

June 23, 1961

**Supreme Court Upholds
S. C. Sunday Movie Law**

WASHINGTON (BP)--The U. S. Supreme Court has upheld constitutionality of South Carolina's law against the commercial exhibition of movies on Sunday.

The court voted 7 to 2 to reject an appeal that they review the law. Justice William O. Douglas was joined by Justice William J. Brennan Jr., the court's only Roman Catholic member, in dissenting from the brief "per curiam" (by the court) order which rejected the appeal. They said they thought the appeal should be heard.

A majority of the court apparently felt that they had decided the constitutional issues involved when they upheld the Sunday laws of the states of Maryland, Massachusetts, and Pennsylvania recently. In those cases, the court ruled 8 to 1 that Sunday laws designed to provide a "community day of rest" are constitutional and 6 to 3 that Orthodox Jews can be required to keep their businesses closed on Sunday even though they observe another day as Sabbath.

The court, in clearing its docket for summer recess, also turned down three appeals against the Sunday closing law of Ohio and another appeal, by the chain store, Bargaintown, U. S. A., against Pennsylvania's law. In each case, Justice Douglas dissented, as he did from the court's rulings on the other Sunday laws, holding that they tend to "establish religion."

South Carolina's law, enacted nearly 70 years ago before the days of movies, prohibits commercial entertainments on Sunday, and has been construed through the years as barring movies. South Carolina's Supreme Court in upholding it said the state had the power to enact such a law and if it was "out of step with the times" as opponents alleged, it was up to the legislature, not the courts, to amend it.

Since the several appeals against the Ohio and South Carolina Sunday laws raised virtually every constitutional issue which appellants could advance, it appears that the Supreme Court regards the Sunday law issue as now firmly settled.

The court has held that if such laws are directed at the secular purpose of affording a day of rest which the community, as a whole, may enjoy together, they are constitutional, and that the states may make such special exceptions as they wish, as long as they are not completely arbitrary. In short, the states have broad powers to make Sunday a day of recreation and rest. But laws specifically aimed at encouraging Sunday as a day of religious observance would not be constitutional, the court warned.

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**Gaddy To Retire
As Tarheel Educator**

(6-23-61)

RALEIGH N. C. (BP)--Claude F. Gaddy, Raleigh, executive secretary of the Baptist state convention's Council on Christian Education for the past 15 years, will retire July 31.

His office has coordinated work among the state's seven Baptist colleges since 1946. He is the first and only Council secretary. A successor has not been named.

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Supreme Court Avoids
Birth Control Decision

WASHINGTON (BP)--By a 5 to 4 vote the U. S. Supreme Court has refused to rule on the constitutionality of Connecticut's 72-year-old law banning the sale or use of contraceptives and the giving of advice on birth control, even by licensed physicians.

The court's majority speaking through Justice Felix Frankfurter, said that Connecticut had "nullified" its own law by failing to enforce it and that the appellants could not show that their constitutional rights had been injured.

The court found itself so badly divided that it required six opinions to deliver the decision. Justice William O. Douglas expressed withering scorn in dissenting from the action and said the law should be wiped off the books forthwith.

Justice John Marshall Harlan, usually soft-spoken, read his colleagues a 10,000-word lecture on their responsibility to decide constitutional issues and said they should have decided the case on its merits.

Justice Potter Stewart said he agreed with both Harlan and Douglas, and while he didn't think they should try to decide a case the majority was dismissing, he thought he would arrive at the same ultimate result they did that the law was unconstitutional.

Justice Hugo L. Black merely noted that he thought the court should have "reached and decided the constitutional issues."

Justice Frankfurter spoke only for himself, Chief Justice Earl Warren, and Justices Tom C. Clark and Charles Evans Whittaker.

This left it up to Justice William J. Brennan Jr., the court's only Roman Catholic member to occupy the uncomfortable role of delivering the deciding vote on an issue on which his church takes an adamant stand.

Brennan indicated that he favored meeting the issue head-on, but only when a case that actually presents it was before the court.

"I agree that this case must be dismissed to failure to present a real and substantial controversy which unequivocally calls for adjudication of the rights claimed in advance of any attempt by the state to curtail them by criminal prosecution," said Brennan.

"The true controversy in this case is over the opening of birth control clinics on a large scale," he observed. "It is that which the state has prevented in the past, not the use of contraceptives by isolated and individual married couples."

