

September 3, 1965

Arkansas Educator
States Tax Aid Case

LITTLE ROCK (BP)--If they want to keep a first-class university, Arkansas Baptists will have to rethink their position on separation of church and state, the president of the denomination's college in Arkansas declared here.

Ralph A. Phelps Jr. of Ouachita Baptist University, Arkadelphia, spoke to a group of about 300 ministers and laymen. The meeting was called to discuss federal aid to education, and the Baptist position on it.

Phelps told the group Ouachita's trustees decided if the university wanted to remain in "the first magnitude," it would have to take part in the Higher Education Facilities Act of the federal government.

The Arkansas Baptist State Convention, when it meets here Nov. 15-16, faces the federal aid issue. It will decide whether Ouachita, which it operates, can accept federal grants for buildings.

However, the state convention has previously tackled the federal aid issue, though not in the same setting. When the Baptist convention acted before, it concerned the denomination's hospital.

In 1963, the convention voted by a narrow margin to lease a mental health unit which would be partly built with federal funds. A private corporation was to secure Hill-Burton Act construction funds from the government, and the Baptist Hospital here was to lease the new unit from the private corporation.

Opponents of the deal contended this was subterfuge, that the agreement violated the church-state separation principle.

Four years earlier, in 1959, the new hospital in North Little Rock was leased to Baptist management, after being jointly financed by federal funds and by a city government bond issue.

Another speaker to the 300 pastors and laymen was R. Orin Cornett of Washington, Baptist layman and educator. He is vice-president of Gallaudet College, former U. S. Office of Education official and former executive secretary of the Southern Baptist Convention Education Commission.

Cornett said there is no "strict separation" of church and state. Ownership of tax-exempt campuses and second-class postage rate privileges constitute government subsidy for Baptist colleges, Cornett pointed out.

He added most Baptist colleges already are participating in student loan and college housing loan programs operated by the government.

Phelps said Ouachita faces one of three choices:

1. Accept federal funds and try to "maintain our integrity."
2. Refuse federal grants and suffer a "decline in educational standards."
3. Close the school. "Some persons have told me they would rather close Ouachita than accept federal funds," the university's president stated.

Phelps was asked, in a question and answer period afterward, if Baptist criticism of other faiths would not be compromised if Baptists accept federal grants.

He answered that much of Baptist criticism of Roman Catholics had been "inconsistent and ineffective." He said further "It is not a question of Catholics being in one camp and non-Catholics in the other."

He said Harding College (Church of Christ), located in Searcy, Ark., accepted federal funds. Harding has an endowment of \$13 million compared to Ouachita's \$2 million, according to Phelps.

To be "really consistent" on church and state matters, Phelps went on, Baptists would "demand that all their property be taxed and ministers, living in parsonages whose rent is paid by the congregation, would list that rent as income on their tax return."

"I don't see any great rush to do that," Phelps observed.

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Budget Of \$2,104,163
Proposed For Arkansas

9-3-65

LITTLE ROCK (BP)--The executive board of the Arkansas Baptist State Convention has recommended a 1966 Cooperative Program statewide budget of \$2,104,163. Of this, 37 per cent will be forwarded to the Southern Baptist Convention.

The budget, subject to adoption by the state convention in session here in November, has an advance stage. After the \$2,104,163 is collected, funds received for the rest of 1966 will be divided equally between the SBC and Arkansas Baptist work.

Advance funds, according to estimates, will reach \$50,000.

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Seminary Activities
Director, 33, Dies

9-3-65

FORT WORTH (BP)--Richard Edward (Dick) Norton, 33-year-old director of student activities at Southwestern Baptist Theological Seminary here, died following a long illness on August 30.

Funeral services were held Wednesday, Sept. 1, at Norton's hometown, Hillsboro, Tex., where he died in a local hospital.

He had been student activities director at the seminary since March, and had completed work for the doctor of theology degree at Southwestern. He was also a graduate of Rice University, Houston, and Baylor University (Baptist), Waco, Tex.

