

Noted Layman Dies

LITTLE ROCK, Ark.--(BP)--Dr. Allie Carl Kolb, 73, prominent Little Rock psychiatrist, died here Oct. 30. Arkansas Baptists knew Dr. Kolb as "one of our greatest laymen."

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Floyd Looney Observes
15th Press Anniversary

FRESNO, Calif.--(BP)--Floyd Looney is observing his 15th anniversary as editor of the California Southern Baptist here.

A native of Board Camp, Ark., Looney has taken his "land of opportunity" west with him and writes an editorial column regularly captioned "Arkieology."

The California Southern Baptist, official publication of the Southern Baptist General Convention of California, has a weekly circulation of more than 22,000.

He is past president of the Southern Baptist Press Association, a group which includes editors of denominational state papers and other journals.

Looney was serving on the Southern Baptist Convention Committee on Theological Education the year the committee recommended Convention operation of new seminaries in Berkeley, Calif., and Wake Forest, N. C.

He belonged to the Convention's Historical Commission and assisted in gathering entries for the Encyclopedia of Southern Baptists.

Before moving to California in 1943, Looney served churches in Oklahoma and was a missionary there for 15 years. He has been an ordained minister since he was 16 years old.

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FROM ATLANTA OFFICE

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November 6, 1959

**Carpenter Receives National
Military Chaplains Award**

ATLANTA, Ga.--(BP)--Alfred Carpenter, director of the Chaplains Commission of the Southern Baptist Home Mission Board, was cited for "outstanding" leadership in "strengthening religion and morality...in American life."

The citation was presented here by the National Military Chaplains Association. Atlanta chapter president, Robert C. Pooley, Jr., made the presentation, and Charles L. Glenn, president of the national group from Washington, D. C. spoke at the recognition services at Fort McPherson in Atlanta.

Carpenter's service to the Armed Forces was described as being "characterized by the highest norms of leadership, a living example of his love to God and country."

The citation read in part, "His able and unceasing efforts on behalf of the chaplains and their religious ministry, his cooperation with other endorsing agencies of the churches of America to this end, have earned him the respect and gratitude of all who have known of his labors."

"These outstanding qualities of leadership whose effects are demonstrated on a world-wide basis have served immeasurably to strengthen the moral and religious foundation upon which our nation must be maintained."

Carpenter has headed Southern Baptist work with chaplains for 18 years, since the first committee was started. The work has grown to the extent that the Chaplains Division is one of the five sections under which the Home Mission Board is organized. The division also works in the field of civilian chaplaincy to institutions and industry.

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**Pollard Included In Speakers
For Home Mission Assemblies**

ATLANTA, Ga.--(BP)--Southern Baptist Convention president, a Texas pastor, and two seminary professors are the first featured speakers to be announced for 1960 home mission weeks at Glorieta and Ridgecrest Baptist Assemblies.

Convention President Ramsey Pollard, pastor of Broadway Baptist Church, Knoxville, Tenn., will preach during the week at Ridgecrest Assembly in North Carolina August 18-24. Ralph Grant, pastor of First Baptist Church, Lubbock, Texas, will be preacher at Glorieta Assembly in New Mexico August 4-10.

Bible teachers for the two assemblies are Professor Clyde T. Francisco of Southern Baptist Seminary and Professor Leo Green of Southeastern Baptist Seminary for Glorieta and Ridgecrest respectively.

Mid-year meeting of the Home Mission Board is scheduled for August 17 at Ridgecrest.

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Woman's Home Sought
By Colorado Baptists

ATLANTA, Ga.--(BP)--Because of the high rate of children born out of wedlock among high school girls in Denver, the Southern Baptist Home Mission Board has been asked to establish a woman's emergency home there.

The request, to be considered by Home Board administration, came in the form of a memorial from the messengers of the Colorado Baptist General Convention.

