



# REPORT FROM THE CAPITAL

## BAPTIST JOINT COMMITTEE ON PUBLIC AFFAIRS

The Americas Baptist Convention  
The Southern Baptist Convention  
The National Baptist Convention of America  
The National Baptist Convention, U.S.A., Inc.  
The North American Baptist General Conference  
The Baptist General Conference of America



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### THE APRIL 15, 1957 DEADLINE

The 1954 revision of the social security law gave ministers the opportunity of choosing whether or not to exercise their privileges as citizens by becoming members of the social security program. In order to avoid any involvement of the churches, the law provided that the ministers could be covered on a "self-employed" basis. Those who were ministers prior to January 1, 1955 must exercise their choice by making their application prior to April 15, 1957 if they wish to become members.

Many denominational information channels have carried these facts. However, it is possible that not all ministers are aware of the approaching deadline.

### THE CHURCHES AND INTERNATIONAL RELATIONS

The relationships among nations are usually thought of and handled with an emphasis on realism in contrast to idealism or moral principle. The underlying assumptions, however, are only partially valid. The religious insights and the moral principles to which people around the world are committed constitute a public opinion climate that does evaluate and check the actions of governments.

The disturbed recent international scene has brought forth from various churches corporate expressions. Their influence is difficult to estimate.

From the official celebration of Remembrance Day 1956 by the Government of the state of Hesse, Germany, Professor Helmut Gollwitzer of the theology department at Bonn spoke of the Hungarian situation as proving "that people cannot be permanently degraded into mere raw material for their rulers to mould just as they wish. They (the Hungarians) have given fresh significance to the words 'justice', 'freedom' and 'democracy' which we so often misuse. The spirit of the people has exercised such pressure, in face of the armoured divisions and the secret police, that changes took place which we would never have believed possible, and of which we still cannot foresee the repercussions." Professor Gollwitzer said that this is not the moment to propound political doctrines but "in our thoughts on Remembrance Day our first concern must be for the people of Hungary. We bow our heads in recognition of their heroic struggle and their immeasurable sacrifice. They are fighting for our cause, for human freedom in face of tyranny; that is why I hope our minds are tortured by the problem of how to help them, without setting the whole world ablaze."

The Federal Council of Evangelical Churches in Italy is quoted by the Ecumenical Press Service as rebuking "the recourse to arms and violence which have come to characterize international relationships."

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Dr. Eugene Carson Blake, president of the National Council of Churches, in a statement assuring President Eisenhower of support for his policy of acting through the United Nations said that, "The moral force of world opinion should be heeded in every responsible action which may help to make for more justice, freedom and peace in Hungary and oppressed areas."

A joint statement issued by six Protestant, Roman Catholic, and Jewish clergymen and laymen saluted the Hungarian struggle for liberty as "fight of all the people in which men, women and children of all backgrounds and all religious loyalties have participated with equal courage and determination," demonstrating that the "human spirit can stand up against overwhelming material power."

Many American groups are calling upon their people to give generously for the relief of Hungarian suffering and for the welcoming of Hungarian refugees.

The Canadian Council of Churches expressed thanks to God for the imaginative and constructive leadership shown by Canada in the emergency sessions of the United Nations in advocating the creation of a United Nations' police force for the Suez area.

The Canadian Council of Churches is also quoted as expressing "deep apprehension and concern at the repression of religious groups and the denial of freedom of public worship to some in Spain and Colombia in the recent past." The Council instructed its Executive Committee to try to work through the United Nations for the restoration of religious freedom in these countries. They also suggested that a team of churchmen, representing the Commission of the Churches on International Affairs and the International Missionary Council should arrange a visit to Colombia. Dr. O. Frederick Nolde and Dr. John A. Mackay were suggested for the visit.

#### TRAINING CONGRESSMEN

The Catholic Standard, archdiocesan paper for Washington, D. C., in the December 7, 1956 issue reports a study of the membership of the new Congress to see how many are Georgetown University alumni. The study showed that fifteen alumni of Georgetown University will be members of the 85th Congress. Four of the fifteen are in the Senate and eleven in the House of Representatives.

The four senators included in the list are Dennis Chavez, New Mexico; Lyndon B. Johnson, Texas; Joseph C. O'Mahoney, Wyoming; and Alan Bible, Nevada.

The list of representatives begins with Rep. John W. McCormack of Massachusetts, House majority leader, who holds an honorary degree from the University. In addition the following are listed as alumni: Martin Dies, Texas; John D. Dingell, Michigan; Ed Edmondson, Oklahoma; Burr P. Harrison, Virginia; Paul J. Kilday, Texas; James T. Patterson, Connecticut; John M. Robison, Jr., Kentucky; Antoni N. Sadlak, Connecticut; Richard M. Simpson, Pennsylvania; and Francis E. Walter, Pennsylvania.

#### SOCIAL LEGISLATION AND CHURCH-STATE RELATIONS

A recent report from the Social Legislation Information Service summarizes the increasing role of the federal government in planning and financing community services in the fields of health, education, and social welfare. The study lists forty-one areas in which 1956 brought important developments. In many of the forty-one areas the problem of interrelationship between the political in-

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stitutions and those of the church are problematic. The following illustrates the nature of the problems involved.

