

(BP) --- FEATURES

News Service of the Southern Baptist Convention

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First of a Two-Part Installment

EDITOR'S NOTE: At the request of a committee of Baptist state paper editors, the following two-part installment is being included in a Baptist Press series of four articles on extremism. The following article was adapted from a speech delivered at Glorieta and Ridgecrest Baptist Assemblies earlier this year at a conference on extremism sponsored by the Southern Baptist Christian Life Commission.

WHO'S WHO AMONG THE EXTREMISTS Part One: Sorting Out the Far Left

by G. Willis Bennett
Professor, Southern Baptist Theological Seminary

No one can deal adequately and responsibly with the topic of extremism without sooner or later making an effort to identify and characterize various groups and persons that commonly are so classified. It is a risky task.

Nevertheless, if the topic is to be treated in more than a general way, one needs some illustrations. It is not with ill intent that I therefore engage in the process of identification. This research is based upon reliable information from the news media and from books written by recognized authorities.

Communist Party, USA: Any treatment of the left perhaps ought to begin with the Communist Party, USA. During the 1960's, it is estimated that the party doubled its membership. It was strong enough to conduct a spring mobilization against the war in 1968, an October Stop the Draft Week, and to have made a major impact upon some of the groups of the New Left.

The New Left: The most controversial radical movement in America today is known as the New Left. Young extremists within this broad category are becoming bolder in advocating violence. The New Left is composed of black, white and racially mixed groups. The common denominator seems to be protest, rebellion and sometimes anarchy. Common concerns seem to be the war and the draft, civil rights and poverty, the reaction to authority and the establishment, either on or off campus.

Although the extremists among the New Left would destroy the status quo and worry about rebuilding later, not all the groups are this way, and some that now have become radical did not start out that way. Several New Left groups began with much idealism, with worthy and honorable goals, and with acceptable, even though aggressive methodology. It was the reaction to them and their goals by the public, and sometimes violence they experienced, that led them to a counter reaction that became revolutionary and radical.

Let us look at several groups which have been a part of the New Left movement:

Student Nonviolent Coordinating Committee (SNCC): Though formed in 1960 as a non-violent civil rights organization, this group in 1966 at a national convention elected Stokely Carmichael (succeeded by H. Rap Brown) its leader and basically adopted the goal of gaining black power through violence. With philosophy and methodology greatly changed, some members drifted off into other movements and SNCC recently has declined in influence.

Students for Democratic Society (SDS): Founded in 1952, today the the SDS has become the chief instrument for campus rebellions, riots, strikes and take-overs. According to the New York Times Service, SDS in May of 1969 had 70,000 members on 350 campuses. In strength and influence, they have been able to smear several corporations in defense business, to deny job recruiters for defense industries access to several campuses, to disrupt colleges, and universities, and conduct 200 separate actions on college campuses during the last six months of the academic year.

Black Panther Party: Formed in 1966 in an Oakland, Calif., Negro slum, the Black Panther Party has become a nation-wide organization committed to armed black revolution. It claims 2,500 hard-core members in 70 cities. Black Panthers have waged battles with police and attacked the California State Capitol. A severe reaction has set in, and the Black Panther movement appears to have gone a bit more "underground" in its operations.

-more-

Students Afro-American Society, Black Student Union, and Black Liberation Front: Each of these three groups has similar aims and methodology. They attempt to recruit Negroes from large city slums for enrollment at predominately white institutions. They seek to force compliance with demands for black faculty additions, black studies, and even separate facilities. All such groups probably number no more than 300,000 out of 7 million Negro students.

National Black Economic Development Conference: Composed of 23 national religious agencies and community groups and organized in 1969 at a meeting called by the Interreligious Foundation for Community Organization (IFCO), James Forman is the primary spokesman for this organization. The Black Manifesto adopted by the conference, using Marxist language, and Forman's demands for \$500 million (later increased to \$3 billion) in reparations from U.S. churches and synagogues has been well publicized.

Revolutionary Action Movement (RAM): Organized in 1963, it is composed of militant blacks dedicated to the overthrow of the capitalistic system in America and the installation of a socialistic system modeled after Red China. RAM operates under tight secrecy, but members have been charged with long-range plans to assassinate high officials and to murder policemen.

Youth International Party (YIP): The members, frequently known as "Yippies," express their aim as destroying "The Man," their term for present government. This group has no major organization and the movement is one that is more a philosophy of protest and ridicule than it is one of action. This group joined with the SDS in crippling the Democratic National Convention in Chicago. The major activity is to operate an underground press which has published about 200 anti-establishment publications, many of them obscene.

