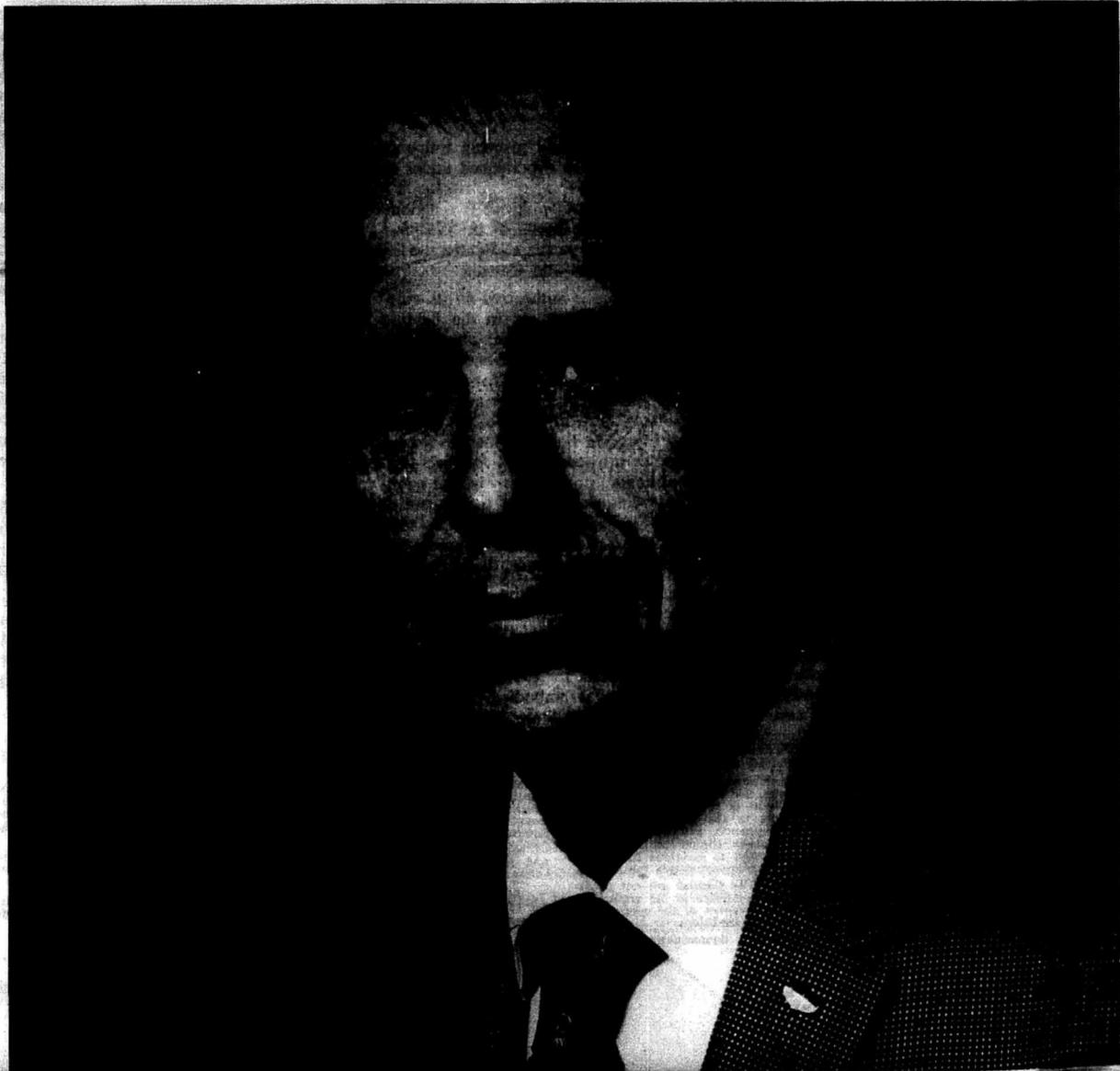


Report from the In Capital

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Executive Director Elected

Wood Sets New Goals For Baptist Joint Committee

James E. Wood, Jr. (49) of Waco, Texas, newly elected executive director of the Baptist Joint Committee on Public Affairs, in his acceptance letter pledged himself to develop a new image and a broader role for this Baptist agency in the nation's capital.

