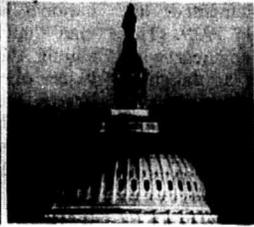


Report from the In Capital

MARCH
1971



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C. EMANUEL CARLSON—A PROFILE

By James M. Sapp

Two blocks east from the U.S. Capitol, in a spacious, white marble Washington building, C. Emanuel Carlson sits in a comfortable, neatly appointed office. He occupies the chair of the Executive Director of the Baptist Joint Committee on Public Affairs, located on the third floor in leased office space.

Carlson is small in stature, with thick, white hair, a calm voice and a grin that could be described as contagious.

He dresses conservatively in blues and grays which blend with a pair of piercing eyes.

Integrity is one of his hallmarks. He will wrestle all day, or all night, with a detail many men would shrug their shoulders at and smooth over to make it fit an easy or desirable answer. No issue is too tough, no problem too massive to be pushed aside because it will consume too much time or energy. Because he insists on precise, factual and dependable information and the exact formulation of data in response to a problem or issue for himself, he has no patience with others who ignore or twist information to accomplish their task.

Indeed, his penchant for work is his chief physical problem. He simply cannot unwind. His mind will not stop working on a problem even when others have "turned out the light" and relaxed for the night.

All this might make it sound like he is a "headache" to work with. On the contrary, he never pushes or demands. But he can "pull the hide clear off a man" who is mentally lazy or just plain too stubborn to get at a task which Carlson has led him to see that he must do.

Carlson, the intellectual, is at his best when he is talking about Carlson, the farmer. He never ceases to delight in telling his close associates about his boyhood on a Canadian farm. In recent years, the flower garden or yard has been his "farm;" but you may be sure it was always perfectly groomed and the bluegrass was luxuriant and healthy. Conversation about such things surfaces a carefully sheltered sense of humor. Seemingly reserved for his intimate acquaintances, the sharp, finely-honed, earthy humor of the man is rarely discerned by many of his colleagues.

His wife, the former Lucille Byllemos of Little Falls, Minnesota, can match his wit and his tireless effort at perfection. She is a quiet, gracious, blue-eyed blond of Danish forebearers who has complemented his idealism since their marriage in 1929. The couple has a son who is an engineer with Minneapolis Honeywell and a daughter whose husband is a university librarian.

Emanuel, the youngest son of a family of three boys and a girl, grew up on a rural homestead in Alberta. His father was a Swedish immigrant to Canada who, as a youth, encouraged a neighbor to bring a "friend" from Sweden to visit in the home of the neighbor. She never returned to her homeland. Instead, she married the elder Carlson and became the mother of the Swedish Baptist who for the past seventeen years has served as the Executive Director of the Baptist Joint Committee on Public Affairs.

Carlson came to the United States in 1927 to do graduate study at the University of Minnesota. He has lived here since, completing his master's degree in 1932. In 1949 he earned his Ph.D. with major standing in both history and education, supported by graduate courses in political science, sociology and economics.

He became a teacher at Bethel Academy in St. Paul, Minnesota, then a secondary school operated by the Baptist General Conference. His dedication and determination, coupled with his insistence on excellence, found him fully involved in the effort to develop the school into a junior college. A few years later, as dean, he led the school in establishing a four-year liberal arts college.

During his years in Washington his ability and commitment have attracted the attention of other than Baptists leaders, who respect him for an honesty with substance and a penetrating insight into the real basis of freedom under God. He is known among religious and government leaders alike. He is not unfamiliar to Senate and House committee chairmen, who have frequently heard him contend for full religious freedom for all people. Major national organizations who maintain personnel in Washington have drawn on his expertise when legislation

or court decisions became a common concern.

Difficult as it is to summarize the contribution which Emanuel Carlson has made to the Baptist movement, one can venture a few appraisals of his 17-year career in Washington. He would be the first to say that the job of clarifying and communicating the meaning of basic Baptist insights has only begun. However, Baptist denominational leaders would agree almost to a man that he has helped, as much as any among them, to focus in on the Biblical basis of Baptist concern for religious liberty, the meaning of Baptist insights for public policies today and the analysis of Baptist institutional policies in the light of theological premises.

