

VOLUME 70 NUMBER 5 SEPTEMBER-OCTOBER, 1975

LIBERTY

A MAGAZINE OF RELIGIOUS FREEDOM



**THE
SCIENTIFIC
CREATIONISTS**

**OF ORIGINS
AND
OPTIONS**

**EVOLUTION
OR
CREATION?**

The Scientific Creationists

By Henry P. Zuidema



LIBERTY IS PUBLISHED BIMONTHLY BY THE REVIEW AND HERALD PUB. ASSN., 6856 EASTERN AVE., NW., WASH., D.C. 20012. SECOND-CLASS POSTAGE PAID AT WASH., D.C. SUBSCRIPTION PRICE \$3.50 PER YEAR (U.S. AND CANADA). VOL. 70, NO. 5, SEPT.-OCT., 1975. POSTMASTER: SEND FORM 3579 TO SAME ADDRESS.

A New Breed of Scientists Is Challenging the Evolutionists' Monopoly of the Public School Science Curriculum

The trouble with shouting matches is that they can lead to consequences more serious than the mere straining of the vocal cords of the protagonists. Witness Northern Ireland and, closer to home, the excesses of the West Virginia "text-book war."

Currently the issue of introducing the story of Genesis into the public schools to counter the social evils that the creationists say are caused by the philosophy of neo-Darwinian organic evolution is building up to decibels not reached since the Scopes "Monkey Trial" of fifty years ago.

Significantly, the campaign of the "scientific creationists," who say that the Genesis record can be presented in classrooms in such a way as to by-pass the courts and the Constitution, is sending shock waves through the scientific community, right up to the National Academy of Sciences.

The term "scientific creationist" alone is enough to raise the hackles of science teachers. But when the scientific creationist describes the theory of evolution as being as much a matter of faith as is the creation story, you have the makings of a real donnybrook.

The best way to find out what the scientific creationists are and what they are doing is to listen to Henry M. Morris, Ph.D., director of the Institute for Creation Research, based in San Diego, California. Dr. Morris and his organization of Doctors of Philosophy and Masters of Science are determined to show that "creation is as scientific as evolution and evolution is as religious as creation." (If the reader is lost here, hold on!)

Dr. Morris was head of the civil engineering department of Virginia Polytechnic Institute and State College for thirteen years, and for five years before that was in that capacity at the University of Southern Louisiana. He got his M.S. from Rice University, where geology was his minor, and his Ph.D. from the University of Minnesota.

A hydrologist, he is an exponent of "Flood geology" and believes that the

entire "geologic column" of many thousands of feet of rock strata could have been deposited continuously and rapidly in a great cataclysm, and thus it would fit into the belief that ours is a very young earth, of perhaps 10,000 years.

"The very structure of man's time," he says, "commemorates over and over again, week by week, the completed creation of all things in six days."

Dr. Morris is also a founder and former president of the Creation Research Society, whose full voting members must have graduate degrees. The Institute for Creation Research was established in 1970 as the research division of Christian Heritage College, also of San Diego, which had a student enrollment, as of August, 1974, of 240.

The list of staff and technical advisory board members of ICR, published under the title of "21 Scientists Who Believe in Creation," includes, besides Dr. Moore, three physicists, a geophysicist, a medical doctor, a chemist, a food scientist, an aerospace scientist, a science professor in a college of education, an entomologist, a physiologist, three engineers, a biologist, two biochemists, one geologist (an M.S.), and two theologians. Fourteen are Ph.D.'s.

The scientific creationists disagree with some fundamentalist groups as to the wisdom of such legislation as the Tennessee "equal time" law. The Tennessee statute—recently labeled unconstitutional by the United States Court of Appeals, Sixth Circuit—provides that when organic evolution is presented in a public school, "an equal amount of emphasis shall be given to other theories, including, but not limited to, the Genesis account in the Bible."

"We believe that this approach is wrong for two reasons," says Dr. Morris. "First, it will appear to give substance to evolutionists' claims that religion and Bible teaching are being introduced in the schools. Such an approach very likely will be declared unconstitutional and have the effect of barring the teaching of creation altogether."

"Additionally, teaching the account

"The Bible account of Creation can be taught in the public schools if only the scientific aspects of creationism are taught, keeping the Bible and religion out of it altogether."

—HENRY M. MORRIS,
Director, Institute for Creation Research.

"If theology is to be introduced into our classrooms, let it come under its proper designation and under its proper label. Let us not smuggle a minority religious belief into classrooms under the mistaken notion that we are dealing with a scientific position."

—WILLIAM V. MAYER,
Director, Biological Sciences Curriculum Study.

"Religious beliefs must be accepted on faith. It is foolhardy to equate scientific theory with religious faith."

of Genesis would involve the teaching of the Bible and religion in the schools and, in view of the wide variety of religious interpretations of Genesis and the Bible that exist, such teaching, if handled by a non-Christian or 'liberal Christian,' might well be as objectionable to conservative Christians as it would be to atheists.

"A better approach is to teach only the *scientific* aspects of creationism in the schools, keeping the Bible and religion out of it altogether, but nevertheless demonstrating to the student that the concept of a Creator and primeval special creation is at least as good a scientific model of origins as is the evolution model.

"Lest anyone wonder whether, by advocating such a position, I no longer believe the Genesis record, let me say emphatically: It is only because I *do* believe Genesis and the Bible so strongly that I am confident a strictly scientific study of the physical world and the history of life is bound, in the long run, to conform precisely to what the Genesis record has said all along."

Dr. Morris' emphasis on "a strictly scientific study" to support special creation has aroused such professional organizations as the National Association of Biology Teachers. In 1972 the NABT established the "Fund for Freedom in Science Teaching," to be used in opposing laws and boards of education directives (as in California) aimed at including special creation in textbooks and classrooms. It financed the lawsuit in Tennessee to test the constitutionality of the "equal time" law, which was passed in 1972-1973, following repeal of the old "Scopes" law, which prohibited any teaching of evolution.

Jerry P. Lightner, executive secretary of the NABT, objects that "scientific theory develops from, and tends to be confirmed by, observations, experiments, data sources, hypotheses, and analyses. It provides testable prediction. As evidence accumulates, a scientific theory may be modified or, if the evidence so warrants, it may be re-

placed."

On the contrary, he says, "religious beliefs must be accepted on faith. It is foolhardy to equate scientific theory with religious faith; they simply are not amenable to the same judgments and tests."

The most prestigious scientific organization in the United States, the National Academy of Sciences, established in President Lincoln's time to advise the Government on scientific matters, has this to say:

"The foundations of science must exclude appeal to supernatural causes not susceptible to validation by objective criteria. Science and religion being mutually exclusive realms of human thought, their presentation in the same context is likely to lead to misunderstanding of both scientific theory and religious belief."

The semantic barrier in discussions with the scientific creationists is shown by the remonstrance of William V. Mayer, director of the Biological Sciences Curriculum Study, funded by the National Science Foundation.

"There is no creation *theory*, but rather a religious belief that is quite outside the realm of scientific investigation," he says. "There is not a reputable biologist alive who would not jettison the evolution theory were a better scientific theory postulated."

"There can be no modification of creation *theory* regardless of evidence, and the *theory* has not been derived from fact; rather it has been postulated, and the facts are now being sought to buttress it. The creationists should be placed in perspective by their own words as religious missionaries, concerned primarily with subverting classrooms by intercalation of their religious dogma in science."

The textbook of the Institute for Creation Research, *Biology—a Search for Order in Complexity*, written by Prof. John N. Moore, of Michigan State University, and Harold S. Slusher, formerly in charge of geophysics and astrophysics programs at the University of Texas—

El Paso, has also drawn the fire of the biology teachers association. Prof. Richard P. Aulie, in his review of the book, says that the authors "equated theologic doctrine—creation—of high importance in the history of science, with the science of a bygone age, by references to the works of early scientists."

"We shall have, therefore," says Professor Aulie, "neither true religion nor modern biology. Must religion depend on the accuracy of geologic claims made more than a century ago? Must biology absorb again the main elements of Plato and Aristotle?"

And so the word battle goes on, with spokesmen for the academic community even reading into the statements of the creationists dire implications of creationist intent to restructure our social institutions and the tossing of ideological raw meat to aspiring politicians bent on exploiting the predilections of the voting public.

Walter Lammerts, first president of the Creation Research Society, for example, is quoted by Professor Mayer as recommending that "science in more ways than evolution must be completely reorganized. In fact, our whole civilization needs a fundamental going over. Mechanization and all its horrible consequences—air pollution, highway networks, college and university complex of courses, federal bureaucracy, need to be done away with."

