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*COMPILED BY:*



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Highland Park Baptist Church  
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From The Clarion  
Oct. 17, 1969

## Film Review

### 'Easy Rider' portrays freaks' search for freedom

Produced by Peter Fonda. Directed by Dennis Hopper. Screenplay by Fonda, Hopper and Terry Southern. Released by Columbia. Starring Fonda, Hopper and Jack Nicholson.

(CPS)—One who finds peace pondering the hum of a stereo, the emptiness of a pointless interruption or the living, breathing, phantasmagoric quality of trees and flowers while on drugs, will identify with the film "Easy Rider."

The marijuana and acid scenes are among the most honest to be depicted in a commercially-distributed motion picture. There are the familiar disoriented, absurd conversations, fickle mood changes from paranoia to trust and back again, dreamy smiles, searching eyes, and interludes of quiet meditation.

The camera work approximates the vision of one who is stony, focusing in a peacock frill of blurry colors upon a solitary object — a white blossom, the glowing wall of a cliff, the carved figure of Jesus on a cross, etc.—then shifting suddenly to another object, another scene.

At one instant, the two main characters, Peter Fonda and Dennis Hopper, are bedding down for the night in a dark hollow of trees,

crickets chirping in the background; at the next a blaze of white sunlight blinds the audience and the two are zooming on their motorcycles across the Golden Gate Bridge to the pounding beat of Steppenwolf's "Born to be Wild."

The music is excellent, with major groups such as the Byrds and the Jimi Hendrix Experience providing the accompaniment throughout.

"Easy Rider" is more, though, than a mere glorification of the "big vroom and the narcotic high" as a reviewer for the Christian Science Monitor wrote. It has a message.

If the unforgettable vividness of the sights and sounds produces in one a "high" or general feeling of euphoria, the plot causes a hard crash, for it first offers exposure to all that is good about being free only to leave one's psyche bruised and battered by the roadside at the end because, man, though it's your life, you can't really do what you want.

Fonda, who wears a jacket and helmet bearing designs of the American flag and is known as Captain America, and Hopper, who resembles a freaky Davy Crockett, are kind of like hip Ulysses' pursuing an odyssey of discovery in modern-

day United States after making a financial killing from smuggling drugs.

They ride by rock canyons, open fields and scores of back country hamlets, smoke grass with a hitchhiker in a cave, pass the joint at a midwest commune, frolic nude in a mountain pond with commune chicks — in short, partake without remorse of the good life unfettered by jobs, homes, permanent relationships, etc.

All the while, there are mounting signs that the travelers are out on a dangerous limb defying fate. Innkeepers won't give them shelter, they are arrested for innocently clowning on their cycles in a town parade, stares are hostile and the voices they hear are viciously abusive and accented with hate.

The U.S. is being tested, see. Is it a Pepperland where two long-hair honchos on doodaded-up bikes can remain alive and well and find true happiness, or are there too many Blue Meanies?



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J. Leonard Carroll, Pastor

C. Bruce Anderson, Asst. Pastor

BUS LEAVES EACH SUNDAY: 9:25 A.M. and 6:40 P.M.

He takes us back to the early days of the Socialist movement in America, and to the spreading infection of Communist thought in education and government during the 30's. But he also reveals the ways in which energetic Negroes have long been able to rise and flourish in "whitey's" world — without handouts. As a newspaper man, he is wonderfully adept at bringing to life key moments... key events... and key people, both on the left and right, who helped set the stage for today's world. You get important insights into men like Harry Bridges... Roy Wilkins... Louis Budenz... Ralph Bunche... John Chamberlain... Victor Lasky... Eugene Lyons... Adam Clayton Powell, Jr... Norman Thomas... and many others.

#### The Negro Revolution

On this anguished issue, George Schuyler's is a voice of sanity. No Uncle Tom, he refuses to blink away the burdens of discrimination; and his words carry weight because he speaks without bitterness... because he is anxious to defend American society, not tear it down. Schuyler heaps scorn on professional agitators, whom he labels

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" It is an axiom of subversives, formulated by Adam Weishaupt when he organized the conspiratorial Illuminati in 1776, and reaffirmed by his successors, including Lenin, that the key to destruction of a free society is to provoke the degeneration of "democracy" into rampant immorality by promoting every conceivable perversion. Go to a movie or a bookstall, pick up a copy of a college newspaper, note Life magazine's photographic celebration in November of half a dozen films promoting Lesbianism, scan the New Left Press (where perverses openly advertise their wares to the young) — or just read the minutes of a meeting of the National Council of Churches. The Communists are moving fast, perversion is abounding, and America is in serious trouble. She is rotting at the soul. "

George S. Schuyler



SOME BASIC CONSIDERATIONS TO AN UNDERSTANDING OF  
COMMUNISM AT BETHEL COLLEGE

"Can a man take fire into his bosom and not be burned?" Prov. 6:27.

Highland Park Baptist Church, St. Paul, Minnesota  
May 18 and May 23, Parts I and II.

1. It must be understood that the documentation and the verbal commentary are both necessary to the subject. One without the other is subject to much misinterpretation. Hence both are required to a fair analysis.
2. Whatever is finally put together cannot be construed to be final or complete. A new chapter is being written almost every day which contributes to understanding the subject.
3. The author will gladly review and respond to any corrections or criticisms but only with the understanding that the critic has first completed a study of all of the documents mentioned which have contributed to the makeup of this paper.
4. No surface examination will suffice on this subject. It is the author's desire and intent that anyone who names the name of Christ and who is affected by the thrust of International Communism will search out this matter to see if these things are so.
5. "I have not sent these prophets, yet they ran..." Jeremiah 23:21 ff.

\* \* \* \* \*

I. WHAT IS A BAPTIST?

1. Sole authority of scripture. "All scripture is given by inspiration..."
2. Salvation by grace alone. "For by grace are ye saved, through faith..."
3. Scriptural ordinances of baptism and Lord's supper. "Therefore we are buried with Him by baptism into death; I am the bread of life, he that cometh to me shall never hunger."
4. Sovereignty of the local church. "The church...the pillar and ground of the Truth."
5. Soul liberty of the believer. "But ye are a chosen generation, a royal priesthood..."
6. Separated lives; i.e. the Church from the State, the Believer from the World. "Render unto Caesar, therefore the things that are. Ye cannot drink the cup of the Lord and the cup of Devils..."

II. WHAT IS COMMUNISM?

"Communism is the most diabolical, fanatical religion in the entire world."

Paul Voronoeff, Russian born and educated, Baptist  
Evangelist, Box 18103, Indianapolis, Indiana 46218

"They (the Communists) are Masters of Deceit."

J. Edgar Hoover, Director of FBI, a Christian Layman

"The Oxford English Dictionary defines Communism as: 'A theory which advocates a state of society in which there should be no private ownership, all property being vested in the community and labour organized for the common benefit of all members.' The definition, however, is not only inadequate but also misleading if it is applied to what is commonly known today as Communism. It goes far beyond this definition. Communism is a philosophy of life, a call to revolutionary action, an organization, armed might, an international conspiracy, and a goal. Bertrand Russell labels Communism as it has developed in Russia, as a 'political religion analogous to Islam'."

James D. Bales (Communism, Its Faith and Fallacies,  
Baker Book House, Grand Rapids.)



III. I AM SPEAKING ABOUT COMMUNISM NOT COMMUNISTS:

"Concerning Communist penetration of Foundations of the United States Professor Rowe states:

"In much of the activity that has to do with identification of Communism activity in the United States, it has seemed to me that we are going off on the wrong track when we limit ourselves to efforts to identify overt Communists, or let us say organizational Communists, people who carry a card or who can be positively identified as members of an organization subject to organized discipline. For everyone of those that you fail to identify, and it seems to me we even fail to identify most those, there are a thousand people who could not possibly be identified as such, because they have never had any kind of organizational affiliation, but among those people are many people who advance the interests of world communism in spite of the fact that they are not subject to discipline and do not belong to any organization."

Foundations, Their Power, and Influence, page 175  
by Rene Wormser, Devin-Adair Company.

IV. RELATIONSHIP OF COMMUNISM AND SOCIALISM:

"Military men will recognize the procedure as an elementary tactic in warfare. An infantry commander only orders his front line troops into action after the territory to be occupied has been properly softened up by artillery and airpower based behind the line. In the world-wide theater where Marxists wage class war, the Communists can be regarded as front line troops; while the Socialists serve as the big guns in the rear, firing over the heads of the men in forward positions and enabling them at a well-chosen moment to seize their objective rapidly.