He has insisted that Baptists must not be content to merely contend for their beliefs on the basis of a political document such as the Constitution. He becomes an evangelist when he persists in requiring himself and those he works with to examine the scriptures for the values and the principles upon which conclusions are made in order to deal with issues.

C. Emanuel Carlson is a superb Baptist statesman who knows where his roots are and the potential that his beloved "Baptist movement," as he likes to say it, has for greatness. Dreams that stormed through his mind like ocean gales often have become realities, but only after years of patient and persistent effort to make them so.

His faith in Baptists has reached ever upward to match his faith in God. He has never ceased to believe that Baptists could become competent and effective in exerting a stewardship of influence in public affairs. Even on the eve of his "retirement" he refuses to be discouraged and will debate with a critic all afternoon that Baptists have the heritage, the strength and the vision to make America the kind of place where Biblical precepts about God, man, Christ and freedom can become a reality.

Come April 1, Emanuel Carlson will step out of his neatly appointed office two blocks from the U.S. Capitol and enter upon retirement.

Those who know him best are quick to say that Emanuel will never cease reading, writing and contending for those things in which he believes so strongly. They believe he simply cannot stop thinking about them and sharing his thoughts with somebody . . . wherever he finds them.

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 structure, 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

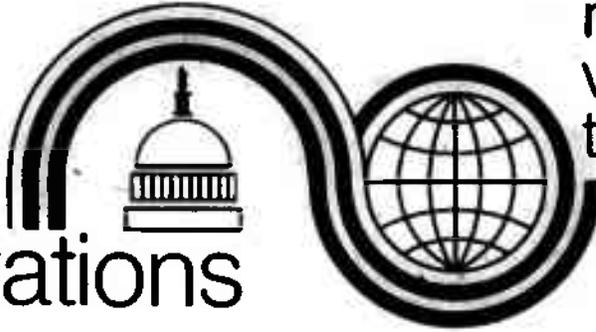
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Executive Staff of the Committee: C. Emanuel Carlson, executive director; John W. Baker, associate executive director and director of research; W. Barry Garrett, director of information services; and James M. Sapp, director of correlation services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

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March 1971—Volume 28, Number 3

washington observations



March 1, 1971

PRESIDENT NIXON'S proposal to share federal revenue with the states has met with a cool reception from members of Congress. The congressional "establishment" is generally in opposition to the idea.

SOME CONGRESSMEN seem to prefer to have the federal government relieve the states of the burden of welfare payments and administration rather than giving unrestricted grants to the state.

HEARINGS ON EXTENDING the draft began February 23. Strategy seems to be to hurry a two-year extension through Congress before anti-draft groups can muster opposition. Liberals and conservatives from both parties are aligned for and against extension of the draft.

SIX STATE LEGISLATURES have petitioned for a constitutional convention to force revenue sharing. Many people in Washington see this move as creating a constitutional crisis because it is not now possible to limit what a constitutional convention can do to the Constitution.

THE DECISION TO INVADE LAOS has caused milder reactions in Washington than might have been expected. Only two of the leading candidates for the Democratic nomination for President have spoken strongly against the President's action.

THE DEMOCRATIC controlled Congress will probably try to outdo the President in his spending proposals. For example, he proposes a 6% increase in social security payments and the Democrats will hold out for a minimum increase of 10%.

THE OFFICE OF Economic Opportunity has awarded its first grant to fund a feasibility study for the Education Voucher Plan in Gary, Indiana. The study will determine whether or not Gary will become a site for a voucher plan experiment which provides grants to parents for payment to the school of their choice for their child's elementary and secondary education.

IMPLICATIONS OF THE VOUCHER PLAN, according to some observers, range all the way from serious impairment of the public school system to direct subsidy for private schools now in existence to a rush to establish private schools in every school district.