"It will be time enough for us to decide the constitutional questions urged upon us when, if ever, that real controversy flares up again," Brennan said, adding that until Connecticut takes such enforcement action "This court may not be compelled to exercise its most delicate power of constitutional adjudication."

The case arose when Dr. C. Lee Buxton, dean of the Yale University Medical School, and an eminent gynecologist, claimed that his constitutional rights as a physician were invaded by the Connecticut law. Two married couples whose wives are his patients, identified only as Jane Doe and Pauline Poe, brought suit, contending their natural marital rights were invaded by unwarranted state action. One wife has had four tragic miscarriages, the infants born hideously deformed; the other suffers from malignant high blood pressure and suffered a stroke at the age of only 26, making further pregnancies extremely dangerous.

The weakness of the cases was that, although the state's attorney, Abraham Ullman, who was defendant in the actions, conceded Dr. Buxton would violate the law if he prescribed artificial means of birth control and the married couples would be punishable if they procured and used such medical devices, no actual prosecution had occurred.

As a matter of fact, Justice Frankfurter said, no prosecution has ever occurred under the 1879 law, except for a test case in 1940 when two doctors and nurse invited prosecution. The courts threw out that case on a technicality.

Religious Tests Thrown
Out By Supreme Court

By the Baptist Press

WASHINGTON (BP)--The state of Maryland cannot require that a public office holder believe in God, the U. S. Supreme Court unanimously ruled here.

No religious test whatsoever may be applied by either the federal government or any state government to disqualify a person for public office, the court ruled, and atheists have as much right to disbelieve as other citizens have to hold to their faith.

The court made its historic ruling in the case of Roy R. Torcaso of Silver Spring, Md., who was given a commission as notary public by Gov. J. Millard Tawes, but denied the commission by the Clerk of Circuit Court of Montgomery County when he refused to sign an oath that he had a belief in a Supreme Being.

The American Jewish Congress and the American Civil Liberties Union filed "friend of the court" briefs upholding Torcaso's petition and attorneys from their staffs represented him.

Article 37 of the Declaration of Rights of the Maryland State Constitution declares:

"No religious test ought ever to be required as a qualification for any office of profit or trust in this state other than a declaration of belief in the existence of God...."

However, Justice Hugo L. Black, who delivered the opinion of the court, said, "There can be no dispute about the purpose and effect of the Maryland...requirement before us--it sets up a religious test which was designed to, and--if valid--does bar every person who refuses to declare a belief in God from holding a public office of trust or profit in Maryland."

"The power and authority of the state of Maryland is thus put on the side of one particular set of believers--those who are willing to say they believe in 'the existence of God,'" he pointed out.

Justice Black recalled that many early colonists came to America to escape persecution because of religious oaths, among them, ironically, George Calvert, the first Lord Baltimore, who, because of his Catholic beliefs, resigned public office and left England rather than take the oath of supremacy to the sovereign.

"It soon developed, however," said Justice Black, "that many of those who had fled to escape religious test oaths turned out to be perfectly willing, when they had the power to do so, to force dissenters from their faith to take test oaths in conformity with that faith."

This brought on a host of such laws in the colonies and virtual "establishment" of certain denominations in theseveral colonies, Black pointed out, and it was from such evils that framers of the constitution sought to rescue Americans.

Black cited the court's ringing defense of separation of church and state in the Everson case (a 1947 case involving parochial school bus transportation) in which it said that neither the federal government nor any state can force "any person to profess a belief or disbelief in any religion."

He said the court repeats and "again reaffirms" that no one can be forced to profess a belief or disbelief in religion nor can either federal or state governments pass laws which "aid all religions as against non-believers."

"Neither can aid those religions based on a belief in the existence of God as against those religions founded on different beliefs," Black added, citing that "among religions in this country which do not teach what would generally be considered a belief in the existence of God is Buddhism."

The fact no person is compelled to hold public office, but instead voluntarily seeks it, does not mitigate the damage to his constitutional rights, Black said, adding, "the Maryland religious test for public office unconstitutionally invades the appellant's freedom of belief and religion and therefore cannot be enforced against him."

