

Report from the Capital

MAY-JUNE 1969



Churches Face New City Planning

Church-state relations in the next 30 years face new challenges in the projected planned cities of the future. Creativity, flexibility and dedication are demanded if religious freedom is to flourish in the urban life of tomorrow. Old principles remain valid, but new patterns must emerge.

Here is a sample of what may be in the making. The National Committee on Urban Growth Policy is recommending plans for the creation of 100 new communities averaging 100,000 population each. In addition the Committee proposes 10 new communities of at least one million each.

Even so, the Committee reports, "this dimension of community building will accommodate only 20 percent of the anticipated population-growth in the United States by the end of this century."

When the required renewal, rebuilding and rehabilitation of the present cities of America is taken into account, the challenge to freedom is staggering. This does not mean, however, that freedom must be as carefully planned for as will be the other aspects of the emerging new life of America.

This National Committee on Urban Growth Policy is no visionary group. It is both bi-partisan and representative of many sections of the nation.

The Committee is headed by former Congressman Albert Rains of Alabama, a veteran legislative leader in the formulation of national housing programs. Included are: the chairman and ranking minority member of the Senate Banking and Currency Committee, Sen. John Sparkman (D., Ala.) and Sen. John Tower (R., Tex.); the Whip of the House of Representatives, Rep. Hale Boggs (D., La.), and the ranking minority member of the House Banking and Currency Committee, Rep. William B. Widnall (R., N. J.); Gov. Raymond Shafer of Pa.; former Governor Philip Hoff of Vt.; Mayor Henry Maier of Milwaukee; former Mayor

Floyd Hyde of Fresno, Calif., presently Assistant Secretary of the Department of Housing and Urban Development; Commissioner James Aldredge of Fulton County, Ga.; Rep. Thos. L. Ashley (D., Ohio); Rep. Albert W. Johnson (R., Pa.); Rep. Henry Reuss (D., Wisc.) and Rep. Robert G. Stephens (D., Ga.).

The Committee project was directed by Laurence G. Henderson. It was sponsored by the National Association of Counties, the National League of Cities, the United States Conference of Mayors and by Urban America, Inc.

In its report released May 25 the Committee proposed a three-pronged new city program: (1) new cities within existing cities; (2) accelerated growth centers or satellite cities; and (3) the creation of entirely new communities of city size.

The Committee said in its report: "Concern with long-range policies to accommodate impending urban growth is not a diversion from the present crisis in the cities. Rather, it is a necessary step toward finding solutions to this crisis—and assuring that other, similar crises do not arise in the future."

The Committee accepted the projection that the U. S. would increase in population by at least 100 million within the next 30 years. It found that "this many new people will result in severe intensification of the following problems of urban growth:"

1. Continued growth of metropolitan areas through uncoordinated sprawl of business, industry and housing on their peripheries;
2. Increasing difficulty of government at all levels to meet the demands of urban growth and the threat of urban decay;
3. Further decline of central cities without concomitant development of cultural and other institutional centers which are their hallmarks;



FRED B. RHODES took the oath of office at noon, Thursday, May 29, as Deputy Administrator of the Veterans Administration, the number two job in the largest independent agency in the Federal establishment.

SINCE 1964 Rhodes has been Secretary and Staff Director of the Senate Republican Policy Committee. He is a Deacon in Briggs Memorial Baptist Church and the District of Columbia member of the SBC Executive Committee.

4. Intensification of air, water, noise, and land pollution and further demands on already overcrowded transportation systems; and

5. A hardening of the pattern of limitations on housing and employment opportunities in peripheral areas for the poor and minority population.

In order to meet the demands of the next 30 years the Committee recommends a new set of government agencies on all levels—federal, state and local. It outlined a set of principles to safeguard the interests of all. Even though it projected astronomical costs in providing for the future, the Committee warned that failure to make provision for the inevitable growth would be even more costly.

The report of the Committee will be incorporated in a book entitled, "The New City," prepared by Urban America to be published in July by Frederick A. Praeger Company.

