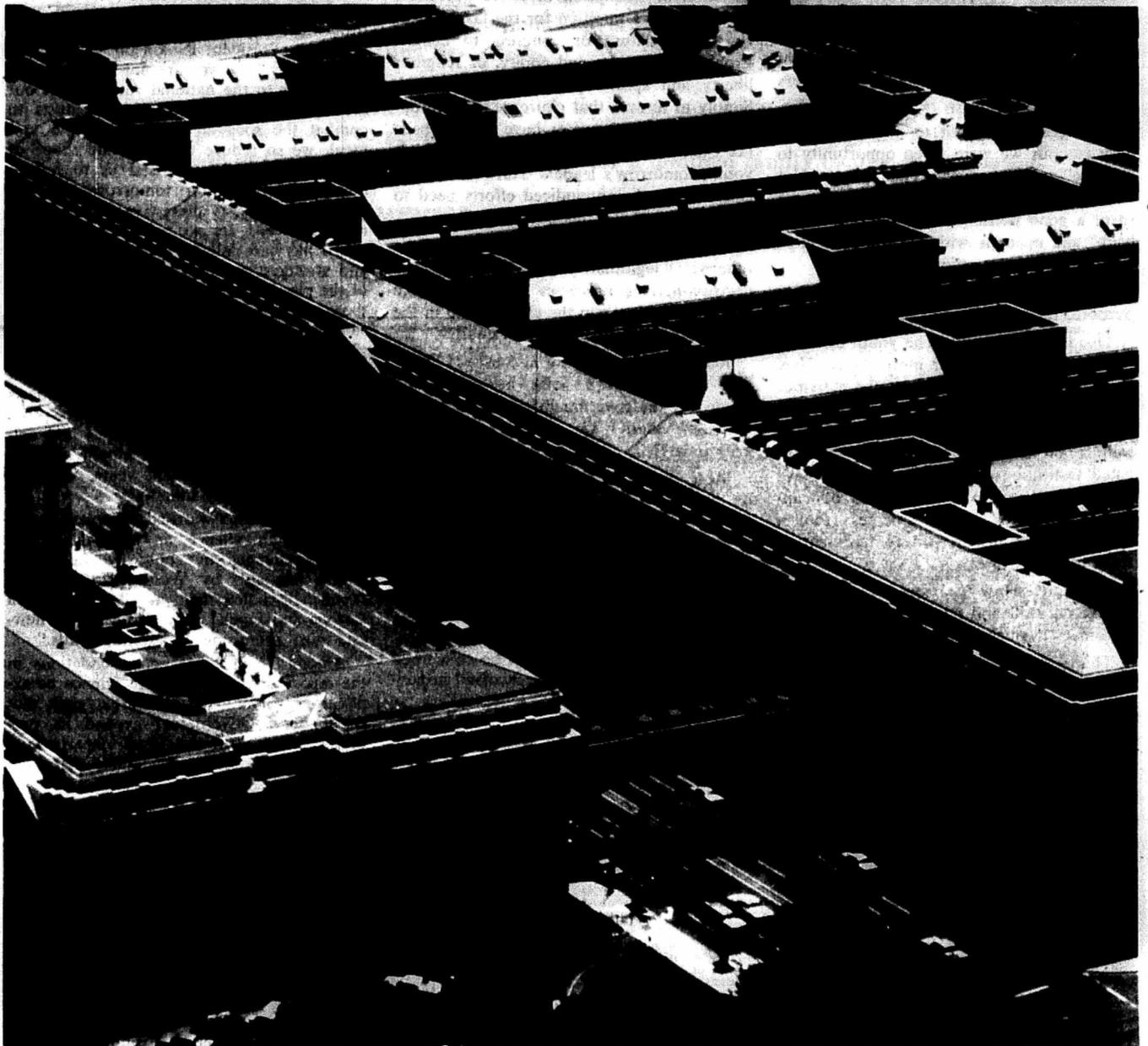
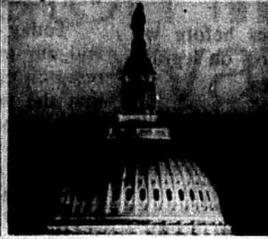


Report from the IN Capital

MARCH 1970



S. B. G. NATIONAL CO.
NASHVILLE, TENNESSEE

Inadequate Funding Threatening Science

The second annual report of the National Science Board, released Feb. 19 by the White House with no comment, warns that the physical sciences are imperiled because Federal funding has not kept pace with needs. The 62 page report declares:

"Today our Government, our universities, and our industries jointly hold the greatest research capability in the physical sciences that the world has ever known. . . . It is sadly inconsistent that inadequate funding frustrates their ability to respond to new ideas and new opportunities and threatens the United States scientific effort with mediocrity."

