



REPORT FROM THE CAPITAL

★ RELIGIOUS LIBERTY ★ BAPTIST PRINCIPLES

★ PUBLIC AFFAIRS

A bulletin published by the Baptist Joint Committee on Public Affairs, Washington, D. C.
Vol. 17, No. 3 April, 1962

Report Offers New Services To Readers

This issue of the Report From The Capital begins a new era of its service to the Baptists in the United States. Many of the old features of this monthly "Report" from the Baptist Joint Committee on Public Affairs will be retained. At the same time new features will be added.

A shift from a typed newsletter to a printed bulletin is being made. Along with this comes a new appearance. It will be more readable and a wider variety of subject matter will be included.

The original intent of the Report From The Capital was to provide a monthly service to the Baptist leadership of the United States. This included executive secretaries, editors, agency heads, public affairs committee members, libraries and others.

Later the "Report" was offered to the Baptist constituency on a subscription basis. The circulation jumped immediately as people throughout the nation found in the "Report" a source of authentic information about religious liberty and church-state developments from a responsible Baptist agency.

The need has now grown acute for a more popularized piece that can achieve wide circulation in Baptist churches. The "Report" will in no way be in competition with present publications, but it will fill a vacuum that these papers and magazines do not now provide.

At the same time the needs of more thoughtful people, of the academic community, and of the "leadership" of the Baptist denominations will continue to be met. The "Report" will continue to be a source of reliable and authentic information and interpretation.



COMMITTEE CHAIRMAN — Bryan F. Archibald, pastor of the Chevy Chase Baptist Church, Washington, D. C., is chairman of the Baptist Joint Committee on Public Affairs. He has held distinguished pastorates in Massachusetts, Ohio and Canada.

Although most of Archibald's ministry has been with the American Baptist Convention, he is a member of the Baptist Joint Committee on Public Affairs as an elected member of the Southern Baptist Convention's Public Affairs Committee.

Congressmen Hit Red Restraint on Religion

Two members of the Congress of the United States, in remarks included in the Congressional Record, have protested the denial of religious freedom in the Soviet Union.

The Congressmen called attention to incidents of harassment of the Jews in the Soviet Union. Their remarks were prompted by recent action of the Soviet government refusing to permit the selling or private baking of the unleavened bread used in observance of the Passover.

Sen. Kenneth B. Keating (R., N. Y.) called the action "an affront to the Jewish people and an attack upon religious freedom."

"It is clear that the Soviet government is directing the campaign against the Jewish religion, against the Roman Catholic religion, and, in fact, against all religion," Keating said.

Rep. Leonard Farbstein (D., N. Y.), in addressing the House of Representatives, called this latest action of the Soviet government in denying the unleavened bread another example of religious persecution.
(See, Congressmen, Page 7)

Conference To Study Higher Education

"Church-State Relations in Higher Education" will be the theme of the sixth annual Religious Liberty Conference in Washington, D. C., October 3-5, 1962. It is sponsored by the Baptist Joint Committee on Public Affairs.

Around 100 leading Baptists from the Nation are expected to be present. These will represent six Baptist

fellowships and a cross section of the leadership, such as editors, executive secretaries, educators, pastors and laymen.

Attendance at the religious liberty conferences is by invitation. The invitations are sent by the Baptist Joint Committee on Public Affairs to those who are nominated by responsible denominational leaders in the various states and conventions.



Photo Courtesy of Washington Convention and Visitor's Bureau.

THE CHOICE that Jesus made in rejecting the powers of government as the means for accomplishing his messianic mission must be the choice of the churches today.

Government, as such, is not evil, but the churches are commissioned to work under the power of the Holy Spirit and to use "spiritual" methods.

Third Temptation Sets Forth Church-State Problem

Note: The following is an excerpt from an address by W. Barry Garrett delivered at the November 22, 1961 meeting of the Inter-Agency Council of the Southern Baptist Convention at Nashville, Tenn. The subject was "Our Baptist Heritage of Religious Liberty."