WITH THE REPEATED ASSERTIONS that the War in Vietnam is in the process of being "wound down," many groups in the nation's capital, including congressmen, are beginning to give serious attention to the redirection of national resources, once the huge military demands are stabilized.

BILLS HAVE ALREADY been introduced in the Senate which will provide for studies on national priorities and how the wartime industries can be retooled to achieve them. Washington church representatives are wondering what role will be appropriate for churches to play in settling the priorities.

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AN ASSESSMENT AND AN ACCOLADE

By William F. Keucher

In September, 1789, George Washington wrote to members of the Pennsylvania Legislature as follows:

It should be the highest ambition of every American to extend his views beyond himself and to bear in mind that his condition would not only affect himself, his country, and his immediate posterity, but that his influence may be coextensive with the world and stamp political happiness or misery on ages yet unborn.

These words say, in their way, what Dr. Carlson often said to members of the Baptist Joint Committee about "the stewardship of influence." They summarize appropriately the wide-ranging impact of C. E. Carlson's life and work, especially these last seventeen years of his service as Executive Director of the Baptist Joint Committee on Public Affairs in Washington, D.C. If Masefield's Saul Kane could speak "of the harm I've done by being me," we can, inversely, speak of the good which Dr. Carlson has done "by being him." To assess the character of Emanuel Carlson and his influence is no easy task, because neither he nor his work is shallow or superficial. But, the attempt to take the measure of this man and to weigh the meaning of his leadership leads to a conclusion: to assess is to "accolade."

One formative judgment begins to form almost of its own volition. In Emanuel Carlson, we see a clear illustration of the claim that truth is always proportional. The dimensions of his Christian character combined with the quality of his leadership reflect a remarkable balance and proportion both in his judgment and in his spiritual sensitivity.

Possessing "the patience of God's Kingdom," here is a man who could not be panicked by public issues or private pressures into hasty and calamitous decisions, or into premature and precipitous deeds. What has earned him wide respect in the nation's Capitol on both sides of the aisle, as well as among the prominent leaders working there in the public forum, and among Baptists who make up the constituency of the Joint Committee is his sense of proportion about public policy. His steadfast refusal to take shortcuts or to embrace shoddy methods which might win a short-lived victory only to see a crushing fall because of poor premises, flimsy arguments, or bad logic based on faulty and inaccurate data, stood all of his colleagues in good stead. One could count upon the fact that Dr. Carlson and his staff would do their homework well. This effective use of research methods, together with the capacity for penetrating and balanced judgment, provided many position papers and study documents which afforded a firm footing to the Baptist Joint

Committee and to others at work in the public arena.

This quality of balance and proportion which appears in Dr. Carlson as a person may be seen also in many aspects of his work. We take note of several areas which may be used illustratively:

Conservator and Innovator

As Executive Director of the Baptist Joint Committee, Dr. Carlson worked with leaders of the several Baptist Conventions and their constituent membership. He understood the history of Baptists, owning an intelligent grasp not only of their religious origins but of the social streams which also helped to form our major confessions as a people. He often succeeded in putting Baptists in touch with forgotten sources of their heritage, helping, like Isaac, to redig old wells of living water which had become clogged and choked by the sediment of muddy and shallow thinking. But, while respecting and renewing the traditions of the past, Dr. Carlson refused to be a one-sided man living only in the 1st Century. He balanced tradition with a living faith so that he helped Baptists to dig some new wells of their own.

T. R. Glover once observed that William Wordsworth had to grow his own public because contemporary England of his day thought that his poetry "would not do." The simple reason for this conclusion was that they had never seen poetry like his before. W. H. Auden makes a similar point in one of his essays when he quotes Wordsworth as saying that "every author of any originality must create the taste by which he is to be enjoyed." It was Dr. Carlson's sense of balance and proportion, coupled with his sense of history and timing, which enabled him to keep in creative tension the forces of tradition and innovation. It there is truth in Whitehead's dictum that "a science which hesitates to forget its founders is lost," there is truth also in the corrective statement that "a science ignorant of its founders does not know how far it has traveled, nor in what direction; it too is lost."