Board Chairman Philip Handler, in a reference to Administration concern with problems of society and the environment, wrote to President Nixon in a letter of transmittal: ". . . We are not unmindful of the danger to the national future if, in our anxiety to utilize science and scientists to combat the societal problems of the moment, we so reduce the pace and scope of the scientific endeavor itself as to fail to build a platform for tomorrow's applied science. . . . It is precisely because other national needs are so compelling that the board has here attempted to make the best and strongest possible case for the support of the physical sciences for consideration by those who must make the ultimate decisions."

Although the report suggests no dollar amounts needed by the physical sciences in the years ahead, it points out—with charts expressed in 1958 constant dollars—that Federal obligations to universities and colleges for research and development have declined sharply in recent years, with the drop accelerated by inflation.

The report also warns that United States leadership in science and technology "is being challenged not only by the Soviet Union but also by Western Europe and Japan." It notes that growth in Western Europe and Japan "is occurring in the newest, most promising or exciting fields."

Among 16 specific recommendations in the report: that excellence in science be explicitly considered as a national goal; that the Federal Government expand its programs of institutional and departmental support for graduate education; that Fed-

(Continued on page 4)

STUDENTS ASK PUBLIC AFFAIRS QUESTIONS

Today's generation of students is asking about church-state relations and the relevance of the Christian faith to society. Their questions reveal an awareness of issues that confront the churches that may be surprising to many of their elders.

We may not like the questions and the answers may be hard to find, but neither the youth nor their questions can be ignored. Neither can answers to questions of a previous generation suffice for today's complex society. While basic principles remain steady, the questions shift and new answers are demanded.

During a recent visit to a Baptist seminary campus we were given opportunity to "lecture" to a number of the classes. Not wishing to monopolize all of the time we spent a good portion of the hour in "feedback" and dialogue with the students. Here are some of the questions they asked.

Question: "As you see it, what is your purpose, theoretically and practically?"

This is a real stinger. The youth of today want to know about our motivations. They want to know whether or not the activities of their churches and the denominations in public affairs are concerned with human welfare or with the perpetuation of outdated institutions and concepts. They have a right to know whether or not our approach to public affairs emerges from a basic Christian insight and commitment or from other premises.

Question: "How far should we go in imposing our will and moral value judgments on others through legislation?"

This is quite a question relating to Sunday laws, religious devotions imposed by public authority, the regulation of personal conduct in conformity with a particular interpretation of religious teaching. While we do not know the particular peeve of this student, the question should cause us all

to stop and examine ourselves before we seek to solidify church pressures on legislators or other public authorities.

Question: "What is your opinion concerning taxation of church property? Shouldn't the church pay taxes to the state at least on some of its properties?"

This question is right "on the beam." Taxation or exemption of church property is not merely a question for the tax assessor or the legislature or congress to decide. Problems of justice and equity, of religious liberty and special privilege are involved. Simply to answer that churches, their properties and their incomes have always been tax exempt is inadequate to satisfy today's youth, tomorrow's leaders. Hard-nosed, unemotional and unprejudiced efforts need to be made to answer this question.

Question: "How can the church (local or otherwise) legitimately enter into the state's decision-making processes regarding justice and equity? How can the church help in the state's execution of justice and equity?"

Related questions were also asked: "How can the Christian's voice be heard and heeded by the government? Should we demonstrate? Should we protest? Should we keep quiet?"

More questions were asked: "What will be the effect of 'Poor Richard's Church' by atheist Madalyn Murray O'Hair? Should Baptist institutions be open to receive state and federal financing? What can the pastor do to stimulate healthy church-state relations within his local church? How much influence should the church seek to exert openly and through channels of government? Should the church just be concerned with individuals and not be involved in governmental issues at all?"