Courts Redford, Atlanta, executive secretary of the Board, said, "We have only one such home at the present time, the Sellers Baptist Home and Adoption Center in New Orleans. A few of the states are doing this type of work on their own, and the Board has been slow to start new, expensive institutions of this type; however, the request will receive careful consideration."

The Sellers Center will be jointly supported by Louisiana Baptists and the Board under the new plan of cooperation with state conventions. Until January the Center will be under the direction of the Good Will Center work of the City Missions Department.

The Colorado resolution reads as follows:

"Since juvenile delinquency continues to curse our youth, and since discipline is neglected in the home and public school, and since it is reported there were several hundred illegitimate children of high school girls this past year in Denver, that we as a convention go on record as encouraging our pastors and churches to be sympathetic with our youth and strive to save their future usefulness. Therefore, we memorialize the Home Mission Board to study, plan, and consider the establishing of a woman's emergency home in Denver to minister to the unfortunate of the West."

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Visual Aids For Home
Mission Studies Produced

ATLANTA, Ga.--(BP)--A filmstrip, "Grandfather's New Church," has been released as a teaching aid for the Primary and Junior books of the 1960 Graded Series of Home Mission Studies. The filmstrip depicts farm and church life in the country.

On a visit to grandfather's house, young children visit farm animals and see grandfather's four-star church in action. The old church, still standing beside the new church, symbolized its contribution to the four-star program.

Produced by the Department of Promotion of the Home Mission Board, and offered free to missionaries, the filmstrip will be merchandised through Baptist Book Stores.

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BAPTIST FEATURES

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Special reports on Baptist programs,
activities, trends, and newsmakers.

FROM WASHINGTON OFFICE
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November 6, 1959

(Note to editors: The article below is Dr. Carlson's contribution toward a better understanding of the relationship between the Thanksgiving observance and the national heritage of freedom. -- WBG)

"Come Ye Thankful People...."

FREEDOM FLOWS FROM GRATITUDE

By C. Emanuel Carlson*

A close personal friend of mine announced that he would preach on "The World's Worst Sin." He aroused his congregation's curiosity by promising to give a Bible to the first person who could guess his precise topic.

A thoughtful deacon, who had read the Bible carefully, won the prize. He guessed that the sermon would be on "Ingratitude." The following Sunday the pastor tried to explain the dark spiritual reactions that combine in that darkest of all sins.

When those earliest colonists to our land gathered for a day of Thanksgiving they were laying the firmest foundations for a free nation. Gratitude engenders freedom. I have been told that freedom consists basically in laws and court decisions, but I cannot believe it. The spiritual forces that beget freedom operate at a much deeper level.

Out of our gratitude emanate our voluntary responses to God, and our voluntary stewardship of our lives and our possessions. When the tax collector must take up the offering something has gone wrong with freedom.

Our lives these days are filled with strains and stresses. Institutions, movements, and "isms" push and pull us around. Their pumps work full speed to fill our beings with their own particular concoction. So all-pervasive are these pressures that many Americans now assume that there is no choice but to align ourselves with the more acceptable of them.

Thanksgiving is an ideal time to calm our minds before God. If Americans can be a thankful people we will undoubtedly also be a free people. A "national observance" is apt to be something else, and may fall far short of our needs.

When Mr. Khrushchev said, "God has helped America, God is also helping Russia," he may have had his tongue in his cheek. But if the souls of the Americans and the Russians alike could be warmed by the truth of our mutual dependence upon God, the prospects of freedom would grow brighter at once.

If our God were a God of sovereign power and nothing else we would expect him to come to us in coercing strength demanding our obedience. In this he might choose the powers of government to bring about conformity to his "laws."

Christian revelation, however, tells us that God has come in love, in the tenderness of the family relationships. He took upon himself the form of a

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servant in preference to that of a potentate. His glory is the selfless glory of the Cross. His power is the power of the Spirit. He deliberately refused to yield to the temptation of earthly power for it was not a usable means to the objectives of God. Throughout, the Christian gospel is a message designed to evoke gratitude and responsiveness.

