

October 8, 1958

Oklahoma Baptists Open Golden Age Home Nov. 1

HUGO, Okla.--(BP)--Oklahoma Baptists' first golden age home will open here Nov. 1, Tom E. Carter, Oklahoma City, director of hospitals and golden age homes for the Baptist General Convention of Oklahoma, announced.

Applications for residence now are being received in Carter's office in the Baptist building in Oklahoma City.

First wing of the home, to be open to elderly persons of all faiths, is nearing completion. 68 acres for the home were donated by the Will and Lee Baskett families.

The first wing will provide space for 18 persons. A second wing, which now lacks interior finishing and furnishings, will provide space for another 18 to 20 persons when complete.

The home is a co-operative project. Original plans called for the Choctaw County Chamber of Commerce and a Hugo citizens committee to raise \$65,000 from southeastern Oklahomans, with the Baptist General Convention of Oklahoma contributing \$35,000 for initial work.

However, plans were enlarged and the Baptist convention is investing \$60,000, Carter said. Funds for completing the second wing have not yet been pledged.

The first wing will house eight semi-private rooms plus two private rooms, a recreation and television room, lounge, dining room, kitchen and living quarters for the resident manager. J. F. Murrell is administrator of the home. Mrs. Pansy Watson, Hugo, will be resident manager.

Dedication and open house tentatively are set for Dec. 14.

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Binkley Has Church Named In His Honor

WAKE FOREST, N. C.--(BP)--Olin T. Binkley, dean of Southeastern Baptist Theological Seminary here, has been honored by having a newly organized church in Chapel Hill, N. C., named in his honor.

Olin T. Binkley Memorial Church began its regular services on Sept. 28, with Binkley delivering the first message.

Binkley was for five years pastor of University Baptist Church of Chapel Hill.

Binkley has been professor of Christian ethics and sociology at Southeastern Seminary since its founding in 1951. This year he was chosen to become the seminary's first dean.

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Ouachita Names Hall

ARKADELPHIA, Ark.--(BP)--The new \$250,000 dining hall under construction at Ouachita Baptist College here will be named Birkett Williams Hall in honor of one of the college's graduates. Birkett Williams received the A. B. degree in 1910. He now lives in Cleveland, O., and owns the largest automobile dealership in the United States.

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Erik Ruden Accepts Call Of Alliance

WASHINGTON--(BP)--Erik Ruden of Stockholm, general secretary of the Baptist Union of Sweden, has accepted, effective Oct. 1, 1959, an invitation to be European secretary of the Baptist World Alliance.

Ruden, who also is president of the European Baptist Federation, was elected to the BWA associate secretaryship last August. He cabled his acceptance recently to Arnold T. Ohrn, general secretary of the Alliance, at BWA offices here.

Ruden will succeed Henry Cook of London, who has served in an acting capacity for three years.

Ruden's acceptance effective a year from now, rather than immediately, is due to a request of Swedish Baptists that he continue to lead their Union the next 12 months.

Ruden is one of the foremost Baptist statesmen in Europe. In 1938 he became associate secretary of the Baptist Union of Sweden and became general secretary when Hjalmar Danielson retired in 1949.

In 1950 he made a lengthy study of missionary work in the Belgian Congo. In 1951 he took another important journey, this time to India. He has published two important and widely sold books on the missionary problems of these two countries.

In 1955, accompanied by his wife, he made a tour of the United States, visiting important Baptist centers north and south. This same year he gave one of the addresses at the closing session of the Golden Jubilee Congress in London on the topic "Truth Is Immortal."

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Woman's College Gives Man Honorary Degree

BELTON, Tex.--(BP)--It isn't often that Mary Hardin-Baylor College here, a Baptist woman's college, honors a man.

That makes the announcement that it will confer an honorary degree upon a member of the male sex have added significance. Trustees have voted to confer the honorary doctor of literature upon Professor William H. Vann, long-time faculty member.

He's just the second man in the school's 113 years to get an honorary degree from Mary Hardin-Baylor. The first was retiring College President A. C. Gettys in 1954.

Vann is former chairman of the English department and a well-known Shakespearean scholar. The degree will be conferred in May.