"While there are no doubt many who regard the role of the Joint Committee as a mere lobby for the protection of various Baptist interests and institutions, I sincerely hope that this image will be significantly changed in the years ahead," Wood wrote.

The new executive explained his desire that the future of the Baptist Joint Committee "be understood in terms of a concrete commitment of Baptists to religious liberty and the role of the church in public affairs based on the sanctity of human rights in a free society."

"May no one fail to understand," Wood declared, "that our commitment is first to rights not interests and to persons not to institutions, as applied to all men and not just a few."

Warren R. Magnuson, general secretary of the Baptist General Conference and chairman of the Baptist Joint Committee, announced that Wood will begin his new duties September 1.

Wood succeeds C. Emanuel Carlson who retired in 1971 after 17 years as executive director. Carlson now lives in Dundee, Florida.

John W. Baker, director of research services for the Baptist Joint Committee, has served as acting executive director since Carlson's retirement.

Magnuson reports that Wood was elected "both unanimously and enthusiastically" at a special meeting of the Baptist Joint Committee during the meeting of the Southern Baptist Convention in Philadelphia on June 7.

"The Baptist Joint Committee feels," Magnuson said, "that the new executive director brings to this office the background of experience and breadth of understanding in the field of public affairs that will con-



James E. Wood, Jr.

tinue the significant and growing influence which the Committee experienced under its past leadership."

The Baptist Joint Committee is a denominational agency maintained in Washington, D.C. by nine national Baptist bodies in the United States and Canada.

The Committee is authorized by its sponsoring Conventions "to act in the field of public affairs whenever the interests or rights of the cooperating conventions which constitute the Committee call for conference or negotiation with the Government of the United States or with any other governments, or whenever Baptist principles are involved in, or are jeopardized through governmental action, or when any of the cooperating conventions or any of their agencies may refer to the Joint Committee any matter of common interest or concern, for consideration and recommendation."

Among other things, "the Baptist Joint Committee is empowered to enunciate, commend, and defend the historic Baptist principle of religious freedom with particular application to the separation of church and state as embodied in the Constitution of the United States."

Further, the Baptist Joint Committee by its mandate is instructed "to inform Baptist constituencies of governmental movements and measures affecting principles held essential to true relations between church and state and the right application of Christianity to the life of the nation."

In announcing the new executive director, Magnuson said that the "representatives of the Baptist fellowships across the United States and Canada are deeply concerned and committed to the role of the Baptist Joint Committee. . . . We look to it for guidance to both government and church agencies in their mutual relationships and responsibilities in ministering to the human needs of our society."

Since 1955 Wood has been on the faculty of Baylor University where he has been Professor of History of Religions and Chairman of the J. M. Dawson Studies in Church and State. (Dawson was the first executive director of the Baptist Joint Committee and served from 1946 through 1953.)

Before going to the Baylor faculty Wood served as professor of Religion and Literature at Seinan Gakuin University in Japan from 1951 to 1955. At Baylor he has been chairman of the faculty-student exchange program between Baylor University and Seinan Gakuin University.

Among other responsibilities Wood was the first director of the Baylor University honors program for superior students, founder and sponsor of World Emphasis Week, president of the Baylor chapter of the American Association of University Professors and chairman of the annual conference on church and state.

Wood has been editor of *Journal of Church and State* from its founding in 1959. Since 1965 he has served as chairman of the graduate degree program in church-state studies.

The new Baptist Joint Committee executive has lectured on more than a dozen college and seminary campuses on subjects relating to the history of religion and church and state.

(See, WOOD, page 7)

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

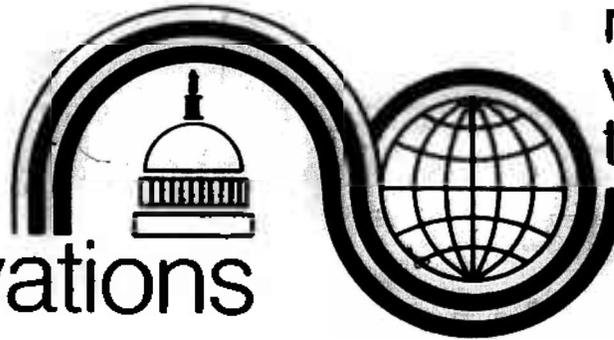
maintained by the American Baptist Convention, Baptist Federation of Canada, Baptist General Conference, National Baptist Convention, National Baptist Convention, USA, Inc., North American Baptist General Conference, Progressive National Baptist Convention, Inc., Seventh Day Baptist General Conference, and the Southern Baptist Convention.

