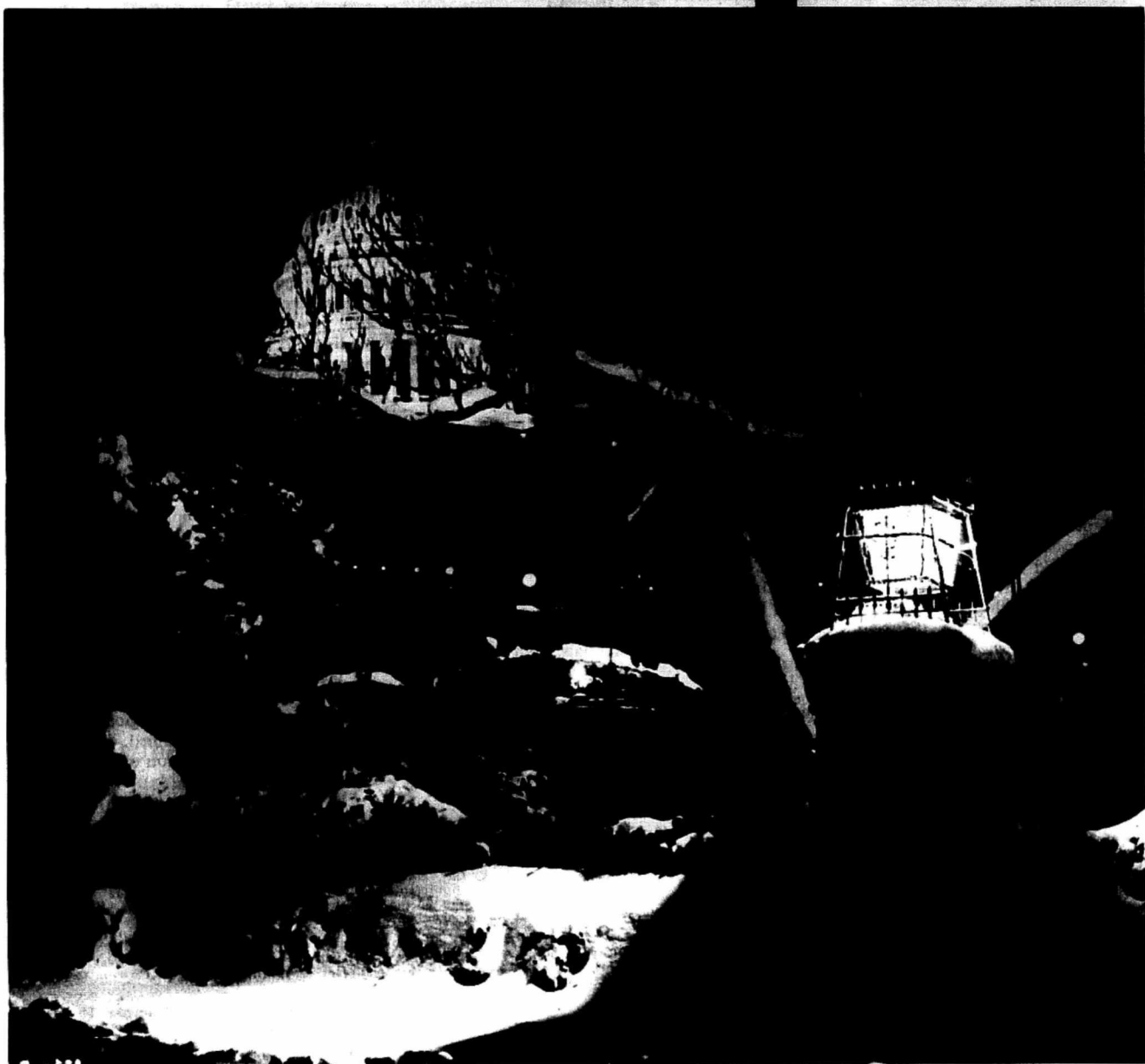


Report from the In Capital

November-December
1969



Baptist Brief Argues For Church Tax Exemption

"Religious liberty requires that real property owned by religious organizations and used in the main for religious purposes be exempt from taxation," according to a brief filed with the U. S. Supreme Court by the Baptist Joint Committee on Public Affairs here.

The brief by the Baptist agency is one of several filed with the Supreme Court in a case that challenges tax exemption for property owned by religious organizations and which is used exclusively for religious purposes.

