

ALUMNI BULLETIN

Carver School of Missions And Social Work

VOLUME 34

DECEMBER, 1958

No. 3

Mr. Carver Founder's Day Speaker

"William Owen Carver in the Life of Carver School" was the subject of an address made by Professor George A. Carver for the Founders' Day observance on October 6.

Professor Carver described the address as "paradoxically both a difficult and an easy assignment."

Discussing the role of his father in the history of the school, Mr. Carver referred to Dr. Littlejohn's recent book, stating that "with the death of Dr. Carver the last link with the early days of the school were broken." It was noted that "his was the longest connection of any person with the school, and it was, indeed, a continuous connection."

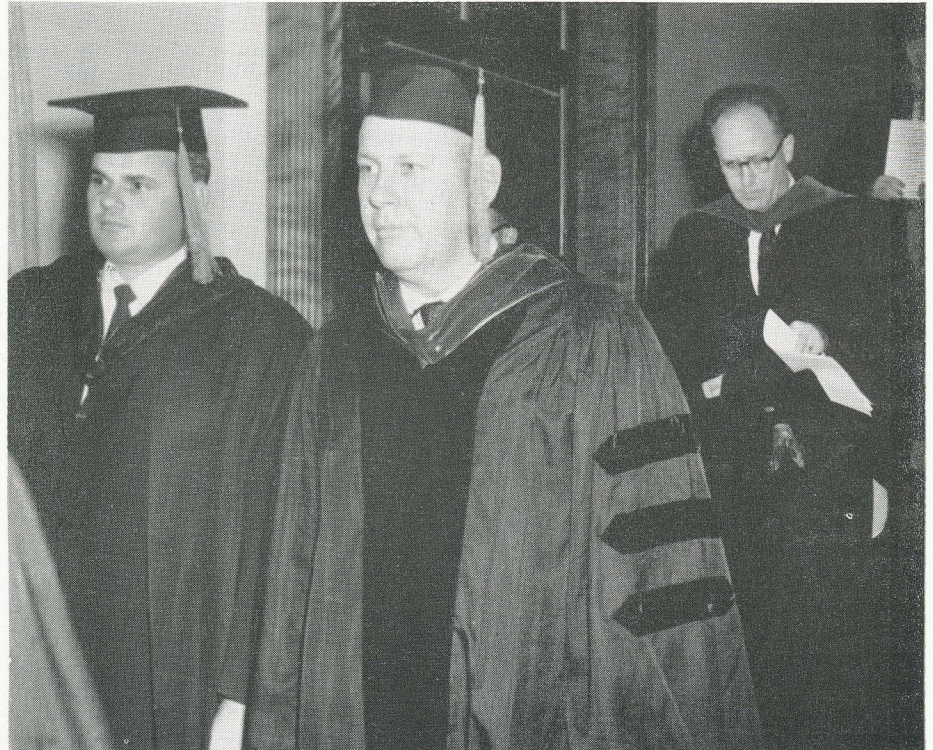
Mr. Carver quoted from his father's diary on February 7, 1953, when he wrote, "Mrs. Martin, Dr. Lansdell, and Miss Augenstein came en route to airport for Mrs. Martin to take plane to notify me that the trustees had unanimously voted with enthusiasm to rename the Training School the Carver School of Missions and Social Work, a very great honor which I cannot but accept with deep humility and gratitude."

Mr. Carver recounted the beginning of formal class instruction for the young women who came to Louisville in 1904-1905. Dr. W. O. Carver volunteered his services in offering a course for the girls alone in practical missions. "He thus became not only the first faculty member, but for the moment the entire faculty of the embryonic school."

In speaking of the presentation of the portrait of Dr. W. O. Carver in September, 1933, Mr. Carver said, "I like to think that on that evening he contemplated with satisfaction his role in the school through the years; the fact that his second daughter, Dorothy, now Mrs. Maxfield Garrott and a missionary to Japan, had studied in the school twenty years earlier; that a son-in-law had studied in the school twenty years earlier; that a son-in-law had served during the previous session as the first

(Continued on Page 6)

DR. BROOKS' INAUGURATION



Dr. Nathan C. Brooks, Jr., (right) marches beside Mr. B. L. Williams, chairman of the Board of Trustees, in the inaugural procession on September 23. Behind them is Dr. Henlee Barnette, who pronounced the invocation for the inaugural ceremony.

Dr. Nathan Cohn Brooks, Jr., was formally installed as president of Carver School of Missions and Social Work on Tuesday, September 23.

Welcoming Ceremonies

The day's events began with the welcoming ceremonies at 10:00 a.m. in the Fannie E. S. Heck Memorial Chapel. Dr. N. Burnett Magruder, Executive Secretary of the Louisville Area Council of Churches brought a welcome on behalf of all Christian friends. Speaking for the Southern Baptist Convention was Dr. Ramsey Pollard, Chairman of the Executive Committee of the Southern Baptist Convention.

Dr. Hugh A. Brimm, Professor of Anthropology and Human Relations, welcomed Dr. Brooks on behalf of the

faculty of Carver School. The student body was represented in the welcoming ceremonies by Mr. Clifford W. Sanford, Jr., President of the Student Government Association.

Dr. Baker James Cauthen, Executive Secretary of the Foreign Mission Board, brought the morning address on "Southern Baptists and Missionary Education."

At 12:00 o'clock there was an inaugural luncheon for members of the Board of Trustees, the faculty, administrative staff, and other guests.

