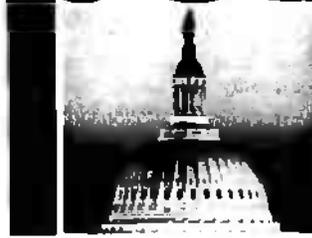


# Report from the In Capital

MAY-JUNE

1971



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HISTORICAL COMMISSION, INC.

## A WHITE HOUSE YOUTH CONFERENCE DOCUMENT

### Values, Ethics And Culture Task Force — Religion Discussion Group

In developing its recommendation this Discussion Group identified the following points which outline a general approach to religion and provide a framework for our specific recommendations:

1. The Values, Ethics and Culture Task Force feels that this country's young people firmly support and desire diversity and freedom of religions in the United States and respect for all the religions and cultures of the world's peoples. Youth feels that every person has the right to worship and believe in any transcendent being or beings in any manner not detrimental to others, without fear of suffering in any way whatsoever, be it social, economic, or physical. We believe that a consensus of the most fundamental ethical values is indispensable to a viable society; without this, society becomes fragmented and chaotic, and herein lies a clear and present danger.

2. We believe that religion—which we define as the patterns of thought and the way of life stemming from faith and belief in a transcendent being or beings—tends to nurture, enrich, and strengthen ethical values, and therefore is urgently necessary to social progress and national welfare.

3. We believe a consensus does exist on the ideal level in American society on the deepest fundamentals taught by the great religious traditions known in American life: commitment to human brotherhood, the integrity and dignity of the individual, the fundamental worth and equality of all men, compassion for and a sharing with those in need, and freedom for the individual to work out his self-realization so long as he does not harm others. These values urgently need reawakening, clarification, and strengthening. They must not be lost or undermined in the further development of our crowded and technological society. We call upon religious leaders, decision makers, and every individual to make this idea consensus a living reality.

4. We believe that youth seeks the following values in religion but too often finds them lacking in our religious institutions and teachings:

- Leadership and guidance in coping with the problems youth faces, such as the draft, drugs, destruction of the environment, racism, and a sense of identity.
- Relevance of religious teachings to the problems of present-day society.

—Realism in religious teachings, so as to provide teachings freed of meaningless dogma and credible for the individual in the modern world.

—An influence that brings men together instead of separating them, fosters unity and brotherhood instead of division and prejudice.

—Action that really offers solutions to our national problems and a clear sense of national priorities, instead of adherence to outworn parochialism

5. That the failures and negative influences traceable to religion stem not from the religious values themselves, but from failures to put these teachings into practice, and the hypocrisy that would use them to justify self-interest and prejudice.

6. That too much institutional self-interest is a danger to religion; that religion, in order to retain its integrity, must be thought of not just as an institution but as a spiritual force offering the individual a lasting value structure that will meet his personal needs. These needs include a sense of identity, a sense of worth, a sense of direction, a way of relating to others, and a standard of conduct. Religion must also prove itself as an influence helping to steer our society away from immoral acts and policies, or lack of policies.

### RECOMMENDATIONS

1. We are convinced social programs will be more effective when young people are spiritually alive and awake, because spiritual awakeness encourages love for one's neighbor and caring for the disadvantaged. We call upon the religious institutions to foster more vigorously the spiritual health of the people, to encourage their members to commit themselves and their resources more fully to meeting the total needs of the people.

This Task Force calls upon the President, the Members of Congress, the leaders of religious organizations, decision-makers at all levels in government, business, and education as well as individual citizens to seek vigorously a renewal of compassionate, practical, living religions in American life. This renewal should

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# THE COMMUNICATION AGE

## Will It Fence Us In Or Set Us Free?

By W. C. Fields

About two hundred years ago in Philadelphia, Benjamin Franklin talked about "a decent respect for the opinions of mankind." When his brother, James, was thrown in jail for criticizing the authorities, Franklin began a long fight for freedom of speech, and a free press. He said, "Without freedom of thought, there can be no such thing as wisdom, and no such thing as public liberty." He also pointed out that whoever would overthrow the liberty of a nation must begin by subduing the freedom of speech. His "Apology for Printers" defined the basis on which the right of the people to competitive opinions was finally established.