The case (*Frederick Walz v. Tax Commission of the City of New York*) is scheduled for argument before the nation's highest court in the near future. A decision is expected in the late winter or spring of 1970.

The case arose in the Tax Commission of the City of New York in 1967 when Walz challenged the New York law allowing real estate tax exemption to religious organizations. After the Commission denied his claim, he appealed to the Special Term of the Supreme Court of New York and later to the Appellate Division. Both courts upheld the Tax Commission.

The Baptist Joint Committee, of which C. Emmanuel Carlson is executive director, entered the case as a "friend of the court" after it approved a "policy statement" defending tax exemption of certain church properties as a matter of religious liberty.

Walz claims that tax exemption for church real estate forces an involuntary payment by non-members. He contends that such payments are in effect a confiscation of property without due process of law.

The Baptist brief pointed out that the Walz position fails to recognize the scope of religious liberty.

While Walz professes to be a religious person, a Christian, he rejects membership in religious organizations as "hostile."

Carlson declared in his brief that Walz's "understanding of religious freedom does not include provision for free churches and other religious groups." Freedom for the corporate expression of religion would be in danger, Carlson continued, if the Walz view prevails in the decision of the Supreme Court.

(Continued on page 6)

THE CHURCHES AND AMERICAN TAX POLICY

"Tax the churches" is the cry of the atheist who has no sympathy with religion and who looks upon taxation as a way to strike a blow at the idea of "God."

"Tax the churches" is the view of some hard pressed government officials whose backs are to the walls because of inflation and increasing demands for additional services to the people.

"Tax the churches" comes from many taxpayers who feel that their tax bill is already too high and that "freeloading" on society should be eliminated.

"Tax the churches" is sounded by some churchmen who feel that they should pay their own way the same as any other institution in society.

"Exempt the churches" shout those who cry that secularization has already taken too heavy a toll on the effectiveness of the churches.

"Exempt the churches" comes from those who declare that "the power to tax is the power to destroy."

"Exempt the churches" others say who claim that the churches are doing more good for society than the public could do with a like amount of money.

"Exempt the churches" cry some clergymen who envision dwindling church income shrinking even faster if tax privileges are removed.

"Exempt the churches" others insist because they have avoided payment of taxes by hiding behind certain tax laws.

These and other motivations have created a genuinely frustrating situation in relation to the churches and taxation.

How should the churches respond to all this confusion? What position should the churches take on the problems of taxation? Should they contend for the status quo? Should they do battle for a favored position in society? Should they pay taxes the same as any other business?

To all of which we reply that the churches should take the position that they want to do what is right. If the right course can be discerned, the churches should insist on following that course.

This, of course, is the difficult problem—to know what is right public policy in relation to the churches and taxation. The problem is too complex for simple "yes" or "no" answers. Even though the problems are hard, we must press on toward answers that are right and that result in justice for all parties concerned.

To this end the Baptist Joint Committee on Public Affairs, along with many other responsible agencies, has made contributions toward solutions.

As far back as 1960 the Baptist Joint Committee sponsored a conference on "The Churches and American Tax Policies." This effort introduced into the Baptist stream much responsible thinking and resulted in realistic attitudes on the part of many of our leaders.

Through denominational dialogue the Baptist Joint Committee was finally able on October 7 of this year to approve "A Statement of Policy on the Taxation of Church Property."

On the basis of this policy the Baptist Joint Committee then filed an amicus curiae (friend of the court) brief before the U. S. Supreme Court in the case *Frederick Walz v. Tax Commission of the City of New York*.

Essentially, the Baptist position taken through this process is that "any claim which churches may make for exemption from the payment of taxes or for special tax status must be based on either (1) the concept of religious liberty, or (2) the concepts of equality or equity."

Baptists view as vitally interdependent a free exercise of religion that includes the free conscience and the free church. The dignity of man requires the fulfillment of man's religious potentials, both personal and corporate.

Of equal importance is the view that where religious compassion is genuine, it is not sectarian nor biased. Taxation of service to others simply because it is rendered by religious agencies is not a valid action of government.

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

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

The Baptist Joint Committee on Public Affairs is a denominational agency

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

Executive Staff of the Committee: C. Emmanuel Carlson, executive director; John W. Baker, associate executive director and director of research; W. Barry Garrett, director of information services; and James M. Sapp, director of circulation services and editor of *Report From The Capital*.

SUBSCRIPTION RATES—Individual subscription, \$1.50 per year; Club rate for 10 or more, \$1.00 each per year; Bulk distribution of 10 or more to a single address, \$.75 each per year.