Custodian and Critic

Dr. Carlson served the Baptist Joint Committee and his generation also as both a custodian and a critic of the public philosophy and the public values. He helped Baptists in the United States, together with other Christians, to reappraise time-honored stereotypes which had lost their moral force and influence. He understood Niebuhr's claim that "the less a community is held together by cohesive forces in the texture of its life, the more must it be held together by power." Accordingly, Dr. Carlson, helped Baptists to renew their vital insights regard-



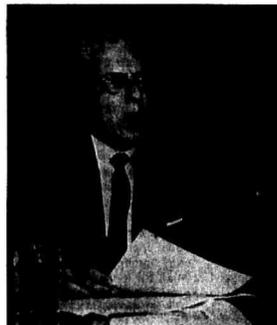
Carlson is at his best in analyzing an issue or expounding it in a classroom situation.



Ability to get the most out of staff colleagues has been a Carlson asset through the years.



Much of his ability to match expertise with all kinds of government leaders is due to his personal reading and skillful use of carefully researched material.



He has proved an effective proponent of Baptist viewpoints before committees in Congress.

Scholar and Practitioner
Here, again, his sense of delicate balance

and proportion enabled him to combine a life of scholarship with a life of clinical practice. Public issues were not viewed by him as academic exercises but involved him in a life of active leadership in the public arena itself. Frequently he was called before appropriate committees of Congress to testify with acute sensitivity regarding proposed legislation; he appeared on many Convention platforms to interpret, to encourage, to persuade, and, sometimes, to dissuade his Baptist friends from taking actions contrary to a good conscience.

In this life of active participation, he served to counteract what Jacques Maritain describes as "one of the worst vices of the modern world" which is found in its dualism, "the dis-association between the things of God and the things of the world." As a consequence, man's life has become more and more unlivable, Christian ethics have become "... a universe of formulas and words." This disorder can be remedied, Maritain concludes, "only by a renewal of the profoundest energies of religious conscience rising into temporal existence." In short, the temporal existence of C. Emanuel Carlson has seen him functioning both as a peacemaker and a peacemaker.

Peacemaker and Peacemaker

As a peacemaker, he confronted his contemporary world with the necessity of ordering its choices and its national decisions and policies on the basis of ultimate meanings and values.

As a peacemaker, he helped to negotiate with his Baptist constituency so that the many things which God had to teach could be accommodated to the law of readiness and receptivity.

Not American Baptists alone, or Baptists of other groups, but Christians gathered in the National Council of Churches and in the World Council of Churches and in the Baptist World Alliance, and lawmakers, and legislators, and every American citizen concerned with the developing issues of public order and policy will remain in debt to Emanuel Carlson for decades to come.

Perhaps Mr. Emerson can be most descriptive in identifying the deepest measure of our debt with a receipt from his journal, describing the scholar's function in society:

What is it? To arouse the intellect; to keep it erect and sound; to keep admiration in the hearts of the people; to keep the eye open upon its spiritual aims. How shall he render this service? By being a soul among those things with which he deals. (Italics mine)

We salute Dr. Carlson. Living in a day when affairs have become "soul sized," we see in C. Emanuel Carlson a man whose soul has matched these wide affairs of our demanding times!

DR. KEUCHER is pastor of the Covenant Baptist Church, Detroit, Michigan and an American Baptist member of the Baptist Joint Committee on Public Affairs.

When Emanuel Carlson was elected executive secretary of the Joint Committee on Public Affairs I wondered about how he would fit into Southern Baptist life.

Born and reared in Canada, he was a Yankee by adoption, a Swedish Baptist, a layman, liberally educated in political science in a northern university and now an academician, would he adjust to the informality and the conservatism of Southern church life? Could he accept our simple moralism and our folk ways? Could he communicate with people who were sensitive to eyebrow raising northerners? Could he overcome his own prejudices instilled by the critics of our theology, and our worship and our evangelism? Would he heed the rumor that we were uneducated and insular? Would he think of us as reactionary and judgmental?

