



REPORT FROM THE CAPITAL

★ RELIGIOUS LIBERTY ★ BAPTIST PRINCIPLES

★ PUBLIC AFFAIRS

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"When thou prayest . . ."

PRAYER AND FOREIGN RELATIONS

If the many calls to prayer which have been issued in recent days are heeded and if they result in prayers that are real, then Mr. Khrushchev's visit to the United States will have produced a phenomenal spiritual experience for the American people.

In recent weeks literally dozens of ideas and suggestions have been offered. Some want a minute of silent prayer when Mr. Khrushchev is here in Washington. Some want a 24-hour prayer vigil during that time. Some want public prayers, others prefer private prayers -- and so the news services move over our desks with a stream of calls to prayer.

Now while this new-found interest is fresh in our minds is probably the time to suggest the importance of keeping our Christian insights clear as to the nature of prayer and its place in Christian experience. Now is the time to return to the New Testament, to the teachings of Christ, and specifically to the Sermon on the Mount.

Very few present day Baptists are aware that this theme is central in our heritage. It was on the subject of the nature of prayer that John Smythe's mind began its trek which made him a Baptist in 17th century England when prayers were prescribed by King and Parliament. It was at this point, also, that

the Anabaptist forebears in Switzerland broke with Ulrich Zwingli in 16th century Zurich where the city council prescribed worship. And if one penetrates into the experience of Roger Williams one may well decide that he too began here.

Most, if not all, the current advocates of prayer will agree that we ought not attempt to use prayer as an instrument of international propaganda. At least some seem to show awareness that prayer is not real when it becomes a medium for the expression of self-righteousness. Whether we are free to pray "in the name of Christ" for national advantages, or for spiritual conquests that are motivated by our self-interest may be less clear. And the degree to which it can be called into operation by proclamation is obviously confused.

On one thing we must surely be agreed in this matter, namely this, there is a great difference between "praying for" a foreign visitor and "praying at" him. A "show" of our prayers on the occasion of Mr. Khrushchev's visit would be most inappropriate. If we believe in the power of prayer we will rest assured in God's competence to hear and to answer in his own way. The important thing is that we check our Christian attitudes to be sure that we pray to God and do not mock him.

Many have prayed for the rulers and the people of Russia, and many will continue to pray without bugles.

BATTLED ITALIAN BAPTIST CHURCH FACES FURTHER BUILDING DELAYS BY LEGAL MANEUVERS

By Roy Starmer, Rome

The struggle of the minority Baptist group at Sant'Angelo in Villa, Italy, to win the right to construct a place of worship has taken a new turn.

The mayor of the town resigned after a high government court ordered the suspension of his administrative order to discontinue construction and demolish the partly finished church building. Now, however, he has withdrawn his resignation, evidently with the intention of continuing the struggle.

The State Council (the supreme court of Italy in

all municipal administrative questions) after having suspended the mayor's latest order also ruled that the Baptists must interrupt construction until after further study of the case. It is expected that the court will rule on the question in September and Baptists hope that it may again be possible to resume construction.

Sant'Angelo in Villa is an administrative part of the municipality of Veroli located in the Province of Frosinone, about 100 kilometers from Rome, and counts about 400 inhabitants.

The city of Veroli traces its origins to the fifth century B. C. One of its most illustrious citizens was Aonio Paleario, poet and writer, who embraced the Reform Movement and paid with his life for his new found faith in Christ.

After some years in prison he was hanged on July 3, 1570, for his apostasy from the Roman Church and later his body was burned in Rome before the imposing Castel S. Angelo (Hadrian's tomb.)

The Bishop of Veroli has seemingly never forgotten nor forgiven the action of about half of the citizens of S. Angelo in Villa who left the church in recent years to become Baptists.

Italian Baptist leaders affirm that he has attempted to put obstacles in the paths of his former parishioners in many ways and also claim that he has used the municipal authorities to oppose the construction of the Baptist chapel.

