

# Report from the In Capital

SEPTEMBER 1970



The 14th annual Religious Liberty Conference met in Washington August 4-6.



Theme for the Conference, attended by representatives of eight Baptist conventions in North America, was "Dissent in Church and State."



**RELIGIOUS LIBERTY CONFEREES LISTEN...HUDDLE...THEN SPEAK**

S. B. L. ...  
NASHVILLE, TENNESSEE

## Baptist Theologian Asks Church to Help in Problem of Dissent

A Baptist theologian in an address to the Baptist Religious Liberty Conference called on the church to produce Christian answers to the problems of dissent in today's society.

Identifying "the spirit of dissent" as closely tied to the message of the Bible, he said that "the prophets, the apostles and Jesus suffered too consistently at the hands of the authorities of their ages to categorize them in any other way than as figures of dissent."

Gerald L. Borchert, Academic Vice-President and theology professor at the North American Baptist Seminary, Sioux Falls, S. D., delivered the keynote message to the fourteenth annual Religious Liberty Conference sponsored by the Baptist Joint Committee on Public Affairs here. The conference theme this year is "Dissent in Church and State."

"The problem of injustice is with us in intensity. Men are on the streets because of it," Borchert declared. While some claims of injustice are illegitimate and some are formed very responsibly, the church must not opt out of her role in locating the truth of the claims," he continued.

Borchert vigorously protested Christian theory that is not accompanied by Christian action. "As a seminary professor and dean I am hardly opposed to theology," he said, "but I cannot help feel that part of the reason Christian theology fails to achieve the goals that theologians propose is that few theologians themselves are willing to invest themselves beyond the typewriter and podium or pulpit."

The Baptist dean said that much of the dissent in society is caused by injustice, and that the church has failed in solutions because of an incomplete view of the world. "The subject of dissent is one which the Church can ill afford to limit simply to discussion," he said.

"The Christian must be committed to working for the rectifying of injustice," Borchert declared. "He cannot hide his head in a pillow of orthodoxy and assume no responsibility for the actions of society," he said.

He continued, "To be a Christian in a democracy and abstain from voting or fail to be concerned for the poor in the community, or be indifferent to a neighborhood and city plagued with racial injustice or growing dishonesty in business or increasing

use of drugs by local students does not relieve the Christian of his involvement in the guilt of his community."

Borchert deplored the fact that the Church has many times "suffered from an appalling lack of prophetic spirit." However, he was quick to add that "a century has yet to pass when the tender consciences of some of God's faithful have not moved the Church to a truer representation of her nature and mission."

Facing the need of the North American nations for Christian prophets, he said, "it is not an idle wish but a firm conviction of the present speaker that Churchmen who face God humbly and their nation honestly can be the State's greatest hope in this era of mushrooming violence."

The Baptist theologian paid respect to those who advocate "a theology of revolution," and "a theology of law and order." But he declared that these are not enough for church participation in today's problems. He then presented five "Christian perspectives which may provide the foundation for the development of a more adequate Christian alternative."

First, Borchert challenged the adequacy of "the visual view of the purpose of the created order as simply a usable vehicle for man." He acknowledged that "man has been given dominion over the world and charged with the task of subduing it." However, he emphasized, that "such a privilege demands a parallel responsibility."

Such an enlarged view would enable the church to be "free to reject the idolatry of things," he declared.

Another "perspective" advocated by Borchert was that freedom must be accompanied with responsibility. He declared that "the Christian must be prepared to recognize the dissenter's free right of dissent."

He then said, "But if the dissenter has the right of dissent that right carries with it a responsibility of recognizing that others acting out of conscience may be of the opposite opinion, and a free society is built upon that recognition."

In a third "perspective" Borchert warned against confusing "means and goals" in the process of dissent. He said that dissenters often make the mistake of looking upon the means they employ as the goal they have in mind. "For the Christian," he said, "the



Gerald L. Borchert

achieving of goals by improper means constitutes the achieving of improper goals."

His fourth "perspective" was that "the Christian in the world" must be a person both of faith and "spirituality" and a person of action who becomes actively involved in eliminating the injustices of society.

Finally, Borchert declared that "if Christians are unwilling to spend themselves and become actually involved in seeking to resolve the human dilemmas, then Christians will only provide weak answers to the problems of humanity."

"It cost the Lord Jesus his life to visit the earth with the perspective of God, and his faithful followers have seldom found that their task has been much easier," he observed.

