

Obituaries Grand Jury report given

ROGER BURDEN
Roger Burden, 67, died in a nursing home in Detroit, Mich., Thursday, Oct. 14, 1971, after a long illness.

He was a native of Nicholas County, and a member of the Soney Greek Christian Church. He is survived by one sister, Mrs. Anna New, Detroit, and one brother, Dan Burden, Nicholas County.

Services were held at 2 p.m. Saturday at Methodist Episcopal Chapel, conducted by Rev. Harold Ricketts, burial in the Carlisle Cemetery.

MRS. WILLIE TOUT CAYWOOD
Mrs. Willie Tout Caywood, 90, 316 Holt Avenue, Mt. Sterling, died Wednesday, Oct. 13, 1971 in the Mary Childs Hospital after a long illness.

She was a native of Nicholas County, and a member of the Mt. Sterling Christian Church.

Survivors are one sister, Mrs. F.C. Hodges, Mt. Sterling, one brother, Robert Tout, Cambridge grandsons, Boyd Caywood Jr., Mt. Sterling, and two grand-children.

Funeral services were held at 2 p.m. Friday at Hattie-Rickey Funeral Home, Mt. Sterling, by Rev. Monroe Grant, burial in the North Middletown Cemetery.

MRS. C. ERIC MOUNT
Mrs. Virginia Lander Mount, 63, wife of Dr. C. Eric Mount, and member of Dr. Eric Mount Jr., professor at Central College, Danville, died Thursday, Oct. 14, 1971 at her home in Nicholasville.

She was a native of Bloomfield, a daughter of Mrs. Clyde W. Sloan and the late Dr. Steven B. Sloan, and a member of the First Presbyterian Church.

Other survivors are four granddaughters, Diane, Laurie, Marcia, and Mary Fain Mount, a step-father, Frank Sloan, Winchester, and a cousin, Mrs. Mary B. King, Winchester.

Services were held Saturday at the First Presbyterian Church by Dr. Charles Hanna and Dr. Thomas Johnson, burial in the Winchester Cemetery. Pallbearers: Robert Jewell, Henry (Perc) Carroll, Robert McDonald, Dan R. Glass, Frank Braden, George L. Henry, Frank, Oscar Lewallen and Dr. Dale Dunkelberger.

Mrs. Mount's father, the late Dr. Steven B. Lander was pastor of the Carlisle Presbyterian Church from 1917-1921. During those years Mrs. Mount attended the Carlisle City School.

MRS. BOLLA R. BIDDLE
Mrs. Minnie Boone Biddle, 77, 1845 Clinton Avenue, Paris, died Saturday, Oct. 16, 1971, at the Bourbon County Hospital.

Mrs. Biddle was a daughter of the late George Beverly and Rebecca Case Boone.

She was a native of Nicholas County, the widow of Hollis R. Biddle, and a member of the First Christian Church.

Survivors include three daughters, Mrs. Dorotha Stull and Mrs. John F. Eads, Paris; Mrs. Eugene Germany, two sons, Paul Biddle and Robert Biddle, Paris; one brother, Claude Boone, Indianapolis, Ind.; 10 grandchildren and 14 great-grandchildren.

Funeral services were conducted at the Davis Funeral Chapel on Tuesday by the Rev. Robert Wallace, burial in the Paris Cemetery. Casket bearers were: Joe L. Eads, John Eads, Ronald Eads, Charles Fryman, Eugene Cain, Ben Biddle, Jeffrey Biddle and Danny Biddle.

Local students

Continued from page 1

The Kentucky Traffic Safety Coordinating Committee (KTSCC) in Frankfort is that Susan Clakenhead, Billy Allison, and Shirley Reese Smoot and Bill Young had been selected to attend the conference. They will be accompanied by Coach Billy K. Anderson.

Arthur E. Beard, executive director for the KTSCC, said the meeting is the second annual conference for the region, the first being held last year after Governor Louie B. Nunn began a statewide program to involve Kentucky's young people more deeply in traffic safety.

