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# LIBERTY

OF RELIGIOUS FREEDOM



## Mail-Order Ministers

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## What Should We Do With Cassius Clay?

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# Assignment: Washington

*A report of church, state, and politics on Capitol Hill.*



Like a river with its never-ending flow of water moving toward the ocean, threats to the First Amendment of our Constitution continue to appear in legislative halls. For nearly thirty-five years I have watched these threats in Congress.

While I expect to "die with my boots on," when it comes to fighting in behalf of religious freedom, I am, with this issue, putting aside my pencil, typewriter, and files, giving up Liberty's "Assignment: Washington" to a successor and am retiring as administrative assistant to a Member of the U.S. Congress.

In the earlier days of my activities, in the late 30's and early 40's, there were groups who wanted the strong arm of the Federal Government to compel businesses to lock their doors on Sunday.

Having failed to muster sufficient support for this ambition, Sunday-law advocates proposed a Federal Sunday law for the District of Columbia. When their plan received a lukewarm reception they held a council of war and selected a new tack. Taking advantage of the growing pro-labor sentiment in the Roosevelt administrations, they sought to have all barbershops in the District of Columbia locked up on Sunday. Had it not been for the late U.S. Senator Arthur H. Vandenberg, of Michigan,

the bill probably would have become law. He blocked a nearly successful last-minute maneuver to send the bill to the White House on the final day of that Congress.

In 1944 the Paul Reveres of religious liberty blocked another dangerous bill to amend the criminal code "to declare certain papers, pamphlets, books, pictures, and writings nonmailable." While designed to curb use of the mails for circulation of malicious and scurrilous attacks in general, it made the Post Office Department a censor and also threatened free propagation of religious beliefs. The bill was not favorably reported.

The Post Office Department offers one example of changing attitudes with respect to matters of separation of church and state. In 1957 legislation was before Congress to provide for issuance of a stamp commemorating the seventy-fifth anniversary of the Knights of Columbus. On March 12 of that year Postmaster Summerfield wrote one Member of Congress, "It has been the policy of the Post Office Department of many years' standing not to issue commemorative stamps in connection with religious, fraternal, or political organizations. . . . It is felt that any departure from the general rule could lead to controversy and criticism."

Recent Postmasters General have departed from the policy, and Christmas stamps with religious overtones have sparked controversy.

The Supreme Court decision on school prayers provoked the most lengthy church-state debate during my thirty-five years on The Hill.

My parting advice: When threats arise, heed the call to action. Write your legislator, in your own terms, setting forth your views. Most legislators will listen. Help keep the torch of religious freedom burning in the United States.

# LIBERTY

A MAGAZINE OF RELIGIOUS FREEDOM

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### Declaration of Principles

We believe in religious liberty, and hold that this God-given right is exercised at its best when there is separation between church and state.

We believe in civil government as divinely ordained to protect men in the enjoyment of their natural rights, and to rule in civil things; and that in this realm it is entitled to the respectful and willing obedience of all.

We believe in the individual's natural and inalienable right to freedom of conscience: to worship or not to worship; to profess, to practice, and to promulgate his religious beliefs, or to change them according to his conscience or opinions, holding that these are the essence of religious liberty; but that in the exercise of this right he should respect the equivalent rights of others.

We believe that all legislation and other governmental acts which unite church and state are subversive of human rights, potentially persecuting in character, and opposed to the best interests of church and state; and therefore, that it is not within the province of human government to enact such legislation or perform such acts.

We believe it is our duty to use every lawful and honorable means to prevent the enactment of legislation which tends to unite church and state, and to oppose every movement toward such union, that all may enjoy the inestimable blessings of religious liberty.

We believe that these liberties are embraced in the golden rule, which teaches that a man should do to others as he would have others do to him.

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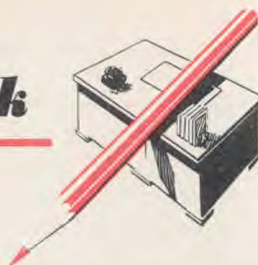
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## Of Cats and Ordinations

**R**ICHARD UTT may not own the only margay in California, but he surely owns the only *ordained* margay! Utt is book editor of the Pacific Press Publishing Association in Mountain View, and his margay, a small American spotted cat resembling the ocelot, is proud possessor of an ordination certificate attesting to his canonical eminence in the Universal Life Church, Inc., of Modesto, California.

"It happened this way," Richard explains. "When LIBERTY asked for an article on the Reverend Dr. Kirby J. Hensley's mail-order ministers [see page 8], I thought I ought to involve myself in the subject—somewhat as a method actor does in his roles. So I secured an honorary Doctor of Divinity degree. Then I had my eighteen-year-old daughter, Jeannie, ordained and got her a D.D. degree as well. By then I had learned that Dr. Hensley had already ordained 42,095 men, women, children, and one dog.

"That dog got me to thinking. If a Missouri hound could qualify for sacred office, why not our margay, Frankie. He is at least as well-behaved as most dogs—even ordained dogs. He's most articulate on subjects within and without his field of competence. He doesn't know the Bible from the Iliad, but that is no handicap in many theological circles today. Perhaps his most serious liability, when it came to qualifying for ordination, was that he had not participated in any demonstrations—unless demanding equal space at the dinner table qualifies.

"Dr. Hensley was not particular. He thought it would be kind of nice to have a jungle cat prepared to witness to his fellow felines. And that is how Frankie became proud possessor of ordination certificate No. 47,189."

Richard confesses that he did not anticipate the conse-



His Ecclesiastical Eminence Frankie Utt.

quence of Frankie's ordination. "It's only a few weeks since he was ordained, and already there is room for only one top man on his ecclesiastical totem pole."

Frankie's case may not be irremedial. As a beginning Richard might try exposing Frankie to Henry A. Buchanan's plea for drafting clergymen for Army service (see page 12), an article that should make any self-respecting clergy cat willing to surrender his ministerial credentials. Buchanan also details how Cassius Clay got the Muhammed Ali knocked out of him, something a succession of heavyweight ringmates were unable to accomplish.

And you, dear unordained(?) reader, will find the pitch made by the Reverend Dr. Hensley for his mail-order ministers on page 8: "Step right up, folks! Get your ordinations by mail—perform weddings, bury the dead, ride trains and certain airlines at reduced . . ."

*Roland R. Hegstad*

**"dear sir:"**



## WHAT'S THE LAW IN YOUR STATE?

J. DEAN STOUT, *Pastor*  
*Methodist Church*  
*Lacrosse, Washington*

In your March-April issue in the summary of State laws regulating business on Sunday, I find that the only comment on Washington is that the State law was repealed by referendum in 1966.

You seem to be under the same misapprehension [*sic*] that was abroad in the State at that time. The referendum was presented to the people as one that would repeal the "archaic, blue laws of 1909."

It repealed only one of the four in the group, the one that controled [*sic*] sale of alcoholic liquor on Sunday. The other three are still on the books.

[See the following letter.—Ed.]

MORTON M. TYTLER  
*Assistant Attorney General*  
*Olympia, Washington*

Re: Washington Blue Law Repeal

The general blue law was repealed by vote of the people in November of 1966. It is true that some other miscellaneous laws do prohibit certain activities on Sundays, but the repealed law was the principal blue law. . . .

[The text of the repealed law reads:

"9.76.010. Defined. Every person who, on the first day of the week, shall promote any noisy or boisterous sport or amusement, disturbing the peace of the day; or who shall conduct or carry on, or perform or employ any labor about any trade or manufacture, except livery stables, garages and works of necessity or charity conducted in an orderly manner so as not to interfere with the repose and religious liberty of the community; or who shall open any drinking saloon, or sell, offer or expose for sale, any personal property, shall be guilty of a misdemeanor: *Provided*, That meals, without intoxicating liquors, may be served on the premises or elsewhere by caterers, and prepared tobacco, milk, fruit, confectionery, newspapers, magazines, medical and surgical appliances may be sold in a quiet and orderly manner. In works of necessity or charity is included whatever is needful during the day for the good order or health or comfort of a community, but keeping open a barber shop, shaving or cutting hair shall not be deemed a work of necessity or charity, and nothing in this section shall be construed to permit the sale of uncooked meats, groceries, clothing, boots or shoes."

[None of the remaining miscellaneous laws restricts buying or selling on Sunday.—Ed.]

FREDERICK I. OLSON  
*Milwaukee, Wisconsin*

"What's the Law in Your State?" in March-April, 1969, states for Wisconsin:

"No state law which restricts retail selling."

JULY-AUGUST

Look again, chapter 218.01(3) (a).

Retail automobile licenses may be revoked for being open for business on Sunday (it's more complex than that, but that's the gist of it).

BRUCE A. CRAIG  
*Assistant Attorney General*  
*Madison, Wisconsin*

. . . Sec. 218.01 (3) (a)21 does restrict the sale of motor vehicles on Sunday, except for those individuals who conscientiously believe that Saturday is the Sabbath and correspondingly refrain from selling on that day. . . .

## EVERY MAN TO HIS OWN TASTE

SAMUEL D. ESTEP  
*The University of Michigan Law School*  
*Ann Arbor, Michigan*

I arrived back from my European trip late last night, and by noon today I had already had four people in the University administration accuse me of being disloyal to the University of Michigan. They are referring to the article in the March-April issue of LIBERTY, which indicated I was at Michigan State University. I am writing a quick note in the hopes that it is not too late to change the designation for the second article to the University of Michigan instead of Michigan State University. . . .

[Unfortunately, it *was* too late. The only thing we can be commended for is consistency. Our apologies, Dr. Estep and the University of Michigan.—Ed.]

## "THEY TOOK OUR BABY"

MRS. A. H.  
*Nebraska*

I, too, am a vegetarian . . . who is on the other side of the coin in having received 25 foster children from unfit homes. For at least half of the 8½ years I took foster children, welfare officials knew I did not feed my foster children meat. They kept bringing them anyway! There were some unique cases that came into my home which gave proof positive that the children responded MORE on the vegetarian diet than they did on their previous "high protein" meat diet!

JIM MARK  
*Niles, Michigan*

It is unfortunate that the St. Bernard you had was not a vegetarian, and you couldn't use him on your cover of March-April, 1969, issue of LIBERTY.

I thought, however, you might be interested in seeing a picture of Silky, who is truly a vegetarian. Silky will not even drink milk or eat eggs.

Her master, Ed Foresman, is the one with the glasses on. Incidentally, Ed is also a vegetarian.

Silky has no baby, and I don't believe she's anticipating, but if she does, I hope the courts in Bluffton, Indiana, don't try to take her baby away from her because of her personal eating desires. She might give them some "bear facts."



MRS. FRANK G. ELLIOTT  
*Coos Bay, Oregon*

I enclose a picture of our adopted daughter, 6, who was just 40 hours old when we got her. She has never eaten one bite of flesh food, and I don't think there could ever be a healthier child.

For my own satisfaction I had her hemoglobin checked a couple of weeks ago, and they told me that hers is above average. . . .



MRS. HENRY T. HANSEN  
*Yuba City, California*

Received your LIBERTY magazine today and read the fantastic story in your March-April issue by Mort Juerg about the Noel Scherry case.

I thought I might add an interesting side light. In the early part of 1937 I was hired by Michael Reese Hospital in Chicago to be a supplier of genuine mother's milk for premature babies. I stayed in the hospital, and after feeding my own baby I was to go to the pumping station on the third floor to pump whatever milk was left after my own baby had taken all he wanted. This milk was then measured and collected, to be used by the most delicate of all humans, the babies who weighed between two and four pounds.

I stayed there slightly less than three months, but during most of that time I was supplying them with approximately a quart of mother's milk a day.

They knew I was a vegetarian. This they did not worry about. They did restrict my diet, however, so that I was not permitted to eat fresh fruit such as strawberries, peaches, apples, et cetera, and I was not allowed cooked dried beans or peas or anything in the cabbage family.

One day I was quite discouraged and felt I was perhaps not specifically needed—lonesome, I guess, and wanting to go back home—and mentioned my feelings to the head nurse, who replied that she hoped I wouldn't leave them, because at that time they had no other mother who was adhering to the diet program so conscientiously and they were giving my milk to the weakest and smallest of the preemies.

My three children have been vegetarians. . . . My oldest son is a husky 5' 10½" broad-shouldered young man. My second son is more slightly built, but he has provided us a lovely 15-month-old grandson. My daughter is an honor student and is taller than I at 5' 7". . . . I live in California now, that super-tolerant State, and can hardly believe that such a case could have had its beginnings in San Jose, less than 150 miles from where I live.

## PAROCHIAL SATIRE

RICHARD D. ROWLEY  
*Ewen, Michigan*

I have been receiving LIBERTY for a few years now and have never written to ask if you would tell me to whom I am indebted. I never miss reading LIBERTY when it comes, and each time I do I say to myself, "I must write." But, until now, I haven't gotten it done.

Reading your spoof on the "Astronauts' Christmas Message"

was too much, and I must obey the impulse to write. The spoof was very clever and beautifully done.

I am sending five dollars to apply to my subscription or toward a subscription for someone else.

As you probably know, we are engaged in a furious battle here in Michigan on the question of public support for private and parochial schools. I have tried my hand at composing a satire on the matter. . . .

[And here it is, abridged slightly, for our readers.—Ed.]

"An open letter to:  
"The Esteemed leaders and members of  
the Michigan Legislature  
Lansing, Michigan

"Dear Sirs:

"As the chairman of a committee appointed by our little congregation here in Ruralia, Michigan, it is my privilege to write you to ask for funds to keep our church and our church school from closing.

"We are sure you will lend a sympathetic ear to our appeal for the money needed for our survival. You are, no doubt, aware that the very strength of America lies in its diversity. Our doctrines, dogmas, and creeds are very much at variance with the doctrines, dogmas, and creeds of other denominations, and our demise as a congregation and school would be a disastrous loss to the rich quality of religious education to which we contribute in this community, this State, and the nation.

"If we were to fold, it would create a great hardship on the other congregations. They could not absorb us without costly additions to their present facilities. If, then, you do not come to our rescue, and if we have to close our doors, you will be asked by the remaining congregations to contribute funds for the enlargement of their facilities. This will, in the long run, cost the taxpayers much, much more than a little aid to us now.