The economic loss to the Baptist community has been considerable, due to the long legal process involved in reviewing the case before the State Council.

Baptist leaders state that the obstructionism of the mayor which they term outright religious persecution masked by false legal maneuvers has already cost more than \$3,000.00 as well as more than a year and a half of delay in the construction of the new building.

ANALYSIS OF CATHOLIC VOTING REVEALS LOYALTY TO CHURCH LINES IN ELECTIONS

Do Roman Catholic church members vote as Catholics in political elections? Are they more inclined to vote as a block than Protestants are?

Congressional Quarterly, a recognized political analysis publication for editorial clients, returned to these questions in a new study of the 1958 Thye-McCarthy senatorial race in Minnesota. While the publication does not claim conclusive findings, it does present strong evidence that there is more solidarity among Catholics than there is among Lutherans in that state.

"McCarthy's best showing, relative to both Freeman and Humphrey, came in the counties where the percentage of Catholics was the highest in the state." The four counties in which McCarthy, the Roman Catholic senatorial candidate, polled a greater percentage of votes than Freeman, the Lutheran gubernatorial candidate of the same party, were counties which have an exceptionally high percentage of Roman Catholic population.

The CQ researchers recognized that the areas of Catholic concentration are the more urbanized areas, and that urbanization rather than religion could have produced the results. In their analysis, however, they concluded that, "it was the proportion of Catholics which seemed most often to exercise the decisive influence." This was found to be true in 9 of the 14 counties of this type.

The study also attempted to check the significance of block voting among Lutherans, the largest Protestant group in the state. The concentration of Lutherans in a county did not show up as a "drag" on McCarthy's "strength." In none of McCarthy's six "weakest" counties was there a high percentage of Lutheran residents.

The report recognizes that since "strength" and "weakness" in this study are in comparison to the votes gained by other democratic candidates, it is difficult to judge the significance of the distribution of party votes, the degree of personal acquaintance, and other non-religious factors. On the whole, the summary holds religion to be one of the less significant of the political forces.

The above findings regarding the decline of prejudice, hostility and discrimination among Protestants was supported by an address in Albuquerque, N. M. by a prominent Roman Catholic sociologist, Dr. John J. Kane, chairman of Notre Dame University's sociology Department, quoted the Gallup poll to make his point.

In 1940, 31 per cent of those polled said they would not vote for a well-qualified Catholic candidate. In 1959, however, only 24 per cent said this. Younger voters, present polls showed, are less opposed to a Catholic than older ones.

"One disturbing finding of the polls," however, Dr. Kane said, "was that more than half of all Catholics questioned would jump their party lines to vote for a candidate of their own faith. Perhaps it is an indication, however distasteful to Catholics, that the remnants of a minority group mentality still survive."

Dr. Kane concluded with a consideration of how prejudice and discrimination can be eliminated. "We must begin," he said, "with the frank admission that no single racial, ethnic or religious group has a monopoly on these pathologies. In other words, America's minorities can be very prejudiced toward the prejudiced..."

Politicians and church leaders alike will undoubtedly study CQ's report and other such findings with care as the election of 1960 approaches. Many questions are altogether apparent.

Are the findings in one state in connection with the rejection of one incumbent predictive of results in other parts of the country? Are the differences, if real, between Catholics and Protestants in this matter due to differences in communications, in organization, in authoritarianism, or to continued clanishness among immigrant groups? Did Protestants in voting for a Catholic do so consciously or without awareness of the religious facts?

ROMAN CATHOLIC SCHOOL ENROLLMENT REACHES 12.5 PER CENT OF ALL U.S. SCHOOL CHILDREN

With the opening of school this fall the Department of Health, Education and Welfare of the United States Government announces that the combined grade and high school enrollment in the public schools will be 35,986,000.