But freedom is not free. Each generation must renew the lease. All groups should be involved in the decision-making process. The people's right to know, through access to public records and proceedings is an attribute guaranteed by the Constitution and the Bill of Rights. It is also deeply imbedded in our Baptist tradition, but it is not automatic. In both public and private life, the campaign for freedom of information must be tirelessly waged, by religious groups as well as others. We, too, have a stake in preventing the abridgement of liberty and insuring freedom as an enduring value in our society.

It is a common tactic of autocrats everywhere to try to crush what they cannot control. Every dictator who ever came down the pike began by smashing or taking over the news media. They are all alike in this regard. It brings to mind the Spiro T. Agnew syllogism: "When you have seen one, you have seen them all." It occasionally happens in religious circles. When administrators or other religious leaders threaten the information media of the denomination with a lynching because they report the truth, including the truth that is embarrassing, then some changes need to be made somewhere.

A concern for freedom is essentially a concern for persons. Fundamental things of life have an individual focus. Even in rising. We are all so unique that we should

dealing with mass communication, the face of the individual must be kept in view.

As communicators, Christians are involved with the question of how, among the swelling millions, can the individual be himself? The pressures for conformity are



W. C. FIELDS gave the presidential address to the Baptist Public Relations Association in Charleston on April 1. The abridged text of the address is published here as a vital statement for all who seek to communicate the gospel in written form. FIELDS is Public Relations Secretary for the Southern Baptist Convention.

be stuffed and mounted in museums, yet we allow our own individuality to be obscured and submerged in the masses which ebb and flow about us. More and more we are beginning to look like we all came out of the same cookie cutter.

There is an unholy momentum thrusting us headlong into a mass culture. It would melt us into gelatinous, protoplasmic hu-

manoids. It would reduce us to tiny fractions of the astronomical population on this great big mudball of a planet we call home. Someone somewhere has called this the century of the common man. Abe Lincoln once said, "God must have loved the common man, he made so many of them." Somebody else added, "He must have loved the common man common, he made them so very."

It is frightfully easy, even for us in church-related organizations, to view people as statistics. When they become for us mere ciphers, chessmen to be maneuvered here and there, we have already lost the game.

People are our business. The people we deal with are coming in bigger numbers. The world we live in is a bigger world. It seems we must have bigger budgets, bigger plans, bigger projects. In the midst of all of this gathering magnitude it is altogether too easy for the individual to be diminished, to become just one tiny millimeter against the sky.

Persuasion—which is our business—is often more emotional than intellectual. The ideas which grip men's souls are not always the products of sober reflection or of learned counsel. Not infrequently those ideas are grandly impractical. Occasionally they are sheer nonsense. And changing such misbegotten ideas requires more than intellectual syllogisms. How can you reason a man out of something he wasn't reasoned into?

What we believe and feel about things, the scales on which we evaluate life about us, are of an intangible nature. The responses which we give are the products of myriads of impressions, most of them out of date, out of focus, and irrelevant. People relate more from the viscera and the libido than the brain. Impressions within the human system are accumulated layer upon layer through endless laminations, so closely bonded and interlocked that they become indistinguishable and inseparable. We are conditioned by background and experience, but it is most difficult to isolate the sources for our attitudes and actions. How do you calibrate depth or intensity of feeling and

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**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.

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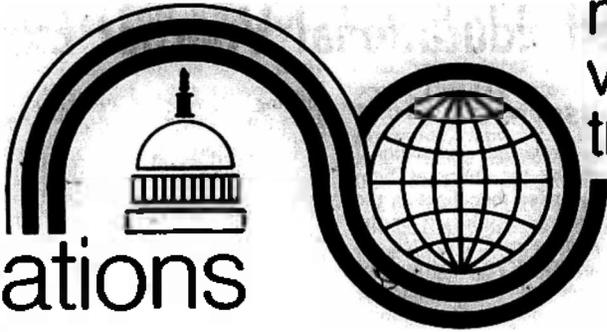
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May-June 1971 — Volume 26, Number 5

# washington observations



news  
views  
trends

May 10, 1971

**LEGISLATION IS NOW** in the hopper to implement President Nixon's revenue sharing proposals with respect to education. H.R. 7796 was introduced in the House on April 27 by Congressman Quie (R., Minn.) and eight other congressmen.

**THE BILL**, entitled the "Education Revenue Sharing Act of 1971," is claimed to strengthen education by providing a share of the revenues of the United States to the states and to local educational agencies for the purpose of assisting them in carrying out education programs reflecting areas of national concern.