"You can keep us in operation by contributing as little as twenty-five per cent of our budget at present. We may need a bit more as time goes on. But, as you see the contribution that we make to American life, you will not begrudge the support.

"Now we realize that there is going to be some opposition to our request. There are some who are going to raise that ridiculous issue of 'our historic principle' of separation of church and state. You must not take these people seriously. They stand in the way of progress. Their kind of thinking truly belongs to the horse-and-buggy days. You just cannot let principle stand in the way as you consider the problems our community, our State, and our nation face in 1969.

"Surely the members of our legislature believe in the principle of religious worship. How can the people of our little congregation have freedom to come to our church to worship if you allow our church to cease to exist? Do you not see clearly your obligation to support basic American freedoms by helping us to survive? . . .

"You can rest assured that those legislators who support our request will receive the vote of our people in the next election. . . .

"Sincerely yours,  
"First Established Church of Ruralia  
"Ruralia, Michigan"

## MONKEY BUSINESS

GORDON D. KIRCHHEVEL  
*Chicago, Illinois*

Count me among the many non-Adventists who enjoy LIBERTY. In addition to everything else I like about it, I enjoy its humorous touches. Your handling of the letters from Virginia and your mother really tickled me.

The U.S. Supreme Court's ruling on the Arkansas monkey business is a wise decision compatible with principles of religious freedom. The word *antireligious* is misleading, because the evolutionary hypothesis is not "anti" religion or religions as such; it is "anti" only the historicity of Genesis 1 through 3 and other creation stories of the second and

third millennia B.C., including the Akkadian Creation Epic and the Egyptian creation accounts. . . .

The removal of the subject of evolution from public schools leaves the State in a position *partial to the historyites*, unless it is balanced by the removal of the subject of Creation. And I'd call that sterility, not neutrality. Let's permit both subjects. And may the better one win.

DONALD C. WILSON

Hartford, Connecticut

Being well aware that Seventh-day Adventists have earned a wide reputation as defenders of the "separation of church and state" doctrine, I have wondered how you would react to the Supreme Court ruling in *Epperson v. Arkansas*. Your editorial (March-April issue) has satisfied my curiosity, but at the same time you have raised some issues which I believe deserve further comment.

Your editorial explicitly states that removal of the anti-evolution statute now puts the state in the position of favoring secularism, thereby implying that the doctrine of special creation ought to be given equal time if public school children are to acquire a balanced education. You quote Justice Black to support your position, but if we carry Black's reasoning to its logical conclusion, the public school curriculum will have to be stripped of every subject that contains the slightest degree of controversy, as this will promote the highest degree of neutrality. The essential question, which Black's statement is designed to avoid, is this: should religious pressure groups, removed from the sphere of professional education, be allowed to dictate what should or should not be included in the public school curriculum?

It is not altogether inappropriate to point out that the creationist hypothesis is not, and never can be, a part of scientific theory. How, then, can you seriously expect it to be taught

as an account of origins in a science classroom? I take it that as part of a "well-balanced" program operating in accordance with the "equal time" dogma, you would have a science teacher introduce the subject of rain to his students in the following manner: "There are really two theories about rain. One is that it is the result of water vapor condensing in the atmosphere; the other theory is that it is due to the angels opening the windows of heaven. Today we will consider the . . ." You may object that the phrase "windows of heaven" is only a Biblical metaphor, but I reply that the same may be true of the creation story. . . .

I should be delighted to read in some future issue an admission on your part that the removal of a Fundamentalist-inspired law prohibiting the teaching of evolution in public schools does not constitute "hostility to religion," it merely unfetters the teacher by reaffirming a proper atmosphere of academic freedom.

[Herewith a bit to delight Mr. Wilson and, hopefully, to enlighten him also. First, "the removal of a Fundamentalist-inspired law prohibiting the teaching of evolution in public schools" *may not* constitute "hostility to religion." The editorial observed that the ruling "appears on its face to be a decision compatible with religious liberty." It suggested further a "suspicion" that the Court may have disestablished one religion only to aid another. Consistent with our declaration of principles, we are, of course, interested in establishing neither.

Mr. Wilson observes: "It is not altogether inappropriate to point out that the creationist hypothesis is not, and never can be, a part of scientific theory."

It is not clear whether Mr. Wilson is giving his opinion as a scientist or from what he has derived from other sources. In either event, it should be noted that, first of all, in the formulation of scientific principles and laws the scientific method is always employed. This implies that if a theory or idea is proposed, a series of experiments is devised that will either confirm or invalidate the predictions of the theory. If the experiments do not confirm the idea, then either the theory is modified or completely revised. If experimental results confirm the theory, then additional experiments are devised for

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TO A GENERATION raised to believe that nothing, but nothing, is omitted from the Sears catalog the news will come as a shock. Someone is offering something that esteemed purveyor of solid values does not include: ordinations. For free, moreover! And for a trifling \$20 you can add an honorary degree—Doctor of

Divinity. There are a few lessons to read, but have no fear: Anyone who can circumnavigate a first-grade reader (Run, Jack. See Jack run.) has the potential to graduate *summa cum laude*. Even the illiterate might aspire. The founder of the service admits that he himself cannot read. He does, however, know the Bible by "membry."

We're glad pedigrees in theology are now within the reach of all. The Bible emphatically teaches the priesthood of believers. What with preachers ascending the esoteric heights and cultivating a language only the angels understand (they even understand *why*, oh, sobering thought!), what is left but to bring the people up to the ministry? And that doctorate, if disseminated broadly enough, seems the sure cure for the love of titles among the clergy that drew the disapproval of Christ: "They love to be greeted with respect in public places and to have men call them 'rabbi!'" Don't you ever be called 'rabbi'—you have only one teacher, and all of you are brothers" (Matthew 23:6-8, Phillips).<sup>\*</sup> When every member of the congregation gets his doctorate, what can the minister do but seek the distinction of being called "mister"—or when his transformation is complete, "brother"? And when everyone in the church then aspires to calling everyone "brother," well, you see the potential for good that has been unleashed.

Just one thing, brethren, on your way to page 8 and "clergical" status: Do send in your neck measurements when you order that "clergical" collar. . . .

<sup>\*</sup> From *The New Testament in Modern English*, © J. B. Phillips 1958. Used by permission of The Macmillan Company.



Step right up, folks! Visit the world headquarters of the Universal Life Church, Incorporated. Get your ordination by mail—perform weddings, bury the dead, ride trains and airlines at reduced fares. A genuine church charter entitles you to get your house off the tax rolls . . .

## ***Dr. Hensley's Mail-Order Ministers***

PHOTOS COURTESY OF THE AUTHOR





Jeannie Utt—from college freshman to ordained minister in one easy afternoon.

By **RICHARD H. UTT**

**U**NTIL one morning last week Jeannie, my eighteen-year-old daughter, was only a college freshman majoring in English. Now she is also an ordained minister with a Doctor of Divinity degree as well. She is authorized to perform marriages, bury the dead, organize churches, ride trains and airlines at reduced fares, and enjoy all other rights and exemptions of a priest, bishop, or rabbi; she has a certificate to prove it. Her handsome gold-sealed ministerial credential, allegedly legal in the State of California and elsewhere, bears the serial number 42,097, which means that the Universal Life Church, Incorporated, of Modesto, California, had previously ordained 42,095 men, women, and children, plus one dog. More about the dog later.

Here's how it happened. On a recent Sunday morning my wife, my daughter, and I drove eighty miles from our San Francisco Bay area home to Modesto. As we approached the fast-growing city (population 48,000) in the lush San Joaquin Valley, I stopped at a gas station for directions.

"Could you direct me to Poland Road?" I asked.

"You're looking for Hensley!" The attendant grinned.

"Yes, I am. I guess he's pretty well known around here."

He directed me to the outskirts at the southwest corner of town, where nondescript houses alternate with vacant lots strewn with old tires, rusting automobile chassis, chicken and horse sheds, barns, and cornfields. We found number 1766 Poland Road and turned into the spacious grassy yard and parked. Just then a U.S. mail truck pulled up, and a woman popped out with a special delivery letter.

**A**T THE DOOR of his expanded garage stood the Reverend Dr. Kirby J. Hensley, 57. He accepted the letter with a pleasantry or two, then welcomed us with a vigorous handshake. As befits the founder and head of one of the world's great churches, Dr. Hensley, who is about five-feet-five, was dressed in a dapper brown suit, obviously new, a spotless white shirt, yellow tie, and gleaming brown shoes. Inside, the office was less imposing than its occupant. An assortment of worn rugs of various sizes and colors overlapped one another on the floor. There were tables, chairs, a roll-top desk, a telephone, three typewriters—two of them electric—a mimeograph, a pulpit, a bed, an ancient black upright piano with a candlestick and a kerosene lamp on it, and stacks of boxes and letters everywhere. A large American flag was draped on one wall. As compared with St. Peter's, seat of the church Mr. Hensley hopes to surpass in numbers someday, this world headquarters was the less imposing of the two. But these are superficial judgments; all great churches must start humbly.

Hensley motioned for us to sit down, and pushing a pile of letters away from the edge of his desk, he also seated himself and propped his feet comfortably on his desk.

"Last Friday I was up at Sonoma State College," he began, with obvious relish. "The students invited me there. They even sent an airplane to fly me up. I was goin' to speak outdoors, but it started to rain, so they let me talk in a hall. We ordained 500 students, and I think we'll ordain the whole outfit, 2,000 of them, before we're through." He laughed. "One of the coeds got so carried away she threw her arms around me and kissed me on the back of my neck!"

"How long have you been ordaining ministers?" I asked.

"The Universal Life Church was incorporated on May 2, 1962. We've been holdin' our meetin's right in this garage, and we ordain anybody, without questionin' his faith, without charge, and for life. All people have to do is send in their name and address. We don't ask no questions about age or sex. I've ordained famous people too—the Beatles, Madalyn Murray O'Hair, sheriffs, judges, disk jockeys. Some students over at San Francisco State sent in for preacher's credentials for their president, Dr. Hayakawa. We sent it to him, and he didn't send it back. But he didn't ask for it himself. Then, there's lots of FBI men have them. Since NBC

# Universal

Headquarters: 1766 Po

## Creed

put me on TV, I've been gettin' up to a thousand letters a day."

"Do they write you even from foreign countries?" I wanted to know.

"Do they!" He tossed a bundle of air-mail letters into my lap, and I started thumbing through them. Germany, Switzerland, Belgium, Venezuela, Argentina, Philippines, Laos.

"From all over the free world. My boys is in the house puttin' foreign stamps in their new stamp album," he volunteered. "I spend up to \$8 a day for stamps, sendin' ordinations to people in other countries."

"And all they do is ask for it?"

"Yes. Of course, I ordained a dog once, and people laugh about it. I laughed too, because a thousand people took my side. The trick backfired. After all, there's goin' to be lots of animals in heaven, ain't they? The Bible's full of animals."

**N**OW WHY don't you start at the beginning and tell me all about yourself?" I suggested.

"I was born in western North Carolina. My folks were farmers. Tobacco and corn mostly, and vegetables. I went to school two or three years, but didn't learn nothin'.

"During the depression I was in North Carolina workin' in a CCC camp. I went into a store and bought a fifteen-cent little book with a red cover on it. I thought it was a Bible, and started preachin' from it. But everybody laughed at me, and told me it wasn't no Bible at all. It was a dictionary!"

**I**S IT TRUE that you still don't know how to read and write?"

"I can't read nothin'. I know what things is, though—I know a stop sign, a Coca Cola sign, things like that. I have a good membry though, and I know the Bible from Genesis to Revelation by membry. I used to be a Baptist, and then a Pentecostal. I hunted all over the country for a religion I could fit into. I went to Oklahoma, then came to California. I did a lot of buildin', and made a lot of money. I used to pay people sometimes \$3 or \$4 an hour to read the Bible to me. I earned my D.D. at Williams College—that's a metaphysics college in Berkeley—because I membrized the Bible. Then I came here to Modesto. I had a trailer house, and I traded it for this place. I put up a sign on the house that said 'Church.' Before long one of the neighbors came along and said, 'Church? What kind of a church?'

"I said, 'What are you?'

"'Baptist.'

"'This is a Baptist church,' I said.

"Then a Pentecostal came along, and asked me the



*Kirby J. Hensley*

President — Kirby J. Hensley, D.D.

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same thing. I told him it was a Pentecostal church. The same for the Spiritualists and the Roman Catholics."

"Then when you ordain people, it isn't necessarily a Christian ministry they're joining?" I asked.

"No! You can be a Jew, an atheist. It's O.K. As long as you're a livin', active bein'. I don't care."

"Tell me about your wife and children."

"I used to be married to another woman, and we got divorced. I had two daughters with her. My wife now is Lida, and I have three children. Mazanita's fifteen, Anthony's fourteen, and Andre, eleven."

"Now tell me about the ordination business. Why do you ordain everybody who sends you his name and address?"



Headquarters of the Universal Life Church is somewhat less impressive than St. Peter's, but the Roman Church had quite a head start on him, as Hensley points out.

"Thousands of years ago there was just a few people on the planet." Hensley pulled a blackboard over, drew a circle on it, and made some dots on it to represent the few people. "Then there began growin' the two greatest enemies—church and state. They're enemies because they divide people. When there was more people they divided and divided into more religions and more, and more politics and more. And so today humanity is all divided up." He drew two things like antlers on the "planet" to show humanity all divided up.

The telephone rang, and Hensley picked it up. "Yes, this is Hensley. Yes, just send in your name and address. Just write 'Hensley, Modesto.' That'll get me."

"Through the Universal Life Church," he continued, "we're gonna bring humanity together."

"Dr. Hensley, you're a Southerner. What about integration? Is this part of 'bringing humanity together'?" I quizzed him.

"I'm a hundred per cent for free integration, but not compulsory integration."

HE EXPATIATED about freedom, brotherhood, and harmony among peoples, and predicted with obvious relish that "in five years we'll be bigger than the Roman Catholic Church." Finally he paused for breath, and observed, "I could preach all day—that's my trouble."