Inaugural Ceremonies

Mr. B. L. Williams, Jr., Chairman of the Board of Trustees, installed Dr. Brooks as President in an 8:00 o'clock ceremony. Dr. Brooks' address was en-

(Continued on Page 6)

Baptists and Social Work Education

(The Inaugural Address of the President)

NATHAN C. BROOKS, JR.

CARVER SCHOOL OF MISSIONS AND SOCIAL WORK

2801 LEXINGTON ROAD

LOUISVILLE 6, KENTUCKY

SEPTEMBER 23, 1958

Social work problems for the Christian are as old as the faith itself. Jesus scarcely had put aside the scroll of Isaiah in the Nazareth synagogue before the angry people "rose up, and cast him forth out of the city, and led him unto the brow of the hill whereon their city was built, that they might throw him down headlong" (Luke 4:29 ASV). It was too much for them to have him to say that the prophet's words had immediate application and fulfillment. He had pictured his ministry of preaching "good tidings to the poor . . . release to the captives . . . recovering of sight to the blind," and liberty for them that are bruised. Jesus was about the business of meeting human need in the face of fear, distrust, and misunderstanding.

He met a similar reaction when he healed a man with a withered hand on the sabbath. The fellow's "hand was restored. But they were filled with madness . . ." (Luke 6:10b ASV).

In the experience with the demon possessed Gadareness the viewpoint of the community was so violent that Matthew says, "All the city came out to meet Jesus; and when they saw him, they besought him that he would depart from their borders" (Matthew 8:34 ASV). Pocketbooks were more precious than people that day. Human need had best go unmet if pigs are to be lost. Unfortunately such reactions are not confined to the first century.

Like attitudes have been known even in Baptist life. When such men as W. L. Poteat, Z. T. Cody, A. C. Cree, T. B. Ray, and J. T. Henderson said to the 1914 Southern Baptist Convention meeting in Nashville, "The Christian Church is directly responsible for the right solution of social problems" (page 38, **Annual of the Southern Baptist Convention, 1914**), there were some who were fearful. Those who were skeptical in the face of such a statement probably failed to listen as this first report of the Social Service Commission continued, "Social righteousness is to be attained through the leaven of individual righteousness . . . It is not a new distribution of wealth or a new classification of people that is wanted, but new people." Many of the tilts with social gospels were still ahead at that time, but the seeds of suspicion and fear were already on hand whenever the term "social" was used.

Even today there are those who question a program of social education on the part of Southern Baptists. Fear, distrust, and misunderstanding appear when the word "social" is used with reference to Christian ministry and service. Booz, Allen and Hamilton, professional management consultants, who have become thoroughly familiar with most areas of Southern Baptist life,

point this out in their survey of Carver School and its place in the life of the denomination. They refer to "the general stigma within the denomination attached to programs resembling social welfare" (page 23). Let me point up for all persons with such attitudes the extent of our involvement.

Whether we like it or not, Christian people are already thrown into the stream of social problems that beset humanity. One cannot escape them unless he escapes life. Within two weeks of my graduation from Southern Seminary in 1934 a school principal and a welfare worker had turned over to me more than a half dozen boys for direct personal supervision. They were told in effect, "If Mr. Brooks can't do anything with you, your next step is the reform school." At the time I could not recall any thing that my seminary and college training had given me that seemed very relevant to the situation. After all, you don't preach sermons to such boys for five or six hours a day.

The intervening years of pastoral ministry have brought scores of similar problems and opportunities related to social work practices. I have found myself involved in the rehabilitation of prisoners, working with chaplains in the old Civilian Conservation Corps and in the military, ministering to Boy Scouts and other boys work organizations, starting kindergartens, and joining the courts in trying to reclaim the socially maladjusted. Counseling and guidance have been necessary in cases of murder, incest, immorality, alcoholism, attempted suicide, with runaway girls, and in almost every other imaginable and unimaginable situation.

As have other ministers, I have found myself thrown into active cooperation with Traveler's Aid, the Visiting Nurses Association, the Salvation Army, Mental Health, Child Guidance, Red Cross, Public Welfare, the school authorities, the Community Chest, Community Council, U.S.O., Family Service, and a multitude of other public and private agencies. This involvement did not come about because of any turning away from the ministry. I have felt no call to become a professional in the social work field. The necessity for intimate associations was thrust upon me by the stream of human problems and needs into which I was thrown by virtue of being a pastor. The techniques and programs available in what has now become the professional field of social work have been a necessity in meeting these human needs.

The inadequacies and failures in the ministry rise up to haunt us. An elderly man knocked at the door of a pastor's home. His story was one of long term imprisonment and a recent release. Pressing for details as to why he had

sought out this particular minister, the pastor discovered that the man had been "referred" by another preacher in a town miles away. Behind that was the story of still another referral from a point "up the road." Thus preacher after preacher toyed with the man's problem for awhile and then in desperation sent him on down the road with the hope that someone somewhere would find a solution. Each man apparently felt a sense of relief when he was rid of the pressure of the case, but apparently there was little sense of remorse that tested social work procedures were not applied.

Consecration is not enough. It certainly has its place, but Grover L. Hartman has pointed out rightly that "consecrated ignorance may be as harmful as actual evil intent" (**Christian Social Welfare**, February, 1954, page 4). One has to be more than a "do-gooder," or a tinkerer playing at being God, or there are tragic results when human personality and welfare are at stake.