To which Dr. Morris, of ICR, adds, "Who can say the evolutionary philosophy is not significant when it has been made the basis of social Darwinism, economic and military imperialism, anarchistic individualism, fascism, communism, animalism, racism, modernism, atheism, and practically every other harmful philosophy known to man?"

The scientific establishment, on the other hand, reply that the scientific creationists have gone too far in assuming that scientists have horns and that they plot to subvert the church. Tolerance for differing views has grown, they say, since William Jennings Bryan said at the

" 'The Bible is not a textbook of science, but how to live. Just preach the gospel.' Such platitudes are really cop-outs."

Scopes trial that "if evolution wins, Christianity goes." Both survived.

In his work in revelation and research, Dr. Morris has other concerns than the attacks of the science organizations. He regrets "the indifference of so many Christian people, those who say 'I don't believe in evolution anyhow, so why should I waste time studying or promoting creationism?'"

"Or those who say 'Why get involved in peripheral and controversial issues like that? The Bible is not a textbook of science, but how to live. Just preach the gospel.' Such platitudes are really cop-outs."

To get creationism into the schools, he says, concerned people in each community must assist in finding capable creationist teachers and administrators. The institute would provide source material.

"Since the Bible cannot be reinterpreted to correlate with evolution," he says, "Christians must diligently proceed to correlate the facts of science with the Bible."

In this pursuit, the institute has sent expeditions into the field to establish the truth of Genesis.

A year ago the institute sent a group of four men to Wyoming and Utah to seek evidence that overthrusts, areas where very old rock strata have been pushed over younger rocks by compressive forces in the earth (according to current geologic study), actually represent depositional features with the rocks deposited in regular time sequence. If that were shown to be true, an argument for evolution based on the study of fossils would be invalidated.

The party, led by Dr. Clifford L. Burdick and Harold Slusher, spent two weeks in the Heart Mountain area of Wyoming and in the Bannock overthrust area in the Wasatch Range in Utah. They reported difficulty in finding the essential features they were looking for because of soil cover, and said further investigation would be necessary to draw definite conclusions.

U.S. Geological Survey geologists,

who over a period of years mapped a Government phosphate reserve in the Bannock area, said that the ideal localities for the study would have included the head of Montpelier Canyon, in Idaho, adjacent to Utah, where ledges of limestone were inspected that had been displaced some 10,000 feet by earth movements, as shown by the normal position of the same strata in other parts of the Rocky Mountains.

Another expedition, to the Paluxy River in Texas, disclosed what Dr. Duane T. Gish, a biochemist and associate director of the institute, said were



An alleged human footprint in proximity to dinosaur tracks in the Paluxy River, Texas.

human footprints along with dinosaur footprints in the rocks of the river bed. A motion picture was made and some of the prints were removed by the explorers. Dr. Gish said that "there is little doubt that the coexistence of human footprints with dinosaur tracks has been fully documented" in the Paluxy diggings.

Dr. Keith Young, professor of geology at the University of Texas at Austin, who has visited the area, said that he had seen photographs of what appeared to be prints that are unlike dinosaur prints, but that these did not show the "pressure points" that result when a foot is pushed into soft mud, as seen in the dinosaur tracks. Another authority, Dr. Wann Langston, of the Texas Memorial Mu-

seum of the University, said paleontologists would welcome examining the footprints if the institute will submit them, a normal procedure in scientific research.

Seminars, conferences, and debates, on the air and off, have provided the scientific creationists with a wide audience, Dr. Morris says, and he hopes to see a turn-around in a situation "where even most fundamentalists, who themselves believe in creation, think evolution is a dead issue."

He likes to show people the photostat of a letter received by the Board of Education of the Cupertino school district in California. The letterhead is that of the Church of Satan, P.O. Box 4286, San Jose.

It reads, in pertinent part:

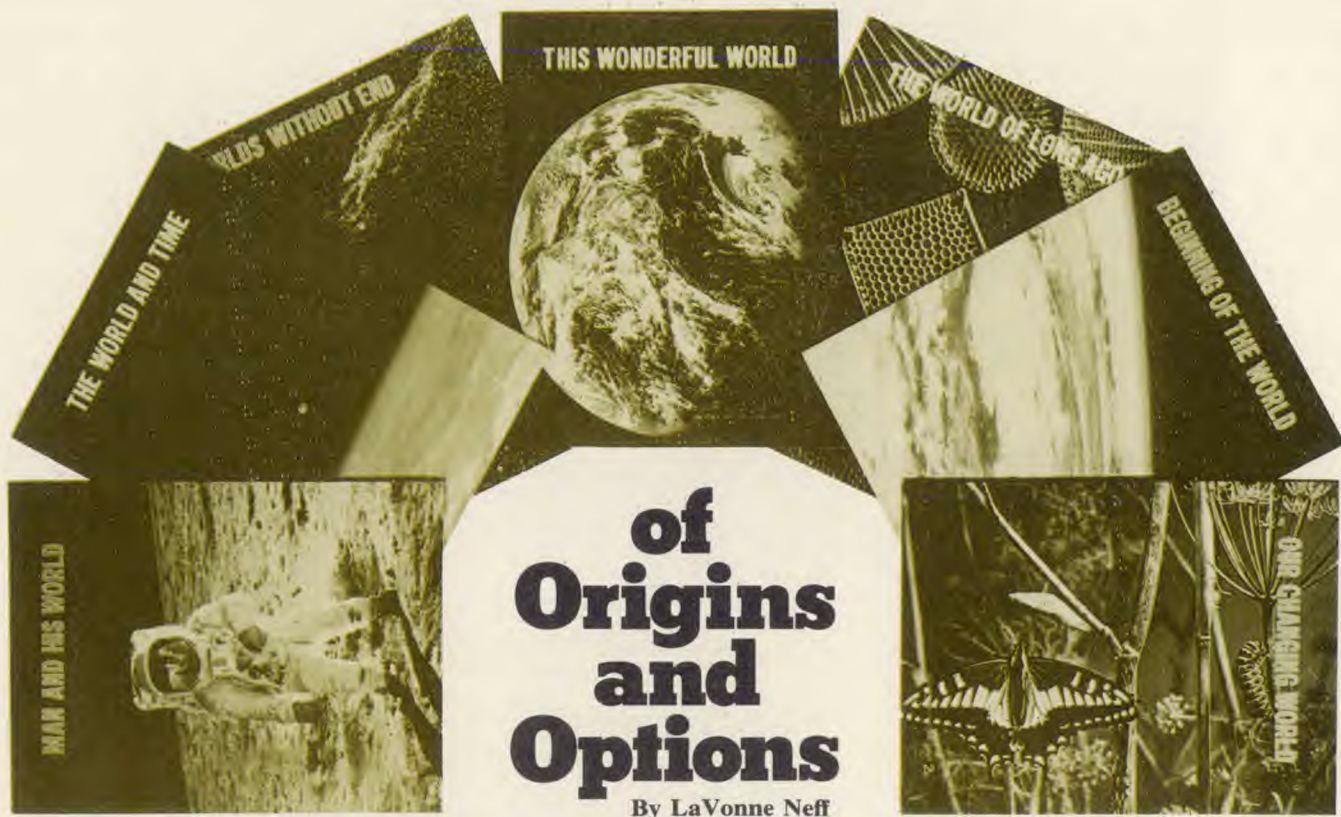
"GENTLEMEN: As a formerly proud graduate of the Cupertino school district, I am dismayed at your decision to teach the creation myth as a science. A formerly excellent school district has suddenly become one of the worst in terms of constitutionality. . . .

"Are you planning to teach Richard Mooney's theory that man and most of the animals we know are vestiges of space exploration by other planets millennia ago, and which is based on the valid prospects of man making similar explorations?"

"And there is the question, if you must decide between a perhaps unpopular theory and religious myth, which is undoubtedly unconstitutional in public schools, why teach either? Why not leave 'how we got here' a question for parents to answer according to their conscience?"

Whatever the outcome of the creationist-evolutionist controversy, a look at the "evidence" on both sides seems to affirm one truth: Evolutionists do not do so well when they double as prophets. It remains to be seen whether "prophets" will fare better in the role of scientists. □

Henry P. Zuidema is a free-lance writer in Detroit, Michigan.