"Is your goal, then, a whole world full of ministers?"

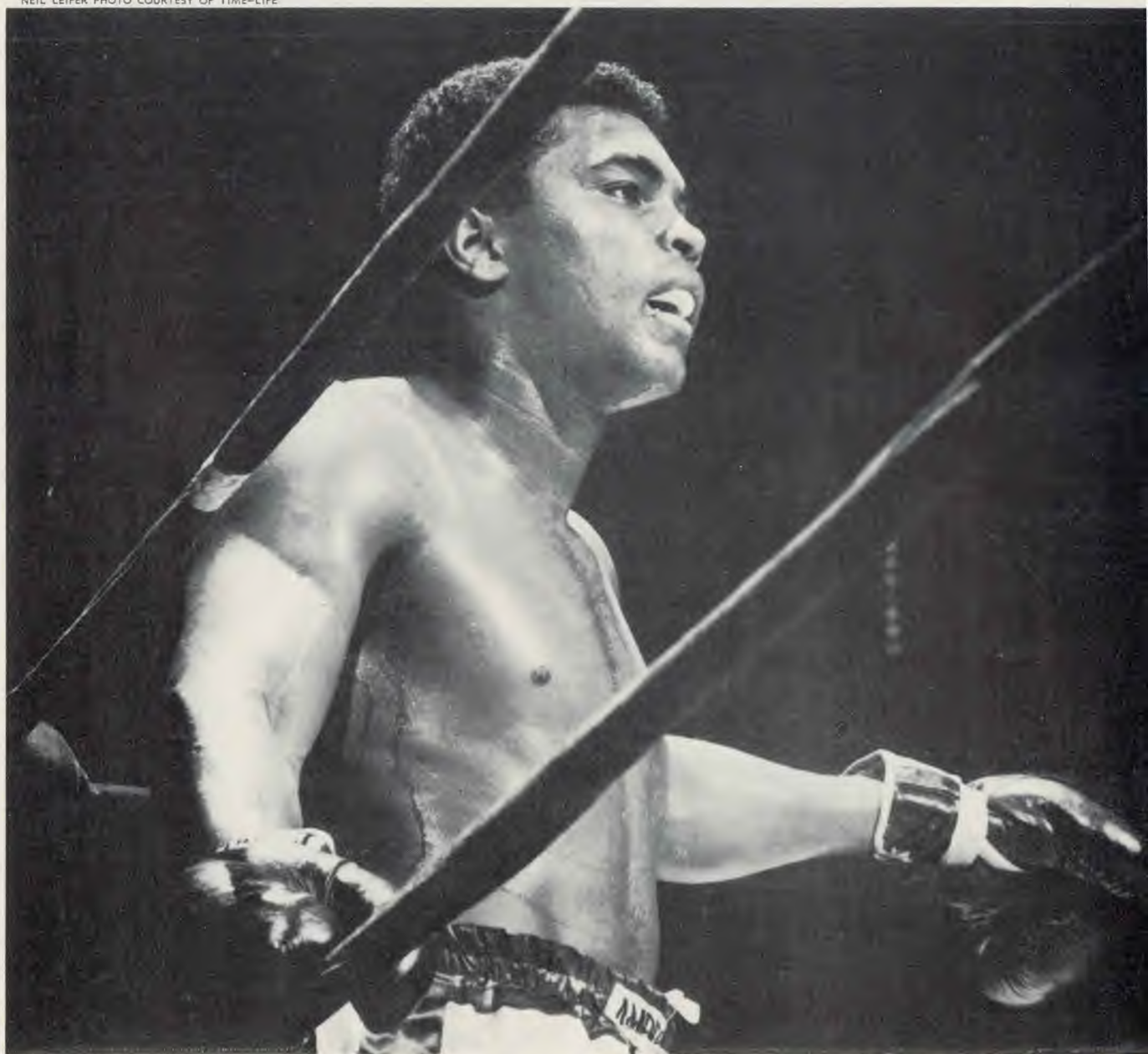
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No. 42,098

# What Should We Do With **CASSIUS CLAY?**

Refusal of the former heavyweight champ to accept military service raises the whole question of ministerial exemption. A clergyman tells why he believes there should be no clerical favorites in our society.

NEIL LEIFER PHOTO COURTESY OF TIME-LIFE



By **HENRY A. BUCHANAN** with **BOB W. BROWN**

**J**UST as most of us expected, the new Selective Service regulations continue the time-honored practice of exempting ministers from military service. And, just as some folks hoped, a Federal District Court has sentenced Cassius Clay—the former Muhammed Ali—to five years for refusing to be drafted.

So now most everybody's happy: the good church people don't have to worry about their young preacher being drafted, and Cassius Clay, whose refusal to fight has somehow made his patriotism and manhood suspect,

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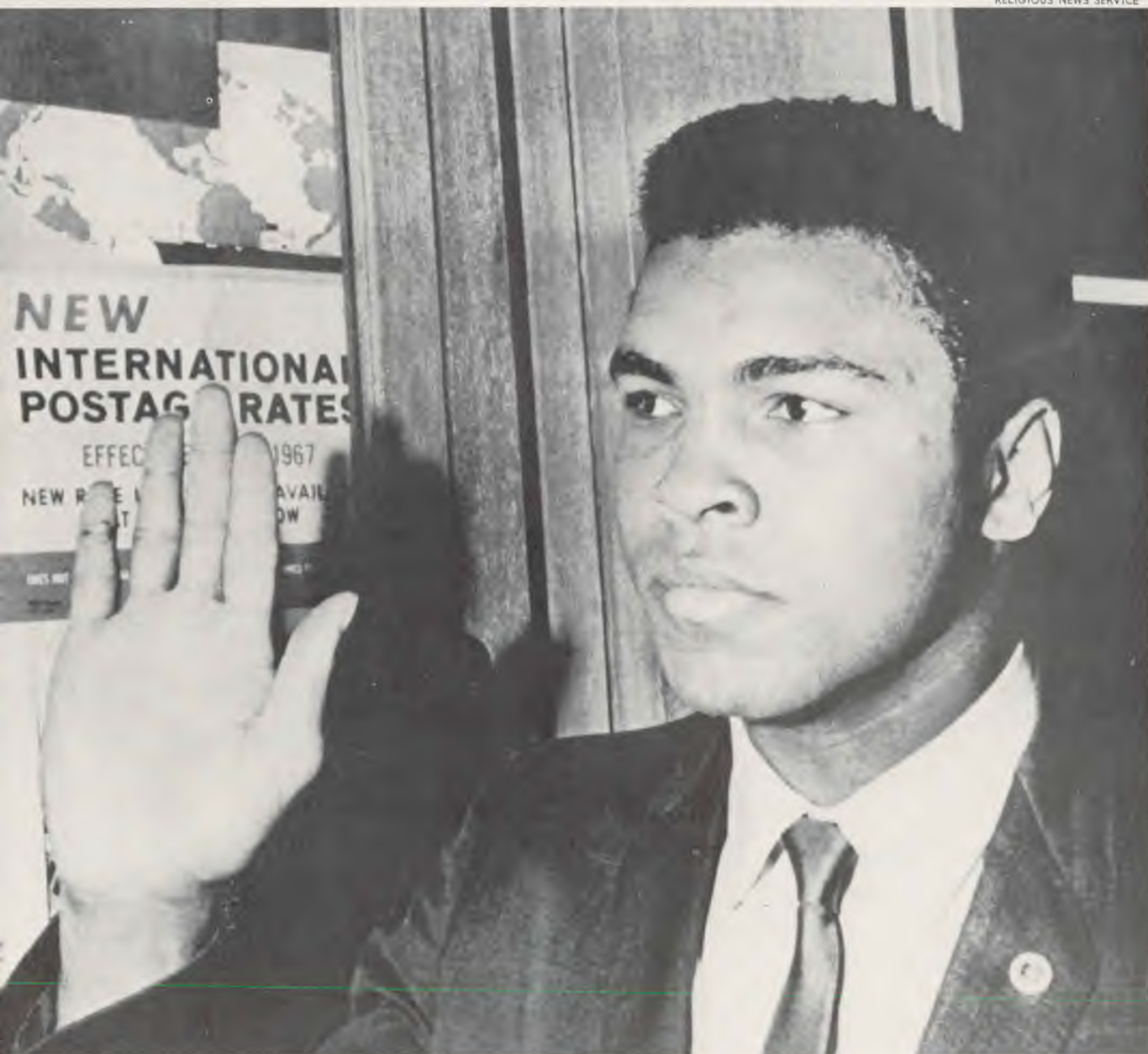
The editors of *LIBERTY* are not necessarily in agreement with the conclusions reached by the author. But the arguments he advances deserve a hearing. So also do the rebuttals. Let us know your viewpoint in 500 words or less. Authors printed will be paid an honorarium not exceeding \$25.

appears likely to get his just deserts (unless a lower court, to which his case has been remanded by the Supreme Court, decides that illegal wire tapping prejudiced his case sufficiently to overthrow the 1967 draft-evasion conviction).

I believe that the erstwhile Muhammed Ali, minister of the faith of Black Islam, has as valid a claim to draft exemption as any other clergyman—Catholic priest, Protestant pastor, or Jewish rabbi. If ministers and seminarians of more than two hundred and fifty religious bodies successfully can claim exemption from military service, why not Ali? Does the Constitution guarantee religious liberty to all except Black Muslims who win the heavyweight boxing championship?

Granted, it seems incongruous that the world's heavy-

RELIGIOUS NEWS SERVICE



**"Does our Government have some kind of special responsibility to ministers? Are we more sensitive than the rest of the population to the horror of killing our fellow man—or being killed by him? Does being a minister confer immunity to the normal responsibilities of citizenship?"**

weight boxing champion, who has beat men to a pulp in the ring, refuses to fight for his country. But is it not equally incongruous to see ministers of faiths whose salutation is "Peace" going off to war? If their explanation is qualitatively improved over Ali's—who says that he preaches against violence but boxing is not the kind of violence he means—the distinction is not evident to me.

"Boxing is nothing like war," insists Ali. "There's no guns, cold steel, or killing."

Perhaps Ali draws fire because he has made huge sums of money—\$3,820,212 is one estimate—from sources other than the ministry. But many ministers work at secular jobs while preaching from a sense of calling—often without remuneration.

Or is it because he is black? Or a Muslim? Or a Black Muslim? Or because he recited poetry predicting the round in which he would knock out his opponent? (Considering the quality of the poetry, the last suggestion seems as likely as any.)

Whatever the case, Ali's draft board—indeed, even the United States Supreme Court—does not recognize him as a duly ordained minister. But who is to say what constitutes ministerial ordination—the local draft board? the army? the Supreme Court? the religious body granting credentials?

**W**HAT ARE the criteria for gaining 4D exemption? To be classified 4D, a man needs only to be ordained, or licensed, or approved (by a local church or denomination) as a ministerial student enrolled in either a religious or a secular school. He may be a minister of music, a minister of religious education, or a minister of church recreation. If he is a priest, he may be in the secular priesthood with duties as nonreligious as teaching mathematics or coaching athletics. He may be a candidate for the Protestant ministry, who remains in college and seminary until he passes his twenty-sixth birthday, when he is too old to be drafted. (No law against dropping the ministry in favor of industry then.) If he belongs to one of the "free" churches, he may declare that he has been "called" and be ordained with no educational background for the ministry. He may function as a minister only sporadically, but nevertheless he is classified as a minister with all due privileges, including draft exemption.

Among the Muslims (as with Jehovah's Witnesses), every male member is a minister. The absurdity is obvious—if we all became Muslims we would all be ministers and we would all be exempt from military service.

A pertinent factor in the ministry is the calling—the setting apart, the dedication—of a man to the service of his God. If Cassius Clay believes that God's name is Allah and Muhammed Ali is His prophet, why should he be declared a criminal and stripped of a boxing title fairly won? Is he a criminal because he claims the same privileges accorded Father O'Malley, Pastor Jones, and Rabbi Schumacher?

**M**UHAMMED ALI takes his religion seriously. "When I first went to that little storefront mosque in Miami in 1960, that changed my whole life," he said. "Boxing is temporary. I will be a Muslim until the day I die."

A Muslim he may be, but not Muhammed Ali. Black Muslim leader Elijah Muhammad took away Cassius' title a few weeks ago when, after the Supreme Court ruling, Ali declared he could be ready to go back into the ring by September. Clay took his second title loss—the World Boxing Association had stripped him of the first—philosophically.

"He's got a right to spank all of us," Cassius said contritely. "I'm his humble servant. What I said was out of place. . . . What he says will suffice."

Must this man be made an example of the Pentagon's wrath because he refuses to be a Sergeant York-type hero for American soldiers? Is our system of government so shaky that it may fall apart if Clay does not smilingly renounce his religious faith and go marching off to battle?

**C**ASSIUS' REFUSAL of military service raises the whole question of ministerial exemption. Currently there are 101,500 young Americans automatically exempt from military service because they are set apart for the ministry. They don't have to hassle with local draft boards. They need no lawyers to plead their cases. There is no cause for them to burn draft cards because theirs are passports to professional immunity to the draft: they are classified 4D. Not even the new Selective Service regulations will touch them. They are safe. But many are also beginning to feel uncomfortable about their unearned status.

I am a minister no longer young enough to be personally concerned about the draft, even if I were not a clergyman. But that is beside the point. During World War II I was given a 4D classification. (I was told that 4D covers lunatics, criminals, and preachers.) My brothers, my friends, my classmates were drafted. It was not fitting that a man of God should shed blood, and besides, as a minister I was performing a vital

Barry Johnson, formerly a student at the Union Theological Seminary, appeared at the military induction center chained to his wife and seven other persons. He was not admitted and went home with Mrs. Johnson and their two-week-old son.



RELIGIOUS NEWS SERVICE

**'War is precisely what Sherman said it is: Hell. I didn't want any part of it, but thousands of other young men found it just as unattractive as I did. The difference was that I was exempt because of my ministerial classification.'**

service to society. I should stay home and let others do the fighting.