Parochial School Issue
Delays Education Bills

By W. Barry Garrett

WASHINGTON (BP)--The parochial school controversy may spell an indefinite delay to federal aid to the public schools of the nation. Already the bill to give general aid to the public schools has been delayed a month in the House of Representatives, and consideration of the bill which had tentatively been slated for the week of June 19 has been postponed at least until the week of July 10.

Observers in Washington are beginning to say that the legislative snarl that has developed over public aid to parochial schools may delay further action until next year. A few are beginning to see that the opposition of the Roman Catholic bishops to any bill that does not include parochial school aid may kill any hope of federal aid to public schools indefinitely.

This is a commentary on the growing power of the Roman Catholic Church on the policies of the nation. It is also a commentary on the sudden unity and power of aroused Protestant groups that have decided that they must let their views be known in the halls of Congress. Both sides have revealed unusual vitality and remarkable strength during this battle.

Legislators who may have thought that the "religious issue" in the education proposals had only a nuisance value now know that it is in reality a major matter of public policy. They may be forced to stall for time in order to decide definitely how their constituents want them to vote on this problem. Once this is determined decisive congressional action will be more likely.

The situation at present seems to be that the administration has divorced aid to parochial schools from the general public school bill. This, however, may have been achieved at a price, because the parochialists have determined that there will be no public school bill unless they have some assurance that Congress will have opportunity to debate and vote upon the parochial school issue in one form or another.

Agreements have been reached that strong efforts will be made for parochial schools to come in for aid in the National Defense Education Act, when it is renewed and amended. Everybody assumes that the Senate will support this proposal. Three House education subcommittees have voted to recommend such aid. But the parochialists are not willing to take mere promises. They want concrete evidence that something will be done for the parochial schools.

It is reported that House Democratic Leader John McCormack, a devout Roman Catholic from Boston, has served notice on Speaker Sam Rayburn that he will not allow the Public Education Bill on the floor of the House until the National Defense Education Act has been cleared both by the House Committee on Education and Labor and by the Rules Committee. One of his stipulations is that the amended NDEA must contain a provision for special purpose, long term, low interest loans to private schools not only for equipment but also for classroom construction of facilities to teach science, mathematics, modern foreign language and physical fitness. He has strong support for his position in the Rules Committee.

McCormack is reported to have agreed that he is willing for the General Public School Education Bill to be voted on first, although many of the opponents of federal aid to education and the proponents for parochial school aid want the parochial issue settled first.

The General Aid to Education bill has only a 50-50 chance for survival if all goes well, according to many of its friends. On the other hand, if the National Defense Education Act is extended first, with or without the parochial school aid in it, the feeling is that there may be no general education bill passed by this Congress.

While this is being written (June 20) committees in both the Senate and the House are working feverishly to "mark up" their bills for the National Defense Education Act. These committees may or may not report them out by the end of the week. It will then remain for the Rules Committee to put them on the calendar for debate on the floor. With Congress adjourned for the week of July 4 it will be at least July 10 before further action can be taken.

These delays make the Administration and the public school advocates impatient. On the other hand, they play into the hands of the parochialists, who, if they cannot get aid this year, are willing to wait. A third side of the picture is that those who oppose public aid for parochial schools will have more time to rally their forces and demonstrate to Congress that they, too, mean business.

When the people want to know the status of the education bills, the only answer is, "nobody knows for sure." The situation changes daily and almost hourly. This much seems pretty certain, however, unless the Administration moves in with a heavy hand there may be no education legislation this session of Congress and unless the public stands firm in its insistence that no public aid for parochial schools should be given, the Congress will find some way to provide such aid.

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NOTE TO EDITORS: As I said in my analysis of the educational situation above, the picture changes almost daily and hourly. Such a change took place late Tuesday afternoon, but it does not change my analysis. There is simply some additional information, which you may want to work into my analysis at some point. Here is what took place:

Later Addenda To Educational
Analysis Above

(6-23-61)

The House Rules Committee voted not to consider the Public School Education Bill until it has a bill from the House Education and Labor Committee that will provide assistance to parochial schools. The vote was 9-6 with a combination of Republicans, Southern Democrats and Roman Catholics forming the majority.

Rep. Adam Clayton Powell (D., N.Y.), chairman of the House Education and Labor Committee, says he will try to get the National Defense Education Act through his committee by Friday of this week. This is the bill which will contain provisions for 40-year low interest loans for parochial schools for the construction of facilities to teach science, mathematics and modern foreign languages, with the possibility of physical fitness (gymnasiums) being added to this list.

