

FROM WASHINGTON OFFICE  
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January 19, 1961

Freedom Of Church Schools  
Endangered By 'Public Aid'

WASHINGTON --(BP)-- Serious church-state problems are beginning to emerge for church-related institutions of higher education that have accepted aid from the Government, according to a report of the Civil Rights Commission.

The Commission has urged the Federal Government to use the disbursement of Federal funds to public institutions as a weapon to force compliance with segregation decrees. The Commission split 3-3 on recommending that such pressure also be exerted on private schools.

In its report the Commission said, "Insofar as the Federal Government, whether by allotment, grant, or contract, disburses funds to publicly controlled colleges and universities practicing racial exclusion, whether of Negro students or white, it is supporting operations in violation of the Constitution."

Commenting on the report C. Emanuel Carlson, executive director of the Baptist Joint Committee on Public Affairs, said that "we must expect" that in due time "public policy" must prevail in institutions that use "public funds." Integration happens to be the focal point at the present time, but in due course other policies will develop and will be enforced in institutions using public funds.

"This principle," Carlson points out, "follows from responsible administration of public funds. To spend public funds in support of projects other than in support of public policy is irresponsible administration."

Likewise the rights of the taxpayer are involved in the use of public funds. "To tax citizens for projects not under the administration of public policy," Carlson continued, "involves a violation of democratic rights."

"If funds are accepted in 1961," he warned, "public policy will certainly control the institutions before 1971. The churches cannot both eat their cake and still have it. The freedom of the churches has always had a price tag -- pay the cost. While integration is in harmony with positions taken by our Baptist Conventions, we cannot assume that public policy always will reflect church insights."

An illustration of the power of State control over church-related schools that receive State aid was recently cited in an article written by Jean White for The Washington Post concerning the New Orleans integration crisis. She pointed out that although the Roman Catholic Church is a powerful voice in New Orleans it could not implement its teachings on integration because of the danger of losing State aid for its parochial schools.

Archbishop Joseph Francis Rummel wrote in a pastoral letter several years ago that segregation is morally wrong, but Msgr. Henry C. Bezou, Catholic arch-diocesan superintendent of schools in New Orleans, has said that Catholic schools will start to desegregate "only when public school integration has been effectively carried out."

White pointed out in her article that "if the Church raises the ire of the segregationist-controlled State legislature, it could lose tax exemptions on its considerable property holdings and free lunches, books, and school transportation supplied by the State."

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## A BAPTIST NEWS SERVICE

Concise, thorough, accurate, and current news reports about Baptists or of special concern to the Baptist people.

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Commenting further on "public control" for institutions that use "public funds," Carlson raised the question, "How many Baptist schools are for sale? Perhaps some will be and should be sold, but Baptists will need a hard core of free institutions that look to the churches for their support and their channels of service."

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Most Baptist Schools  
In Ceylon Are Seized

(1-19-61)

WASHINGTON --(BP)-- All except one of the 39 Baptist schools in Ceylon have been taken over by the government there, according to the Baptist Times in London.

Carey College, founded by the Baptist Missionary Society of London in 1913, has been allowed to continue operation as a private school. W. G. Wickramasinghe is the principle of the school.

Most of the Ceylonese schools were nationalized on December 1, 1960. According to the legislation nationalizing the private schools, those in certain categories were allowed to decide whether or not they would remain private or be taken over by the government. Others had no choice.

Before the government take-over the Catholic schools of Ceylon had an enrollment of 250,000 pupils of whom around 65 per cent were Catholics. The Protestant schools had 140,000 students of whom the great majority were Buddhist or Hindu. Of Ceylon's 9,000,000 population, 2,000,000 are Hindus and 800,000 Christian. The majority of the population is Buddhist.

A spokesman for the Baptist Missionary Society said, "We now know that all our schools except Carey College (which is a private school) have been taken over by the government. No compensation is to be paid for land, buildings or equipment -- and no changes made after July 21, 1960 will be recognized."

Most of the church-operated schools before the nationalization move had been receiving government aid for their support. However, Carey College has never received aid from the government.

Wickramasinghe, who is also president of the Baptist Union of Ceylon, said, "We are grateful for the courageous vision and faith of my predecessor who dared 10 years ago to run this school without State aid."