Let's face it. I am no better than my brothers, no more essential than my friends, no more deserving of exemption than my classmates—or Muhammed Ali. But I was exempt—and I was not hard to convince.

**T**HE SECOND world war wasn't any Fourth of July picnic. Nor was World War I, nor the War between the States. War is precisely what General Sherman said it is: Hell. I didn't want any part of it, but thousands of other young men found it just as unattractive as I did. The difference was that I was exempt because of my ministerial classification.

Does our Government have some kind of special responsibility to ministers? Are we more sensitive than the rest of the population to the horror of killing our fellow man or being killed by him? Does being a minister confer immunity to the normal responsibilities of citizenship?

I believe the answer is No. If military service is part of the duty of American citizenship, then a minister should not be exempt from military service. Not simply because he is a clergyman, anyway. Cassius Clay has as valid a claim as any minister, but there shouldn't be clerical favorites in our society.

What, then, is the solution? Why not allow con-

scientious objection on an individual basis, whether a man is a minister or not, and whether his objection is on religious or humanitarian grounds? After all, you don't have to be a minister, you don't even have to be religious, to believe it is wrong to shoot people.

This reasoning was upheld recently in court. John H. Sisson was convicted by a Federal jury in Boston for refusing to submit to induction into the armed forces. Sisson claimed he was a conscientious objector to the war in Vietnam, but not on religious grounds. U.S. District Judge Charles E. Wyzanski, Jr., in handing down the decision, said the draft act discriminates against atheists, agnostics, and men like Sisson who "whether they be religious or not are motivated in their objections to the draft by profound moral beliefs which constitute the central convictions of their beings."

"This court concludes that in granting to religious conscientious objectors but not to Sisson a special conscientious objector status, the act as it applies to Sisson violates the First Amendment."

**I**F CONSCIENCE is made the basis of objection to military service, then the tender-spirited pastor, priest, or rabbi can claim exemption. So can the fuzzy-faced youngster who has no aspirations toward the ministry. If Cassius Clay, who has two of the deadliest fists of the decade, feels the same way, then let him throw in his lot with the conscientious objectors. But let's not lose sight of the real issues just because the champ doesn't want to fight the Viet Cong.

Many peaceful or noncombatant services can be rendered by CO's. Given an option with dignity, most Americans would gladly serve their country in another capacity. Indeed, many of them are doing so now. (See September-October, 1968, *LIBERTY*.) There are ap-

An American marine waits in a bunker two miles south of the DMZ.



RELIGIOUS NEWS SERVICE

**"Let's face it. I am no better than my brothers, no more essential than my friends, no more deserving of exemption than my classmates—or Muhammed Ali. But I was exempt—and I was not hard to convince."**

proximately 7,000 1-A-O's in the services today—men willing to serve their country as noncombatants. (The 1-O, as distinguished from the 1-A-O, will not serve in any capacity within the armed forces.) Noncombatants go to the front lines of battle armed only with first-aid kits. It's no classification for cowards. Says an officer, "Medics are often in the most dangerous spots, where enemy fire is the heaviest and most effective. A gun can represent a lot of security under such conditions. When a soldier sees a medic crawl forward into enemy fire with nothing in his hand but a first-aid kit or a stretcher, he knows it's not a coward passing him."

**A**N ALTERNATE solution would be to draft ministers as we draft medical doctors. When a physician is drafted we don't try to retrain him to be a professional killer. We give him back his little black bag and assign him to the task he has already been trained to do—the saving of lives. Why not draft ministers and assign them to pastoral duties with the troops?

Professional military men say that all chaplaincy quotas are filled by volunteers, but can one chaplain

on board a troopship offer the individual attention and counsel needed by every frightened boy among the thousands? One man wearing the cross in a battle sector can barely say services for the dead. He has not the strength to put his arm around every grieving survivor and nurture every embittered heart back to health and wholeness. If the supply of ministers exceeds the troop demand, we could assign them the task of rebuilding the morale of the conquered.

**M**AYBE CASSIUS CLAY would be willing to don his country's uniform if we approached the problem sensibly, which means facing the fact that he too has a problem—a theological problem which has to be squared away before he can conscientiously serve his country. A man's highest loyalty is to his God—or in the absence of theistic convictions, to his conscience—but citizenship also lays claim to his service. He may justifiably refuse to kill in the service of his country's political ends because his God said, "Thou shalt not kill." But God has not commanded him to withhold all service, and even those who bear arms are deserving of his noncombatant support because they bear arms in his behalf, as well as in their own.

Cassius Clay and his draft board have put our country on the horns of a dilemma. The obvious solution is to abolish the draft-exempt status of all ministers. As long as we tolerate legislation that creates a special privileged class within the church, we can expect to endure the abuse of the privilege. ★★★



Archbishop Makarios is both president of Cyprus and a patriarch of the Greek Orthodox Church.

## A LOOK AT **PARADISE** and **PURGATORY**

and a few local prejudices  
between

By **ROLAND R. HEGSTAD**

**O**N WHAT island paradise is the head of the state church also the chief of state?

In what ancient nation may the concept of purgatory have originated?

Get the answers correct and you will have two more of the countries visited by the Church-State Study Commission during its investigation of religious liberty in fourteen nations.\*

Here is a plane-window peek at each—with no pretension of thorough coverage, but with a few interesting insights and surprising conclusions.

\* Last in a series on church-state affairs in fourteen nations visited by a Study Commission sponsored by the International Religious Liberty Association, the Religious Liberty Department of the General Conference of Seventh-day Adventists, and Andrews University, an Adventist school in Michigan. The author was codirector, along with Dr. Leif Tobiasen, professor in the department of political science at Andrews University. Included in the commission, which represented seven nations, were men directly involved in religious liberty work, as well as church administrators, educators, physicians, and students.



Dr. Leif Tobiasen, codirector of the Church-State Study Commission, tries his hand at introductions.

**CYPRUS** You have hardly adjusted to the contour of your seat after leaving Tel Aviv Lod airport on Cyprus Airways flight 067 when you see it—a jade island set against the sapphire of the Mediterranean. As the Viscount sweeps in low from the east, the morning sun highlights slopes and valleys covered with citrus and olive trees.

Minutes later you step out, a stranger in paradise, forty miles south of Turkey, sixty miles west of Syria, and three hundred and fifty miles east of the island of Crete. Paradise, of course, is Cyprus. You have landed near its capital, Nicosia.

If you have kept up on your homework, you know everything is not heavenly in paradise. Agitation for *enosis* (union with Greece) by the Greek majority—Greeks make up 85 per cent of the 614,000 population, Turks 15 per cent—has, for decades, led to bloodshed. In 1959 the conflict was temporarily halted by an agreement signed by British, Greek, Turkish, and Cypriot leaders. In December of that year Archbishop Makarios, Patriarch of the Greek Orthodox Church in Cyprus, was elected president, and the next year the constitution was approved by the people. Strife broke out again in the final months of 1963, and since 1964 UN troops have policed the island. War between Greece and Turkey over Cyprus appeared imminent in 1967, but the crisis was averted, chiefly through the mediation of special U.S. envoy Cyrus R. Vance.

The reality of the bitterness between Greek and Turk is driven home as we pass streets fenced off by barbed wire.

High spot of our visit will be a meeting with President Makarios, re-elected in February, 1968, by an overwhelming majority. Already disenchanted by the lack of religious freedom for minorities in Greece (see *LIBERTY*, November-December, 1968), an Orthodox-dominated land, we are prepared for further bad news.

We do not find it in the constitution, a surprisingly liberal document, which we study carefully while formulating questions for the interview. In eight succinct paragraphs Article 18 guarantees religious freedom, including the right to "manifest . . . religion or belief, in worship, teaching, practice or observance, either individually or collectively, in private or in public, and to change his religion or belief."

Further, "No person shall be compelled to pay any tax or duty the proceeds of which are specially allocated in whole or in part for the purposes of a religion other than his own."

Shades of Thomas Jefferson! Here is a paragraph incorporating into constitutional fiat that worthy gentleman's oft-quoted declaration of church-state financial ethics: "To compel a man to furnish contributions of money for the propagation of opinions which he disbelieves is sinful and tyrannical."

Accustomed by now to look for loopholes, we focus on paragraph 6: "Freedom to manifest one's religion or belief shall be subject only to such limitations as are prescribed by law and are necessary in the interests of the security of the Republic or the constitutional order or the public safety or the public order or the public health or the public morals or for the protection of the rights and liberties guaranteed by this Constitution to any person."

**H**ERE, in all these "subject only to's" seem to be loopholes big enough to squeeze through a revived Inquisition. Whatever the reality, the qualifications serve to point up a fundamental distinction between religious liberty guarantees in the Constitution of the United States and those in numerous other constitutions. In the American concept, religious liberty is a God-given right no government has power either to confer or to contest. It is, in the words of the Declaration of Independence, one of those "unalienable" rights God granted His creatures. In many lands religious liberty is instead a concession made by government to citizens, and what government confers, government may withdraw or severely qualify.

Despite the "subject only to's," Cypriot Christians of minority persuasions, as well as Moslems, tell us that they do have liberty to believe and to practice their faith. We find more freedom for evangelism, for example, than in any other Orthodox-dominated land

visited by the Study Commission. This fact reflects credit upon the astuteness of President Makarios who, in addition to a personal commitment to religious liberty, may feel that he has more than enough difficulty on his island without inviting charges of religious oppression.

On April 8 we drive past the barbed wire and United Nations patrols that have become not only the

way of life but the means of life for Cypriots. We meet with Makarios in the presidential palace and congratulate him on his recent election. A handsome man with expressive eyes, he discusses the constitutional provisions for religious freedom and also his concern for the unity of Cyprus. We assure him of our hopes—and prayers—that the lovely island soon will reflect again the peace of paradise.



Faces of Egypt; need we say more?

## EGYPT

Within two hours of takeoff from Nicosia on United Arab Airlines flight 742 we are sweeping over the fertile Nile delta. Up to a week before we left the States, Egypt was off our itinerary. The six-day war with Israel—and charges that planes from the U.S. Sixth Fleet had flown air cover for Israeli forces—had left tensions too high to risk, advised the State Department. But time works its healing influence, and on April 9 we arrived in Cairo.

Egypt's population of more than 30 million is 93 per cent Islamic, 7 per cent Coptic (Christian). Its religious liberty problems basically are those of Moslem lands having Christian minorities. Articles 24 and 34 of the constitution spell out the Egyptian citizens' rights:

"Egyptians are equal before the law. They have equal public rights and duties without discrimination between them due to race, origin, language, religion or creed. . . . Freedom of belief is absolute. The State protects the freedom of the practice of religion and creeds in accordance with custom provided this does not infringe upon public order or conflict with morality." We are especially interested in learning how a Sabbathkeeping group of Christians, the Seventh-day Adventists, are faring in a

land where anything remotely identified with Jewish practices would hardly be in either public or government favor. (We learned nothing that would add documentable light to the circumstances of Jews resident in Egypt.)

Happily, we find the Adventist Mission, under all-national leadership, carrying on business as usual. In an impressive evangelistic center near downtown Cairo, owned by the mission, a series of religious meetings held prior to our arrival culminated in thirty-five baptisms. Church elementary and secondary schools are operating, as is an orphanage.

THERE ARE problems, most of which center around observance of the seventh-day Sabbath. Examinations scheduled on Saturday by secondary schools and colleges challenge Adventist students, for failing to take them jeopardizes educational advancement and advantages. For some months after the six-day war Adventist youth of college age were not permitted to attend Middle East College in Lebanon. But by the time of our visit they were able to do so, though currency export restrictions made financing schooling there a problem.

I ought not to leave the impression that any Christian group is having noteworthy success converting Moslems. Nor that very real prejudices do not exist between Moslem and Christian. But the long-term presence of a substantial minority of Christians in Egypt—the Copts—has contributed to an *entente cordiale* typical of few Moslem lands in either the Middle or Far East. It can be said, accurately, that with the exception of Lebanon, Egypt grants the most religious freedom to Christian minorities of any nation in the Middle East, not excepting Israel.

ON APRIL 9, after discussions with local Christians, we were received by Dr. Mohammed Sayed, Minister of Information for Egypt. With us were F. C. Webster, president of the Middle East Division of Seventh-day Adventists; Dr. Kenneth L. Vine, president of Middle East College (Beirut); and Habib Ghali, president of the Egyptian Mission of Seventh-day Adventists. Dr. Sayed proved to be a capable and erudite spokesman for his nation. He discussed freely his nation's merits and demerits and answered questions on everything from agriculture (expected to boom quantitatively with completion of the Aswan dam) to the constitution (being rewritten to make it more uniquely Egyptian).

Though our visit came at a time when war tensions were still high, nowhere on our fourteen-nation tour did we encounter more courtesy and cooperation on the part of government officials and more warmth from individual citizens than in Egypt. Especially memorable was the reception and dinner accorded two of us by the owner of a downtown Cairo hotel—this courtesy

on the basis of a casual acquaintance made on a previous trip to Cairo. American dollars were "no good" for payment, he made clear. Nor was any other currency.

In our hotel lobby one evening we watched a bride make her way downstairs for the post-wedding reception. Preceded by a sinuous dancer who exhibited the visceral undulations usually associated with Egyptian Terpsichoreanism and followed by a score of shouting and singing bridesmaids carrying candles, she made her way to a large banquet room. From the hundreds of friends applauding and cheering her came a shower of tiny gold-colored coins. Members of the Commission who picked some up were generous in passing them on—until told that the coins are gold and worth about \$1.27 each! From then on it was every man for himself and no concessions to the bellboys!

LATER SEVERAL of our group were invited to the reception. The bride is the daughter of a prominent Cairo lawyer, and it was the society of Cairo in attendance. In how many other places of the world would strangers—and Americans at that!—be invited to share such an intimate moment? In how many other places would a relative of the bride, who found that two of our group had not seen Cairo by moonlight from a vantage point of some repute, insist on escorting them personally to the spot after the reception? (Well, maybe in Peoria, dear reader, but it should be added that our Cairo benefactor was sober!)