**VARIOUS PROGRAMS UNDER** previous legislation, such as titles I, II, III, and V of the Elementary and Secondary Education Act of 1965 would be abolished. States would have the option of substituting similar aid or ignoring the kinds of services previously provided.

**THE MOST SERIOUS CHANGE** in federal aid to education would come at the point of public tax funds being made available on a grand scale to nonpublic schools. "Nonpublic school students would be counted in the reckoning of population for purposes of allocation, and all forms of educational services would be available to them," stated President Nixon in his message to Congress on Special Revenue Sharing for Education on April 6.

**THE "END THE WAR" NOW** groups and Dr. McIntire's "Peace Through Victory" group have departed from Washington with little indication that much was gained by either.

**VIETNAM VETERANS AGAINST THE WAR** and the large mass protest of April 24 were peaceful and orderly. Their appeal was mainly to Congress and most members were favorably impressed by what they had to say.

**THE RADICAL GROUPS** of the following week reduced much of the impact of those who had gone before. Dovish congressmen denounced the excesses of the disruptive-destructive types.

**DR. MCINTIRE'S FOLLOWERS** again did not reach the numbers he predicted for his rally. His rhetoric remains as stereotyped as does that of the radical anti-war protesters.

**THE SENATE VERSION** of the Draft Extension Act provides for deferment rather than exemption of divinity students. A person who leaves the ministry before age 35 would become eligible for the draft until after he reaches 35.

**CONSCIENTIOUS OBJECTOR'S** alternative service has been changed back to two years of service with the provision that if the President calls up the reserves a C.O. may be called for an additional year's service.

# Projected Educational Voucher Experiments By OEO Opposed By Broad Coalition

## In The House . . .

Opponents of projected educational voucher experiments by the Office of Economic Opportunity carried their fight to the U.S. Congress at hearings conducted by the House Education and Labor Committee.

Rep. Carl Perkins (D., Ky.), chairman of the Committee, promised that representatives of the Office of Economic Opportunity would be given a chance at a later date to present their views for the educational voucher experiments.

In brief, OEO is seeking to conduct educational experiments by giving parents vouchers to be cashed by the schools of their choice, either public or nonpublic. OEO by such experiments is seeking to determine whether or not "parental choice" of the schools their children attend will improve the quality of education.

Among the 18 representatives of national organizations opposing the voucher experiments, the Baptist Joint Committee on Public Affairs urged Congress to continue its support of education for democracy through publicly responsible schools.

John W. Baker, acting executive director of the Baptist agency, based his position on resolutions by the American Baptist Convention, the Southern Baptist Convention and the Baptist Joint Committee itself.

The Baptist spokesman pointed out that "a major contribution of the Baptist faith to the world is that a genuine religious experience is a voluntary, uncoerced response to God." This principle of voluntarism in religion is violated, Baker said, when government uses tax funds for the support of religious schools.

Continuing his opposition to the use of public funds for vouchers in church schools Baker said that Baptists view such legislation "as an unwarranted and unconstitutional attack by the state on the religious liberty of its people."

He opposed the voucher experiments as leading "to further polarization and fragmentation in the nation" and as "poor public policy" that divided "limited resources for education between two competing systems of education."

Two hostile educational organizations, the National Education Association and the American Federation of Teachers, teamed up in support of educational experiments within the framework of the public education system but in opposition to experiments that they claimed would undermine the public schools.

A coalition of eleven other civil rights, educational and religious organizations presented a joint statement to the House Committee on Education and Labor. The purpose of this joint statement was twofold: (1) to stop the OEO feasibility studies and

funding of voucher programs until Congress held extensive hearings on the subject, and (2) restore OEO to its original purpose of providing programs to aid the poor rather than to engage in educational experiments.

The last two witnesses at the hearings were representatives of Americans United, long known for its opposition to public aid for parochial schools, and of the National Association of Laymen, a Catholic organization that is seeking to institute reforms favorable to the laity in the Roman Catholic Church.

Edd Doerr of Americans United said that the proposed voucher experiments violate every test of constitutionality laid down by the Supreme Court on the "establishment clause" of the First Amendment. He attacked educational vouchers as giving most aid to Catholic schools and as further dividing the nation racially, economically and politically.