November-December 1969—Volume 24, Number 10



Washington Observations

News — Views — Trends

November 3, 1969



THE UNANIMOUS SUPREME COURT decision on school desegregation, announced October 27, has at least two branches of the federal government in turmoil. The unexpected and sudden decision caught the Congress and the Administration without prepared statements or time to think through their responses.

EVIDENCES THAT THE COURT was frustrated at continuous delays in responding to its earlier decrees which called for "all deliberate speed" in desegregating the nation's public schools surfaced when the present eight-man judicial body moved at a pace rarely known before in denying this concept as presently in context. The Court viewed failure of a fifteen year interval to produce compliance with a constitutional interpretation by the highest court in the nation as deliberate delay.

THE PRESIDENT'S first response, a call for the nation to observe the law of the land, should be respected by all citizens. Moreover, the President will need all the respect and support which his high office commands if he is to be able to give the leadership necessary to preside over federal officials who are charged with resolving the difficulties which lie ahead.

MANY POLITICAL OPPORTUNISTS at all levels of the democratic process will be quick to seize upon a difficult dilemma for the President and his Cabinet in order to gain political support in their campaigns in 1970.

JUDGE HAYNSWORTH'S confirmation to the Supreme Court is still in limbo with the Senate in no apparent hurry to act on the nomination.

THE SENATE seems pretty evenly split on confirmation. Many feel that Senator Williams (R., Del.), who has been considered something of a watchdog on governmental corruption, could sway a number of undecided votes when he announces his decision on Judge Haynsworth soon.

THE SUPREME COURT, in the meantime, is hearing some landmark cases with only eight justices sitting.

THE WALZ CASE, testing the constitutionality of tax exemption of church property used for religious purposes, will be heard this month. With an even number of justices participating, a tie vote is possible.

A FOUR-FOUR SPLIT would affirm the New York court and continue tax exemption, but it also would be postponing a final decision on this vital issue.

Public Affairs Committee Defends Tax Exemption of Church Property

CHURCH CLAIMS FOR TAX EXEMPTION of church property must be based on (1) religious liberty or (2) equality and equity, according to a policy statement of the Baptist Joint Committee on Public Affairs.

The Committee approved its statement on the taxation of church property at its semi-annual meeting here on October 7. In its action the Committee made it clear that it was speaking only for itself and not for other Baptist bodies.

However, the tax policy statement was referred to the Baptist conventions and conferences that sponsor the Baptist Joint Committee for their study and response.

The Baptist Joint Committee is composed of members from the American Baptist Convention, the Baptist General Conference, the North American Baptist General Conference, the Seventh Day Baptist General Conference, the Southern Baptist Convention, the Baptist Federation of Canada, and two National Baptist Conventions. C. Emanuel Carlson is the executive director.

The Baptist agency made its policy statement as it looked to the preparation of an amicus curiae (friend of the court) brief to be submitted to the U. S. Supreme Court in a case now before it on the taxation of church property.

The Supreme Court will soon hear arguments on the case (Frederick Walz v. Tax Commission of the City of New York) in which tax exemption for church property is challenged.

The Baptist Joint Committee pointed out in its statement that churches and denominations generally have accepted tax exemptions "without examining either the legal or ethical reasons behind them or without attempting to establish a rationale" for tax policies.

It was in an effort to state a "clear rationale" that the Committee approved its policy statement.

"Religious liberty does not demand," the Committee declared, "the tax exemption of all church property and activity." However, it pointed out that the ability of government to tax "could at least hinder or prosper particular religious movements or manifestations."

Consequently, the statement continued, "religious liberty requires that there be few hindrances on churches as they attempt to achieve the purposes for which they have been organized and that whatever limits are imposed must be in the spirit of the First and Fourteenth Amendments" to the national Constitution.

The Committee further said that some church tax exemptions are hard to justify on the basis of religious liberty, although some of them might be justified on the basis of equality and equity. Among these the Committee listed:

1. "Engaging in business projects unrelated to religious concerns, with income tax and property tax exemptions, in competition with private enterprise;

2. "Ownership of real property which produces income but which is not taxed for local governmental services;

3. "Claiming of tax exemption for property which is used for personal residence; and

4. "Long-term holding of real property on a tax exempt basis for capital gains."

Regarding community services to churches for which they do not pay taxes, the Committee said, "Where the value of services rendered by government to a property is

ascertainable, churches should make payment for those services."