First Reactions

Of course I had never seen the man, and knew nothing about him. The fact that I would raise such questions was an indication of some sensitivity to the things I hoped he would not see in us.

I must now admit that part of my prejudice came from the deep admiration I had for Dr. J. M. Dawson, the man whom he was succeeding.

How could anyone successfully succeed that great mind and heart? Where could there be such learning as his, or such conviction? The very thought of a Swedish Baptist succeeding a Texas Baptist, a graduate of the University of Minnesota, succeeding a graduate of Baylor, a professor succeeding a preacher, a contemporary succeeding a man who had walked with Gambrell and Carroll was almost too much for me.

Yet, I was willing to give the newcomer a chance.

First Impressions

The first time I saw him, many of my reservations vanished.

I heard him as he informally addressed the Executive Committee of the Southern Baptist Convention, and talked to him afterwards over a luncheon table. What I saw and heard was a man of deep and genuine humility. There was not the slightest trace of arrogance in anything he said, not even any presumptuousness. There was no evidence of that ugly trait that destroys the usefulness of so many of us—judgmentalism. There was a vast openness toward a young Southerner whose prejudices were probably apparent in everything he said, even in the questions he asked.

Above all there was before me a man whose eagerness to learn had kept him young in mind and spirit. I felt caught up in the psyche of this fair complexioned blue-eyed man whose handsome blond hair marked him as true Scandanavian.

Growing Appreciation

As the years passed I began to see in Emanuel Carlson one of the great Baptists of all time, a man rock-ribbed in his reli-

A CONTEMPORARY AND HIS WORK

By Albert McClellan

gious freedom, yet a man willing to think laterally on fundamental issues for the sake of relating their values to the new times.

I saw a man of deep personal piety, thoroughly versed in the Scriptures, one who can think—and who does think—theologically about religious liberty.

There have been many times when I did not know what he was talking about, but men far wiser than I assured me that what he said made sense and erected unbending ladders of logic with which he could storm the fortresses of the opposition. He may not have always spoken the language of the common man, and he certainly never stoops to the language of the rabble rouser, but he does know how to deal with Congressmen and Supreme Court judges and presidents. More than one senator has changed his mind on church-state matters after talking with Emanuel Carlson. Yet the thing that always astonished me was that his intellectual processes were tempered and controlled by deep biblical insights. He never forgot the teachings of his fathers and he acted always in the light of his pietistic experiences. His vast learning has never weakened his faith in the slightest.

Lasting Contributions

I have been asked to list the contributions he made to Southern Baptist life. This is a difficult assignment, for only time can really assay the contributions of this man. One could say that not since John Leland has a Baptist stood so effectively in the gap, but who knows? It will take another generation to make this kind of judgment. So instead I will comment on what Emmanuel Carlson did for one Southern Baptist.

First, he showed me that the deliberative process, while painfully slow, is the only way to get radical ideas accepted by thinking men. It takes hours and hours of talk to shape an idea that all members of the group can accept. The conference with all men addressing each other as equals is far better than the audience with one man shouting from the podium when it comes to finding and legitimizing a new idea. I have been in many of the 14 Conferences on Religious Liberty that he has sponsored, and have emerged from them much stronger in my own religious faith, because of the heating and tempering of my ideas in the forge of new thought. In many ways I have adapted this method to my own work.

Secondly, he has caused me to take a second look at the pedantry and ineffectiveness of the polemical method. Dr. Carlson would never condemn the polemical method in its rightful place, and he certainly does not confuse it with preaching. (He has a

lofty view of preaching.) But from him I learned that shouting a shibboleth does not necessarily mean the impartation of truth. Being an academician, his is the dialectic approach, yet with a difference. He does not ask questions merely to gain knowledge, but to secure understanding. He led me to see that my headstrong statements on church and state reflected more chauvinism than actual understanding of the issues. The polemical does not communicate in times like these, because it takes too much for granted and fails to bring its processes up to date. It slips inevitably into the words and thought patterns of time past. His stand on this matter indicates both his loyalty to the verities, and his openness to new ideas. Like David he could say, "I have walked in mine integrity; I have trusted also in the Lord; therefore I shall not slide" (Psalm 26:1). Shouting is not his thing.