Joseph O'Donoghue, executive director of the National Association of Laymen, appealed to Congress to stop the educational voucher experiments "as an unjustifiable intrusion into the internal affairs of our church."

O'Donoghue claimed that "if the government begins to support general education in parochial schools the efforts of Catholics to revise church priorities or establish alternate forms of religious instruction will be frustrated through government action."

The Catholic layman attacked the position of the bishops of his church in seeking public aid for parochial schools as contrary to the growing desire of the Catholic people in the U.S.A. He further claimed that the Bishops in refusing to open the financial books of the church to public inspection were making it impossible to determine whether or not the Catholic Church has adequate resources for the support of its schools.

## In The Senate . . .

Religious, civil liberties and educational agencies attacked proposed experiments involving tuition vouchers for schools as initiated by the Office of Economic Opportunity.

A one-day hearing was held by the Senate Subcommittee on Employment, Manpower and Poverty, of which Sen. Gaylord Nelson (D., Wis.) is chairman.

Appearing in favor of the proposed voucher experiments were Frank Carlucci, Director, and John Wilson, Assistant Director, of the Office of Economic Opportunity.

Under an educational voucher system a "ticket" or voucher for tuition would be given a parent for his child or children in school. This voucher would then be used

### HEARINGS CONDUCTED IN BOTH HOUSES OF CONGRESS



Chairman CARL PERKINS of the House Education and Labor Committee



Chairman GAYLORD NELSON of the Senate Subcommittee on Employment, Manpower and Poverty.

as tuition payment in any school of the choice of the parent—public, private or parochial school.

According to Carlucci and Wilson the proposed experiments seek to answer two major questions:

1. Is the education of children, particularly poor children, improved under this system?
2. Are parents and the community as a whole more satisfied with the educational opportunities and outcomes afforded under the voucher system?

Educational organizations opposing the voucher experiments at the Senate hearing included the National Education Association, the American Federation of Teachers and the National School Boards Association.

The civil liberties organizations opposing vouchers included the American Civil Liberties Association and Americans United for Separation of Church and State.

Religious bodies offering testimony included the Baptist Joint Committee on Public Affairs, the National Council of Jewish Women, the American Jewish Congress, and the Joint Washington Office for Social Concern representing the American Ethical Union, the American Humanist Association, and the Unitarian Universalist Association.

Opponents of the voucher experiments agreed that the plan violates the constitutional principle of religious liberty, and separation of church and state. They further agreed that such a system would spell the demise of the public school system as basic in American democracy, and that there is no

prospect that the new system would produce better education for children.

In a statement prepared for the hearing, John W. Baker, acting director of the Baptist Joint Committee on Public Affairs, said:

"We view legislation that provides tax funds for pupils in religious schools, through either direct or indirect channels, as an unwarranted and unconstitutional attack by the state on the religious liberty of its people."

Baker further attacked the voucher plan as leading to "further polarization and fragmentation in the nation." He also protested that the plan would be poor public policy by dividing limited resources between competing educational systems, one responsible to the public and the other accountable only to private interests.

The American Civil Liberties Union opposed the OEO experiment for three reasons:

1. "Vouchers will tend to reestablish racially segregated schools in the South, encourage the flight of middle-class children in the North, and jeopardize the survival of public schools in large sections of the country."

2. "Voucher schools may not be bound by any rules of academic freedom or student rights."

3. "Vouchers would violate the principle of separation of church and state and subsidize proliferation of parochial schools."

Most of the opposing groups appealed to the Senate, and previously to the House, not to authorize funds for OEO voucher

## Food For Poor Stifled At Local Level, Hearing Testimony Says

A private citizens group set up to study the problems of hunger in the nation heard reports here that large numbers of poor people are still hungry, that government efforts to feed them are being frustrated at the local level, and that church people are largely unaware of the needs and extent of the problem.

Witnesses from 12 states appeared before the Citizen's Board of Inquiry into Hunger and Malnutrition in the United States in an all-day hearing planned to study progress of government food programs for poor families.

With the exception of witnesses from Collier County, Fla., where a "substantial reduction in hunger" was reported, all of the witnesses in the hearing painted a dismal picture of hunger problems in communities where they lived and worked.

The exception, Collier County, Fla., had no federal food program before 1969, and the program initiated since still does not include many migrant families, the testimony indicated.

Throughout the day-long hearing, witnesses recited their frustrations and accusations, often charging government officials with "administrative bungling," or indifference and neglect. Most of the witnesses were community leaders or the poor themselves.