The involvement has not only affected individuals, but Southern Baptists as a denomination have become entangled in social work practices. There are the children's homes operated in 18 states, with 27 locations and an investment of over 29 million dollars (**Encyclopedia of Southern Baptists**, Broadman Press, Volume 1, page 251). The income of these institutions in 1955 was more than 5¼ million dollars. Since the first of them was begun in 1864 more than 56,000 children have been served. In addition to institutional care these agencies have sponsored Mother's Aid, Foster Home Care, and some of the homes are engaged in adoptive practices. According to Mrs. Clyde Helms (Taped Conference, Carver School, 1957) 16 of these children's homes are licensed by state departments of public welfare. For ten years there have been annual meetings of the Child Care Executives of Southern Baptists, with the next one scheduled for Oklahoma City in January. In addition to these institutions, Southern Baptist missionaries are serving with Children's Homes on the mission fields. Most of these are operated and supported by national Baptists. There is the Kersey Children's Home in Nigeria; the George Washington Truett Home in Israel; the George Boardman Taylor Orphanage in Rome; and the care of orphans in Korea. Baptists are definitely in the child care business.

But Baptists are also in the hospital business, for they are operating 39 hospitals in the homeland, in addition to those on the mission field. And Baptists are rapidly developing a geriatric program, with 10 states already affording a Homes for the Aging ministry. And Baptists are in the good will center field, with at least 65 centers in operation and others projected. Both the Home and Foreign Boards are participating in this type of service. Carver School in its earlier years as the Woman's Missionary Union Training School pioneered in the field. The Baptist Training School Settlement was begun in 1912. The Home Mission Board now

has charge of this operation in Louisville.

Lest some who are fearful of social work misconstrue the emphasis upon our personal and denominational involvement as a confession of departure from the faith turn again to the New Testament.

When John the Baptist sent two of his disciples to inquire of Jesus concerning his Messiahship, the Master simply sent back a report of his ministry. "The blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good tidings preached to them" (Luke 7:22 ASV).

Pentecost was followed by a practical personal social ministry. "And they sold their possessions and goods, and parted them to all, according as any man had need" (Acts 2:45 ASV). Two chapters later Luke is found detailing the selling and distribution of property as the result of such sharing. "For neither was there among them any that lacked" (Acts 4:34 ASV).

The naming of deacons came about (Acts 6) as effective social work administrators were sought. Paul's offering for the saints in Jerusalem was in the same vein. This evidence is no argument for Communism, it is a record of Christian compassion. The early Christians recognized that "righteousness, love, mercy, kindness, sacrifice, are all social" (Noble C. Powell, "The Church Agency A Living Force in Community Social Work," *The Maryland Churchman*, June, 1950). Thus Dorcas served and served with her garments and Epaphroditus helped the Philippians to care for Paul in prison.

What Southern Baptists really need to be afraid of now is not whether social work will lead them off on a social gospel tangent that will betray their heritage, but whether, since they are already deeply involved in social work, they are going to do a second or third rate job in the field. Listen to the President of one of our Baptist Universities, "Personally, I feel that professionally qualified social workers could do a tremendous amount of good; but I am unwilling to settle for another group to go out in the name of professional workers, but function only as additional members of a local church staff. Somewhere we need a school of social service that will supply workers to the professional field and not be limited to purely church visitation." Arthur C. Lichtenberger deserves to be heard at this point. He has said (*A Social Agency of the Church*, page 9, published by Episcopal Service for Youth, Inc.), "If the Church is to do social work it must be of the best. . . If the Church can do only poor or mediocre social work, it should not do social work at all."

What Baptists have done is to get deeply involved in a social work program without developing a corresponding social work education ministry. That is like establishing churches but providing no educational program for preachers. It is like establishing missions without educational preparation for missionaries. Baptists might just as well let someone else provide the training for their preachers and missionaries as to let someone else prepare the personnel for their social work ministries. A leading child care executive has written, "So many of our secular graduate

schools of social work can give good professional training but place no emphasis whatsoever on the Christian aspects of this type of work. In fact, in most instances they are entirely without such emphasis. I speak with authority on this because I have had two years of graduate training in an accredited school of social work and this one thing was the hardest battle I had to fight while receiving such training."

In January of 1958 the Superintendent of one of the Baptist children's homes wrote, "I do not think that Southern Baptists could render a greater service to the denomination than to have an accredited school of social work. To me it is an essential, as much as seminaries. I have found it extremely difficult for non-denominational case workers to relate themselves to denominational work, particularly Baptist, and since every case worker is an important part of the public relations of a children's Home it is essential that they understand and know something of the attitude of our people and what they want and expect in Church relationship. I think this can best be had through our own school."

Another has written, "The development of social workers for use in our institutions has been quite a problem to us. We are awakening to the need of professionally trained people who also have the proper religious approach to our work."

Still another has said, "You are definitely coming to grips with one of the major needs of our denomination in that we have not had a strong school of social work in any of our denominational colleges or universities."

This brings us face to face with Carver School and its place in the life of the denomination in meeting the need for professional social work education. Again we hear Booz, Allen and Hamilton who have noted, "An examination of the major fields of graduate professional preparation offered in Baptist colleges and universities reveals that none offers a graduate program of study leading to the professional social work degree" (page 31).

The only positive indication of a possible move in this direction is at Baylor University. A well known Baptist leader has offered a gift of \$125,000 to help establish a social work school within the framework of the University. A number of committees have offered financial and other considerations available if the school is located within the framework of their offerings. The need for such training has been felt by child care executives and other institutional representatives in this area. At the present time survey findings rest with the Texas Baptist Christian Education Commission which has tabled the matter pending the Booz, Allen and Hamilton report of their study of Texas Baptist work.