As a result of last year's series of regional conferences, seven high school students, one from each region, were named to the KTSCC, which is instrumental in setting traffic safety policies for the state.

The Old Timer

"Anybody who's throwing his weight around isn't pulling it."

Robert Cooney, foreman of the Grand Jury for the September term of the Nicholas Circuit Court, made the final report of said jury Oct. 12, 1971.

The Grand Jury in its session two days, have returned five indictments, and failed to return indictments on one charge referred to them for investigation.

They indicted the public buildings in the county and make the following observations and recommendations:

Courthouses: It was recommended that the front and rear steps be repaired as soon as possible and that the rear sidewalk leading from the street to the rear of the courthouse be replaced.

That a rail be placed leading downstairs to the ladies rest room and that plaster and paint are needed under a window at the ladies rest room.

Hospital: Recommend that "Quiet" signs be placed in the corridors.

Recommended that any waste or dirt be cleared at all times; especially the x-ray room and laboratory.

Recommend that a side door entrance be constructed from Elm Street so that prisoners will not have to take through the living quarters of the jail.

It is noted that both boiler rooms need some house cleaning and that attention be given to rust which appears at the bottom of the doors.

Some members of the Grand Jury smelled what seemed to be gas fumes in the boiler room of the new portion of the high school and this should be checked immediately.

John Mathers: The convalescent home was very clean and well kept, after proper representation, and the records were made clear.

In 1952 the members met at McDowell's schoolhouse. They decided on a tract of land purchased from W.K. Tuller and Polly Hendricks.

The building was completed in 1953, and it stands today open wide, with two services each week. The seats had petitions through the men and women.

In December 1953 the first meeting was held in this building. The name was then changed to Louisa (no "t") Grove Baptist Church.

The first revival to be held in this building was in October 1958. Rev. Eld White was the pastor at the time. It was customary for the pastor of the church to hold revivals.

Until the middle 1960's, this seems apt to say that the "observers" encouraged the militancy of the inmates.

What was predictable in the situation was that the radical elements in the media would covet the State of New York, state police, guards, and surrounding community of pull-and-draw the violence of the prisoners. The Washington Post, in a typical example of radical-liberal coverage, headlined one story "Outside Attica, A City of Hate."

That's the way the radicals will handle such activities, law enforcement agencies are portrayed as criminal law-abiding citizens are described as prejudiced, and the criminal elements characterized as mistreated and long suffering.

The radical media ignores the fact that prisons such as Attica are filled with a brutal, savage population convicted of the most atrocious crimes.

It is shocking that the radical-liberal intelligentsia should make common cause with criminals and the large, hostile underclass that we have in this country today.

It is a fact, The New Left columnist and professor weep over the death of imprisoned barbarians and condemn the police who attempt to maintain law and order.

The more radical elements know precisely what they are doing: They envision prisoners in the role of a revolutionary class, men who will not hesitate to terrorize a community as a means of transforming it.

The leadership encourages Marxist-political conclusions among hardened criminals.

Decent citizens should demand that agencies of government adopt a much tougher line in dealing with political criminals and their supporters. The Attica rebellion demonstrates the need for restoring the death penalty.

Hardened criminals such as the Attica ringleaders don't hesitate to undertake new, bloody deeds because they are confident that capital punishment is a dead letter in the United States.

If the electric chair has been put in use in New York State, the Attica uprising might not have taken place.

Beyond that, state authorities must screen prison populations more carefully, isolating political criminals bent on revolutionary activities behind prison walls. And state must certainly must refuse to permit New Left "observers" to negotiate with or represent prisoners.

Prison reforms are needed in the United States. Thousands of inmates, incarcerated for minor crimes, can be rehabilitated. But much tougher security measures must be applied to Black Panthers and similar types now operating inside prisons, stirring bloody rebellion against law and authority.

Including Grand Jurors, should probe for links between politicized prisoners and revolutionary groups on the outside.

Continued from Page 1

was called to serve the growing congregation in December of 1847. It received \$97.50 a year which was collected through solicited contributions.