These and many other questions were asked by the students. We enjoyed trying to answer them. What would your answers have been?

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. Emanuel 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 correlation 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, \$1.75 each per year.

MARCH 1970—Volume 25, Number 3

washington observations



March 2, 1970

THE CONGRESS HAS MOVED in recent weeks to assume a large work load and seemingly has undertaken to whittle down the mountainous backlog of proposals aimed at dealing with problems and issues besetting the nation.

THE HOUSE WAYS AND MEANS Committee, to the surprise of the administration and many political pundits, voted to send to the floor of the House a bill which would reform the welfare system of the entire nation by providing for a minimal family income maintenance.

THE TWO STRONGEST ARGUMENTS being made for the proposal are that it provides for a uniform standard of welfare throughout the nation and that it will provide incentives for people to work rather than exist on a dole.

THE BELIEF HERE is that the leadership of the House is determined to give President Nixon almost exactly the bill that he asked for in order to prevent him from accusing the Congress of inaction. The House also sees the bill as making him responsible for the implementation of a difficult program in this election year.

LOOK FOR A DECISION in the near future from the Supreme Court on the taxation of church property. The Walz case has traveled all the way from the New York courts through the Supreme Court. The country awaits the Court's ruling.

THE QUESTION IN THE WALZ CASE is whether or not tax exemption for church property used for religious purposes violates the "establishment" and "free exercise" clauses of the First Amendment. Although this case is on a narrow question, whatever the Court decides will have far-reaching effect on future questions relating to the churches and taxation.

REGARDLESS OF THE DECISION in the Walz case both the churches and the government will have to struggle with questions relating to it. If tax exemption for church property is thrown out, many churches will be in trouble to pay their tax bill. If the church defaults, either from lack of funds or by refusal to pay, will government put up the church property for sale to pay the taxes? Public officials will be reluctant to do this. How will such a ruling affect present provisions for no income taxes from churches?

IF TAX EXEMPTION REMAINS for the churches, upon what premise will the Court justify it? A narrow line must be walked here to prevent other government assistance to religion. In other words, will a ruling favorable to the churches open doors for state aid to churches and their agencies that have been closed heretofore?

Nixon Pledges Support To Catholic Educators

President Richard M. Nixon told a group of Catholic educators here that he would support extended aid to parochial schools, according to a release from the National Catholic Educational Association.

The President urged the Catholic educators not to get out of the work of education, the release said. "If you retreat from the field, I see only a vacuum," the President was quoted as saying.

He continued, "You cannot retreat, you must not retreat. We must find ways to get public opinion behind you."

Professing a belief in the "great value" of two educational systems, public and private, the President is reported to have said that it would be "a tragedy if either one should collapse."

The White House meeting with members of the board of directors of the National Catholic Educational Association was by special invitation from the President. Rev. C. Albert Koob, chairman of the NCEA board, described the special invitation and hour-long session with the President as "unprecedented."

The NCEA report said that President Nixon told the Catholic educators of plans to establish committees to study educational finances. He enlisted their cooperation "in an advisory capacity in this area."

Further, according to the report, the President said he "expects their cooperation on a special task force on private education that will be developed."

Bishop Raymond J. Gallagher of Lafayette, Ind. headed the delegation that called on the President. He said after the meeting that "the President's encouragement and guarantee of support must be considered a challenge to Catholic education and to the National Catholic Education Association to follow through in identifying areas of cooperation and in developing programs of cooperation with the public sector."

The bishop further noted that Mr. Nixon's attitude "relative to the absolute importance of continuing a private educational system would seem to carry a message to those in the Catholic community—including some priests and nuns—who insist on writing the obituary of Catholic education."

The NCEA release continued, "Besides opening up additional forms of direct assistance to private schools, the President said he also hoped to develop aid for Catholic educators in programs for 'children under five' and in educational activities for Mexican-Americans and Puerto Ricans, many of whom are in the Catholic schools."

Specifically the President pledged support of consolidation of the Title II of the Elementary and Secondary Education Act of 1965 with Title III-A of the National Defense Education Act of 1958. Title II provides library books and textbooks for private school children. Title III-A provides equipment, such as visual aids, for private schools.