Another high spot of our Egyptian hegira was an overnight trip up the Nile to Luxor. There we saw the fantastic ruins of Karnak; nearby are the Valley of the



Kings and the Valley of the Queens, with temples and tombs from dynasties that flourished in the days of Moses and earlier. We had prepared for the trip with a visit to the Cairo Museum. Most memorable were the treasures of King Tutankhamen of the eighteenth dynasty (c. 1350 B.C.)—found untouched by robbers when his burial chamber was opened in 1923 by archeologists Lord Carnarvon and Howard Carter—and the mummy room. On display were some two-score Pharaohs, including the Pharaoh of the Exodus, Amenhotep II.

**I**T IS DIFFICULT to describe the emotions one feels while looking down on the perfectly preserved features of human beings who lived three millennia ago: here a Pharaoh with the wound on his head which killed him clearly discernible; there a little princess with a club foot protruding from her robe. It was this destiny Moses gave up, says the Bible writer:

"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible" (Hebrews 11:24-27).

Many of the priceless exhibits of the museum, we observed, were protected by sandbags or other barriers, and the windows were crisscrossed with masking tape—sad testimonials that war in the Middle East has only been suspended.

Our Luxor excursion had its amusing side. We encountered pirates on the Nile. Some thirty-two members of our group took a moonlight ride to Banana Island, only to find on the return trip that they must renegotiate the "tariff" with the crew while "parked" in midstream. Only then were they returned to shore. Ah, the affection that American dollars command!

And now, at last, to purgatory. You have to cross the Nile—not the Styx—to get there, then drive a few miles to the Valley of the Kings. Down in the tomb of Seti I of the nineteenth dynasty (ruled from 1313-1292 B.C.), 300 feet underground in a side room off his burial chamber, we saw four carved reliefs of ancient Egyptian dead being thrust into a place of burning before being conveyed at last into the more pleasant realms of the afterlife. Our guide, Peter, unusually well informed (according to Dr. Vine, himself an archeologist), tells us that the reliefs depict purification of souls not righteous enough to go immediately to paradise. "If true," Dr. Vine observes, "we are looking at the earliest recorded concept of purgatory."

**B**ACK IN CAIRO we were guests of the Egyptian Government and Dr. Sayed for a "Sound and Light" pageant. Seated under the stars, blinking impersonally on the Sphinx and the Pyramids, we watched colored searchlights play on these ancient monuments—the only man-made objects we saw during the tour that exceeded our expectations—while a recorded program of music and narration swept us back thirty centuries into the era when Egypt was queen of nations.

★★★



(Left) An Egyptian "missile" captured our attention at Karnak. (Center) The outer wall of the Temple complex at Karnak. (Right) Dr. Mohammed Sayed, Minister of Information, discusses his country's constitution, which is being rewritten to make it more uniquely Egyptian.



# Religious Liberty and Ecumenism

—an interview with Dr. Visser 't Hooft

**R**ECENTLY Roland R. Hegstad, editor of **LIBERTY**, had a short conversation with Dr. W. A. Visser 't Hooft in Geneva. Though retired in 1966 from his position as general secretary of the World Council of Churches, Dr. Visser 't Hooft remains active in ecumenical circles. A man known as well for his theological expertise as for his administrative acumen, he shared some of his viewpoints on religious liberty, proselytism, ecumenism, and related subjects.

**Q. In your conception does religious liberty rest on a juridical norm or on a theological basis?**

A. Religious liberty grows out of man's deepest religious convictions. Certainly we tried to say that in most of the declarations of the World Council. The whole weight of the New Testament speaks about the action of God in the world. God does not constrain us. He offers His love, and man must then say Yes or No. God therefore wants a man to respond freely and not from constraint. The purity of any faith depends on whether it is a faith that is freely responded to. Faith that is the result of some outward pressure is impure faith or no faith at all. The preference with the World Council is definitely theological, Biblical, religious. The theological, of course, must be transcribed into political and constitutional norms.

**Q. Does the religious liberty declaration of the Roman Catholic Church set forth this concept of the Biblical-theological norm, or does it rest more on juridical and constitutional norms?**

A. On the latter. The discussion of the matter at the Vatican Council on the whole weakened the study.

The results also have an element of compromise about them. I welcome the declaration but do not think it is perfect.

**Q. What is your opinion of the more recent Roman Catholic declaration on mixed marriages?**

A. The declaration on mixed marriages does not really reflect the spirit of what is said in the Declaration of Religious Liberty of Vatican II Council. Parents are not free to decide what they wish to do in the education of their children. It is still necessary for the Roman Catholic partner to have the children educated in the faith. That lacks the religious liberty principle.

**Q. There is one difference. Formerly the Catholic parent had to promise in writing that the children would be educated in the Catholic faith but now a verbal promise is accepted.**

A. Verbal or written promises ought to be considered the same thing. We cannot consider them different. There is another factor: the Roman Catholic partner is not excommunicated. That is something favorable but it does not help our lay people.

**Q. As you look back on your experience in the World Council, what do you consider the greatest achievement of that body during the period of your administration?**

A. Creating an ecumenical awareness and activity within many of the churches. They are beginning to think in much wider terms than heretofore. There was great criticism when the movement first began. Chris-



Dr. W. A. Visser 't Hooft confers with Roman Catholic bishop Jan G. W. Willebrands, secretary of the Vatican Secretariat for Christian Unity. Right: Interchurch ties were strengthened by



the visit of Ecumenical Patriarch Athenagoras, spiritual leader of Eastern Orthodoxy, to Dr. Eugene Carson Blake, General Secretary of the World Council, at WCC headquarters, Geneva.

tians were not even talking. But now they are taking seriously the Bible admonition "Let us reason together."

The Catholic Church, too, is included in the actions we must take together. In doctrine and dogma we are not yet in agreement with one another.

**Q. I am sure you have had many loaded questions thrown at you. Let me ask you one. We hear a great deal today from ecumenicists about "the sin of separation." On the other hand, separatists speak of a "worse" sin, the "sin of compromise." How is a balance achieved between these viewpoints?**

A. I think it is a good question—not a loaded question; basically it is a question of the whole life of the church, not only a question between the churches. It is a question within each church and each congregation. It concerns the relationship between unity and truth. You find this in the New Testament in the writings of Saint Paul. There is great emphasis on unity, as in Ephesians 4, where Paul emphasizes keeping the "unity of the Spirit" and the "unity of the faith." He tried to hold the church together. What is wrong is to try to *force* one's view on another. We are interested in unity in the truth because it is rooted in the gospel itself, in the unity that is given to followers of Jesus Christ. We cannot dismiss it as belonging to one member; we must always hold conversation with each other.

**Q. What is the basis upon which we determine truth?**

A. The New Testament. That remains the ultimate

criterion. I would repudiate as untrue any affirmation that cannot be in any way confirmed by the affirmation of the New Testament itself.

**Q. In the confrontation of Pastor Boegner and Cardinal Bea in Geneva some months ago the Cardinal repeatedly affirmed, "The church says! The church says!" Pastor Boegner responded, "The Bible says! The Bible says!" Does this represent a fundamental cleavage?**

A. I think this is the basic issue between the Roman Catholic Church and the Protestant churches. In Roman Catholicism the church itself has become the ultimate criterion. Protestants see the church under the control of the gospel as we have it in the Bible. Now the good thing is that we have both learned something from each other in recent years. The Roman Catholics are taking the Bible more seriously; we have begun to take the whole life of the church more seriously. But the big issue as to which is the final criterion has not been solved.

**Q. Looking to the future, where do we go from here? How are these issues to be resolved? What is the timetable for unity in Christendom?**

A. We cannot control the timetable of unity. It is ridiculous to say that this is going to happen or that is going to happen. If in the early days of the ecumenical movement you had asked some of us to prophesy, we would have given many answers. Things went in a different way. I do not want to make myself ridiculous before the next generation. All I can say is that there

is very real dynamism for unity growing in many places, but we do not see things going as fast as many of us had hoped. There are strong resistant elements such as nationalism and, unfortunately, of racial consciousness. Ecumenism has proved, however, that it has a basic spiritual force about it. We hope that the movement will go on to that full unity which we all hope and pray for. That is a matter we must leave wholly to Divine Providence.

**Q. You still speak in terms of unity rather than in terms of union?**

A. I do not want to make too sharp a distinction between those two. Unity must have some kind of tangible expression. The trouble is that many think this means a great centralizing framework. They think it is a centralized type of organization such as the Roman Catholic Church. But this is not the only possible form of unity or even of union. There were both in the New Testament church, which was in no sense a centralized institution. There was on the one hand a deep sense of spiritual fellowship as was seen between the Pauline congregations and the Palestine congregations, and also the tangible unity. That is all I think is necessary.

**Q. To turn to another thought, I know that the World Council worked closely with the United Nations on the Declaration of Human Rights. What influence do you feel this document has had on governments around the world and, in particular, in Eastern Europe, Russia for example? Has the Russian Government modified its attitude toward religious bodies as a consequence of its signing the Declaration of Human Rights?**

A. To the last question I must answer honestly that I have not enough evidence to know for what reason the Russian Government adjusts its policies toward religious bodies. I can say only that in certain cases where religious liberty was in danger in Russia, the World Council quietly appealed to the Russian Government. In certain cases they accepted our intervention. But for which reasons they have adjusted policy, I do not know.

**Q. What is the position of the World Council on freedom to propagate one's faith?**

A. The council has not made a study on that, but there is a very full paper that has been adopted by the central committee. This paper is not easily summarized in two or three sentences. Proselytism is generally used in a bad sense. I would make a distinction between proselytism and promoting one's faith. One cannot be a Christian without believing Christianity should be

RELIGIOUS NEWS SERVICE



Dr. Visser 't Hooft (extreme right) joins an ecumenical gathering at the WCC's fourth assembly in Uppsala last summer. With him (left to right) are Bishop Gunnar Hultgren (Church of Sweden), Metropolitan Antony Blum and Metropolitan Nikodim (Russian Orthodox).

offered to all in the world. We have a whole missionary division in the council. Proselytism means accepting means which are not justifiable in the light of the New Testament. For instance, there are some forms of Protestantism which bring in elements of pressure. This can take the form of offering physical advantages by the way of food, education, et cetera, to get people to change their faith. The World Council of Churches is against that. In the World Council, where there is fellowship among the churches, there ought not to be sheepstealing. That doesn't mean you cannot make your position clear, but you ought not to bring *pressure* on anyone to go from one church in the World Council to another, without having openly discussed the case with a responsible person in the other church.

**Q. Assume, then, a confessional state where the highest authorities in both state and church say, "But all our people are already committed to a Christian persuasion." Having made that approach and having received that reply, would you consider, then, that the Christian still would have the right to go and share his faith?**

A. I can answer that question, definitely Yes! We live in a pluralistic world today. Every country that really has religious liberty should allow people to have the right to present their convictions in a positive way, not in a destructive way. One of the things the World Council says in the proselytism document is that in this ecumenical era we cannot believe it is right for Christians to begin with a tremendous attack on another church rather than with a positive conviction of their own beliefs.

★★★

# Peking Accuses Moscow

By JOHN HUGHES



CHINA'S Communist regime has developed a new twist to its running attack on Soviet leaders. It has found them "guilty" of encouraging religion.

According to Peking, the Soviet leaders have been "fostering the forces of the church and encouraging religious and superstitious activity" in the Soviet Union.

In a dispatch biting critical of this alleged trend, the official New China News Agency cites Lenin's words warningly: "All modern religions and churches, and each and every religious organization [are] instruments of bourgeois reaction that serve to defend exploitation and befuddle the working class."

The stridency of the Chinese Communist attack on religion is not surprising. For though traditional beliefs still linger in China, the Communists have been zealous in eliminating formal modes of religious worship.

The last, slender vestiges of Christian faith were eliminated during the peak of the so-called cultural revolution. Former Christian churches were sacked or desecrated, and the few remaining Roman Catholic nuns in China were subjected to indignities and deported.

There have also been reports of religious persecution of Muslim minorities in China. During the cultural revolution, mosques were plundered and priests abused. Red Guard posters demanded an end to Muslim marriage ceremonies and study of the Koran.

Claiming that all religions were "feudal," the Red Guards denounced Islam in big character posters.

About 10 million Muslims live in China, most of them in the north and northwest border provinces. Some sources charge that in Sinkiang province Muslim Uighurs were compelled to eat pork and that their traditional burial ceremonies were barred.

Now the New China News Agency has charged that Soviet leaders are trying to "intoxicate" the Soviet people with the "opiate" of religion.

The Peking agency says Soviet leaders have "long been ardent adulators of the Vatican, bulwark of the world reactionary religious forces." It cites Nikita S. Khrushchev's praise of a former pope as a "great man, dedicated to world peace." It criticizes President Nikalai V. Pod-

gorny's visit to Rome and his audience with Pope Paul VI.

The Chinese Communist agency further criticizes the recent visit to the United States of a Russian Orthodox churchman, Metropolitan Nikodim, to attend a World Council of Churches gathering. This, according to the Chinese Communists, was a "calculated action to curry favor with [President] Nixon."

The Peking agency goes on: "To paralyze the revolutionary will of the Soviet people, the Soviet revisionist renegade clique brazenly prettifies religion and makes wide publicity about religious activities through its press and news agency.

"Izvestia has gone so far as to trumpet that religion is beneficial and can calm people down and mitigate their suffering.

"*Komosomolskaya Pravda* has even published proposals for the reinstitution of religious education in schools. On New Year's Day or on Christmas and Easter, Tass would broadcast to the whole nation and the world messages of Thanksgiving from Patriarch Alexei of Moscow and all Russia. To foster the religious forces and train successors to the church, the Soviet revisionist renegade clique sets up theological seminaries in many places.

"A Japanese clergyman who had just returned from a tour of the Soviet Union recently wrote about such a school on the outskirts of Moscow," the agency reported. "He said in the article [that] about 200 students now study at the St. Sergei's School of Theology in Zagorsk, they began their studies at the age of 18. There are a four-year school of theology and a four-year seminary for higher studies. I am told that correspondence courses are offered to people in various places."

The Communist news agency says religious forces are becoming "more and more rampant in the Soviet Union." It concludes, however, that the present Soviet leadership is "at the end of its rope" and that neither "religion nor any other means can save it from inevitable doom."