"It is a simple pattern, which any GI can recognize. Politically, it was the pattern of events in Czechoslovakia, in the Hungary of Bela Kun, even in Russia itself, where Socialist governments prepared the ground for a Communist seizure of power. Seen in this light, the value of the Socialist International to the Communist International becomes plain.

"Popular confusion on the subject has given rise to a dangerous myth; namely, that a basic and irreconcilable enmity exists between Socialists and Communists. This is by no means true. Though superficially different and sometimes at odds about methods or timing, both are admittedly followers of the doctrines of Karl Marx or 'Social Democracy' and they go together like a horse and carriage. In every country not yet under Communist control, the Socialists remain Communism's most potent and necessary allies. In fact, if they did not exist, the Communists would have had to invent them."

Fabian Freeway, the High Road to Socialism in the U.S.A., by Rose L. Martin. Fidelis Publishing, Box 1338, Santa Monica, California 90406.  
1.95 600 pages.

V. COMMUNISM AND THE STUDENT:

The Communist Conquest of China is a classical manifestation of the five steps of Communist conquest:

1. The conquest of the student mind.
2. The organization of the students into the Communist Party.
3. The scientific exploitation of group self interest to bring the party to popularity and power.
4. Revolutionary conquest of power.
5. Communist dictatorship and universal slavery.

You Can Trust the Communists (to be Communists),  
by Dr. Fred Schwarz, Box 890, Long Beach, California.

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VI. THE DANGEROUS DOCTRINE OF "NEUTRALISM":

Dr. Carl Lundquist recognizes the "profit" (?) of being neutral to cause "THE RECENT RAPID GROWTH OF THE BAPTIST GENERAL CONFERENCE" (Semiquarterly, August 1959): i.e. "the Swedish neutrality...the emphasis of Sweden upon refraining from taking sides in international political and economic struggles. As a result leadership has often fallen on Swedish diplomats for the United Nations."

Suzanne Labin (RED FOXES IN THE CHICKEN COOP) discusses how the doctrine of neutrality works in Southeast Asia:

"This sad adventure illustrates, after so many others, that the single mission of pretended neutralism is to open society's doors to Communism.

"In truth, all this is much worse than under Stalin. For then, the Communists had to intrigue a long time in a country in order to form a popular front and then labor hard to bring this popular front to power. Today, it is the great democratic powers themselves which constrain their allies to enter, from the very beginning, into a popular-front government. And while, under Stalin, the capture of a country by Communism was at least understood as a Communist operation, today it is baptized with the gentle name of 'neutralism', and the Free World is invited to see nothing and do nothing. When we dress up as 'neutrality' a coalition government with Communists, we are not far from committing treachery, for we pretend to believe that Communism will content itself at that, although at bottom we know that this is not so. Consequently, we deliver millions of beings to a living hell on a guarantee of purgatory when we could not fail to know that such guarantee would be violated."

Dr. Lundquist's philosophy of neutralism may help Conference churches get bigger, but the Apostle Paul was not nearly as concerned about "big crowds" as he was about pure doctrine.

Dr. Billy Graham speaks on Communism:

"Evangelist Billy Graham, in Dortmund, West Germany, to hold a week's crusade, told reporters he has not discussed politics for more than 15 years, despite his hobnobbing with U.S. Presidents. Asked if remains anti-Communist, Graham replied: 'That is a difficult question. For years I have not spoken about that. I cannot go around the world and say who is right and who is not right.'"

Minneapolis Star and Tribune, April 6, 1970.

VII. THE BETHEL SEMINARY-BLAKE SYNDROME:

"The Visiting Churchmen

How these conditions work out in specific circumstances may be gathered by examining a particular 'exchange' program--one which occurred under the most pious and venerated auspices. In 1963, a delegation of Soviet clergymen headed by Archbishop Nikodim came to the United States, sponsored by the National Council of Churches. These men were greeted as representatives of the Christian faith and welcomed with open arms by American clergymen--an episode which obviously served to confirm the impression that there were autonomous practicing Christian churches in the USSR, that the Soviet government was in some part congenial to the free play of religious sentiment, and that therefore things could not be quite so bad in the USSR as we had previously been led to believe--all ideas congenial to the strategy of 'coexistence.'



"According to expert authority, this portrait of the Soviet clergymen is a long way from the truth. Here is the 1956 testimony of former Soviet agent Yuri Rastvorov before the Senate Internal Security subcommittee:

'As you know, the church in the Soviet Union is not independent, as, at the present time, the Soviet government is trying to prove. It is completely dependent on the state, and the state conducts all activities of the church in the Soviet Union.'

"Rastvorov went on to say that when the Russian Orthodox Church set about to organize seminaries, Soviet secret police agents were sent to the seminaries as students: 'They sent officers, counterintelligence officers to these seminaries, and later they became bishops in many churches in the Soviet Union.'

"Concerning Metropolitan Nikolai, a high officer of the Russian Church, another former Soviet operative gave similar testimony. Peter Deriabin, one-time Communist secret police agent, testified before the House Committee on Un-American Activities:

'Another example was in 1956, when the Soviet religious delegation was here, the Soviet Orthodox Church. The chief of that was Metropolitan Nikolai. He is not a member of the KGB (the Soviet secret police), but he is an agent of the KGB since World War II, who gives information to KGB. KGB is asking him and he is giving information. He is actually an agent.'

...The Politics of Surrender, by M. Stanton Evans,  
Devin-Adair Company

G. Carson Blake, known as the most ardent "pro-Communist Protestant" in America spoke over the Sacred Desk at Bethel Seminary Chapel on February 4, 1969, and then returned on Wednesday with other Liberals and Modernists for the Inter-Seminary Seminar from 3:00 to 5:00.

#### VIII. THE SUICIDE OF LIBERALISM:

"It is the challenge of the communist enterprise that most clearly, directly and immediately threatens Western survival. How clearly may be shown by an elementary extrapolation. If communism continues to advance at the rate it has in fact maintained since it began operating as a distinct organization in 1903, it will achieve its goal of world power before the end of this century: well before that, indeed, because the continuing advance of communism, combined with Western withdrawals from regions not yet communized, would throw the world strategic balance decisively in favor of the communist enterprise some time before the direct extension of its rule over all the world. In fact, there are many indications that the communist high command believes that point to have been reached and passed already.

"The challenge of communism is from the Left; and all the major challenges that now bear crucially on survival come from the Left. But liberalism, as we have seen in some detail, is unable to conduct an intelligent, firm and sustained struggle against the Left. Liberalism can function effectively only against the Right.

"Jules Monnerot, one of the most remarkable writers on the really serious issues of our time, summed up some years ago the West's discouraging dilemma in the fight against communism: the Left is infected with it, and the Right cannot understand it. Liberalism is infected with communism in the quite precise sense that communism and liberalism share most of their basic axioms and principles, and many of their values and sentiments. In terms of theoretical principle, it is only what remains in modern liberalism of the older individualistic doctrine that sharply differentiates liberalism from communism.

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"The secular, historically optimistic, reformist, welfare-statish, even the plebiscitary aspects of liberalism are all present in communism. Liberals and communists are, most of the time, against the same things and persons--whether Franco or McCarthy, the Chamber of Commerce or the John Birch Society, colonialism or the House Committee on Un-American Activities, big landlords or segregated schools, Tshombe or Arleigh Burke, Diem or Chiang or J. Edgar Hoover. They have the same enemies; and the choice of the enemy is the decisive act in determining the nature of political struggle. What communism does in determining the nature of political struggle. What communism does is to carry the liberal principles to their logical and practical extreme: the secularism; the rejection of tradition and custom; the stress on science; the confidence in the possibility of molding human beings; the determination to reform all established institutions; the goal of wiping out all social distinctions; the internationalism; the belief in the welfare state carried to its ultimate form in the totalitarian state."

Suicide of The West, by James Burnham,  
John Day Company, New York.

IX. "DIALOG" OR KEEP TALKING:

Dr. Charles Woodbridge in his volume on New Evangelicalism puts his finger on the very circumstances which are leading Bethel College and Seminary down "Left-foot Lane" and into the camp of communism:

"The New Evangelicals advocate not only toleration towards heretics but also the necessity of entering into dialogue with them. ...The New Evangelicals' mood of toleration towards heretics is leading them to advocate the doctrine of accommodation toward the left wing. They are adopting the 'soft line' of appeasement rather than the Biblical 'hard line' of repudiation. One of their current shibboleths is, 'The day of controversy is ended. We must avoid negativism. We must henceforth build positively and constructively.' New evangelical leaders (like those at Bethel College and Seminary) have repeatedly expressed this sentiment. But these leaders are egregiously mistaken."