On July 14, 1847, the church became a part of the Bracken Association for Southern Baptist Churches. This organization is a fellowship of Baptist Churches in this area. Louisa Grove Baptist Church remains a part of this association today.

Only six years had passed when the cancellation of scheduled meetings of the church. It is recorded in the original record books that even though there were "only a few brothers and sisters present, we held our services and thanked the Lord that he had seen fit to bring us together once more."

It was customary in this church that if anyone did something that conflicted with the Gospel, he was brought before the church for trial. There are notations of former members having been "churched" or excluded from membership for infractions as fighting, drinking, absenteeism, and unbecoming conduct are cited as grounds for dismissal.

Some members were returned to the fold, however, after proper repentance, and the records were made clear.

In 1852 the members met at McDowell's schoolhouse. They decided on a tract of land purchased from W.K. Tuller and Polly Hendricks.

The building was completed in 1953, and it stands today open wide, with two services each week. The seats had petitions through the men and women.

In December 1953 the first meeting was held in this building. The name was then changed to Louisa (no "t") Grove Baptist Church.

The first revival to be held in this building was in October 1958. Rev. Eld White was the pastor at the time. It was customary for the pastor of the church to hold revivals.

Locust Grove Baptist Church Centennial

Continued from Page 1

who were baptized at the Locust Grove Baptist Church, were immersed in the Licking River. It was noted recently by an older member that much of the symbolic emphasis in baptism has been lost in the building of the modern baptistries in churches. "I really felt close to Jesus when I was baptized in the river. It was like the Baptist was right there all the time."

Locust Grove Baptist Church carried on her service to the community and grew steadily through the years. The doors were closed briefly for an undetermined reason in the late 1920's, but reopened by Rev. L.C. Ray.

Among those who pastored the little church was Rev. C.V. Cochran, the Lord that he had seen fit to bring us together once more."

It was customary in this church that if anyone did something that conflicted with the Gospel, he was brought before the church for trial. There are notations of former members having been "churched" or excluded from membership for infractions of church rules.

Some members were returned to the fold, however, after proper repentance, and the records were made clear.

In 1852 the members met at McDowell's schoolhouse. They decided on a tract of land purchased from W.K. Tuller and Polly Hendricks.

The building was completed in 1953, and it stands today open wide, with two services each week. The seats had petitions through the men and women.

In December 1953 the first meeting was held in this building. The name was then changed to Louisa (no "t") Grove Baptist Church.

The first revival to be held in this building was in October 1958. Rev. Eld White was the pastor at the time. It was customary for the pastor of the church to hold revivals.

Until the middle 1960's, this seems apt to say that the "observers" encouraged the militancy of the inmates.

What was predictable in the situation was that the radical elements in the media would covet the State of New York, state police, guards, and surrounding community of pull-and-draw the violence of the prisoners. The Washington Post, in a typical example of radical-liberal coverage, headlined one story "Outside Attica, A City of Hate."

That's the way the radicals will handle such activities, law enforcement agencies are portrayed as criminal law-abiding citizens are described as prejudiced, and the criminal elements characterized as mistreated and long suffering.

The radical media ignores the fact that prisons such as Attica are filled with a brutal, savage population convicted of the most atrocious crimes.

It is shocking that the radical-liberal intelligentsia should make common cause with criminals and the large, hostile underclass that we have in this country today.

It is a fact, The New Left columnist and professor weep over the death of imprisoned barbarians and condemn the police who attempt to maintain law and order.

The more radical elements know precisely what they are doing: They envision prisoners in the role of a revolutionary class, men who will not hesitate to terrorize a community as a means of transforming it.

The leadership encourages Marxist-political conclusions among hardened criminals.

Decent citizens should demand that agencies of government adopt a much tougher line in dealing with political criminals and their supporters. The Attica rebellion demonstrates the need for restoring the death penalty.

Hardened criminals such as the Attica ringleaders don't hesitate to undertake new, bloody deeds because they are confident that capital punishment is a dead letter in the United States.

