

Church 'Reparations' Are Sought



The Rev. Carl McIntire, accompanied by aides, reading his Christian Manifesto outside Riverside Church yesterday.

Wearing a frock coat and clutching a well-thumbed Bible, the Rev. Carl McIntire, the radio preacher, read his "Christian Manifesto" on the steps of Riverside Church yesterday, demanding \$3-billion in "reparations" to fundamentalists.

The demands, for payments from the churches affiliated with the National Council of Churches, which Mr. McIntire has long opposed, are equal in amount to those asked by James Forman from the country's churches and synagogues as compensation for oppression of Negroes under slavery.

Mr. McIntire was turned away earlier from the chancel of the church, at 120th Street and Broadway, when he tried to read the 13-page document to the congregation of 1,200 filing in for the 11 A.M. service.

Organ music was playing gently in the background as Mr. McIntire stepped to the chancel where Mr. Forman attempted to present his "Black Manifesto" in May, forcing cancellation of the service.

Mr. McIntire turned to the congregation and said, "Ladies and gentlemen," but before he could continue the music increased in volume, drowning him out. The Rev. Dr. Ernest Campbell, the church's minister, approached and told Mr. McIntire that he would be breaking a state law if he attempted to disrupt the service.

Mr. McIntire, saying he would support "law and order," left

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PALOOKA. Look THAT up in your Funk & Wagnalls Standard College Dictionary.—(Advt.).

VIP has temp nite Secretaries tested, bonded. Imm. Avail. LO 3-6450.—Advt.

for Fundamentalists



The New York Times (by Michael Evans)

Mr. McIntire, who was turned away from the pulpit, being helped to affix his manifesto over front door of the church.

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the sanctuary and, on the steps of the church, read his manifesto, which mirrored Mr. Forman's "Black Manifesto."

"The 'Black Manifesto' is the voice of hell," Mr. McIntire said, reading from his manifesto with his voice rising emotionally "It is the evidence of Communist participation in the internal life of the churches in the United States of America. It is the fruit of the social gospel. It will destroy the United States."

"We speak for Bible-believing Christians. We are concerned about all the propaganda that turns blacks against whites, poor against rich, and in the name of the gospel promotes the class struggle."

The "reparations" asked for by Mr. McIntire would be used, according to his "manifesto," to restore the idea that everything in the Bible is literally true to its 19th-century ascendance in American religious life. It charges that the liberal "social gospel," which preaches secular activism, has robbed fundamentalism of the institutions it built.

Little Notice of Incident

When he finished speaking, Mr. McIntire was lifted by an aide and taped a copy of the document above the main entrance of the church. Then he autographed a few Bibles and left.

Dr. Campbell said later that "within the framework of what he was doing, Mr. McIntire was reasonable and gracious." Beyond a few remarks such as "I'm tired of this kind of stuff," the parishoners barely took notice of the incident.

Mr. McIntire's visit to Riverside Church is a prime example of the kind of skirmishes that have characterized his 35-year battle with the forces of liberalism, which he normally associates with Communism, in the Christian churches.

This latest confrontation, however, comes at a time when the militant fundamentalist is faced with threats from within the ranks of his supporters and from government authorities at almost every level of his activities.

"The problems are piling up for Carl McIntire," said one long-time observer of his enterprises. "His organization is eroding around him."

Despite these assessments, it is agreed even among Mr. McIntire's detractors, that he is one of the most powerful influences on the country religious and political right, opposing any détente with Communist countries and assailing the ecumenical movement as a "perversion" of Christianity.

"Nobody knows what his audience is," the observer said of Mr. McIntire's five weekly half-hour radio broadcasts that the fundamentalist says are carried on 600 stations. "But in the boondocks, people listen to the radio an awful lot and his thrust is enormous."

"When you suffer his ire," a former McIntire associate said, "you really know what an empire he has—it becomes impossible to retaliate."

Mr. McIntire, a slightly heavy

63-year-old minister with alert gray eyes, works in a large disorganized office in an old converted school on the main street of Collingswood, N. J., just outside Camden.

Two Colleges Controlled

From there he controls, directly or indirectly, the operation of two colleges, a resort for fundamentalists in Cape May, N. J., a "separatist" denomination he founded in 1936, three radio stations, a weekly newspaper with a circulation of 115,000 and his own 1,800-member Bible Presbyterian Church in Collingswood.

A 65-member staff, most of them middle-aged women, distributes the tapes of the "20th Century Reformation Hour," opens the "bagful" of mail that arrives each day and sends out mailings to a list of 250,000 names.