Should school children be exposed to the theory of creationism as well as the theory of evolution? A hearing before the California Board of Education reveals the tensions and the tempers of an emerging national debate

At 7:30 P.M., Thursday, May 8, the California Board of Education voted against including creationist textbooks in the social science curriculum for the school years 1976-1981.

Does it sound like a victory for religious liberty, another wise move in the direction of keeping religion out of public education? "It's just the opposite!" says Griff Lindell, public relations director for the Creation Science Research Center in San Diego. "California now has a state religion—materialism, humanism, and atheism. And as California goes, so goes the nation."

I talked with Lindell the day of the Sacramento hearing. "Every approved textbook violates the code that the board of education is supposed to uphold," he said. "It's especially bad because of California's influence on the textbook market. Did you know that California buys 10 per cent of the nation's textbooks?"

I didn't.

"Publishers try new series on the California schools

before marketing them nationwide," he explained. "If California lets them get away with a completely biased, one-sided approach, then it will be that much harder for other States to find fair instructional materials."

The May 8 hearing was the latest of many attempts to persuade the board of education to adopt the Science and Creation Series, eight paperbound textbooks published by the Creation Science Research Center. Representatives of the center insist that the books are needed to counterbalance the dogmatic presentation of evolution found in all other textbooks.

Two years ago the board voted against their purchase for use in science classes. This year the books were considered for social science classes. In January the board agreed that they satisfied legal requirements in that they offended no creed, political viewpoint, race, nationality, or sex.

In April, however, the California Curriculum Commission—the group that makes recommendations to the board—voted 11-0 to exclude the books from the state list. The May hearing could have overturned the

vote of the curriculum commission.

It failed to do so.

I arrived in the State Resources Building a few minutes before nine, the hour the board of education meeting was scheduled to begin in the main auditorium. Inside, most of the one hundred green-cushioned seats were still empty. Wilson Riles, state superintendent of public instruction, sat behind his name card at the curved table in front. John Ford, president of the board of education, leafed through his notes. The press arranged piles of papers and set up a camera and light.

Outside, Nell Segraves, administrative assistant of the Creation Science Research Center, greeted Jean Sumrall, secretary of Citizens for Scientific Creation. Thirteen years ago the two housewives began their fight to include the teaching of creation in the public-school curriculum. This hearing could mark their first major victory.

By five after nine the auditorium was three-quarters full. Twenty or thirty school children sat in back. A boy who looked about 11 held up a sign reading, "God Created the World." Most of the board members had taken their places. President John Ford pounded the table with his gavel. The meeting of the board of education came to order.

Ford, a San Diego surgeon, has been promoting equal emphasis for creation in public schools since 1969. In that year the board stated in its instructional framework that no science course could teach evolution without giving equal representation to creationist viewpoints. However, since no neutral science texts could be found, the stipulation was largely ignored.

Last year the board, under Ford's leadership, revised the instructional framework. Science textbooks, no longer required to present creation, now must give weaknesses as well as strengths of the evolutionary theory. Social science texts must now present alternative theories of origins without supporting or ridiculing any position.

Dr. Ford began to speak.

"My home has been deluged with letters and petitions," he said. "This is the greatest number I have ever received on any measure. My wife was up until four-thirty night before last counting the signatures."

Ford looked around at the other board members. "What about the rest of you? Have you been getting these things too?"

"One board member told me the load was so heavy that his mailman quit," said Superintendent Riles.

Ford continued. "I think it's fair to say that to date the members of this board have received a total of about two hundred thousand letters, telegrams, cards, signatures, or other indications of public opinion about the teaching of evolution and creation."

"Because of this I think we have a mandate in this regard."

Dr. Ford's placid face did not harmonize with his urgent voice. "I wish to remind the members of this board that the curriculum commission chose to ignore completely the demands of the board regarding the presentation of various views of human origins."

"According to the framework we have adopted, the various views of human origins *must* be seen as part of the total intellectual culture. The publishers have blatantly omitted any presentation of both sides as we requested them. *None* of the books up for adoption contain creationist materials."

"We have curriculum commission members who do not follow the board's directions. They are acting as independent agents."

"We *must* follow the framework."

The public hearing of the board of education was called to order.

Each speaker was given five minutes in which to comment on any of the math, social science, or science textbooks under consideration, or to recommend the board's consideration of additional materials. Not only creationists were present. Speakers argued for and against the new math textbooks. They claimed that certain social science texts maligned or misrepresented blacks, native Americans, Chicanos, Jews, Japanese-Americans, Chinese-Americans, Arabs, Armenians, and women.

Richard Utt, book editor for Pacific Press Publishing Association in Mountain View, California, shook his head and muttered, "I'm glad I don't write textbooks."

I turned around and spoke to the teacher sitting with the sign-bearing children. (The sign had been decorously retired at the sound of the gavel.) "What school are you from?" I asked.

"We're from Liberty Towers Nazarene Church," she said. "The kids go to a number of different public schools in Sacramento."

"Are any of them going to speak today?" I asked.

"Just one—Kathy Butler."

"How old is she?"

"Sixteen."

The children had to return to their schools by noon, so Ford gave Kathy permission to speak before her name appeared on the published schedule of speakers.

"I am here to use my rights as a high school student to protest the teaching of the evolutionary theory without the creation theory beside it," she began in a quiet but clear voice.

The members of the press, obviously bored with most of the proceedings, sprang into action. They turned on the spotlight, loaded the camera, and took their sole picture of the morning as Kathy talked.

"Since I've been in school no words of creation have been brought up by my teachers. If creation is brought up it is done so by my fellow students or myself. Teachers are glad to give out information about evolution and do so without students' asking."

"Students all over believe in creation and wish it to be taught. I'm here representing thousands of students that want to be heard."

A reporter stopped Kathy on her way to catch the bus and talked with her for ten minutes while still more speakers protested the textbooks' treatment of minorities.

LaVonne Neff is a free-lance writer in San Diego, California.

Nell Segraves nervously studied her speech.

"I don't like to go places by myself," she had told me as we boarded the plane in San Diego. "I especially dislike public speaking. It scares me to death."

"Have you been to Sacramento before?" I asked.

"Oh, yes, I've been there a number of times. Every time the books have to pass a new committee I go up."

"How did the Creation Science Research Center get started?"

"Thirteen years ago," she said, "Jean Sumrall and I began promoting the teaching of creation as science, not as religion." Mrs. Segraves first joined other creationist groups, then in 1970 moved to San Diego to work on a textbook-publishing venture.

In one hectic summer the Creation Science Research Center, as she and her supporters called themselves, put together the eight illustrated paperback books for grades one through eight. Kelly Segraves, Nell's son, became director of the center. Research scientists and public relations personnel joined.

"I think the board will pass our material this time," Mrs. Segraves had predicted on the plane. But as she sat in the auditorium in Sacramento she was not at ease.

At ten-thirty the public hearing adjourned for a fifteen-minute break. I spoke with Louis Goodgame, a teacher in the Del Norte district who took a survey of parents to ascertain their feelings about the teaching of creation in public schools.

"It was a simple survey," Goodgame said. "We'd ask, 'Should evolution be taught in the public schools?' They'd say, 'No.' We'd ask, 'Should creation be taught?' They'd say, 'Yes.' Then they'd look kind of funny and say, 'Well, I guess if you teach one you ought to teach the other.'"

Goodgame's survey showed that about 89 per cent of the parents in the Del Norte district favored teaching both creation and evolution in the public schools.

After the break and before the noon recess, three more people spoke in favor of adding the Science and Creation series to the curriculum. A lawyer insisted that evolution is as much a religious belief as is creation. A scientist argued that wide differences of opinion among evolutionists should preclude the dogmatic statements found in most science textbooks.

The last speaker before lunch was Mrs. Segraves, who claimed that "the large majority who believe in the supernatural are required to support a system of education totally hostile to their beliefs. Only the liberal points of view are considered worthy."

The hearing was adjourned until two o'clock. Board members, speakers, and observers rode elevators up eight floors to the cafeteria. The press packed up their cameras and went back to the newsrooms.

"Did you see the article they wrote about us?" sputtered Lindell the day after the hearing. "They called us anti-evolution fundamentalists. They had no business saying that. They don't know what churches we go to. They're always stereotyping us." (Lindell, by the way, is an anti-evolution fundamentalist.)

After lunch twelve more speakers were scheduled to promote adding the Science and Creation series to the curriculum. Four others were on the standby list,



Petitions and letters received by the California Board of Education, on display at the hearing.

if there was time. There wasn't.