The Catholic educators told the President that Title II of the Elementary and Secondary Education Act was the "first effective program that the federal government launched that substantially aided private schools" through the disbursement of textbooks. They urged an "extension of this concept."

Fr. Koob said that "Mr. Nixon's emphasis on improved reading programs, better library facilities, modern teaching aids and instructional tools gave heart to all of us who want to see education for all children improved."

Ten members of the NCEA board met with the President, according to the report. NCEA is the largest and oldest professional organization of Catholic educators in the United States. Its national headquarters are in the Center for Higher Education on Dupont Circle in the nation's capital.

INADEQUATE FUNDING

(Continued from page 2)

eral funding limitations currently imposed on scientific research "be lifted before the present vitality of the physical sciences, which is essential to the progress of all science, is lost"; that "expensive research facilities, including instrumentation, be established as national or regional resources"; that the National Science Foundation be provided with funds to assume support of basic research being dropped by other agencies such as Defense and NASA; and that universities "intensify their efforts to adapt their graduate programs to the changing needs of industry, Government, and the educational system."

The report, *The Physical Sciences*, is 50 cents from Superintendent of Documents, U.S. Government Printing Office, Washington, D.C. 20402. In a related development, NSF issued two new publications this week, also available from the Superintendent of Documents. *National Science Foundation Annual Report 1969* covers the fiscal year that ended June 30, 1969. 137 pages; \$2. *Mosaic* is a new magazine to be published quarterly by NSF. The first issue includes features on the history of NSF, a visit with Vannevar Bush, and the development of the oral contraceptive.



PRESIDENT NIXON INVITES CATHOLIC EDUCATION LEADERS TO WHITE HOUSE.

Members of the board of directors of the National Catholic Educational Association were summoned to the White House by a special invitation from the president in late February. The delegation was headed by BISHOP RAYMOND J. GALLAGHER of Lafayette, Indiana and REV. C. ALBERT KOOB, NCEA board chairman and president respectively. Other members of the NCEA Board at the meeting included REV. JOHN PAUL CARTER, Executive Secretary, National Association of Episcopal Schools, New York; DR. NORMAN FRANCIS, President, Xavier University of Louisiana, New Orleans; REV. MSGR. EDWARD T. HUGHES, Superintendent of Philadelphia Catholic Schools; REV. MSGR. RAYMOND A. LUCKER, Director, Department of Education, U.S. Catholic Conference, Washington; REV. JOHN F. MEYERS, Executive Secretary, NCEA School Superintendents; and MRS. JANE WOLFORD, Director, Institute for Continuing Education, Detroit Catholic Archdiocese.

Pollution Prods Action on Environment

The survival of mankind is emerging as one of the major political issues of the new decade.

It used to be that such a topic was the province of garden clubs, bird watchers and wilderness lovers. Slowly the issue gained the professional attention of scientists and conservationists. In the late 1960's, with sudden momentum, it gained the attention of the public.

The issue becomes important in the public arena because it has become a rallying point for a disparate range of adherents cutting across state, party, ideological and age lines.

Another way to state it—conservation has become political dynamite.

The experts continue to issue dire warnings. Opinion polls serve to add to the anxiety of the general public. The White House and the Congress have begun to listen. Both political parties have embraced environment as a potentially explosive issue which they can no longer ignore or push to the bottom of the agenda.

The scientists have reinforced the individual person's experiences with bad water, foul air, excessive noise, overcrowding and disappearing landscapes. They have added a growing vocal concern over the environment which they have enhanced further with frightening statistics.

Prominent members of the scientific community have warned that the related problems of pollution and population have reached the point where "growth is a villain, not a success symbol." Recent predictions estimate the world's population probably will double by the year 2000 . . . from 3.5 billion to between 6 billion and 8 billion people. Somewhere near that level has been called the "crash point," where the earth's air, water and soil no longer could support man.

Dr. Paul Ehrlich estimated that the human population in 6000 B.C. was about five million people, taking perhaps one million years to get there from two and a half million.

World population did not reach 500 million until almost 8,000 years later—1650 A.D. This means it doubled roughly once every thousand years or so.

It reached a billion people around 1850, doubling in some 200 years.

It took only 80 years or so for the next doubling, as the population reached two billion around 1930.