Nationalization of the private schools has been strongly resisted by the Roman Catholics and by the Hindus. Buddhist organizations reportedly have favored the school change.

Many Ceylonese Christians have charged that the school take-over was inspired both by extreme nationalistic sentiments and religious prejudice among the Buddhist majority. However, the government argues that the measure was undertaken to assure equal educational opportunities to all Ceylonese.

According to information from the Baptist World Alliance office, all 39 Baptist schools were operated by Baptist Missionary Society.

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'Cranny' Leaves Washington

(1-19-61)

WASHINGTON --(BP)-- Clarence W. Cranford, pastor of the Calvary Baptist Church here for the past 19 years, has resigned to accept the pastorate of the United Baptist Church, Lewiston, Maine. The resignation will be effective March 12.

"Cranny," as he is popularly known, has been pastor in both the Southern and American Baptist Conventions, has served as president of the American Baptist Convention, and is now chairman of the Baptist Joint Committee on Public Affairs, serving on the Committee as a member from the Southern Baptist Convention.

A popular writer and speaker, Cranford has been in great demand throughout the nation among all groups.

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Wider Ministry Suggested  
For BWA Sunday, Feb. 5

WASHINGTON --(BP)-- A Baptist leader suggests that churches use Baptist World Alliance Sunday, Feb. 5, to minister to the international community in their neighborhood.

Josef Nordenhaug, general secretary of the Alliance, said that "foreign students and foreign-born neighbors" should be invited to Sunday school and preaching services on this date when Baptist world fellowship is emphasized.

He suggested further that the day may be marked with an evening fellowship period in which members of the church or others who have traveled overseas can tell of their experiences with Baptists in other lands.

"Lead the congregation in prayer," he said, "for evangelistic advances in all nations, for world-wide religious freedom and peace, for God's comfort of the poor and oppressed in all lands, and for renewed dedication of our people everywhere to the glory of God."

Other suggestions made to pastors include the use of Ephesians 4:1-7 or Philippians 2:11 as texts for the day; the projection of slides and movies made in connection with the Tenth Baptist World Congress at Rio de Janeiro last summer; and discussions concerning the Alliance's world ministry of fellowship, service and cooperation.

John Soren of Rio de Janeiro, Alliance president, and other Alliance officers, have previously distributed a Baptist World Alliance Sunday message to churches in 110 countries. It declared:

"Baptists of the world are called to proclaim the gospel of Jesus Christ, to minister to human need, and to create better understanding among the people of the earth."

The message reminded its 23-million constituent Baptists that "it may well be that the difficult and dangerous hour in which we live precedes the dawn of a new day. The gospel does not fluctuate with changing conditions."

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Communists, Catholics  
Note Russian Baptists

(1-19-61)

NEW YORK ---(BP)--- Baptist life in Russia has been described in the diary of a convinced atheist youth and printed in both Communist and Roman Catholic papers.

The Commonweal, a Roman Catholic publication in New York, has published an article picked up from a French Catholic bi-weekly, which in turn had translated it from an article in Younost, a Communist magazine in Russia. The Commonweal gave the article the title "From A Komsomol Diary - Baptists in Russia."

A Communist youth by the name of S. Krainov records in his diary his observations and experiences with the Baptists about whom he had heard but none of whom he had seen previously. He was astounded that young people in this enlightened age of science and space exploration could be so "weak and ineffectual" as to believe in God and to substitute church life and fellowship for that of Communism.

Krainov became acquainted with some Baptist youth who seriously declared that "we are disciples of Christ." His curiosity led him to the Baptist meetings and his diary recorded the faithfulness of the Baptists to the teachings of the Bible, their love and devotion to one another, and their missionary spirit.

Of special interest to Krainov was the music in the Baptist church in which young people participated so wholeheartedly. He was struck by the preaching of the ministers who talked about patience, submission, the Holy Spirit, and the dangers of preoccupation with "earthly" affairs.

Krainov reported in his diary: "Yesterday in the course of an evening meeting an aged 'sister' taught the young people: 'Be fearful of falling under the domination of the vain and sinful world which devours; flee it, hearken to the Word of God and spread it among the people....'"

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Of interest to the young Communist observer was the appeal of the Baptists to certain persons of attainment in Russian life, their zeal to enlist those who appeared to be "discontented with the conditions of life or encountering difficulties in his work," and the close supervision over the spiritual life of their members.