Under the principle of "equality and equity" the Committee said that "churches . . . should be given equality in tax privileges with other nonprofit organizations rendering the same social services to the community." As illustrations of such services the Committee listed schools, children's homes, hospitals and pension boards.

The Committee asserted that "the freedom of churches to be active in social ministries" should not be handicapped by taxes "that are not applicable to comparable public or other private nonprofit agencies."

"In the event that complete equality is unfair," the Committee declared, "churches should seek to achieve equitable treatment."

Finally, the Committee said that "exemption from taxation on the basis of services rendered requires a commitment to the common good rather than to a selective religious ministry or to a program of religious recruiting."

House Subcommittee Seeks Ways To Curb Pornography

A House Judiciary Subcommittee has opened hearings on what one Republican member called "the deadly serious business" of pornography. The hearings, likely to go on for sometime, concern some 150 anti-obscenity bills sponsored by more than 200 congressmen. The latest hearing dates scheduled are for November 12-13.

This material the committee is dealing with is worse than salacious, beyond what is indecent and reflects a serious depravity . . .," declared Rep. Richard H. Poff (R., Va.), the ranking minority member of the subcommittee.

The principal target of the bills, many of which are similar, "is not the street corner hawker," Poff continued. "It is the 'arrogant baron of pornography' who is contemptuous of the laws and is getting rich from peddling filthy materials."

On the opening day of hearings, the chief concern of the witnesses was how draft legislation to keep sexually-offensive matter from persons under 18 and to ban unsolicited sex-oriented materials from being mailed, and yet not run afoul of the U. S. Constitution.

Rep. Emmanuel Celler (D., N. Y.), chairman of the full Judiciary Committee said he would not support legislation unless "it can be done constitutionally."

"Censorship has no place in a free society like ours. We avoid censorship because it seems to us to strike at the very roots of democracy," he declared. On the other

hand, he continued, "there is obscenity and, more particularly, its gross public exploitation of sex."

Celler went on to say that some of the material received by members of the Committee is "disgusting and wholly indefensible" in terms of value.

A Republican from Ohio, Rep. William M. McCulloch, said that Congress must "jealously guard" the right of every citizen to be free to think whatever he wishes, to read whatever he wants to and to hold whatever moral and spiritual values he chooses.

"We must respect the right of a citizen to expose himself to pornography if he desires," McCulloch declared. "We must also respect the right of persons not to receive this material when it arrives unsolicited in the mail."

Two bills supported by the Nixon Administration are representative of the large number under consideration by the Judiciary Committee. One would prohibit the use of interstate facilities, including the mails, for the transportation of "matter harmful to minors."

This is spelled out in the bill to mean written materials, pictures or records that depict, describe or represent "in actual or simulated form, nudity, sexual conduct, or sado-masochistic behavior."

The bill also would forbid mailing to
(Continued on page 7)

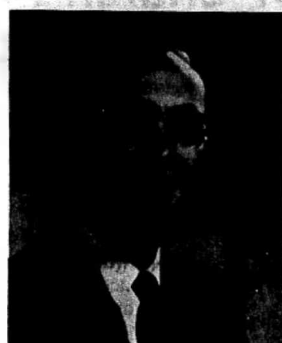
Baptist Joint Committee Officers Re-Elected for Second Term



HOMER J. TUCKER, Westfield, N. J., Director of Urban Work for the New Jersey Baptist Convention, affiliated with the ABC, was re-elected Chairman.



CHAUNCEY R. DALEY, Anchorage, Ky., Editor of The Western Recorder, official news weekly of the Kentucky Baptist Convention, affiliated with the SBC, was re-named First Vice-Chairman.



G. K. ZIMMERMAN, Forest Park, Ill., Executive Secretary, The North American Baptist General Conference, was named Second Vice-Chairman for a second term.



ALTON J. WHEELER, Plainfield, N. J., General Secretary of the Seventh Day Baptist General Conference, was again elected Recording Secretary.

Future Sessions To Deal With Conscience, Dissent, Liberty

Problems related to freedom of conscience and dissent in an ordered society are top priority items on the agenda of the Baptist Joint Committee on Public Affairs, according to action taken at its semi-annual meeting here.

In one action the Committee voted to "address ourselves to an in depth study of the freedom of conscience, the right to dissent and other matters relating to the historic position of religious liberty."

In another action the Committee instructed its staff to develop the next religious liberty conference in August around the theme of dissent and its broad implications. The details and specific approaches to this problem will be worked out for recommendation to the semi-annual meeting of the Committee in March 1970.