Progressive Labor Party: This is a youth splinter group from the American Communist Party and was formed in 1962 by persons expelled from the Communist Party because of their stand favoring Red China. It seeks an alliance between students and workers and has been related to the Black Liberation Commission headed by William Epton. The organization is committed to wage a ceaseless struggle against "the ruling class" and one of its aims is to get control of the SDS in order to extend its influence.

Young Socialist Alliance: This is a Marxist organization founded in 1960 which aggressively seeks to recruit high school students for members. It claimed about 2,000 members at the end of the last school year. Its goal is the destruction of capitalism and imperialism.

W.E.B. DuBois Clubs: These clubs were organized in 1964 as the "Youth Front" for the Communist Party. They have been particularly active in their efforts to lead students to resist the draft.

What shall be said of all these various groups composing the "New Left?" The similarity of objectives, the rapport among chapters and the ability to mount massive protests all points to some sort of organized international conspiracy directed from a central headquarters. Such a conclusion connecting the New Left with the Communist Party in Moscow, Peking or Havana cannot, however, be proved.

All indications suggest that the New Left does not have a single international sponsor. United States intelligence officials have said as much although they indicate that some financial support may be given to the professional student agitators. This money, investigators say, is "Riding piggy-back on a tiger already on the loose."

The entire New Left movement today involves so many different groups that they are not well correlated. If the movement ever became one in purpose and methodology it would have considerable more strength than exists today. Even as it is, it has left its mark on American society, and the end is not in sight.



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Second of a Two-Part Installment

EDITOR'S NOTE: The following report is the second of a two-part installment identifying extremist groups of the Left and Right. The first installment dealt with The Far Left, describing many of the major organizations fitting this description. Both were adapted from a speech delivered at a conference on extremism sponsored by the Southern Baptist Christian Life Commission at Glorieta and Ridgecrest Baptist Assembly.

WHO'S WHO AMONG THE EXTREMISTS

Part Two: The Radical Right

by G. Willis Bennett
Professor, Southern Baptist Theological Seminary

Extremism on the right in American society has been in existence for a much longer period of time, is more highly organized and is much better financed than extremism on the left.

As mentioned earlier, although it is risky business to try to identify and classify such groups, if the subject of extremism is to be treated in more than a general way, one needs some illustrations.

The John Birch Society: Named after a Baptist missionary murdered by the Chinese Communists in 1945, the society grew out of a conference in Indianapolis in 1958 called by Robert Welch. What he said in a two-day address forms what now has become known as The Blue Book, the Bible and handbook of the organization. The society operates under complete autocratic control at all levels. The power of decision is vested virtually in Welch. No one knows how large the society is today. In The Blue Book, Welch says, "We are fighting Communists--nobody else." Yet Welch identifies Communists as "liberals," the "hazy characters" who cannot be trusted by Welch, including such prominent political persons as Dwight Eisenhower and Allen Dulles. The Society publishes a monthly Bulletin and the journal, American Opinion, is edited by Welch. In these publications, the question technique is often used. Welch wrote in The Blue Book that this technique of asking questions with "devastating implications," is "mean and dirty. But the Communists we are after are meaner and dirtier, and too slippery for you to get your finger on them in the ordinary way." The John Birch Society has made the means (the smear technique of guilt by association) the end and this within itself is sufficient to brand it as an extremist organization that is a serious threat to individual freedom.

The Dan Smoot Report: Dan Smoot, a former FBI employe, began in 1951 to produce a radio program, "Facts Forum," sponsored by H. L. Hunt in Dallas. In 1955 he started his own "free enterprise" publication, at first called Dan Smoot Speaks, then The Dan Smoot Report. This eight-page document has a tendency to be anti-Communist, anti-civil rights, and anti-liquor. He slants his reports and fills them with partial truths in an obvious effort to persuade his readers to believe what Smoot wants him to believe.

Carl McIntire, a Presbyterian minister dismissed from the United Presbyterian Church for insubordination and malicious trouble-making, now heads a church organization of his own founding called the International Council of Christian Churches. Recently, a split has occurred within the national counterpart of this international group, the American Council of Christian Churches. McIntire reportedly has lost control of the ACCC. McIntire apparently believes he is the principal holder of the truth, and those who differ from him must be attacked. Especially does he wage strong attacks on the National Council of Churches.