He is survived by his wife, the former Doris Ruth Dickerson of Chattanooga, Tenn., who is associate director of student activities at the seminary, and his parents, Mr. and Mrs. Fletcher S. Norton, of Hillsboro.

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Baylor Names
Chemistry Prof

9-3-65

WACO, TEX. (BP)--W. O. Milligan, sometimes called "one of the nation's foremost researchers in physical chemistry," has joined the Baylor University faculty here as distinguished research professor of chemistry.

A former chemistry professor at Rice University, Houston, Milligan has been president of Texas Christian University's research foundation, and the Fort Worth school's vice-chancellor for research.

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Stetson Sophomore
Carries Delaware Banner

DELAND, FLA. (BP)--Stetson University sophomore Kathy Grandell participated in the Miss America Pageant as Miss Delaware.

Miss Grandell, a Russian studies major at the Florida Baptist school, comes from Wilmington. Earlier, she represented Stetson in the Florida Citrus Queen contest. She is a former Junior Miss from Delaware, Miss High School of Delaware and a model for Seventeen magazine.

An athlete as well as beauty contest winner, Kathy is ranked fifth in women's gymnastics nationally.

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Hardin-Simmons Names
Information Director

9-3-65

ABILENE, TEX. (BP)--Charles R. Richardson, former religion editor, state and Sunday editor for the Abilene Reporter News, has been named public information director at Hardin-Simmons University (Baptist) here.

Richardson is a graduate of Golden Gate Baptist Theological Seminary, Mill Valley, Calif., where he was news director, and Howard Payne College (Baptist), Brownwood, Tex., where he was a daily newspaper reporter.

He succeeds Wayland Yates who has accepted a teaching position in the school of journalism at San Angelo State College, San Angelo, Tex.

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Family Wiolds Major
Role Against Drinking

9-3-65

RIDGECREST, N. C. (BP)--The decision of young people on whether to drink or abstain depends more on their families than it does on the church, a Christian Life Conference on Alcohol was told here.

William S. Garmon of New Orleans told conferees at the Baptist assembly "the best insurance the parent can give to a child against problem drinking and a host of emotional ills is the most wholesome home life possible."

Associate professor of social ethics at New Orleans Baptist Theological Seminary, Garmon delivered a series of nine lectures at the week-long conference. The conference was sponsored by the Christian Life Commission of the Southern Baptist Convention.

He said "much of the (alcohol industry) advertising lately has been directed toward the housewife because she handles most of the family's income. Since 50 per cent of all beer is now sold in supermarkets, beer companies are much concerned about producing a package that will appeal to the housewives..."

He then asked, "What is the role of the family in alcohol education?" Garmon's answer: "No other institution has as much influence in determining how the individual child will act or react toward beverage alcohol. It is essential that information about alcohol be imparted to young men and women in the 14 to 21 year age group.

"There seems to be a consensus that alcohol education must start in the home because the home has sanctions the school and church do not have," Garmon added.

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Baptist Press

Concerning churches' part in alcohol education, the New Orleans professor explained the evidence is "seemingly incontrovertible" that "the churches today have been largely captured by culture and make little difference in the personal lives of the members."

He continued: "Churches are recognizing today that the old legalistic approach to temperance built total abstinence upon a compulsive legalism....There has come a realization that you can have a man who neither smokes nor drinks and his name can still be Adolf Hitler."

"The program of the church directed toward the prevention of drinking should be based on an understanding of why people drink, the scientific facts about alcohol, and the basis for making an ethical decision. The church must deal with real problems," according to Garmon.

"It is real fear, doubt, hate, and despair that must be answered," he said.

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Redford Moves
To Bolivar, Mo.

9-3-65

ATLANTA (BP)--Courts Redford, for 11 years executive secretary of the Home Mission Board of the Southern Baptist Convention here, has moved to Bolivar, Mo.

"I will be an unofficial good will ambassador for Southwest Baptist College," Redford said. "My time will be my own, but I will assist in student recruitment and other areas." Southwest College is located at Bolivar.