Executive Staff of the Committee: John W. Baker, acting executive director and director of research; W. Barry Garrett, director of information services and editor of *Report From The Capital*.

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July-August 1972 — Volume 27, Number 6

washington observations



news
views
trends

June 26, 1972

MUD-SLINGING TIME IS HERE AGAIN! The two major national political conventions will meet in Miami Beach during July and August. After that the nation is in for a three-month treat of political mud with the mud getting muddier, thicker and smellier as November 7 approaches. How refreshing it is the day after election when political pollution begins to clear up!

SOMEONE NEEDS TO ASK the political parties if they really expect to clean up the world by slinging mud. Wouldn't it be wonderful to go through one presidential campaign that is based solely on issues and that is conducted in sportsmanlike competition with fair play by all toward all?

SUCH A HOPE MAY BE UNREALISTIC in such a world as ours. Too many people are committed to the status quo regardless of injustice and inequality. Too many people are committed to the idea that change can take place only by dirt, power, subterfuge, violence and distortion.

SUCH A STATE OF AFFAIRS, however, is no excuse for responsible citizens to withdraw and leave the political battles to the wolves. In a democracy all citizens have a responsibility. Full participation in the democratic process helps to minimize the abuses and helps assure justice, good government, and fair and equal treatment for all.

IN SPITE OF EVIL IN SOCIETY we concur with the 1963 Statement of Faith by the Southern Baptist Convention. The portion relevant to these "Observations" is found in Section XV, "The Christian and the Social Order." We quote this section in full for our edification:

"**EVERY CHRISTIAN** is under obligation to seek to make the will of Christ supreme in his own life and human society. Means and methods used for the improvement of society and the establishment of righteousness among men can be truly and permanently helpful only when they are rooted in the regeneration of the individual by the saving grace of God in Jesus Christ.

"**THE CHRISTIAN** should oppose in the spirit of Christ every form of greed, selfishness, and vice. He should work to provide for the orphaned, the needy, the aged, the helpless, and the sick.

"**EVERY CHRISTIAN** should seek to bring industry, government, and society as a whole under the sway of the principles of righteousness, truth, and brotherly love. In order to promote these ends Christians should be ready to work with all men of good will in any good cause, always being careful to act in the spirit of love without compromising their loyalty to Christ and his truth."



FUTURE HOME SITE—This impressive and valuable property on a main thoroughfare in the Nation's Capital, 10 blocks north of Howard University, will be the location of the future home of the Progressive National Baptist Convention, Inc. It was purchased in the summer of 1971

for \$170,000. There are a total of eight houses in the complex. At present the denominational headquarters offices are located in Suite 204, Eton Towers office building, 1239 Vermont Ave., N.W., Washington, D.C.

Let's Get Acquainted

Meet The Progressive National Baptist Convention, Inc.

(Editor's Note: This article is a continuation of the "Let's Get Acquainted" series on the Baptist bodies that sponsor the Baptist Joint Committee on Public Affairs.)

By Charles G. Adams

Founded in 1961, the Progressive National Baptist Convention, Inc. is youngest in the family of black National Baptist conventions. The idea of the Progressive Convention was conceived when the desire for tenure in office, an executive secretary and a unified budget became paramount issues in the minds of many black Baptists. Recognizing the wealth of leadership potential in our national body, we affirm that all members have a right to aspire for the highest office. As we discover and encourage the production of black leaders no person may succeed himself in office indefinitely. The Progressive National Baptist Convention is the only black national convention that has a constitutional limitation upon the self-succession of all office holders.