If Powell succeeds in getting the NDEA through his committee this week, it is possible that the Rules Committee will consider the three education bills next Tuesday (the General Education Public School Bill, the Higher Education Bill, and the National Defense Education Act). However, due to the closeness of the July 4 holidays this may give opponents to the education bills an excuse to delay any further action until the week of July 10.

According to observers here, the chances for any education bill in this session of Congress are getting slimmer and slimmer. The combination of opposition to federal aid as such and the advocates of aid to parochial schools may succeed either in destroying chances for the aid to public schools or in forcing some aid for parochial schools in exchange for support for aid to the public schools.

Barry Garrett

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FROM REGIONAL OFFICE

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June 23, 1961

Parochial School Loans Get Committee Approval

WASHINGTON (BP)--Committees in both the Senate and the House of Representatives have voted to recommend aid to the nation's parochial schools.

An education subcommittee of the Senate's Committee on Labor and Public Welfare voted (6-3) to amend the National Defense Education Act (NDEA) of 1958 to include loans to parochial schools for the construction of classrooms to teach science, mathematics, modern foreign languages and physical fitness.

Three education subcommittees of the House Committee on Education and Labor had already voted a similar provision.

The NDEA already provides for loans to parochial schools for equipment to teach science, mathematics and modern foreign languages. The parochial schools, however, have made little use of this provision because the loans are short term and bear a comparatively high interest.

The new recommendations will be for 40-year loans at an interest rate of about $3\frac{1}{2}$ per cent.

An additional aid to parochial schools has also been recommended by the Senate and House subcommittees in the form of forgiveness of one-half of a student's loan if he becomes a teacher in a private school. At present the forgiveness provision is available only to those who become teachers in public schools.

The action of the subcommittees is in fulfillment of pledges given to Roman Catholic educators who wanted their schools included in the general federal aid to education bill. When the parochial schools were excluded from the public school bill, promises were made by congressional leaders to include them for loans in the National Defense Education Act.

The Senate provision for parochial school loans would authorize \$125 million a year for three years. This figure is 15 per cent of the \$850 million provided in the NDEA. Fifteen per cent of the nation's children attend private and parochial schools.

Washington observers predict that the full committees in both the Senate and the House will approve the recommendations of the subcommittees, and that Congress will have opportunity to vote on the parochial aid measures.

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Brewery May Be Built
Near Baptist Seminary

(6-23-61)

AUSTIN, Tex. (BP)--A new Texas law that will change liquor control regulations to allow construction of a \$20 million brewery near Southwestern Baptist Theological Seminary in Fort Worth will go into effect Aug. 27.

Texas Gov. Price Daniel allowed the so-called Carling Brewery bill to become state law without either signing the bill or vetoing it.

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The governor turned the bill over to the Texas secretary of state without comment or signature, permitting the bill to become law 90 days after the end of the regular legislature session.

Under provisions of the new law, a brewery would be guaranteed construction or continued operation even though citizens in the precinct where it is located vote to prohibit the sale of alcoholic beverages.

In Fort Worth, meanwhile, a group of local citizens spearheaded by Baptists who don't want a brewery located in their area, were still trying to get a legal ruling from the Texas attorney general that would allow a special called election on prohibition of all alcoholic beverages--hard liquor included.

A spokesman for the group said that the efforts were so ensnarled with legal red tape that it looked like they just would have to get used to the smell of a brewery.

The only possible way to stop construction of the proposed \$20 million brewery, said the citizens' group, is for the precinct to vote against the sale of alcoholic beverages before the law goes into effect Aug. 27.

The Fort Worth precinct had approved only last September the sale of beer and wine, and another Texas law prohibits an election on the same basic question until after one full year has passed. The year is up Sept. 10, two weeks after the new law goes into effect.

Only the state attorney general could order the Tarrant County Commissioners Court to approve a special called election before the Sept. 10 date, and a spokesman said that such looks "absolutely impossible."

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Texas Baptist Foundation
Assets Top \$50 Million

(6-23-61)

DALLAS (BP)--Assets of the Baptist Foundation of Texas have doubled in the last five years, topping \$50 million this year, a fiscal report here showed.