Redford retired in January from the mission agency and has been named president emeritus of the college. He was the school's president from 1930 to 1943, a position he left to come to the Home Mission Board.

Southwest College recently received accreditation as a four-year, senior college and will graduate its first class in 1967. Robert Craig is president.

Redford will live at 1014 South Lillian St. One of his nine children, Mrs. Roy (Elizabeth) Teters Jr. also lives in Bolivar.

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More Dollars Arrive,
But Don't Gain As Fast

9-3-65

NASHVILLE (BP)--While Southern Baptist Convention Cooperative Program receipts are higher than they were a year ago, a longer-range comparison of percentages shows that the rate of gain has slowed up.

For the first eight months of 1965, Cooperative Program income for SBC agencies amounted to \$14,533,404. This is 5.75 per cent better than income for the first eight months of 1964.

The longer-range comparison shows this. At the end of August, 1964, comparing eight months of 1964 with a similar span of 1963, the rate of gain in Cooperative Program receipts was 8.14 per cent. In dollar amounts, at the end of August, 1963, receipts were \$12,708,539. At the end of August, 1964, they were \$13,743,067.

Designations have shown up differently. They have increased both in dollar amounts and in percentage comparisons. Totalling \$16,339,692 for January-August, 1965, they are running 7.76 per cent above January-August, 1964.

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The Aug. 31, 1964 designations total of \$15,163,150 ran only 5.55 per cent higher than the January-August, 1963 total.

SBC Treasurer Porter Routh said here August, 1965 income was \$1,792,452 through the Cooperative Program and \$296,342 through designated gifts. Cooperative Program funds are shared by all SBC agencies but the Sunday School Board, which is supported from its literature sales.

SBC receipts via Cooperative Program and designations do not represent total church collections during the month, which are many times greater, nor do they include amounts retained by state Baptist conventions for their work.

Foreign missions has gotten \$19,492,254 of the \$30,873,097 given to SBC agencies thus far in 1965 through the Cooperative Program, special offerings and individual designations.

Home missions has gotten \$6,164,101. New Orleans Baptist Theological Seminary, only other agency above \$1 million so far this year, has received \$1,056,742.

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Crook Leaves Academy
For War On Poverty

9-3-65

SAN MARCOS, Tex. (BP)--William H. Crook has resigned as president of San Marcos Baptist Academy here effective Sept. 15, to accept a position with the Southwest regional Office of Economic Opportunity (War on Poverty).

Crook is expected to be named soon as director of the southwest region for the War on Poverty programs, the Dallas Morning News reported.

He is already serving as a consultant in setting up the five-state office in Austin, Tex.

Crook has been president of the academy for the past five years. During his administration, the school has made "great strides forward," both academically and financially, said E. N. Jones, Dallas, secretary of the Texas Baptist Christian Education Commission.

Enrolment at the academy has increased from 430 in 1960 to 600 this year. Crook had initiated a summer school program which hiked summer enrolment from 169 in 1960 to 527 this year, a 212 per cent increase.

Crook, 39, was pastor of the First Baptist Church, Nacogdoches, Tex., for six years before resigning in 1960 to run unsuccessfully for Congress.

A close friend of President Lyndon B. Johnson, Crook had been active in national and world affairs during his tenure as academy president.

He is a graduate of Baylor University (Baptist), Waco, Tex., and has earned the doctor of theology degree from Southwestern Baptist Theological Seminary, Fort Worth. He is a former member of the Southern Baptist Foreign Mission Board.

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BAPTIST FEATURES

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R. T. McCARTNEY, *Regional Editor*

EDITORS NOTE: Jimmy R. Allen, secretary of the Christian Life Commission for the Baptist General Convention of Texas who has done extensive studies on Christianity and race relations spoke at the Zion Hill Baptist Church (Negro) in Los Angeles located in the heart of the riot area the weekend following the Aug. 13 riots. He also spoke three times at the California Southern Baptist Brotherhood Conference, once on the Christian's role in racial crisis. After talking to Negro leaders in Los Angeles, here are his first-hand impressions of the tragedy.