### Lincoln Era Log House to be Restored

A log house built in Elizabethtown, Ky., between 1805 and 1809, said to be in part the work of Thomas Lincoln, the father of Abraham Lincoln, will be restored with the aid of a \$26,600 Historic Preservation grant from the U.S. Department of Housing and Urban Development.

Located on a one-acre tract in Hardin County, the log house is a rare example of rough wilderness architecture. It will serve as a museum of arts, crafts and customs of the early Lincoln era.

**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 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, \$1.50 each per year.

SEPTEMBER 1970—Volume 25, Number 8

# washington observations

news  
views  
trends

September 1, 1970

**AN AMENDMENT TO BRING** a quick end to the draft was defeated in the Senate last week. The amendment, sponsored by Senator Mark Hatfield (R., Ore.) and Senator Barry Goldwater (R., Ariz.) would have boosted military salaries and moved toward creation of an all-voluntary army by July 1, 1971.

**THE NIXON ADMINISTRATION** prefers a much slower pace toward an all-voluntary army and the Pentagon joined the White House in opposing the amendment. The Gates Commission, a presidential panel, has recommended moves to implement the all-volunteer army.

**EDUCATIONAL ORGANIZATIONS** in the nation, spearheaded by the National Education Association, have joined forces to challenge a 1968 Pennsylvania law that provides for the purchase by the state of the services of teachers in nonpublic schools in teaching certain secular subjects to pupils in those schools.

**THE ASSOCIATIONS** have joined in filing a friend of the court brief with the U.S. Supreme Court which has the Pennsylvania case presently before it. Joining in the challenge are three affiliated organizations and the American Vocational Association, the Horace Mann League of the U.S., the National School Boards Association, and the Rural Education Association.

**THE BRIEF** asserts: "the current extensive effort to divide tax-raised funds between public and nonpublic schools represents the gravest crisis public education has faced in its history."

**WITH THE HOUSE** of Representatives in recess until after Labor Day, the Senate is the focus of attention these days in Washington. Even so, little significant legislation is being turned out. One day recently the Senate met only to adjourn for lack of a quorum (51).

**THE ADMINISTRATION** is determined to make the Democratic controlled Congress wear the mantle of big spenders in the face of its economy moves. The Congress is just as determined to point the finger at priorities for services and programs at home vs. defense and war expenditures.

**COULD IT HAPPEN HERE?** Authorities of both Catholic and Protestant churches in West Germany report that increasing numbers of people are withdrawing from the churches following the government's introduction of a 10 per cent surcharge on income taxes in July.

**SINCE 10 PER CENT** is also deducted from incomes of church members, the assumption is that these taxpayers have left the church to equalize their tax bills. West Germans must register their faith with tax authorities in order to be eligible to receive sacraments. The government then automatically deducts a church tax of 10 per cent.

**THE QUESTION MIGHT BE POSED**, "Could such a situation happen here?" If the U.S. Government no longer allowed tax exemption for gifts to churches, what effect would this have on the stewardship of church members in this country?



Photograph, above left: A panel discussed, "Our tradition of Freedom . . . Dissent and Its Consequences," at the Wednesday morning session. Participants were Dr. Robert E. Van Deusen, Director, Office of Public Relations, Lutheran Council in the USA; Dr. S. S. Hodges, Executive, Progressive National Baptist Convention; Dr. John W. Baker, Associate Executive Director, Baptist Joint Committee on Public Affairs; and Dr. Albert McCallan, Program Secretary, Executive Committee, Southern Baptist Convention.

## Conference Agrees on Responsibility of Dissent

One hundred and five Baptists from the United States and Canada were unanimous in supporting the "right of dissent" during the fourteenth annual Religious Liberty Conference.

The unanimity disappeared, however, at that point as some of the participants urged dissent ranging from mild protest through established channels to the ultimate use of force and violence after other means failed. Even so, before it concluded, the conference was in agreement on many Christian approaches and responsibilities to dissent.

The theme of the conference was "Dissent in Church and State." Five areas were in the minds of the conferees as they discussed principles and practices for Baptists. These were dissent against war, depersonalization, injustice, the politico-economic system, and institution center religion.

The speeches, discussions and reports made at the Conference do not represent the policy of the Baptist Joint Committee on Public Affairs or of the eight denominations that maintain the office in the nation's Capital. The Conference views become resource material for the Baptist Joint Committee and for the sponsoring denominations, who in turn decide their own policy positions for themselves.