Myers G. Lowman and the Circuit Riders: This group was born in 1951 by 33 Methodist laymen who opposed socialism and Communism in the Methodist Church. Lowman later compiled multiple lists of suspected "Communists," especially clergymen, not only in the Methodist church, but others. In addition, he lectures on Communism, serves as consultant to school systems to identify Communists, pro-Communists and Leftists in school systems, as well as evaluating school textbooks. Lowman's compilation of names of ministers shows 2,109 Methodists, 614 Presbyterians, 1,411 Episcopalians, 660 Baptists, 450 Rabbis, 42 per cent of all Unitarians, 30 of the 95 persons who worked on the Revised Standard Version of the Bible, and 658 persons connected with the National Council of Churches. The Methodist Church undertook to research this matter, and found only 18 of the 2,109 Methodists named

by Lowman who had any serious and sustained connections with Communism. It becomes evident that Lowman has his own definition of Communism and is not too careful in how he quickly puts people into that camp.

Edgar C. Bundy and the Church League of America: Although ordained as a Southern Baptist minister in Louisiana in 1932, Bundy was never a pastor but served in the Air Force and later became editor of the Daily Journal in Wheaton, Ill. He is executive secretary of the Church League of America, founded in 1937, and sets its policies. He edits a monthly publication, News and Views. Though his writings claim to be based on research, they are very limited in documentation and often use the smear technique and guilt-by-association approach.

Billy James Hargis and his Christian Crusade: Hargis, a Disciples of Christ minister, organized the Christian Crusade in 1945, calling it "a force for God and against Communism." With headquarters in Tulsa, Okla., his crusade now has radio and television broadcasts, publishes a monthly Christian Crusade and a Weekly Crusader. It sponsors rallies and conferences, a summer youth school in Colorado, youth chapters called "Torchbearers," and provides a platform of speakers. His anti-Communism is not based on good information, and by Communism he treats religious, social, political, and economic attitudes and policies which he disapproves. His messages and writings contain undocumented assertions which he presents as facts.

The Ku Klux Klan: The Klan was officially organized in 1865 to restore white supremacy to the South by intimidating the freed Negro slaves and their white supporters. After World War I, a second major emphasis is reported to have secured 6 million members, many also strongly against Jews, Catholics and the foreign-born. Once again the Klan came into prominence in some southern states in the 1960's and added several thousand members before state governments took action to block it. The Klan has fallen into disrepute in recent years, largely as a result of official legal action taken against it. The Klan proposes and practices a gospel of hate, fear and lawlessness.

Senator Stephen Young contended in 1963 before the U.S. Senate that there were nearly 1,000 radical right-wing organizations in the nation. Obviously, it is impossible to continue to identify all of these. Nevertheless, to the ones named thus far, we should at least add Lincoln Rockwell's American Nazi Party, the Minutemen, the Manion Forum, the National Economic Council, Fred Schwartz' Christian Anti-Communist Crusade, Americans for Constitutional Action, and Young Americans for Freedom.

Many of the people who accept the propaganda produced by these organizations are frightened and frustrated persons who are sincere believers in these causes of hate. Some organizations mentioned above are guilty of inciting this kind of hatred and fear and are turning their wrath toward some who differ with their extreme views.

Christian people, however, must be cautious in treatment of them and be wary of falling into their trap. We need to try to discover the facts for what they are, to use them in responsible manner, and to steadfastly refuse to be taken in by the extremists who are unable through their philosophy and methodology to improve the quality of life in America.



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November 3, 1969

Baptist VIEWpoll
Martin Bradley, Director

Baptist Leaders Evenly Divided
Over Sex Education in Schools

by Kenneth Hayes

NASHVILLE (BP)--Southern Baptist pastors and Sunday School teachers are about evenly divided in their attitude toward sex education in schools, according to the latest Baptist VIEWpoll.

The survey, sent to a cross-section of Baptist pastors and Sunday School teachers, asked this question: "Do you approve or disapprove of schools' giving courses in sex education?"

"Approve" was the response of 47.6 per cent of the pastors and 48.0 per cent of the teachers. "Disapprove" was the verdict rendered by 44.7 per cent of the pastors and 44.8 per cent of the Sunday School teachers. The remaining 7.7 per cent of the pastors and 7.2 per cent of the Sunday School teachers had "no opinion."

Response to the item was examined in the light of panel members' self-rated political position, and those who considered themselves "quite conservative" tended to disapprove of sex education in schools. Those who rated themselves as "quite liberal" tended to approve of it.

Gallup Poll use of the same item three months earlier revealed that 71.0 per cent of the American people approved of sex education in schools. This represents an increase of two per cent over the 69 per cent of the public approving of sex education in schools in 1965.