The New Neutralism, by William E. Ashbrook,  
Calvary Baptist Church.  
115 W. Weisheimer Road, Columbus, Ohio 43214  
(1.00. This book is must reading.)

X. ECUMENICAL ENDEAVORS IN BAPTIST GENERAL CONFERENCE THINKING:

From the book by David O. Moberg, Bethel College and Seminary, entitled INASMUCH, Christian Social Responsibility in the 20th Century, page 113:

"PRECAUTIONS FOR CHURCH WELFARE:

2. Don't shun all ecumenical programs.  
...All American religions share a basic concern for justice, good will in community relations, humanitarian social services, integrity and honesty in government, crime prevention, rehabilitation of secularism and Communism."

This thesis would put Carl McIntyre and G. Carson Blake or Dr. Flemming of Macalester College in the same boat in the religio-political arena; Dr. Bob Jones, Jr., would be holding hands with Billy Graham. Dr. Carl Lundquist would invite Billy James Hargis for Founder's Week.

XI. BETHEL, THE NAE AND COMMUNISM:

Dr. Lundquist: "Our only affiliation denominationally is with the National Association of Evangelicals."



Gunnar Hoglund, Director of Youth Work for the Baptist General Conference: "The power of our youth, THIS NEW LEFT is vastly overstated by the popular press."

"Conclusions. A few of the more obvious conclusions that might be made about the NAE--1969 convention are as follows:

1. Communism. I maintain my conclusion in the NAE 1968 Report on Communism and the NAE which said: 'The chief wrong which has manifested itself even more boldly in this 1968 Convention than ever before, in my judgment, has been the bold and open left wing, socialistic, pro-Communist, or in some cases outright communist-line statements on the part of the speakers on the NAE platform...'

2. Social Gospelism and Social Action Programs of NAE. There was a noticeable increase in the social-gospel emphasis of the 'whole man' theory of redemption in the NAE Convention this year, with a full-orbed left wing oriented social action drift.

WHAT'S WRONG WITH THE NAE 1969?, 46 pages, by  
D. A. Waite, Th. D., Ph. D., 15 Park Row, New  
York City, New York 10038. (\$1.00)

## XII. EFMA - IFMA. QUARTERLY SCHOCKS FUNDAMENTALISTS.

Baptist General Conference people should also consult an article on the Evangelical Foreign Missions Association available from Fundamental Baptist Fellowship, 3255 Lowell Blvd, Denver, Colorado 80211, Box 11056, (.25).

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# Identified Communist Pete Seeger Sings For "Party" In Portland

Seeger Will Appear In Portland In A Benefit Concert To Raise Funds for SNCC, Voter Registration, And Freedom Schools In South

In "Communist Youth Activities," (Eighth World Youth Festival, Helsinki, Finland, 1962), hearings before the House Committee on Un-American Activities (HCUA), we find on page 1782; "On April 24, 1962 THE WORKER (Communist Party newspaper) announced a "Folk and Jazz Concert" to raise funds for the U.S.F.C. Identified Communist Party member Pete Seeger was listed among persons scheduled to perform.

Pete Seeger is also listed as one of the "artists" to perform April 25, 1962, at 310 West 52nd Street, N.Y.C. This is found on page 44 of "The Communist International Youth and Student Apparatus," published by the Senate Committee on the Judiciary.

A booklet entitled "Communism and the NAACP," prepared by the Georgia Commission on Education, states: "Another individual who has a long record of Communist affiliations and activity was also a prominent participant in the Labor Day weekend conference at the Highlander Folk School, namely Pete Seeger . . .

"Among his many Communist connections Pete Seeger has been publicly affiliated with the following Communist organizations and enterprises which are on the Attorney General's list (of Subversive Organizations): American Committee for Protection of Foreign Born; American Committee for Yugoslav Relief; American Youth Congress; American Youth for Democracy; Civil Rights Congress; Committee for a Democratic Far Eastern Policy; Committee for the Negro Arts; Communist Party; Council on African Affairs; Jefferson School of Social Science; National Council of the Arts, Sciences and Professions; Nature Friends of America; New Masses; Voice of Freedom Committee, and Win the Peace Conference.

"Seeger entertained with his guitar and folk song at the Highlander Folk School seminar." (Pg. 19-20).

Seeger is pictured with his banjo (1957), in a brochure also published by the Georgia Commission on Education, entitled "Highlander Folk School - Communist Training School, Monteagle, Tennessee." (See Picture Opposite)

The above mentioned brochure records this information: "Highlander Folk School was founded in 1932 by Myles Horton and Don West; James Dombrowski joined them shortly thereafter. Don West, presently operating in Georgia, was district director of the Communist Party of North Carolina....

"Paul Crouch testified before the Senate Subcommittee on International Security that, 'The Highlander Folk School is a school at Monteagle, Tennessee, ostensibly as an independent labor school, but actually working in close cooperation with the Communist Party'."

Pete Seeger also led singing on the march from Selma to Montgomery, Alabama.

Seeger is a sort of hill-billy "proletariat" who picks up a guitar and sings what he calls "people's songs." A few years ago, Seeger and some others organized "People's Songs, Inc." A Communist testifying before the House Committee on Un-American Activities (2/6/52) stated that the directors of the organization were "members of the Communist Party cell..." At that time the House Committee's counsel (Mr. Tavenner) identified "People's Songs" as "An organization which, according to its issues of February and March, 1947, was composed of a number of persons who have been called before this Committee or identified by this Committee as members of the Communist Party in its entertainment projects."

It is interesting to note that President Johnson has adopted the refrain, "We Shall Overcome." He uttered it more than once while addressing a joint session of Congress on his ill-conceived voting rights proposal.

According to a recent issue of the NEW YORKER magazine, Mr. Pete Seeger and Mrs. Myles Horton composed "We Shall Overcome". So instead of the voting rights legislation overcoming something, it may be a big step toward overthrowing something. Time will tell.



PETE SEEGER is typical of the entertainer who gives his time and talent to the support of the Communist apparatus. He is a talented musician who is in attendance at many meetings such as this Communist Training School at Highlander. THE DAILY WORKER (Communist Newspaper) of Feb. 22, 1949, lists SEEGER as a participant in the New York State Youth Board of the Communist Party.

## ALABAMA LEGISLATIVE COMMITTEE CITES RED LINKS IN CIVIL RIGHTS GROUPS

MONTGOMERY, Ala., Wednesday, June 30, 1965-- A special legislative committee charged today that the Student Nonviolent Coordinating Committee, a leading civil rights organization, is "extensively Communist dominated."

The commission to preserve the peace also said in a written report to the Alabama Legislature that:

-- The Congress of Racial Equality (CORE) is "an important arm of the procommunist conspiracy and a dedicated agent working toward the Sovietizing of America."

-- The Southern Christian Leadership Conference (SCLC) headed by Dr. Martin Luther King Jr. is "actively engaged in promoting the Communist line" and is "substantially under control of Communists."

King, the committee report said, "is probably not a member of the Communist Party, U.S.A., nor of any identified, Communist splinter party." But, it charged, "the 10-year history of his rise to prominence through advocating social revolution is part and parcel of the Communist operation in America during that same period."

The report said the Negro civil rights leader "has amassed an amazing number of Communist 'fronts' as well as a larger list of groups which follow the Communist line even though they have not been officially declared a part of the Communist solar system of fronts."

At the same time, the committee charged that King "has been closely, even intimately, associated with persons who have been officially labeled under oath before Congressional committees as Communists."

The five-man committee was created by the legislature in the wake of racial troubles in Birmingham two years ago to investigate individuals and groups "who may be engaged in activities of an unlawful nature against the sovereignty of the state . . . and which may be detrimental to the peace and dignity of the state. . ."



# GOVERNOR GRIFFIN CONFIRMS PHOTO OF KING AT RED SCHOOL

Martin Luther King at Communist Training School



## SNCC Leader Leads Selma Sex Orgy

From Rep. Dickinson's Report  
Congressional Record  
April 27, 1965

I have another affidavit of an eye-witness. This is a Negro who says:

"I was frequently in and around the Ben Moore Hotel, a Negro hotel at 902 Highland Avenue, which was headquarters of the Student Non-violent Coordinating Committee, on the corner of Jackson and High Streets in Birmingham, Ala. Many of the outside demonstrators stayed at the Ben Moore Hotel and in the neighborhood. One man whom I saw frequently during this period was dressed as a priest. I was later told by a SNCC staff worker, whose name was Randy, that this priest's name is Lennon Sweat, and that he is from Philadelphia. When I saw him he was usually drinking wine or whiskey in company with Negro boys and girls. On one occasion I saw him go into the backroom at SNCC headquarters with a Negro girl. I saw them begin to take their clothes off. I did not see what they did. Later the girl told me that this priest, Sweat, had paid her \$12. I, myself, had

seen this priest hand the girl some money before they went back.