The section on "Dissent as Political Strategy" reported: "The group is unanimous in affirming the right and responsibility of dissent as a precious part of Baptist tradition and American civil and political heritage. Suppression of dissent leads to an authoritarian state. Dissent must never be equated with disloyalty."

Another section said: "We agreed that the church could and should be the conscience of the state and the community. With this in mind, we need to help church people to know how to dissent without fear. Our responsibility to Christ should enable us to learn how to differ in love."

A third section declared: "We believe the Christian should offer a listening ear to the dissenter and support his right to dissent

even if we disapprove of his cause. Dissent should be channeled into the most positive and creative possibilities. People should be educated to the available channels of redress but a readiness to respond to immediate need without the delay of going through channels should be developed."

Conscience was defined by one of the sections as "the inner sense of moral direction through which a person expresses a system of values."

To this definition the section added that "the biblical basis of conscience is that decisions and actions are motivated by and based upon what one perceives to be for him that course which is described in the Bible and dictated by the Holy Spirit."

To implement the dictates of conscience the section devised nine guidelines for Christian dissent: "(1) be sure we have accurate information on which to work; (2) be willing to take risks; (3) know our own values, moral and otherwise; (4) do not use other people simply as a means to an end;

"(5) Be committed to work for constructive results; (6) avoid retaliatory or vindictive measures; (7) cooperate with others who are working to remedy the same injustices; (8) recognize the right of dissent by others who may have a different set of values; and (9) make our dissent responsible, open and honest."

Commenting on both the right to consent or dissent, the section report said, "All persons, including young adults in college, should be heard with respect in setting policies and rules. At the same time, there should be respect for those in the roles of leadership. It should be recognized that the old as well as the young and all those in between, of varying kinds and sorts and colors have a right to be heard."

The section on "Dissent as Political Strategy" urged the churches to become more active against injustice and oppression in society.

Specifically, this section said that "in our

A highly-placed government official warned that church people must recognize and help correct the factors which breed dissent in our society else the nation soon will be "engulfed in the same kind of destruction we are trying to prevent."

Mrs. Anita Allen, a special assistant in the Office of Education of the Department of Health, Education, and Welfare, addressed the Baptist Religious Liberty Conference in its annual session here. She spoke on the subject "Distinguishing between dissent and disruption."

Mrs. Allen, also president of the District of Columbia School Board, is the wife of a Baptist minister, Wilke B. Allen, pastor of the Upper Room Baptist Church here in Washington.

"We who are church connected must recognize the socio-economic problems and our institutional unresponsiveness to them which breed dissent," Mrs. Allen told about 100 conferees from across North America. "We must appreciate also that dissent in a free society dramatizes a problem," she pointed out.

"We have a choice," she emphasized, "we can understand the problem, bring about orderly change, and publicly denounce dis-

ruption whatever the cause" and "thereby assist in the creation of a better society."

ruption whatever the cause" and "thereby assist in the creation of a better society."

"Or," she continued, "we can pretend nothing is wrong or overreact to any dissent or be silent at the wrong time."

To do the latter, Mrs. Allen warned, would mean that "we are overtly or covertly a part of a disruptive pattern that like a stinking cancer can destroy all of us."

"If we do not bring about orderly change, change will inevitably occur, but it will be through conflict and disruption, and there will be little control over the outcome," the Baptist laywoman warned.

Mrs. Allen emphasized four things which "concerned citizens can do to determine the form dissent will ultimately take."

First, she said, "each one of us must attempt to distinguish clearly between that which is constructive dissent and that which is non-productive disruption."

The education specialist admitted that this is not always an easy distinction. She elaborated the principle by saying that "when dissent in any significant way interferes with or violates the rights of individuals or when it leads to violence and destruction,

churches we must be ever vigilant to—

"1. Insure a free pulpit and denominational press;

"2. Maintain professional denominational agencies for proclaiming and defending principles of social justice; and

"3. Prepare young people to serve as committed Christians in the political parish."

This section declared that "the church must be the breeding ground for the prophets."

"Recognizing the threat of the imminent collapse of humanity's most sacred values," it continued, "we urge Christians to vigorously exercise their constitutional right and responsibility of dissent. We affirm that it is our duty to nurture, protect, and preserve the prophets of change."

The section on "Dissent as Personal Tactics" recommended four "techniques or tactics employed to achieve Christian objectives. These are:

"1. Propaganda — positive information that is factual and constructive.