At several points during the testimony, the role of the church in facing the problem of hunger in America came up.

A Lutheran College professor from Gettysburg College, Gettysburg, Pa., said that "church people, public officials, professionals and business people, for the most part, lack knowledge of the poverty in their midst, its cost to the community and the kind of people the poor really are."

In a later interview with Baptist Press, the professor, J. Russel Hale, said there was "strong leadership among the clergy" to correct this situation, but that the "gap between clergy and laity prevents grassroots following."

Hale's testimony centered on "hidden hunger" among elderly persons and hundreds of families in Pennsylvania's Adams County, where he lives, which has no federal food programs. County commissioners have vowed to keep it that way, he charged.

From Eastern Kentucky, a welfare rights worker said that the poor whites in his area are denied welfare and food benefits because the federal regulations are not enforced at the local level.

Nick Frasure, an organizer with the Appalachian Research and Defense Fund, told Baptist Press that two church groups had

experiments until lengthy, extensive and comprehensive hearings are held. The brief hearings in both Houses of Congress were held in connection with bills to extend the Economic Opportunity Act.

been "very helpful" in programs to help the poor. The two groups named are the Brothers of Charity, a Catholic relief organization, and PACE, an ecumenical group. There has been "very little" response from Baptist congregations as such, he said.

Complicated certification procedures and humiliating practices of local administrators were cited as some of the reasons why many poor people do not get the help that is available for them.

From Washington, D.C., an elderly woman told of getting up early to go to the welfare office to be certified for food stamps. At 7:00 in the morning there were 200 people ahead of her. She waited in line all day to complete her application.

The private board which sponsored the hearings was created by the Citizen's Crusade against Poverty, and is the same group that released the report, Hunger in America, in 1968. The board is made up of 25 prominent Americans representing the fields of religion, health, education, business and law.

## Seminarians Draft Status Still Uncertain in Congress

Divinity students who do not go into the ministry following seminary days will be eligible for the military draft until they are 35, if a proposal from the Senate Armed Services Committee is enacted into law. Sen. John C. Stennis (D., Miss.) is chairman of the Committee.

As far as is known, no opportunity was given to seminary representatives or religious leaders to appear before the Committee before the decisions on the new bill were made.

Recently the House of Representatives voted that students preparing for the ministry would continue to be exempt from the military draft. The House action over-ruled a recommendation from the House Committee on Armed Services which would have made divinity students subject to the Selective Service draft by repealing their former exemption.

The Senate probably will begin debate soon on the Committee's bill to extend the draft for two years, give the President the authority to end all student deferments at the time the law is enacted, and change the possible status of divinity students.

A spokesman for the Senate Committee said that under the Committee's proposals divinity students will be deferred as long as they are in school, and if they pursue the ministry they will continue to be exempt. If someone goes into the ministry but quits, he will be eligible for the draft until age 35.

Further, the Senate Armed Services Committee would keep the law concerning Con-

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# THE WHITE HOUSE CONFERENCE ON YOUTH — ESTES PARK

## Youths From Varied Backgrounds and Adults With 'Power' Confer

By Beth Hayworth

A thousand young people, coming from many diverse areas of American society, and 500 adults, representing the "power" people in the country, gathered in the remote resort town of Estes Park, Colorado last month for the first White House Conference on Youth.

Charles Roselle, secretary of National Student Ministries for the SBC, was the only executive registered from any Baptist Convention. The American Baptist Home Mission Society sent a youth delegate, Mark Barker, from the Department of International Affairs in New York City.

Organized around ten task forces, the delegates met to debate a wide range of national issues. Recommendations on the issues will be presented to the President and the nation at a later date.

The conference agenda included the subjects of war, poverty, race relations, education, the draft and national service, the environment, drugs, foreign relations, the economy and employment, legal rights and justice, and values, ethics and culture.

Elliott Richardson, secretary of the Department of Health, Education, and Welfare, represented President Nixon at the opening session of the four-day meeting. Speaking for Mr. Nixon, Richardson promised that the Administration would "listen" and would "study with care" the recommendations made by the conference.

The HEW official challenged the 1500 delegates to make their recommendations "with passion" but to recommend "a course of action which is lucid and tough-minded."