"People say that creation is a religious topic," read Lindell on behalf of Donn H. Goss, a San Diego attorney who called his travel agent too late to get reservations to Sacramento. "In fact, neither creation nor evolution as an explanation of origins is a religious question. Religion enters when we talk about a person's relationship to his Creator."

Nancy Stake, organizer of Citizens for Scientific Creation, told about her daughter's challenge to prove that the Bible is true. "She felt that since evolution was presented in science, it must be right," said Mrs. Stake.

Dr. Robert Kofahl, a San Diego scientist who enjoys sharing his faith with cab drivers, cited the result of a survey he had made of some fifty-seven science books that were up for adoption in the fall of 1972. "I documented the fact that they contained about 850 pages of dogmatic, totally materialistic evolutionary teaching and offered no alternative explanation of the scientific data.

"Last week," he continued, "a limited survey of books now on the matrix led me to the conclusion that, while some of the language has been shifted, there is still only one model of origins offered to the students. That model is totally materialistic evolution, which makes the universe, life, and man nothing more than different forms of 'matter in motion,' to use the words of 'scientist' Karl Marx."

"The core issue," said Donald R. Coley, a counselor at San Diego State University, "is whether the California educational system shall be free to inquire after truth."

California students, Coley maintained, are presently "shielded from true scientific inquiry by textbooks that make no mention of scientific contradictions within the evolutionary theory or that viable alternative explanations exist.

"If Clarence Darrow, the famous advocate of evolution fifty years ago, is correct, California young people are the victims of bigotry, for Darrow declared that it is bigotry to teach only one theory of origins."

Citing the "thousands of West Virginia so-called 'fundamentalists'" excoriated by the press for their efforts to remove textbooks they found offensive, Coley said, "I maintain that book burning by West Virginia coal miners is no greater sin than book banning by California Ph.D.'s."

The hearing dragged on long past quitting time. By midmorning there had been standing room only, as well over a hundred spectators jammed the auditorium. By late afternoon half the chairs were empty. People left to meet appointments, catch planes, or revive their circulation.

Finally testimony had to be cut short. For eight hours members of the board of education had listened to public testimony. Not one speaker had criticized the *Science and Creation* textbooks. Not one had argued for their exclusion from the list of instructional materials to be adopted by the State of California.

Mrs. Segraves and her son, the director, the only two Creation Science Research Center delegates still in the auditorium, could hardly breathe for excitement.

The culmination of years of hard work might be only minutes away. Would the board members examine the documents they had been given? Would they discuss the merits of including the creationist series in the curriculum?

"I move that we add the *Science and Creation* series to the matrix of instructional materials," said board member Eugene Ragle.

"Second," said Patricia Ingoglia.

The two Segraves gritted their teeth and prayed.

"We will proceed to a vote," said Dr. Ford.

The board voted. Five for, five against. A tie, yet not a tie, because the motion needed a majority to pass.

For another five years the school children of California would be taught only evolution in their science and social science classes.

"I'm convinced a public hearing is basically an exercise in futility," said Lindell the next day. "After eight hours of testimony, without adjourning to read the materials, without even discussing the issue—they sat down and voted. We might as well have stayed home. They all voted just the way they would have voted before the hearing.

"It's a farce. It's a sham. It's undemocratic."

"Now that the books are out of the running," I said, "what does the Creation Science Research Center plan to do?"

"No definite plans yet," Lindell said. "We could do any of four things.

"We could go to Washington and claim that our rights under the Civil Rights Act of 1964 have been violated. If Washington agreed with us, it would cut off all Federal funds from the state. Not just for schools. For highways, everything.

"We could ask the courts for an injunction against the worst textbooks, since they obviously don't fulfill the requirements of the framework.

"We could ask the legislature to pass a bill requiring equal treatment of creation and evolution in the public schools.

"We could bring suit against the board of education for violating the provisions of the framework.

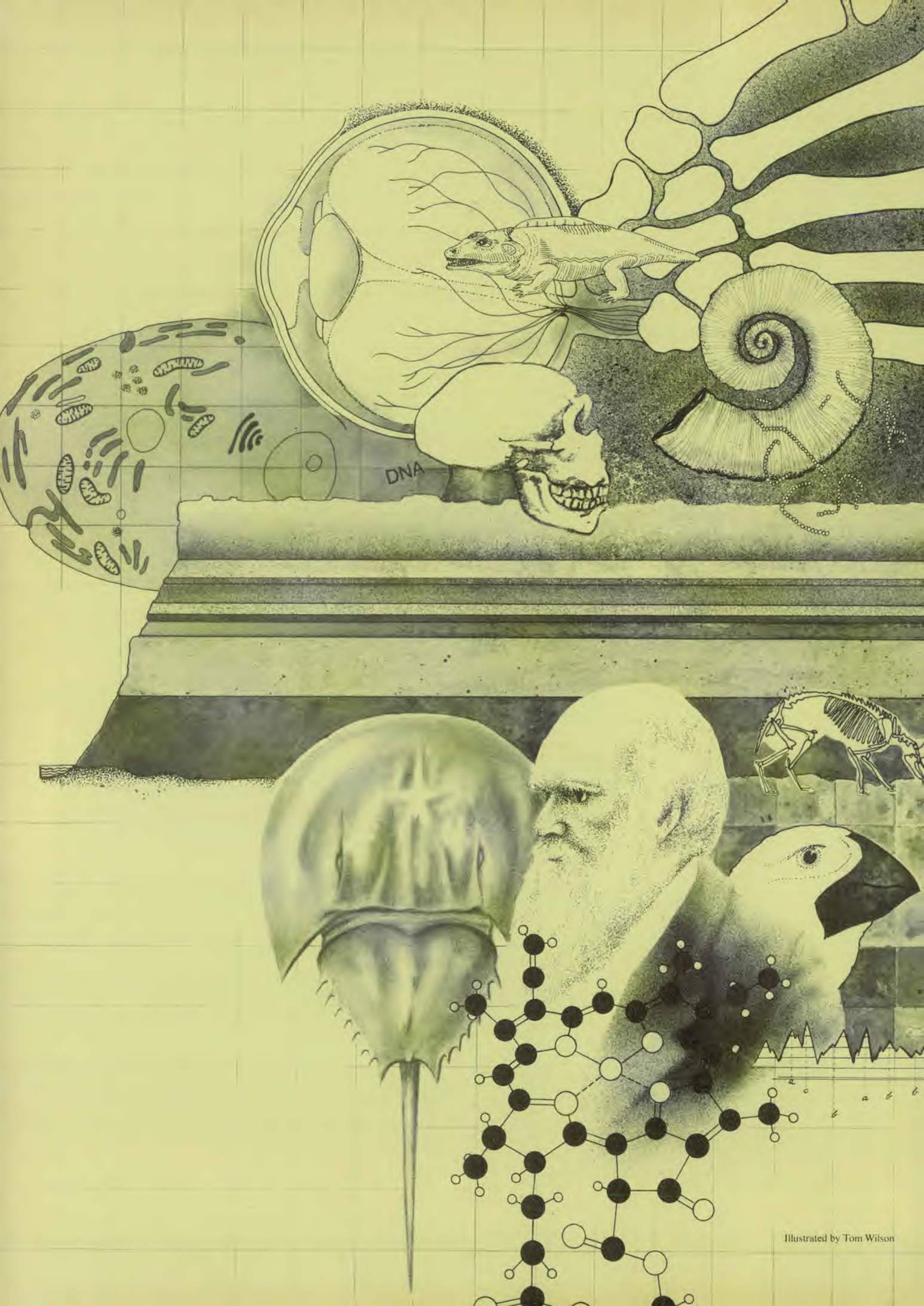
"I don't know what we're going to do, but you can be sure we won't just give up."

As California creationists prepare to do battle, creationists in other states face similar situations. An initiative in the State of Washington asks for equal treatment of creation and evolution. The Tennessee legislature passed just such a bill, only to have it struck down by the Sixth Circuit Court of Appeals. A Pennsylvania lawsuit asks tax relief for families who feel forced by unbalanced textbooks to send their children to private schools.

Almost every state is now or will soon be affected by groups who wish to have creation taught in the public schools, according to Lindell.

"In the meantime," he says, "the California Board of Education has just mandated a State religion, to be supported by tax money and taught to our children for the next five years.

"The new religion of California is Godless humanism." □



By Harold G. Coffin

Evolution or Creation?