Southwestern Theological Seminary in its School of Religious Education is now offering some training in the social work field in cooperation with the Tarrant County Good Will Center. A current brochure attractively calls attention to "The Social Work Department of the School of Religious Education," listing Dr. Alpha Melton as "Professor (of) Social Work."

Booz, Allen and Hamilton in their survey for Carver School offer a word of

counsel at this point. "The offering in seminaries of limited introductory course work relating to social work and advanced mission techniques is desirable since it broadens the professional preparation of ministers. However, it is not recommended that theological seminaries undertake to offer graduate courses leading to professional social work degrees. There seem to be two compelling reasons for this. First, it is not likely that such graduate professional social work training could be established in a manner that would meet the requirements for accreditation by the Council on Social Work Education. And second, such specialized graduate programs would tend to detract from the main purpose of the seminaries."

They further add, however, "Even though the seminaries should not undertake to offer extensive work in the professional social work field, the general unmet need for persons with professional social work skills both in denominational and non-denominational lines of endeavor is so great that Southern Baptist seminaries should consider the development of arrangements with professional schools of social work leading to combined degree-certificate programs. Under these arrangements, a student enrolled at a seminary would also enroll at the cooperative school of social work. Over a period of three years a combined program would be undertaken leading to a professional degree in social work and a certificate of graduate study from the seminary. During the 3-year period, the student would devote the equivalent of about two years to professional social work training and the equivalent of about one year to basic theological training."

The consultants conclude, "The immediate and long-term needs of the denomination for church-related social workers of all types make it clear that if the denomination is to find the number and quality of workers it needs it will have to develop sources in addition to existing schools of social work. This will be true even if the seminaries develop combined degree-certificate programs with a number of those schools. . . . The denomination's needs for persons well trained in social work and advanced and specialized missions training can best be met if Carver School of Missions and Social Work continues, improves, and expands its present programs. . . . There is no other adequate alternative available to the denomination to meet the needs that exist at the present time and which will increase in the future" (page 37-38).

It is on the basis of the challenge of such an educational opportunity and an overwhelming certainty of divine guidance that I have come to accept the office of President at Carver School. Let me share with you now some convictions concerning the social work area of our program.

1. Carver School must add the lost dimension in social work education. Its emphasis upon the contribution of social and legal sciences to the meeting of human need must be just as thorough as that found in any professional school. It can in no way fail to recognize the important place of the psychological sciences. It will be tragic for the future life of many Baptist institutions and

(Continued on Page 8)

Alumni Here and There

MR. LOUIS G. STONE ('55) has accepted a position as social worker with the Department of Child Care for the Oklahoma Baptist Convention.

BERTHA COMPTON ('50) has recently gone from the Green Street Baptist Church of Spartanburg, South Carolina, to a similar position in the Crescent Hill Baptist Church of Columbia, South Carolina.

Mrs. Leslie Werner (EVELYN MOORE, '58) is office secretary and pastor's secretary in the Oakhurst Baptist Church in Decatur, Georgia. Her husband is a chaplain interne in the Baptist Hospital there.

Mrs. William Penrod (MARIAN PENUEL, '55) received the degree of Master of Education in Guidance and Counseling from the University of Miami in Coral Gables, Florida, on August 29.

REBEKAH LAMBERT ('57) and HAN HYI KIM ('58) recently met in Seoul, Korea, where they both spoke in a church service. Becky is in language school in Taejon.

Mrs. D. M. Aldridge (KATHLEEN DEAKINS, '40) was recently elected president of the Southeastern Region of Baptist Woman's Missionary Union of Kentucky.

FRANCES SPARKMAN ('57) has been appointed acting director of the Mather School of Nursing, Southern Baptist Hospital, New Orleans, Louisiana. Miss Sparkman had previously served as assistant director of the school.

MARJORIE STITH ('47) resigned her position with Alabama Woman's Missionary Union, effective September 15, to study in the field of child development at Florida State University.

MRS. JOSEPH KNOWLES (Betty Lou McNeil, '48) is living in Houston, Texas, where her husband became a member of the faculty of the Institute of Religion in the Texas Medical Center in March.

Mr. and MRS. ROBERT MCGINNIS ('57) toured Europe and the Near East last summer and are now studying at the Hebrew University in Jerusalem. Mr. McGinnis is serving as associate pastor of the Jerusalem Baptist Congregation, Jerusalem, Israel.

MABLE KING BEEKER, (w. '33) has written a treasury of party and banquet ideas, entitled **Banquets Plus**, now on sale in Baptist Book Stores.

BARBARA GUNTER (w. '58) is serving as church secretary in the West Columbia Baptist Church, West Columbia, South Carolina.

VENITA McCAIN ('58) is teaching in the junior high school in Ogden, Utah.

FRANCES BROWN ('48) went from the First Baptist Church of Barbour-

ville, Kentucky, to a position with Woman's Missionary Union of Michigan in November.

IRENE COX ('55) is now director of the day nursery for the First Baptist Church in Richmond, Virginia.

Mrs. Jack Turner (CAROLYN HENNESSY, '55) and her husband recently visited Carver School before returning from a vacation to their work with the Calvary Baptist Church in Anchorage, Alaska.

Mrs. William C. Smith, Jr. (WINNIE FITZGERALD, '53) are now in Durham, North Carolina, where he is the Baptist Chaplain for Duke University.

MARY KISER ('58) is Baptist Student Director for the Woman's College of the University of North Carolina in Greensboro.