The committee also took note of the increasing church-state issues in the states. It directed its staff to develop guidelines that might be of help to Baptists "in the stewardship of influence in the States." These will also be presented to the March 1970 meeting of the Committee.

As a public affairs issue of concern to Baptists, the Committee looked briefly at the various proposals for minimum income for people. This will get major consideration in the next March meeting.

The Committee instructed its Executive Director, C. Emanuel Carlson, to take a leave of absence to begin at least by January 1970 for the purpose of writing a book or books on religious liberty and the stewardship of influence by Baptists in public life.

The officers of the Baptist Joint Com-

mittee on Public Affairs were re-elected for another year as follows: Homer J. Tucker, Chairman, Chauncey R. Daley, First Vice Chairman, G. K. Zimmerman, Second Vice

Chairman, Alton Wheeler, Recording Secretary, Beth Hayworth, Assistant Recording Secretary, C. Emanuel Carlson, Treasurer and Alice Moody, Assistant Treasurer.

MY TENTH YEAR

By Lewis E. Rhodes

My tenth year with you will mean a continuation of ministry to you and with you. It will call me to sickness, bereavement and brokenness and I plan to give what I have for the needs you have.

I plan to preach with integrity and intelligence. No college professor should save his best knowledge for the future. A good doctor will not put his intelligence in a deep freeze when he goes into surgery. A good lawyer will not save his best argument for next year's trials. Nor will a good minister turn off his intelligence when he goes into the pulpit.

You people, in my judgment, do not deserve ignorance at its worst or best. Somehow, it does not occur to me that lack of intelligence is a compliment to a minister or anyone else. We should be very compassionate toward the illiterate and unintelligent, but I doubt they need complimenting for their deficiency.

Thus, next year will not be an anti-intellectual harangue. One can make some converts of sorts by playing this worn-out tune. It has no long term gains and those won on this tune will be lost because you do not play together. The anti-intellectualism of this country is appalling. People

scrape and sacrifice and work for their children to get a college education and belittle intellectualism all the time. We stand in awe of space exploration as if it were the work of high school dropouts. Some fly across the continent in a few hours and speak through electronic equipment and curse intellectuals as if they were anti-Christians.

We pray and hope a cure for cancer will be discovered, but some anti-intellectuals act like the cure may be discovered by a chiropractor. Many talk about man's being created in the image of God, one expression of which is intelligence, and yet practically they portray as the best portraits of God those who show and use the least of their intellect. I am not an anti-intellectual, so the anti-intellectuals will not fare better next year. I believe the Christian faith can stand the test of human intelligence as well as human unbelief. It is my confidence in the gospel that quiets my fears about its coping with intelligence.

LEWIS E. RHODES is pastor of Broadway Baptist Church, Knoxville, Tennessee

Reprinted with permission from *The Baptist Program*

A Statement of Policy on The Taxation of Church Property*

In the United States it has been a tradition that church property is exempt from the payment of most state and federal taxes almost without reference to its nature. Seldom has real property of churches used for religious purposes been taxed. In addition, churches and their employees in doing the work of churches have been exempt from most sales, use, and excise taxes. Churches do not pay taxes on their income. Gifts and donations to churches are given a special tax status as nonprofit organizations. Investment by churches have a privileged position.

Entire denominations and individual churches generally have accepted these exemptions without examining either the legal or the ethical reasons behind them or without attempting to establish a rationale which distinguishes between legitimate and non-legitimate tax exemptions for the future as well as the present.

Realizing the necessity for a clear rationale, the Baptist Joint Committee on Public Affairs on October 7, 1969 approved the following statement:

Any claim which churches may make for exemption from the payment of taxes or for special tax status must be based on either (1) the concept of religious liberty, or (2) the concepts of equality or equity.

Religious Liberty:

1. Religious liberty is guaranteed by the First and Fourteenth Amendments of the Constitution. That freedom may be limited by government only when there is overwhelming evidence that a failure to limit would result in serious danger to the health, safety, morals, or general welfare of the people of a state or the entire nation.

2. Religious liberty is a vital part of the legal heritage of this nation. It is also an equally vital part of the personal, emotional, and intellectual life of the citizens of this nation.