The problem facing the churches today is the same as the dilemma that confronted Jesus at the outset of his ministry. This is at the heart of the church-state problems of our day. What methods are they going to use to accomplish their purpose?

The choice that Jesus made in his temptation experience (Matt. 4:1-11) must become the choice of his churches today. The temptations followed on the heels of the baptism of Jesus in which he dedicated himself to his messianic ministry. The devil immediately challenged him on the methods he was to employ to accomplish his mission on earth. It is in this connection that his temptation experience must be understood.

Three suggestions were made to him by the tempter, and each of

them were tried and tested powers of motivation. Jesus wanted to get men to do something. He wanted to evoke a certain response from the human heart, and here were three proven "persuaders."

The first was materialism—turn stones into food and satisfy men's physical needs. Since this is one of life's great problems, solve it and men will surely follow.

The second temptation was sensationalism—jump off the pinnacle and excite people's emotions. Men are always attracted by the unusual, and if you get their attention by some stupendous feat, then you can lead them where you will.

The third temptation was government—use the power of legislative coercion to organize men and discipline their actions. If men could be properly regimented, the realization of the Kingdom would become actual.

Make no mistake about it. These were real temptations. But Jesus rejected them all. He knew that means and ends had to be "cut from the same cloth," and that you cannot evoke a genuine religious re-

sponse by irreligious means. The bribery of material benefits, the excitement of emotion, the coercion of government—none of these could call men into loving obedience to the Heavenly Father.

A modern illustration of the third temptation might read like this.

"Again, the devil taketh him atop the Washington monument and showeth him all the powers of the government, and the glory of them. And he saith to him, All these things I will give unto thee, if thou wilt fall down and worship me.

"And Jesus looked into the National Archives building wherein was deposited the original copies of the Declaration of Independence and the Constitution of the United States.

"These, said the devil, with a hollow grin, will guarantee that men will be forever free.

"And furthermore Jesus lifted up his eyes to the white-domed Capitol building wherein are the legislative halls of the national government.

"The devil whispered, They will make laws that will be favorable to

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Debate Continues On Financial Aid To Church Schools

Contests Decision on Textbooks

A decision by the Oregon Supreme Court ruling as unconstitutional a 20-year-old state law providing free textbooks to parochial elementary schools will be appealed to the U. S. Supreme Court.

The decision to appeal was made after the Oregon court refused to reconsider its original opinion handed down last November.

A state constitutional provision barring use of public funds for religious purposes was the ground on which the Oregon high court ordered a halt to the practice under which school districts provide free textbooks for parochial elementary schools.

Candidates Hedge On Parochial Aid

Two candidates for the U. S. Senate in Massachusetts have refused to take strong positions on federal aid to parochial schools.

Edward M. Kennedy, Democrat and the President's youngest brother, has said that he will support federal aid to parochial schools in "areas which might be considered constitutional." He said, "it is quite evident from legislation" that "there is an opportunity to provide aid to private and public schools which would be considered constitutional."

George Cabot Lodge, Republican and son of former U.N. ambassador Henry Cabot Lodge, said that the issue of federal aid to parochial schools should be decided locally. He said that the Supreme Court has made a number of contradictory rulings on the subject and should clarify its position.

Neither public nor parochial schools should be weakened, he declared. Mr. Lodge said he favored some federal aid to schools so long as it did not bring federal control.

Rhode Island Parochial Aid Study

Both Protestants and Catholics have criticized Governor John A. Notte's commission to study the question of state aid to parochial and private schools in Rhode Island.

The governor's appointees are all educators, and, according to the critics are not representative of the religious groups of the state. Four members are Catholic, one is Jewish, one attends no church and the other is Christian Reformed, which has no churches in the state.

The leading Protestant groups in Rhode Island are American Baptist, Congregational Christian, Protestant Episcopal, Methodist, United Presbyterian and Lutheran. Burrett E. McBee, executive director of the Rhode Island Council of Churches said that

he does "not question the intellectual competence of the governor's appointees, but inasmuch as not one of them belongs to any of these denominations I cannot but question their ability to reflect the opinion of these major groups."