The Los Angeles Riots:
National Distress Signal

By Jimmy R. Allen
For The Baptist Press

Driving through the riot area of Los Angeles 36 hours after the shooting chased was a sobering and saddening experience.

Blackened ruins of stores were everywhere. Helicopters criss-crossed overhead. Bulldozers and clean-up crews stopped traffic minutes at a time. Trucks of soldiers rumbled down the streets with automatic rifles ready. The acrid smell of smoke created an air of unreality.

A long line of weary but patient persons stood waiting by the public building in a park where a crude sign said, "Emergency Aid."

I looked into the face of poverty. It was not the crowded poverty of the narrow streets and tenements of the cities of the North. It was the poverty of a spacious western city. There were broad streets, single unit homes crowded with several families.

But most of all, there were men...men everywhere...able bodied men sitting around in the middle of the day with nothing to do. These were men who had traveled to the West with the hope of finding work, only to be trapped in the same poverty from which they were fleeing.

There were startling contradictions. In the midst of this poverty area were streets named "Success Street" and "Grandee Avenue," as if they were mute testimonials of the aspirations and frustrations of the residents.

The park in which the soldiers were quartered, around which armed guards marched in military precision, was named for Will Rogers--the famous comedian noted for saying, "I never met a man I didn't like."

Churches were numerous. Little store-front churches spoke of valiant efforts by poorly equiped persons to lift the name of Christ. Beside a church stood a big sign, "Take Time to Be Holy." Across the street was a burned-out and gutted store.

In the aftermath of this tragedy, Americans are seeking to interpret the significance of the days of rioting and looting.

I am keenly aware of the limitations of perspective and judgment which handicap a visitor from outside an area, but I seek to share impressions and results of interviews with the hope that they will contribute to the body of knowledge out of which judgments and interpretations are being made.

The days of rioting and looting in south Los Angeles should not be viewed as an isolated phenomenon in Southern California, but as a distress signal to our nation.

Failure to diagnose this outbreak of violence as symptomatic of deeper maladies and failure to meet these causative factors will simply mean increased agony in the future.

The objects of the wrath of the mobs give some insight into the violence. The burned out and looted stores were primarily (1) grocery stores, (2) appliance stores, (3) clothing stores, (4) pawn shops, and (5) liquor stores.

To the poverty-stricken Negro, these were obvious and immediate symbols of white exploitation.

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Many poor Negroes believed that food store chains were selling them stale food from other stores. They struck back at these stores as symbols of oppression against which they have had no voice. Appliance and clothing stores were places in which a few dollars down a week made the purchase. Those who missed a week were often faced with repossession. Pawn shops reportedly took their possessions from a pittance in moments of emergency and sold them if they were a day late paying back the money. Liquor stores furnished the fuel for rioters to keep up their frenzy.

Standing untouched in the middle of two blocks of ruined buildings was a bank building. This kind of financial institution was outside the target area for unreasoning, hating persons striking back at a society in which they were trapped. It was not part of their immediate experience of exploitation.

"Get Whitey" was the battle cry for the rioters. The white man symbolized for the rioter all of the frustrations and exploitations which he and his race had experienced.

In the heat of fury, it made no difference which white man it was or what his attitude and actions toward Negro persons had been. In this tumult white persons experienced the same stereotyping or judging solely by skin color which Negroes have labored under for centuries.

No studied judgment can be made by a visitor from another community on the charges and counter charges of police brutality. A prominent Negro leader told me that in his judgment the problem was not brutality but what he termed "insensitivity" to the problems of the man trapped in a ghetto. He described the difficulty of understanding the mind of the ghetto dweller who is depersonalized, always regarded with suspicion, possessed of vivid memories of brutal treatment in other sections of the country by law enforcement officials. For such persons even the force necessary to stern discipline can ignite the flames of hatred.

While all judgments concerning this new phenomenon in American life will be tentative, some conclusions are in order.