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Tyson Discusses Plans For Proposed Branch

SAN ANTONIO, Tex.--(BP)--Arthur K. Tyson, president of Mary Hardin-Baylor College, Belton, Tex., visited here to discuss plans for the proposed branch of Mary Hardin-Baylor College in San Antonio.

Harold A. Haswell, Dallas, co-ordinator of the Christian education commission for the Baptist General Convention of Texas, and pastors and educational directors of the Baptist churches in the San Antonio area talked with Tyson.

The San Antonio college, due to open in the fall of 1963, will be a coeducational branch of the 113-year-old Texas Baptist woman's college.

Procedures for establishing the branch have been approved by the trustees and faculty of the college, and the Baptist General Convention of Texas. It will be called San Antonio Baptist College.

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Dedicated Texas Men
Conclude Convention

DALLAS--(BP)--Dedicating themselves to fighting "encroachments on the Baptist principle of church-state separation," more than 1,500 Texas men concluded their 18th annual Texas Baptist Brotherhood Convention here.

Glenn Archer, executive director of Protestants and Other Americans United for the Separation of Church and State, Washington, keynoted the convention. He strongly criticized "a concerted drive to obtain tax funds for parochial schools in violation of our laws."

"Two tyrannies are threatening American democracy," he said. "One is known as communism, the other Roman clericalism."

He outlined attempts by the Roman Catholic Church to obtain federal funds to support private schools and other "inroads on the basic American principle of the separation of church and state."

His remarks spurred the men's resolutions committee to draft a statement urging Baptists to "use their influence to stop compromises" on the principle and "to re-establish this cornerstone of American life."

Other resolutions fully endorsed Texas Baptists to "strengthen weakening moral fibres through Christian teaching in homes and churches."

BAPTIST FEATURES

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NOTE TO EDITORS: The enclosed two articles are for background information, sources for editorial comment, for reproduction in whole or in part, or for whatever use you might find for them.--WBG.

Church-State Legislation Of The 85th Congress

By W. Barry Garrett*

WASHINGTON--The 85th Congress enacted into law legislation that will have far-reaching results in the area of church-state relations. Just how much that was done will have how much effect nobody knows at this time. But enough can be seen to indicate definite trends and developments.

It is not a simple matter to know all about legislation that affects religious liberty and separation of church and state. Some would have us think that all that is necessary is for a good reader to sit under the legislative hopper and read the bills as they come through, and when one is found that violates separation of church and state we should run around screaming and the legislators will cover in fear and trembling. It would be easy if it were that simple.

Difficulties In The Way

The difficulties of discerning all that affects church-state legislation are seen from several facts.

1. The number of bills involved. There were 20,706 bills and resolutions introduced into the 85th Congress (1957-58). From these 936 public laws were enacted. The overwhelming problem of volume alone makes our problem almost insurmountable.

2. Technicalities in the bills. Many of the bills introduced and passed are long and complicated and replete with legal language and references. Many times it takes a legal research specialist to interpret what is involved in such bills. Many of them involve a slight alteration of present laws and the issues involved are almost wholly undetectable.

3. Lack of unified concepts. Neither the legislators nor the church people are united on the meaning of separation of church and state. Many times there is little agreement that a church-state issue is involved. Hence, the legislation passes and the damage is done before it is fully realized what happened.

Church-State Legislation

While it is difficult to see and report all that the 85th Congress did in church-state legislation, there is much that is obvious and that merits attention. Here is a "laundry list" of legislation that concerns the field of religious liberty and separation of church and state.

1. National Defense Education Act of 1958. This is perhaps the most important and far-reaching piece of church-state legislation of the 85th Congress. During the debate on the floor of the House of Representatives the

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"religion" problems in the bill were glibly passed by as if they had been removed or as if they were non-existent. The proponents were so anxious for an education bill that every effort was made to keep as many controversial phases from coming into too much prominence as possible.

The Education Act provides \$887.9 million for four years for student loans, for equipment and teaching aids for science, mathematics and modern foreign languages, for area vocational education programs, for guidance, counseling and testing work, for summer institutes for teachers, for language study centers, for graduate fellowships, for experimentation on educational uses of television, radio and audio-visual aids, and for improved educational statistical services. In most every instance the money is available alike to both public and private schools.