JOYCE BANDY ('58) is director of Baptist Student work for Radford College in Radford, Virginia.

COLLEEN CROWLEY, ('58) is working in the Friendship House in New Orleans, under the sponsorship of the Home Mission Board.

Reservations For S.B.C.

Dormitory space at Carver School is being made available to three specific groups during the meeting of the Southern Baptist Convention in May: members of the present student body, trustees, and former members of the Carver School faculty or staff.

Arrangements have been made with the Convention Housing Committee for any additional space to be made available to missionaries on furlough.

Official reservation forms for hotels, motels, and private homes will appear in state Baptist publications. All reservations, other than the groups designated for dormitory space, will need to be made through the Southern Baptist Convention Housing Bureau, 300 West Liberty Street, Louisville 2, Kentucky.

Dr. and Mrs. Nathan Brooks, Jr., Mary Kelley, Frank, George, and Misa attended the wedding of Nathan Brooks, III, to Miss Brenda Briddell in Crisfield, Maryland, on Saturday, November 29. Nathan, III, is a student in the Southern Baptist Theological Seminary.



Pictured on the platform in Heck Memorial Chapel during the welcoming ceremonies on the day of Dr. Brooks' inauguration are: (l. to r.) Dr. H. Leo Eddleman, President of Georgetown College; Dr. Frederick G. Schlafer, pastor of the Woodlawn Baptist Church in Birmingham; Dr. Baker James Cauthen, Executive Secretary of the Foreign Mission Board; Mr. J. Herbert Gilmore, pastor of the Deer Park Baptist Church in Louisville; Mr. George A. Carver, Dean of the Faculty at Carver School; Dr. Nathan C. Brooks, Jr., President of Carver School; Dr. N. Burnett Magruder, Executive Secretary of the Louisville Council of Churches; Dr. Ramsey Pollard, pastor of the Broadway Baptist Church in Knoxville; and Mr. Clifford Sanford, Jr., President of the Student Government Association at Carver School.

Among The Faculty And Staff . . .

DR. NATHAN C. BROOKS, JR., attended the inauguration of the new president of the Hartford Seminary Foundation during the week of October 29. From there he went to New York for conferences with members of the Council on Social Work Education.

* * *

DR. HUGH BRIMM attended a meeting of the American Anthropological Association in Washington, D. C., November 20-22.

* * *

MR. GEORGE CARVER attended the meeting of the American Association of Missions Professors in Chicago November 22.

* * *

MRS. LEDIES BARGO (MARTHA WATSON, '52) has been working since September 1 as secretary to the faculty. Her husband is a student in Southern Baptist Seminary.

Friends of Miss Mary Mitchell, and especially former students, will regret to learn that she is now a shut-in at the home of her sister, 2717 Derby Street, Berkeley 5, California. She suffered a stroke October 23. She would be happy to receive notes from those who were associated with her at the school.

MARY LITTLETON MEMORIAL FUND

A memorial fund has been started in memory of Miss Mary Littleton, who was killed in a highway accident near Pittsboro, North Carolina, on July 26. The fund will be designated for work in Ghana, West Africa, to be used at the discretion of Mr. and Mrs. Homer R. Littleton, Mary's parents who are serving as missionaries there.

Gifts from groups or individuals may be sent directly to Dr. Searcy S. Garrison, Executive Secretary, Georgia Baptist Convention, Baptist Building, Atlanta, Georgia, and designated to the Mary Littleton Memorial Fund.

All contributions will be forwarded to the Southern Baptist Foreign Mission Board in Richmond, designated to be sent on to Mr. and Mrs. Littleton for mission work in Ghana.

Following her graduation from Carver School in 1955 Mary taught in Louisville for one year. When her parents were home on furlough from Ghana the following year Mary taught in the high school in Toccoa, Georgia, in order to be with her family.

During the thirteen months prior to her death Mary had served as Office Secretary for the North Carolina Woman's Missionary Union. She was expecting soon to be appointed by the Foreign Mission Board for work in Africa.

Miss Miriam Robinson, Executive Sec-

retary of North Carolina Woman's Missionary Union, said at Mary's funeral: "While she has been waiting for foreign mission appointment, she has not been waiting to be a missionary. Missions, a Christian concern for all people, has been the center upon which all her interests and activities have been focused . . . She was a missionary, divinely appointed . . . to glory instead of to Ghana."

Funeral services were conducted on July 29 in Toccoa, Georgia. A recording of the service was made to be sent to Mary's parents in Ghana.

Any further information concerning the memorial fund may be had by writing Miss Corrie Smith, 543 South Hill Street, Toccoa, Georgia.

Miss Lansdell Accepts Southeastern Post

Dr. Emily K. Lansdell, who resigned last year from the Carver School presidency, has accepted a teaching position at Southeastern Baptist Theological Seminary and will begin her work there in the fall of 1959.

Miss Lansdell will be teaching courses in missions. This year she is studying in Union Theological Seminary in New York City.

Trustees Vote New Titles

Five faculty and staff members of Carver School received new titles and changes in responsibility in the September 24 meeting of the Board of Trustees.

Those assigned new titles were:

Mr. George A. Carver, professor of missions, who was named *dean of the faculty*. He will retain his teaching role.

Dr. Hugh A. Brimm, who in addition to serving as professor of anthropology and human relations, will be *director of public relations*.

Mr. B. F. Loyd, who since September, 1956, has served as secretary to the president, was appointed *acting registrar*.

