, press releases, etc.) the results to the national office of Religion In American Life. The reports will provide the basis for selecting the program to receive the Community of the Year Award.

THE ATTENDANCE COMMITTEE

This committee shall be composed of the chairman and one representative from each religious and civic group participating. It will:

- ☐ Set up a meeting in advance of the Program to outline plans for securing accurate records of attendance at each special event as well as at all worship services held during the Program. (Comparative figures of a year ago would be significant in showing progress.)
- ☐ Ask each church and synagogue to appoint a responsible person to report data to the chairman.
- ☐ Provide the Publicity Committee with attendance information for possible news releases for posting on public charts.

When this committee is part of a congregational program it often proves effective to assign each committee member to a certain number of families for which he will be responsible. The assignment should include all categories within the congregation: constituents, prospects, inactive and lukewarm members. On the congregational level the committee will:

- ☐ Promote a spirit of fellowship in all organizations and appoint persons to greet guests at all services and activities if this is not done by some other group.
- ☐ Arrange for friendly visitation by two-member teams to call in the homes of prospects, constituents, inactive and lukewarm members. Each team should call on a maximum of ten families.

5

THE PUBLICITY COMMITTEE

This committee shall be composed of the chairman and the person in charge of publicity for each of the cooperating groups. It will:

- ☐ Provide "minute-men" speakers for the local civic and religious groups. Arrange an appearance before the general assemblies of the schools where possible.
- ☐ Ask the Mayor to issue a proclamation declaring a special "Religion In American Life Month." Arrange for a picture.
- ☐ Make personal calls on newspaper editors, religion editors, television and radio program directors. Ask for their help and advice.
- ☐ Write up every campaign event for the various media. Take pictures for the news stories. Most newspapers will assign their own photographer for top events.
- ☐ Appoint someone to keep a scrapbook of all campaign plans and events including local news pictures, clippings, special letters, proclamations, promotional schemes and related events.
- ☐ Submit editorials to local newspapers in advance of each week of the Program.
- ☐ Arrange a series of short messages by outstanding laymen for use in newspapers and radio or television.

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- ☐ Arrange for a special community-wide luncheon, dinner or public meeting to kick off the program.
- ☐ Plan a series of special events to highlight the program.
- ☐ Get libraries to prepare a display of good religious reading materials.
- ☐ Secure a religious display window in your business community.
- ☐ Have a special ecumenical worship service. If your program takes place in November, a union Thanksgiving Service is a natural.
- ☐ Ask whether art museums are able to arrange for a display. Some of them have lecture tours on religious art.
- ☐ Find out if historical societies may have items for a special religious display in their building or in a downtown business display window.
- ☐ Have a local historian prepare a religious history of the community. Local churches and synagogues may have items of interest that can be displayed in windows by your RIAL Committee.
- ☐ Secure the cooperation of your local P.T.A. Many school cafeterias will use the kit placemats and napkins, along with the prayer card. Tie this in with the speaker to the student body from the Publicity Committee.

- ☐ Have a special community program in which choirs from the various churches and synagogues present traditional music of their Faith. Highschool choirs often have a mixture of religious selections, consider including them in such a program.

- ☐ Prepare a directory of religious groups in your community: List names, location (a community map might show churches and synagogues by number), telephone numbers, and schedules of services. Councils of churches and local ministerial groups could assist in the preparation. When assembling, consider asking "Welcome Wagon" to distribute them to families moving into the community. See that they are available to travelers through hotels and motels.
- ☐ Conduct a "Dial for RIAL" canvass.

- ☐ See the following section on Reach-the-People Projects for "how-to-do-it" suggestions for some of the above projects as well as additional ones not listed.

9

THE PROGRAM COMMITTEE

This committee shall be composed of a chairman and other interested persons who will seek to develop a meaningful program. It will:

- ☐ Make certain that each participating organization has a PAC (Program Aids Catalog), a general information leaflet, and any other information they may need.
- ☐ Arrange for the distribution of all materials (You may enlist the young people, Scouts, or other groups.)
- ☐ Send a letter to business establishments asking them to display a window poster for the Faith-In-Action Program. Follow up with a visit.
- ☐ Promote a special RIAL Faith-In-Action Program in every service club or civic meeting. Feature lay speakers when possible in cooperation with the Publicity Committee.