McBee was joined by The Tablet, official weekly of the Brooklyn Roman Catholic diocese, in an editorial on "More Protestants, Please."

"Such a community problem deserves representative community representation. . . . Perhaps one or two of the Catholic members should resign in favor of additional Protestant representation," The Tablet declared.

To Try To Elect Congressmen

Citizens for Educational Freedom in New York, the state affiliate of the national group which favors inclusion of parochial schools in any federal school aid measure, disclosed that it is considering an active campaign to openly back the election of any Congressional candidate, regardless of party, who supports their objectives.

If adopted, this policy would mean that the state CEF council would oppose any candidate in next fall's Senate or House races who supports President Kennedy's program limiting federal aid to public schools.

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your churches. Your churches and their institutions will receive tax benefits that are not available to other establishments. Money will be provided for your religious education programs. Surpluses will be given to your missionary projects for free distribution in the name of the church.

"Your children's homes, your hospitals and your homes for the aged will be erected at taxpayers' expense so the church members can minister to human needs in the name of Christ. Upon the coins of the nation shall be inscribed 'In God we trust,' and they will require people to pledge allegiance to God every time they pledge allegiance to the United States.

"As quickly as possible we will

ratify a 'Christian Amendment' to the Constitution which will establish the law of Jesus Christ as the law of the land. Financial help and instructional aids will be provided your churches so they will know how to combat communism. And it will come to pass that whoever does not show himself religious will be stigmatized as unpatriotic.

"And casting his eyes across the Potomac, Jesus saw a huge, many-sided building. And what might this be, he inquired.

"This, replied the devil, is the Pentagon, the heart of the mightiest military force on earth. If you will but follow my way instead of yours, these mighty ships of the sea and air, these rockets with atomic warheads, these mighty ground forces, and the satellites of outer space will be placed at

your disposal. There will be no need for you to fear the enemy. These mighty forces will protect your God.

"But Jesus saith to him, Get thee hence Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

"Then the devil leaveth him, descending by the elevator leaving Jesus to walk down the steps alone, and behold, angels came and ministered unto him."

This is the problem the churches face in modern church-state relations. This is the kind of world in which Baptists are called upon to bear witness to their heritage of religious liberty. If the challenge to our forefathers was great, the challenge in our day is greater. What does the gospel mean for the day in which we live? That is the question.

Two Statements Merit Study Of Churches, Educators

Two groups in the District of Columbia have expressed themselves on the subject of religion in the public schools. Although these statements are too lengthy to be printed here, a summary on the following two pages gives the essence of the documents. For those desiring complete texts, copies can be secured by writing to Jewish Community Council of Greater Washington, 1420 New York Avenue, N. W., Washington 5, D. C., and Council of Churches National Capital Area, 1751 N Street, N. W., Washington 6, D. C.

Summary of Jewish Statement

On January 5, 1962 the Jewish Community Council of Greater Washington sent a letter to the boards of education in the District of Columbia and six suburban areas surrounding the Nation's Capital. The burden of the letter was to express the Jewish view on the problem of religious observances and practices in the public schools.

The Council expressed "solemn conviction" that such observances and practices have three adverse effects: (1) serious damage to the educational process in public schools; (2) major hindrance to authentic religion and meaningful religious education, and (3) unconstitutional violation of the traditional American principles of separation of church and state and of religious freedom.

Damage To Educational Process

The Jews said that the observance of Christmas and other religious practices in the public schools "subject all children to divisive influences, personal embarrassment, and psychological confusion."

In addition, such observances "invite heavy and conflicting religious and sectarian pressures upon public school authorities, and lead to possible doubt as to the impartiality and objectivity of the public school system."

They indicated that when such observances take place the children of majority religions look upon "the children of other religions as somehow odd non-conformists . . . rather than as just children who are fellow-Americans in a common American school." Thus the public schools impose on the minority children "the cruel choice between either isolating themselves from their classmates by non-participation, or violating their religious conscience and going counter to the religious instruction of their parents and spiritual leaders."