REPORT FROM THE CAPITAL—a bulletin published 10 months during the year by the Baptist Joint Committee on Public Affairs, 200 Maryland Ave., N. E., Washington, D. C. 20002. The purpose of this bulletin is to report findings on the interrelations between churches and government in the United States. It affords church leaders a chance to understand developments, policies and trends affecting public policies and it affords public officials a chance to understand church structures, dynamics and problems. It is dedicated to religious liberty, to free and effective democracy and to equitable rights and opportunities for all.

The views of writers of material for *Report From The Capital* are not necessarily those of the Baptist Joint Committee on Public Affairs or its staff. The bulletin also provides for the sharing of views between leaders of the cooperating conventions and between leaders of various religions and traditions.

The Baptist Joint Committee on Public Affairs is a denominational agency

maintained by the American Baptist Convention, Baptist Federation of Canada, Baptist General Conference, National Baptist Convention, National Baptist Convention, USA, Inc., North American Baptist General Conference, Seventh Day Baptist General Conference, and the Southern Baptist Convention.

Executive Staff of the Committee: C. Emanuel Carlson, executive director; W. Barry Garrett, director of information services; and James M. Sapp, director of correlation services and editor of *Report From The Capital*.

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Washington Observations

News — Views — Trends

June 2, 1969



THE HOUSE WAYS AND MEANS COMMITTEE in a 10-page document has announced tentative decisions on a number of proposals for tax reform, many of which affect churches and their agencies both directly and indirectly.

THESE AGREEMENTS are now being drafted in legislative language for final consideration by the Committee before action by the House of Representatives.

AMONG THE DECISIONS on which agreement has been reached on church-related tax reform are the following:

UNRELATED BUSINESS INCOME of churches, social welfare clubs, civic leagues, social clubs and fraternal beneficial associations will be taxed.

THE GENERAL LIMIT on the charitable contribution deduction for individuals will be increased from 30 percent to 50 percent.

THE COMMITTEE favors gradual reduction and finally repeal of the unlimited charitable deduction. No decision was announced about an earlier proposed three percent floor for deductions for gifts to churches and other charities.

MOVING EXPENSE DEDUCTIONS would be expanded to a limit of \$2,500 and would include expenses for house-hunting trips, temporary living expenses at the new job location, expenses related to the sale of the old residence, and expenses related to the purchase of a new residence.

NEW REGULATIONS FOR PRIVATE tax-exempt foundations will be proposed to prohibit "self-dealing," to require distribution of income within one year, and to prohibit such foundations from engaging directly or indirectly in any activities intended to influence the outcome of any election (including voter registration drives) or to influence the decision of any governmental body.

IN THE CASE OF APPRECIATED PROPERTY gifts to churches or charity the Committee has not yet decided how the appreciated value should be taxed.

AT PRESENT, if property purchased at \$10,000 and now worth \$15,000 is given to charity, the donor can deduct \$15,000. He is not taxed on the \$5,000 gain in taxable income. The Committee is seeking ways to tax the appreciated value of such properties.

MEANWHILE, municipal, county and state tax assessors are reevaluating many church properties presently exempt and in many instances are reducing tax exemptions on properties owned by many church and fraternal groups.

THE CHRISTIAN DIMENSION

by Grady C. Cothen

Such schools as Oklahoma Baptist University stand on the threshold of true relevance or disaster—which will be determined by many things: (1) Do we understand what we are as a university? (2) Does our Baptist constituency understand education, and want education? (3) Are we smart enough to press for definition and clarification of what we are and what we're trying to do? (4) Do we have integrity enough to demand the best in education and the best in religion, without reference to the contrary winds which blow? Schools such as Oklahoma Baptist University have the greatest opportunity they have ever had, but they face the deadliest perils which they have ever known. And I beg of you, consider some of the implications of the problem.