"We need from you visions that are visions; not cloudy or vague shadows of a better society. But a dream in focus, sharply etched. We in government can then share that vision, for whether we agree or disagree with it, we can at least comprehend it, and its influence can then work on us as individuals and as a society," Richardson said.

When President Nixon announced this conference, which was an outgrowth of the White House Conference on Children held in December last year, he challenged the leadership of this meeting "to define problems, seek new knowledge, acknowledge past successes and failures, and outline alternative courses of action."

"At a time when government often seems far away and immovable—when many of our youth are rightly asking, 'who's listening? who cares?'—I hope this White House Conference, especially through the active involvement of a great many young people, will provide a positive answer," the President urged.

The youth delegates to this conference

came from the broadest possible spectrum of American young people. They came from the ghetto and the suburb, the farm and the city. Some rich, already successful in their careers and a few are famous. Many are poor. Some of the youth registered were dropouts from high school. Some have had serious drug experiences. Several came after spending time in correctional institutions. Stephen Hess, chairman of the conference, described the youthful participants as "decidedly un-like minded." To illustrate, Hess noted that some of the delegates live in communes, others in military barracks, still others in religious orders. Vietnam

veterans registered, along with some who are conscientious objectors. Working mothers registered also, both wed and unwed.

College students and minority groups deliberately were "over represented," a spokesman for the conference staff explained.

The various youth delegates were chosen, according to the staff, because they were "activists in their own issue area." Nominations to the conference were made by national organizations and the final selection was made by leadership of the ten task forces and the conference staff.

Of the 220 national organizations registered at the conference, 36 were affiliated with some religious denominations or agency.

## A WHITE HOUSE YOUTH CONFERENCE DOCUMENT

(Continued from page 1)

include a keener respect for individual conscience, a strengthening of the worship of God and the other forms of religious exercise, and stronger adherence to the original ideals set forth for this nation. It should augment the sense of brotherhood, compassion, equality, and dignity that will harmonize the relations of Americans to each other and restore the quality of American life.

2. The Values, Ethics and Culture Task Force indicts organized religion because it has too often shown a lack of courage to take the leadership in effecting societal change. By its silence, it has condoned and is continuing to condone such evils as racism, war, poverty, sexism, and discrimination. Such hypocrisy cannot be supported by the youth of America.

Therefore we, while acknowledging the commitments of individuals and single churches to improve the quality of human life, believe this effort is minimal in view of the vast resources, financial and personnel, of the religious bodies.

The Youth of the National White House Conference strongly recommend:

- a) that the American churches seriously rearrange their priorities,
- b) that money not be spent on property and buildings or be kept stagnant; that is, invested to provide a continual source of security for churches,
- c) that money be freed up and spent in programs which benefit the poor of America and especially minority groups,
- d) that money which is invested should be invested responsibly in companies whose ideas are in accord with religious principles such as the elimina-

tion of poverty, war, racism, pollution, etc.

e) that church buildings, facilities, and personnel be made available to community groups and the total community for such programs as clothing distribution, breakfast programs, recreation, education, political action groups, drug programs, etc.

3. The hypocrisy of organized religion to profess love, brotherhood, and the celebration of life, yet by their too frequent silence having condoned the atrocities, incidents of racial prejudice, and slaughter of Southeast Asian peoples has not gone unnoticed by the youth of America.

In order to correct this overwhelming paradox, The Values, Ethics and Culture Task Force calls upon all organized religions to officially demand immediate and total withdrawal of all American troops from Southeast Asia.

4. In the belief that the Church and the People are synonymous, the Values, Ethics and Culture Task Force strongly urges that the governing board of churches be comprised of all segments of the membership. In particular, youth must have equal voice in all decision.

5. Ignorance and misunderstanding of different religions and cultures has often led to persecution and suffering in our society.

Thus, in order to create better understanding among all members of our society, the Values, Ethics and Culture Task Force recommends that optional courses in Diversity of Religion and Culture be offered at all high schools, and that programs of education in Diversity of Religion and Culture be made available for the media to reach large segments of the population.

## TWO ABC YOUNG PERSONS EVALUATE WHITE HOUSE YOUTH CONFERENCE

An American Baptist delegate to the White House Conference on Youth said he was "far more inclined now to work for changes within the system" as a result of the recent meeting in Estes Park, Colorado, April 18-22.