3. The ability of government to tax certain church property, such as that used for religious purposes, could at least hinder or prosper particular religious movements or manifestations. Religious liberty requires that there be few hindrances on churches as they attempt to achieve the purposes for which they have been organized and that whatever limits are imposed must be in the spirit of the First and Fourteenth Amendments. Religious liberty does not demand, however, the tax exemption of all church property and activity.

*As used in this document the word "churches" comprehends all places of worship, i.e., synagogues, Buddhist temples, etc.

4. Among historically practiced exemptions difficult to justify on the basis of religious liberty, though some may be justified on the basis of equality and equity, are the following:

- a. engaging in business projects unrelated to religious concerns, with income tax and property tax exemptions, in competition with private enterprise.
- b. ownership of real property which produces income but which is not taxed for local governmental services.
- c. claiming of tax exemption for property which is used for personal residence.
- d. long-term holding of real property on a tax exempt basis for capital gains.
5. Where the value of services rendered by government to a property is ascertainable churches should make payment for those services.

Equality and Equity:*

1. Churches, in operating such publicly standardized services as schools, children's homes, hospitals, pension boards, etc., should be given equality in tax privileges with other nonprofit organizations rendering the same social services to the community.

2. The freedom of churches to be active in social ministries without being handicapped by tax burdens that are not applicable to comparable public or other private nonprofit agencies is an important principle of equality.

3. In the event that complete equality is unfair, churches should seek to achieve equitable treatment.

4. Exemption from taxation on the basis of services rendered requires a commitment to the common good rather than to a selective religious ministry or to a program of religious recruiting.

The dignity of man requires a free exercise of religion that includes the free conscience and the free church. These are not incongruous nor incompatible, but are, rather, vitally interdependent. The fulfillment of man's religious potentials, both personal and corporate, should be excluded from the taxing competence of the state.

Where religious compassion for fellow-men is genuine, it is not sectarian nor biased on such social categories as race, national origins, or group affiliations. Service to others should not be taxed simply because it is rendered by religious agencies.

*Equality usually refers to sameness and equity denotes fairness or substantial justice.

— Adopted by the Baptist Joint Committee on Public Affairs, October 7, 1969.

This document may take on considerable significance in the light of the national discussion on churches and taxation, the tax reform talk in Congress and future cases in the Supreme Court.

Exemption.

(Continued from page 2)

The Baptist executive argued his positions as follows:

1. "The exemption from taxation by state and local government of real property owned by religious organizations and used for religious purposes is not prohibited by the federal Constitution.

2. "Constitutionally guaranteed religious liberty presupposes the free conscience and the free church. This requires, by right, the freedom from taxation of property used for religious purposes.

3. The constitutional prohibition of "an establishment" of religion means that "neither federal nor state government agencies can operate churches, and if such governmental agencies attempt to turn churches into a source of revenue for state purposes those attempts constitute restraints on the free exercise of religion."

The Baptist brief also made a distinction between exemption of property used for religious purposes and exemptions for other properties as recognition for services rendered for the public good.

If the idea of a *quid pro quo* (something for something) is used with reference to worship or religious education "it tends toward a contractual relationship which invites terms and conditions which can readily be misunderstood and misused by church and state alike," Carlson said.

Therefore, he concluded that "tax exemptions of real property of religious organizations most appropriately rests on the principle of religious liberty."

Carlson challenged the theory that churches are becoming so wealthy that they should be taxed. "We have heard and read of 'research' which claims to indicate a vast wealth on the part of religious organizations, but we have not found well validated factual reports," he told the Court.

"The real property used for religious purposes, however, is only a small and indeterminate part of that estimated wealth," he said. This means, he continued, that tax exemption for real property used for religious purposes is "so unsubstantial that it is not sufficient cause for action."

Carlson also said that payment by churches for services rendered to their property by government must not be confused with taxation "directly or indirectly through forced payments for public purposes."

The conclusion reached by the Baptist brief was that the decision by the Court of Appeals of the State of New York to allow tax exemption on property used for religious purposes "should be affirmed."

Black Power Group Seeks Funds From Baptist Church

The Black United Front (BUF), a Washington, D. C. militant group seeking reparations for Negroes, has asked National Baptist Memorial Church here for a quarter of a million dollars to help rebuild riot-torn areas of the Nation's Capital.

BUF officials had asked for and were given time during the regular Sunday morning worship service to speak. R. Stuart Grizzard, a native Virginian, is the pastor of this inner-city Baptist church affiliated with both the American and the Southern Baptist Conventions. Grizzard said the request would be presented to the church for action at a later date.