Mr. McIntire's organization also owns a press in Collingswood that prints The Christian Beacon, a weekly compilation of the preacher's opposition to ecumenical movements and left-leaning politics, as well as books, tracts and position papers.

He estimates the combined budget of these endeavors at \$3-million a year. Most of the money is obtained through radio appeals by Mr. McIntire. His ability can be seen in the latest Christmas appeal for Korean orphans, which grossed \$502,000 in additional funds.

The most ambitious of Mr. McIntire's activities has been in the building of associations of fundamentalists to oppose the "apostate" National Council of Churches and the World Council of Churches. It is primarily in this area that his opponents say he is losing crucial support.

Men who have worked with Mr. McIntire for decades are now condemning him, charging that he refuses to hear criticism and resorts to character assassination when his methods are called to question.

"We have finally dared to ask you to change your attitude of dictatorship toward us," wrote a long-time friend, the Rev. Robert T. Keacham, in a letter to Mr. McIntire published in The Christian Beacon.

Power Shift Cited

The controversy has resulted in a shift of power from Mr. McIntire in the American Council of Christian Churches, which he founded in 1941. Similar defections are taking place in its global counterpart, the International Council of Christian Churches.

According to the critics of Mr. McIntire, the issues are not ideological or religious.

"We are just as conservative as ever," said the Rev. J. Philip Clark, who was president of The Associated Missions of the International Council. "We sometimes feel that McIntire is just a little too flamboyant."

At a meeting last October, the insurgents in the American Council, principally the Rev. John Millheim, the Rev. Donald Waite, a former aide to Robert Welsh at the John Birch Society, and Mr. Clark, outvoted Mr. McIntire on several issues — such as moving the council's headquarters to Valley Forge, Pa., away from New York and

its opportunities for confrontation. They also voted themselves into office, over Mr. McIntire's objections.

The American Council claims a total membership of one million. Independent sources, however, put the figure at 250,000. By comparison, the National Council has 40 million members.

There are a number of large fundamentalist churches in the United States, such as the Southern Baptists, with 11 million members, that spurn ecumenical entanglements but which would nevertheless consider Mr. McIntire too conservative to be their spokesman.

In general, these churches derive from American frontier revivalism with its emphasis on the Bible and its literal promise of a second coming. These views are also widespread among Christians in Africa and Latin America.

There is a profusion of such denominations in the United States with a variety of beliefs that could be classified as fundamentalist. The total number of adherents, however, is difficult to estimate.

In response to his defeat, Mr. McIntire appealed to readers of *The Beacon* and to his radio audience to write the American Council out of their wills.

"The American Council will either dry up or come back into the battle with the rest of us," Mr. McIntire said in an interview. "They are not doing anything. Now the battle is being waged by the International Council."

Mr. McIntire is president of the International Council, which, he maintains, has greater influence among African Christians than the World Council and is of growing importance

in Korea and Pakistan. Precise figures were not available.

The largest single denomination in the International Council, the General Association of Regular Baptist Churches, with 180,000 members in this country, recently withdrew.

Among other things, the denomination, a fundamentalist group, complained of inadequate financial reporting or public audits of the association's activities.

Mr. McIntire denied these charges in *The Beacon*, saying that he had never had control over finances. His press spokesman said that Mr. McIntire's salary was \$14,500 and that he still lived in the same house in Collingswood he moved into in 1938.

The dissidency in the major associations formed by Mr.

McIntire is threatening, according to sources close to the issue, to spread into the Bible Presbyterian Church, the denomination Mr. McIntire formed in 1936 after he left the United Presbyterian Church. The denomination has its annual meeting next month.

In addition to the problems within his organizations, Mr. McIntire is faced with challenges by governmental authorities.

The accreditation of Shelton College in Cape May may be revoked by the state, which has cited 19 instances in which the college fails to meet standards for awarding baccalaureate degrees. Mr. McIntire is also president of Faith Theological Seminary in Elkins Park, Pa.

The Federal Communications

Commission is investigating charges that radio station WXUR in Media, Pa., owned by Faith Theological Seminary of which Mr. McIntire is president, has failed to abide by the "fairness doctrine" that would require the station to give time to moderate and left-wing views.

The other stations in which Mr. McIntire has an interest are WGCN and WINB in Red Lion, Pa.

"Radio is the mainstay of the whole operation," said Mr. McIntire, who has fought for years against any interference with WXUR. "I talk as though I am sitting across the breakfast table—an informal folksy way. I am a direct route to the common man facing the confusion of the day."