During our 10-year history, five men have served in the presidency. They are:

T. M. Chambers of Los Angeles, California, Gardner C. Taylor of Brooklyn, N.Y., E. R. Searcy of Atlanta, Georgia, the late Earl L. Harrison of Washington, D.C., and the present President, L. Venchael Booth of Cincinnati, Ohio. Booth sent out the clarion call for the historic meeting held at Zion Baptist Church in Cincinnati wherein the Progressive National Baptist Convention was organized. He is the pastor of Zion Baptist Church and the articulate spirit of adventuresome faith from which the Progressive movement was institutionalized.

Since there is a regular and frequent succession of presidents, the convention thought it expedient to procure an executive secretary to coordinate the work of the convention on a full time basis. In 1969 during the eighth annual session in Miami, Florida, S. S. Hodges was elected executive secretary and occupies the convention headquarters and offices located in Washington, D.C.

Under the dynamic preparations of former President Gardner C. Taylor and the persuasive acumen of the late President Earl L. Harrison, the Progressive National

Baptist Convention purchased a row of buildings to serve as the Washington, D.C. headquarters in the summer of 1971. The headquarters property consists of seven row-type two-story houses of brick construction and one two-story frame house around the corner from the brick houses, a total of eight houses. The property was purchased for \$170,000 with a down payment of \$50,000. Gardner C. Taylor is leading a gargantuan financial effort to liquidate this indebtedness in 1972 in memory of the late Earl L. Harrison who consummated our long-held dream of securing for ourselves a place.

Although tender in years, the Progressive National Baptist Convention has made an outstanding record in Christian stewardship. It is a cause-centered convention. It is oriented around principles rather than personalities. It has enrolled 935 churches from 31 states, the District of Columbia, the Bahamas, and Bermuda. It has a budget of approximately \$300,000 annually. The monies are allocated thusly: one-third or \$100,000 goes to World Missions, one-third (See, PROGRESSIVE, page 6)

Church-State Problems Raised

Congress Expands Federal Aid To Higher Education

By John W. Baker

Acting Executive Director Baptist Joint Committee

(Editor's note: The House of Representatives on June 8 voted favorably on S. 659, Educational Amendments of 1972, which had previously been passed by the Senate. The bill now is in the hands of President Nixon. There is rumor in Washington that the President might veto the measure because of dissatisfaction with the busing provision in it. By the time this appears in print the President may have either signed the bill or vetoed it.)

By passing the Education Amendments of 1972, Congress has moved toward a more substantial participation by the federal government in financing both public and private higher education.

For more than a year the two houses of the 92nd Congress have struggled to get an agreement on a bill to extend existing federal programs of aid to higher education, to introduce new programs to provide for greater student aid and to provide some operating funds for colleges and universities.

When the House and the Senate pass an act in different forms a conference committee is set up to reach compromises on the differences between the houses. The Education Amendments of 1972 is an omnibus act—it includes a number of diverse educational programs grouped together in a single act. It was only natural that there would be differences in approach and philosophy within each house and between the two houses on broad issues of higher education. These had to be compromised.

The give and take of the conference committee was made more difficult because this bill was chosen as the one to include some form of President Nixon's proposal to limit the courts' powers to order busing to achieve racial balance in elementary and secondary schools. The House-approved bill had a strong anti-busing section but the Senate's version was milder. The conference committee had to reach acceptable compromises on all differences of word and intent.

On May 24 the Senate approved the compromise by a surprising vote of 63 to 15. The House's approval on June 8 was closer: 218 to 180.

Liberals of both parties joined conservatives of both parties in voting for and against the bill. Liberal Senator Javits (R., N.Y.) voted against the bill largely because it contained the anti-busing provisions. His conservative colleague, Senator Buckley (R., N.Y.), also voted against the bill on the grounds that it authorized almost \$18.5 billions for educational programs.



John W. Baker

Some of the congressmen opposed the general philosophy of the act while others supported it and agreed with HEW Secretary Richardson that the bill is "... truly a landmark in the history of higher education."

The church-state issues which are involved in several aspects of the programs authorized were generally ignored in the conference committee and in the debates on the floor.

Perhaps the seeming lack of congressional concern for the church-state issues stemmed from the Supreme Court's decision on *Tilton v. Richardson*. This important 1971 decision held that there are basic differences between higher education and general or elementary education and, as a result of these differences, certain types of aid to church-related institutions of higher education is constitutional.