Third, he led me to see more clearly than I ever saw before that things are not always as they appear, and that simple cliches may be a sign of simplistic thinking. If you have never sat with Emanuel for an hour to hear him open up a subject, then you have never really seen the dimensions of his mind and heart. In an issue seemingly cut and dried he can see contingencies undreamed of, and he can make them so clear that the peril of them can be felt. This is the reason that any person he prepared for appearance before a Congressional committee would emerge without having contradicted himself or fallen into one of those fool-baiting traps. Despite his intellectual approach—and he is truly an intellectual—he is an immensely practical man whose sound thinking leads in the plainest of paths. Yes, he profoundly influenced me at this point, and I've an idea that he influenced other Southern Baptists in the same way.

Fourthly, he forced me to strengthen my religious liberty conviction by leading me to see the fallacy of a doctrinaire position. He has made me examine why I believed as I did, and he has led me to search out my convictions at the roots. I must admit I could not always keep up with him in this, yet in trying I was forced into a deeper examination of why I believed as I did. Emanuel is extremely anxious to establish a solid doctrinal—not doctrinaire—foundation of Baptist belief on religious liberty. He sees it as vitality related to the priesthood of the believer, and as something inherent in man's sonship to God. He believes that it derives from a timeless theology, not from the First Amendment. All this has made a radical contribution, not only to my belief on religious liberty, but also to my attitude on many other subjects. I am a stronger Christian for having been exposed to his believing mind and heart.

(Continued on Page 8)

DR. McCLELLAN is Program Planning Secretary of the Executive Committee, the Southern Baptist Convention, Nashville, Tennessee.

One Example

Faulty Administration of Title II of ESEA

By **Walfred H. Peterson** and
Ronald Bell

Those with memories that can span only a few years may still recall the church-state battles over the several federal aid-to-education bills of the 1960s. Great effort and pains were spent on finding something called "a creative formula" which would protect "separation of church and state" and yet improve the educational resources available to all children in both public and parochial schools. Today, all this fuss seems to have been wasted, for the much praised formula finally located seems to be honored in the breach.

When the Elementary and Secondary Education Act at last was signed in 1965, those sections of it which were designed to aid pupils in parochial schools were justified on the "child benefit" formula. This formula was not new. It could be traced back to *Cochran v. Louisiana* in 1930. The Supreme Court said in passing that while government aid could not go directly to private or religious schools, such aid could be used in ways which were primarily of benefit to pupils in those schools.

The *Cochrane* case had allowed textbooks to go to children in church-related schools. Many states, using the "child-benefit" rule, permitted school bus services for such children. The latter practice was sustained by the federal Supreme Court in the *Everson* case in 1947 by a 5 to 4 decision, though Justice Douglas, one of the five, later said he had erred on that one.

Title II of the ESEA, which gave to the several states grants for library resources, was to be administered for the benefit of all school children—public and private. The intense Congressional debates over its church-state problems indicated that the library resources acquired with the title's funds were to be equally available to all. From something like a central book depository operated by the public schools, pupils and their teachers, whatever their school, would be able to obtain needed library materials on a loan basis. The analogy was with the public libraries and their book-mobiles which all children could freely use. This plan, it was urged, could meet the "child benefit" test. This was not aid to religious schools in violation of the establishment of religion clause of the First Amendment.

But law enacted and law administered are not always the same. In the State of Wash-

DR. PETERSON is an Associate Professor of Political Science, Washington State University. **MR. BELL** was a 1970 senior in political science at the Pullman, Washington school.

ington, state authorities administer the program in a way which channels materials purchased with public funds directly and permanently into the libraries of church operated schools. There, for all practical purposes, they are available to the pupils and teachers of those schools alone. The church schools' libraries are built up at public expense.