## Baptist Dialogue Views Dissent as Essential, Responsible, Inevitable

### Disruptive Dissent Inevitable Unless . . .



Mrs. Anita Allen spoke on "Distinguishing Between Dissent and Disruption."

that it is, at the very least, disruption and cannot be tolerated."

Once this distinction has been made, she continued, "responsible citizens must publicly denounce such behavior."

"Unless disruptive behavior is denounced by those responsible citizens who are supporting the same cause its advance must inevitably suffer," Mrs. Allen elaborated. "For those who have yet to be persuaded will be dissuaded by the disruption the cause has evoked, and those who would oppose the cause will have new ammunition against it."

But public denunciations are not enough, she emphasized. A further necessary step is to "acknowledge that there are a number of largely ignored problems in this country which are worthy of dissent."

Dissent itself can do no more than point out that these problems are there and have not been solved," she told the Baptists. "Dissent itself cannot solve the problems."

Therefore, Mrs. Allen urged, "it is crucial that responsible citizens seek constructive channels for those who dissent and devote their energies and efforts to finding solutions through the democratic political process."

"This is the key to ending disruption," Mrs. Allen declared.

The government official admitted that there may be a few persons who "will disrupt for disruption's sake." "And persons who would destroy the fiber of our society have to be dealt with in ways that the law provides," she said.

"But," Mrs. Allen continued, that she felt most people involved in disruptive dissent are simply following that route "because they feel great frustration about a problem that in some large way affects their lives."

Mrs. Allen emphasized that she suggested finding channels for involvement for dissenters, "not simply because it will put an end to dissent but also because involving those who are affected is the best way to find acceptable solutions."

At one point in her 20-minute speech, Mrs. Allen said that one of the more frightening results of the kind of disruption that is escalating in the country is that it produces a negative reaction as "the only evidence of concern" on the part of those in power.

She accused the institutions of society with "indirectly but significantly" contributing to the increase of dissent by such negative responses.

"Most of our institutions have failed to respond to the needs of those whom they serve until they have been confronted in a threatening way. By their very rigidity and unresponsiveness they have invited confrontation," Mrs. Allen declared.

She urged the Baptists, representing many phases of denominational and local church life, not to become defensive and resistant to the pleas for change in our society. Instead, "we must develop the skills to channel these forces into improved instructional programs" within the different institutions in the communities.

"If we do not, disruption will inevitably ensue," she warned.

## Youth Ask Baptist 'Conferees To Lead In Dissent And Reform'

The church must pioneer in exploring and constructing new means of dissent and should take "its rightful place" in leading the changes which must come about in our world, a group of young persons told fellow conferees in the final plenary session of the Baptist religious liberty conference.

Declaring that "the church ought to be the breeding ground for the prophet," the young spokesmen expressed grave concern over what is going to happen in the church during this time of "revolution."

Is the church "going to take the lead in the many changes?" Ted Overman, director of Community Ministries at Johnnig Baptist Center here, asked. "Are we going to accept change in a positive way or will it happen in negative and destructive ways if we (the church) do not lead?" he continued.

Urging that churchmen "immerse ourselves" in dissent "in our own localities where it gets risky," Overman wondered if church people would welcome the revolution as a "form of renovation" for the church, and "not be afraid of it."

At least one-fifth of the one hundred and five persons participating in the conference were under thirty years of age. Special provisions to hear the supplementary report of the young persons was made by conference officials.

In their formal statement the young persons, who had participated in the regular group and section discussions, urged that "progressive people throughout the religious community must band together to put into action our belief that it is our moral responsibility to effect social change."

Serving as the chief spokesman for the youth, Overman said he and the other young persons at the meeting, had "looked with consternation" on the world and society in which we live.

Overman, a former student at Golden Gate Baptist Theological Seminary in Mill Valley, California, said that Baptists need "not just to reorder our priorities and not just to dissent against the values of society."

"We need a new system of values," Overman declared. "We need to dissent against the whole system which places emphasis on things, not persons . . . we need a new world order that will involve an emphasis on life, not death, on man and society itself, rather than on a perpetuation of the status quo."

A similar theme was stressed by Miss Jessica Powers of Glenside, Pa., who said Christians are morally bound "to love all the people of the world, and to love all the things of the earth." In carrying this out, she said, it is wrong to kill in any way, anything, "and I mean to kill anyone's mind is

also wrong, not just his body, but definitely his mind and his soul."