Ingratitude, then, really means the rejection of God's approach to us. It means turning away from God's way of dealing with men. When human life is thus impoverished, slavery to some form of institutional oppression follows quickly. Undoubtedly, then, the gravest threat to our freedom stems from our own ingratitude. Legislatures, courts, and administrative decrees can do little to help in this situation.

"Come, ye thankful people, come...."

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* Dr. Carlson is executive director of the Baptist Joint Committee on Public Affairs, Washington, D. C.

Religious Liberty Problems Appear In Aid To Education

By W. Barry Garrett*

WASHINGTON--Federal aid to education promises to be one of the sharp issues to come before the second session of the 86th Congress when it reconvenes in January. And right in the middle of the fight will be the question of whether or not and how to give Federal public aid to private and parochial schools.

Aid to education measures proposed in 1959 were blocked by a three-fold opposition -- the Eisenhower administration, conservative members of Congress and the Roman Catholic church. The Administration is adamant in its insistence upon long term aid to school construction, and thus far it has been unwilling to compromise on temporary measures that include teachers' salaries.

Southern conservatives, along with other conservatives to the right of Eisenhower, are traditionally opposed to Federal aid to schools. These have been joined by the Roman Catholics who insist that any aid to education should include parochial schools as well as public schools, that aid in the form of teachers' salaries is objectionable because of the danger of Federal control, and that they will oppose all measures that do not include auxiliary services to non-public school pupils in all states assisted by Federal funds.

During the interim between sessions of the 86th Congress all parties concerned with aid to education measures are jockeying for position, seeking compromise proposals, holding both closed and open meetings, and are otherwise trying to come up with a bill that can get through Congress and that also can escape a presidential veto.

When the first session ended in September the Murray-Metcalf bill (that provides for both school construction aid and help on teachers' salaries and which was favorably reported out of the House Education and Labor Committee) was killed by the House Rules Committee before it could get to the floor.

In the Senate, when it was seen that the House was bogged down in its efforts to pass an education bill, steps were taken to present a bill calling for \$1 billion in Federal matching grants over two years for school construction only, not teachers' salaries. This bill did not reach the Senate floor before adjournment.

The position of Roman Catholic educators on public aid to parochial education is outlined in a report of a meeting of the School Superintendents' Department of the National Catholic Educational Association in November of last year but only made public recently in the August, 1959, issue of the Bulletin of the National Catholic Educational Association. This report was a highly confidential document, intended only for certain Catholic eyes, until its publication in the Bulletin.

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The "report" is described as a "brief expression of a general consensus of opinion on a recommended course of action regarding various proposals for federal aid to education which may be debated during the coming Congress." The basis of the recommendations of the members of the Catholic School Superintendents' Department was "their conviction that Catholic schools have a clear right in distributive justice to an equitable share of federal funds appropriated to aid education."

Even though the Catholic educators do not expect to get "full justice" immediately it is their policy to "start with a modest demand for partial justice." Their present plan is to get for Catholic schools and their pupils "as much assistance as can be obtained without violation of federal law as interpreted by the Supreme Court of the United States." This aid is described in three categories as (a) loans, (b) contractual services, and (c) auxiliary services.

For school construction the Catholic superintendents are seeking "long-term low-interest loans for the construction of non-public school-houses." They cite the College Housing Law as a good precedent.

For auxiliary services for non-public schools the report is asking for legislation that makes this possible by means of the "withholding" provision. This means that, if the Federal government gives a State a certain amount of money for auxiliary services for its schools, a certain percentage of that State's allotment will be withheld by the Federal government to be given to the non-public schools of that State. Thus these grants are not affected by State laws prohibiting the use of public funds for parochial schools.

The report recommended to the National Catholic Welfare Conference Education and Legal Departments that "the NCWC should insist upon this provision even to the point of defeating the whole bill if that should be necessary."

The report further recommended that, if a bill for federal aid for public school teachers' salaries is proposed to Congress, "an effort be made to tie in some kind of a rider for auxiliary services for non-public school pupils."