Investigation of the practice in Spokane reveals the following: There is no central book depository or bookmobile for the program. All Title II books and other library materials go directly to the schools—public and parochial. While they are stamped as property of the Spokane Public Schools, they are kept at the separate schools permanently. The value of the materials any school may obtain is determined on a per capita formula. Such noncirculating resources as encyclopedias and atlases are available under the plan.

Church-related schools clearly benefit directly and tangibly from these administrative practices. Only a bit of concern for the church-state issue is evident. No religious materials can be obtained, and the private schools must do their ordering from state approved check lists.

Apparently, although only the Spokane program has been checked in detail, Seattle and other Washington communities operate in roughly the same way. It may comfort

Washingtonians to know that studies in New York and New Jersey show that Spokane and Washington are not unique in their questionable practices.

Such administration of the ESEA is very hard to justify in terms of the House and Senate Reports which were so painstakingly written back in 1965. Yet, only a few lonely voices have bothered to protest the kind of administration just described. How can this be explained in light of the heated debates of the 1960s?

For better or worse, the country is changing its view of church-state relations for church operated elementary and secondary schools. Several states have recently passed education bills benefitting religiously oriented schools in ways which would have been impossible only a few years ago.

Whatever the justification for this shift in terms of equal educational opportunities and national educational needs, the shift bears watching for several reasons of interest to civil libertarians: First, a shift in the meaning of the establishment clause for schools bears implications for other agencies as well.

Second, and perhaps more important, any program which benefits private education may be a stimulus to the expansion of private schools established for purposes of racial segregation.

Third, if nonpublic schools become more dependent on public funds, more state regulation of those schools is likely to follow. Then, one element of educational freedom, the right of private parties to operate their schools, may very well be diminished.

OEO FUNDS FIRST GRANT TO STUDY VOUCHER PLAN

The Office of Economic Opportunity (OEO) announced here that it has made the first of several grants for an eight-week feasibility study that may lead to an educational vouchers experiment.

Under a \$23,028 grant, Gary, Indiana will be studied as a possible site for the voucher experiment. The study will be conducted by the Institute for the Advancement of Urban Education, a subcontractor for OEO.

According to announcement by Frank Carlucci, Director of OEO, other grants similar to the Gary funding will be announced soon.

Under a voucher system, public education money would be given directly to parents in the form of vouchers or certificates roughly equal in value to current per pupil costs in the community. With the vouchers the parents could purchase their children's education at the public or private school of the parents' choice.

Baptists and a score of other national organizations oppose the proposed experiments on the grounds that it would be an improper use of public funds.

In its semiannual board meeting last fall the Baptist Joint Committee on Public Affairs pointed out that "there is a dangerous blurring of the separation between church and state as public funds are channeled into religiously owned and operated schools."

The Public Affairs Committee also expressed the belief that the proposed voucher system would weaken public education, would become an objectionable continuing program, and would "lead towards further polarization and fragmentation in the nation."

The Executive Committee of the Southern Baptist Convention, in its September 1970 meeting also adopted a resolution which opposed "the implementation of any educational voucher system which would permit the use of public funds either directly or indirectly by private church-related elementary and secondary schools."

In a statement accompanying the news release announcing the first grant, OEO said that parochial schools will be permitted to participate in the education voucher ex-

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CURRENT NOTES ON RELIGION AND PUBLIC EDUCATION

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NEW CURRICULAR PROJECTS will reach publication during 1971:

- 1) Florida Religion-Social Studies units in American Culture, Addison-Wesley.
- 2) The Pennsylvania material "Religious Literature of the West" has offers from several publishers.
- 3) Indiana University Press will issue a revised, expanded edition of *On Teaching the Bible as Literature*. Also they will publish several of the teacher-prepared units from the summer institute on the Bible as Literature.