THE BUDGET COMMITTEE

This committee should be composed of the chairman and one representative from each of the cooperating groups. This committee is often unnecessary for a program sponsored by an individual group which already has a finance committee that can handle the responsibilities outlined below:

- ☐ Meet before the Program begins and draw up a recommended total budget for promoting the Program set up by the General Committee and its five sub-committees.
- ☐ Determine sources of adequate funds to cover the general budget.
- ☐ Solicit such funds on an agreed upon plan. Many Programs are financed by local clubs, churches, or individuals, and, others sponsor special events where admission charges or donations are designated to finance the Program.
- ☐ Order all material early for the Program. It may be that local churches, synagogues, and participating clubs would want to order through this committee so that only one order for a community is placed.

MASS MEDIA COMMITTEE

The work of this committee might easily be undertaken by one of the cooperating organizations such as a service club or fraternal group. In some cases, it might be more suitable to make it a sub-committee of the Publicity Committee. If it operates separately it should coordinate its activities closely with the Publicity Committee, especially since its work involves contacts with many of the same media. In the case of programs sponsored by individual groups or congregations its functions might be somewhat limited because of unwillingness of the media to give space and time to a program that lacks a community-wide involvement.

The purpose of this committee shall be to provide local contacts for the national mass media advertising campaign. In most cases the local media will have already been contacted through The Advertising Council. The request of the local committee to use these materials will give the request of The Advertising Council added weight. It is even more effective if the committee can include prominent local advertisers. The duties of the committee shall be to:

- ☐ Contact representatives of all the media: newspaper and magazine publications, advertising companies handling outdoor posters and transit car cards, and radio and television stations. (Ordinarily these will be listed in the Yellow Pages, and generally the contact should be made with the advertising manager.)

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- ☐ Take along with you as much information and material as you can gather about the national RIAL Campaign. In the case of magazines and newspapers, samples of the kits can be obtained from Religion In American Life. For the other media have them secure their materials directly from The Advertising Council, 25 West 45th Street, New York, N.Y. 10036.

- ☐ Seek sponsorship from local businesses or community organizations, where the media are unable to donate space or time. Sample ads can be prepared to indicate a byline for the sponsoring organization or group of organizations.
- ☐ Look for other media to carry RIAL advertising such as telephone yellow pages, shopping bags, milk cartons, bread wrappers, mail meters, etc. Order samples of printing mats and glossy photos of the RIAL theme art, as well as postage meter "slugs," from the PAC. Where these are not appropriate for the particular media, the RIAL offices will be able to suggest other material. Once advertisers have seen the materials and decided where they might be used, you can order them from the PAC in the necessary quantities.

- ☐ Seek to tie in the use of the mass media materials with the functions of other committees: especially the Publicity and Program Committees. Advance planning will allow committees to coordinate the timing of their activities and give many projects extra mileage.

- ☐ Don't forget the potential use of magazine and newspaper advertising materials by local publications serving special interest groups: community house organs, club newsletters, trade and professional journals, institutional bulletins, etc.

- ☐ Be sure when space and time are donated by local media or sponsoring groups, to write them to express your gratitude. The full list of media donors should be given to the Publicity Committee so that proper recognition can be provided. If you have any contacts within the national mass media using RIAL material, your word of appreciation would be helpful.

- ☐ Seek year-around use of mass media advertising materials, even where your Faith-In-Action Program is limited to a month or a number of weeks.

- ☐ Let the RIAL office know the extent of your coverage. If you send the name and address of your local media donor to the RIAL office, a thank you letter will be sent.

- ☐ Let the RIAL office know if you need any additional information or materials to assist the work of this committee. Remember that the mass media representatives will receive their material free by writing The Advertising Council at the address given above.