Mrs. John Sible, who has been book-keeper was given the title of *financial secretary*.

Miss Norma Jean Baker, who has been serving as student counselor, resident alumni secretary, and in student recruitment, was named *administrative assistant*.

The new titles are in keeping with recommendations made by the management consultant firm, Booz, Allen and Hamilton.



Mrs. R. L. Mathis, President of Woman's Missionary Union, and Miss Alma Hunt, Executive Secretary, were served punch by Mrs. George A. Carver at the inaugural reception on September 23.

W.M.S. Organized This Fall

Alice Holladay, a senior from Richmond, Virginia, was elected president of the Woman's Missionary Society at Carver School in the October meeting of the Student Government Association.

Officers were installed in the first meeting of the Society on the evening of October 18. They include: Enlistment Vice-President, Beulah Fairless, Arkansas; Program Vice-President, Vera Williams, Missouri; Secretary-Treasurer, Joyce Mattox, Virginia; Mission Study Chairman, Melbaline Camp, Alabama; Prayer Chairman, Vernelle Williams, Illinois; Community Missions Chairman, Barbara Allen, Tennessee; Circle chairmen, Geraldine Thompson, Virginia, and Betty Alverson, South Carolina.

Offering Goal Surpassed

Plans for the Week of Prayer for Foreign Missions included a drama entitled "Make His Name Glorious," a new drama on the life of Lottie Moon, written by Dorothy Lehman Sumerau.

Contributions to the Lottie Moon Christmas offering went beyond the goal of \$500. (Last report: \$602.)

In discussing objectives of the organization for this year Miss Holladay said, "We feel it is a part of our preparation to understand Woman's Missionary Union, and as we now learn and serve it is with a sense of appreciation for what the W.M.U. has meant to us and a hope of what we can do through it."

State Alumni Groups Should Report

Many of the state alumni groups have not reported their officers or meeting dates to the alumni office at the school.

It will be of value both to the school and to the state organizations if information is reported regularly.

This note is being written to encourage each president of a Carver School alumni group (either state or city) to write to Norma Jean Baker, 2801 Lexington Road, Louisville 6, Kentucky, listing your officers and proposed meeting dates.

MR. CARVER FOUNDER'S DAY SPEAKER

(Continued from Page 1)

visiting professor of missions under the new program; and that his youngest son was even then assuming a role as a member of the faculty."

The Founder's Day observance included a dinner for the faculty and staff, local trustees, and former faculty and staff members living in Louisville.

Campus Briefs

LOUISE BUCHANAN and MARYLU MOORE, both graduates of Blue Mountain College were elected to the Student Council this fall. Louise, whose home is in Blue Mountain, where her father is a member of the administrative staff of the college, was elected by the junior class to serve as their chairman and representative on the student council. Marylu, daughter of missionaries to Italy, was elected in the November student government meeting as secretary for Student Government Association.

* * *

TRUDY FITZGERALD, of Gretna, Virginia, was elected to be the December praise service leader. A vacancy was created for the December praise service, because Grace Bloxson did not return this fall.

In the November student government meeting four praise service leaders were elected for the second semester. They are Eveline Dillard, Simpsonville, South Carolina; Alice Holladay, Richmond, Virginia; Joyce Mattox, Roseland, Virginia; and Geraldine Thompson, Rich Creek, Virginia.

* * *

Serving as nurses for Carver School this year are BILLIE BOETTE, from South Carolina, and BETTY TILLERY, from Alabama. Miss Boette has a B.S. in Nursing from the University of South Carolina, and Miss Tillery has the B.S. in Nursing from Emory University.

* * *

Matriculation for the second semester will be January 8-13, and classes will begin on Wednesday, January 14.

Hopkirk To Teach Social Work Administration

Mr. Howard W. Hopkirk, Executive Director of the Louisville and Jefferson County Children's Home, will be teaching a course in Social Work Administration next semester.

Before coming to Louisville in 1952, Mr. Hopkirk had spent 24 years with the Child Welfare League of America, serving as its Executive Director from 1940 to 1949.

An editorial in *Child Welfare* magazine in April, 1952, said, "No man in social work has a greater humility, a better grasp of the essentials of child welfare, a deeper sense of obligation, nor a keener and better disciplined sense of mission than Howard Hopkirk."

The course in Social Work Administration to be taught by Mr. Hopkirk at Carver School is a part of the expanding curriculum being offered to those interested in church-related social work.

Trustees Authorize Accreditation Planning

The Carver School trustees in their September 24 meeting authorized President Brooks to negotiate for accreditation. The school is already working toward accreditation by the Southern Association of Colleges and Secondary Schools.

Recognition by the Council on Social Work Education would give Carver School professional standing in the field of social work. A representative from that Council is to visit the school in the fall of 1959 to give guidance to pre-accreditation planning.

The trustees also authorized the administration and faculty to begin plans for a professional publication in the fields of missions and church social work. Definite dates for the new periodical will be announced later.

Recent Marriages

SHIRLEY HOLT, w. 59, to Mr. Eddie Crapps, in Macon, Georgia, in June.

MARTHA WATSON, '52, to Mr. Ledges Bargo, in Oneida, Tennessee, June 3.

BETTY HENDRICKS, '59, to Mr. William Nold McElrath, in Raleigh, North Carolina, August 28.

MARY ANN WACKER, w. '59, to Mr. Wendell G. Freer, in Louisville, Kentucky, August 15.

JANE DuPREE, '54, to Mr. E. Milton Johnson, in Vero Beach, Florida, on June 14.