LIBERTY asked scientist Harold G. Coffin (Ph.D. in Invertebrate Zoology, University of Southern California, 1955) to examine "evidences" for evolution commonly advanced in school textbooks. Could the evidence just as well support the creationist hypothesis? Here is his surprising answer.

NATURAL SELECTION

While there has been adaptation and variation, the laboratories of science have been unable to demonstrate change from one major kind to another.

On a television panel celebrating the centennial of Charles Darwin's book *Origin of Species*, Sir Julian Huxley said, "The first point to make about Darwin's theory is that it is no longer a theory, but a fact. No serious scientist would deny the fact that evolution has occurred, just as he would not deny the fact that the earth goes around the sun."¹

If evolution is used to mean simply change, evolution can be said to be a fact. However, most people understand evolution to mean progressive change in time from simplicity to complexity, from primitive to advanced. This definition of evolution is not based on fact. Study of inheritance has revealed that changes can and have happened, but the obvious minor changes occurring to living things today give no basis for concluding that limitless change has transpired in the past.

Research on inheritance and observations of living animals and plants have shown that mutations can bring about new and permanent minor changes not represented in the heredity of either parent. Mutations are changes or disruptions of the genes in the chromosomes within the reproductive cells of the parents caused by cosmic radiation, heat, X-ray, and some chemicals.

Scientists consider the great majority of mutations harmful. While mutations that produce seedless grapes or navel oranges seem beneficial to man, such changes do not help to produce more grapes or oranges. The mutation that produced short-legged sheep (Ancon sheep) helps keep the sheep from straying or jumping over fences, but obviously this mutation does not

benefit the sheep.

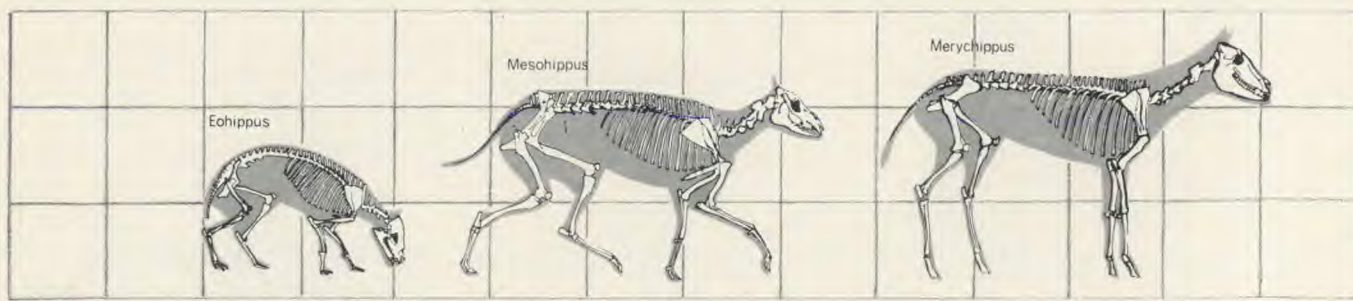
Scientists have produced many mutations of the fruit fly and have studied them in the laboratory. For example, they have produced a condition in which the eye lacks pigment (the fly has white eyes). If this condition occurred naturally and if it proved to be an advantage to the fly, it is conceivable that eventually the entire population might become white-eyed.

However, as it turns out, female flies will not mate with the white-eyed males as long as normal-eyed males are available. Obviously, then, such a mutation could not become established under natural conditions. Here is an example of natural selection in operation—the mutation is not passed on to new generations.²

Natural selection, or survival of the fittest, formed one of the key concepts in Darwin's evolutionary theory. That more fit organisms have more chance to survive than the others is obvious. This principle does operate in nature, but geneticists are now challenging certain aspects of the theory. Scientists have assumed that all mutations were either harmful or helpful to the organism. Under such conditions natural selection would operate. However, recent study has found that neutral mutations also occur. These may cause variations and change, but natural selection does not bring about a rejection or retention of these mutations.

Several scientists have criticized another aspect of the theory of natural selection and evolution—the equating of increasing complexity with fitness. Nothing in the theory of evolution explains why an increase in complexity should make an organism more fit for its environment. Nor does natural selection ensure that organisms that survive will be more complex. They may be more fit, but not necessarily more complex.

Does natural selection help select more and more complex organisms in a process of major progressive evolution? Or does it just bring about random minor changes with no noticeable trend toward greater complexity?



As environments have changed, animals and plants have changed. Obviously much adaptation has occurred, but has this adaptive change actually caused evolutionary progression from one major category to another? *The evidence from science does not support this kind of change.*

It is apparent that most changes are adaptative or degenerative. They are seldom large modifications—usually only within species and genera. This is microevolution. What would be the mechanisms that would provide for major change (macro- or megaevolution) of organisms from one basic kind into another basic kind, or from a common ancestor?

Richard Goldschmidt, a well-known geneticist now deceased, spent twenty years working with the gypsy moth, *Lymantria*. After perhaps a million breedings of different varieties from around the world, he came to the conclusion that geographic variation is a blind alley that leads only to microevolution within the species. Because of his studies, he had to conclude that for major progressive evolution to occur, large mutations or macromutants must have existed in the past. Half jokingly, he called these "hopeful monsters." The science of genetics is still looking for the existence of these "hopeful monsters."

THE FOSSIL RECORD

The sudden appearance in the fossil record of complex animals disproves the theory of progressive evolution.

The vacationer standing on the rim of the Grand Canyon can see layer after layer of rock exposed in its awesome walls. If he chooses to hike down, he will pass through these layers one by one until he enters the Precambrian rocks of the inner gorge. Fossils, evidence of past life, are buried in the mud, lime, and sand making up these beds. However, the Precambrian rocks at the bottom are practically devoid of fossils.

Cambrian rocks, which here in the

Grand Canyon and elsewhere almost always lie just above the Precambrian, contain many fossils. And the amazing thing about these ancient animals is that they were not simple. They were just as complex as their modern relatives. The lamp shells were just as detailed as lamp shells today, and there was much greater variety then. The moss animals (Bryozoa) were just as lacy then as now. The worms were clearly worms with many segments. The trilobites, like giant sow bugs, were just as complicated and had just as many moving parts as crabs or related forms living in the oceans now.

How is it possible to judge the complexity of an animal from a fossil? By examining the visible hard parts of these fossils it is possible to learn much. Eyes and feelers indicate that the animal had a good nervous system; gills show that they extracted oxygen from the water. For oxygen to have moved around their bodies they must have had blood systems.

Some of these animals grew by molting, like a grasshopper. This is a complicated process that biologists are still trying to understand. Others had intricate mouth parts to strain special kinds of foods out of the water. There was nothing simple or primitive about these creatures. They would compare well with any modern worms or crabs. Yet they are found in the oldest rocks that contain any significant number of fossils. Where are their ancestors? Where are all the creatures that should have led up to these complex forms in the Cambrian? Geologists have been looking for many years in the Precambrian rocks for the ancestors of these well-developed Cambrian animals, but so far they have not found them.

Charles Darwin realized that this sudden appearance of complex animals was a crucial question and wrote in his book *Origin of Species*, "To the question why we do not find rich fossiliferous deposits belonging to these assumed earliest periods prior to the Cambrian system, I can give no satisfactory answer. . . . The case at present must remain inexplicable, and may