SNCC headquarters was located in a building with a large room up front which was used for an office. Off this room, in back, was a smaller room in which were about 12 to 15 canvas cots. During the period I am talking about, men and women used this room for sex freely and openly and without interference. On one occasion, I saw James Foreman, executive secretary of SNCC, and a red-haired



white girl whose name is Rachel, on one of the cots together. They engaged in sexual intercourse, as well as an abnormal sex act which consisted of (deleted). Foreman and the girl, Rachel, made no effort to hide their actions."

Atlanta-- A former governor of Georgia has confirmed that the billboard picture of Martin Luther King at a communist training school is authentic. Gov. Marvin Griffin issued a statement regarding a project by the Citizens' Council of Louisiana to erect more than 800 billboards carrying the controversial photo.

Griffin, who had the picture made while he was governor, said that this important photograph was offered to UPI and other news media in 1957, but they refused to print them. This failure has helped create a false image for King.

"I sent Ed Friend to visit the Highlander Folk School, and told him to find out what was going on there, and to get pictures to substantiate what he found. . . . The picture on the billboard on U.S. Highway 80 (erected by the Citizens' Council) which the UPI says 'purports to show King at a Communist Training School a number of years ago', was one of the pictures taken by Ed Friend. It is a true picture.

"At that time, I offered to give the pictures to the press, the UPI included, but they did not take them. 'King was there at Monteagle. He attended the Communist Training School. He was in the group of Commies when the picture was made. . . . King has consorted with Communists.

TRUTH IS CALLED HATE LITERATURE ONLY BY THOSE WHO HATE THE TRUTH

### AFFIDAVIT

I, Karl Prussion, a former counterspy for the Federal Bureau of Investigation from 1947 to 1960, do hereby swear under oath and under penalty of perjury, that from the years 1954 through 1958 I attended five county committee meetings of the Communist Party of Santa Clara County, California. (A county committee meeting of the Communist Party consists of one delegate representing each Communist cell in a county.) The meetings were held during the aforementioned period in the following locations:

The residence of Robert Lindsay, Communist, in San Jose, California, 1954; the residence of Mary Field, Communist section organizer, Palo Alto, California, 1955; the residence of Isobel and Edwin Cerney, both Communists, Menlo Park, California, 1956; the residence of Gertrude Adler, Communist, Palo Alto, California, 1957; the residence of Karl Prussion, counterspy for the F.B.I., Los Altos, California, 1958; the residence of Myra White, Communist, Mountain View, California, 1959.

I hereby further solemnly state that at each and every meeting as set forth above, one Ed Beck, Communist, who is presently secretary of the National Association for the Advancement of Colored People of San Mateo County, California, and a member of the Congress on Racial Equality (CORE), presented the directive from the district office of the Communist Party in San Francisco to the effect that:

"All Communists working within the framework of the NAACP are instructed to work for a change of the passive attitude of the NAACP toward a more militant, demonstrative, class struggle policy to be expressed by sit-ins, demonstrations, marches and protests, for the purpose of transforming the NAACP into an organization for the achievement of Communist objectives."

I further swear and attest that at each and every one of the aforementioned meetings, one Reverend Martin Luther King was always set forth as the individual to whom Communists should look and rally around in the Communist struggle on the many racial issues.

I hereby also state that Martin Luther King has either been a member of, or wittingly has accepted support from, over 60 Communist fronts, individuals, and/or organizations, which give aid to or espouse Communist causes.

*Karl Prussion*

Subscribed and sworn to before me this  
28 day of Sept, 1963.

*George J. Seales*  
Notary Public  
My Commission Expires Sept. 30, 1966.

Order No. 65-14  
From: THE EAGLE, P.O. Box 3905  
Portland, Ore. 97208  
25¢ Per Doz. \$1.75 per 100



# Bethel Forum

page 2

the CLARION

Friday, October 17, 1969

## Dissent seen as Christian

*Editor's note: The following is adapted and excerpted from a speech made by Mulford Q. Sibley, outstanding spokesman on pacifism, professor of political science at the U. of Minn., when he visited Bethel's campus fall '68.*

The Christian movement itself was born in dissent — dissent, first of all, from orthodox Judaism and secondly, from political and social practices of the Roman Empire. Dissent from orthodox Judaism in the sense that Jesus himself was a critic of almost all the sects that existed at the same time that he taught. And Jesus stood out against Hellenistic culture — that is he was against accepting it without criticism.

The early Christians looked upon Jesus as a dissenter from the orthodox streams of Jewish thought, as a non-violent revolutionary, as one who thought that there ought to be some kind of radical transformation of human character and through this radical transformation of human character a radical transformation of the social order.

How did the early Christians interpret the message of Jesus? And what were the phenomena connected with the followers of Jesus?

They refused to fight in the army. The leading German historian, Adolf Harnack, suggested that there were no Christians who entered the army perhaps prior to the early part of the second century A.D. It is toward the end of the second century before we find them in large number in the Roman army. If they were converted to Christianity when they were in the army, they left the army as soon as they could, because they did not believe that fighting and killing were compatible with the Gospel of Christ.

The early interpretation of Christianity was the view that wealth should be shared somehow. The early Christians were not clear precisely how it should be shared. In the church in Jerusalem they were to sell all the goods they had when they joined the Christian communion, turn the proceeds over to the apostles, and the apostles were to distribute the proceeds in accordance with need.

What is the spirit of the Gospels for our day with respect to this issue of dissent? I should argue that the spirit of the Gospel, the spirit of the New Testament taken as a whole, is that the individual follower of the Gospels and of the New Testament must be a severe critic of all the institutions of his day, particularly as they are rooted in an exaltation of property, the quest for property, and the quest for power and of wealth as ends in themselves.

It is certainly incompatible with the Gospel of Jesus, if you follow this argument, that Christians exalt wealth — material wealth and material power. And yet it is all too easy to associate the Gospel of Christ with the predominant institution of the day — as for the most part Christians have done since about 350 A.D.

Christianity, from this point of view, is a radical pronouncement, a radical criticism of the tendency of human institutions to emphasize wealth and power and property, of institutions which tend to call on human beings to kill one another — without criticism. Both of these principles, so exalted by human institutions for the last 1600 years, are incompatible with the spirit of the New Testament.

The question then emerges, it seems to me, as to what Christians should do about it. They obviously cannot do anything about it if they reject the principle that dissent from orthodox institutions may be essential. What forms should that dissent take, we might ask?

Early Christians did not hesitate to push the principle of dissent to the extent of civil disobedience at times. When the Roman emperors ordered them to sacrifice at the altar of the genius of the emperor, to put a pinch of incense to the genius or the spirit of the emperor, they refused — and in refusing, often met death.

Now I suggest that this symbolizes for all of us who work within a religious framework the kind of question or the kind of attitude that we must develop with respect to modern institutions. No institutions are sacred. And this is what the early Christians were protesting against — the notion that you deify human institutions and human beings.

From the Minneapolis Star, Dec. 16, '63

## Here Is Professor's Controversial Letter

*Editor's Note: The following letter written by Mulford Q. Sibley, professor of political science at the University of Minnesota, appeared in the Minnesota Daily, university student newspaper Dec. 3.*

**To the Editor:** Thank you for your editorial of Nov. 27 entitled "Hunt for Communists." Your observations made sense.

But I should like to comment on one of your statements. After suggesting that perhaps "one or two" members of the Student Peace Union are card-carrying Communists, you go on to say: "But neither the Student Peace Union nor the World Affairs Center can by any stretch of the imagination be called a Communist front organization. The Communists in the SPU have been consistently unsuccessful in their attempts to gain a voice in the group's policy decisions."

As faculty adviser of the SPU, I have no knowledge that any of its members belong to the Communist Party. But let us assume that there are "one or two." Let us further assume that eventually a majority of the members of the SPU join the Communist Party. So what? Would this justify university or state intervention of some kind?

I think not — unless we assume that it is the business of the university administration or the state government to tell students what they should or shouldn't think.

An unfortunate aspect of the whole Legion controversy is the apologetic tone adopted by some defenders of the SPU and World Affairs Center. They seem to be saying: "How silly! There are few if any Communists in the two organizations."

Instead, they should be conducting a counter-attack and asserting: "We don't know whether there are Communists or not. And we don't care. Even if the organizations were controlled by Communists, neither the university administration nor the state should exert pressure on them or deny their moral right to exist."