The spokesman for the black group was George Hart, a community organizer with a local urban consulting firm. He serves as a vestryman in a predominantly white neighboring Episcopal church.

Addressing the Baptist congregation as "fellow Christians and friends," Hart said he came "to make a righteous request for reparations." His short speech to the integrated worshippers was more conciliatory with a plea for understanding of the black man's plight than it was hostile and demanding.

The word "demands" was not used by Hart, though it was used in the printed statement left with the church. Hart changed the term to "respectfully request" in his message to the congregation.

"Open your hearts and try to understand what we are about," Hart pled after recounting the history of the black man in American society and the present indignities suffered by most Negroes.

Quoting from the Sermon on the Mount, he charged that the church passes on the teaching of Christ purportedly, but does not follow these teachings herself.

Hart told the church, which meets for services just one block from the riot-torn areas of the city: "We come to you, the custodians of the Word, knocking, seeking and asking that you give us \$250,000 to build the burned-out places in this community."

Hart suggested in his printed statement that these reparations be made "as a sign to the black man that you truly care, else they will look upon this church as a sepulcher of a dead white God."

Washington's Black United Front is made up of several community organizations and is not a part of James Forman's National Economic Development Conference. Earlier this year Forman's group issued a "Black Manifesto" demanding \$500 million in reparations from churches and synagogues. Hart said that his group has "no relationship whatsoever" with Forman.

Grizzard responded to BUF's request in

a printed sermon which he read and made available to the press. In it he defended the record of National Baptist as an "open, inner-city church" actively involved in ministering to people of all races.

He cited the large numbers of black children in the Sunday School, the scores of black internationals affiliated with the church and a growing number of American Negroes who are joining the church and assuming places of leadership.

He reminded the black power advocates of the day care center operating in National Baptist facilities which is sponsored by this and three other churches, and the weekday ministry for ghetto children and needy adults.

In addition, Grizzard said, the church recently placed part of its reserve funds in a black-owned and operated local credit union. The church's deposit was the largest, single deposit made to this particular financial institution, according to the church's minister of administration, Mark Tracy.

Women's Absenteeism and Labor Turnover

Cost differences in employing men and women are not significant, according to a newly revised publication issued by the Department of Labor.

The report, prepared by the Women's Bureau, summarizes the latest available data on certain factors that affect labor costs—absenteeism, labor turnover, job tenure, and labor mobility.

The data include, for example, Public Health Service statistics on worktime lost

"Of course, we have not done enough to minister in these difficult days," Grizzard continued.

The senior minister at National Baptist used sharp words to condemn racial prejudice and said the church of Christ "has not acquitted itself too well in trying to right these wrongs." He had equally strong words for the kind of separatism advocated by most black militants.

Although he rejected "demands for reparations" as a concept "which is not Christian," Grizzard said there is a positive lesson for the church to learn.

"Demands like these should forever disabuse this and every church of the illusion that we can shut ourselves up behind our cloistered walls and lose ourselves in obscurantism while social change whirls around us.

"We are going to have to become more and more supportive of those forces that are trying to bring meaningful change in the world," he said.

National Baptist Memorial is the first Baptist church in Washington to be visited by the black power group. Previous visits have been to other downtown churches which also are integrated and are involved, to some extent in a ghetto ministry.

because of illness or injury, which averaged 5.6 days for women and 5.3 days for men in 1967. On the other hand, earlier PHS data showed fewer sick days per year for single women (3.9 days) than for single men (4.3 days).

The report states that women workers have favorable records of attendance and labor turnover when compared with men employed at similar job levels and under similar circumstances.

House Subcommittee Seeks Ways To Curb Pornography

(Continued from page 4)

minors any information regarding where such materials may be obtained.

Standards by which these materials would be judged, the bill states, would be those which are "offensive to prevailing standards in the adult community concerning what is suitable material for minors" and those "without redeeming social value" for children under 18.

Assistant Attorney General William H. Rehnquist said the primary purpose of this bill is "to prevent the indiscriminate interstate sale of sexually-oriented materials, such as so-called 'girlie' magazines, to minors." He said the measure would not suppress or "unduly burden" interstate sales of sexually-oriented but non-obscene materials to adults.

The other Administration bill focusses on the commercial exploitation of sex. It would prohibit the transportation of sexu-

ally-oriented advertisements for the sale of other materials.

Rehnquist said that under this measure "the character of the materials offered for sale would be irrelevant to whether a violation has occurred."