be truly urged as a valid argument against the views here entertained."³

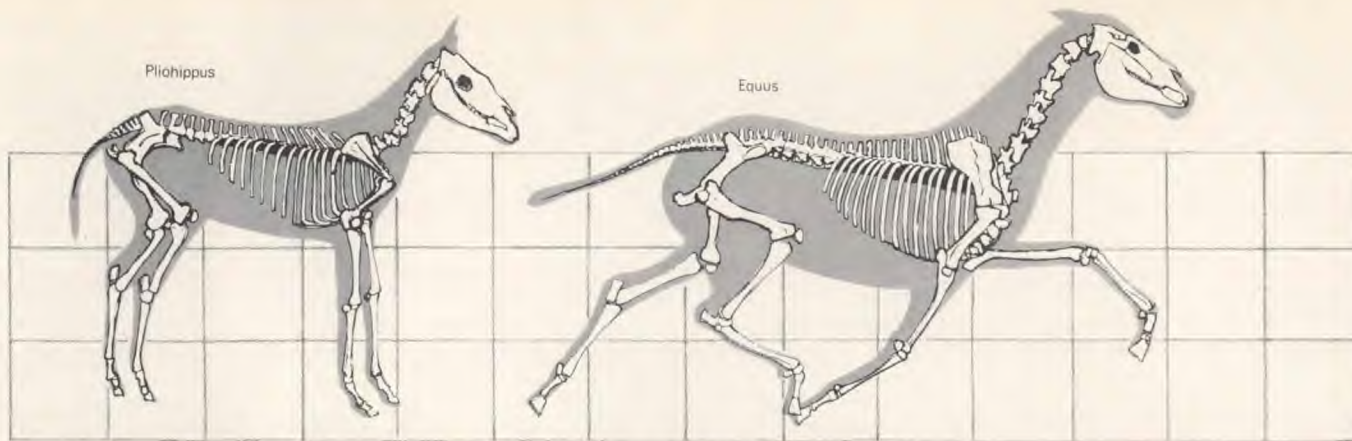
Darwin thought that with more collecting, scientists would find the ancestors of the Cambrian animals. However, in 1959 Norman D. Newell, of Columbia University, made the following observations in a paper prepared for the centennial celebration of the publishing of Darwin's book: "A century of intensive search for fossils in the Precambrian rocks has thrown very little light on this problem. Early theories that those rocks were dominantly nonmarine or that once-contained fossils have been destroyed by heat and pressure have been abandoned because the Precambrian rocks of many districts physically are very similar to younger rocks in all respects except that they rarely contain any records whatsoever of past life."⁴

Recently, evidences of the major kinds of plants also have been showing up in Cambrian rocks. This means that for both animals and plants any hope of finding ancestors must be in Precambrian rocks, but more than a century of search in these rocks has revealed almost nothing. The sudden appearance of complex life that Dr. George Gaylord Simpson, of Harvard University, calls "the most puzzling feature of the whole fossil record" and "its greatest apparent inadequacy"⁵ would thus appear to be beyond solution.

If progressive evolution from simple to complex is correct, the ancestors of these full-blown living creatures in the Cambrian should be found; but they have not been found and scientists admit there is little prospect of their ever being found.

On the basis of the facts alone, on the basis of what is actually found in the earth, the theory of a sudden creative act in which the major forms of life were established fits best.

Scientists who study fossils have discovered another interesting fact. Not only did complicated animals appear suddenly in the lower Cambrian rocks but the basic forms of animals have not changed much since then. The late A. H. Clark, of the United States Na-



tional Museum, said, "When we examine a series of fossils of any age we may pick out one and say with confidence, 'This is a crustacean'—or starfish, or a brachiopod, or annelid, or any other type of creature as the case may be." ⁶ To put it more plainly, this is the problem of the missing links. Evolutionists are confronted with the problem of whole sections of the chain of life missing.

If progressive evolution were a fact, the fossil record should reveal a continuous gradation from simple to complex. Somewhere in the history of life, animals without backbones should have changed gradually into animals with backbones. These primitive backboned creatures would have merged imperceptibly into sharklike fish; and these, in turn, into bony fish. According to the claims of evolution, some of the true or bony fishes gradually became more and more like salamanders until they had the ability to move out of the water. Somewhere along the line, scales and other reptilelike features nudged these animals across the boundary into the reptile camp. Thus very slowly and through a long period of time simple creatures became more and more complex until man finally evolved.

Scientists have found some fossil animals or plants that have the appearance of being good connecting links, but such finds are rare and questionable. Dr. Norman Newell, of Columbia University, comments on this point: "These isolated discoveries, of course, stimulate hope that more complete records will be found and other gaps closed. These finds are, however, rare; and experience shows that the gaps which separate the highest categories may never be bridged in the fossil record. Many of the discontinuities tend to be more and more emphasized with increased collecting." ⁷

But what about the horse? What about man himself and his development from apes? Aren't the limbs of man, dogs, birds, et cetera, similar, thus indicating a common ancestor? Are not these evidences of evolution? Are not they even proofs of evolution?

Let us look at these examples carefully. What do they prove, if anything? The flipper of the whale, the foreleg of the frog, the wing of the bird, the foreleg of a dog, and the arm and hand of man have basically the same structure. This type of information is circumstantial evidence that can be interpreted in more than one way. To the evolutionist it shows an evolutionary relationship, but to a creationist it shows organization and design. Why should a Creator necessarily make every animal completely different from the next one? He used similar structures and processes for various animals as far as they applied. This is conservation; this shows wisdom. Man works this way also. When he produces a new car model, he does not manufacture it without any reference to other existing models. He incorporates many ideas common to other models, but he also includes some new features.

Mice, elephants, and porpoises all have seven neck vertebrae—a fact said to illustrate that they all came from a common ancestor. Other parts of the spines of these animals do not have identical numbers of vertebrae. This information makes the similarity of the neck portion insignificant.

The bodies of animals often show evidences that support creation and tend to disprove evolution. The eye of an octopus and the eye of man are very similar; yet no one suggests that any close ancestral relationship exists between the two. That such similar organs could have developed by chance in completely different animal kinds is absurd.

Other interesting examples show this type of similarity. For instance, fishes, toothless anteaters, and birds all have gizzards, but this has no significance for the evolutionary theory. The gray mullet (*Mugil olivaceus*) and the herring (*Chatoessus nasus*) come from widely different families, but they have nearly identical gizzards. ⁸ The evolutionist is forced to conclude that these animals evolved similar structures independently; but this is asking too much of the laws of probability and chance for organs so specific and so complex.

Some point to the development of the horse as one of the best examples of evolution. Evolutionists frequently illustrate the changes in size, type of teeth, shape of head, number of toes, et cetera, in books or display them in museums. Such displays look impressive, but a number of considerations make the example of the horse somewhat less conclusive than appears on the surface.

The first little animal of the series, *Eohippus*, is quite different from the others—so different, in fact, that there is a big question concerning its right to a place in the series. G. G. Simpson makes this statement about *Eohippus* (*Hyracotherium*): "Matthew has shown and insisted that *Hyracotherium* (including *Eohippus*) is so primitive that it is not much more definitely equid than taprid, rhinocerotid, et cetera, but it is customary to place it at the root of the equid group." ⁹

G. A. Kerkut, of the University of Southampton, also says, "In the first place it is not clear that *Hyracotherium* was the ancestral horse." ¹⁰ If the first "horse" resembles a tapir or a rhinoceros as much as it does a horse, we must recognize its arbitrary position at the beginning of the horse series. In 1841, Richard Owen described the so-called "dawn horse" under the name *Hyracotherium*. This name means a *Hyrax*-like animal. The *Hyrax* is a small rabbit or deerlike creature of Africa and the Middle East which has been called "cony" in the Bible. The modern *Hyrax* has four toes on the forelimbs and three on the back. Its teeth show resemblance to those of *Hyracotherium* as do many other features. In truth *Eohippus* (*Hyracotherium*) looks more like a *Hyrax* than a horse.

Years ago the horse series was already out of date as noted by Hardin in 1961: "... There was a time when the existing fossils of the horses seemed to indicate a straight-line evolution from small to large, from dog-like to horse-like, from animals with simple grinding teeth to animals with the complicated cusps of the modern horse ... but not for long ... Unfortunately, before the

picture was completely clear, an exhibit of horses as an example of orthogenesis [straight-line evolution] had been set up at the American Museum of Natural History, photographed, and much reproduced in elementary textbooks (where it is still being reprinted today)."¹¹

If we remove *Eohippus* from the series because of its questionable relationship, the remaining animals are all clearly horses. Yes, there are differences—differences in size, in the type of teeth, in the position of the eye on the head, and in the number of toes—but these differences do not constitute major or fundamental changes. Size variations may be conspicuous, but such variations are common in many families of animals both past and present. The horse family has remained intact. Thus we do not see here an example of change from one major type to another. These creatures have not originated from something that was not horse, neither have they developed into something that is not horse.

If one were to collect all the different kinds of dogs in the world today, he could select out of this group an interesting series from small to large. But this series would not represent the actual evolutionary history of dogs. There is a distinct danger that out of the wide variety of horses that lived during the Tertiary, an artificial series has been selected that does not truly represent the past history of the horse. However, even if the correct interpretation of horse evolution has been developed, we are still dealing with horses and we have still not solved the problem of connecting links and ancestors.

To secular scientists, the fossils, evidences of the life of the past, constitute the ultimate and final court of appeal, because the fossil record is the only authentic history of life available to science. If this fossil history does not agree with evolutionary theory—and we have seen that it does not—what does it teach? It tells us that plants and animals were created in their basic forms. The basic facts of the fossil record support creation, not evolution.