We first turn our attention to the nature of the academic community. I will define it in somewhat traditional terms, borrowing the phraseology of others more knowledgeable in these areas than I. It is crucial to the welfare of OBU that there be a clear statement to its purposes and its goals. One of its purposes is that it is a community of learning. We must understand that nothing—or almost nothing—is ever settled in an academic community. The academic community lives in the state of the eternally tentative. The very nature of an academic community requires the constant acquisition of knowledge, new data, new ideas, new concepts. An educational institution must be on the frontier of knowledge where new knowledge is discovered and where the transmission of knowledge is eternally its project and its problem. The teaching and the learning process is repeated over and over on the same grounds, but is involved with a dynamic and volatile knowledge explosion. This is the essence with which the university works day by day. Knowledge is not static and as it is not possible for a person to step into the same stream twice, that water having flowed on, so it is not possible for a university to step into the same intellectual currents twice.

A part of its problem is the application of knowledge: How does it affect society, how does it relate to business, how is it related to the problems of labor, the relationships of knowledge to the problems of men. At this stage, the university stage, the applications of knowledge are largely theoretical—they must be; and much of it has not been tried by the hard, crass, materialistic world in which you as administrators, businessmen or pastors, or others must live your lives every day.

Note the methods of a university: the process of education in a university can be described by such words as dialogue, discussion; the university involves the propounding of an idea, inquiry, testing, consulting, disputing—not in the sense of personal, divisive disputation, but in the sense of intellectual argumentation. The tools of the university are the tools of persuasion and argumentation, never force, or coercion. Freedom, as in the church, dies at the university with the application of any form of coercive disruption. But any proposition or idea that cannot hold its own in the realm of reason at a university will soon lose out.

We make use of shared functions and responsibilities with common goals. We believe in due process for all—for the student, for the faculty, for the administration and for, of course, the denomination—according to prescribed method.

Note the context in which we work: the faculty—they are leaders in intellectual processes; they are theorists; they deal with ideas; they are concerned with the transmission of knowledge; they are interested in the exploring of it, in the discovering of it, in the defense of it, in seeking its applications and in refining it. It is their nature to take the opposite side of almost any intellectual question for the purposes of pursuing it, understanding it and disputing, trying to get at its meaning.

The students: we think of them sometimes as the led; but we must increasingly think of them as participators, raising questions and acquiring some skill in the basic areas of knowledge, not in the areas of their interests only. Education devoted only to the interests of the student is deadly to his final liberal education. The student will acquire some expertise in one or more limited areas of knowledge.

With the liberal arts furnishing the basis of the work of the institution, it is expected that there will be some knowledge about the world, about the physical environment, about the people, the customs, the language; with the ability to think clearly, to speak con-

cisely, to write well, to read and understand what is read. The more deeply involved the student becomes in this process the more rapidly he will develop; and you understand there are those always who mistake participation for control. The administration at the university is the arbiter, the planner, the provider, the guide and on occasion, authority. Now this hastily and sketchily is something of the nature of an academic community.

And we Baptists inject into this milieu of ideas an intellectual controversy which is good, not bad. We want to inject into it the dimension of the Christian faith, and, as one young man with intelligence and insight asked, "What is it?" I suspect that we do not adequately understand it. Living in the atmosphere of academia, when the Christian faith, operating on a different set of intellectual presuppositions, is injected, problems are created. For example: when you begin to talk about the problems of the Christian faith in the university context, immediately you introduce the confusion concerning the indoctrination process. Teaching students what Baptists believe is often confused with teaching them what to believe. It may seem to you to be subtle, but the difference is vastly significant to the processes of education. There is a difference in teaching them what Baptists believe and in teaching them what to believe. For the educational process at a Christian school, based on Baptist polity, leaves to the individual what he believes, and it cannot be otherwise. We cannot come to the place as Baptists where we prescribe either ritual, or idea, or faith for anybody. It is legitimate to teach students what Christians believe. It is not legitimate to coerce them in their own personal belief.

When you inject Christianity into the academic dimension you have confusion of religion as an academic discipline with religion as a personal experience. Religion as an academic discipline must survive as an intellectual pursuit on its own, subjected to all the processes of intellectual inquiry in the university. And the Christian faith can survive intellectual inquiry; if it cannot, educated people will abandon it. It will be subjected to rigorous examination and questioning, for the methods of education cannot be changed because the subject is religion. If the New Testament faith is what we think it is, it will thrive and prosper in the atmosphere of free questioning.