We need students who challenge the orthodoxies. American culture is far too monolithic for its own good. Personally, I should like to see on the campus one or two Communist professors, a student Communist Club, a chapter of the American Association for the Advancement of Atheism, a Society for the Promotion of Free Love, a League for Overthrow of Government by Jeffersonian Violence (LOGJV), an Anti-Automation League and perhaps, a Nudist Club. No university should be without individuals and groups like these.

If we don't sow seeds of doubt and implant subversive thoughts in college, when and where, in heaven's name (if there be a heaven), will they be implanted? And if they are never sown, moral and intellectual progress may be even more doubtful than many of us think.

Minneapolis.

—Mulford Q. Sibley.

★



State of Minnesota  
County of Ramsey

Before me, Loretta Adams, a Notary Public, personally appeared Karl Prussion, of South Pasadena, California, who, being by me duly sworn, deposes and says as follows, to wit:

"I, Karl Prussion, former counterspy for the Federal Bureau of Investigation, do hereby state that the Professor Sibley referred to in my record, "Inside a Communist Cell," is the same Professor Mulford Q. Sibley now associated with the University of Minnesota.

"I do also hereby attest and swear that Professor Mulford Q. Sibley, in 1958, did attend a high level meeting of Communists in the residence of Dr. Holland Roberts in Palo Alto, California.

"Some of the Communists attending were Professor Scott Nearing; Grace McDonald, of the California Farm Legislative Committee; Professor Emeritus Michael Shapavolov, Chairman of the Russian Institute; Jonathan Rowell, Attorney, and member of the National Lawyers Guild; Elliot Wilson, who received his Masters Degree in History at Stanford University; and others.

"I further swear that it was decided that the Communists in the area begin an intensive infiltration of the Friends Service Committee (not to be confused with the Society of Friends Quakers, a fine and outstanding Christian denomination).

"I do hereby attest that the same Professor Mulford Q. Sibley, immediately after the meeting described, did address a student rally for peace on the Stanford campus approximately on a day in April, 1958, and in his address, in part, did say, 'If the Soviet Union should give us an ultimatum, we should capitulate.'"

Karl Prussion

Sworn to and subscribed before me  
this 23rd day of April, 1965.

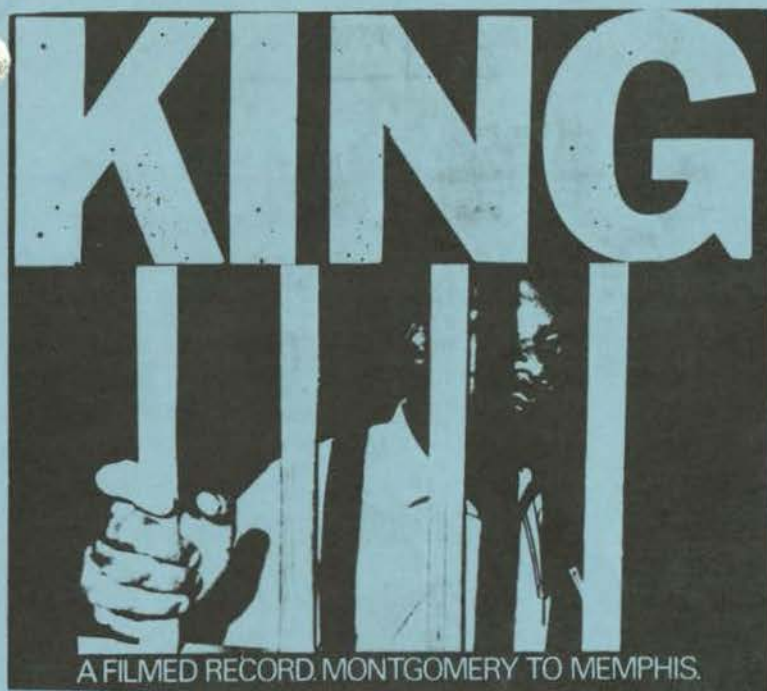
Loretta Adams

LORETTA ADAMS

Notary Public, Morrison County, Minn.



## Film promotes M.L. King's work



### March 24 film in memory of King documents civil rights movement

On Tuesday evening, March 24, a most extraordinary movie "theatre party" will be attended in more than 300 cities simultaneously by one million persons.

The single showing of the film is expected to raise \$5,000,000 to help support organizations dedicated to carrying on the work and teachings of the late Dr. Martin Luther King, Jr.

The motion picture will document the civil rights movement

in the U.S. during its most important and revolutionary period. As such, it will serve a great educational function in schools and universities for many years to come.

Entitled "King: A Filmed Record . . . Montgomery to Memphis", the full-length two and one-half hour motion picture traces the work of Dr. King from 1955 until his death in 1968.

Friday, March 20, 1970

the CLARION

Page 3

Ely Landau, the man who conceived and organized the event and produced the motion picture won support from prominent executives, creative people and top-ranking organizations. In addition, groups representing the three major religions agreed to lend their support to the massive job of selling tickets for the filmed tribute to the slain civil rights leader.

In commenting on the overall project, Landau said, "The unique concept of a single-evening, nationwide showing of the film will not

only produce maximum revenues to help carry on the life work of the late Dr. King but, with the help of the hundreds of individuals and organizations that are contributing their time, talent and energies, will also serve as a dramatic tribute to Dr. King's memory. We hope that in some small way this event will be worthy of, and do justice to, the cause to which Dr. King devoted his life."

An even longer version of the film, running over four hours, will also be available for educational purposes following the March 24 event.

## Martin Luther King

An estimated 120 million persons viewed King's funeral on TV on April 9, 1968. Nielsen ratings showed that twice as many people watched television that day as on a normal Tuesday.

The assassination itself bore a strange resemblance to the slaying of John F. Kennedy. In both cases a high-powered rifle was used with a telescopic sight. The rifle was new. It was dropped near the scene of the crime.

Lee Harvey Oswald was himself a sharpshooter and an admitted Communist.

Could the Communists have killed Martin Luther King? Could they make better use of him in death than they did during his lifetime?

How close was King to the Communists?

Why did FBI Director J. Edgar Hoover (April, 1965) refer to King as "the most notorious liar in the country"?

King established a reputation as being America's outstanding advocate of non-violence among the civil rights leaders.

Frank S. Meyer, former Communist who writes for "National Review," said (4/20/65): "As I read Dr. King, I wondered where I had previously heard those accents combining surface virtues with threatening ultimatum. Suddenly I remembered. It was in the writing of Friedrich Engels, denying that the Marxist revolutionaries of his day espoused violence. No, he said, we shall not institute violence; all we shall do is make the maintenance of existing civil order impossible and then its defenders will have either to use violence or to surrender."

"This is the meaning of Dr. King's nonviolence," says Frank Meyer, former Communist. "It is more convenient in the mobilization of force against constitutional order to bring it about that the first overt act of violence proceeds from others. It is a tactic, and it is hypocrisy on a grand scale."

Martin Luther King even admitted that he used this tactic, as he was quoted in the "Saturday Review" (4/3/65) as to his fourfold plan:

"(1) Nonviolent demonstrators go into the streets to exercise their constitutional rights.  
 "(2) Racists resist by unleashing violence against them.

"(3) Americans demand Federal intervention and legislation.

"(4) The Administration, under mass pressure, initiates measures of immediate intervention and remedial legislation."

Yet millions of Americans have been sold the belief that Martin Luther King was a man of peace and never advocated or countenanced violence among his followers. They also believe that King's followers were "carefully and rigorously trained in peaceful demonstration and disciplined in non-violence."

Are Communists non-violent?

Let us examine a few of King's followers, his main lieutenants, and see by whom they were trained and disciplined.

When King was awarded the Nobel Peace Prize



he was accompanied to Oslo, Norway, by his "secretary and adviser," Bayard Rustin.

Examine Mr. Rustin's "non-violent activities" and you will find that he was a member of the Young Communist League, was active in the Communist-dominated "American Forum for Socialist Education," attended the 16th National Convention of the Communist Party of the United States, and he suggested that "more bloody Negro suffering should be encouraged so that squeamish Northern Negroes should be horrified into line."

King described Rustin as "a brilliant, efficient and dedicated organizer and one of the best and most persuasive interpreter of non-violence."

Bayard Rustin was a convicted sexual pervert, as well as a Communist. When "Secretary" Rustin decided to quit, King hired Hunter Pitts O'Dell and appointed him Executive Director of his Southern Christian Leadership Conference. O'Dell's non-violent accomplishments and previous experience included a tour as District Organizer of the Communist Party in New Orleans and a post on the National Committee of the Communist Party, U.S.A.

