

But if aid through institutions is the selected means, then if governmental aid is to be given through some institutions (even if a majority) which are deemed competent to carry on the task of educating citizens, then it should be given through all institutions similarly competent—*unless constitutional requirements plainly dictate to the contrary*.

This is necessary to emphasize, since it is being strongly intimated in some quarters that nonstate schools somehow do not perform a public service; that especially the church-related schools are in some way alien to America; and that all which is nonstate inherently has no standing to receive state support.<sup>7</sup> This view, far more than clear constitutional objection, lies at the heart of much of the controversy over aid to education in church-related schools.

But to expose this view by plainly stating it is at once to scotch it, since it is immediately apparent not only that it attacks the great American tradition of popular, church-related schooling, but that it also points the way to a totalitarian society. The campaign which it would inspire would begin with the forcing out of church-related education but its end could be a totally sovietized state.

It is an irony of the present debate that this view should have made headway, because while it talks constitutionalism, it weakens constitutionalism and the related concept of a diverse and free society. What the debate now needs is fresh recollection of American traditions of cultural differentiation and private initiative, along with a far more exacting scrutiny of the American constitution—an organic document which over the generations has proved hospitable to enlarged concepts of social needs, while preserving individual freedom.

Considering in a particular way both our public schools and our church-related schools, it would be a very great mistake to assume that the former need be any the less devoted to the expression of our traditional moral values than are the latter. Indeed our great public school system—built by men of all faiths—should receive the particular interest (as it does the financial support) of those who are dedicated to the church-related schools, since no citizen should shirk his duty to work for the common good in all areas of society.

<sup>7</sup> See, e.g., Hearings on Public School Assistance Act of 1961 Before the Subcommittee on Education of the Senate Committee on Labor and Public Welfare, 87th Cong., 1st Sess. 516, 527 (1961) (testimony of M. V. Little and Agnes Meyer); Hearings on the National Defense Education Act Before the Joint Subcommittee on Education of the House Committee on Education and Labor, 87th Cong., 1st Sess. 238-39 (1961) (testimony of Dr. Edgar Fuller); Editorial, *The New Republic*, March 20, 1961.