"Thus," the letter continued, "the educational process of the public schools takes upon itself liabilities and impediments in the form of the emotional conflicts created in the minds of its children by these public school religious practices. The public schools have no business inflicting such inner conflicts on any child."

Hindrance to Authentic Religion

The letter emphasized the devotion of the Jewish Community Council to "authentic religion and to serious religious education." It was calculated not to have less religious instruction but to have more and better teaching under the proper supervision.

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Council of Churches Summary

On March 16, 1962 the Board of Directors of the Council of Churches National Capital Area released a statement on "Religion and the Public Schools." The Council was concerned that no person be coerced in religious practices, and at the same time that no person be prohibited from "the free exercise" of his religion.

"This freedom," the Council said, "calls for special consideration for those who are involved in educational activities under compulsory school law." It discussed the problem under four divisions: (1) a thorough and factual teaching process; (2) public school pupil participation in the nation's ceremonial life; (3) mutual responsibility of the schools and the churches; and (4) separation of church and state.

A Thorough, Factual Teaching Process

The Council insisted that "it is impossible to teach history without giving full recognition to the role that religion has played historically in the development of Western civilizations, and in other civilizations." Likewise the public schools must give "full effect to the religious element inherent" in literature, music, the arts, history, science and allied subjects.

The Council looked with favor upon the objective treatment of religious facts in the public schools. In addition, it approved the further pursuit of religious studies by those in public schools who have been stimulated by the facts. To this end the Council commended:

- (1) Religious groups which have made provision for extended school teaching for this purpose;
- (2) Some resources and opportunities such as libraries to enable individual pupils to pursue their interests;
- (3) Elective courses at the high school level, which will deal with the scriptures, history, and doctrinal tenets of the historic religious faiths.

Participation In Nation's Ceremonial Life

"We also affirm," the Council said, "that the public schools should be free to bring into the pupil's experience a full participation in the ceremonial life of the nation and the community." This should be done with the understanding that these are not ultimate or religious values. These values are to be learned from other sources.

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JEWISH STATEMENT, from page 4

To back up its statement the Council said that "about 10 per cent of our Jewish children in the Greater Washington area receive a formal Jewish religious education in our synagogue schools and other Jewish schools."

"We firmly believe," the letter said, "that such maintenance and furtherance of religion and religious education are the sacred responsibility of the synagogue, the church, and the home, and not of the public school system."

It continued, "What these public school religious observances and practices add up to is a watered-down,emic, empty kind of religiosity." Such public school religion becomes, the statement said, a shallow display and a substitute for vital, authentic religion with deep commitment.

Violation of Separation of Church and State

"It is our judgment," the Jewish statement said, "that religious holiday observances and other religious practices under public school auspices, whether on or off school premises, whether sectarian or non-sectarian, and whether optional or compulsory, are a violation of the constitution of the United States which requires separation of church and state."

As proof of its contention the Council cited statements from Supreme Court decisions in the McCollum, Everson, and Zorach cases. It said, "The Supreme Court has thus made it clear that separation means separation, not the fusion of public school programs with religious activities."

The Jews asserted that to insist on separation of church and state "can in no way be construed as hostility to religion. On the contrary, the constitutional requirement of secular public schools, free from religious indoctrination, practices or observances, is intended to assure complete freedom of religion."

The letter then described religious activities that are thus forbidden by the Constitution: religious scenes and symbols, religious hymns and prayers, religious texts, stories and dramatizations, religious vestments, rituals, ceremonies and films.

Possible Solutions For The Dilemma

The Jews objected to joint religious observances in the public schools such as Christmas-Hanukah or Easter-Passover. These, they said, complicate the problem by introducing more, not less, religious observances in the schools, violate the consciences of many persons, and introduce into the minds of the children strange distortions and confusions.