Martin Luther King piously claimed that he had no Red connections. However, the U.S. Subcommittee on Internal Security and other agencies, including the FBI, have photographic proof of his connection with known Communists in public functions of his organization. One photograph shows King with three identified Communists, Anne and Carl Braden and James E. Dombrowski. These were King's principal speakers at his 6th Annual Meeting of his Southern Christian Leadership Conference at Birmingham on Sept. 25-28, 1962.



Vice-President of King's S.C.L.C. was Reverend Fred Shuttlesworth, who was also President of the Southern Conference Educational Fund, a proven Communist front, whose field director, Carl Braden, was a national sponsor of the Fair Play for Cuba Committee, also listed as a Communist-front organization.

Program Director of King's S.C.L.C. was Reverend Andrew Young, who trained at the Highlander Folk School, a Communist training school in Tennessee. Martin Luther King also participated there in 1957, where he probably learned his technique of non-violence which encouraged civil disobedience and such open defiance of the rights and freedoms of others that the demonstrations must finally be curbed by force, after which the police are charged with "police brutality" and labeled as the violent ones.

It was also at the Communist training school at Monteagle, Tenn., that the famous Revolutionary Folk Song of the Communists was developed, "We Shall Overcome"! It was composed by Pete Seeger and Zilphia Horton, who was reported to be even more pro-Communist than her famous husband, Myles Horton, who ran the school.

"We Shall Overcome" is now sung openly and boldly at every Civil Rights demonstration or sit-in. It was sung at the end of Martin Luther King's funeral and was even mentioned by some of the recipients of Oscar Awards on television the following night. Even President Johnson used the expression in his speeches.

Representative William L. Dickinson, in a speech before the House of Representatives on March 30, 1965, stated that the marchers were promised "\$10 per day, free room and board and all the sex they would want from opposite members of either race . . . Negro and white freedom marchers invaded a Negro church in Montgomery and engaged in an all-night session of debauchery within the church itself."

As King called his organization "The Southern Christian Leadership Conference," he was supposed to be a Christian minister. However, when Christian missionaries were being killed in the Congo by Communist-led savages, and when foreign troops were called in to rescue other Christian missionaries, King called for the withdrawal of the foreign troops who were called in to save the Christian missionaries from the savages, agitated by the Communists.

King also called upon the U.S. to recognize Communist China and to give that Red nation a membership in the United Nations. He also agitated for demonstrations against our war effort in Vietnam and encouraged young men to become draft dodgers. Why did King align himself with the Communists against his own country?

The answer was provided by Karl Prussion, former Communist and FBI informer, who revealed that Martin Luther King belonged to more than 60 Communist-front organizations - more than any Communist in the United States.

Karl Prussion also reported under oath that when he attended important Communist meetings to receive directives the Reverend Martin Luther King was always set forth as the individual to whom Communists should look and rally around in the Communist struggle on the racial issues.

King even supported the "National Committee to Abolish the House Un-American Activities Committee," (officially cited as a Communist organization). This group would have Congress abolish its official committee which investigates Communist activities in the United States.

Yet this is the man for whom the American flag was ordered flown at half-mast. It was in his honor that the professional baseball season did not open for two days, and the Academy Awards were postponed, and the stock exchange on Wall Street was closed for a day, etc., etc. - IN HIS HONOR.

Every true American had better ask himself what is happening to our country today.

There are official photographs of the checks to prove that King's organization has received many funds from Communist-front organizations. Yet, a public appeal for funds for King's organization was made on the Academy Awards' broadcast of April 10, 1968. And now, coast to coast, the TV, radio and movie industries will ask the public to pour financial support into King's organization!

"Testimony of Paul Crouch" U.S. HCUA Report, May 6, 1949, pp. 191 and 193, Crouch was the top communist party official in the South.  
Sworn affidavit by Karl Prussion, FBI informant, on September 28, 1963.

"Activities of SCEF, Inc. in Louisiana", report of Joint Leg. Committee on Un-American Activities, State of Louisiana, April 13, 1964.

#### DOCUMENTATION



# Homosexuals Put Out Literature at University

By DALE FETHERLING  
Minneapolis Tribune Staff Writer

If you're "gay," be glad. That, in brief, is the philosophy of FREE, a new student organization at the University of Minnesota which Monday began distributing literature there about homosexuality.

But unlike some of the other booths at the Welcome Week presentation in Coffman Memorial Union, FREE (Fight Repression of Erotic Expression) claims to be seeking neither members nor money.

"FREE is mainly interested in reaching young people who're just discovering they are 'gay' and suffering needless anguish and self-doubt," said a 20-year-old blonde lesbian, one of the group's founders.

"BECAUSE enlightened people now know the truth and know that homosexuality is not a sickness or something dirty or despicable, the main work is getting 'gay' people to feel really proud," the girl, known as Corine, said.

To do so, FREE is handing out excerpts from works by psychologists and psychiatrists, displaying books by scholars on the subject, and advertising the "sensitivity meetings" and picnics it has sponsored during the summer.

Approved on an interim basis by the Student Activities Bureau, FREE must be passed upon by the Twin Cities Assembly Committee of Student Affairs, an arm of the University Senate, when it meets early next month.

WITH 15 regular members — 13 of them men — FREE represents a reaction, its founders say, from the older homosexual-oriented groups such as the Mattachine Society and the Tavern Guild.

Stephen Ihrig, 21, the other FREE founder, said those groups are "composed of those over 25, successful, often married, and concerned with being accepted as businessmen." Seen as something of a "cop-out," these groups are obsessed with their own protection rather than educating society about homosexuality, Ihrig said.

The pair began the group in April as part of a course at the Free University, an informal West Bank education program, but it now exists independently with all of its officers being university students.

AKIN to the "black is beautiful" movement, the aim is to shatter a stereotype, reverse conventional attitudes, they said, and lessen repression-spawned ills.

The group's "long range goal is to abolish any law or prejudice that prohibits the private sexual activity of consenting adults."

Specifically, at the university, a leaflet says, it seeks to:

**Educate the university community about erotic minority groups.**

**Establish meetings among erotic minority groups "for the exchange of current information."**

**Defend the rights of erotic minorities and "protest legislation of sexual morality."**

Both university dropouts, Corine and Stephen are candid about their homosexuality. But they hope FREE will — as its name implies — broaden its concern from homosexuality to exhibitionism, voyeurism, and other erotic minorities as well as fight against censorship and against laws which restrict any type of sexual activity between consenting adults.

## Sibley

But for now, FREE can use university facilities for meetings and posting bulletins.

The group expects to hold its first "class meetings" next week to explain the problems of erotic minorities to university students.

Dr. Mulford Q. Sibley, FREE's faculty adviser, said he expects the group will be approved.

As a "sympathetic adviser," the political science professor said he "told them (FREE) they are welcome to consult me but I won't impose my views upon them."

He added that he'd received no criticism about supporting the group, but then the university hasn't been in session either.

ST. PAUL DISPATCH

2 \* Wed., April 22, '70

## U Observance Of Earth Day Draws 1,000

Continued from Page 1

hind the war on pollution the CIA is involved."

The pollution battle has to get specific, Sibley said: "Control the generals — General Electric, General Foods, General Motors. Just like the generals in the Pentagon. Down with them both!"

Dennis Banks, and Clyde Bellecourt, officers of the American Indian Movement, appeared on the platform. Banks denounced the Bureau of Indian Affairs for "polluting the minds of American citizens." And, he said, "This land once was owned by Indians. It has been polluted by industrialists and imperialists the world over."

Sibley had said in a television interview that he was a Socialist and pacifist. Then he said: "I am also an anti-Stalinist communist and have always been."

SIBLEY HAS DONE MORE FOR THE CAUSE OF COMMUNISM THAN ANY OTHER PERSON THE STATE OF MINNESOTA!

THERE WERE songs, speeches and awards at the rally. Prof. Mulford Q. Sibley, spoke of an "astounding resemblance" between air pollution and antiwar movements. Both are directed violence, he said. Violence against nature and violence against human beings.

Both forms of violence, Sibley said, "are outrageous on this crowded planet. Neither can be sustained."

Sibley said the antipollution battle, like the antiwar movement, is going to have to descend from generalization to specifics and to involve acts of civil disobedience.

Sibley also warned of the possibility the antipollution movement "is being used by politicians to divert attention from war. We see war and preparation for war as the greatest threat," he said.

HE ADDED THAT he expects that "somewhere



# The Theology of Martin Luther King

## the CLARION

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## Trinity Baptist Church

2220 EDGERTON STREET AT HWY 36

ST. PAUL, MINN 55117

J. Leonard Carroll, Pastor

C. Bruce Anderson, Asst. Pastor

BUS LEAVES EACH SUNDAY: 9:25 A.M. and 6:40 P.M.