SEVERAL UNIVERSITIES have responded to the need for more teaching training. Summer workshops or courses are available at:

- 1) *Indiana University*—an expense paid institute for English teachers on the Bible as Literature. Write: Dr. James Ackermann, Ballantine Hall 644, Bloomington, Indiana 47401.
- 2) *Florida State University*—an expense paid institute for social studies teachers, to train them to handle the material from the Project on Religion in Social Studies. Write: Dr. Rodney Allen, 426 Hull Drive, Tallahassee, Florida 32306.
- 3) *Pennsylvania State University*—An institute on the "Religious Literature of the West," a new course of study. Write: Dr. John Whitney, Penn. State Univ., 116 Sackett Bldg., University Park, Pennsylvania 16802.
- 4) *Wisconsin State University*—a graduate workshop to aid teachers in developing courses or units on religion to meet their own needs. Write: Dr. Everett P. Fulton, Salisbury Hall 201, Whitewater, Wisconsin 53190.
- 5) *Florida Presbyterian College*—two special courses, one on Bible as literature and one on religion in America. Write: Dr. Stanley Chesnut, FPC, St. Petersburg, Florida 33733.

A CONTEMPORARY

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Related Evaluations

Five men have made lasting contributions to my life.

My father gave the example of humility and hope; my pastor and spiritual father, examples of commitment and biblical insight; my oldest friend, examples of enthusiasm and human understanding; my other friend, examples of integrity, common sense and fairness and Emanuel Carlson, examples of Christian erudition and dedicated scholarship.

I salute him as my brother, my mentor and as a Yankee who captured my Southern heart.

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NEW HIGH SCHOOL COURSES include:

- 1) "Religion of Mankind," Northwest Classen High School, Oklahoma City, Oklahoma 73103 (Mrs. Charlie Burton) is a descriptive survey of several major world religions stressing India and the Near East.
- 2) "The Bible as Literature," Mamaronek, New York 10543 (Mr. John M. Turner) stresses a knowledge of the essence of the Bible and an appreciation of its influence on all art forms, particularly literature.

A U.S. DISTRICT COURT ruled that a program of "religious education" in the Martinsville, Virginia, school system which was privately sponsored, was improper, saying: "No religious education program should be conducted in the public schools which employs material or practices which would amount to an indoctrination of religion. At the same time the Court holds that a program encompassing all students controlled by the school authorities and practices without indoctrination of religion is not unconstitutional."

SHORTAGE OF NURSES SAID BECOMING ACUTE

The National League for Nursing, Inc. said in New York earlier this year that the need for nurses, already urgent, "is expected to become increasingly acute" in the next few years. The league reported there were 700,000 registered nurses in 1970, but a need for 850,000, and that there were 370,000 licensed practical nurses, but a need for 460,000. It said there will be needs in 1975 for 1,000,000 registered nurses and 550,000 licensed practical nurses.

The league said its survey of nursing schools shows there is a continuing shortage also in fields where baccalaureate and higher degrees are required—nursing education, supervision, administration, and clinical specialization.

CENSUS SURVEY SHOWS MEDIAN AGE NOW 27.6

The median age of the U.S. population dropped from 29.5 years in 1960 to 27.6 years in 1970, the Census Bureau reported. The most important factor in this decline, the bureau said, was the proportionate gain in the youth segment of the population, identified as persons 14 to 24 years of age. Youth made up 20 percent of the population in 1970 compared to only 15 percent in 1960.

Among Negroes, youth makes up an even greater proportion of the population than

OEO FUNDS GRANT

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periment "only if arrangements for their participation can be made without violating their state's constitution or the U.S. Constitution."

While administrative details will be determined by the community, OEO will require that all aspects of the voucher system "be designed to prevent racial and economic segregation of any kind," the statement continued.

OEO's guidelines for the education voucher experiment, according to the release, will try to determine "whether giving poor parents the opportunity to choose a mode of education for their child will:

—"Make the parents, and the community as a whole, feel that their needs are met by the education provided through the voucher system.

—"Result in improved education for children.

—"Be administratively feasible.

—"Result in improved integration patterns."

youth does among whites; the 1970 percentage for Negroes was 21 compared to 19 for whites.

COVER PICTURE

Dr. C. Emmanuel Carlson, Executive Director of the Baptist Joint Committee on Public Affairs since 1952, shown at his desk in Washington. Carlson will enter upon retirement April 1, 1971.

Report From The Capital