Krainov concluded his report on the Baptists by comparing the church meetings with the dry and monotonous programs of the Komsomol (Communist Youth) and by asking, "Where are the meetings, discussions, the open-hearted conversations about life?"

He observed that the Baptist meetings are more interesting and then asked, "Isn't this why some of our young people are attracted by certain substitutes?"

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(Note to Editors: The complete text of the article as it appeared in The Commonwealth is being mailed to you along with this brief news story.)

Says Public Education  
Requires Support Of All

(1-19-61)

WASHINGTON ---(BP)--- "The payment of taxes for the support of the public school system and the preservation of democracy is a privilege and a duty of every citizen," declares C. Emanuel Carlson, executive director of the Baptist Joint Committee on Public Affairs.

"Whether or not a person has children, and whether or not he uses the public schools have nothing to do with his payment of taxes for the support of the public school system," Carlson pointed out.

"A community needs roads for many reasons, so public funds are used even though I may prefer to travel other trails or by other means. The communities need public schools more than they need public roads if democracy is to survive and be strong."

"People who have no children pay school taxes the same as those who do, and this does not constitute unfairness or discrimination. Public education is the responsibility of every citizen, whether he is a bachelor or a family man or a devotee of a private school system."

Public education as a bulwark of American democracy was emphasized in Carlson's statement. "Freedom loving Americans must rally to the support of the public school, and if there are shortcomings or problems, the sensible thing to do is not to scuttle the ship but to plug up the leaks."

Francis Cardinal Spellman, Archbishop of the New York Roman Catholic Archdiocese recently criticized the advisers of President Kennedy for recommending Federal aid to public education without aid to Catholic schools or to schools of other denominations.

The Kennedy task force report, prepared by six educators, outlined a general program of financial assistance for all public schools. It recommended \$30 per pupil based on average public school attendance and other means of aid.

The Cardinal charged, "For many millions of American parents, this means that they will be taxed more than ever before for the education of their children but that they cannot expect any return from their taxes unless they are willing to transfer their children to a public grade or high school."

"I cannot believe," he said, "that Congress would discriminate against Lutheran, Baptist, Catholic or Jewish parents - Americans all - in the allocation of public funds."

Spellman's remarks immediately evoked response from Protestants both in New York and Washington.

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Oswald C. J. Hoffman, public relations director of the Lutheran Church - Missouri Synod, which operates the largest system of Protestant elementary schools in the nation, said:

"Let Cardinal Spellman speak for himself. He does not speak for us Lutherans...As Americans who accept the traditional American policy of church-state separation, we Lutherans would not feel discriminated against if Federal funds were appropriated only for public schools."

"In fact," Hoffman continued, "we think that Federal assistance, if there has to be such assistance, should be restricted to public schools...We Lutherans agree with the President-elect rather than Cardinal Spellman."

W. Hubert Porter, associate general secretary of the American Baptist Convention, said, "It is most unfortunate that a leading Cardinal of the Roman Catholic Church would attack a position to which President-elect Kennedy pledged himself repeatedly before nation-wide audiences during his successful campaign for the presidency: not to use public funds for parochial schools."

"I believe," Porter continued, "that the use of the public treasury for the support of any sectarian purpose is a violation of a basic liberty which is essential to our American heritage, for it employs the power of Government in coercing many citizens to support religious objectives of which they cannot conscientiously approve."

Glenn L. Archer, executive director of Protestants and Other Americans United for Separation of Church and State (POAU) issued a bitter statement in response to Cardinal Spellman's remarks. He said:

"Cardinal Spellman's statement was a declaration of war against the separation of church and state as interpreted by the Supreme Court. It presents a dramatic challenge to Mr. Kennedy at the very threshold of his term in office. Millions of voters will want to know immediately whether our new President will bow to the wishes of Cardinal Spellman or respect his magnificent pledges given in the last campaign."



(NOTE: Following is the complete text of an article that appeared in The Commonwealth, a Roman Catholic publication, December 30, 1960.)