Meanwhile, until the problem of religion in the schools is solved, the Jews insist on the right of non-participation for their children. They said that the "denial of such right of abstention is clearly a violation of the student's religious freedom."

On the other hand, the Jews said that "classroom discussion on such subjects as religious freedom, religious pluralism in America, the fact that different religions have different beliefs and observances, and the need for mutual acceptance and respect among members of different religious groups, can be experiences of lasting value in many a classroom, and are consistent with the general responsibilities of the public schools in American democracy."

COUNCIL STATEMENT, from page 4

The Council encouraged "a creative teacher-pupil participation toward a thoughtful approach to the day's work." It recognized the ineffectiveness of routine or corporate "religious exercises" and said that "required Bible reading for devotional purposes, or corporate recitations or 'prayers' should be avoided." If such are practiced, voluntary non-participation or absence should be allowed.

The above principles were applied by the Council to holiday or seasonal observances by the public schools. It recognized a mid-winter festival or Christmas as "simply a part of a national or cultural heritage." Public school observance of this or other cultural holidays should have a clear educational purpose that should not distract from the religious significance of the occasion.

"The Christmas season may accordingly be recognized in the public school, drawing freely and objectively on the musical and artistic legacy of our society, but such programs should not be used for purposes of religious commitment."

Partnership of Schools and Churches

The Council asserted that the churches and synagogues are "active and responsible partners in the education of the people." The work of the churches thus undergirds the public schools and other institutions that develop the individual for competence in society. "Religious commitment can best be communicated by groups and institutions made up of religiously committed people using those powers and methods which they have found effective for the ends of religion."

Similarly, the public schools should so define the school day that time is left free for religious instruction. "These arrangements," the Council said, "are aimed not at 'secularizing' of society, but at the highest possible quality of religious experience."

The Council separated the work of the churches and the schools by saying, "It is not the function of the public school to be a church or synagogue, or to attempt to do the work of a church or synagogue."

Separation of Church and State

The Council expressed "our confidence that the above approaches would involve neither 'an establishment of religion' nor a prohibition of 'the free exercise thereof,' and are consistent with the requirements of the First Amendment to the United States Constitution as interpreted by the Supreme Court."

In conclusion, the Council said, "We are advised that in two pending cases the Supreme Court will review decisions of courts in New York and Pennsylvania on religious exercises within public schools, and may then define the extent to which the Constitution controls such exercises."

"In recent opinions, the Supreme Court has stated that the Constitution forbids either state or federal government to 'aid one religion, aid all religion, or prefer one religion over another.' But the Court has also said that government should not be hostile to religion and that 'We are a religious people whose institutions presuppose a Supreme Being.'"

Sunday Laws Pose Problems Throughout Nation

Since the 1961 Supreme Court rulings on cases in Pennsylvania, Maryland, Massachusetts, South Carolina and Ohio many of the state legislatures have reviewed their Sunday laws. New regulations have been proposed and passed in some cases, and churchmen and labor leaders have found themselves in various degrees of alignment favoring new Sunday laws for a variety of reasons. Following is a partial report on developments the last month or two.

Problem For Sabbatarians

Albany, N. Y.—Efforts are being made in New York to amend the Sunday closing law so as to exempt those who observe another day. The proposal has been before the legislature for more than a decade, but it has never passed either House. Governor Nelson Rockefeller has agreed with Jewish groups and various Protestant organizations to seek such legislation.

A representative of the State

Council of Churches said at a hearing, "Because of our belief in the freedom of religion for all, we support legislation for the protection of those who regularly keep another day of the week as holy time and do not labor or engage in business on that day."

Maryland Restudies Sunday Laws

Annapolis, Md.—A revision of the Sunday laws of Maryland is being sought in the General Assembly. The bill is designed to make the law uniform throughout the state since Sunday selling is now governed by a "hodgepodge" of local laws.

Under the new law the Sabbatarian in order to open for business or work on Sunday would have to file with local police an affidavit stating that he observes another day as the Sabbath and that he will not conduct business or work on that day.