At the same time the Education Department of the National Catholic Welfare Conference announces that Catholic schools and colleges will enrol a record high this fall. The total is placed at slightly above 5,500,000. This represents an increase of more than 100 per cent since 1945 at which time there were 2,086,794 Catholic school pupils.

For the three levels the totals predicted in the NCWC report are:

Grade schools: 4,307,050, an increase of 205,097 over last year.

High schools: 831,001, an increase of 34,260.

Colleges and universities: 387,488, an increase of 14,903.

Magr. Frederick G. Hochwalt, director of the NCWC educational unit, said in commenting on the totals that probably Catholic education is the church's mightiest enterprise in America.

"The opening of the school year," Hochwalt said, "offers an excellent opportunity to tell not only our Catholic people, but the public generally what the Catholic school system is about. Our tremendous contribution must be brought to the attention of the fair minded American public, who should be quick to realize the gift it receives from its Catholic neighbors."

INTERFAITH DAY RESOLUTION IS TABLED BY HOUSE COMMITTEE ON THE JUDICIARY

A resolution to establish by congressional action a national Interfaith Day, the fourth Sunday in September, has been tabled by the House Committee on the Judiciary of which Rep. Emanuel Celler (D., N. Y.) is chairman.

The measure, introduced by Sen. Kenneth B. Keating (R., N. Y.), was passed by the Senate almost unnoticed by church groups. When it was discovered that church leaders in the nation had not been consulted about the Interfaith Day proposal, and when it appeared that the denominations might even be opposed to the effort toward religious conformity under government pressure, the House committee decided not to consider the matter further.

Questions about the Interfaith Day were beginning to arise from various quarters. Is it a function of government to establish such a day for the churches? Does freedom to hold and express divergent religious views constitute a threat to national unity? To what extent should the churches be harnessed for nationalistic purposes? Should religious conformity be achieved by governmental action?

The above decision by the House committee would make it appear that the issue is dead, at least for the first session of the 86th Congress. However, under certain circumstances pressures could develop to have the resolution taken from the table during the second session in 1960.

BAPTISTS IN AFRICA DEMAND FREEDOM OF WORSHIP, ACCORDING TO BWA PRESIDENT

Baptists in Africa joined other faiths in the successful opposition of a government proposed law that would prohibit the various racial groups from worshipping together, according to a report by Dr. Theodore F. Adams, pastor of the First Baptist Church, Richmond, Va., and president of the Baptist World Alliance. Adams recently returned to the United States after an extended tour of the Af-

rican continent together with Robert S. Denny, associate secretary of the Alliance.

In South Africa the population is divided by the government into Europeans, Asians, Africans, and Colored people. According to the BWA report the Apartheid program "is vigorously promoting an artificial division of the people that is causing much distress and unrest."

When the law was proposed that would forbid these groups from worshipping together, the Baptists openly stated that, if the law were passed, they would in all good conscience "obey God rather than men." They contended that such legislation would violate the freedom of worship.

"In every worship service where we spoke," Adams reported, "there were representatives of both black and white races. Most of our Baptist people are conscientiously opposed to much of the present program of the Nationalist party which has maneuvered itself into a place of dominant power."

Most of the major Baptist foreign missionary societies and boards of the world have active missionary programs in the various nations of Africa. "A century of evangelism and Christian education," the BWA president said, "has produced able pastors and leaders in government and in business...We are confident such Christian influence will undoubtedly help to lead Africa to a new day and to a larger place in world affairs."

BAPTIST JOINT COMMITTEE ON PUBLIC AFFAIRS TO MEET IN SEMI-ANNUAL SESSION, SEPT. 17-18

The Baptist Joint Committee on Public Affairs, composed of members elected by six national Baptist groups in the United States, will meet Sept. 17-18 at the Baptist Building in Washington. C. Emanuel Carlson is the executive director.

The BJCPA will consider current religious liberty problems both on the domestic scene and abroad. The Committee does not formulate Baptist policy, but it is a channel through which official Baptist positions can be communicated to governments and through which information and recommendations can be communicated to the sponsoring bodies.