From A Komsomol Diary - Baptists In Russia

By S. Krainov

EDITORS' NOTE: The Communist magazine Younost recently published a few pages from the diary of a member of Komsomol (Communist Youth), with the comment that the author "cannot reconcile himself with the fact that in our century of the great victory of reason, of the atom and of space vehicles, the minds of young people are corrupted by obscurantists." In publishing a translation of these pages for its readers, the Paris bi-weekly Informations Catholiques Internationales added this note: "Presented by a non-believer, a convinced atheist, the observations of Krainov comprise interesting documentation of the spiritual preoccupations of Soviet youth, who--according to the author--prefer a 'substitute' to the sterile Communist ideology."

July 6. Every Sunday at the same hour a group of boys and girls with little books in their hands go past my window. They are going to visit my neighbor, Elizabeth Simonovna, who is sick; I hear them singing songs which are unfamiliar to me. They stay at her house late, until after midnight. During the week two girls come to my neighbor's. They bring her provisions from the store, minister to her and set her room in order....

July 11. It seems that my neighbor belongs to the Baptist sect. She said, referring to her visitors: "They are my brothers in Jesus Christ." I smiled and took my leave.

July 19. I know from the papers that there are believers in our country, yet this is the first time I have actually seen people who believe. To my surprise, I find that they are young people. One of the girls came again today. I tried to joke with her, but she suddenly turned serious for no apparent reason and told me: "We are disciples of Christ...." Imagine! She is young, her place should be in the Komsomol....I asked where the Baptist meeting is held. I shall certainly go.

July 27. Last evening I went to one of their meetings. Many people were on hand, perhaps because it was Sunday. For some reason they were blowing their noses and mopping their brows. What was the matter with these poor people? On the platform someone fell to his knees, closed his eyes and prayed: "Lord..." I waited for someone to say something sensible. I waited for a long time. Finally I turned to a young man at my side; "Brother Paul" is what he called himself. He is twenty-four. He is proud: "I have believed for three years now." I asked him: "Where is God, then?" "Where is there where He is not?" he replied. "We live in communion with Him, our God, Jesus Christ. With us everything is simple, we are all equal. The elders and preachers are dressed in everyday clothes just like everyone else. We have no need of formalism. Everything is based on love and a desire to come to the aid of our neighbor...."

The old women who were around us nodded their heads in approval. The young man became more and more excited. He recited the words, "My beloved Lord!" "My Shepherd!" "Heavenly Paradise!"

I could not help smiling. I felt I might even burst out laughing. However, I controlled myself.

After the meeting, elderly "sisters" and "brothers" blocked the passageway. They embraced each other, clasping each other's hands; then they filed into the square to "praise the Lord" out there....

I returned to my house with a heavy heart. It is humiliating to state that so many young people were there. How is it possible? They are young people of my own age. They grew up with me, went to the same schools, and now we work in Soviet institutions. Why do they seem to be so weak and ineffectual?

August 1. Zina is the name of the girl who first said to me: "We are disciples of Christ." I have learned some of the details of her life. From her infancy she loved music and dancing. She was a member of a choreography group of the House of Culture. At the age of fifteen she became a member of an Ensemble that sang and danced; she visited many cities in the U.S.S.R. and appeared on television. She was bored at home. My neighbor often invited Zina to accompany her to the Baptist Church, and one day the girl accepted. Well before the meeting my neighbor had introduced her to the "brothers" and "sisters." The old women and the young people came up to her, embraced her, smiled upon her....

"When I went to see them," said Zina, "everything struck me as extraordinary, interesting. And when the choir began to sing I even wept, the songs moved me so much."

The "sisters," having noticed the girl's interest in the music and the hymns, convinced her little by little that these hymns are "divine," "special," that the "holy books" contain true wisdom, that in carrying out the commandments transmitted in these books one can win eternal life.

Zina took as genuine the exterior marks of warmth and solicitude she encountered. She welcomed, besides, the possibility the Baptists offered of singing these "divine" and "spiritual" songs. All this aroused the girl's enthusiasm and soon she abandoned teaching and her cultural group. They procured books for her with the text of the divine songs that they call "gusli." She began to sing in the choir, never missing a Baptist meeting. That's their game! They used the opportunity to sing as bait to attract her to religion. It is with thousands of tentacles that the Baptists attract young people: at the houses of their friends, at work, at their meetings, they look for new victims, as they seek to put into practice the words they sing in the course of their meetings: "It is only souls I want to bring to Jesus."

