
PRESS & TELEVISION

40. The *Washington Post's* news staff has jumped from 350 in 1966 to about 500 today.

TV, radio, and daily newspapers can't take care of all the Washington news. That's where the specialized "newsletter industry" comes in. Some 2,500 different newsletters, both commercial and nonprofit, are now published in the capital. Uncle Sam is largely responsible. "Every time there was a new federal program, there would be two, four or six newsletters," explains Fred Goss, president of the Newsletter Association of America. President Reagan's determination to cut Big Government has ended the newsletter boom, Bonafede says, but 16,000 subscribers still each pay \$600 a year for *Tax Management* and 1,800 fork out \$800 for *The Energy Daily*.

Big Government is now matched by Big Media. But the question again is: Is bigger better?

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*America's Liberal
Theologians*

"The Politics of American Theology Faculty" by Everett Carl Ladd and G. Donald Ferree, Jr., in *This World* (Summer 1982), Institute for Educational Affairs, 210 E. 86th St., Sixth Floor, N.Y., N.Y. 10028.

How do Americans' religious values affect their political views? Scholars debate whether deep religious faith tends to make a person politically conservative (e.g., anti-abortion) or liberal (e.g., pro-nuclear disarmament). Now, a new survey of America's Christian theologians compounds the riddle. *These* religious leaders, at least, are more liberal than most Americans on many political issues but conservative on questions of personal morality. So report Ladd and Ferree, director and associate director, respectively, of the Roper Center.

The Roper Center polled 1,112 professors in Christian seminaries and schools of religion in late 1981 and early 1982. Theologians, they found, are far more likely than other Americans to call themselves political liberals. Fifty percent of the theologians claimed to be liberal; 22 percent, moderate; and 27 percent, conservative. (For Americans overall, the figures are 21 percent liberal, 33 percent moderate, and 47 percent conservative, according to a 1981 Roper poll.) The political gap was especially evident on issues of welfare and defense spending. Only 29 percent of theologians, but 55 percent of the general public, thought welfare spending was too high. By contrast, 74 percent of the theologians objected to Washington's defense outlays; just 29 percent of the general public agreed. The theologians were closer to other Americans on so-called social issues. Seventy percent deemed abortion immoral in cases where a married woman simply wanted no more children; 65 percent of all Americans concurred. When asked whether such abor-

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tions should be illegal, 56 percent of the faculties said yes, as did 53 percent of the public.

The theologians overwhelmingly agreed that religious values should affect governmental decision-making, though they doubted that Christianity mandates specific political prescriptions. Three-fourths thought that religion's influence in the United States was "too low," but only 32 percent supported establishing a period of voluntary, silent prayer in public schools.

Denominational affiliation significantly influenced the theologians' responses. Abortions were most likely to be considered moral or "morally neutral" by American Baptists (63 percent) and Methodists (54 percent). The strongest opponents of current U.S. military spending were Episcopalians (92 percent) and Catholics (89 percent).

On a few issues, the theologians were almost unanimous. Ninety-five percent believed that church property used for nonreligious purposes should be taxable. And 99 percent said they would oppose a constitutional amendment declaring Christianity the official national religion.

Churchgoing Colonists

"Church Adherence in the Eighteenth-Century British American Colonies" by Patricia U. Bonomi and Peter R. Eisenstadt, in *The William and Mary Quarterly* (Apr. 1982), Box 220, Williamsburg, Va. 23187.

According to most historians of American religion, the early colonists may have arrived on these shores filled with religious zeal, but their sons and daughters soon lapsed into indifference. Not so, say Bonomi and Eisenstadt, historians at New York University. They contend that early American church life was remarkably stable.

The traditional view is logical enough: Many colonies had no officially established church; formally educated ministers were rare. Early in the century, Anglican priests lamented the colonists' "indifferency, carelessness, [and] unconcernedness" toward worship. But where many historians see apathy toward religion, Bonomi and Eisenstadt see a different religious culture.

Church membership figures for the 1700s seem low, but they are misleading. Anglicans, to cite one difficulty, required a bishop's presence to confirm new members, and no bishop ever visited the colonies.

A better indicator is church *attendance*. In 1724, 56 percent of potential white adult Virginians (excluding Quakers, Catholics, and other "dissenters") were in an Anglican church each Sunday. In South Carolina, it was 61 percent. Churches in the North were stronger. In all 13 colonies, adherence to eight major denominations dropped only slightly—from 80 percent of whites in 1700 to 74.7 percent in 1740 to 69 percent in 1765.

Many churches grew so quickly that their buildings were almost al-