The Foundation earned approximately \$2 million during the year for nearly 50 Baptist institutions and agencies and made available to the organizations an additional \$2,500,000 as a bonus payable out of the surplus account.

In the group investment pool, where most of the Foundation assets are invested, the net yield for the year was 4.63 per cent which is the high for the past five years. In addition, profits of \$700,000 were made on exchange of assets for an over-all gain of 6.8 per cent.

The Foundation required 25 years to reach the first \$25 million but only five years to reach \$50 million.

"None of the assets entrusted to the Baptist Foundation are its own," said Executive Secretary J. C. Cantrell. "It merely holds them in trusteeship for the institutions."

The Foundation also does not determine who will receive the income from its earnings.

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Folks and facts.....

(6-23-61)

.....John Griffin Chapman, chairman of the division of social sciences at Florida Normal College, St. Augustine, Fla., has been named head of the history department and director of American studies program at Wayland Baptist College, Plainview, Tex. A former educator, and political and social advisor in the Orient, Chapman has studied and taught in several colleges in the Far East. He has degrees from Carson-Newman College, Jefferson City, Tenn., and the master's and doctor's degrees in education from the University of Houston, and has done further study at the University of Tennessee, Harvard University, Southwestern Baptist Theological Seminary, and Tokyo College. (BP)

Retired Missionary Named
Radio Program Preacher

FORT WORTH (BP)--Frank DiMaggio, retired Baptist Home Missionary and pastor to the Italian people in several states, has been named preacher for the radio program "Buona Novella," produced by Southern Baptists' Radio and Television Commission here.

DiMaggio succeeds Amelio Gianetti as preacher on the program, which Gianetti originated in San Francisco, Calif. Gianetti is now serving as a foreign missionary in Brazil.

DiMaggio was born in Sicily of Roman Catholic parents. He came to America at 17 making St. Louis, Mo., his home. After learning English at night school, he became interpreter for the United Railway Co. and its Italian employees.

He was converted at 28 in the First Baptist Church of Duquoin, Ill. Two years later he decided to enter the ministry. He was graduated from Baptist Bible Institute (now New Orleans Baptist Theological Seminary) with the Master of Christian Training degree.

For several years, DiMaggio was missionary to the Italians in Louisiana. He then worked for six years as evangelist to the Italians of Illinois, and later, as missionary-pastor of Emanuel Baptist Church in Ensley, Ala. He retired in 1953.

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Church-State Problems
Arise In Peace Corps

(6-23-61)

WASHINGTON (BP)--The Washington Post, daily newspaper here, has joined other voices throughout the nation in raising questions about the Peace Corps and its relation to the churches. It has been reported that about half of the projects assigned to voluntary agencies will be carried out by religious groups.

In an editorial, the Washington Post said that the use of church-related agencies by the United States to carry out projects of the Peace Corps will "raise serious questions of both policy and constitutionality."

Recently the New York Times carried a story on the problems involved in the use of church agencies by the government for Peace Corps projects.

The American Baptist Convention, the American Jewish Congress, the United Presbyterian Church in the U.S.A., and other groups have spoken both words of praise and caution concerning the Peace Corps. They all agree on the humanitarian objectives of the Peace Corps, but they are likewise cautious about the extent to which church agencies should be involved.

Here are samples of questions raised by the Washington Post: "What will the Peace Corps accomplish by supplying funds to religious groups already working in this field? Is it the intention of the Peace Corps to take over going projects supported by private funds?"

The Washington Post continued, "Is it possible to take a group that has been serving a religious and humanitarian purpose and convert it into a wholly humanitarian enterprise, without the religious connotations? Will the underlying motive (that of making converts) be changed when the government begins to provide the funds? Will the recipients of the aid understand the changed motivation?"

The problem of confusing Peace Corps objectives, United States foreign policy, and church motivations was illustrated in the New York Times by a recent incident in Ghana. An American missionary discovered when he came to pay his hotel bill that the usual rate had been doubled. When he protested, the hotel owner said:

"Why do you worry? The U.S. government is paying for it. The U.S. government pays for all its overseas workers."

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"I don't work for the government," the American said. "I am a missionary."

The hotel owner shrugged. "Same thing," he said.

Then the New York Times raised "the more classical church-state problem" by asking, "Can religious agencies use government funds and Peace Corps personnel in their projects and still preserve the constitutional requirement on separation of church and state?"