Donald Earl Mitchell, 23, a graduate of Swarthmore College in Pennsylvania, said in an interview that he was "deeply moved" that the Administration would sponsor a conference where young people were permitted to speak as freely as they did at the Conference.

Mitchell is currently serving a two-year alternate service contract in lieu of the military draft. He is assigned to the American Baptist Convention where he is editing materials on youth culture for the Division of Educational Ministries.

The results of the conference will be only as good as the Administration will permit, Mitchell observed. Citing his past disenchantment with Administration policies, he admitted that he had been "very dissatisfied with being an American."

"The institutions that oppress have been unwilling to listen, much less sponsor such a meeting," Mitchell continued. "I was happily surprised" to find such openness in a government-sponsored conference.

Asked regarding suggestions to follow-up the conference, Mitchell said that any politician who wants to understand what is happening among youth must rethink his views because of this meeting.

Mitchell, a member of the Values, Ethics and Culture Task Force spent most of his time at the conference helping to write the Preamble to the People. The Preamble will go to President Nixon, along with reports and recommendations from the ten task forces around which the conference was organized.

Another American Baptist, Mark Barker, praised the conference youth as understanding "a lot of what is happening in the political and social sense." Barker, a member of the Foreign Relations Task Force, also said he was "surprised" at the kind of young people who attended. "They were exciting to talk with," he said. Barker was nominated to attend the conference by a co-chairman of one of the Task Forces. His expenses were paid by the White House Conference.

Barker, also a conscientious objector, is serving his two years of alternate service with the American Baptist Department of International Affairs in New York City. He helped to draft a recommendation which will go to the President concerning post war reconstruction of Southeast Asia. Under the terms recommended by a division of the Foreign Relations Task Force the United

States would give aid to a multi-lateral agency to fund requests for rebuilding the country. These funds would be given to and controlled by whatever government remains after the war is over, Barker explained.

Two-thirds of the nearly 1500 conference delegates were youth aged 14 to 24. The youth were nominated by 220 national organizations and governors of all 50 states. Representatives came also from 62 countries. Numerous reports and recommendations growing out of the four-day meeting will go soon to President Nixon.

Not all the task forces and workshops presented resolutions to the final plenary session for approval by the conference. Among those voted on and approved by the conference are the following:

\*\*\*\*Stop the war and withdraw all U.S. military forces from Indochina by December 31, 1971. End poverty. Eliminate all discrimination based on race, color or political ideology. Cut the defense budget to \$50 billion for 1972. Repeal the draft. Establish an all-volunteer national service. Spend 25% of the national budget on education. Clean up the environment. Improve the quality of life for people in the inner cities. Legalize marijuana.

\*\*\*\*Guarantee an adequate income for all. Stabilize the world's population. Share the world's resources equally among all people. Close as many as possible the cycles of production and consumption by recycling and reusing. Give 18-year-olds the right to vote along with all other majority rights and responsibilities. Recognize and tolerate any sexual behavior between consenting, responsible individuals as an accepted lifestyle. Call another White House Conference on Youth in four years.



THE ILLINOIS BAPTIST JOINT COMMITTEE ON PUBLIC AFFAIRS elected its first set of officers at its organization meeting in March. Left to right are MISS ESTHER DAVIS, Chicago Baptist Association, Secretary-Treasurer; REV. MORGAN DAVIS, American Baptist Churches, Great Rivers Region, Chairman; DR. LOUIS RAWLS, Progressive Illinois Baptist State Convention, Second Vice-chairman. Mr. James Sapp, Baptist Joint Committee on Public Affairs, Washington, D.C., serves as a resource person to the committee. Absent when the picture was made was Dr. James Smith, Illinois Baptist State Association, First Vice-chairman.

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# Constitutional Convention Bill Gets First Approval

The Senate Judiciary Subcommittee on Separation of Powers has reported favorably a bill to establish procedures for and to prevent "runaway" constitutional conventions called under Article V of the Constitution.

Senator Sam J. Ervin, Jr. (D., N.C.) is chairman of the Subcommittee and author of the bill. He has requested Senator James O. Eastland (D., Miss.), chairman of the Judiciary Committee, to schedule action by the full Committee as soon as possible.

Before becoming law the bill will have to pass the Senate and House of Representatives and be signed by the President of the United States.

The Baptist Joint Committee on Public Affairs in its March meeting expressed concern that proposals in the various states calling for a constitutional convention would result in a "runaway" convention that might jeopardize some of the freedoms in the Bill of Rights.