The President's Committee on Education Beyond the High School is asked to study the nation's higher educational needs. It is estimated that by 1970 the number of young people seeking higher education will be doubled if not tripled. Many different plans for federal assistance have been suggested. All of the proposals involve difficult questions regarding the distribution of assistance and the criteria to be used in selecting eligible schools.

The National Institutes of Health will now contain a "Center for Aging Research." The nation now has twelve million people who are over 65 years of age and will, by 1970, have eighteen million. The new program is designed to facilitate research with reference to the problems of growing old. Many if not most of the institutions for the aged are church institutions and will be directly or indirectly involved in the studies.

The donation of surplus property continues. During the period of July-August, 1956, property which originally cost \$58,000,000 was donated to educational and public health agencies and institutions. No studies have been reported as to the amount of such property which goes to church-related institutions.

Provision for the expansion of medical research facilities is made by means of a three year program with approved expenditures of \$90,000,000 in federal grants. These grants are available to "public and non-profit" institutions to assist in building and equipping research facilities in medicine, osteopathy, dentistry, public health, and related health sciences.

The school lunch program now involves an expenditure of \$100,000,000 to provide meals for 12,000,000 children in over 56,000 participating schools. In some states part of these funds will be used for school lunches in private schools as well as in the public schools.

Community non-profit organizations are described as receiving the bulk of the \$1,000,000 for vocational rehabilitation projects. How many of the organizations involved in the continued expansion of the rehabilitation program are church-related organizations would be difficult to determine.

Hospital construction grants, expanded in 1956 by an appropriation of \$125,000,000, are available to public and non-profit agencies.

A new program of research was authorized in the field of social security. For the first time federal grants will be made to learn more about the causes of poverty, social breakdown, as well as the successful methods of rehabilitation. The funds appropriated for this purpose are available to states and to "public or other non-profit" organizations and agencies for paying part of the cost of research or demonstration projects.

The report covering the forty-one areas is available from the Social Legislation Information Service, 1346 Connecticut Avenue, N.W., Washington 6, D. C. The Information Service also has reports available, at 25¢ per copy, covering the following areas:

- Federal Aid for Juvenile Delinquency Control
- Recommendations of Federal-State Conference on Aging
- Principle Provisions of Social Security Amendments of 1956
- Public Health and Medical Research Appropriations
- Federal-State Vocational Rehabilitation Program
- Library Service in Rural Areas
- Report of the White House Conference on Education

Federal Benefits Available to Veterans and Their Dependents  
President's Committee on Education Beyond the High School

A LABORATORY

The province of Quebec, Canada, offers the nearest laboratory situation available for study by the friends of parochialism.

A year ago, October 1955, the Quebec Court of Appeals ruled that the education of the children of Jehovah's Witnesses was the responsibility of Protestant school boards. The Protestant boards contended that these children were not Protestants and belonged in the Roman Catholic schools. An earlier decision by the Quebec Superior Court had supported the Protestant position.

The province has a dual or "confessional" system of education. Under their system any religious group which is in the majority in a community has the obligation to educate all the children. However, if a minority group wishes to provide its own education it may form a "dissent school board." This dualism has been limited to Roman Catholics and Protestants.

The issue raised in the 1955 decision was essentially the same as the one that was carried in 1926 to the Privy Council in London. At that time it was decided that Jewish schools would have to be set up in the city of Montreal.

It is to be expected that the Jehovah's Witnesses will not be satisfied with the classification nor with the education which they receive under the Protestant school boards. If their numbers should increase to such an extent that it becomes possible, they will, of course, have to seek a school system of their own lest the children learn something that they are not supposed to know while mastering the three R's.

Other aspects of the same problem appear in the current Cajetan Chabot case. Among the Jehovah's Witnesses converts was a certain Mr. Chabot who then instructed his children not to participate in the reciting of prayers to the Virgin Mary, in kneeling before her image, or in using the rosary. He also refused to have them study Roman Catholic catechism and history. As there was no Protestant school in the community, the only opportunity for an education for the Chabot children was in the Roman Catholic school. Since they were unable to conform to the school program because of religious convictions, they became guilty of insubordination and were expelled December 10, 1953. They have the privilege of going back to school when the father decides that they may take Roman Catholic religious instruction. Since there is no other school within fifty miles, the children have not attended school since December 10, 1953.

Gradually mobility of population will come, even to Quebec. More and more people are learning to understand English. With the increased use of radio and television the concept of "religious dualism" will certainly give way to "religious pluralism" and the courts of Quebec will have additional problems of classification.

Since the educational system of the province of Quebec is built on such radically different lines from our United States system, it is worthy of very careful study before we unknowingly adopt the same principles. The assumption that the function of instruction of youth is a monopoly of the church can of course be found in other social orders, but none is as conveniently by nor as available for study as is that of Quebec. The educational system and its fruits as represented in the social order are worthy of attention by any who visit the province.