As an example of misplaced values in churches, Jim Garrison, a former student at Southern Baptist Theological Seminary in Louisville, Ky., told the story of a pastor who led his church in an "intensive training period on Christian discipleship."

The pastor's efforts, Garrison said, led eventually to a change in membership policy to open the church "to all who believed . . . regardless of race, color or economic condition." This action cost the church almost half the membership and the budget was cut in half, Garrison related.

The young seminarian, newly appointed as the assistant Baptist Student Union Director at Virginia Polytechnic Institute in Blacksburg, Va., observed: "The pastor may have

world of reality."

The possibility of a violent revolution in the country and the threat of the "imminent collapse of humanity's most sacred values" was acknowledged by many conferees in the section reports of the three-day meeting. This fear was underscored by several of the young people as they told their fellow Baptists in the closing session that "that's what is coming to very fast."

Steve Anders, a young man from Arlington, Va., said that he didn't believe that very many of "even our liberal church members understand how fast this is coming down."

Anders, who said he is now living in a free community in Atlanta, Ga., told of citizen and police harassment of hippies there. He said that "this is happening all over the country to your kids . . . and your



Dr. Borchert fields questions following his address on "The Ingredients of Free Conscience . . . Criteria for the Future."

lost a financially productive organization or a club, but I feel that he has found a church in the true sense."

Among the suggestions made for action during the special presentation by the youth was that church members take a more active role in legislative lobbying.

"Not lobbying simply for the church, simply for tax exemption status, or simply for the churches' self interest," Overman expressed. "But in lobbying actively through our representatives in the political arena of life for man, for humanity, for justice, and against the oppression and the repression which characterizes so much of society today."

The proposal was made by Overman, as it was also suggested in some section reports, that Baptists "redefine the doctrine of separation of church and state . . . so that we don't use this as an excuse not to get involved in society and politics and the

kids are not going to stand for it much longer."

"My whole feeling is that there is just not a sense of urgency in getting this across to our people that if things don't change now for the better we don't have any other choice but violence . . . that's where we are going, and nobody wants to go there," he said.

The presentation by the youth affirmed both optimism and conviction that the Christian faith "has an inherent potential" for the national crisis. John Collett, Maynardville, Tenn., said that "in this historical situation . . . in which a segment of our society is in rebellion, this is the best time . . . in which the Kingdom of God can fit in so well. What they are asking for, he continued, "is to be lifted above the historical situation; to have a state of conscience and freedom which is above the day-to-day routine and authorities of church and state . . . This is what the Kingdom of God is all about," he said.

## Senator Declares Dissent Essential to Democracy

A United States Senator here defended dissent as an essential element in American democracy, but he warned of its frivolous and irresponsible use to achieve the dissenters' goals.

Sen. Charles McC. Mathias (R., Md.), in an address before the annual religious liberty conference, espoused "civil disobedience" provided the protest is nonviolent and that the dissenter is willing to pay the penalty for his actions.

The Maryland Senator, declaring that "civil disobedience on a widespread scale is civil rebellion and borders on anarchy," condemned the actions of "the Catonsville Nine" who destroyed records in a selective service office in Catonsville, Md.

"It was with some dismay," Mathias said, "that I read a recent account that Father Daniel Berrigan, one of the so-called 'Catonsville Nine', has decided to go underground and thereby delay acceptance of the consequences of his violations of the law."

He agreed with Judge Simon E. Sobeloff, who presided over the "Catonsville Nine" case, that "the exercise of a moral judgment based on individual standards does not carry with it legal justification or immunity from punishment for breach of the law."

"The fact that protestors sincerely believe that they are breaking the law for a good cause cannot be accepted as a legal defense for their actions," Mathias declared.

He applied this principle both to the "hawks" and "doves" in the national debate over the Vietnam war.

"In the debate over the Vietnam Conflict we have seen excesses committed by representatives of both the left and the right, hawks and doves. Violators of the law must answer for their acts regardless of their political plumage," he asserted.