Let me suggest some things I think we must do. I think we must deal with the intellectual involvements of our Christian

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faith. Are the apparent conflicts in our world of knowledge real, or are they superficial? What does the faith mean in the academic world? What is the relationship of the Christian faith to knowledge of other types? What problems does modern sociology pose for our Christian faith? What is the relationship of psychological insights to revealed truth? What does anthropology say to Christian presuppositions? Philosophy and theology—do they speak to the needs of men today? How? Do they vary from the revealed truth of the New Testament? If so, how? This is the context of the university world.

In the Christian university the Christian faith should help us to build what is called, for lack of better terms, a world view—an integrated way of looking at the world that is big enough to encompass the truth of science and the truth of the faith; big enough to understand revelation and yet inclusive enough to recognize that behind all we know, God is. I said that is our presupposition, and I think it can finally be demonstrated. The university, in short, has the responsibility to help the student put meaning and unity to all he knows and can know when he leaves the university.

MacKenzie and Pattillo, in their volume sponsored by the Danforth Foundation called *Church-Sponsored Higher Education*, said, "We recommend that church-sponsored institutions make definite provision in their curricula for helping students develop a philosophy of life, a faith, a coherent and reasoned understanding of fundamental matters. It is now assumed by most colleges that this goal is attained indirectly and fortuitously, that it is not an objective toward the achievement of which the student can be assisted in an orderly way. This assumption is fallacious. The student is no more likely to arrive at a sound world view effortlessly and by chance than he is to master calculus as a by-product of studying psychology or music. Presumably in a Christian institution a special effort will be made to assist the student in arriving at a Christian synthesis." This is a function of a Christian institution.

In short, at Oklahoma Baptist University, we should strive to present the truth from the usual disciplines and do it well—if we do not, our teacher certificates have little value; we have cheated young people of the money which they have given to us in exchange for an education; we have lied to Baptists for we claim to be an educational institution—we must present the usual truths or disciplines and add the extra dimension of faith. That faith can become the "cosmic

glue" for putting life together. The Christian faith should become the interpreter of life, a source of meaning and value to life.

It is easy to become confused about the relationship between what is learned by the scientific process and what has been perceived by faith. If these can't be synthesized, terrible confusion may result. It may be that we have such confusion because we have not properly put them together. In short, we affirm our personal redemption experience and the Lordship of Jesus Christ in our lives. Of course, we believe that. But Christ in us also must become that perspective from which we see the whole world, that platform that gives to us the foundation for the survey of all the other disciplines. If in some fashion theology and philosophy can become in fact queens of the disciplines, helping us to put knowledge together, we then shall be what we claim to be—an institution of Christian Higher Education, and we must not omit any part of that.

The tension between the Christian faith and the intellectual world will be continuous. All of the things we now believe from revelation are brought constantly to judgment at the bar of man's reason; and though you and I may not like it, it will go on as long as we live and far beyond. We Christians believe and have come to know, but the world wants to know and come to believe. We must not confuse the process. In science we come to know and believe; in religion we believe and come to know. The matters of the faith are perceived but in our world perception will be infinitely easier if we understand religion as an academic discipline and as a personal faith. There is no way to avoid the conflicts into which we are thrust, except to abandon our faith. If we cannot come to grips with our faith intellectually as well as a matter of personal experience, we will lose the educated people, and we are largely in the process of doing so already.

We must, somehow, understand that though our Baptist heritage says we are free, it also says we must be responsible. I think in this context it means responsibility to the best intellectual effort of which we are capable. In the university atmosphere of discussion, study and question, the faith can grow and enlarge and bless.