The new approaches to student and institutional aid found in the Education Amendments of 1972 are yet to be tested in the courts. There is no doubt that they will be tested and Baptists need to be aware of the issues and the questions involved.

Many nonpublic colleges and universities with fixed enrollments and rapidly increasing operation costs have found themselves in serious financial difficulties in recent years. Gifts to higher education for operating costs have fallen behind the soaring rate of inflation. Most schools have endowments which are totally inadequate to bridge

the gap between operating gifts and students' tuition payments. Tuitions have been raised to the point that many worthy students have been precluded from enrolling in the private schools. There is the danger that private higher education is rapidly pricing itself out of the academic marketplace. For example, it is estimated that over 200 colleges will close their doors for the last time this spring for purely financial reasons.

Congress, through the Education Amendments of 1972, is seeking to provide help to institutions and to needy students. The act has not done so in the way most of the institutions had hoped it would but it has made a substantial change in federal aid to higher education.

The new omnibus education act authorizes \$40 million for an interim emergency assistance to institutions of higher education which are in serious financial distress and in need of help to continue operation or to prevent substantial curtailment of academic programs. In addition, funds are authorized to assist "developing institutions."

The bill also authorizes basic grants for college and university students to assist them to pursue their education. Each student would be entitled to a basic grant of \$1,400 less the amount the student or his family reasonably could be expected to contribute toward his education, provided that the grant should not exceed the difference between the student's expected family contribution and the actual cost of attending the institution. Thus students from well-to-do families would receive no grant and those from poorer families might receive the maximum amount.

Students attending a college or university under these grants—or under existing work-study grants and federally guaranteed student loans—are to be used to calculate direct payments to those schools to help pay the instructional costs which tuitions do not cover.

In some ways these programs are analogous to veterans under the G. I. Bill but they go further to provide for institutional aid for all types of colleges and universities. In addition, the G. I. Bill is, at least theoretically, based on the principle of payment for services rendered to the country. The new act authorizes payments to qualified students with reference to need only and the payments are followed up by direct and

(See, CONGRESS, page 7)



Charles G. Adams

The writer of the article on the Progressive National Baptist Convention, Inc. is Charles G. Adams, pastor of the Hartford Avenue Baptist Church Detroit, Michigan. He is a graduate of the University of Michigan and the Harvard Divinity School with honors in both.

A popular preacher at colleges, seminaries and conferences, Adams also serves as editor of *The Baptist Progress*, the official organ of the Progressive National Baptist Convention. In addition to many other denominational duties, Adams is active in civic affairs, civil rights organizations, and is a columnist in a weekly newspaper.

Progressive Baptists . . .

(Continued from page 4)

or \$100,000 goes for education and publications, and one-third or \$100,000 goes for affiliations, institutional support, convention property and operating expenses.

The convention places a high priority on its responsibility to help maintain Baptist opportunities for theological education. It helped to build and furnish the dormitory of the Morehouse School of Religion which is a part of the Interdenominational Theological Center of Atlanta. According to Benjamin E. Mays, Progressive Baptists have made a major contribution in the field of theological education during their short life. Thomas Kilgore, a pioneer in the Progressive movement, serves as chairman of the board of trustees of the Morehouse School of Religion and is aggressively gleaning funds from black churches to maintain a high quality of black theological education.

The Baptist Foreign Mission Bureau is the world missions agency of the Progressive National Baptist Convention. It operates the Pilgrim Baptist Mission and Hospital in Nigeria. It supports the H. H. Jones Memorial and Industrial School in Liberia



Mrs. Beulah P. Brent

MEET THE COMMITTEE MEMBERS—The Progressive National Baptist Convention, Inc. is represented on the Baptist Joint Committee on Public Affairs by three persons.

S. S. HODGES, a native of South Carolina is the executive secretary of the Progressive Baptist group and serves as second vice chairman of the Baptist Joint Committee. He is a graduate of the American Baptist Theological Seminary, Nashville, Tenn., and is a former pastor of the Sardis Baptist Church in Cleveland, Ohio.

MRS. BEULAH P. BRENT is the wife of A. Ross Brent, pastor of the Shiloh Baptist Church in Plainfield, N. J. She is the past president of the Progressive Women, auxiliary of the Progressive Convention.