In just 40 years we have almost completed the next doubling, to 4 billion people in the human family.

The question comes, "What if the population of the United States were to double in 37 years, as is predicted from current

trends?" Aside from where to house the new people, there would be the problems of educating them, employing them, transporting them and policing them. Could we care for the sick, the feeble, the poor, and those ill-equipped to deal with modern mass technology?

Perhaps. Unfortunately, few other nations in the world have our space, our ability to absorb and adapt to change. And for many nations, the doubling is now occurring in considerably less than 37 years.

Mali, for instance, doubles its population in only 20 years, as does the Ivory Coast, Dominican Republic and Taiwan. Libya doubles its people in 19 years, Mauritania in 18, Syria and Burundi in 17. Prosperous little Costa Rica does it in 16 years.

How prosperous can Costa Rica remain in the face of such a population increase?

Venezuela had believed, on the basis of its 1950 census, that its population would double in 26 years; then the 1960 census showed that a doubling will have taken place in 18 . . . Korea now predicts 25 years instead of 50 . . . India 33 years instead of 54 . . . Peru 27 years instead of 37.

Meanwhile, the conservation movement is becoming more militant. New groups are sprouting up everywhere, especially on college campuses. The environmental lawsuit is beginning to play an important role not only in blocking individual encroachments on the environment but also in provoking the legislative and executive branches of government into action.

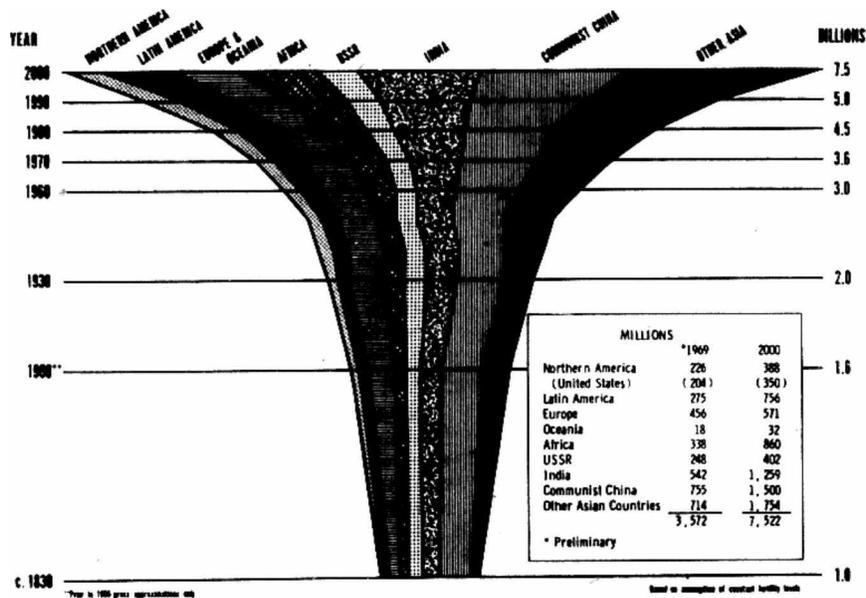
But beyond the new organizations, directions and tactics, the larger issue of money . . . how much the nation can afford to spend on what . . . loomed as the keystone to any possible solution of the environmental crisis.

Once again the nation returns full circle on this issue, as on all others, to come face to face with priorities.

The question may well become, "Can political parties, even though agreed on the urgency of an issue, stop fighting for credit long enough to forge an answer in time?"

Sir Julian Huxley would add: "Before we make up our minds what we ought to do in the present crisis . . . it is no good just getting into a flap and saying that we ought to do something . . . we must try to find what our ultimate aim is as agent or leader of evolution here. Surely, it isn't just power. Surely, it isn't just to eat, drink and be merry, and say, 'Well, what's posterity done for us?' . . . It isn't just mere quantity of possessions or mere quantity of people . . . I would assert that it must be to hold in trust, to conserve and to cultivate the resources of the earth and the resources of our own nature. And so our aim should be to increase the richness of life and enhance its quality."

THE POPULATION BOMB IN THE YEAR 2,000 WHERE THE PEOPLE WILL BE



RENDERING TO CAESAR

— UNDER GOD

By William M. Dyal, Jr.