### No Fundamentalist Fervor

Other religious beliefs of Dr. King bear few marks of the fundamentalist Baptist tradition in which he was raised. With his father, a preacher in the old Baptist tradition, he's co-pastor of Atlanta's Ebenezer Baptist Church. But his sermons contain no "hard" preaching on Heaven and Hell, no preoccupation with sin and salvation.

He rejects, for example, the idea that men are innately sinners. He defines sin as "the estrangement that always develops when man misuses his freedom and revolts against God." Men inevitably sin, but this doesn't mean they're innately bad. Nor are they innately good. They have potentialities for both bad and good.

What set Jesus apart, he believes, was Jesus' unique goodness. "I don't think anyone else can be Jesus. He was one with God in purpose. He so submitted His

will to God's will that God revealed His divine plan to man through Jesus."

In this sense, says Dr. King, Jesus was divine. But Dr. King rejects the virgin birth of Christ as a literal fact. The early Christians, he says, had noticed the moral uniqueness of Jesus; to make this uniqueness appear plausible, they devised a mythological story of Jesus' biological uniqueness.

### A Messenger of Ideas

Dr. King, of course, did not originate these ideas. Essentially, he's not a creative theologian but a clergyman, not an originator of ideas but a messenger of ideas. His ideas are a synthesis of thoughts borrowed from other men's minds. In fact, he describes his "intellectual pilgrimage" in precisely these terms.

During his seminary studies at Crozer Theological School in Pennsylvania and at Union University School of Theology where he earned his Ph. D., he was influenced first by religious liberalism, which stresses the social rather than the individual concerns of man. Reading philosopher Reinhold Niebuhr, however, he concluded that "liberalism is all too sentimental in its analysis of man, and doesn't grapple sufficiently with the problem of evil."

Yet the revolt of Niebuhr's "neo-orthodoxy," he found, went too far in stressing a hidden, unknown God and man's capacity for evil. Today he believes in "neither liberalism nor neo-orthodoxy, but in a synthesis that combines the truth of both and avoids the extremes of both."



Thurs., Apr. 11, '68

ST. PAUL DISPATCH

### This was the statement of PASTOR J. LEONARD CARROLL

on Sunday morning, April 7, 1968

Pastor of Trinity Baptist Church, St. Paul, Minn.

At the request of President Johnson and Governor LeVander we would pause this day in our worship service to honor the memory of Dr. Martin Luther King Jr.

He was an outstanding leader in the civil rights movement for ten years. He was a Nobel Prize winner. In the midst of tension and strife, strange accusations and statements are sometimes made.

May I remind this congregation that in addition to being one of the distinguished citizens of our nation, Martin Luther King was a Christian. He was our brother in the Lord. Further, he was a Baptist and he was also pastor of a Baptist Church in Atlanta, Georgia.

Emotions supercharge the atmosphere in our land today. History will measure with accuracy the true stature of the man we honor today.

My prayer today is for the family of Dr. King and for that church which is going through a great traumatic experience.

My prayer is for our nation, that we may come to our senses before it is too late, so that we may turn back to God.

In honoring a man who literally gave his life for a cause in which he believed so completely, I must pause to re-examine my own life and I confess that I find pride, envy, jealousy, selfishness, covetousness, lack of love and an unwillingness to live for principles so great that they might demand my death.

Just what are we living for? Just what are you living for? May God help us to live for some things that really matter and to die, whether in catastrophic suddenness or in day by day dedication, for that which really counts.



# STUDENTS! DON'T PAY ALMOST DOUBLE FOR ALL YOUR RECORDS AND TAPES!

Join U.S. National Student Assn's NSA Record Club

The only club created by students for students

As Go Introductory Membership offer...only \$2.00

Our  
Children -

So Goes America!

HOW BETHEL COLLEGE HELPS TO PROMOTE

COMMUNISM AMONG IT'S STUDENTS

\*\*\*\*\*

On the campus of Bethel (A Christian College) during the month of April NSA distributed flyers advertising records and tapes which could be purchased thru their club. This gives financial aid and benefit to a far-left, radical and often times Marxist oriented organization. One of those record albums (with an emphasis on the "bums") is the musical score from the pornographic play called "HAIR". Most Christians would not want any association with the garbage and anti-Christ presentation.

Read a part of the revue in the columns to the right which were published by the paper called "Through To Victory".



In one scene, a principal character expresses the desire to "hang on a cross and eat cornflakes." Early in Act 1, the play's "yippie tribe" chants "pig Latin" as another character swings a smoking incense chalice, kneels, holds an imaginary host in the air and screams: "This is the body and blood of Jesus Christ and I'm going to eat you!" He then makes the Sign of the Cross and continues: "I swear to tell you the truth, the whole truth, and nothing but the truth so help me God, in the name of the Father, the Son and the Holy Ghost, Amen." He then burst into a litany type song of sexual perversion entitled "Sodomy".

## Improvised Obscenity

Promoters of Hair argue that persons who have not seen the play have no right to criticize it. Actually, no two drama critics have seen the same production of Hair. Not even the play's directors can say if tonight's performance will be the same as last night's.

Hair is only a framework for improvised obscenity - the cast deciding its "own thing" to add with each performance, be it additional nudity, new profanity or whatever. In one production, for example, an actor wearing nothing but a dirty athletic support reaches inside, pulls out a rosary and uses it to strangle a kneeling Buddhist monk. In other productions mini-skirted nuns perform the murder.

Robb Baker, drama critic for the CHICAGO TRIBUNE saw Hair at Chicago's Shubert Theater and later in Toronto. On January 29 he wrote: "Chicagoans will probably find it had to believe that the show could be more outrageous anywhere than at the Shubert, but it is (in Toronto)..."

## "HAIR" . . .

### Sacrilegious Content

Hair is an outrageous assault on morality (the "yippie" cast strips naked for the Act 1 finale; in another scene "simulated sexual intercourse is performed on stage); an outrageous assault on patriotism (the American flag is used as the object of a perverse sexual act in a key musical number); an outrageous assault on America's youth (marijuana, LSD and sexual promiscuity are glorified as the "in" things for young people to sample.) In addition, Hair is a vicious, sacrilegious attack on the Catholic Church and religion in general.

## FOLK

Bob Dylan Glenn Yarbrough  
Peter, Paul and Mary Harry Belafonte  
Rod McKuen Joan Baez  
Judy Collins Arlo Guthrie

"TIME magazine says Hair is a tribal rock freak-out straight from hippiedom. Drugs and homosexuality get approving nods. The draft, home and Church are dutifully mocked. Early reviews said 'Hair is coming-nudity is promised!' They described how nudity would be presented in half-light with the figures only sideways and only about eight members of the cast. When I saw it, there were 20 members of the cast in anything but half-light. No curtain would drop. After the nude scene all the young actors and actresses went off the stage grabbing, poking, pinching one another, laughing - and that nude scene was the least offensive thing in the play.

"The most offensive things were scenes of masturbation where they involve the American flag. There is one scene in which ten couples engage in acts of perversion, and other scenes blasphemous to all Christian religions."

Dornan describes Hair as a "landmark" in vulgarity; a theatrical "breakthrough" for all types of obscenity, profanity and perversion; "a production which, because of the quality of its music, has succeeded where other vulgar works have failed."

Angeles TV talk show says: "Producer Michael Butler will not let the Los Angeles cast perform the show on Broadway, as the L. A. cast has expanded and added new filth, which Butler fears would be pushing Broadway audiences too far..."

Dornan, an excellent actor who was featured in the television series, "Twelve O'Clock High," is among the most vocal anti-Hair critics. As a Catholic and a father, he was outraged when Tommy Smothers - who has a penchant for giving TV "breaks" to Communist-fronters like folk singer Pete Seeger - opened Hair on the west coast.

## THROUGH TO VICTORY

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## What is the NATIONAL STUDENT ASSOCIATION?

According to an article in the NEW GUARD, The magazine of YOUNG AMERICANS FOR FREEDOM (October 1969, 1221 Mass. Ave. N.W. Wash. D.C., 20005, 60 cents) concerning their convention held in El Paso the writer classifies them in the following terms: "This relatively small group of American student association appointees, representing under 15 per cent of our nation's colleges...is well into the moribund stages of its existence.... NSA has developed a systematic record of owing large debts to the schools it uses... NSA establishment boasted of a 'one thousand (delegate) figure from all parts of the country,' only 498 were registered and visible, 200 of whom stopped attending plenary sessions after the fifth day... There were the garden variety liberals ...who argued against the use of violence but were unconvincing and insincere in their defense of reason, law and institutions. And there were the Marxists-socialists, who urged the boys and girls to take to the streets....Marxian magazines, Black Panther magazine, The Militant, New Left Notes, etc. ...A large sign in the lobby read, "What would you do if you were pregnant?" ...Other seminar topics included..."Sexuality and Liberation"; the "Homosexual Freedom League," NSA has been financed largely through theft, forcing a student to pay his student association a yearly fee which is used to finance NSA's political crusades. The ice, the hippies, the barking dogs and the parliamentary anarchy have become institutional parts of the NSA...