R. L. PATTERSON, not pictured here, is pastor of the Mount Carmel Baptist Church, Washington, D.C.



Stanley S. Hodges

and the Haitian Baptist Mission in Haiti. It also supports students in Africa at a cost of \$12,000 yearly. The first executive secretary of the Bureau was C. C. Adams of Philadelphia. He was succeeded by R. A. Cromwell who retired in favor of J. H. Beatty who is presently the executive secretary of the Baptist Foreign Mission Bureau.

The Progressive National Baptist Convention is widely affiliated and exercises such influence in the Baptist world as far to exceed its numerical strength. It is a member of the Baptist World Alliance, of which President Booth serves as a vice president, the North American Baptist Fellowship, the Baptist Joint Committee on Public Affairs, of which S. S. Hodges is second vice chairman, the National Council of Churches, USA, and is associated with the American Baptist Convention. The American Baptist Convention and the Progressive Baptist Convention are engaged in a joint effort to raise millions of dollars in a Fund of Renewal Campaign to ease the urban crisis in the areas of poverty, education, housing, and the delivery of health care services.

From its conception, the Progressive National Baptist Convention has identified with the civil rights movement. History will show that the founding of the Progressive

National Baptist Convention and the thrust of the civil rights movement are so simultaneous as to be interdependent. It was inconceivable to the Progressive pioneers that as black people struggled for freedom and justice in society that they should tolerate undemocratic practices in their convention. As black people joined the civil rights protest, the Progressive National Baptist Convention came into being to support that protest and to witness to the truth that Jesus Christ is present and active in any peoples' struggle to be free and equal. Wherever men strive to achieve dignity and to assert their humanity over and against any dehumanizing systems, Christ is there leading the way as Captain of the struggle for liberation.

The Progressive National Baptist Convention was constrained by conviction to offer a home and a platform to the late Martin Luther King Jr. and Martin Luther King Sr. addressed the Convention in Detroit in 1963. His eminent son addressed the Convention in 1964 in Atlanta, 1966 in Memphis, and 1967 in Cincinnati. During every annual meeting a civil rights rally is scheduled and funds are collected for the Southern Christian Leadership Conference and the Martin Luther King Foundation.

(Continued from page 5)

essentially unrestricted grants to both public and nonpublic colleges and universities regardless of their degree of church relatedness.

If, in a later appropriations act, Congress provides the funds for the programs, large sums of money will become available to all schools which meet the standards imposed by the bill. The assumption growing from the *Tilton* decision is that grants to church-related institutions of higher education are constitutional as long as the aid does not go to seminaries, sectarian religious studies or religious exercises.

Church-related schools which do not view the acceptance of public funds as a threat to religious liberty or as potentially compromising their own independence will apply for and receive some of the grants.

On the other hand, many Baptist institutions are faced with a different problem because of their close relationship to the denomination. This connection raises problems in church-state relations and religious liberty. Many of the schools feel that it is essential to the purposes for which they exist that they preserve their independence from state control.

The argument that government control at least potentially follows public funds and that acceptance of public funds provided in this act will limit the independence of Baptist schools is rejected as having little merit by a number of Baptist educators. They hold that the instruments to control or to essentially destroy private education are already in the hands of the state.

Further, they believe that acceptance of these funds for new programs—particularly grants of aid to students—would not compromise Baptist colleges and universities any more than existing programs in which they participate. Baptist schools have accepted veterans under the G. I. Bill—few would want our schools to turn them away.

Should we want students who desire but cannot afford an education in a Baptist college to be turned away or drop out when public money could make it possible for the student to go to or stay in that college? Baptist schools have participated in student loan and grant programs in the past and will probably continue to do so.

But in doing so, they raise some basic questions of philosophy and principles with which Baptists must come to grips. For example, if aid to students in church-related colleges and universities does not violate the separation of church and state, why do voucher systems and tax credits to aid students to attend elementary and secondary parochial schools violate that separation?