During the formulation and debate period of the Education Act, C. Emanuel Carlson, executive director of the Baptist Joint Committee on Public Affairs, warned: "These cooperative arrangements for 'national defense' and 'to meet critical national needs' may present problems for schools which seek to remain church agencies. How much government supervision will be necessary in order to carry out the 'conditions of agreements', as specified in the bill and as they will be developed in administration of the bill, is difficult to conjecture, but the door is open."

Apparently neither the legislators nor the church leaders of the country thought that serious dangers to religious liberty were involved, because there was an amazing silence on the part of church educators.

But it wasn't long after the bill's passage that the light began to appear and Carlson's predictions were vindicated. In a speech to Roman Catholic teachers at Baltimore, Md., Bertha S. Adkins, undersecretary of the Department of Health, Education and Welfare, stated that the new National Defense Education Act of 1958 would be of "immeasurable service" to parochial and other non-profit private schools.

It now appears that the government grants for sectarian hospitals under the Hill-Burton Act may be repeated in the field of education in spite of the clear warning from the Baptist leader. The ultimate development of this trend remains to be seen.

2. Public Health Service Act (Hill-Burton). The 85th Congress extended the Hill-Burton Act for another five years. This bill provides for government grants for the construction of hospitals and other facilities, and by the end of 1956 more than \$138 million had been given to sectarian hospitals.

Since most Baptist hospitals refused to accept government grants to expand their facilities, Congress this year made special provision that the Hill-Burton funds could be obtained as loans on the same basis as the grants were made. Low interest rates and long term loans will now make it easy for Baptist and other groups to get government money for their hospitals.

In another amendment to the Public Health Service Act the federal grants for medical research facilities were extended three years. For this purpose \$30 million a year was authorized.

A special enactment by Congress provided \$1,020,000 for hospital construction in the District of Columbia. This was not within the framework of the Hill-Burton Act. Over \$500,000 of this went to the Georgetown University (Roman Catholic) hospital.

3. Alien spouses and adopted children of missionaries. By this special legislation now the adopted children and alien spouses of American missionaries may become naturalized citizens of the United States without completing the ordinary requirements, if they are otherwise qualified for citizenship. This puts alien spouses and adopted children of missionaries in the same category as those of United States military personnel serving overseas.

During the discussion in the House it was said that missionaries "who are devoting their lives to religion and humanitarian endeavors deserve every consideration we can give them...This legislation can help to remove at least one of the many difficulties that face them in their tasks."

4. School lunches, milk for children, and summer camps. The National School Lunch Act provides \$93.6 million for the 1958-59 school year. The program is administered by the state departments of education, but in states which are prohibited by law from disbursing funds to private schools the program is administered by the Agricultural Marketing Service.

The special milk program for children in non-profit nursery, elementary and secondary schools was extended three years. \$75 million for each year was provided. Summer camps, child-care centers, and similar non-profit institutions were included in this program.

The Agricultural Act of 1949 was amended to permit the donation of federal surplus food to non-profit summer camps for children. In the past the Department of Agriculture has considered summer camping as an extension of school activities and has accordingly donated surplus foods to non-profit camps. This new law gives specific authority for such procedure.

5. Tax exemption. Someone has said that one of the favorite sports on Capitol Hill is to find more ways to exempt religious agencies from taxation. The 85th Congress was active in this area. Now private schools and colleges have the same exemption from federal tax on phone calls, transportation, automobiles and school buses as is enjoyed by public schools. This will reduce the tax income by \$3 million, of which \$1 million will go to Catholic schools and the remainder to other groups and privately controlled colleges and universities.

Exemption from federal admissions taxes was extended to certain musical performances and athletic events in non-profit schools.

The Tariff Act of 1930 was amended to allow free import of certain sound recordings, films, slides and transparencies for educational institutions, and for religious vestments and regalia which are presented without charge to a church or certain charitable institutions.