★★★

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**Author Robert W. Nixon tells President Richard M. Nixon what might have happened had he appointed an ambassador to the Vatican**

# Congratulations, Mr.

President Richard M. Nixon  
The White House  
Washington, D.C.

DEAR MR. PRESIDENT:

It is reliably rumored, Mr. President, that you have decided not to appoint an ambassador to the Vatican. Congratulations! You have just avoided the Excedrin headache of the year.

On the chance that your advisers did not explore fully the potential for mischief in such a move, let me suggest what might have happened.

First of all, confusion would have reigned in the United States State Department. Appointment of an ambassador to Vatican City would have started an ecumenical run on available ambassadorial talent that would have steamed up all the windows along Washington's Foggy Bottom as frustrated bureaucrats tried to make sense out of the stacks of applications from denominations demanding equal representation.

Debate on the two Chinas—which one or both to recognize—suddenly would have seemed amazingly simple compared to trying to solve which Church of God to recognize.

Should the ambassador be sent to the Church of God (Anderson, Indiana), the Church of God (New York, with world headquarters in Jerusalem), the Church of God (Seventh Day, Salem, West Virginia), the Church of God (Seventh Day, Denver, Colorado), the Church of God by Faith, the Church of God of Prophecy, the Churches of God in North America, the Church of God and Saints of Christ, the Church of God in Christ, or the Church of God (Apostolic)?

Doubtless the State Department would have been tempted to forget about both Generalissimo Chiang Kai-shek and Chairman Mao Tse-tung when its Church-of-God desk tried to get the real Church of God to stand up. You can imagine the unholy religious war that might have resulted if the State Department decided that one of the Churches of God did represent God—and the others didn't.

Other diplomatic or protocol problems would have arisen to wrinkle your noble brow, Mr. President—or that of an unlucky State Department assistant.

For instance, just how should a new ambassador arrive to present his credentials to the Old Order Amish Mennonite Church? Is it acceptable for the ambassador to ride up to Amish headquarters in a limousine? They do preach horses. Or isn't that the same kind of implied insult to the Amish as it would be if the ambassador to the Vatican—or Mrs. Ambassador—publicly or privately endorsed the Pill?

The problem of choosing an ambassador to the United Methodists might have caused you another throbbing pain at the temples. Should the representative be a "wet" or a "dry"? But, then, perhaps it's the same type of problem as whether the ambassador to the Vatican should be a Pill or a Serutan man.

Most ambassadors, as we all know, Mr. President, are known as "our ambassador to Stockholm" or "our ambassador to Seoul" or some similar phrase incorporating the name of the capital city. But with those independent, decentralized Southern Baptists, the State Department would have had to use real tact.

Perhaps an ambassador-at-large would have solved the Southern Baptist problem. You could have called him something like Ambassador to the Southern Baptist Convention, With Various Offices in Nashville, Richmond, Atlanta, Dallas, Memphis, Birmingham, Fort Worth, and Occasional Places in Between. Costs for branch staffs, office space, official residences, and *very* large calling cards understandably could have soared, encouraging even another taxpayers' revolt.

Would you have been willing to offend public opinion in many parts of the world, Mr. President, by forgetting to recognize other world religious bodies? What about the Hindus, Moslems, Animists, Buddhists, and Mrs. Madalyn Murray O'Hair?

But say you had stamped your foot down, Mr. President, and limited your personal and official representatives only to churches that own an independent acre or two. Think of the ecumenical scramble to buy deserted islands in the South Pacific. (Relish the thought, realtors, flag makers, stamp printers!) Perhaps Easter Island would have had a future as a great religious power. Obviously, the Vatican, with its 108.7 acres, still would be eligible.

# President

Perhaps Seventh-day Adventist officials would have moved their world headquarters from Washington, D.C. (it seems ridiculous to call an ambassador Washington's ambassador to Washington), to the one land where all residents (all 100, plus or minus 10) are Adventists.

No, Mr. President, that all-Adventist land isn't heaven. It's the 1,280-acre islet of Mutiny-on-the-Bounty fame, Pitcairn. The move has two stumbling blocks, though. The islet is officially a British colony. And the move might take a decade or two, as steamers stop there only about twice a year. But it would have been an excellent site for an agriculturally-minded ambassador and his large staff to make detailed studies of coconut palm diseases and goat husbandry. But never on Saturday.

While your Secretary of State and you were sorting out all the requests from denominations and mini-churches that requested an official representative of some sort, you doubtless would have been tempted to mull over in your mind the wise prohibition of the First Amendment to the United States Constitution: "Congress shall make no law respecting an establishment of religion . . ."

Consider another complication that might have arisen. If the United States had recognized a denomination or a mini-church, wouldn't that church have been eligible to receive financial and military assistance of varying kinds? Doubtless Pope Paul won't need much in the line of tanks, missiles, and supersonic aircraft to protect Vatican residents. But what about a loan of good old American dollars? Would that be separationist cricket? Even worse: What if the Vatican returned the money—through ecclesiastical channels—to solve the financial crisis of many Roman Catholic schools right here in the United States? Wouldn't Americans United for the Separation of Church and State get excited over that!

And don't forget the situation within the Roman Catholic Church itself, Mr. President. Many progressive Catholics are trying to update their church, to rid it of the political pretensions of which, to quote a recent *LIBERTY* editorial, "nuncios, internuncios, and ambassadors are part and parcel."

Appointment of an ambassador would have thrown the weight of the United States Government behind

perpetuation of this church-state anachronism. Think of all the progressive Catholic voters you might have alienated! No wonder the Supreme Court of the United States wisely has ruled that it isn't kosher for the courts to interfere in the internal doctrinal disputes of churches.

Mr. President, many of our forefathers fled to this land to escape the tragic consequences of church-state union. It would be ironic now, wouldn't it, if their descendants, having forgotten the lessons of the past, took a step toward the abuses of the past. Maybe your advisers—more representative of the Ivy League than the Bible Belt—haven't called to your attention the insistence of some evangelicals that Bible prophecy predicts the United States will play a leading role in restoring the papacy to its former political and religious eminence.

During your recent campaign for the Presidency, sir, your message came through loud and clear. You wanted to draw us together again—Roman Catholic, Protestant, Jew, nonbeliever, white and black, rich and poor—together living that unique dream of equal opportunity and inalienable rights that we call America. Sending a representative to the Holy See or any other religious

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**YOU WILL** remember those wallet cards that said, "I am a Catholic. In case of accident, call a priest." Among new versions now circulating: "I am an underground Catholic. In case of accident, call an ex-priest."

"I am a priest. In case of accident call the wife and kids."

"I am a Fundamentalist. In case of accident, call a Bible."

"I am a Monsignor. In case of accident, call my stockbroker."

"I am an atheist. In case of accident, goodbye."

"I am an official of the Roman curia. In case of supposed accident, investigate."

—From "Cry Pax!" a column without rules  
*National Catholic Reporter*, Nov. 20, 1968

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body would have awakened prejudices that would have frustrated all our hopes for national unity.

*E pluribus unum*, Mr. President. "One from many." A preferred status for any church wouldn't have forwarded that goal.

Sincerely,

ROBERT W. NIXON

P.S. No, I'm not a long-lost relative. People have been asking me that for years. Not that I mind, you understand, especially since you decided not to mix religion and politics. ★★★



## CATHOLIC AID STRATEGY

**T**HE strategy by which Catholic educators hope to secure public funds to finance their schools is now clear. Efforts to shatter precedent and open State treasuries have been made this spring in some 34 States. Legislation passed in Pennsylvania last fall (see *LIBERTY*, May-June, p. 5) is cited by church officials as the turning point—"the opening wedge," as *Education U.S.A.* quoted them. There the State, under the guise of purchasing services, pays part of the salary of math, science, physical education, and science teachers in parochial schools. It was success in Pennsylvania that emboldened Catholic lobbyists to besiege other State legislatures.

Now Catholic educators have taken three further steps to secure public funds: They have (1) shifted the emphasis of Catholic education from the suburbs into the inner-city ghetto; (2) initiated an intensive public-relations campaign to condition the public to paying the bill for Catholic schools; (3) laid the groundwork for more effective lobbying of State legislatures. The strategy was divulged at the sixty-sixth annual convention of the National Catholic Educational Association (NCEA) in Detroit.

As Catholic schools serve an increasing number of non-Catholic disadvantaged in the inner city, the call for reimbursement for "public services rendered" will be accelerated. This, of course, is part of the strategy. It ought to be noted, on the other hand, that as more non-Catholics are enrolled, the parochial school becomes ever more an instrument of proselytism. In Washington, D.C., for example, 60 per cent of the enrollment in Catholic parochial schools is now non-Catholic. Quite a captive audience for religious indoctrination. And hardly, we think, basis for demanding more public tax money.

R. R. H.

## OF COURTS AND COURTING

**C**APTAIN Kemble of Boston was sentenced to the public stocks for two hours for the "lewd and unseemly behavior" of kissing his wife on Sunday, and *LIBERTY* publicized the sentence as an example of unfair discrimination on Sunday. Since the court's unenlightened penalty was imposed in 1656 we didn't try to make a Federal case of it! We just empathized with the captain.

But a recent development in the Spanish town of

Inca on Majorca should make all freedom-loving lovers take notice: the police chief has banned public kissing. One kiss, he decreed, costs 500 pesetas (about \$7).

Young people vacationing on the island were angered by wide-eyed officers searching for couples in the act of kissing. Their reaction: stage a kiss-in. Thirty couples gathered at the harbor of Cala Figuera (with 100 spectators looking on) and at the zero hour kissed each other to the tune of 45,000 pesetas. Officers were shamefaced, but not so their chief, who insisted on rounding up the youth.

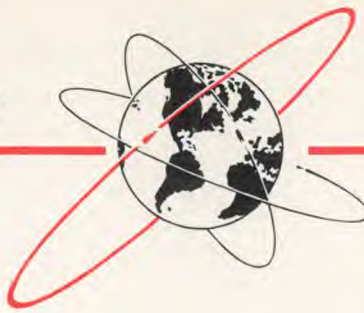
Suddenly the peaceful land of sun and sand took on the appearance of a police state. The participants of the kiss-in were questioned, but remained calm. The leaders of the "conspiracy" were never found. In fact, the whole incident dwindled—the youthful lovers went home.

*LIBERTY* has traditionally fought Sunday laws, which make illegal on that day actions that are perfectly proper and legal on other days. And we have often editorialized on the futility of some forms of "taste" (or should we say tasteless?) legislation. (See March-April *LIBERTY*.) The police chief's actions spur us to make one further unequivocal statement of editorial policy—we're for courting—every day!

P. J. H.

"It is proper to take alarm at the first experiment on our liberties. We hold this prudent jealousy to be the first duty of citizens, and one of the noblest characteristics of the late revolution. The freemen of America did not wait till usurped power had strengthened itself by exercise, and entangled the question in precedents. They saw all the consequences in the principle, and they avoided the consequences by denying the principle."—*Writings of James Madison*, vol. 9, p. 249, GAILLARD HUNT.

If all mankind, minus one, were of one opinion, mankind would be no more justified in silencing that one person than he, if he had the power, would be justified in silencing the world.—JOHN STUART MILL.



## UNITED STATES

### Laird Says Guidance Program Will Not Bar References to God

Washington, D.C.—Secretary of Defense Melvin R. Laird has declared that any review of the Army's character guidance program would not prohibit the use of such terms as "God," "Supreme Being," "faith," and "spiritual values."

The American Civil Liberties Union, whose complaint last year had led to an earlier review and revision of materials used in the mandatory program, also said it was not objecting "to any and all references to God which might be made" in the character guidance lectures.

The revision, begun late last year, had been criticized by some as an infringement on the religious freedom of chaplains (who usually conduct the lectures). Preliminary church reaction had been mixed, ranging from cautious support to outright condemnation of the plan.

Mr. Laird, in a statement described as a preliminary comment on a high-level Pentagon review of the changes, asserted that "espousal of religious dogmas or particular sectarian beliefs is not the purpose and has no place in a character guidance program."

But as the program's purpose is "to instill and strengthen patriotism and a sense of moral responsibility," he continued, within that framework there would be no prohibition of religious language.

He stressed that the compulsory character guidance program is separate from the voluntary religious programs run by the chaplains.

In a letter to Mr. Laird made public in Washington, the ACLU again stressed that its main concern was the fact that the religious references were part of a mandatory—rather than a voluntary—program.

Lawrence Speiser, head of the ACLU's Washington office, said the Union neither sought nor desired to censor lectures or moral guidance given by chaplains in voluntary situations.

As an example of objectionable "sermonizing" in the written materials for the compulsory program, he quoted from a 1961 pamphlet on chastity: "In prayer, I should seek God's help in developing, practicing and preserving chastity."

Mr. Speiser also referred to a 1964 pamphlet on the moral responsibilities of drivers which said, in part:

"God has supreme and exclusive ownership over human lives, and so He is the only one who has the right to allow men to kill other men. . . . If, then, we recognize the moral imperative behind the commandment, we will drive as responsible, decent human beings conscious of our obligations to our Creator."

## UNDERCURRENTS

### Spain Considering New Law on CO's

A new law defining the position of conscientious objectors may soon be passed in the *Spanish Cortes* (Parliament). A member has called for measures which will respect the antiwar attitudes of some Spaniards, including the nation's more than 1,000 Jehovah's Witnesses. Last year 67 Witnesses were imprisoned because they refused to accept military service requirements.

### Liberia Bans "Bible Teaching" in Public Schools

A *Monrovia* radio report stated that Liberia's government has banned "Bible teaching" from all public schools to provide a "clear concept" of church-state separation. The controversy was sparked by "several sects," including the Jehovah's Witnesses, who barred their children from saluting the Liberian flag and reciting the pledge of allegiance, yet demanded "Bible teaching" in the schools, the broadcast said.

### Nonviolent Department Planned

A department for the study and practice of nonviolence in resolving problems is being established at the *University of Notre Dame* (South Bend, Indiana). Two students asked the president, *Theodore Hesburgh, C.S.C.* (famous for the letter he wrote to the students and the "Dear Ted" reply from President Nixon), for \$200 to cover expenses in setting up the program. Within 24 hours the president raised \$100,000.