If we hold that aid to students in church-related colleges is permissible but that aid to students in parochial schools is not, have

Wood Elected Executive Director

(Continued from page 1)

A member of the Commission on Religious Liberty and Human Rights of the Baptist World Alliance, Wood has participated in many denominational and interfaith conferences on behalf of religious liberty. His interest in religious liberty has been expressed also through conferences of the World Council of Churches, the National Council of Churches, the National Conference of Christians and Jews and the Evangelicals in Social Action Peace Witness Seminar.

Among his memberships Wood is a sponsor of "Christians Concerned for Israel: People, Land, State," which in turn is sponsored by the Commission on Faith and Order of the National Council of Churches in collaboration with the Secretariat for Catholic-Jewish Relations.

Wood's concern for civil and religious liberties has been expressed through many organizations including the National Committee for Amish Religious Freedom, the National Committee for Restoration of Blue Lake Lands to Taos Indians, the American Civil Liberties Union, the Texas Civil Liberties Union and Americans United

for Separation of Church and State.

Wood has been a prolific contributor of articles to scholarly journals and denominational publications. He has been an author, contributor to or editor of more than 10 books.

Wood was born in Portsmouth, Virginia. He graduated from Carson-Newman College (B.A.), Columbia University (M.A.), and Southern Baptist Theological Seminary (B.D., Th.M. and Th.D.). He has done graduate studies at Yale University and the Naganuma School of Japanese Studies (Tokyo). He is married to Alma Leacy McKenzie of Newport News, Virginia and is the father of one son, James E. Wood, III, age 15.

The nine Baptist conventions sponsoring the Baptist Joint Committee on Public Affairs are: American Baptist Convention, Baptist Federation of Canada, Baptist General Conference, National Baptist Convention, National Baptist Convention, Inc., Progressive National Baptist Convention, North American Baptist General Conference, Seventh Day Baptist General Conference, and Southern Baptist Convention.

Politicians Are Pressed For Tax Aid To Parochial Schools

Pressure on political leaders for tax relief for parochial schools broke out in three spots recently.

In Boston a Roman Catholic spokesman demanded that the Democratic Party platform committee come to grips with the financial crisis in nonpublic schools by endorsing federal tax credits legislation.

In Philadelphia a new "Report of the Archdiocesan Advisory Committee on the Financial Crisis of Catholic Schools in Philadelphia and Surrounding Counties" was released to the public.

In Washington the two Pennsylvania senators, Minority Leader Hugh Scott and Richard S. Schweiker, have called for hearings on the problem by the Senate Education Subcommittee.

Auxiliary Bishop William McManus of Chicago, chairman of the U. S. Catholic Conference's Committee on Education,

warned the Democratic Party platform committee that whatever position is adopted will be "published" in all the mass media available to the Catholic Church in the U. S. A.

Bishop McManus told the platform committee that four years ago, the Democrats refused to endorse aid to nonpublic schools, but the Republican party did. He observed that the results of the 1968 election are a matter of record.

Senators Schweiker and Scott wrote a joint letter to Subcommittee Chairman Sen. Claiborne Pell (D., R. I.) about the report on the Catholic schools in the five-county Philadelphia metropolitan area. In calling for hearings on the financial condition of Catholic schools in their area the Senators said, "We hope these hearings we are calling for today will benefit Philadelphia and other communities around the nation that are undergoing similar educational financial problems with parochial schools."

we accepted the Court's distinctions between higher education which is voluntary and elementary and secondary education which is required by the state of all children?

If we do grant that there is a difference between these levels of education does that help us to solve our church-state problems about building and instructional grants to church-related higher education?

It is easy to raise hard and involved questions such as these. It is difficult to come up with answers to these questions. The Education Amendments of 1972 does not provide complete or simple solutions to fiscal problems facing Baptist colleges and universities. Difficult decisions lie ahead for boards of trustees and Baptists as a whole.

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ROCKEFELLER VETOES BILL

NEW YORK—Gov. Nelson Rockefeller vetoed a bill that would have enabled New York State's nonpublic schools to purchase equipment costing more than \$500 through the state's Office of General Services.

He based his veto on the grounds that the additional administrative burden it would create might increase the costs of the equipment in the long run. (RNS)

NEW YORK COURT CASE

NEW YORK—The Committee for Public Education and Religious Liberty filed suit in Federal court here June 13 challenging the constitutionality of a new state law designed to enable the New York Court of Claims to rule on claims of nonpublic schools for money denied them when the 1970 Mandated Services Law was ruled unconstitutional in April by a three-judge Federal panel.