6. Historic sites and parks. Two public laws were enacted to preserve and develop certain church sites as a national historic site and a national historic park. The area around Gloria Dei (Old Swedes) Church in Philadelphia, Pa., is slated for improvement in such a manner as "to provide a dignified open setting" for the church. This Protestant Episcopal church will remain privately owned and operated. The area around it is a slum section, but within the same block is federally-owned land. The new bill authorizes the development of the whole area as a national historic site.

Another church in Philadelphia, Old Christ Church, Episcopal, at Independence National Historical Park, is the center of a \$7.25 million development by the federal government. George Washington worshiped there and Benjamin Franklin and other patriots are buried in the churchyard.

Other bills of a similar nature were introduced in Congress but they failed to pass.

7. Alaskan statehood. Steps were taken to safeguard the separation of church and state in the new state of Alaska, according to a similar pattern in the other states. The Constitution of Alaska "shall not be repugnant to the Constitution of the United States and the principles of the Declaration of Independence."

Five per centum of the proceeds of the sale of public lands in Alaska "shall be paid to the State to be used for the support of the public schools within said State." It is further explicitly stated that "the schools and colleges provided for in this Act shall forever remain under the exclusive control of the State, or its governmental subdivisions, and no part of the proceeds from the sale or disposal of any lands granted herein for educational purposes shall be used for the support of any sectarian or denominational school, college or university."

8. Postal Policy and Postal Rate Increase Acts of 1958. Two titles of Public Law 85-426 have a direct bearing on church-state relations. One is the postal policy spelled out by the Congress, and the other is the postal rate applied to religious matter.

Congress specifically stated that "it would be an unfair burden upon any particular user or class of users of the mails to compel them to bear the expenses incurred by reason of special rate considerations granted or facilities provided to other users of the mails." In other words, the users of first class mail are not to pay a rate to make up the loss incurred by the Post Office Department in distributing other classes of mail at below-cost rates.

Who is to pay this loss and what is the official attitude of the Congress toward such below-cost services? Congress declared that public below-cost postal service is advantageous to the nation "in the promotion of social, cultural, intellectual and commercial intercourse among the people of the United States." Religious publications and services for religious institutions are included in this definition.

The Congress then specifically stated its viewpoint concerning the governmental subsidy for below-cost public services of the Post Office Department. It said, "the sum of such public service items as determined by the Congress should be assumed directly by the Federal Government and paid directly out of the general fund of the Treasury and should not constitute direct charges in the form of rates and fees upon any user or class of users of such public services, or of the mails generally."

Hence, the Congress regards below-cost postal services as "loss" which is subsidized directly out of the public treasury.

The services thus subsidized by Congress for churches, their publications, and certain other postal services for their institutions and agencies are reflected in the second, third and fourth class rates, some of which are more than 50 per centum less than rates charged to other mail users, some are specifically 50 per centum less, and the rate for certain items of fourth class mail is considerably below cost and below the rate charged to commercial users of the same service.

The Postal Policy Act of 1958 poses a neat package of church-state problems which cannot be taken lightly, lest other policies follow in other departments of the government, the outcome of which may be far more devastating to religious liberty than can be foreseen at present.

Concluding Observations

There were other items of legislation in the 85th Congress that affected church-state relations, but the above were among the most prominent. Other bills were introduced in the 85th Congress but were either never reported out of committee or were not passed by both houses. They remain, however, very live issues and probably will be re-introduced in the next Congress. Such items as the following fall into this category: the proposed "Christian Amendment" to the U. S. Constitution, privileged communications involving clergymen in the District of Columbia, income tax deduction for parents sending their children to private and parochial schools, federally paid bus transportation for private and parochial school children in the District of Columbia, and transportation tax exemption for churches.

The trend is clearly evident. The government more and more regards religion as a part of the American culture and more and more special legislation is considered and passed to hand out favors, make special concessions, and to make specific provisions for religious activities.

Will the churches continue to be happy to receive government aid for their agencies and institutions, or will they stand on the principle that religion is the business of the churches and that the churches must finance their own interests? The problem is not easy but it is serious and one which cannot be ignored.