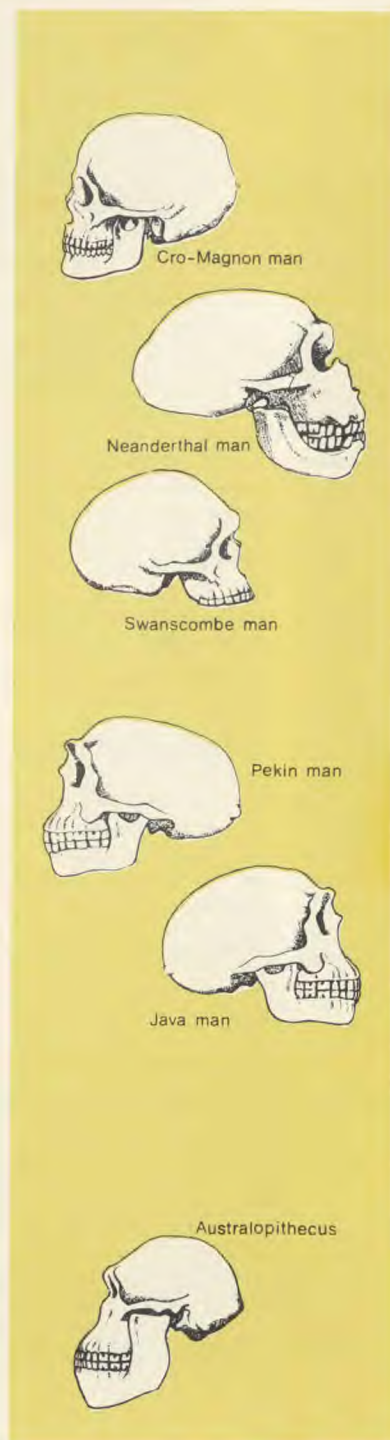
ANCIENT MAN

Many "facts" and comments about "human evolution" that are passed on to laymen fall into the category of science fiction or myth.

How does ancient man differ from modern man? How extensive are the changes, if any, that have occurred? Because of man's natural interest in his own history, many have attempted to popularize the research that scientists have undertaken in the study of ancient man. But such attempts have often conveyed the false impression that the facts have only one meaning with which all scientists agree. The research literature shows a far different situation. Almost every paleoanthropologist (scientist who works on fossil man) has a different conclusion, opinion, or interpretation. The colorful illustrations one sees of the supposed evolution of ape to man are mostly guesswork.

The only ancient races of men for which we have enough material to give us a reasonably good idea of their appearance are Neanderthal man and Cro-Magnon man. Scientists believe that Cro-Magnon man produced the artistic drawings and colored paintings found in caves in Southern Europe. Skeletal remains of Cro-Magnon man indicate he was equal to or taller than modern man and give no evidence for evolutionary progression. Neanderthal man, on the other hand, does have features that differ somewhat from those of modern man. His forehead is more receding, and his eyebrow ridges more prominent. However, Neanderthal man was close, if not equal, to the size of modern man. He was probably no less intelligent.

Every high school student has seen pictures, perhaps in his own biology textbook, of a scantily clad and hairy Neanderthal man with short neck, stooped shoulder, bowed legs, and bestial appearance. Such pictures grew out of the original description of Neanderthal man given by Marcellin Boule in 1911-1913.¹² The picture has passed unchanged from book to book, year to



year, for nearly sixty years. But Boule based his description originally upon one skeleton whose bones have recently been shown to have been badly deformed by a severe case of arthritis.

William Straus and A. J. E. Cave, the two scientists who discovered this situation, declared, "There is thus no valid reason for the assumption that the posture of Neanderthal man of the fourth glacial period differed significantly from that of present-day men. . . . It may well be that the arthritic 'old man' of La Chapelle-aux-Saints, the postural prototype of Neanderthal man, did actually stand and walk with something of a pathological kyphosis; but, if so, he has his counterparts in modern men similarly afflicted with spinal osteoarthritis. He cannot, in view of his manifest pathology, be used to provide us with a reliable picture of a healthy, normal Neanderthalian. Notwithstanding, if he could be reincarnated and placed in a New York subway—provided that he were bathed, shaved, and dressed in modern clothing—it is doubtful whether he would attract any more attention than some of its other denizens."¹³ That was written some years ago. Neanderthal man might attract less attention today if he were not shaved!

Straus and Cave further remark that they suspect Boule made this mistake in his analysis of Neanderthal man because he was influenced by the beliefs and opinions of his fellow scientists, who expected to find ancestors of modern man that would be more apelike and more imperfect both in their skull characteristics and in the rest of the skeleton. Social pressure and preconceptions affect all people, including scientists, causing them to look for and to discover those characteristics that agree with their expectations. Thus the two best-documented ancient races cannot be used to illustrate evolutionary progression from ape to man. They may differ slightly from the average modern man, but many living races do also.

The evidences of all the other prehistoric men are very fragmentary. Conclusions based upon these incomplete

pieces of bones have not always been scientific. For forty years Piltdown man was considered in the evolutionary scheme of man until the discovery that the evidences on which this human specimen was based were a clever deception. Careful examination showed that the bones brought together to make up these skulls were partly human and partly ape. Some of the teeth had been filed and portions of a jaw had been broken away to make it less clear that the bone was from an ape and not from a man. In fact, some of the bone material was not even fossilized but had been soaked in brown stain to make it appear old. When researchers drilled into the bone, they obtained shavings rather than the powder that would be expected from truly fossilized bones. An amateur fossil collector, Charles Dawson, found the skulls in 1912 near Piltdown, Sussex, England. Although unprovable, it is likely that he carried out the deception that misled paleontologists until 1953, when the hoax was discovered.¹⁴

The controversy over Java man was one of the most heated in the history of science. The discoverer, Eugene Dubois, a Dutch physician, kept the fossil pieces for years and allowed only a few privileged people to see them. He himself changed his mind at least once as to whether it was ape or man.¹⁵

On several occasions, especially with Peking man and the more recent material from East Africa, normal skeletal remains have been found near or among the pieces for which evolutionary significance are claimed. These are never mentioned in the popular literature and are passed by briefly in the research papers.

Some scientists studying this subject have been alarmed over the lack of careful research. Lord Solly Zuckerman and his team of anatomists at the University of Birmingham have studied the remains of ancient man for a number of years. Zuckerman has used modern methods of statistical and computer analysis, and has shown repeatedly that many of the similarities claimed for apes and fossil man do not hold up. He has shown how the results from his

studies have either been completely ignored or used only in part by anthropologists who are studying fossil men. Concerning the fossil finds in East Africa upon which he has directed special attention, he says, "When compared with human and simian [ape] skulls, the Australopithecine skull [a type of skull found in East Africa] is in appearance overwhelmingly simian—not human. The contrary proposition could be equated to an assertion that black is white."¹⁶

Much that filters down to the layman as human evolution falls into the category of science fiction or myth. Zuckerman entitled his lengthy article, from which the above statement was taken, "Myth and Method in Anatomy."

Recent finds of modern-like human remains in Central Africa by Richard Leakey completely upset previous theories on the evolution of man. Note Leakey's own words: "Either we toss out this skull or we toss out our theories of early man . . . It leaves in ruins the notion that all early fossils can be arranged in an orderly sequence of evolutionary change."¹⁷

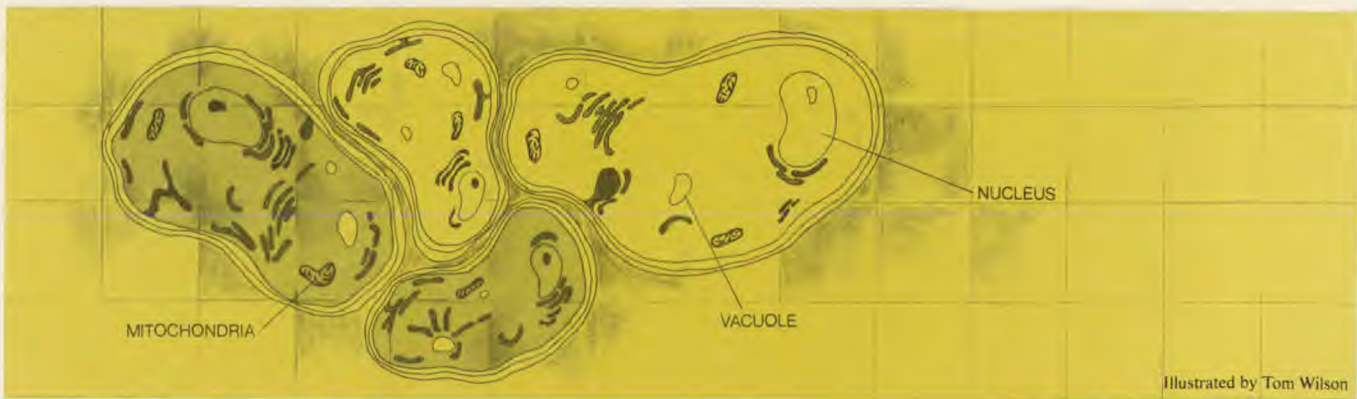
These and other examples illustrate the fact that when scientists deal with fragmentary material, they will make mistakes. At best the statements they make and opinions they give must stand as theory and speculation.