In the new suit, *PEARL v. Court of Claims*, Attorney Leo Pfeffer charged that the law violated Articles III, IV and VI of the U.S. Constitution as well as the Establishment Clause of the First Amendment.

RELIGION IN CANADIAN SCHOOLS

WATERLOO, Ont.—A resolution supporting the teaching of religion in Ontario's public schools was adopted here by the Eastern Canada Synod of the Lutheran Church in America.

The motion also requested mandatory courses in religious knowledge for anyone who teaches religion in the schools, and called on the government of Ontario to sponsor curriculum guidelines on religious studies for all age levels, to be prepared by representatives of educational and religious fields.

At present, two weekly 30-minute periods of religious education are provided for public school students who may be exempted by parents. High schools offer courses in world religion at the initiative of local boards of education, based on guidelines from the provincial education department. The world religion course will be offered as an elective in more than 100 Ontario high schools next fall. (RNS)

DISCRIMINATION IN MAINE?

BANGOR, Maine—The president of the Bangor Theological Seminary has charged Maine's education commissioner with religious discrimination, but the latter denies it.

Frederick W. Wittaker, who heads the seminary, says Carroll R. McGary has discriminated against his school while "favoring" two Roman Catholic colleges in southern Maine.

The discrimination, as Whittaker sees it, stems from the blocking by McGary of a \$10,000 grant while allowing similar grants to St. Francis College, Biddleford, and St. Joseph's College, Windham.

McGary says he has placed the \$10,000 in escrow because of a ruling by Attorney General James S. Erwin. He held that a grant to a theological seminary which educates clergymen would be a violation of church-state separation. His ruling stated that the Roman Catholic colleges qualify because they are not theological schools.

POSTAL RATES AND CHURCH PAPERS

WASHINGTON, D. C.—The recommendations of the U.S. Postal Rate Commission will provide some benefit to national religious publications covering wide distribution areas, but most religious periodicals will receive no relief, a spokesman for the Catholic Press Association said here.

The CPA, the Associated Church Press, which represents mostly Protestant publications, and other non-profit groups have been pressuring the rate commission for reductions in mail surcharge rates, warning that many publications could be forced out of business.

James A. Doyle, executive director of the CPA, said that in the non-profit area the commission did recommend reductions in the advertising pound rate by zones, which will be of some benefit to national newspapers and magazines.

There will be no changes in the first or second zone; however, slight reductions are recommended when a newspaper or magazine is distributed beyond the second zone.

The postal rate commission recommended only a slight reduction—from 14 cents to 13 cents—in bulk non-profit third-class mailing.

Because there were no changes recommended in the per-piece surcharge rates or in the second-class non-profit rates in local zones, Doyle noted, there will be no benefit for publications such as diocesan newspapers. (RNS)

TAX EXEMPT PARSONAGES

OKLAHOMA CITY, Okla.—Church parsonages in Oklahoma are tax exempt,

DR. LYNN E. MAY, JR.
HISTORICAL COMMISSION
127 NINTH AVENUE
NASHVILLE, TN. 37234

according to a ruling handed down by the state supreme court.

Climaxing a three-year legal battle between the Tulsa County Assessor's Office and various church groups, the court ruled that a parsonage may be considered a building that is "dedicated and devoted to religious purposes," thus making it eligible for exemption under the state constitution.

The court declared that "a parsonage owned by the church which houses the pastor who is engaged in full-time ministerial work, which is provided to him as part of the compensation and which serves various religious purposes such as a meeting place for various church groups and as a place for providing religious services such as marriage ceremonies and individual counseling, is properly used exclusively for religious purposes." (RNS)

RABBIS PROTEST INTER-MARRIAGE

WASHINGTON, D. C.—The marriage of a Jew and Gentile, even if a rabbi officiates, cannot be considered a Jewish marriage, two local rabbinical groups declared here.

In a joint statement, the Washington Board of Rabbis and the Washington Region of the Rabbinical Assembly declared that "since mixed marriages tend to weaken the fabric of our people and our faith, Jewry and Judaism cannot and do not condone them." (RNS)