An old friend once advised, "never make any dogmatic long-range plans."

His words have helped to form a rationale and style of life which has kept the door open for new and exciting ways of service. At one point, the way led me to overseas missionary service. Nine years and three countries later, the door opened to missionary personnel recruiting and orientation. Then the perspective on America, sharpened in so long a time away, brought into focus the need to get involved at home.

Three and a half years of work followed in race relations, war and peace, international affairs, and citizenship through the Christian Life Commission of the Southern Baptist Convention. Often I found myself writing and speaking of the need for men

"The prophetic witness and lives of Christians can remind men in all places of power of God's judgment over us all."

of integrity, concern for justice, and guided by Christian principle to serve through government.

The day came over three years ago when it was time to practice what I was preaching.

The move to the Peace Corps was natural and stimulating. Years of life in Latin America and identification with her people served me well as Director of the Peace Corps in Colombia. The Peace Corps is a people outfit, person to person oriented, and committed to human and national development.

Yet, all my life had been lived in organizations labeled Christian. My job titles bespoke religious backing and circumstance. But the labels had increasingly become either a protective covering, or at times a barrier. For the first time there would be no label. Only the content of my faith, and the quality of its issuance in my life, would make any difference.

The step was not easy, but it has opened a new and free world. I am able to affirm

that God is not confined to religious structures and that faith is action-oriented, that the Word is the living Word.

What I learned of man and of God through those former years has been poured into my present public office. Man in stress and nations in conflict are the agenda of my life.

Now on the Washington scene, with responsibility for a new area—a fourth of the world, my world and my concerns have been stretched to capacity.

Whatever Christian insight I bring to my job is best reflected in the profound theological-philosophical statement of Herbert Butterfield, "hold fast to Christ and for the rest be uncommitted." Thus anchored spiritually, I am free to move, to change, to grow and to respond to whatever and wherever my simple talents can be of use. That

means to me life and work can occur anywhere, within or beyond the structural lines called church and community. Christ's prayer has taken on new meaning, "I pray not that they be taken out of the world, but that they be kept from evil."

It is true that the role of a Christian in the public sector is never easy. But the role is not a matter of choice, but of necessity. Dag Hammarskjold rightly stated, "In our era the road to holiness necessarily passes through the world of action."

The world of action for today's Christian leader is one of excitement and demand. Towns and cities cope with urban sprawl, decaying inner cities, pollution, crime, poverty, drug addiction, and the need for ex-

"I believe you can mix religion and politics . . . and that you must, for the sake of relevancy in religion and justice in politics."

pansion of health and education services. Wherever humanity is debased, abused, discriminated against, or unfulfilled, a Christian has responsibility to seek justice, to express compassion, and to bring about a change.

On the national scene a Christian leader is faced with the growing restlessness of minorities and of the voiceless and powerless segments of society. He recognizes the many areas of potential conflict in big business, big labor, big government, and a mass society. Mobile man, family breakup, and automation add complexity to the scene. War adds fear and frustration.



DR. DYAL sets forth his philosophy of the Christian in government service. He scans his career as a Christian minister from a rare background of achievement in both denominational service and government officialdom. From his office in Washington he directs a program which many Baptists view as a corollary to Christian mission abroad.

A native of Austin, Texas, Dyal is a graduate of Baylor University and the Southern Baptist Theological Seminary. He served the Southern Baptist Foreign Mission Board and the Christian Life Commission in key staff responsibilities.

His first government assignment was as Director of the Peace Corps in Colombia. He presently is the Regional Director of the Peace Corps for North Africa, the Near East and South Asia.

Christians have a major role to play in humanizing all such issues which tend to dehumanize man. The prophetic witness and lives of Christians can remind men in all places of power of God's judgment over us all.

On the international scene a Christian is overwhelmed by the variety and urgency of the problems. The agenda for action cuts across national, racial, and linguistic lines. Hunger and famine stalk man in India and North Brazil. Illiteracy plagues him in Haiti and Africa. War destroys him in Vietnam and the Middle East. Yet, no age has known such an aspiration explosion. New nations have emerged even as colonialism has faded. Jules Nyerere of Tanzania, East Africa, calls it the "terrible ascent" from one century to another.