7

Reach-the-People Projects

DIAL FOR RIAL

- ☐ (Call every family listed in the telephone book in your community and cordially invite them to worship. Get some group or groups (women and/or youth), to assume responsibility for this task.
- ☐ Ask each person to take a page of the telephone directory to call an agreed upon number of homes. Obviously, many hands make light work. (This same plan can be carried out within a club or congregation.)
- ☐ Prepare a standard message, such as: "This is your 'Dial for Rial' committee in (name of community) calling to invite you to worship in your church or synagogue. Why not take the whole family and join with others in undergirding a faith that gives meaning to life and helps keep America strong."
- ☐ Offer your help if a person is new in the community and does not know his way about. Know the churches or synagogues in the area and have a schedule of services handy. Tell the people via the radio, television, newspapers, etc. about the "Dial for Rial" program.
- ☐ It achieves more when the community has been prepared for it.
- ☐ When you call remember you represent the total religious community, not just one segment.

A good project for a service club or a religious group in your community would be to arrange with your local telephone office for a recording device on which people would record messages of faith. Then through a publicity campaign, this number could be called by any individual in a community for a spiritual message.

- ☐ Contact your local telephone office and inquire about special rental charges or ask the telephone company to contribute the equipment as a part of your Faith-In-Action Program.
- ☐ If equipment must be rented, secure underwriting by a service club, religious group, local business or a combination of these.
- ☐ Get clergy and lay members to record messages. Have representation from all of the several Faiths.
- ☐ Arrange for a special telephone number, one easy to remember, for instance in your community you might secure the number 367-7425; spelled out that means "FOR RIAL."

FOR-RIAL

Dial 367-7425

This program can become so popular that you may want to continue it over a longer period of time.

10

RELIGIOUS READING

- ☐ Ask your local public library to prepare a special display of some of their religious materials.
- ☐ Arrange for a similar display of good reading materials to be placed in a downtown display window.
- ☐ Have the public library prepare a list of the latest religious publications they have available (this list can be put on the Bulletin Cover listed in the PAC.) Have them distribute the list to their subscribers. Have extra copies to distribute to service clubs, religious groups and to youth organizations.
- ☐ Get the library to include this program as one of their public relations activities in the community to promote more and better reading. It could be tied in with National Library Week.
- ☐ Get the church or synagogue libraries in the community to have a special display of their good religious materials and prepare a similar list for distribution to the congregation.