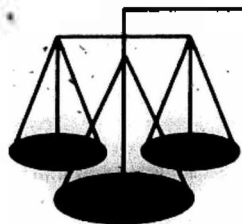
The Christian dimension of a university is people—people who think clearly, who live as Christians; people who are intellectually qualified in the sciences and philosophy and all the rest of it. Too, they are spiritually qualified to understand the relationship between the kinds of knowledge,

with Christian compassion enough to be concerned for students and want them to understand. The Christian dimension is an atmosphere in which we can talk in comfort of God and what He means in our world and what He can mean in our life. We live thus in the midst of this trying, confusing, and desperate kind of confrontation between two kinds of worlds which I believe hold no inherent inconsistency at all. If we believe that in Him all things consist, and if we believe that as Baptists everyone is responsible unto God for himself, we have thus the intellectual and spiritual platform for Christian higher education. We need from you a Baptist constituency that can trust us to try for these high ideals, and when you don't understand us, to pray for us; we sometimes do not understand ourselves; and before you hurl stones, look in mirrors.

The problems of our age are not scientific and technological. Our problems are human problems. They are brought on by power commanded to destroy instead of build, by talent devoted to self, by hatreds turned inward as well as outward, by dishonesty pervading business and the professions, by division infiltrating the churches and disrupting the fellowship of the saints, by greed so great as to call men to kill themselves in order to gain more things. Our problems are brought on by humanity—human decisions, human choices, human priorities. We thus at OBU strive—and we have not arrived—to educate man's mind and speak to man's soul. Education can sharpen a man's intellect; God can soften a man's heart. Education can give him the tools to heal man's hurt; God can give him the motives to do it. Education can provide means for material progress; God can make him want to give it away, share it. Education can help conquer the forces of nature; but only God can conquer the forces of man's nature. Education can open a man's mind; God can open a man's heart.

At OBU we would like to combine the best of education and the best of our faith and bless generations yet unborn. We are making a new beginning; the road is long and it turns often. Some say that union of intellect and faith cannot be in this world. We believe that not only can it be, it must be. We rely afresh on the Convention to understand us and to pray for us, to support and to defend us, to trust as we attempt the impossible in a world that does not believe in miracles.

A summary of an address delivered by Dr. Cothen to the 1968 annual meeting of the Baptist General Convention of Oklahoma.



WHAT IS IT? HOW DOES IT FUNCTION?

The American Government

A series on possible projects or learning experiences for the Christian, or a group of Christians, to pursue in order to understand more perfectly the interrelations between churches and government in the United States.

QUESTION: What are the duties of the Doorkeeper of the House of Representatives?

ANSWER: The duties of the Doorkeeper are varied and somewhat complex, compared to the original function as a doorkeeper to serve the House members.

BACKGROUND DISCUSSION OF THE QUESTION AND ANSWER:

The position of Doorkeeper of the House of Representatives dates back from the 2nd day of the 1st session of the 1st Congress, whereby the House of Representatives resolved that a "Doorkeeper and an Assistant Doorkeeper be appointed for the service of the House." This action took place on March 5, 1789. Since that time, of course, this office as well as all others has greatly expanded, and the duties are only remotely related to those of the original Doorkeeper when this position was established.

The Doorkeeper of the U.S. House of Representatives is one of the five elected officials of the House — these officials being elected by the majority membership of the House. The Senate, being a smaller body, has two officials, the Sergeant-at-Arms and the Secretary of the Senate, who perform

the administrative and so-called housekeeping duties. These duties in the House are divided between three officers, the Clerk, the Sergeant-at-Arms, and the Doorkeeper. These three officers are responsible for the functioning of the House of Representatives.