Basing his views on both moral and constitutional principles, the Senator said that "the First Amendment to our Constitution

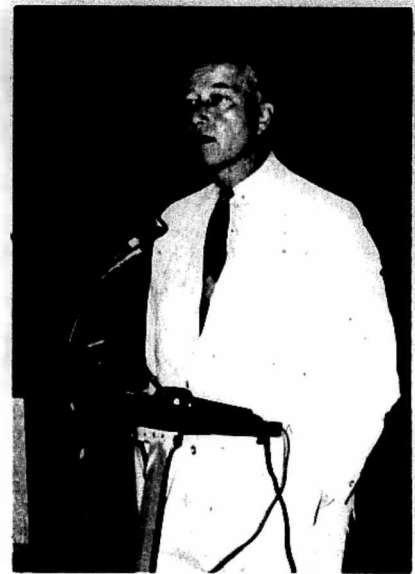
reflects a judgment that society must and should tolerate the expression of views that may be distasteful, inane or even erroneous."

The First Amendment provisions for freedom of religion, free speech, freedom of assembly and dissent are "founded on the notion that society as a whole will ultimately benefit from the free exchange of ideas, that our society will in the long run be both more stable and more just for having preserved diversity of expression," he continued.

The theme of the 14th Religious Liberty Conference this year is "Dissent in Church and State." Although sponsored by the Baptist Joint Committee on Public Affairs, the views expressed by the religious liberty conference are not necessarily those of the Committee or of the Baptist denominations that support it.

The findings of the conference will be advisory to the Baptist Joint Committee but are in no way binding on any individual, group, or denomination.

The three sections of the Conference this year dealt with dissent as conscience, as political strategy and as personal tactics.



Senator Mathias addressed the conference on "Constitutional Freedoms in an Ordered Society"

## High Court Agrees To Hear Sectarian College Aid Case

The U.S. Supreme Court here has agreed to hear a case involving federal grants to sectarian colleges. The decision will affect many Baptist and other denominational schools.

At issue in the case are two questions, according to Leo Pfeffer, attorney for 15 Connecticut residents:

(1) Does the Higher Education Facilities Act of 1963 authorize federal funds for construction of facilities at institutions controlled by religious groups and organized for and engaged in the propagation of the doctrines, teachings and practices of the religious body, so long as the facilities so financed are used solely for secular purposes?

(2) If the Act does authorize such expenditures, does this provision violate the provisions of the First Amendment to the U.S. Constitution which forbids laws respecting an establishment of religion and prohibiting the free exercise thereof?

The appeal to the Supreme Court came after the three-judge U.S. District Court of Connecticut dismissed the case. The Connecticut court in effect held that the Congress intended to include expenditures at church-related colleges provided the facilities were not used for sectarian instruction or religious worship. The District Court also held that the Higher Education Facilities Act of 1963 so construed was constitutional.

Four colleges in Connecticut, which are controlled and conducted by religious orders and the Roman Catholic Diocese of Bridgeport, are the objects of the suit.

Sacred Heart University is a coeducational liberal arts university at Fairfield, Conn. It has received \$367,100 in federal funds for a library which has been completed and opened in November 1968.

Annhurst College, a liberal arts college for women at Woodstock, Conn., received \$444,182 for a fine arts building which was scheduled for occupancy in January 1970.

Fairfield University, a liberal arts college for men at Fairfield, Conn., received two federal grants. One for \$500,000 was for a library which has been completed. The other was \$537,500 for a science building now under construction and scheduled for completion in February 1971.

Albertus Magnus College, a liberal arts college for women at New Haven, Conn., received \$21,000 for a language laboratory which has been completed.

In his brief before the Supreme Court, Pfeffer said that "we did not contend in the court below nor do we contend here that all church-related colleges and universities, no matter how tenuous the relationship, are excluded from the benefits of the Act."

"On the contrary," he continued, "the entire thrust of our trial evidence was to show the extent and intensity of religious teachings and practices in the four institutions joined as defendants, none of which denied that they were church-related."

The Supreme Court will set a date for the hearing of this case. A decision is expected within less than twelve months.

## Open Areas Seen As 'Absolutely Necessary'

City and suburban parks cannot substitute for "green spaces" in the matrix of "megapolopolis," according to Jerome P. Pickard, an official of the U.S. Department of Housing and Urban Development.

Director of HUD's Program Analysis and Evaluation Staff, Dr. Pickard contends that open areas "are absolutely necessary" to provide natural environmental amenities to compensate for the vast acreages under street, block and tract development.



## Three Baptist Schools Get \$4 Million Building Loans

The U.S. Department of Housing and Urban Development (HUD) has announced fund reservations under the College Housing Loan Program supporting construction of nearly \$250 million in college housing and dining facilities.