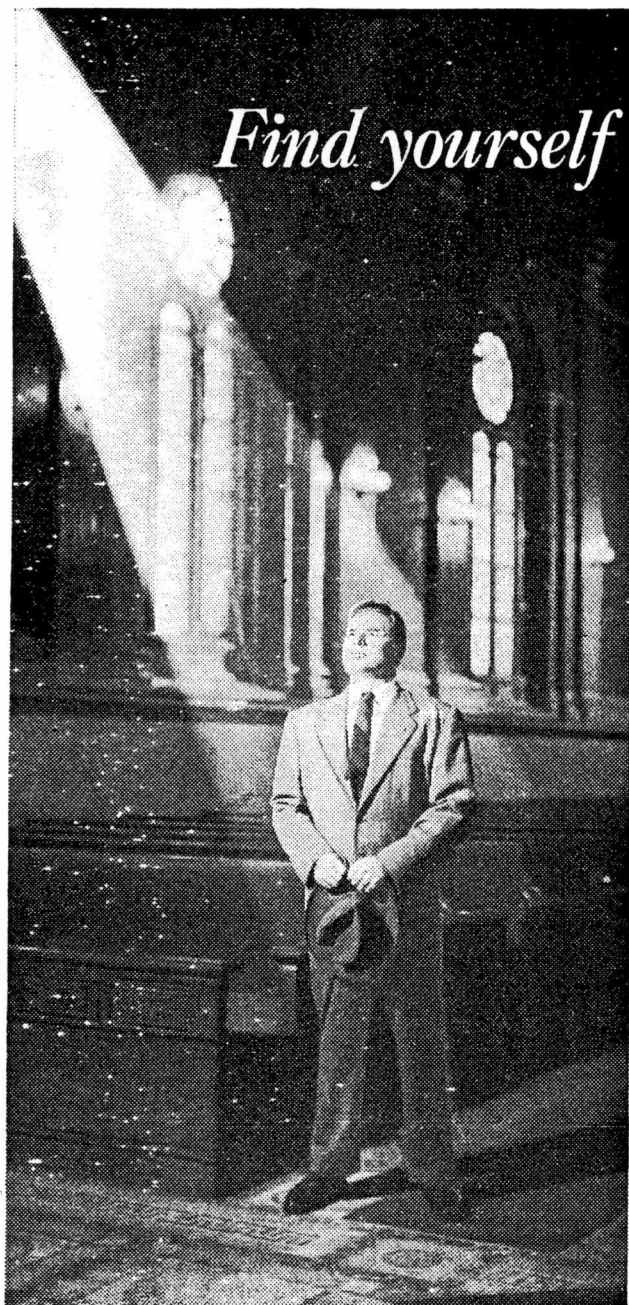
RIAL AVENUE

A dramatic impact on your entire community can be made by naming a special street or public square after your local Program.

- ☐ Have a representative group call on the Mayor for permission to change the name of your main street or public square for a week or a month.
- ☐ Have a sample sign ready to display so that you can show what you have in mind.
- ☐ Have the Mayor and top community religious leaders present for the placing of the first sign. Your Publicity Committee can arrange for press and television coverage.
- ☐ Tie in with the Mayor's proclamation if you can get him to make one. (See sample attached to the manual)
- ☐ Arrange a special ecumenical program around this plan:
 - a. Get the Salvation Army Band to play.
 - b. Have a dedicatory prayer.
 - c. Have the Mayor read his proclamation.
 - d. Have a brief explanation of the RIAL Program by the local RIAL Chairman.

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Appendix 4
Phase I Ads



Find yourself through Faith

Where are you going, as you read this?

- ... Back to a job that's lost its luster?
- ... Back to a family now lacking love?
- ... Back to a room where only loneliness awaits?

Or are you just . . . going. With no clear sight of where or why.

Perhaps instead you ought to pause a quiet moment in church. And find yourself again—through faith.

For nothing can take the place of church in your life—in anyone's life.

By turning to religion, by reaffirming their faith, new thousands every day are gathering new strength, new hope, new courage.

Families, finding themselves through faith, are being brought closer . . . becoming *real* families, strong against the world, happier, more tolerant among themselves.

Young folk, finding themselves through faith, are learning the true values that make them want to spurn the false.

Men and women of the workaday world are gaining a new sense of "the balance of things" . . . the *inner* security that brings success to work as well as to life . . . by finding themselves through faith.

Can you honestly say that things have been better for *you*, going it alone? Or wouldn't you rather join these neighbors . . . and find a happier, more successful life—through faith!



Warren R. Austin

"I believe in the near presence of God and that if human beings try hard enough He will always lend a hand."

PHOTO—CHARLES DIXON

Find yourself through faith—come to church this week

Contributed in behalf of the Religion in American Life Campaign by

(NAME OF SPONSOR)



Source: JWT Archives

4634-C



"The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?"

Find the strength for your life...

WORSHIP TOGETHER THIS WEEK

"I have never known a man to have faith in himself," goes an American adage, "unless he *first* has faith in God."

It takes such courage to face life . . . greater courage than any of us has alone. It takes such strength to accept success humbly, to overcome setbacks . . . greater strength than any of us has alone.

And yet the world is full of unacclaimed heroes and heroines . . . men and women who have, in the course of their lives, faced seemingly insurmountable obstacles and griefs. Faced them, and conquered them.

If they were the kind of people who *talked* about themselves, they'd tell you . . . "I never could have done it without the help of God."

The strong Faith they called on to help them can be yours.

Build such a Faith for yourself. Make it the firm foundation of your family's security and happiness. Begin this week to worship together at your Church or Synagogue. *There* you'll find the strength for your life.