Only six years had passed when the cancellation of scheduled meetings of the church. It is recorded in the original record books that even though there were "only a few brothers and sisters present, we held our services and thanked the Lord that he had seen fit to bring us together once more."

It was customary in this church that if anyone did something that conflicted with the Gospel, he was brought before the church for trial. There are notations of former members having been "churched" or excluded from membership for infractions as fighting, drinking, absenteeism, and unbecoming conduct are cited as grounds for dismissal.

Some members were returned to the fold, however, after proper repentance, and the records were made clear.

In 1852 the members met at McDowell's schoolhouse. They decided on a tract of land purchased from W.K. Tuller and Polly Hendricks.

The building was completed in 1953, and it stands today open wide, with two services each week. The seats had petitions through the men and women.

In December 1953 the first meeting was held in this building. The name was then changed to Louisa (no "t") Grove Baptist Church.

The first revival to be held in this building was in October 1958. Rev. Eld White was the pastor at the time. It was customary for the pastor of the church to hold revivals.

Until the middle 1960's, this seems apt to say that the "observers" encouraged the militancy of the inmates.

What was predictable in the situation was that the radical elements in the media would covet the State of New York, state police, guards, and surrounding community of pull-and-draw the violence of the prisoners. The Washington Post, in a typical example of radical-liberal coverage, headlined one story "Outside Attica, A City of Hate."

That's the way the radicals will handle such activities, law enforcement agencies are portrayed as criminal law-abiding citizens are described as prejudiced, and the criminal elements characterized as mistreated and long suffering.

The radical media ignores the fact that prisons such as Attica are filled with a brutal, savage population convicted of the most atrocious crimes.

It is shocking that the radical-liberal intelligentsia should make common cause with criminals and the large, hostile underclass that we have in this country today.

It is a fact, The New Left columnist and professor weep over the death of imprisoned barbarians and condemn the police who attempt to maintain law and order.

The more radical elements know precisely what they are doing: They envision prisoners in the role of a revolutionary class, men who will not hesitate to terrorize a community as a means of transforming it.

The leadership encourages Marxist-political conclusions among hardened criminals.

Decent citizens should demand that agencies of government adopt a much tougher line in dealing with political criminals and their supporters. The Attica rebellion demonstrates the need for restoring the death penalty.

Hardened criminals such as the Attica ringleaders don't hesitate to undertake new, bloody deeds because they are confident that capital punishment is a dead letter in the United States.

If the electric chair has been put in use in New York State, the Attica uprising might not have taken place.

Beyond that, state authorities must screen prison populations more carefully, isolating political criminals bent on revolutionary activities behind prison walls. And state must certainly must refuse to permit New Left "observers" to negotiate with or represent prisoners.

who were baptized at the Locust Grove Baptist Church, were immersed in the Licking River. It was noted recently by an older member that much of the symbolic emphasis in baptism has been lost in the building of the modern baptistries in churches. "I really felt close to Jesus when I was baptized in the river. It was like the Baptist was right there all the time."

Locust Grove Baptist Church carried on her service to the community and grew steadily through the years. The doors were closed briefly for an undetermined reason in the late 1920's, but reopened by Rev. L.C. Ray.

Among those who pastored the little church was Rev. C.V. Cochran, the Lord that he had seen fit to bring us together once more."

It was customary in this church that if anyone did something that conflicted with the Gospel, he was brought before the church for trial. There are notations of former members having been "churched" or excluded from membership for infractions of church rules.

Some members were returned to the fold, however, after proper repentance, and the records were made clear.

In 1852 the members met at McDowell's schoolhouse. They decided on a tract of land purchased from W.K. Tuller and Polly Hendricks.

The building was completed in 1953, and it stands today open wide, with two services each week. The seats had petitions through the men and women.

In December 1953 the first meeting was held in this building. The name was then changed to Louisa (no "t") Grove Baptist Church.

The first revival to be held in this building was in October 1958. Rev. Eld White was the pastor at the time. It was customary for the pastor of the church to hold revivals.

Until the middle 1960's, this seems apt to say that the "observers" encouraged the militancy of the inmates.