The proposed bill would prohibit all work and business of any character on Sunday, with exceptions. The

exceptions apply largely to small businesses, items of common necessity, and business at beaches and recreation areas.

Revision Planned in Massachusetts

Boston—Spokesmen for leading religious bodies have agreed that changes should be made in the blue laws of Massachusetts. Legislation will be speeded to permit wider business activities on the Sabbath.

Restrictions on business in resort areas will be relaxed. Real estate dealers may be permitted to show houses on Sunday but will not be allowed to make sales on that day.

Topeka, Kans.—The Kansas Supreme Court has declared this state's blue law unconstitutional, removing the 107-year-old ban against merchandising on Sunday. Coming only a few months after the Missouri Supreme Court upheld that state's blue law, the decision creates a confused situation in cities along the Missouri-Kansas state line.

What They Are Saying About Religion In Public Schools

Religion in Tax-Supported Schools

Arthur S. Flemming, president of the University of Oregon and former secretary of the Department of Health, Education and Welfare, wants "more religion" taught in the public schools. He believes that this can be done without violating the concept of separation of church and state.

Flemming told the Oregon Education Association that "the line separating church and state must not be crossed," but added, "to avoid controversy we don't even approach the line." He did not explain how religion could be taught in the public schools.

In Berkeley, Calif., the program for released-time religious instruction has been ordered discontinued by the school board. Board members said that the decision was based on the fact that children were taken out of instructional periods, delaying progress in all the classes.

In Indianapolis, Ind., the Board of Higher Education of Disciples of

Christ said that there is not enough religious instruction at most tax-supported colleges and universities for Negroes. The Board is considering the introduction of courses in religion at selected schools.

Bible Reading in Public Schools

The State of Pennsylvania and the Abington Township School Board will appeal to the U. S. Supreme Court a federal court decision which held unconstitutional a state law requiring that passages of the Bible be read in public schools.

A large crowd of residents of Abington attended a special session of the school board as it met to determine the appeal. Religious leaders were divided on the issue with some favoring required Bible reading and others opposing the practice.

Florida's Supreme Court has reversed a decision on an appeal against a Circuit Court's ruling upholding the constitutionality of Bible reading and recitation of the Lord's Prayer in Dade County public

schools. It is expected that the matter will ultimately be decided in the U. S. Supreme Court.

Prayer In Public Schools

The State of Arkansas will join Nevada in filing an "amicus curiae" (friend of the court) brief with the United States Supreme Court in support of a New York law which approves a prayer in the public schools.

The New York Court of Appeals has upheld the right of the state's public school system to permit the 22-word prayer in the classrooms. The case has been appealed to the U. S. Supreme Court as a violation of the First Amendment.

The public school use of the prayer is opposed by Jewish and "freethinker" groups.

In the meantime, in Providence, R. I., both members of the Roman Catholic and Protestant clergy are defending the voluntary use in the public schools of the prayer for peace written in the 13th Century by St. Francis of Assisi.

er step in the process of "deculturization" of Russia's Jews.

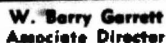
"In my view," he said, "the practiced persecution of religious minority anywhere in the world is a blow to freedom for all people."

Both men called for investigation of these actions by the United Nations Human Rights Commission. Farbstein introduced a resolution to this effect, and another urging the United Nations to adopt a resolution condemning the recent manifestations of anti-Semitism in the Soviet Union.

Pine Bluff, Ark.—An amendment which would have liberalized Pine Bluff's 13-year-old Sunday closing ordinance was defeated by the City Council, 6-2. The blue law is under fire by merchants in areas once outside the city limits but now a part of Pine Bluff.

Lansing, Mich.—A bill banning the Sunday sale of a long list of items in 13 Michigan counties with population exceeding 130,000 was passed by the House and sent to the Senate. The bill allows Sabbatarians to open on Sunday if they close the preceding day.

A cartoon illustration of a man with a large, prominent ear and a hearing aid, holding a notepad. In the background is the U.S. Capitol dome. The text "YOUR WASHINGTON EAR" is written in large, bold, stylized letters across the bottom of the illustration.