Although the Baptists did not approve specifically any particular bill before the Congress, they did express approval of the "spirit" and intent of the Ervin bill.

The reason for apprehension about constitutional conventions is that a number of states have approved a resolution calling for such a convention. During the 91st Congress 32 of the required 34 states had passed resolutions calling for a constitutional convention for a variety of reasons.

"Time is of the essence," Ervin said, "in light of the move in the state legislatures to call a convention to propose constitutional amendments dealing with revenue sharing, and the dangerous lack of precedent or procedures should the requisite 34 states succeed in petitioning Congress for such a convention.

"It is generally recognized," he continued, "that virtually no precedent exists to guide the states and Congress in answering the complex and sensitive questions involved in calling a convention under Article V.

"I introduced this bill in an effort to provide answers to these difficult questions and to ensure that we will never have a runaway convention that might attempt to make wholesale changes in the Constitution."

The Ervin bill would provide procedures for state legislatures to adopt and rescind resolutions asking for a constitutional convention. It includes procedures for the conduct of such a convention.

The limited authority of constitutional conventions is stated in the following provision of the bill: "No convention called under this Act may propose any amendment or amendments of a nature different from that stated in the concurrent resolution calling the convention."

In the discussion of the possibility of a constitutional convention at the meeting of the Baptist Joint Committee on Public Af-

fairs it was pointed out that many political experts fear that the entire Constitution could be "junked" by certain interest groups if they gained control of such a convention.

It was within the context of preventing potential loss of basic rights concerning religious liberty and the inalienable rights of individuals that the Baptist Committee took its action approving the objectives of the Ervin bill.

## Seminarians Draft Status . . .

(Continued from page 5)

scientious Objectors as it is, that is, requiring CO's to give two years of alternate service to the country. The House voted to require three years.

After Senate action the two houses of Congress will go to Conference to work out differences on the legislation.

The draft provisions face a major fight when they reach the Senate floor where Sen. Mark Hatfield (R., Ore.) and others backing an all-volunteer army have promised an all-out effort to kill the two-year extension and let the draft expire June 30 of this year.

## THE COMMUNICATIONS AGE

(Continued from page 1)

opinion? How do you put a unit of measure on the restless psyche of this fantastic creature, man? How do you tap the right wires into his incredibly complex intercom system without violating his right to privacy?

This raises questions of not only what we do, but why we do what we do, and with what intent. Motivation is of prime importance in any job, but especially one with a religious organization. When our motivations are wrong, we are wrong. Every communicator worth his salt eventually learns that there are ways to reach further and further down the scale of human intelligence and emotions and get responses. There is a point, however, where persuasion becomes manipulation. Therefore, some techniques of the trade should be beneath our dignity. We cannot stoop to unethical practices and naively hope that everything will be hunky-dory. Rather, each year should find us becoming a little more cagey and knowledgeable, a little more perceptive and understanding, with some new growth rings on the old tree.

Too many of us are like Lewis Carroll's heroine in Alice in Wonderland. About her he wrote, "Alice had not the slightest idea of what latitude or longitude were, but she thought they were grand words to say." Our messages are too much like the speeches of Warren G. Harding, speeches which were described as "pompous words flowing over the terrain in search of an idea." Our em-

phasis must shift from form and formality to matters of substance.

It has been suggested that instead of singing, "Like a mighty army moves the church of God . . ." we would be more truthful in singing, "Like a mighty tortoise moves the church of God. Brethren, we are treading where we have always trod!" Mark Twain had a suggestion for all people in such circumstances, who want to keep alert. He said, "Take your mind out and stomp on it now and then. It gets all caked up."

We face many pitfalls in communicating the gospel. The message of our Lord can be twisted to support selfish and parochial aims. On the other hand, efforts to make the gospel relevant can likewise degenerate into a superficial secularism. Pre-occupation with modes and techniques, can make the gospel a hollow performance, devoid of divine power. The scandal of the cross is still with us. For that reason, the content of our communication must be eternally significant. The style and the swing should be there, the form and the appearance must be good, but most of all, the substance of Christian renewal and reconciliation and regeneration must be communicated persuasively and powerfully.

This Communications Age is a wonder to behold. The question is, how will we respond to it? Will we allow it to fence us in or can it be utilized to set us free?

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