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Religion And The Congressional Record

By W. Barry Garrett*

WASHINGTON -- Religion got its share of attention in the 85th Congress, even if it did have to come in through the back door of the Appendix of the Congressional Record.

A biography of Pope Pius XII, an article on the restoration of Israel as a fulfillment of scripture, and an exposition of Norman Vincent Peale's views opposing pay television are samples of what was found in a survey of the July, 1958, Congressional Record. Sermons by prominent church leaders, especially if the subject matter is pointed toward democracy and against communism seem to attract the special attention of Congressmen.

In this one month it was discovered that of the 22 daily issues 19 contained 41 religious articles, reprints of items from religious publications, sermons and articles about religion or religious leaders.

Most of the articles were on issues of public and political concern. Americanism, communism, freedom, gambling, race relations, and international relations are frequent topics included in the religious articles.

Since the Congressional Record is the public and official record of the debates and proceedings of the Congress, one wonders what are the motives or reasons for inserting such a volume of religious matter in the Appendix. For answers one must turn to the remarks of the Senators and Representatives that are included with the insertions, to the subject matter and the persons involved in the articles, and to the general uses made of the Congressional Record by the public and by the legislators themselves.

Obviously some of the articles are inserted simply because someone sent his Senator or Representative an article with the request that it be published in the Congressional Record. In order to please his constituent but without committing himself to any position the legislator has it inserted in the Appendix, and the proud author purrs with contentment thinking he has written something that has attracted national attention.

Frequently the legislator orders reprints of the special article for generous distribution in his district. Thus the procedure becomes a device to secure the political support of certain people or groups.

On the other hand, the legislator may be a devoutly religious man and his insertions may be designed to make a definite witness concerning his faith. This conclusion might be reached from the frequency with which the same men insert religious items and from the nature of the insertions they make. One cannot keep from wondering if this is a proper use of the public record of the activities of the Congress of the United States.

Another purpose of these religious insertions could easily be that pressure from the religious forces of America is sometimes used to influence certain types of legislation. For instance, the official position of the National Catholic Welfare Conference, the National Council of Churches, the Southern Baptist Convention and other groups might be used to get certain bills passed.

One also suspects from the nature of the articles inserted that the legislators are seeking to use the religious forces of the nation for the defense and propagation of "Americanism." We again question, is it the function of the churches to build any political ideology or is the kingdom of God the business of the churches?

From an analysis of the religious matter placed in the Congressional Record one concludes that some power is at work to maintain a constant information or propaganda pressure for the advancement of certain viewpoints and interpretations of closer relations between church and state. This is one more tool to penetrate the wall that separates church and state.

Lest we be misunderstood, we believe that it is proper for Congress to know what the religious forces of the nation are thinking. But we would insist that the opinions of all representative groups be heard. We would further

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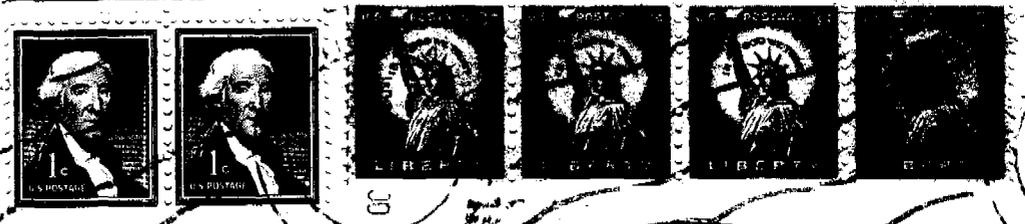
insist that the government shall not use the churches for political purposes and that the churches shall not use the government for ecclesiastical objectives.

A statistical breakdown by denominations of the 41 religious articles in the July Congressional Record reveals that the Roman Catholic church took the lead with 12. Others were as follows: Interdenominational - 8; Jews - 6; Greek Orthodox - 4; Methodist, Episcopal and Christian Reformed - 2 each; and one each for the Presbyterian, Russian Orthodox, Evangelical Brethren, Lutheran and Christian churches.

Another month might reveal a different picture, but it is our observation that this month is typical and that approximately the same pattern would be revealed if the religious contents of the Congressional Record for an entire year were surveyed.

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