The Doorkeeper has over 340 permanent employees under his supervision, which, incidentally, is more than any other officer of the House supervises. These include doormen, floor and gallery levels; messengers; pages; barbers and other barbershop employees of five barbershops; eight ladies' retiring rooms; five men's retiring rooms and attendants; employees of the Document Room; Janitor Service for the House side of the Capitol; two cloakrooms; two snack bars; twenty-eight telephones for all incoming and outgoing messages to and from

Members when the House is in session and legislation is up for debate; the Folding Room (Publications Distribution Service, where all outgoing publications for Members are folded, sealed and prepared for mailing. The volume of mail sent out from this department in 1968 amounted to 359,002,267 pieces); and two Wastepaper Baling Machines, which service returns to the House of Representatives a considerable amount of money from wastepaper collected from the various office buildings and sold. The Doorkeeper makes all arrangements for Joint Meetings of Congress, issues the special tickets, announces to the House the arrival of the President and other dignitaries, and also announces to the House the arrival of messages from the White House and the Senate during the normal business day. The Doorkeeper supervises the initial issuance of all House Gallery passes, keeps up with legislation on the House Floor, strictly enforces rules relating to the privileges of the Hall, and is responsible for the conduct of all his employees who must be briefed and conversant with pending legislation and functions of the various offices under the Doorkeeper's supervision. At the close of each session, the Doorkeeper takes inventory of all property under his charge and reports same; he is held liable for missing articles. He is in charge of seeing that the House galleries are cleared at the proper time, and he is responsible for keeping the doors of the House on both levels and for seeing that the Floor level doors are closed during a quorum call. He is also charged with certain duties in connection with the conduct of Members of the House when the Speaker is putting a question, when another Member is speaking, and when ballots are being counted. He and the Sergeant-at-Arms are charged with strict enforcement of the Floor rules.

The Doorkeeper also has the responsibility of arranging with the State Department for the admittance of foreign visitors to the House galleries.

All personnel papers for the Doorkeeper's department are processed in his office by his
(Continued on page 8)



WILLIAM M. ("FISH BAIT") MILLER, right, Doorkeeper of the United States House of Representatives, talks with **James M. Sapp**, Editor, *Report From The Capital*, about the duties of the House Doorkeeper and Pages in preparation for this issue of the Report.

COVER PHOTO—Chief Page Turner N. Robertson, North Carolina, discusses daily assignment with four House Pages. L to R are John Dennis, West Virginia, Steve Lowndes, Virginia, Ken Hughes, Oklahoma and Mark Doak, West Virginia.

—Baptist Joint Committee Photograph, Harrell Krell, Photographer

Pages Are Important To Important People

Pages of the United States Senate, the House of Representatives, and the Supreme Court are today assigned to routine yet important duties in each of the three bodies. Though their work is varied, pages serve principally as messengers, carrying material between the Capitol and Members' offices and committees. In the respective chambers, boys prepare the desks, seats, or bench for the day's work. During the daily sessions they run errands for individual Members.

Eighty-one pages in all are appointed in the legislative and judicial branches of the government. There are 26 pages in the Senate, 51 in the House, and 4 in the Supreme Court.

House Page Workload Increased

The tasks of House Pages, according to Chief Page Turner N. Robertson, have remained the same over the past 20 years, but the workload has increased. The physical number of pieces of legislative materials has increased and pages now cover a wider territory since the Rayburn House Office Building and the New Senate Office Building were built.

"Service is still satisfactory," says Robertson, "but not as quick."

School Comes First

A page's day begins at 6:30 in the morning when he goes to school.

The pages receive accredited instruction at the Capitol Page School, located in several rooms on the third floor of the Library of Congress. There is a science lab and a small library for general use. Because of the irregular hours of employment for pages, the school does not fit the pattern of other schools. Most pages prepare for college entrance through the school's academic program.

He stays in class until 9:45 a.m. After class is dismissed, the House Page reports to the Republican or Democratic cloakroom to which he has been assigned.

House Pages serve under the direction of the House Doorkeeper but are under the daily supervision and direction of the Chief Page. Tenure of service varies from 30 days to six months according to the wishes of their sponsoring Congressman.

Work Day Often Long

The workday for the House Page begins with reporting in to the cloakroom. From there he goes to the Chamber of the House. He usually begins his assignments for the day by placing under Member's chairs copies of the Congressional Record and all bills,

reports, hearings and other materials related to legislation up that day for House consideration.

The seating arrangement in the House does not provide for individually assigned seats and desks for the Representatives. The House Pages sit on the page's bench waiting to answer any call and to run errands for the Members.