### The Churches and Taxation

- Church leaders in *Arizona's Maricopa County* expressed "shock" when Assessor Kenneth R. Kunes ordered all tax-exempt church rectories and parsonages returned to the tax assessment rolls.

- *Minnesota* churches were challenged by a State legislator to add more than "hollow rhetoric" to efforts

to reform constitutional and statutory standards governing tax-exempt property. It is estimated that if all church bodies in the State paid property taxes from which they are now constitutionally exempted, \$26.8 million in other tax revenues would be released for public services. A bill providing for an amendment to the Constitution that would permit the legislature to "define or limit" categories of property exempt from taxes has been approved by the House tax committee.

- A bill to tax church buildings at 25 per cent of the usual property tax rate has been introduced in the Oregon Legislature. The measure would add an estimated \$436 million to the property assessment rolls.

- The *First Universalist Church of Minneapolis* has made a voluntary contribution of \$800 to the city in lieu of taxes. The 605-member congregation also voted to return the home it provides for the minister to the tax rolls. The \$800 contribution was described as "a voluntary tax toward the services of safety, sanitation, street maintenance, public welfare and general government received by the institution itself."

- The *Faith United Church of Christ of Milwaukee* has donated \$500 to the city to offset the cost of services provided by the city. Mayor Henry Maier praised the church members for "extraordinary understanding and concern about the fiscal problems of the city."

### **Girl Upheld in Refusal to Recite "Pledge"**

A New York City high school girl who says she does not believe in God will be allowed to leave the classroom when the other students recite the pledge of allegiance. *Dorothy Lynn*, 17, had earlier been given permission not to recite the pledge but was required to remain standing in the classroom.

### **Religious Literature in Public Schools**

The *Pennsylvania State Department of Instruction* is expanding an experimental public school course in religious literature to embrace all the public schools in the State. Materials should be ready for the 1969-1970 school term, according to David W. Miller, an English adviser for the department.

### **India's Mission Policy Hardening**

V. C. Shukla, India's national Minister of State for Home Affairs, said recently that his government's policy is to replace foreign missionaries with Indians.

In keeping with this trend, the Roman Catholic Church in India plans within the next three years to replace 700 priests, 200 brothers, and 1,000 sisters with nationals.

### **Five Thousand Priests Defect Annually**

More than 5,000 priests leave the Roman Catholic ministry each year, according to *Parade* magazine (na-

tional Sunday newspaper supplement). *Bearings for Re-establishment*, an organization that helps defecting priests and nuns to find a place in the secular world, is currently aiding 200 to 300 men and women each month. *Bearings* will eventually have international branches, possibly starting with one in Milan, Italy.

### **Catholic, Protestant Congregation Share Church**

A Protestant congregation has moved in with a Catholic congregation in *New York City*—a new chapter in the ecumenical movement. Prime time—eleven o'clock on Sunday morning—has been donated to the *United Church of Christ* by the *St. Paul the Apostle Roman Catholic Church*. The Church of Christ members decided to spend the \$500,000 needed to repair their church on the "fight against poverty."

### **The Name Is the Game**

*Christian College (Columbia, Missouri)*, a two-year school for women, is spending \$5,000 on advertising to find someone who will give it \$5 million. The return for the millions: having the 118-year-old college named after the donor!

### **Novel Defense**

Michael John Bell, a convicted murderer, would like us to take up his case. It seems that he is being denied opportunity to practice his faith. Michael, who is awaiting execution in *North Carolina*, wants to be released from the death penalty because his faith, he says, requires him to make reparation for his sins, and his execution would interfere with his chance to do so. Come to think of it, murderers have been released for lesser reasons.

### **The Great Money Grab**

- *Marquette University (Milwaukee)* has received a \$15,750 Federal grant for a study to determine whether Catholic schools in Milwaukee's inner city may operate independently from the church to become eligible for government monies.

- A law professor at *Fordham University (New York City)* has criticized the Jesuit school for initiating a study recommending ways in which the school could be secularized in order to qualify for State aid. Fordham has recently been placed under lay control. Formerly the board was composed of priests, but now 31 new posts will soon be filled—mostly by laymen.

### **"To Whom It May Concern"**

A New Democrat (Socialist) member of the *Manitoba* Legislature has suggested that the opening prayer of the House should be revised by a committee representing all faiths. "Being a Unitarian," he said, "I feel perhaps it should begin, 'To whom it may concern.'"

## "Dear Sir:"

From page 7

further evaluation. Eventually the theory may reach the status of a scientific principle or law, which implies only that no exceptions to the predictions of the principle have been found up to that time. The history of science is replete, however, with scientific laws, which, having achieved that eminent status, have at a later time been shown to be incorrect.

It is questionable that the theory of evolution should be spoken of as a *scientific* theory, especially if this latter term is envisioned to mean an idea amenable to investigation by the scientific method, since it is well known that the basic premises of evolution, viz., (1) the spontaneous generation of life, and (2) transitions from lower to higher forms of life, have not as yet been experimentally verified. The very basic problem regarding the spontaneous origin of life has recently been discussed in detail by an eminent group of mathematicians and biologists, and the results reported in symposium form.<sup>1</sup> From the standpoint of mathematical probability it was demonstrated that the chances of even a single specific organic molecule originating at random were infinitesimally small. When such irrefutable logic is digested, it clearly indicates the near impossibility of generating just one link in a fantastically large array of complex molecules, which is the necessary ingredient for even the simplest forms of life. The probability, then, that a higher form of life would eventually appear by random processes is so minute that it is beyond computation.

In a somewhat different area, the sequence of fossils in the geological column is usually adduced as evidence for the validity of the evolutionary theory. However, it has never been proved that the existence of the fossil record can be uniquely attributed to an evolutionary sequence of events. Also, creationists do not deny that there is some degree of order in the fossil record, and this is not an unexpected situation if the sequence of events surrounding the Noachian deluge are studied carefully. If there is a choice to be made between a catastrophic and uniformitarian approach to geology, an impartial observer would at least be forced to wonder how large quantities of well-preserved fossil remains could be preserved under a uniformitarian framework, i.e., slow burial over long ages. In fact, one of the clearest indications of catastrophism is the very well-preserved fossil record in the various strata of the earth's crust. For example, there is little or no indication today (aside from an occasional volcanic eruption) as to how imprints of various animals could be preserved, and yet the fossil record provides abundant evidence of very well-preserved footprints of animals of various sizes, a fact that is rather easily harmonized on the basis of a rapid depositional process accompanying a worldwide flood.

In this context it may be appropriate to point out that the ordering of the fossils as described by the evolutionary theory does not always agree with the actual sequence as found in the sedimentary strata. One noteworthy example of such a contradiction was the report of human-appearing footprints that were found in a Carboniferous sandstone formation near Berea, Kentucky.<sup>2,3</sup> The implication in this particular discovery was rather devastating since, according to geological reasoning, the Carboniferous era was approximately 250 million years ago, and man supposedly came on the scene of action only several million years ago. (However, this last number is in somewhat of a state of flux.)

Now the cry of academic freedom has often been heard in support of the teaching of evolution in the public schools. But creationists have good reason to wonder, in view of the above considerations and many more of a like nature that are never thoroughly discussed, whether academic freedom has not been used as a one-way street in an attempt to establish the evolutionary hypothesis as a fact of life and to discredit Biblical creationism as utter fantasy. Evolution is taught as fact in the public schools, and virtually no alternative is ever suggested as reasonable or scientific. Is this academic freedom or planned coercion?

Creationists suspect that if certain segments of the scientific community were not so biased in favor of the evolutionary philosophy, such evidences as the Berea tracks would have been freely discussed in evolutionary textbooks so that the student could have opportunity for himself to decide whether creationism or evolution is sustained by the evidence in nature. Thus while evolutionists are in some cases openly ridiculing creationists for their outmoded, unscientific ideas, it appears that

in reality there are skeletons in the closet, or should we say, footprints in the rocks, and other phenomena, that may yet determine the philosophy representing an accurate, scientifically reliable history of the earth.—EDS.]

### REFERENCES

- <sup>1</sup> Mathematical Challenges to the Neo-Darwinian Interpretation of Evolution, The Wistar Institute Symposium Monograph No. 5, edited by Paul S. Moorhead and Martin M. Kaplan, The Wistar Institute Press, June, 1967.
- <sup>2</sup> W. G. Burroughs, "Human-Like Footprints, 250 Million Years Old," *Berea Alumnus Magazine*, Nov., 1938, p. 46.
- <sup>3</sup> "Human-Like Tracks in Stone Are Riddle to Scientists," *Science News Letter*, Oct. 29, 1938, p. 278.

## CHRIST AND THE ESTABLISHMENT

M. CAROL HETZELL

Takoma Park, Maryland

What a contrast your May-June issue underscores between youthful indignation today and the Man whom establishment feared 1900-odd years ago! Rioting? Demonstrating? Destruction in the name of freedom? Marching? Violent protest? These were never the tools of Christ.

Certainly He was out of step with "the establishment." When He was born the establishment tried to kill Him—slaying all the newborn male babies in the vicinity. Throughout the three and a half short years of His public ministry He was constantly at odds with the establishment. His views were contrary to those of the power structure—so much so that at one time they even tried to stone Him.

People listened to His unusual ideas—as many as 5,000 at a time listened. At one time when He entered into Jerusalem He was hailed by the multitudes as a conquering hero. But He never stormed an administration building. He never incited a riot. He never demanded His "rights."

Talk about flower power and love! The man Jesus truly used love as His weapon. It wasn't just idle talk. He made no strident noises in His own defense, tore up no furniture for barricades, but meekly submitted to the agony of the cross.

If youth today are honestly looking for something better than the establishment, they don't need to hunt out strange religions for the answer. Christianity has more to give than many of the large, established churches recognize.

It is the business of the church to place before the world Christ Jesus, and to instill into the lives of its members His eternal principles of love, compassion, obedience to law—whether God's or man's—and integrity. When the church places its emphasis here, the results will spread like oil on stormy waters. Youth will find a new respect for their elders whose feet are implanted on such principles. Riots, demonstrations, revolutions, will evaporate, for the greatest revolution of all time will have changed society and made all men brothers instead of little children with dirty feet and bloody noses.

P.S. I enjoyed the enclosed cartoon by Bob Palmer entitled "The Changing Face of Campus Dissent."



SPRINGFIELD, MO., NEWS-LEADER

## Mail-Order Ministers

From page 11

"I never met a person who wasn't a preacher, and if he's a preacher, he ought to have a license."

"Would you describe your work as a crusade? If so, a crusade for what?"

"Yes, it's a crusade. The goal is to bring peace and heaven on earth—the good life for everybody. I'm writin' two books too. They's called *Kirby Hensley's Life Story* and *Heaven Here Now*. We're gonna have a utopia on earth. People like the Universal Life Church because it's doin' things for them. President Kennedy had it all wrong. People don't come to America to do somethin' for the country. It's what the country can do for them. I say, 'Don't ask what you can do for your church. Ask what your church can do for you. That's the American way.'"

**H**OW MANY Doctor of Divinity degrees have you awarded thus far, for \$20 apiece?"

"Over 2,600, and we've sent out 2,200 charters for churches. People think I make a lotta money, but they forget I spend \$100 a day on postage and envelopes. An' I give away ordinations for free an' pay for a dozen teen-agers to come here an' work an' send out a thousand letters a day."

"Did you actually say, as reported in the *San Jose Mercury*, 'If you declare yourself a pastor, get a secretary and a treasurer, you can get a genuine church charter, put a cross next door to your TV antenna, declare your house a church and take it off the tax rolls'?"

"Yes, I said that."

**W**HAT of that report in one of the *San Francisco* papers about the soldier in Vietnam who supposedly flashed one of your ministerial credentials before his company commander and got shipped all the way home?" I asked.

"He said that, but I don't know nothin' about it." \*

"What sort of church services do you hold here? Do you have real church services? Are you actually a church?"

"Yes, we've got church services here. We have discussions, maybe hymns. Or somebody talks about the Bible or reads it. We have lots of guest speakers. They can belong to any denomination. We have no set form of worship."

"Is it true you believe in reincarnation?"

"Yes, I do. The soul goes right on livin'. In other lives I've been John the Beloved, and a lawyer, and a comedian."

At this, his wife, Lida, a neat, graying woman, who

had just entered the garage, put in, "Yeah, he acts like Jackie Gleason half the time!"

"But don't you think you'll slip sometime and violate some law and get stuck in the pen for a while?"

"If you hadn't done nothin' wrong, would you be skeered? Besides, if I ever did land in jail I'd feel good about it, and every lawyer in the country would be up in arms. The sheriff's department says my program is 'as legal as mother's milk,' so long as we don't sell tickets through the pearly gates."

"And read this." He shoved lesson number 1 of his D.D. course into my hand. It quoted, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

"An' look at this." He showed me a clipping from the *Oakland Tribune*, January 27, 1969.

"A unanimous Supreme Court today prohibited courts throughout the land from deciding matters of church doctrine."

"The far-reaching ruling said the Constitution forbids civil courts from reaching to 'the very core of a religion' in determining if the church is adhering to its doctrines."

"The immediate effect is to bar courts from settling property disputes that hinge on controversies over religious doctrine and practice."

Dr. Hensley was well informed for an illiterate man. He explained that his wife and children read the newspaper to him.

**I** LOOKED OVER the lessons. Number 3, leading to the Doctor of Divinity degree, says, "The connections between local churches and headquarters is like a family. As a man marries and takes a wife and moves away from the home, the way he carries on, the things he believes in, the way he runs his home, is not a dictatorship. . . . So a church, a pastor, and a congregation must become one only in letting each other believe as he so desires, and maintain his individuality. Then there is a fellowship generated which makes up a church. . . ."

"What kind of clothes should a minister (or a man of the cloth) wear? This is up to the individual minister. Some wear clerical collars, robes, special suits, street clothes, et cetera."