Panel members were also asked: "Would you be willing to join a neighborhood group to protest the sale of objectionable literature on newsstands?"

The response was decisive. Of the pastors, 91.4 per cent answered in the affirmative, and 83.4 per cent of the Sunday School teachers answered in like manner.

Only 7.5 per cent of the pastors and 11.7 per cent of the Sunday School teachers indicated an unwillingness to become involved with such a group. "No opinion" was indicated by 1.1 per cent of the pastors and 4.9 per cent of the Sunday School teachers.

The VIEWpoll findings on this item differ significantly from the findings of the Gallup Poll. Gallup found that only 50 per cent of the American people would be willing to become involved in a group protesting the sale of objectionable literature on newsstands, and 39 per cent indicated they would not become involved with such a group. The known religious commitment of the VIEWpoll panel members likely accounts for this contrast.

Data reported here merely concerns the generalized issue of sex education in the schools. As other research reveals, personal and group viewpoints show marked variation when factors such as nature of the education, age introduced and choice of curriculum materials are brought into the questioning.

The current VIEWpoll findings are based on 87 per cent response from panel members.

Baptists Among 500 Attending
Oklahoma Service Agency Meet

OKLAHOMA CITY (BP)--Representatives of at least six Baptist churches and one mission were among 500 persons attending a meeting at First Baptist Church here to give information to churches interested in participating in a new social service agency involving Protestant and Catholics.

Present at the rally were ministers, priests and laymen from a variety of denominations, including Episcopal, Methodist, Presbyterian, Nazarene, Roman Catholic, Greek Orthodox, Mennonite, Friends, and Baptists.

The new agency, called the Agency for Christian Cooperative Ministry, has been planned to provide a means of cooperative Christian efforts to meet community needs, enabling churches that do not wish to affiliate with a council of churches to be involved in cooperative efforts.

In a page-one report on the meeting, the Daily Oklahoman described the meeting as "what may be the most historic and significant religious gathering in Oklahoma history."

Pictured with the report were Herschel H. Hobbs, pastor of the host First Baptist Church and former president of the Southern Baptist Convention, talking with Victor J. Reed, Roman Catholic bishop of Oklahoma, and Robert Harding, minister of First Church of the Nazarene, here.

Hobbs, who spoke briefly at the meeting, introduced Bishop Reed as "one of the finest Christian gentlemen I've ever know."

Bishop Reed said that "the great need of the world today...is to make the Christian life really operative and effective amongst us. I believe we can do this better together than separately."

Hobbs, a member of the steering committee for the new organization, drew loud applause when he said in closing, "I feel that by being here, I'm no less a Baptist, but much more a Christian."

Earlier, Hobbs had explained in an interview the basic approach of the new agency, saying that it was not a council of churches, and would sponsor community projects involving churches and individuals of all denominations. Participation would be voluntary.

"This approach won't compromise our (Baptist) churches," Hobbs said. "None of these projects will involve the matter of doctrinal belief. It is an open way for Baptists to cooperate where we have a mutual concern about community needs without compromising our beliefs or doctrinal stand."

Almost immediately after the first news of the new agency was released, about 75 Baptist ministers attending a meeting of the Oklahoma County Baptist Pastors' Association voted to ask a committee to draft a resolution expressing the belief that few Southern Baptists would be involved in the venture.

At the rally at First Baptist Church, attendance registration records showed that the pastors of five Baptist churches, laymen from two churches and two Baptist chaplains, participated in the first information-sharing session.

Attending were the pastors of First Baptist Church, Baptist Temple, Olivet Baptist Church and the Sharron Baptist Mission Olivet sponsors, Bethany Baptist Church, and Council Road Baptist Church, Laymen attended from First Baptist and from Country Estates Baptist Church in Midwest City, Okla. Chaplains at Tinker Air Base and at Baptist Memorial Hospital also attended.

At the meeting, the chairman of the agency's steering committee, Episcopal layman John Wagner, said that the agency would seek to meet real human needs in hospitals, jails, apartment houses, nursing homes, and in nursing homes through projects designed by individuals and churches that cooperate with the organization.



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CAMERA FOCUSES ON CHILDREN: A cameraman shooting film for the Southern Baptist Convention's 125th Anniversary film, entitled "Dimensions of Courage," focuses on a children's Sunday School class at a Baptist church, depicting one of the many facets of the denomination's overall program. The anniversary movie will be premiered at M-Night rallies throughout the nation between Nov. 15-Dec. 15. (BP)photo.

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