THE RELIGION IN AMERICAN LIFE PROGRAM

5178-D

*This advertisement appears in
Magazines—1957*

Source: JWT Archives

hate thy neighbor!

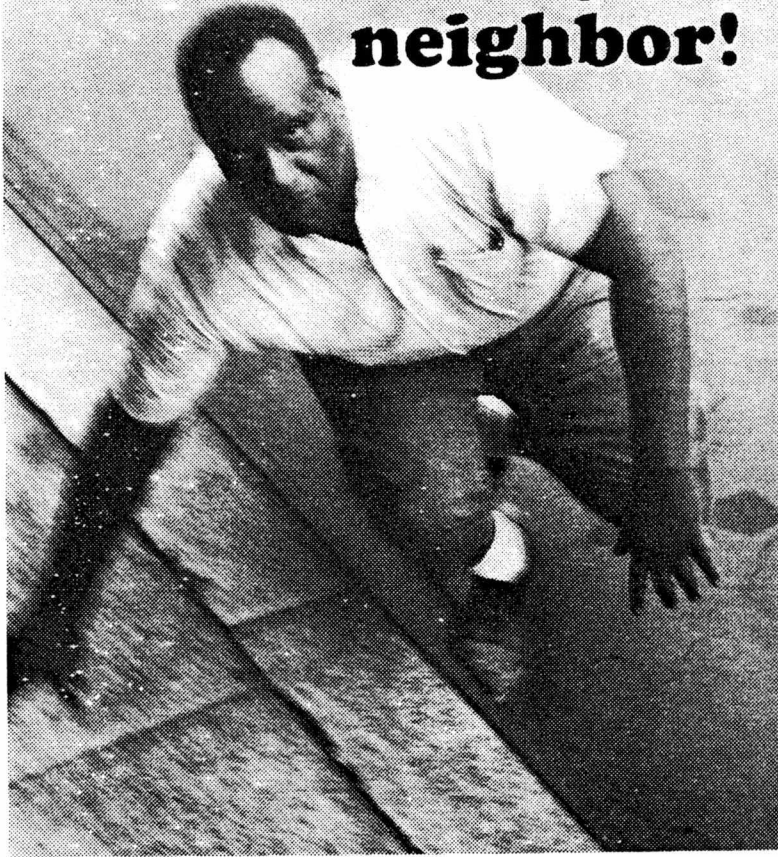


PHOTO BY HAROLD HALMA

Can this reversal of the ancient commandment really make sense to any reasonable man?

Yet look around you. Doesn't it seem as if this is the rule that too many people are living by these days? The result? Selfishness, bigotry, hatred for groups and individuals . . . war.

Is it really possible for you to "Love thy neighbor as thyself?"

Take this question with you to the place where you worship. There are no guarantees of "instant goodness"—for you or anyone else—when you step inside. But you *will* find people searching there, as you are, for truer values in an uncertain and troubled world.

This week, worship with your family in your church or synagogue. And put your Faith to work all week long.



Contributed to Religion
in American Life by:



Worship this week

SPONSOR'S NAME

15868

*This advertisement appears in
Newspapers
1964*

Source: JWT Archives



220

Appendix 5
Phase II Ads

Stanley Marcus



didn't just stand there.

He saw that something needed to be done and he did it.

He suggested that his company, Neiman-Marcus in Dallas, one of the world's great specialty stores, take a stand with their suppliers, declaring they would favor those with an equal-opportunity employment policy.

The officers of Neiman-Marcus unanimously endorsed his suggestion. It wasn't easy. They knew they'd be criticized—and they were. Especially Stanley Marcus. They lost customers. Some very good customers. But they knew that they were helping Americans everywhere achieve their just rights. So they stood their ground.

Where does it come from—the moral courage to do what's

right, no matter what the odds? Very often the place it starts is a church or a synagogue.

Your faith has ideas as old as time and as modern as tomorrow about the *right* of the moral situations we face every day.

More than that, when you practice your faith, putting it to work every day, you find you're not alone. You find you have strengths you never dreamed of. The strength, for instance, to take a stand.

Ask somebody who's tried it.

Somebody like Stanley Marcus.