A Christian looks at his world exploding with terror and war, but also with revolution and hope. He may recognize in some of the radical change the revolutionary seeds sown by the Christian gospel with its doctrines of individual worth and soul liberty. Because of God's concern for all his creation in all the nations, a Christian believes the whole world to be his concern also. His citizenship is local, but it is also universal. Consequently, he is involved in the character of international relations, in the issues before the United Nations, in the kind and extent of foreign aid, in the thrust of United States foreign policy, and in the way in which both war and peace are waged. The accountability of power troubles him. He asks of the various political entities: What is being done to balance that power and ultimately to bring a just peace which can supersede arms and military strength.

At the heart of today's citizenship is the task of maintaining a proper balance be-

"I look back . . . with joy and gratitude that I made no dogmatic long-range plans."

tween freedom of the person and the organized action of government for the sake of the public welfare. All government involves constant compromises between the understandable desire of the individual to go his own way and the restraints necessarily imposed on him to share in responsibility to others and in contribution to the general welfare.

The strongest and clearest mandate a Christian has for assessment of his role in public affairs is the two basic commandments given by Christ. "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the first commandment. And a second is like it, You shall love your neighbor as yourself. On these two commandments depend all the law and the prophets" (Matthew 22:37-40 RSV). These represent the



TYPICAL PEACE CORPS VOLUNTEER Dick Kirby, 25, of Merrick, New York, works in city planning in Barcelona, Venezuela. A third year Volunteer, Kirby has re-mapped the entire city, planning for expansion and development. Here he talks with a newly arrived family who have built their own home. Kirby is a 1966 graduate of Pratt Institute with a B.A. in industrial design.

major thrust of a Christian life in both the public and private sectors.

He recognizes first that ultimate love, loyalty and accountability belong to God. He acknowledges God as judge over all human events and systems. For him, God cannot be the special deity of Democrats or Republicans, nor of whites nor blacks, nor of Americans nor Russians, nor of rich nor poor, nor of advanced nor of developing nations.

A Christian's perspective in public life is also highly influenced by his commitment to respond to God's love for all men. He crosses over barriers of tradition in this affirmative, out-going concern for the world's "others".

I believe you can mix religion and politics—and that you must, for the sake of relevancy in religion and justice in politics. I also believe you can render unto Caesar, as God's man, in public service.

Such a way, however, becomes only a cynical farce if it is designed as an escape from ministry, and from the labels of religion. It is in reality a plunge into life—that life may be redeemed and man becomes reconciled to God, to self, and to his fellows.

I look back not with regret, guilt, nor longing for the former way, but with joy and gratitude that I made no dogmatic long-range plans.

Otherwise I might have missed an incredible opportunity for service.

**Markings*, transl. Sjöberg and Auden (New York: Alfred A. Knopf, 1965) p. 122.

NTL Institute Announces Plans for New University

The National Training Laboratory Institute for Applied Behavioral Science announced in Washington late last year that it will break ground in 1970 on a 375-acre site near Dulles Airport in Virginia for a new institution tentatively called the University of Applied Behavioral Science. Leland P. Bradford, president of the institute and of the new university, said postdoctoral work will be offered in 1971. He said members of the board of directors and others associated with the institute have raised \$1 million toward a fund-raising goal of \$20 million.

The NTL Institute began under the auspices of the National Education Association Adult Education Service. Originally named the National Training Laboratory in Group Development, it became the National Training Laboratories, a separate division of NEA, in 1962. In 1967 it became an independent, nonprofit corporation associated with NEA.

COVER PICTURE

The aerial view of the United States Department of Agriculture complex makes the rows of stones, windows and roof lines seem symbolic of the rows of planted "crops" in rural America, which is so closely related to the work and concerns of this government agency housed in downtown Washington.

—Baptist Joint Committee Photo
Harrell Krell, Photographer



Bulk Rate
U. S. Postage
PAID
Washington, D. C.
Permit No. 41858

DR. DAVID C. WOOLLEY
4513 GRANT WHITE PIKE
NASHVILLE, TN 37204

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.