DR. BROOKS' INAUGURATION

(Continued from Page 1)

titled "Southern Baptists and Social Work Education." (See reprint of address in this issue.)

Following the evening ceremony there was an inaugural reception in the President's home at 2739 Lexington Road.

In addition to the President's party and the faculty, the academic procession included members of the Board of Trustees, delegates of Southern Baptist Convention agencies and affiliated bodies, and institutional representatives, delegates of colleges, seminaries, and universities.

Mr. J. Herbert Gilmore, Jr., pastor of the Deer Park Baptist Church in Louisville, and vice-chairman of the Board of Trustees, served as chairman of the inaugural committee.

Louisville Alumni Meet

Carver School alumni living in the Louisville area met at the school on Monday evening, November 10. The program featured brief reflections entitled "From Where We Sit."

Mrs. William Jester, missionary to Nigeria, spoke from the viewpoint of an overseas missionary. Mary Helen Pritchett, social caseworker at Spring Meadows Children's Home, gave reflections from the standpoint of one in church-related social work. Beth Hayworth, associate in the Baptist Student Department for Kentucky, spoke in terms of what the school means to Kentucky Baptists.

Dr. Nathan C. Brooks, Jr., gave the reflections from the president's office, relating some of his hopes and plans for the school in the years just ahead.

Mrs. Badgett Dillard and Norma Jean Baker were asked to select a committee to nominate officers for the local chapter and to arrange for the next meeting of the group in January.

Present for the meeting were: Dr. and Mrs. Nathan C. Brooks, Jr., Kathryn Bigham, Georgie Fancher, Aileen Taylor, Mrs. Leo T. Crismon, Mrs. Fred G. Tucker, Mrs. Ernest Poston, Mrs. William Jester, Mrs. Vance Rountree, Elaine Sandusky, Mary Helen Pritchett, Mrs. Samuel Southard, Mrs. Badgett Dillard, Mrs. Allen Graves, Beth Hayworth, Helen Wright, Eva Dawson, and Norma Jean Baker.

Our Sympathy

... to Mrs. John E. Myers ('16), whose husband died February 4, 1958, in St. Albans, West Virginia.

... to Doris Roberts ('48), of Fairfax, Alabama, whose mother died September 27.

In Memoriam

MARY LITTLETON, '55, was killed in an automobile accident near Pittsboro, North Carolina, July 26. (See article on page 6.)

MARGIE SHUMATE, '14, died October 16 in Virginia Baptist Hospital at Lynchburg. Appointed for missionary service in 1914, Miss Shumate, 68, had served in the Orient for 44 years—37 years in China, and seven in Thailand.

RUTH KERSEY, '16, died November 8 in Richmond, Virginia. Miss Kersey, 69, was appointed as a missionary to Nigeria in 1920. She had served as a medical-evangelistic worker in the Baptist Hospital in Ogbomoshu; in the Baptist Academy in Lagos; and from 1935 until her retirement she had worked in the Home for Motherless Children in Ogbomoshu.

Who's New

Leanne, born September 15, to Mr. and Mrs. Charles Mullins (SARA MULLINS, '44), Oahu, Hawaii.

John Brandon, Jr., born October 13, to Mr. and Mrs. J. Brandon Price (MARY PAT KENT, '52), Paducah, Kentucky.

Martha June, born in August, to Mr. and Mrs. Robert Hardy (MAVIS SHIVER, '53), Louisville, Kentucky.

Dawn Melissa, born August 22, to Mr. and Mrs. Charles Ripley (NAOMI CLIFTON, '54), Magnolia, Arkansas.

Barton Wayne, born October 15, to Mr. and Mrs. Wayne Emanuel (MARY LOU MASSENGILL, w. '55), Fort Worth, Texas.

Cheryl Anne, born to Mr. and Mrs. William T. Penrod (MARIAN PENUUEL, '55), Miami, Florida.

Myrtle Kathryn, born in August, to Mr. and Mrs. Harold Rucker (BARBARA McCULLA, '56), Louisville, Kentucky.

Margaret Ruth Ines, born October 14, to Mr. and Mrs. Hugh McElrath (RUTH GARCIA, '47), Louisville, Kentucky.

Stephen Conrad, born August 21, to Mr. and Mrs. Conrad Chan (DR. GRACE CHEN), Ouebec, Canada.

Richard Alan, born October 24, to Mr. and Mrs. Bob Reeder (JERRIE WALKER, '54), in Selma, Alabama.

A son born in November to Dr. and Mrs. E. Luther Copeland (LOUISE TADLOCK, '46), Wake Forest, North Carolina. (No details as to name and date as the Bulletin goes to press.)

Mark Elliott, born October 17, to Mr. and Mrs. J. R. Taylor (DORIS MAHANES, '53), in Denver, Colorado.

DAVID KAZU, born March 22 to Mr. and Mrs. Minoru Fukuda (MITSUYO HASEGAWA, '58) of Yokusuka, Japan.

Recent Appointments

MRS. LEROY ALBRIGHT ('55-56) appointed July 17 to Central Africa.

MRS. BENNETT TERRY THORPE ('48-'49) appointed in July to Central Africa.

Mrs. J. Leslie Smith (EDNA BROADLEY, w. '54) appointed in October to Indonesia.

Mrs. John R. Couch (JOAN BROOKS, '55) appointed in October to Jordan.

ANN WARDER ('58) appointed by the Home Mission Board to the Good Will Center in Louisville, Kentucky.