The atmosphere of fraternity and love has a special influence on girls, on women. That is what appealed to Zina, the talented dancer.... That is what likewise appealed to a teacher from the Moscow School, Katerina Dmitrievna, who in turn brought her elderly mother. Now both of them go together to pray. The only time Katerina has missed a meeting was the day of the election to the local soviets. She was delayed at the electoral commission.

August 12. The servants of Christ must assuredly have taken a course in rhetoric. At nearly every meeting a sermon can be heard.... The preacher counsels patience and submission, and speaks of the joy of having been chosen by the Holy Spirit. He enjoins his listeners not to be preoccupied with "earthly" affairs, for these things are corruptible and vain and lead man to the snares of sin and vice. In general the preacher appeals to a suffocating obscurity far removed from life. What benefit can there be from these people's withdrawing from life and not caring about "earthly" matters? They wish people to learn nothing, to make no progress, to invent nothing, to attain no end. What they call for is spiritual death....

August 31. When they notice that someone is discontented with the conditions of life or encountering difficulties in his work, the Baptists cultivate by every means such a state of mind. They encourage sentiments of distrust toward life. Under the cloak of religious words they stimulate hate for the "world," for the Komsomol, and in general for everything that is progressive.

Yesterday in the course of an evening meeting an aged "sister" taught the young people: "Be fearful of falling under the domination of the vain and sinful world which devours; flee it, hearken to the Word of God and spread it among the people...."

September 5. The Baptist leaders tend toward a fanaticism without limits. Moreover, this is favored by the blind obedience of the members. In order to be admitted to the bosom of the sect, believers have to undergo a period of trial--three years--under the supervision of two experienced Baptists. The members of the sect attentively observe the acts of everyone and discuss them in the course of their meetings; if a Baptist leaves one city for another, the community in the second city is notified....

I notice in this regard that some of us, even certain Komsomol organizations, sometimes prove to be very inept in seeking to exercise pressure on young people who have fallen under the religious influence. The Komsomol of the institute where my friend Raia studies, having learned that she was a Baptist, did nothing more than send her an invitation to an anti-religious meeting. And the professor gave a didactic lecture, and at the same time put in Raia's hands a few anti-religious brochures. Nothing came of it....

September 21. I thought all day about the same thing: the warmth, the solicitude, the understanding, even the embraces of these unknown people.... It seems that young people who go to these meetings seek to attain a relationship of spiritual communion; for why should we try to hide the fact that in our enterprises and our scientific institutions everywhere, in the collectivity as well as in the active local groups, it comes about that certain people live in spiritual isolation? But young people truly seek for love, friendship, respect, each for the other. And how difficult it is for them to find such an atmosphere in their Komsomol milieu, in their work, in their clubs!



If this attitude constitutes a weakness, the sectarians who make propaganda in favor of religion immediately profit by it in order to exploit the natural penchant of young people for the beautiful, for friendliness....

September 28. It seems to me that a good half of the young people go regularly to the Baptists only to listen to the singing and to mingle with the choir. It is not for nothing that the Baptists render such popular melodies as the works of Mendelssohn, Bach and Grieg. Young people love songs and sentimental melodies.

By comparison with the dry and monotonous program given in our clubs, in our Houses of Culture, those of the Baptists are more interesting. With us there is invariably a solemn part, an amateurish artistic part whose quality is generally not very high. And at the end, dancing. Where are the meetings, discussions, the open-hearted conversations about life?

Isn't this why some of our young people are attracted by certain substitutes?

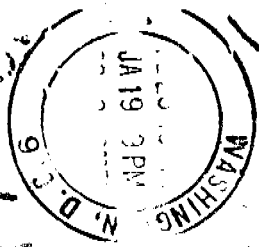
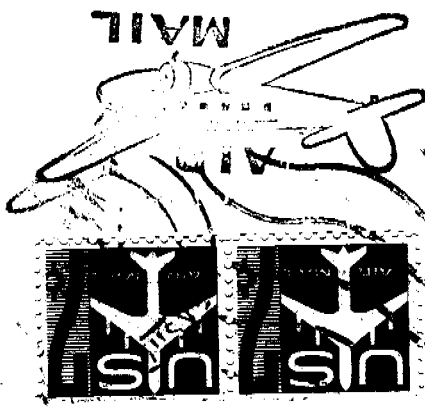
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