HOW CAN YOU HELP? Write for free booklet, *Solving the Crisis in Our Cities*, Religion in American Life, 184 Fifth Ave., New York, New York 10010.



Advertising contributed for the public good



RELIGION IN AMERICAN LIFE CAMPAIGN

BUSINESS PRESS AD NO. RIAL-1021-68—7" x 10" (110 Screen)

JOB# 101982 (PHOTO SUPPLIED BY STANLEY MARCUS - PUBLICITY SHOT)

Source: JWT Archives

AND NOW A WORD FROM OUR CREATOR:

"Love Your Neighbor"



advertising contributed for the public good



Presented as a public service by:

Source: JWT Archives SPONSOR'S NAME

Appendix 6

Phase III Ad

RELIGION IN AMERICAN LIFE TELEVISION CAMPAIGN
Available in 60-sec., 30-sec., 20-sec. and 10-sec. color spots with music



(Background music throughout)



Annrc: Loneliness ...



nobody needs it.



There's a cure for it ...



in the strength
that families offer ...



in family values



of love, and helping.



Remember ...



you're a part of
God's family.



and you can find the
strength of family values
in your house of worship.



working with others ...
supporting others. You're
not lonely, and there's also
help for the problems you face.



Find the strength
of family values in
your house of worship.

Find the strength of family
values in God's family—
in your house of worship.

Ad
Council
A Public Service of
This Station &
The Advertising Council

VOLUNTEER ADVERTISING AGENCY: COMPTON ADVERTISING, INC.
VOLUNTEER CAMPAIGN COORDINATOR: M.P. RYAN, VICE PRESIDENT, INMONT CORP.



CNRL-7160-60 sec., CNRL-7130-30 sec., CNRL-7120-20 sec., CNRL-7110-10 sec., 4/77

Source: Ad Council Archives

Appendix 7
Phase IV Ad



She thinks
eating
is a
religious
experience.
Now show her
your idea
of a Sunday.

Invite a friend
to your
house of worship.
(any day of the week!)



©1995

1 Column x 10.5"



His body is his temple.
This weekend,
give his soul a workout.

Invite a friend to your house of worship.



RELIGION IN AMERICAN LIFE

©1995

2 Column x 5.25"



You say
you're soulmates.
Now prove it.

Invite a friend
to your
house of worship.



RELIGION IN AMERICAN LIFE

©1995

1 Column x 5.25"



He worships
the ground you walk on.
So let him walk
on the ground where
you worship.

Invite a friend to your house of worship.



RELIGION IN AMERICAN LIFE

©1995

2 Column x 5.25"



She thinks
she doesn't have
a prayer
in the world.
But you
can show her
where to get one.

Invite a friend
to your
house of worship.



RELIGION IN AMERICAN LIFE

©1995

1 Column x 5.25"

The ads on this page are in a reduced format and are not for reproduction. Newspapers and magazines that plan to run these ads may call RIAL at 1-800-428-8292 and stipulate their technical requirements including preferred format, e.g. slicks, diskette, color, b/w, etc.

VITA

Volker Rudi Henning was born in Darmstadt, West Germany, on January 16, 1955. He attended elementary school in central Germany as well as in Kenya. After graduating from high school in 1972, he entered Middle East College in Beirut, Lebanon. Two years later he transferred to Southern Missionary College in Collegedale, Tennessee. In December 1977 he received the degree of Bachelor of Arts with majors in Theology and Communication. In January 1978 he entered Andrews University from which he graduated with a Master of Divinity in June 1980. After completing that degree he worked as a church pastor in Florida for five years and then for another five years as Communication Director for the Florida Conference of Seventh-day Adventists. While working in that capacity, he enrolled in nightschool at the University of Central Florida where he earned a Master of Arts degree in Communication in December 1989. In 1993 he enrolled in the University of Tennessee, Knoxville and in August, 1996 received a Doctor of Philosophy degree in Communications.

Since 1989 he has been employed as a professor of Communications at Southern College of Seventh-day Adventists in Collegedale, Tennessee.