(EDITORS: The following graphs include the stands several major denominations have taken on Peace Corps cooperation, for your information and consideration.)

The American Baptist Convention in its recent meeting at Portland, Ore., highly commended the Peace Corps and urged Baptist young people to participate.

However, the American Baptists were careful to point out the church-state issue by saying, "We approve the stipulation that no project sponsored by the Peace Corps shall further any 'religious sectarian, commercial or propaganda cause or release funds for such purposes,' as being in keeping with the separation of church and state."

Both the United Presbyterian Church in the U.S.A. and the American Jewish Congress have strongly protested the signing of overseas contracts by the Peace Corps with religious groups.

The Christian mission, said the Presbyterians, aims "to proclaim the Gospel," while the Peace Corps aims to give personal assistance in the underdeveloped countries. A spokesman for the group said that it had been working to separate the Christian mission "from the stigma of imperialism in the minds of the people overseas," and that taking government aid would betray the church's position.

The Jewish group in a telegram to R. Sargent Shriver Jr., director of the Peace Corps, expressed vigorous opposition to participation by religious groups.

"Of all the religious officials," the New York Times reported, "the Catholics appeared most wholeheartedly in favor of church participation in the government projects." Catholic publications have urged their youth and church agencies to offer their services. A Peace Corps desk has been established at the headquarters of the National Catholic Welfare Conference in Washington.

The National Council of Churches has discussed its relationship to the Peace Corps, but no decision has been reached.

The National Association of Evangelicals, composed of some 50 smaller conservative denominations, has submitted to the Peace Corps some preliminary proposals for cooperative action.

The Friends Service Committee, with wide experience in Peace Corps-type of activities around the world, has been in conference with officials of the Peace Corps, but the friends are unwilling to release their programs to the government or to grant the government the authority to select personnel and set policies.

While the Peace Corps officials recognize many of the problems involved in the use of church-related agencies, they say that solutions can be found. In that confidence they are pressing forward with their projects, with both government and church agencies.

Peace Corps Prohibits
Missionary Projects

WASHINGTON (BP)--Religious groups will not be allowed to use Peace Corps funds for missionary or proselyting objectives, according to R. Sargent Shriver, Peace Corps director.

Shriver's statements were made in testimony before the Senate Foreign Relations Committee during lengthy discussion of the relationship of church agencies to the program of the Peace Corps.

Neither will federal funds be given to church agencies that restrict its volunteers on religious or racial grounds, Shriver said. This means that church agencies wishing to participate in Peace Corps projects must accept qualified volunteers regardless of their religious faith or lack of faith and regardless of race.

The Peace Corps must be completely divorced from either religious or political proselyting or propogandizing, Shriver emphasized. He said that the primary purpose of the Peace Corps is to help underdeveloped countries by training the local people to take over and do jobs for themselves.

In earlier discussion of the problem of religious groups using Peace Corps funds for missionary objectives, Shriver had said that there would be no attempt to police the denominations on this point. He said that there comes a time when the Peace Corps must simply take the denominations at their word.

Shriver also ruled out the possibility of extending Peace Corps aid to countries that practice racial or religious discrimination. Countries that discriminate against Jews or other racial or religious groups would not be recipients of Peace Corps projects.

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Magazine Becomes Soul-
Winning Brochure

(6-23-61)

ATLANTA (BP)--The complete July issue of Home Missions magazine, official publication of the Home Mission Board of the Southern Baptist Convention has been produced as a soul-winning brochure.

The issue, published in full color in 16 pages, is designed as an initial visitation piece to be used by the visitor as he talks with a non-Christian. The publication can then be left with the individual.

"Everyone has felt the need to enlist more people in soul-winning," said C. E. Autrey of Dallas, director of the Division of Evangelism for the Mission Board. "This issue will have a major role in a planned cultivative and commitment visitation program we are launching."

The visitation program, to be launched later, will use a number of contacts with the non-Christian before seeking definite commitment to Christ and to church membership.

"If the reaction is favorable to this issue, reprints of the issue without the identifying magazine trademarks will be merchandised," said Editor Walker Knight of Atlanta.

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Folks and facts.....