What was predictable in the situation was that the radical elements in the media would covet the State of New York, state police, guards, and surrounding community of pull-and-draw the violence of the prisoners. The Washington Post, in a typical example of radical-liberal coverage, headlined one story "Outside Attica, A City of Hate."

That's the way the radicals will handle such activities, law enforcement agencies are portrayed as criminal law-abiding citizens are described as prejudiced, and the criminal elements characterized as mistreated and long suffering.

The radical media ignores the fact that prisons such as Attica are filled with a brutal, savage population convicted of the most atrocious crimes.

It is shocking that the radical-liberal intelligentsia should make common cause with criminals and the large, hostile underclass that we have in this country today.

It is a fact, The New Left columnist and professor weep over the death of imprisoned barbarians and condemn the police who attempt to maintain law and order.

The more radical elements know precisely what they are doing: They envision prisoners in the role of a revolutionary class, men who will not hesitate to terrorize a community as a means of transforming it.

The leadership encourages Marxist-political conclusions among hardened criminals.

Decent citizens should demand that agencies of government adopt a much tougher line in dealing with political criminals and their supporters. The Attica rebellion demonstrates the need for restoring the death penalty.

Hardened criminals such as the Attica ringleaders don't hesitate to undertake new, bloody deeds because they are confident that capital punishment is a dead letter in the United States.

Only six years had passed when the cancellation of scheduled meetings of the church. It is recorded in the original record books that even though there were "only a few brothers and sisters present, we held our services and thanked the Lord that he had seen fit to bring us together once more."

It was customary in this church that if anyone did something that conflicted with the Gospel, he was brought before the church for trial. There are notations of former members having been "churched" or excluded from membership for infractions of church rules.

Some members were returned to the fold, however, after proper repentance, and the records were made clear.

In 1852 the members met at McDowell's schoolhouse. They decided on a tract of land purchased from W.K. Tuller and Polly Hendricks.

The building was completed in 1953, and it stands today open wide, with two services each week. The seats had petitions through the men and women.

In December 1953 the first meeting was held in this building. The name was then changed to Louisa (no "t") Grove Baptist Church.

The first revival to be held in this building was in October 1958. Rev. Eld White was the pastor at the time. It was customary for the pastor of the church to hold revivals.

Until the middle 1960's, this seems apt to say that the "observers" encouraged the militancy of the inmates.

What was predictable in the situation was that the radical elements in the media would covet the State of New York, state police, guards, and surrounding community of pull-and-draw the violence of the prisoners. The Washington Post, in a typical example of radical-liberal coverage, headlined one story "Outside Attica, A City of Hate."

That's the way the radicals will handle such activities, law enforcement agencies are portrayed as criminal law-abiding citizens are described as prejudiced, and the criminal elements characterized as mistreated and long suffering.

The radical media ignores the fact that prisons such as Attica are filled with a brutal, savage population convicted of the most atrocious crimes.

It is shocking that the radical-liberal intelligentsia should make common cause with criminals and the large, hostile underclass that we have in this country today.

It is a fact, The New Left columnist and professor weep over the death of imprisoned barbarians and condemn the police who attempt to maintain law and order.

The more radical elements know precisely what they are doing: They envision prisoners in the role of a revolutionary class, men who will not hesitate to terrorize a community as a means of transforming it.

The leadership encourages Marxist-political conclusions among hardened criminals.

Decent citizens should demand that agencies of government adopt a much tougher line in dealing with political criminals and their supporters. The Attica rebellion demonstrates the need for restoring the death penalty.

Hardened criminals such as the Attica ringleaders don't hesitate to undertake new, bloody deeds because they are confident that capital punishment is a dead letter in the United States.

If the electric chair has been put in use in New York State, the Attica uprising might not have taken place.

Beyond that, state authorities must screen prison populations more carefully, isolating political criminals bent on revolutionary activities behind prison walls. And state must certainly must refuse to permit New Left "observers" to negotiate with or represent prisoners.

who were baptized at the Locust Grove Baptist Church, were immersed in the Licking River. It was noted recently by an older member that much of the symbolic emphasis in baptism has been lost in the building of the modern baptistries in churches. "I really felt close to Jesus when I was baptized in the river. It was like the Baptist was right there all the time."