The Catholic superintendents in their report highly commended the NCWC "for its brilliant success during the last Congress," a reference to the National Defense Education Act of 1958 in which long steps were taken toward federal public aid to parochial schools. Continuing, the report said, "Aware that the NCWC authorities on the scene in Washington are in a position to select prudent means to achieve our objectives, the School Superintendents' Department respectfully suggests that the NCWC continue its quiet effort to work out legislation to help our Catholic schools and their pupils."

Pledging support to the Washington office, the Superintendents are advocating strong state organizations of Catholic school administrators, because it will be on a state basis that public funds will be distributed to aid educational programs.

The report concluded by urging Catholic high schools to take advantage of all provisions for non-public schools found in the National Defense Education Act to borrow funds for the purchase of scientific, mathematical and modern language equipment. The reason given for this action was that "failure to borrow this money would set a very unfavorable precedent for future legislation designed to help non-public education."

On the other hand, there are many groups in Washington and throughout the nation that are insisting that public funds should be reserved for public purposes and that the freedom of the taxpayer and of the churches be fully safeguarded in all legislation. As an example of the opinions being expressed by some of these groups we turn to the reports to the Religious Liberty Conference on Education, sponsored by the Baptist Joint Committee on Public Affairs in September of this year.

General agreement on many points was reached by the Baptist leaders and educators at their Conference. Although their opinions are not "official" they are significant in the consideration of proposals for federal aid to education.

The Baptists agreed that the responsibility for religious education rests upon the home and the church and is not the responsibility of the state. They

also emphasized that freedom of conscience must be respected and that the religious liberty of all citizens must be safeguarded. They said that government should not support sectarian religion and that no citizen should be coerced into involuntary religious participation.

A majority report to the Baptist Conference from one of the discussion tables said, "We consider all fringe services (to non-public schools) to be a violation of the principle of separation of church and state since they involve the use of tax money to assist the work of private education institutions."

A minority report, however, moderated this position slightly. This group, although agreeing in the main with the majority, said, "the surplus food and health services should be viewed as being in a different category inasmuch as they carry the interest of helping the individual citizen rather than an educational institution. We would recommend, however, that these welfare services to children be channeled through other than sectarian organizations."

In other reports to their Conference the Baptists heard opinions that opposed the provisions of the National Defense Education Act that provided loans to religious schools for scientific equipment and provisions for the teaching of mathematics and foreign languages. Vigorous opposition was expressed to the fellowship grants of the National Defense Education Act that are made available for graduate schools of theology.

Like the Catholic educators, the Baptist Religious Liberty Conference recognized that since the states are the focal points in the distribution of federal funds for education, organization for influence must be projected on a state basis. The Baptist Conference called for state Baptist conventions to activate public affairs committees for the organization of Baptist influence on the local scene and for purposes of cooperating with the national Baptist Joint Committee on Public Affairs.

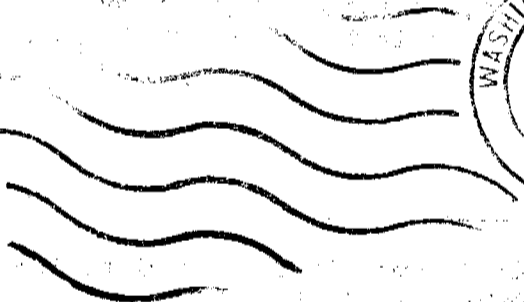
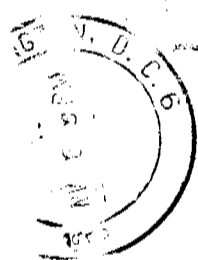
The entire nation will be watching developments next year in Congress with regard to federal aid to education. What is done may affect the religious liberty of the country for years to come. We cannot forget that "eternal vigilance is the price of liberty."

* Mr. Garrett is the associate director of the Baptist Joint Committee on Public Affairs, Washington, D. C.



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