The riots were symptomatic of a class struggle with racial overtones.

While racists are ready to seize on this tragedy to verify all their prejudices against Negroes, thoughtful Christians should discern the fact that this was not a racial struggle with class overtones. It was a class struggle with racial overtones.

Negro middleclass businessmen and pastors were also threatened. I visited a lovely Negro home, and saw a shotgun in the bedroom. It had never been there before, I was told, but fear of the mob necessitated its availability. One Negro pastor told of having a security guard night and day because of threats he received. Here were "have nots" striking out in frustrated fury against the "haves" rather than simply black against white.

A criminal element was involved, but the problem runs deeper than lawlessness.

Just as the Black Muslims tried to take advantage of the rioting to spread their gospel of hate, a criminal element moved in to do organized looting and to try to keep the rioting going for their own purposes.

Of the four to five thousand Negro persons involved in all of the rioting, however, the major number were looters rather than rioters. A smaller number did the violence and set the scene of permissiveness in which poor persons were caught up in the atmosphere and took what they could.

They took things they could not dispose of, things they could not use. In unreasoning rebellion against their poverty, they took what they could get their hands on. Similar looting has been experienced in many places where tornado or natural disaster created disorder.

Violence must be condemned, but this incident should not discredit the non-violent efforts of Negro Christians to secure justice and opportunity in our society.

There is no excuse for violence. It must be condemned whether it occurs among whites in our Southland or among Negroes in the West.

These rioters were not non-violent persons. They were unviolent persons, capable of being sparked into violence. White Christians need to understand the valiant efforts of Negro Christians to stem the tide of violence and to meet the

distressing situation with positive rather than negative answers.

The fact that similar blood baths have not already been experienced in the South is largely caused by the respect accorded to the churchmen who have pled for non-violence. The more secularized North and West may not have some of the resources for meeting this problem which are still present in the so-called Bible Belt.

There is a Christian responsibility to be concerned with meeting the basic needs laid bare by this rioting.

Christians cannot afford to assume that we can remain insulated from the raw needs of humanity. The spiritual vacuum in which men can be stirred to such hatred needs to be filled with the experience of dedication to the Christ who loves and lifts.

The cycle of poverty in which untrained and ill equipped men walk on a treadmill of want must be broken. This is not simply a physical or political need. It is a compelling spiritual responsibility for us to act to help men help themselves. Poverty stricken people in the ghettos of America constitute one of the greatest challenges to Christian concern on the contemporary scene.

While this experience is frightening, it is not hopeless. Time is of essence. We must move to meet the complex problems of man in the spirit of Christian love.

Before the clock ticks away our hours of grace, we must be at the task of working together for justice with peace in our democratic society.

FROM WASHINGTON OFFICE
W. BARRY GARRETT, REGIONAL EDITOR
200 Maryland Ave., N. E., Washington, D. C. 20002
Telephone: 544-4226 (AC-202)

September 3, 1965

Catholic Church Faces Hard Problem Of Reform

(Editor's Note: This is the first of a series of reports by a Baptist reporter at Vatican Council II now in its fourth, and probably final, session in Rome. Mr. Garrett, director of information services for the Baptist Joint Committee on Public Affairs, Washington, D. C., covered the second and third sessions of the Council for Baptist Press and European Baptist Press Service. He is in Rome again this year to give a Baptist-eye-view of what is taking place in the Roman Catholic Church.)

By W. Barry Garrett

Pessimism stalks Vatican Council II as it enters the opening days of the fourth session, September 14.

Those who had hoped the Council would approve immediate and extensive reforms are fearful that the Council will fall far short of their hopes and aims. On the other hand, those who are wedded to traditional Catholicism and who opposed the Council from the beginning are fearful that the progressive element in their church has made and will make too many advances.

Many, who hailed the present Pope Paul VI as the torch-bearer for the ideals set loose by Pope John XXIII, are now wondering whether or not he will capitulate to the pressures of the traditionalists.