"What may the individual minister do? A minister may visit the hospital anytime that he is called upon or desires to visit the sick. He may visit jails and work with the law officials in helping people. He may perform marriages, officiate at funerals, last rites, baptismal services, counseling, healing, sacraments, et cetera. . . . The clergy may travel for cheaper rates on many public transportation systems."

"The above does not include all the privileges or penalties, only the ones most often used or abused."

Shades of Phineas T. Barnum, Emperor Norton, and Father Divine! The mantles of all three appear to have

\* I tried to check this story out with the newspaper that printed it, but could get no details. For the present the rumor must be considered apocryphal.

fallen on the Reverend Dr. Kirby J. Hensley. What else may fall on him one of these days soon can only be conjectured.

WITH the very best of reasons the United States Government is loath to interfere with anyone's—but *anyone's*—religious profession or practice if it can possibly avoid such tampering. If certain of Dr. Hensley's activities appear to be unorthodox, so did those of Emanuel Swedenborg, Martin Luther, and Joseph Smith, to mention only three. Yet all these founded churches that are today as respectable a part of the American scene as Senator Dirksen.

One can hardly forecast such a glorious destiny for the Universal Life Church, Inc., despite the crusading zeal of the Reverend Dr. Hensley. Rather, one foresees a judgment day composed of equal parts of the Pentagon, the California State Education Code, the United States Supreme Court, and assorted humane societies. (Imagine the ridicule to which an ordained Missouri hound is subjected every time he dresses up in his "clerical" collar!)

With every ordination certificate he sends out Dr. Hensley sets up a potential lawsuit or two. One of his ordainees could be ejected from a hospital or prison he attempted to enter as a clergyman. An "instant minister" could claim a parsonage deduction on his Federal or State income tax return. One of Hensley's 2,000-plus churches chartered by mail may demand property tax exemption. Students on campuses—or even servicemen in Vietnam—could test the validity of the ordinations by claiming exemption from military service. (Hensley claims several servicemen have already used the ordinations to secure dismissal from the Army, but he's vague about the details.)

LEGAL TESTS of the bizarre operations of the Universal Life Church, Inc., could result in decisions redefining boundaries between religion and government. What constitutes a church? Who or what, exactly, is a clergyman? What minimum standards should be required before a church can claim legal status? Does the First Amendment have anything to say about the future of mail-order diploma mills?

Conceivably Hensley could become a prominent part of legal history. He does not seem overawed at the prospect. Hensley, who pleaded his own case, lost the right to issue mail-order doctorates when he was tried before the San Joaquin County Superior Court, June 3. In handing down the decision, Judge John B. Cechine said Hensley had a right to appeal and suggested that "he get an attorney the next time around."

Hensley, still full of fight, accepted the challenge: "I will carry it to the Supreme Court and will win, I am sure," he said, adding that he will be represented by San Francisco attorney Vincent Hallinan.

H. A. ROBERTS



Now, let's see. How do you spell *doctorate*?

"Hensley's way of operating is essentially no different than any of the so-called respectable theologians," said Hallinan. "If any man or school can claim the right to put others in communication with God so they have special divine privileges, so should my client. Anything else would be discriminatory."

Perhaps in at least one respect we can all take comfort and even a smidgen of pride in the Hensley phenomenon. Though beset by social ills of many kinds we are still free enough, and feel secure enough, to give even the most unorthodox religionist the full protection of our laws. No jails (at this writing), no lynchings, no stocks or thumbscrews. We shall have no St. Bartholomew's Day, no Smithfield, no Salem.

The inimitable Doctor of Divinity from Modesto may be skating some fancy figure eights on quarter-inch ice in the no man's land between church and state, but one thing is sure: he's not "skeered." ★★★

# the launching pad

With C. MERVYN MAXWELL

Department of Church History, Andrews University  
Berrien Springs, Michigan



**Q. Can you tell me how and when the term *Lord's day* came to be attached to Sunday? I have read a lot on the subject and am not completely satisfied with what I have read.**

A. I have just finished conducting a three-month course in the early history of Sabbath and Sunday and am compelled to say that there is no clear answer to your question.

The first unambiguous use of the term *Lord's day* for Sunday appears in the apocryphal books, *The Gospel of Peter* and *The Acts of Paul*, and in the writings of Clement of Alexandria. None of these documents can be dated precisely, but all probably fall within the period of A.D. 150-200.

John's statement in Revelation 1:10 that he was "in the Spirit on the Lord's day" cannot refer to Sunday, for in the Bible the Lord's day is Sabbath. "The seventh day is the sabbath of the Lord" (Exodus 20:10). "The Son of man is Lord also of the sabbath" (Mark 2:28).

**Q. Acts 15:29 says, "Abstain from meats offered to idols, and from blood, and from things strangled, and from fornication." This means that we must keep free from blood, including blood transfusions. Blood transfusions often cause disease. There are better treatments now available. I enclose a recent *Awake* with an article on the subject. [Maryland]**

**Q. The Biblical prohibition involves any form of blood. The only use of blood approved by Jehovah God was its use in the symbolic animal sacrifices of the Old Testament. [Louisiana]**

**Q. Jehovah God foresaw modern transfusions and forbade them in the command to abstain from blood. If one of Jehovah's Witnesses was approached by a rapist, she would rather die resisting than disobey God's command regarding fornication found in the same verse (Acts 15:29). The same principle is followed in the matter of blood transfusions. [Michigan]**

**Q. Acts 15:29 applies very clearly to idolatry and fornication as well as to blood. How does one abstain from idolatry or fornication if not absolutely and completely? [California]**

A. The issue at stake when this matter first arose in this column was the legal right of the State to insist on giving a blood transfusion to the child of a member of the Jehovah's Witnesses when com-

petent medical authorities report that such a transfusion is essential to saving the child's life. I have no brief to make that whole blood is always the best answer to a decline in body fluids.

The point before us is whether a member of the Jehovah's Witnesses has a true *Biblical* defense (as he says he does) for insisting that his baby die rather than receive a blood transfusion. Does the New Testament regulation to abstain from blood really forbid a blood transfusion?

You say it means to keep away from all use of blood—except "sacrificial"—under all circumstances. Do you really mean what you say? You "use" blood every second you live—your own blood. Is this forbidden? If a Jehovah's Witnesses member bites his tongue, may he swallow the fluid that flows out of the wound, or is this too forbidden?

You say you must "keep free" from blood absolutely. One of you who wrote me is a physician. Do you never wipe the blood off an injured finger? (I say nothing about your performing an operation.)

All meat purchased in grocery stores contains some blood. There is positively no way to remove every blood corpuscle from the microscopic capillaries which course by the millions through animal tissues. In order to "keep from" blood completely, a person at the least should be a thoroughgoing vegetarian. Are Jehovah's Witnesses vegetarians?

I am trying to say that I don't think Witnesses really believe that the Bible condemns all "use" of blood, or even some use of it in one's food.

The Bible command to abstain from eating and drinking blood means to abstain from eating and drinking blood as a specific item of food; and this is all it means. It says nothing at all about any other use of blood; hence it says nothing at all, one way or the other, about blood transfusions.

In your zeal for Acts 15:29, incidentally, you seem to have forgotten Exodus 20:8-11. This is very sad. There the Bible says, "Remember the sabbath day, to keep it holy. . . . The seventh day [Saturday] is the sabbath of the Lord [Jehovah] thy God."

**Q. Is it true that the Roman Catholics living in Canada have now been given permission to use the pill? If it is, what is the Catholic Church coming to these days?**

A. Last September the Canadian bishops officially ruled in Winnipeg that Canadian Catholics

may now cope with the pill according to the convictions of their own consciences. Thus they went further than the American bishops who, in November, declared themselves against contraceptives, at the same time allowing merely for "circumstances that reduce moral guilt."

The Canadian bishops insisted they were retaining the basic principles of Catholic marriage enunciated in the "Constitution on the Church in the Modern World" of Vatican II, and they required those who intended to use the pill to engage in "sincere self-examination." They noted, however, that the arguments used by the Vatican to deny the use of contraceptives have "failed in some cases" to win the assent of Catholic scholars in the sciences and humanities.

Bold Bishop Alexander Carter, president of the Canadian Catholic Conference, then went on to make the astonishing statement that the Canadian bishops were "rejecting both extremes." When the position of a living pope is called one of two "extremes" by a body of loyal bishops, something has happened in Roman Catholicism. We commend the courage of the Canadian Catholics in lifting a moral regulation that has no clear roots in Scripture. We would that all Christians would follow suit and renounce all religious rules and rituals that have no clear foundation in Scripture.

Sunday observance, for example.

**Q. The present situation in Michigan is that those who believe in God as a being who is willing to be left out of the teaching process receive a share of the public tax funds, whereas those who believe in God as a being who is not willing to be left out of the teaching process are denied a similar share of these tax funds. We think this is un-**

**just. Furthermore, to say that we have freedom of choice in this country because we are free, at our own added expense, to establish independent schools, is a subterfuge. Freedom at a price is not freedom but a suppression of freedom. Liberty of conscience will exist when the government supports no system of education or when the government supports all systems of education on a just and equal basis.**

A. Surely you are wrong when you say that "freedom at a price isn't freedom." Where is your spirit of Patrick Henry? Freedom *isn't* free. "You've got to pay a price; you've got to sacrifice," as the youngsters sang all over America a year or two ago.

To take your position to its logical conclusion we should abandon all taxes. Freedom should be free; it should have no costs whatsoever related to it. But this is contrary to human experience.

And it seems to me it is human experience that you are leaving out of your position. America was founded by men who knew what a state-supported religion could lead to: bigotry, oppression, privilege for the faithful, and persecution for those who opposed. It had done this in Europe for centuries, and even on our own shores in Colonial days. What our forefathers set up in this Land of the Free was not a perfect system but unquestionably one of the very best systems ever devised by men. It does not guarantee absolute equality, but history has demonstrated that the *friendly separation* of church and state which it demands works best for both the state and the church. For the sake of conscience, religion, and our children, please don't take us back into medieval concepts of church and state simply so we can all save a few dollars a year. Count me as one who is willing to pay a price for freedom.

Send your questions to **THE LAUNCHING PAD**  
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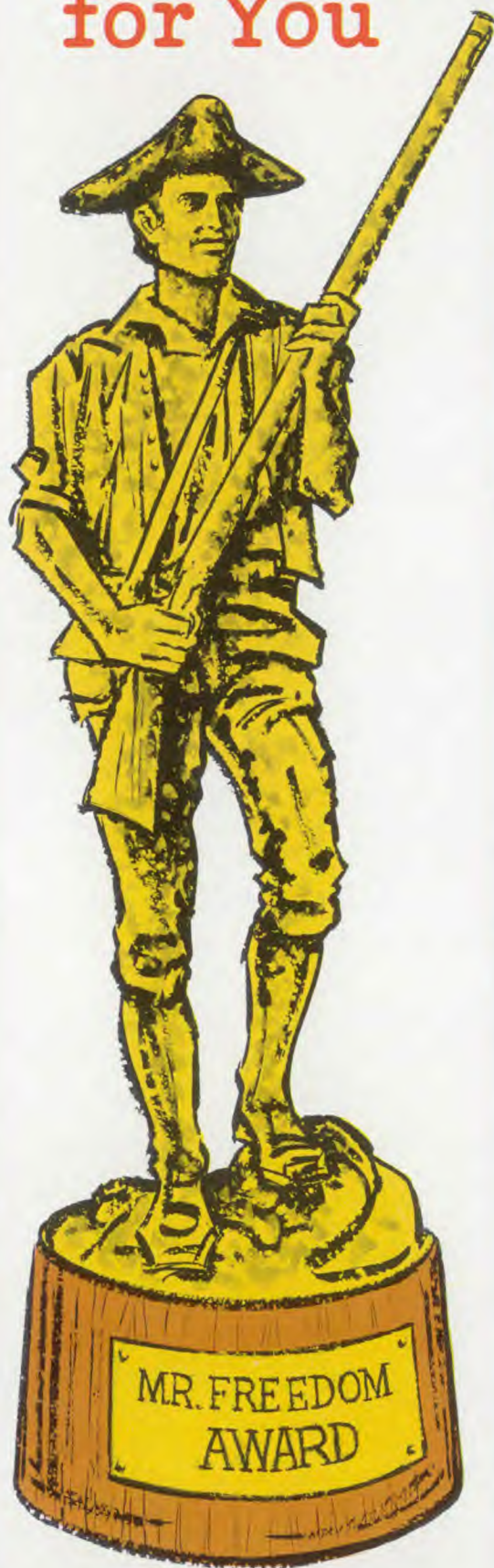
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**Category 1: articles.** For prize-winning ideas look through several issues of *Liberty* to see the type of material we are printing, or try one of these themes: taxation of church institutions, government subsidy of parochial schools, court cases involving religious freedom, Christian and religious amendments, majority versus minority rights, Sunday laws, restrictive licensing ordinances. Three \$250 prizes in this category, plus three \$100 seconds.

**Category 2: photo essays.** Send us with captions 10-25 sharp action photos on a freedom theme, preferably 8 by 10 black-and-white glossies (but a potential cover shot should be in color). Top prize \$250 with a \$100 second.

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1. Your article will be read by people. So do not give us an abstract essay. Relate your material to people, to their problems.
2. Make your material relevant. Why should we print an article on Sunday laws today?
3. The reader ought to know within two or three paragraphs why he must read your article. If you do not have his interest then, you likely never will.

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1. The contest is open to all except the editorial staff of *Liberty*.
2. Length: articles, between 1,500 and 2,500 words, exclusive of footnotes, shorts, 500-1,000 words.
3. Manuscripts must be typed—double spaced—on one side of the page.
4. On the first page give only your name, address, occupation and title of the article. Number each successive page.
5. Quotations, statistics, and other material not original must be footnoted; research sources must be given.
6. Enclose a self-addressed, stamped envelope sufficiently large to hold your manuscript(s) in case of rejection. We will acknowledge receipt of all manuscripts.
7. Photos accompanying accepted articles will be paid for separately at the rate of \$7.50 each. You may send black and whites, color transparencies, or positives. (But don't send your only copy—we don't want to be responsible for it!) If your photo makes our cover we will give you \$100.
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