

WORLDVIEW

APRIL 1975

ONE DOLLAR

The Modern Uses of "Ancient" Barbarities

TORTURE'S PROGRESS



Hustling the Third World Market / O. Edmund Clubb
The Cultures of *SCIENTIFIC AMERICAN* / Martin Green
A Palestinian State – Its Soul & Shape / Fawaz Turki
The Ethics of Economic Ignorance / Peter Berger

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Inaugural Address
of President Philip A. Johnson
COUNCIL ON RELIGION AND INTERNATIONAL AFFAIRS

Sixty-one years ago that shrewd and generous industrialist Andrew Carnegie invited prominent Protestant, Catholic, and Jewish leaders to his home, challenged them to rally the forces of religion for peace, and gave them \$2 million to get them started.

Within months they organized the Church Peace Union, and the first international conference of religion for peace, in Constance, Germany, where delegates from a dozen countries met to discover ways to avert the war which threatened them all. That's the good news. The bad news is that the date was August 1, 1914, and the first casualty of the conflict was the conference.

Mr. Carnegie lived to see the primitive horrors of trench and cannon warfare in World War I but not the wholesale barbarities of our own generation: Coventry, Dresden, Warsaw, Hamburg, Buchenwald, Auschwitz, Stalingrad, Hiroshima, Mylai, and the Merry Christmas bombing of Hanoi. Our enlightened generation has seen man's cruelty (the choice of gender is deliberate) become sophisticated and refined through R and D, multiplied by technology, depersonalized by long-distance delivery systems.

Ours is an age of open violence; it empties out into our living rooms through television, stalks the streets of our cities, besieges embassies, hijacks airplanes, permeates the interrogation cells of police, military, political action groups.

But ours is also an age of quiet, undercover violence, institutionalized in systems that make and keep people poor, systems that repress opposition and silence dissent, oppress whole groups because of their God-given attributes of color, sex, or ethnic origin.

But has this not always been so? Of course, but I believe there are five new factors, peculiar to our own time, this last quarter of the twentieth century, which lay unique responsibilities on us. They are:

1. Military technology which works night and day to perfect ever more ingenious ways of multiply-overflowing, with ever more difficult problems of control.

2. The environment-ecology-food-population-production briar patch of issues which threatens the existence of much of humanity, if nukes or anthrax or napalm or switchblades don't get us first. The question is not so much who are our fellow passengers on Spaceship Earth as who can fight his way into one leaky lifeboat.

3. The world energy-economy syndrome, with its implications for the now-rich as well as the forever-poor.

4. The mostly malformed and undernourished bodies of intergovernmental agencies, so inadequate to do the work heaped upon them and to meet the legitimate expectations of the people of the world. And yet they at least exist, something new in the world.

5. The worldwide web of instantaneous communication and its national reflections or distortions, which instantly inform or misinform the populace of every land about people and events which affect them.

Now if Andrew Carnegie's vision of enlisting and energizing the religious and humanitarian men and women of his day to fight against war and injustice was important, how much more urgent is that task in our time. That urgent task is CRIA's business—not ours alone as one small agency—but inescapably ours.

Therefore CRIA will seek to work with and assist religious groups in this country and abroad to help their constituencies understand the critical issues of our times and the necessity for creating a body of informed opinion which will support the difficult political decisions which are necessary for the world's survival.

Therefore CRIA will help to provide opportunities for ethicists, political scientists, religious and political leaders to think together about the tough and complicated questions of foreign policy and international relations in a context of ethical and religious values.

Therefore CRIA will work with the community of transnational corporations exploring ways in which their politics and technological capabilities can better serve the needs of developing countries.

Therefore CRIA will actively seek to collaborate with other foundations and organizations in the field of foreign policy, peace and justice, to minimize overlapping and waste, to intensify the search for the ways that lead to peace with justice, to maximize our impact in education and public awareness of the issues.

Mr. Carnegie gave us a start. The income from his gift now covers only half of what is a very inadequate budget to do the urgent job before us.

Today, when humanity itself is living on death row, not knowing if the sentence will be stayed or carried out, I hope that you who hear or read these words will be as farseeing, as generous, as dedicated to peace and justice as Andrew Carnegie was in his day, and as our day requires.

January 23, 1975
New York City



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