Among the church-related institutions three Southern Baptist colleges with \$4,005,000 in loan reservations are exceeded only by 10 Methodist schools that will get \$7,345,000. Five Roman Catholic colleges have been allotted \$3,051,000. Other Protestant schools have \$3,278,700 earmarked for them.

Under the direct loan program, HUD provides the entire loan to the institution, which

repays the loan at 3 per cent interest for a period of up to 40 years. This represents a considerable governmental help to schools as compared to current availability of money.

The three Southern Baptist colleges to receive direct loans are:

Samford University, Birmingham, Ala., \$1,000,000 for an addition to the Student Union Building;

Georgetown College, Georgetown, Ky., \$1,105,000 for dormitories for 164 students; and

Campbell College, Buies Creek, N.C., \$1,900,000 for apartments for 16 faculty families, dormitory space for 375 men and an addition to the dining hall.

DR. PORTER ROYER  
 400 JAMES ROBERTSON PKY.  
 NASHVILLE, TN. 37215

Bulk Rate  
 U. S. Postage  
 PAID  
 Washington, D. C.  
 Permit No. 41855



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.

Early in August the first annual report of the Council on Environmental Quality was transmitted to the Congress. This report, entitled *Environmental Quality*, is available for \$1.75 per copy from the Superintendent of Documents, U.S. Government Printing Office, Washington, D.C. 20402.

In the final chapter, "Present and Future Environmental Needs," the Council said, "... The agenda for urgent action is long. Much has already been done, but much more must still be done with current management tools wielded by existing institutions ..."

"The pressing need for tomorrow is to know much more than we do today. We lack scientific data about how natural forces work on our environment and how pollutants alter our natural world. We lack experience in innovating solutions. We lack tools to tell us whether our environment is improving or deteriorating. And most of all, we lack an agreed upon basic concept from which to look at environmental problems and then to solve them."

Still referring to the need for a conceptual framework, the Council said in part, "Our ignorance of the interrelationship of separate pollution problems is a handicap in devising control strategies. Is pollution directly related to population or to land use or to resources? If so, how? Indeed, does it do any good to talk about pollution in general, or must we deal with a series of particular

pollution problems — radiation, pesticides, solid waste? A systems approach is needed, but what kind of system? The pollution system, the materials and resources use system, the land use system, the water resources or atmospheric system? ..."

"Most of the burden for dealing with environmental problems falls to governments at all levels. And the Nation's ability to strengthen these institutions is central to the struggle for environmental quality ..."

"States play a key role in environmental management because of their geographic scope and broad legal powers. Many have reorganized to focus comprehensively on environmental problems. ..."

"In many respects local government, of all the levels, most needs institutional improvement. It has suffered from fragmentation, from skyrocketing demands and costs for public services, and from generally inelastic tax sources. ... On top of its financial headaches, local government is caught in a tangled web of overlapping and conflicting jurisdictions that hamstring solutions to land use and air pollution."

"Many environmental problems cross not only local, state, and regional boundaries, but international boundaries as well. Control of pollution of the seas and the atmosphere require new forms of international cooperation—for monitoring, research, and regulation."

*Whence the strange symbol?*

### Inverted Cross Traced to Middle Ages

The ubiquitous peace symbol looking like an inverted cross came to prominence after the Easter, 1968, Nuclear Disarmament Campaign march from London to England's atomic weapons research center at Aldermaston. But a student at Ohio State University says the symbol actually dates from the Middle Ages.

Writing in the campus magazine *Lantern*, Ronald Isho makes the observation based on research by the reference department of the university library.

Early rebels against the monolithic Catholic Church used an inverted cross symbol similar to the Aldermaston Cross, the article points out.

The symbol was not employed by early Protestant reformers such as Luther and Calvin, however. The pre-protestants were branded "anti-Christ's" by church leaders, a designation which sometimes still adheres to the symbol.

Ohio State's librarians cited a letter from Peggy Duff, general secretary of the International Confederation for Disarmament and Peace in London. She explained what the symbol meant to its first modern users 12 years ago.

It had two interpretations, Miss Duff said. First was its similarity to the semaphore signs for "N" and "D" (for nuclear disarmament) as they would be made by a flag signaler.

Second, the broken cross could symbolize the death of man and the circle enclosing it his birth.

The sign today is weakened by broad meaning—a handy point of reference for everyone from radicals to sincere searchers for military peace.

—Evangelical Press Association  
News Service