(6-23-61)

.....Paul M. Stevens, director of the Southern Baptist Radio and Television Commission, will appear on the weekly religious radio program "Faith in Action" broadcast by the National Broadcasting Co. on Sunday, July 9. Announcer Ben Grauer will interview Stevens on the role of Christianity in the battle against Communism as contained in Stevens' recent book, "The Ultimate Weapon--Christianity." (BP)

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NBC To Televis Film
On Baptist Healing Team

NEW YORK (BP)--The National Broadcasting Co. will televise a film depicting how the healing team of a doctor, psychiatrist and pastor work together in ministering to the body, mind and spirit, scheduled for telecast Sunday, July 30, 1:30 p.m. Eastern Daylight Time.

The 30-minute film, produced jointly by NBC and the Southern Baptist Radio and Television Commission, is entitled "From the Most High Comes Healing."

Scenes in the film were shot at the New Orleans Baptist Hospital; the school of pastoral care at North Carolina Baptist Hospital, Winston-Salem; Southeastern Baptist Theological Seminary at Wake Forest, N.C.; and Watts Street Baptist Church, Durham, N.C.

After the film has been shown on the NBC television network, it will become a part of "The Answer" series produced and distributed for television by the Baptist Radio-TV Commission.

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Texas Laymen Help Start
Mission In California

(6-23-61)

AMARILLO, Tex. (BP)--Forty laymen from the First Baptist Church of Amarillo, with their pastor Winfred Moore, paid their own expenses for four days recently to help establish a mission in Santa Ana, Calif.

The project grew out of a chance remark by Moore after he returned from a revival meeting in Orange County, Calif. He told his congregation of the heavily populated areas in California where there is no church of any denomination and said he would like to go back and help organize a church. Thirty men volunteered on the first Monday following his statement.

Men from all walks of life knocked on doors for four days before the Sunday service which had 56 people in Sunday School and 70 for the preaching hour.

Bristol Street Baptist Church, Santa Ana, provided four acres of land on which a home was remodeled to provide an auditorium that seats 135 people.

The 7,000-member Amarillo church plans to pay the salary of a pastor for the mission, Moore said.

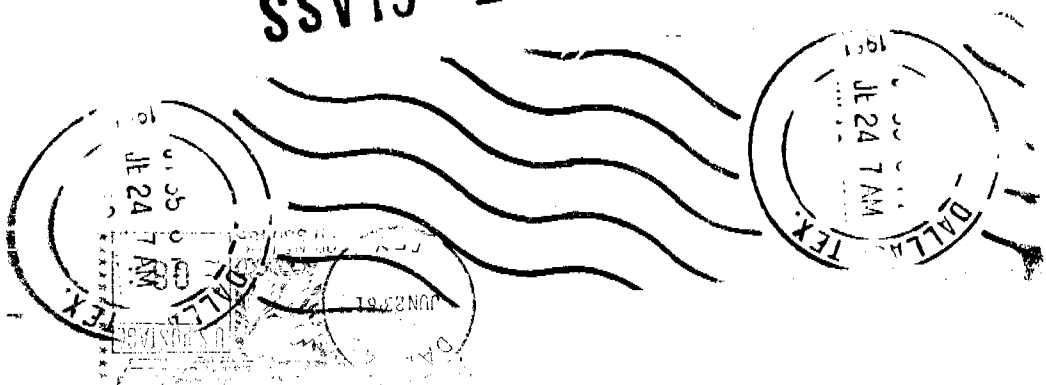
California has more unchurched people than the entire population of Texas.

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Baptist Press Cutlines

June 23, 1961

Pastor David C. Hall of North Phoenix (Ariz.) Baptist Church baptizes former Roman Catholic priest John Reagan into fellowship of the church. Reagan, 30, was ordained to the priesthood in 1956. Too much emphasis on the rights of the Roman Church as an institution and too little regard for the laity helped to open the breach between the priest and that denomination. (BP) Photo.

Baptist Press Cutlines

June 23, 1961

NORTHWEST PASSAGE--Southern Baptist rapid growth in the Northwest was studied in Portland, Ore., by Herschel H. Hobbs, Oklahoma City, president of the Southern Baptist Convention (left); R. P. Hood, Portland, acting executive secretary of the Baptist General Convention of Oregon-Washington; W. C. Fields, Nashville, public relations secretary for the Southern Baptist Convention Executive Committee; and Herman E. Wooten, Richland, Washington (right), president of the Oregon-Washington convention. (BP) Photo by G. E. Boyle.