BAPTISTS IN NORTH AMERICA with a constituency of nearly 20 million cooperate in maintaining a small specialized staff in the Nation's Capital to keep all Baptists informed on religious liberty problems as they relate to Baptist principles and public affairs.

★ RELIGIOUS LIBERTY ★ BAPTIST PRINCIPLES
★ PUBLIC AFFAIRS ★ BAPTIST INSIGHTS

★ RESPONSIBLE INTERPRETATION

Page Seven

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Religious Liberty Problems Erupt Around the World

CIVIL DEFENSE—The executive board of the Baptist General Convention of Texas has appointed a 12-member committee to study the church-state separation aspects of any possible offers from the federal government for financial assistance in building programs for civil defense purposes.

MARRIAGE—The Supreme Court of Spain has ruled that a Protestant couple can be married in a civil ceremony even though they were baptized as Roman Catholics. Senor Carralon Sevilla and Senorita Carmen Gracia Sanchez, both of Madrid, are now Baptists. Their lawyer said they had spent three years appealing from court to court until the Supreme Court gave its decision. Spaniards wishing to marry outside the Roman Catholic Church have to apply for permission for a civil marriage.

BAPTISTS IN RUSSIA—Russian Baptists have been the target of stepped-up hostility by Soviet propagandists, according to recent reports from Moscow by Religious News Service.

In a broadcast by Ivan Uskov of the anti-religious All-Union Society for the Dissemination of Political and Scientific Knowledge, Baptist beliefs were outlined. Their practices were ridiculed, and they were labeled "turncoats."

The broadcast said that "Baptist teachings cause only harm to people. They draw people toward darkness. Happiness must be built on earth, not by prayers, but by honest work."

Uskov declared that Baptists everywhere are "controlled" from Washington, D. C., where the Baptist World Alliance has its headquarters.

A motion picture is being prepared by a government film company to strengthen the campaign against the Baptists by Soviet propagandists, according to Moscow Radio.

PUBLIC POLICY—Four key issues in the area of education and public policy have been picked for nation-wide study and discussion by the Council on Religious Freedom and Public Affairs in its first meeting in New York City.

The Council, which is a part of the National Conference of Christians and Jews, will sponsor regional and national institutes to develop resource material on the following topics: religion and education by secular movements, and proper and improper practices by religious groups in shaping public policy in a pluralistic society.

MISSION SCHOOLS—Pakistan's central government was reported in Karachi to have instructed all provincial governments to enforce a decision making Islamic religious instruction compulsory for all Muslim students attending Christian mission schools.

Some Christian mission schools, it was reported, are having difficulty in complying with the government order because of lack of funds to hire Muslim teachers. After consultations, it was said, the government decided to make financial grants to those schools.

CHRISTIAN AMENDMENT—A "Christian Amendment" to the U. S. Constitution would imply a "national self-righteousness" which would be disastrous to this country's efforts for world peace, declared W. W. Finlator, pastor of the Pullen Memorial Baptist Church, Raleigh, N. C.

"Let us oppose that mentality," he said, "which is afraid for the witness of our faith to stand on its own two feet in the free and open market of clashing ideologies and philosophies. Let us insist as did our forefathers that our government support no religion and oppose no religion."

FEDERAL AID—A spokesman for Protestants and Other Americans United for Separation of Church and State has said that the plan for federal aid of education sponsored by Rep. Cleveland M. Bailey (D., W. Va.) provides a good formula for maintaining separation of church and state in educational aid.

C. Stanley Lowell, POAU's associate director, said that "this bill (H. R. 10180) provides a formula which, while not altogether unexceptionable insofar as church-state complications are concerned, is perhaps the best formula that could be pursued."

ATTACKS MISSIONARIES—Chinese Communist newspapers have renewed attacks on the Roman Catholic Church and Protestant missionaries after a long period of silence. The missionaries were charged with being "inseparable from imperialist politics and aggression."