The House Chamber has a system of signal buttons between the seats. When pushed they light up signals on a switchboard near the page's bench. The pages quickly learn the system which enables them to know that one of two Members is requesting something. A different light, a red one, signifies that the Speaker of the House has a request.

Pages may be sent to the libraries, document rooms, and the office buildings within the Capitol Hill complex.

A Different Duty

March 1, 1954 saw House Pages mount a different kind of duty. On that day, four Puerto Rican Nationalists showered the House Chamber with pistol shots. Five Congressmen were wounded. Stretcher bearing was immediately added to the list of page duties.

Several pages narrowly missed being killed, one bullet landing but a few inches from one boy's head.

Oh yes, one more thing. In this day of mod clothes pages are excluded. All pages are required to wear a dark suit (long trousers), long-sleeved white shirt, black tie, black socks and black shoes.

Chief Page A Rayburn Appointee

TURNER N. ROBERTSON, celebrating his 30th year on Capitol Hill, says the House Page System hasn't changed much in the 22 years he has served as Minority or Majority Chief Page.

Robertson, who supervises the 30 pages serving Democratic House members, came to Capitol Hill April 6, 1939. For the next 10 years he held a series of patronage jobs under Rep. John H. Kerr (D-N.C.).

Then House Minority Leader Sam Rayburn (D-Tex.) appointed him Chief Minority Page in January, 1947. He became House Chief Majority Page when Rayburn was made Speaker; then he was reappointed by current Speaker John W. McCormack (D-Mass.).

A native of North Carolina, Robertson was employed as an assistant manager for

the A & P Tea Company in Scotland Neck at the time he came to Washington in 1939.

He was baptized and became a member of the old Christ Baptist Church in Washington. The church no longer exists. Today Robertson is a deacon and serves as an usher in the Fair Park Baptist Church, Alexandria, Virginia.

House Doorkeeper Directs Pages

WILLIAM M. (FISH/BAIT) MILLER, one of the more colorful figures on Capitol Hill, is known among his peers for a prodigious memory and extrovert personality.

Among the multiple duties assigned to the House Doorkeeper is the responsibility for the 51 House Pages and their orientation, assignments and conduct.

Called "Fish/bait" by Congressmen, Capitol employees and his many friends inside and out of government service, this congenial southerner was appointed minority Doorkeeper of the House first by then Speaker of the House Sam Rayburn in 1947. He came to Washington in 1933 to work in the Post Office. Subsequently he served as messenger to the Doorkeeper and Assistant Sergeant at Arms. He served as Minority (Democratic) Doorkeeper in the 80th and 83rd Congresses.

He was elected Doorkeeper of the House for the 81st, 82nd, 84th, 85th, 86th, 87th, 88th, 89th, 90th and 91st Congresses. The Doorkeeper is elected by the majority party caucus at the beginning of each Congress.

Miller has also served the Democratic Party as Assistant Sergeant at Arms for the 1944 Democratic National Convention and as Chief Doorkeeper at the 1948, 1952, 1956, 1964 and 1968 Democratic National Conventions.

Born and reared in Mississippi, Miller attended George Washington Law School and holds the degree of Doctor of Laws from the Atlanta, Georgia Law School. Along with his wife and daughter, Sarah Patsy, he is an active member of Memorial Baptist Church in Arlington, Virginia.

Thirteen Baptist Colleges Get \$84,100 Science Grants

Thirteen Baptist colleges in the United States will receive \$84,100 during 1969 in grants from the National Science Foundation for undergraduate instructional scientific equipment.

The NSF announced its 1969 awards of approximately \$4.6 million to 380 universities, colleges and junior colleges. The grants provide funds to help colleges and universities purchase scientific equipment needed for undergraduate instruction.



Selected quotes gleaned from recent books, publications and material coming to the reference library of the Baptist Joint Committee chosen by Alice Moody, Administrative Assistant. You may wish to read the text of materials quoted. References are complete for each item.