Although the agenda of the BJCPA thus far has been confined to problems relating to church-state relations, it has been authorized in its constitution by all six cooperating conventions "...to act in the field of public affairs whenever the interests or rights of the cooperating conventions which constitute the Committee call for conference or negotiations with the Government of the United States or with any other Government, or whenever Baptist principles are involved in, or are jeopardized through governmental action, or when any of the cooperating Conventions or any of their agencies may refer to the Joint Committee any matter of common interest or concern, for consideration and recommendation."

Thus the Committee is empowered by the cooperating conventions: to enunciate, commend and defend historic Baptist principles; to communicate and commend Baptist declarations to governments; to make

government contacts necessary to legitimate Baptist business; to inform constituencies of movements and measures affecting true relations between church and state.

A report of the third annual Religious Liberty Conference and of the meeting of the BJCPA will be published in the October issue of the Report From The Capital.

**RELIGIOUS LIBERTY CONFERENCE WILL STUDY
CHURCH-STATE PROBLEMS IN EDUCATION**

Religious liberty problems in the American educational processes will be examined in the third annual Religious Liberty Conference here, sponsored by the Baptist Joint Committee on Public Affairs, Sept. 15-17. C. Emanuel Carlson, executive director of the BJCPA, announces the subject of the conference to be "The Relation of the Churches to the Public Schools and the Place of Religion in Education."

One hundred Baptist leaders from the United States and Canada will seek to (1) identify the problems in the field of education which involve either church-state relations or some aspect of the practice of religious liberty, (2) pull together pertinent Baptist insights and principles which must be kept for the solutions of these problems, and (3) recommend procedures for answers to the problems discovered.

The Baptists will take a look at Bible reading and Bible courses in public schools, observance of religious holidays, religious qualifications for teachers, church-operated schools for general education, weekday religious instruction, recent education trends and legislation as related to the freedom of the conscience or freedom of the churches, fringe services in private schools such as surplus food, bus transportation and health services, and many other kindred problems.

It is hoped that as a result of this meeting similar conferences will be conducted in the states, that the church-state issues in education can be clarified before the 1960 White House Conferences on Education and Youth. It is also hoped that by 1962

a national conference of 1,000 or more Baptists can be held to coordinate Baptist thinking on religion and education.

**SENATOR FULBRIGHT CLARIFIES BAPTIST PRESS
REPORT ON VATICAN MISSION RECOMMENDATION**

Senator J. W. Fulbright (D., Ark.), chairman of the Senate Committee on Foreign Relations, has confirmed the accuracy of a recent Baptist Press story concerning a recommendation for a Charge d'Affaires to the Vatican. But due to a misunderstanding of the BP report Mr. Fulbright has issued a clarifying statement.

The recommendation of a United States representative to the Vatican was made by a retired foreign service officer to the Senate Committee on Foreign Relations. Many people thought that the recommendation had been made by the Committee itself. The BP story was based on a publication, "Summary of Views of Retired Foreign Service Officers," made to the Foreign Relations Committee. Those who wrote the report were kept anonymous by the Committee.

Mr. Fulbright's position is made clear by the following statement which he has used in answering mail on the subject and which he requests to be published to clarify any misunderstandings.

"The introduction to the Committee's publication entitled 'Summary of Views of Retired Foreign Service Officers' points out that these are the views of a distinguished group of private citizens obtained in response to a request by the Committee for their opinions. The statements contained in the pamphlet, of course, do not necessarily reflect the views of the members of the Committee on Foreign Relations. Indeed, there are comments in the collection which are quite critical of certain activities of the Foreign Relations Committee itself. I am sure you will agree, however, that one of the great strengths of a democracy is found in its capacity freely to debate ideas and concepts on their merits. I hope the views of the retired foreign service officers which the Committee has published will serve to stimulate such constructive debate and discussion."

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