The pessimisms are reinforced by the fact that Catholic councils are always a generation behind the times and do not lead out to meet the challenges of new and changing eras. The decrees of a council can be implemented or they can be given mere lip service. Changes can be voted, but when everyone returns home, life can go on unchanged and unaffected.

While the above may be true, another set of factors cannot be ignored. The Catholic Church is not likely to become what many of us would like to see it be, at least any time soon. But of one thing we can be sure--the Catholic Church will never be the same as it was before the Council. What it will become and where it is going may take us a generation or a half-century to find out.

Hans Kung, noted German progressive Catholic theologian, points out six "positive accomplishments" of the Council thus far (Commonweal, Sept. 3, 1965). They are:

1. A new spirit in the Catholic Church, which, he says, is more important than the formulas and decrees;
2. A more temperate attitude in theology;
3. A new freedom in the Church for open discussion of all remaining problems;
4. A fundamental liturgical reform;
5. A new era in the relationship to the other Christian churches; and
6. A new self-understanding on the part of the Catholic Church.

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Warning against over-pessimism about the Council, Kung says that the Council will come to a good end if only the following are achieved:

1. An unequivocal position on religious freedom;
2. A declaration on the non-Christian religions and especially the Jews;
3. A positive attitude on birth control;
4. A canonical regulation on mixed marriages, relieving the tensions between Catholics and others; and
5. A serious reform in the Curia, which would internationalize and decentralize the legislation and administration of the church.

What can we say to all of this?

Answer: The Roman Catholic Church has much unfinished business, both during the fourth session of Vatican Council II and in the years to follow. The Council will not settle all of their problems. Not only must Catholics themselves adopt a new approach to their church, but the Protestant and non-Catholic world must also break out of their old thought patterns and traditional approaches.

Non-Catholics must try to understand this significant development in modern church history. It has both direct and indirect bearing on their own witness to the world, their missionary strategy for the future, and their future attitude and relationships to the rest of the Christian world.

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College Aid Bill
Approved In Senate

(9-3-65)

WASHINGTON (BP)-- The United States Senate passed a \$4.7 billion college aid bill which would provide funds to strengthen colleges and universities and federal scholarships for needy students. The measure passed the Senate in a 79-3 vote. Earlier the House of Representatives had approved a similar bill.

The measure generally would provide for (1) college and university extension and continuing education programs designed to assist in the solution of community problems, (2) programs to improve college and university libraries, (3) special assistance for strengthening "developing" institutions, (4) student loan insurance and a program of scholarships, (5) teacher preparation programs, including a National Teacher Corps and a fellowship program, (6) a matching grant program for acquisition of certain equipment, and (7) continuation and expansion of the college construction program.

The Senate bill is similar in most areas to the bill passed earlier by the House of Representatives. A major difference is in the Senate provision for teacher preparation programs. The measure now goes to conference for a compromise version.

As passed by the Senate the college aid bill would amend the Higher Education Facilities Act of 1963 to increase the funds authorized for construction of academic facilities. It would also remove the "category" limitation on construction. The 1963 law requires that facilities constructed with federal funds must be for science, engineering, mathematics, modern foreign languages, and for libraries.

It would further provide a matching grant program for colleges and universities for the acquisition of certain equipment. Such a program already exists for public elementary and secondary schools under the National Defense Education Act of 1958, with loans available to private schools.

A four-part teacher preparation program would establish a National Teacher Corps. The National Teacher Corps would recruit experienced teachers, and college graduates not yet experienced in teaching, for service in schools in areas with high concentrations of low-income families.

The teacher preparation program also would provide fellowships leading to a master's degree, to attract recent graduates into the teaching field and to provide advanced training for experienced teachers. In addition, it would provide grants to cover part of the costs of improving graduate and under-graduate teacher training programs in institutions of higher education, and establish a Council on Teacher Preparation.

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200 MARYLAND AVE. N.E.
WASHINGTON, D. C. 20002



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127 NINTH AVE., N.
NASHVILLE TENN. 37203**

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