Locust Grove Baptist Church carried on her service to the community and grew steadily through the years. The doors were closed briefly for an undetermined reason in the late 1920's, but reopened by Rev. L.C. Ray.

Among those who pastored the little church was Rev. C.V. Cochran, the Lord that he had seen fit to bring us together once more."

It was customary in this church that if anyone did something that conflicted with the Gospel, he was brought before the church for trial. There are notations of former members having been "churched" or excluded from membership for infractions of church rules.

Some members were returned to the fold, however, after proper repentance, and the records were made clear.

In 1852 the members met at McDowell's schoolhouse. They decided on a tract of land purchased from W.K. Tuller and Polly Hendricks.

The building was completed in 1953, and it stands today open wide, with two services each week. The seats had petitions through the men and women.

In December 1953 the first meeting was held in this building. The name was then changed to Louisa (no "t") Grove Baptist Church.

The first revival to be held in this building was in October 1958. Rev. Eld White was the pastor at the time. It was customary for the pastor of the church to hold revivals.

Until the middle 1960's, this seems apt to say that the "observers" encouraged the militancy of the inmates.

What was predictable in the situation was that the radical elements in the media would covet the State of New York, state police, guards, and surrounding community of pull-and-draw the violence of the prisoners. The Washington Post, in a typical example of radical-liberal coverage, headlined one story "Outside Attica, A City of Hate."

That's the way the radicals will handle such activities, law enforcement agencies are portrayed as criminal law-abiding citizens are described as prejudiced, and the criminal elements characterized as mistreated and long suffering.

The radical media ignores the fact that prisons such as Attica are filled with a brutal, savage population convicted of the most atrocious crimes.

It is shocking that the radical-liberal intelligentsia should make common cause with criminals and the large, hostile underclass that we have in this country today.

It is a fact, The New Left columnist and professor weep over the death of imprisoned barbarians and condemn the police who attempt to maintain law and order.

The more radical elements know precisely what they are doing: They envision prisoners in the role of a revolutionary class, men who will not hesitate to terrorize a community as a means of transforming it.

The leadership encourages Marxist-political conclusions among hardened criminals.

Decent citizens should demand that agencies of government adopt a much tougher line in dealing with political criminals and their supporters. The Attica rebellion demonstrates the need for restoring the death penalty.

Hardened criminals such as the Attica ringleaders don't hesitate to undertake new, bloody deeds because they are confident that capital punishment is a dead letter in the United States.

who were baptized at the Locust Grove Baptist Church, were immersed in the Licking River. It was noted recently by an older member that much of the symbolic emphasis in baptism has been lost in the building of the modern baptistries in churches. "I really felt close to Jesus when I was baptized in the river. It was like the Baptist was right there all the time."

Locust Grove Baptist Church carried on her service to the community and grew steadily through the years. The doors were closed briefly for an undetermined reason in the late 1920's, but reopened by Rev. L.C. Ray.

Among those who pastored the little church was Rev. C.V. Cochran, the Lord that he had seen fit to bring us together once more."

It was customary in this church that if anyone did something that conflicted with the Gospel, he was brought before the church for trial. There are notations of former members having been "churched" or excluded from membership for infractions of church rules.

Some members were returned to the fold, however, after proper repentance, and the records were made clear.

In 1852 the members met at McDowell's schoolhouse. They decided on a tract of land purchased from W.K. Tuller and Polly Hendricks.

The building was completed in 1953, and it stands today open wide, with two services each week. The seats had petitions through the men and women.

In December 1953 the first meeting was held in this building. The name was then changed to Louisa (no "t") Grove Baptist Church.

The first revival to be held in this building was in October 1958. Rev. Eld White was the pastor at the time. It was customary for the pastor of the church to hold revivals.

Until the middle 1960's, this seems apt to say that the "observers" encouraged the militancy of the inmates.