JOHNNIE LEA HOBBS ('52) appointed by the Home Mission Board as director of the Carver Good Will Center in New Orleans, effective July 15.

Christmas Program Has International Flavor

The annual Christmas worship service was on Friday night, December 12, and was entitled "The Nations Shall Come with Praise." Students representing many nations portrayed the spread of the gospel throughout the earth. The Carver School choir, under the direction of Mrs. Hugh McElrath, sang carols from many lands.

The evening's festivities began with the traditional dinner program to which all faculty, staff, and their children were invited. Santa Claus (alias "Scotty" Detrick) distributed gifts to each child. An additional feature during the dinner program was a musical ensemble of the Maxfield Garrott family.

Alumni Association To Meet May 19

Mrs. J. Brandon Price (Mary Pat Kent, '52), President of the Carver School Alumni Association, is directing the planning for the annual meeting of the Association on Tuesday, May 19.

The meeting will come during the week of the Southern Baptist Convention sessions in Louisville.

Plans are for the alumni to meet at 5:00 p.m. on Tuesday, May 19, for a buffet supper at the school. The program will follow in the Heck Memorial Chapel. Program plans are under the direction of Miss Miriam Robinson, Vice-President of the Alumni Association. The Louisville alumni will be helping with local arrangements.

Details concerning reservations will be in the next issue of this Bulletin.



Dr. Carrie Littlejohn autographed copies of her recently-published *History of Carver School* as a part of Inauguration Day events.

BAPTISTS AND SOCIAL WORK EDUCATION

(Continued from Page 3)

agencies of the school does not offer guidance in the field of administration. yet, any and all of this may be found at many qualified schools of social work. What Carver must afford its students if it is to really justify its existence is the plus of the Christian faith. The lost dimension of religion that is more than pious must be added to social work training. This can be no appendage that is tacked on as a concession to denominational financial support, but it must be true that spiritual motivation and experience are a part of the warp and woof of the school's program. Only then will the words of Jesus to the lawyer after the account of the Good Samaritan have meaning for our lives, "Go, and do thou likewise" (Luke 10:37 ASV).

2. This institution must secure proper professional accreditation from the Council on Social Work Education. There is no room here for the attitude popular in some circles, that, since we offer the dynamic of the Christian faith in our program, there is no need to be concerned about accreditive standards; that, after all, we are above and beyond that. The apostle Paul needs to be heard by any man with such an outlook. "But they themselves, measuring themselves by themselves, and comparing themselves with themselves, are without understanding" (II Corinthians 10:12b ASV).

We propose that Baptists shall offer at Carver School professional training that is second to none in the social work field. We will not be satisfied with meeting minimum standards and requirements for accreditation. Our purpose is to help lift the level of social work professionally as well as spiritually. Jesus has not called us to give him second best service in any field that affects human welfare.

Oh yes! There is much to be done in

improving the school before accreditation is a reality. Start complaining about the problems and we can miss our opportunities. Thank God for Len Broughton who was trying to start a Baptist hospital in Atlanta. Knowing the limited resources available, someone asked what he had with which to start a hospital. His reply was, "Sick people!" The Baptist Hospital in Atlanta stands today in part a tribute to his vision and determination. It is with this same spirit that Carver will move forward to accreditation in the social work field. Problems? Yes! To be overcome!

3. Active participation in the social work ministries of the community is a necessity for the school. The Good Will Center work of the past is an evidence of previous community service. There are others. Field instruction placements now are not to be overlooked. "Knowledge and application are twins in the endeavor of the school" (page 6, **Public Welfare News**, June, 1958). Carver must beware, however, of the danger of seeing the community primarily as a place to gain experience. It is preeminently a field white unto harvest. The community is a place to minister and serve. No ivory tower institution can build a library large enough to teach what somehow its students fail to live in daily experience. A Christian school of social work must not forget that "Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness" (Matthew 9:35 ASV).

4. A program of research must be made an actuality. When Nathaniel had a hard time believing that anything good could come out of the town of Nazareth, Philip said to him, "Come and see" (John 1:46 ASV). As the disciples of John the Baptist asked Jesus about his

abiding place, he answered similarly, "Come, and ye shall see" (John 1:39 ASV). The spirit of finding out at first hand in new realms of experience is at the heart of Christian life. The very venture of faith itself is a commitment to discovering the frontier experiences that God affords his children.

That faith that has closed its mind, that service that has forever fixed its method, or that ministry that has drawn a closed circle that leaves out any man, has lost the spirit of the New Testament. No graduate institution that is worth its salt can neglect the pushing back of the frontiers of knowledge that is its rightful heritage. If there were no other ground for such a program at Carver other than denominational service, that in itself would be sufficient reason to project such a program.

At the present time a trustee committee is studying the possibilities of an academic and professional quarterly that will make available some of the results of critical study and research in both the realm of missions and social work. The sharing of the results of serious study will benefit mankind.

There are four related words that must not be overlooked in social work education at Carver. There is "Community," about which the profession has much to say. Then there is "Communication" which the Christian has discovered to be of tremendous significance. These words must not be separated from one another. But of more ultimate importance still is "Commission," expressive of the heart of God. But even this word takes on its full meaning only when it is coupled with "Commitment." If I were to summarize all that I have tried to say in four words it would be these: Community, Communication, Commission, Commitment. Properly joined together they seem to spell "Christ."

Carver School of Missions
and Social Work
2801 Lexington Road
LOUISVILLE 6, KENTUCKY

BULK RATE
U. S. POSTAGE
PAID
Louisville, Ky.
Permit No. 331