Christian Mission and Human Dignity

"That the [Christian] Mission, in its application to the individual 'neighbor', has to do with relieving poverty, caring for the sick and the handicapped, and bringing the light of knowledge to the benighted has been realized within the Church and has been the main-spring of both private charity and institutional philanthropy. But a new and extended aspect of it today is the need to take part in the struggle for human dignity that is going on in politics, industry and every other sphere that determines whether man shall live with the dignity commensurate with the image of God he ought to bear or whether he will be reduced to the state of being a mere cog in the wheel of 'private property' of the State. . . ."

D. A. Thangasamy, "The Rationale and the Meaning of Christian Mission," *Religion and Society*, Bulletin of The Christian Institute, for the Study of Religion and Society, Bangalore, India, Vol. XV, No. 4, Dec. 1968, p. 49.

The Lost Elders

"The young people who are rebelling all around the world, rebelling against whatever form the governmental and educational systems take, are like the first generation born in a new country listening to their parents' tales of the old country and watching their parents grapple, often clumsily, often unsuccessfully, with the new conditions. . . ."

" . . . For now, nowhere in the whole world are there any elders who know what the children know, no matter how remote and simple the societies in which the children live. In the past there were always some elders who knew more—in terms of experience, of having grown up within a system—than any children. Today there are none. It is not only that parents are no longer a guide, but that there are no guides, in the older sense of the term, whether one seeks them in one's own country, or in China, or in India. There are no elders who know what those who have been reared in the last 20 years know about what the next 20 years will be."

Margaret Mead, "The Generation Gap," *Science* (published weekly by the American Association for the Advancement of Science), Apr. 11, 1969, p. 135.

Job Retraining

"It has been estimated that within nine years 75% of all people working in industry will be directly or indirectly producing products that have not yet been invented. In addition to entry-level job training, continuing education has become a competitive necessity for both employees and employers.

"Obviously, our educational problems will not be solved quickly, nor without application of sustained effort by many people and institutions. . . ."

Industry and Education: A New Partnership, report on a conference, Dec. 4, 1968. Copies available free from U.S. Office of Education, Coordinator for Citizens Participation, 400 Maryland Avenue, S.W., Washington, D.C. 20202.

Human Guinea Pigs

With a concern "based on the premise that experimentation with human subjects is an integral part of modern scientific research—and not only in the medical field," the Spring, 1969, issue of *Daedalus*, quarterly journal of the American Academy of Arts and Sciences, focuses on the theme, "Ethical Aspects of Experimentation with Human Subjects."

Those City Taxes

"Yale University currently has under consideration a request from the mayor of the city of New Haven that the university contribute \$3 million a year for three years to the city in lieu of city taxes on university property. The city and university positions about the controversial request were disclosed in letters, released by the university, between New Haven Mayor Richard C. Lee and Yale President Kingman Brewster, Jr."

Higher Education and National Affairs, Vol. XVIII, No. 13, Apr. 18, 1969, p. 8. (American Council on Education, 1785 Massachusetts Ave., N.W., Washington, D.C., 20036)

Honest Truthfulness

"The neglect of truthfulness leads to hypocrisy, but the exaggeration of truthfulness leads to destructive fanaticism."

Hans Kung, *Truthfulness: The Future of the Church* (Sheed & Ward), as quoted in review by Paul Cuneo, *Saturday Review*, Mar. 29, 1969, p. 29.

Doorkeeper . . .

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secretary. These average about seventy-five changes a month.

The above are some of the duties officially charged to the Doorkeeper, but other than these outlined duties there are numerous other duties performed by the Doorkeeper when called upon. He has the responsibility of conducting visiting dignitaries, including heads of state, on their visits to the Capitol and is almost weekly called upon to head official receiving lines to introduce and identify guests. The majority of these functions are directly related to the Congress. The Doorkeeper performs numerous other unspecified duties for Members of Congress and daily is called upon for various services and information for which there is no central source. Thus, it is evident that although the title of "Doorkeeper" has been retained through the years, the duties and functions of this officer have been greatly changed and expanded.

—William M. Miller

Report From The Capital