The subcommittee also heard testimony from Congressmen William T. Cahill (R., N. J.) and Charles E. Bennett (D., Fla.). Both said their constituents were "outraged" at the flood of pornographic materials into their homes.

Bennett pointed out that estimates on the total cost of pornography varies from \$500 million to over \$1 billion annually. He said the Post Office Department in fiscal 1968 received over 167,000 complaints about obscene mail. During the first eleven months of fiscal 1969, according to the Postmaster General, the Post Office had more than 200,000 such complaints.



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

THE RICH AND THE POOR

"As you know, today one of the basic issues of the world is that the economic gap between the rich and the poor is growing both within the nation and even more obviously between the rich and the poor nations. The poor nations of the world are almost exclusively non-Christian, and those who are Christian in these nations tend to be the wealthy among them. This is a curious by-product of the colonial system. It concentrated education among the Christians and established a dichotomy that caused the poor to see Christianity as the religion of the rich. The end result is a sociologically insuperable resistance to Christianity among the world's poor, both the poor in the rich nations and—in more intense form—the poor in the poor nations."

Gary MacEoin, in an interview of "The Vatican Council in Perspective," *America*, October 11, 1969, p. 294.

"In a landscape of poverty, ignorance and disease, people living in the world's relatively few pockets of affluence will have neither security nor peace of mind. The poor nations are determined upon change, and change is inevitable. If the underprivileged nations see the rich nations as allies in these changes, and not as complacent preservers of the status quo, there is a better chance that these changes will be peaceful and constructive."

"The most basic self-interest of the United States calls for us to be partners in change, to help bring the developing nations into a community of nations having a stake in an orderly world."

The Challenge of Development, attractively illustrated 36-page booklet, available from Agency for International Development, Dept. of State, Washington, D.C. 20523.

HUMAN NEEDS AT HOME

"Nineteen sixty-nine may be remembered as the year Americans woke up to the importance of an issue that was to be a dominant one in the 1970s. The question of Viet Nam still had the emotional clout. The great ABM debate still captured most of the headlines. But more and more people were beginning to see that bigger and more permanent than both of these was the question of whether America's military spending could be brought under more rational control. In the winter of 1969 it became increasingly clear that we had to find a way to reorient our national priorities so that imperative human needs on the home front were not always being shunted aside because of the claims of 'national security.' . . .

"... the satisfaction of basic human needs has become more of an imperative than ever before if we are to survive as a society, because today for the first time those needs can be met and the people, including the poor, know it."

Jonathan B. Bingham, "Can Military Spending Be Controlled?" *Foreign Affairs*, October, 1969, p. 51.

HIGHER EDUCATION'S ROLE

Writing about "The Case for Radical Change" in higher education, Howard Zinn says:

"Along with inspirational visions, we will need specific schemes for accomplishing important purposes, which can then be laid before the groups that can use them. Let the economists work out a plan for free food, instead of advising the Federal Reserve Board on interest rates. Let the political scientists work out insurgency tactics for the poor, rather than counter-insurgency tactics for the military. Let the historians instruct us or inspire us, from the data of the past, rather than amusing us, boring us,

or deceiving us. Let the scientists figure out and lay before the public plans on how to make autos safe, cities beautiful, air pure. Let all social scientists work on modes of change instead of merely describing the world that is, so that we can make the necessary revolutionary alterations with the least disorder."

Saturday Review, October 18, 1969, p. 95.

ASSOCIATED CHURCH PRESS

Report From The Capital has been accepted into membership of the Associated Church Press. Membership in ACP is based on publication eligibility and includes nearly 200 religious news journals and magazines throughout the country.

The association provides professional fellowship of editors of all denominations and faiths in addition to annual workshops, conferences and services. ACP's constitution cites the purpose of the association as a dedicated effort "to promote acquaintance and fellowship, to foster helpfulness among editors and publishers of its member publications, and to stimulate higher standards to render more useful service and to exert a more positive and constructive Christian influence on contemporary civilization."

COVER PICTURE

While snow may not fall in the nation's capital in November, most citizens here will agree that the view which our cover picture presents of the National's Capital will be likely in December.

The staff of the Baptist Joint Committee wishes each of the readers of *Report From The Capital* a very merry Christmas and a Happy New Year.

—Photo courtesy National Park Service, U.S. Department of the Interior.

Subscribe Now For

REPORT FROM THE CAPITAL

Subscriptions received by December 1 will receive the January, 1970 issue

Published ten times per year

Individual Subscription \$1.50 per year