● Count 'em. 30,000 "citizen ballots" recently were toted by Albert Forrester and Bradley Evans to the House Ways and Means Committee staff in a dramatic expression of sentiment against the leftist National Student Association. Citizens urged the committee to investigate NSA and "to revoke their tax-exempt status for engaging in blatantly political activities." Forrester (left) is national coordinator of Students To Oppose Participation in the National Student Association, and Evans, a legislative aide to Rep. Gene Snyder, R-Kentucky, is STOP-NSA Capitol Hill coordinator.

"Bethel holds high and serious purpose as a challenge to students. Too many schools are producing clowns and clods. Let students whose aims are lower than Bethel's seek education elsewhere. The administrators and faculty of Bethel hold a strategic place in the life of the Baptist Conference. The men and women who serve are appointed of God as surely as their fellow missionaries across the oceans."

...Lloyd D. Mattson  
Editorial  
THE STANDARD  
Nov. 26, 1962



## THE POLITICAL SIGNIFICANCE OF THE SEXUAL REVOLUTION

Herbert Marcuse is the favorite philosopher of the New Left. He is Professor of Phi University of California at San Diego. He recently boasted that he is teaching "the political significance of the sexual revolution."

The destruction of the family has always been one of the goals of Marxism. This goal has sometimes been obscured by the puritanical practices in the Soviet Union. It is coming into greater focus with the emergence of the "Neo-Marxists" of the New Left.

The political objectives of the advocates of moral degeneracy are becoming clearer. Playboy magazine has been a leader in promoting sexual promiscuity. The July edition of Playboy magazine contains a scurrilous article which attacks and ridicules the forces of anti-communism. It is entitled "My Country, Far Right or Wrong," and is written in an allegedly humorous vein by Ralph Schoenstein. It is an attempt to associate anti-communists and supporters of Christian morality with racists, anti-Semites, and murders. Its complete dishonesty is a worthy presentation of the "Playboy" philosophy.

by Dr. Fred Schwarz, Christian Anti-Communism Crusade



In his presidential report for 1961-62 Dr. Carl Lundquist expresses a distaste for "Super-patriotism" while embracing the Liberalism of Harold Stassen, former Governor of Minnesota: "Super-patriotism is inadequate because it fails to view the entire world from God's perspective as a unitary whole, with all people of one blood, entitled to the privileges made possible by God, and with a deep responsibility to stewardship resting upon those who possess more than others. Harold Stassen recently has enunciated this as an ideal foreign policy for the United States-- "Under God-- humanity first!" Stassen is best known for his perennial pitch to be President of the United States. He succeeded only in the headship of the Apostate American Baptist Convention, and years of attempts to disarm the nations of the world through the U.N. . A former member for some 25 years in the Baptist General Conference who became a "Super-patriot" and left these shores to take the Gospel to Korea writes very critically of the prevailing attitude at Bethel College and Seminary. His name is Dr. Gerald Johnson, Fairmont, Minn. and he writes as follows:

#### IS IT WRONG FOR A CHRISTIAN TO BE ANTI-COMMUNIST?

Dr. Walford Peterson, associate professor of political science at Bethel College, St. Paul, Minn., wrote an article for ETERNITY magazine entitled, "IS AN ANTI-COMMUNIST FOREIGN POLICY CHRISTIAN?" In this article Dr. Peterson says that it is dangerous to link Christianity with any foreign policy. The purpose of the article is to attack all Christians who support a strong anti-Communist foreign policy.

Dr. Peterson states, "It is dangerous to suppose that by supporting American foreign policy a person can help accomplish a 'Christian' mission in the world. The danger is real, for some groups are already looking upon America foreign policy as a primary device in some sort of Christian anti-Communist movement." What a ridiculous statement to make! We Christian Americans are under the greatest obligation to support our American foreign policy when it takes a stand against evil in the world. Surely the greatest evil the world has ever known is the evil of Communism. Our Christian faith and heritage stands in jeopardy in the presence of Communism. In every country where Communism has taken over, the first to be killed were the Christians. Yet this professor states that a Christian is deceived if he thinks his support of an anti-Communist foreign policy can accomplish a Christian mission in the world!

Our most important mission in this world is to advance the greatest happiness and good of mankind. Mankind's greatest good can only be attained through the downfall of evil. Therefore, we as Christians **MUST BE ANTI-COMMUNIST, AND AS CHRISTIAN AMERICANS WE MUST SUPPORT EVERY FOREIGN POLICY OF OUR GOVERNMENT THAT IS ANTI-COMMUNIST!**

Dr. Peterson goes on to say that one of the reasons a Christian ought not to be anti-Communist is that he should simply be 'positive', and that it is not necessary for a Christian to be involved in 'negativism'. He states, "In a sense the Christian need not involve himself in anti-Communist, or anti-Mohammedan, or anti-humanist crusades. If he is doing his positive task, he is doing all the world needs." But how does such a statement line up with the Word of God? Are we to stand by and let evil run roughshod over the world? God forbid! Are we not to take our stand against sin? Are we to simply preach a 'positive gospel', and not mention the evils that are engulfing our society and the world? Far be it!



Dr. Peterson's article on 'Why Christians Ought Not to be Anti-Communist' is typical of the weak, watered down 'New Evangelical' Christianity that has swept into so many seminaries and churches. This is the philosophy that embraces the Ecumenical Movement. It takes no stand against sin. It always preaches 'positivism'. However, it departs from the road of 'positivism' in **TAKING A HARSH STAND AGAINST THE BIBLE BELIEVING FUNDAMENTALISTS!** The Fundamentalist is too 'narrow-minded'. He is a 'super-patriot' and an 'extremist'!

Astonishingly, our people are being led into godlessness and violence to a great extent by the 'spiritual leaders' in our country. The leaders of the National Council of Churches in particular are responsible for the harvest of lawlessness, violence, unbelief, riots, and civil-disobedience that is so common today. They have been sowing the seeds of apostasy in our denominational churches for years, **AND NOW WE ARE BEGINNING TO SEE THE HARVEST!**

**EVANGELICALISM, THE NEW NEUTRALISM** by Reverend William E. Ashbrook. **OCKENGA AND THE INFILTRATION TECHNIQUE.** "Dr. Ockenga continues: 'The New Evangelicalism has changed its strategy from one of separation to one of infiltration. Instead of static front battles the new theological war is one of movement. Instead of attack upon error, the New Evangelicals proclaim the great historic doctrines of Christianity. The results have been phenomenal. The New Evangelical is willing to face the intellectual problems and meet them in the framework of modern learning. It stands doctrinally upon the creeds and confessions of the church and grants liberty in minor areas when discussion is promoted on the basis of exegesis of Scripture. The strategy of the New Evangelicalism is the positive proclamation of the truth in distinction from all errors without delving in personalities which embrace the error. The evangelical believes that Christianity is intellectually defensible but the Christian cannot be obscurantist in scientific questions pertaining to the creation, the age of man, the universality of the flood and other moot Biblical questions. The evangelical attempts to apply Christian truth to every phase of life. Since I first coined the phrase, "The New Evangelicalism" at a convocation address at Fuller Theological Seminary ten years ago, the evangelical forces have been welded into an organizational front. First, there is the National Association of Evangelicals

which provides articulation for the movement on the denominational level; second, there is World Evangelical Fellowship which binds together these individual associations of some twenty-six countries into a world organization; third, there is the new apologetic literature stating this point of view which is now flowing from the presses of the great publishers, including Macmillans and Harpers; fourth, there is the existence of Fuller Theological Seminary and other evangelical seminaries which are fully committed to orthodox Christianity and a resultant social philosophy; fifth, there is the establishing of Christianity Today, a bi-weekly publication, to articulate the convictions of this movement; sixth, there is the appearance of an evangelist, Billy Graham, who on the mass level is the spokesman of the convictions and ideals of the New Evangelicalism. The strength of this movement is recognized by the Christian Century, America's leading theologically liberal magazine, by its expression of fear that this movement may challenge the religious scene and change the religious climate in this nation. The New Evangelical believes that Christ is the answer; that He must be understood in a Biblical framework and He and His teachings must be applied to every realm of societal existence.' We are grateful to Dr. Ockenga for giving us so clear a pattern for careful analysis of the movement."