Foreign Aid

"Economic assistance to European countries under the Marshall Plan is usually regarded as outstandingly successful. Dramatically impressive results were apparent in only a few years. Recovery was so rapid that U.S. assistance to the countries of Western Europe could soon be discontinued, and they, in turn, themselves became aid donors. In the middle and late '50s and throughout the '60s most of our economic assistance programs were directed toward the less developed and newly emerging nations of the world. When such programs are measured and evaluated in terms of standards applied to our experience in Europe they appear to be pathetically unproductive.

"The less developed countries not only have received, in proportion to their numbers, much less aid, but they started from a much lower level of development. Such characteristics as high rates of illiteracy and the absence of social and economic institutions with which to cope with modern industrial society make it difficult for them to use effectively the kind of capital input that was so successful in Europe."

James W. Riddleberger, "Foreign Aid in Retrospect," *War on Hunger*, a report of the Agency for International Development, Feb. 1970, pp. 1-2.

The U.S. and China

"China, with its nearly 800 million people, is a nation in need, as are India, Pakistan, Burma, and other neighbors of China.

"So we come to the major issues for the people of the United States: Can we consider Chinese actions and policies purely as an Asian affair? What long-range policy toward China would best serve the interests of the United States? Can the United States influence Chinese behavior and policies? Should the United States aid mainland China in economic development? Would an economically healthy China have a different attitude toward her neighbors than an economically desperate China? Or would a stronger China simply become a greater menace? In which direction lies the greater risk? . . ."

Communist China, No. 4 in a series of booklets on "Issues in United States Foreign Policy," U.S. Department of State, p. 30.

Christianity in China

"After two decades of atheistic Communism, the faith and hope of the Christian

community inside Red China is not dead. In spite of government-permitted purges against Christianity during the Cultural Revolution that resulted in the closing of all church buildings throughout China, the Christian witness still continues in the clandestine 'home congregations' or 'cell-structure' church groups.

"These Christian 'cells' are meeting in villages, towns, and cities all over China, and are particularly strong in Shanghai. Authoritative Christian sources out of China report that in one traditionally Christian area near a south-coast city, there are about 3,000 Christians in a population of over 30,000. . . ."

"There are no regular church services in China. Times and places for undercover meetings are arranged from one gathering to the next as conditions permit. These believers meet for the specific purpose of

'fellowship.' As they encourage one another with exhortations from the Bible and pray together, their faith is nurtured and kept viable."

Paan Ming-To, "Christianity Lives on in China," *Christianity Today*, Feb. 27, 1970, p. 3.

SELECTED STATEMENTS OF MAJOR DENOMINATIONS RELATING TO CONSCIENTIOUS OBJECTION

Editor's Note: Some church groups are faced with discussing and formulating positions on conscientious objection. **REPORT FROM THE CAPITAL** will carry selected statements of several major religious groups in the country who have spoken to this issue in a formal manner.

The Church's Concern

Your Church is concerned for the spiritual welfare of its young members, whether they are in the armed forces or elsewhere. Both the participant and the objector must accept the consequences of their actions. Both are the objects of the Church's pastoral ministry.

If you are in the armed forces, make worship a part of your service life. Get to know your unit chaplain or the clergyman in the area where you are located. You are also urged to keep in close touch with your pastor at home.

For men in the armed forces, your Church maintains a program of service under the direction of the Bishop for the Armed Forces, Episcopal Church Center, 815 Second Avenue, New York, New York 10017.

If you are a conscientious objector, you should know that the General Convention has established a confidential register and

a Registrar at the Executive Council office. Conscientious objectors may write to The Registrar for Conscientious Objectors, Department of Christian Social Relations, Episcopal Church Center, at the above address.

You may obtain the *Handbook for Conscientious Objectors* from the Central Committee for Conscientious Objectors, 2006 Walnut Street, Philadelphia, Pennsylvania 19103.

The Episcopal Peace Fellowship, 229 East 59th Street, New York, New York 10022, offers its services to conscientious objectors and others who are considering this position. This organization provides fellowship, printed materials and a bibliography which may help you to clarify your viewpoint.

In whatever position you find yourself, in the armed forces or elsewhere, try to maintain your attitude as a Christian. Act in such a way that you can respect and live with yourself. Respect the rights and consciences of others. Join with other Christians in penitence for the evils that still make conflict possible. Finally, work as a Christian citizen for justice, mercy and love.

—The Executive Council of the Episcopal Church