This brief discussion of ancient man should be enough to illustrate that no major change from one basic category to another is established. The evidences may be interpreted to mean that there has been evolution of man or that there has been degeneration of man, as the Bible says.

THE INVERTEBRATES

No evidence can be found in either the fossil record or modern living creatures that single-celled animals changed into complex animals.

Various theories have been proposed for the change from single-celled to multicellular animals, but these are highly speculative because there is no



Illustrated by Tom Wilson

real evidence. It is not even possible to decide which is the most simple group of multicellular animals. Several phyla have been suggested, but each has unique and complex features that have led others to question its right to be the simplest or most primitive.¹⁸

Evolutionists speak of primitive or advanced animals and plants. On what do they base these designations? Is an animal with one toe on each foot more advanced than animals with three or four? Are fish with round scales (cycloid) more advanced than fish with diamond-shaped scales (rhomboid)? Are land animals with lungs more advanced than water animals with gills?

Obviously, whether animals are primitive or advanced is a highly subjective question.

Confronted with the question, What group of animals first developed into the backboneed animals? scientists have proposed various phyla of invertebrate creatures as the ancestors of the vertebrates. More recently some have suggested the phylum Echinodermata, which includes the starfish and the sea urchins. Those who suggested this pointed out that sea urchins contain the energy-providing substance—creatine phosphate—which abounds in the muscles of vertebrate animals. They take this as evidence that the phylum Echinodermata must therefore have been the steppingstone by which invertebrates become vertebrates. However, recent research has found creatine phosphate in other invertebrate groups also. Obviously, such supposed evidence for the origin of vertebrates is worthless.¹⁹

Recently I thumbed through Ernst Haeckel's four volumes on the history of creation and the evolution of man,²⁰ written just before the turn of the century. In his history, Haeckel brought together a tremendous amount of material that to the readers of his time must have seemed quite convincing. Now, after more than three quarters of a century, scientists recognize that Haeckel's arguments were unfounded and erroneous. One of Haeckel's strongest "evidences" was his conten-

tion that the embryological development of backboneed animals traced through their evolutionary history. He showed sketches of the embryos of man, rabbit, cat, hog, chick, tortoise, salamander, and fish in several stages of development. These embryos all show remarkable resemblances to one another, especially in the early stages.

This theory, often called the biogenetic law of recapitulation, presents the idea that an animal's short embryonic development condenses its past evolutionary history. For many years proponents of this view used the phrase "ontogeny recapitulates phylogeny." By this they meant that the development of an animal from conception to adulthood (ontogeny) goes back over (recapitulates) its evolutionary history (phylogeny). This concept must stand as one of the most persistent and hardest-dying theories of modern times, because for thirty or more years geneticists and embryologists have seriously attacked it and have clearly shown it to be wrong. Although this theory is now being gradually eliminated from biology and general science textbooks, it is not unusual for modern writers still to refer to it.

Confesses Paul Weisz, of Rockefeller University: "[Haeckel's] views are now largely discredited, but they were once so influential that many of them still persist today under various guises. . . . Haeckel's arguments were shown to be unsound even in his own day, but his generalizations were so neat and they seemed to explain so much so simply that the fundamental difficulties were ignored by many."²¹

It is true that the embryos of man, dog, pig, fish, et cetera, do show resemblances, but these similarities occur because in adulthood these animals also have likenesses. They have backbones, they have four appendages, and each has head and jaws. It is not anything unexpected that the embryological development of these creatures should also show some similarities. Olin Nelson puts it very well in the following statement: "Nature does not build ten tracks to send ten trains with different

destinies out of a station when she can use one track for all for at least part of the way."²² I would like to call this concept "conservation of design." It was not necessary to devise different developmental processes for all the different animals when one plan was suitable for most of them during at least part of their growth.

What is true of the structure of animals and their growth characteristics is also true of their function and physiology. The hormone thyroxine appears in animals from frog to man. Digestive enzymes such as trypsin appear in both single-celled animals and man. But these are not evidences for evolution any more than they are evidences for creation. We would not expect a Creator to make new enzymes and new hormones for each separate function in each species of animal when similar hormones or enzymes could do the work.

These attempts to decipher evolutionary history by looking at modern living creatures are based on circumstantial evidences and speculation, and are constantly undergoing change. In most cases the same evidences can be interpreted equally well, if not better, to support creation.

THE COMPLEXITY OF LIFE

A monkey jumping on a typewriter will never produce a driver's manual. Neither can the staggering complexity of a living cell be the result of chance.

In conclusion, let us examine a persuasive argument for creation—the complexity of life.

The more scientists study living protoplasm, the more complicated it seems to become. The use of the electron microscope and biochemical analysis is opening windows into the living cell that men a few years ago never dreamed of, windows that reveal detail almost beyond description. It would be easier to study the living cell if we could say what life really is. So far, no man has been able to duplicate life (despite news reports) or even to define it clearly.

The complexity of a cell and the organism of which it is a part is regulated and directed by a blueprint of staggering intricacy—a code of complete and detailed instructions. Even if the laws of chance operating on atoms and molecules already present were able to produce simple amino acids or proteins, there is no possibility that chance could put together an exquisite and meaningful series of symbols—the DNA code—which conveys almost limitless meaning to the developing organism as it becomes what it is destined to become. An explosion in a print shop, a monkey jumping on a typewriter, would never produce a driver's manual. Neither can the much more detailed instruction of the DNA code be the result of chance.

Every thinking person must be impressed with the evidence for a Master Designer far greater than man who wrote the code, made and brought together the building blocks, and directed the construction.

Almost incomprehensible detail exists in each part of the human body, detail that seems unaccountable by any theory of gradual evolutionary development. Consider the brain, an organ we are only beginning to understand. It is not adequate to call the brain a computer, for its abilities are far superior to those of even the most complex computer. Besides being able to store and recall a tremendous mass of information over a lifetime, the brain can take a fact, compare it with a great amount of relevant information already available, and weigh it against judgment and conscience before coming to a conclusion. And how long do these processes take? Usually only a fraction of a second.

One author has ably expressed his sentiments in these words: "Anyone who can contemplate the eye of a housefly, the mechanics of human finger movement, the camouflage of a moth, or the building of every kind of matter from variations in arrangement of proton and electron, and then maintain that all this design happened without a designer, happened by sheer, blind accident—such a person believes

in a miracle far more astounding than any in the Bible. To regard man, with his arts and aspirations, his awareness of himself and of his universe, his emotions and his morals, his very abilities to conceive an idea so grand as that of God, to regard this creature as merely a form of life somewhat higher on the evolutionary ladder than the others, is to create questions more profound than was answered."²³

But what if man eventually produces a simple spark of life? What if thousands of brilliant researchers spending thousands of hours in multimillion-dollar laboratories, with equipment of utmost sophistication, finally achieve the dream of man—to produce life? Would this not disprove creation? Or would it merely emphasize the impossibility that life began on its own? Certainly the complexity of the most simple form of life is persuasive evidence that the Genesis record is more than myth.

To summarize: We have considered a number of evidences from science for evolution. We have found: 1. While there has been adaptation and variation, scientists have been unable to demonstrate or to document change from one major kind to another; 2. Examination of the fossils, stony records of the past, tells us that complicated living things, including man, suddenly began to exist upon the earth; 3. Living things exhibit an infinity of design and detail that requires a Maker with omnipotent intelligence and creative power.

Many youth today are turning again to the basic question of origins. Where did we come from? Why are we here? The evolutionist has no answer. The creationist does. It remains to be seen whether educators will permit them to examine the scientific evidences that would lead them to right conclusions. □

FOOTNOTES

¹ Sol Tax and Charles Callender (eds.), *Issues in Evolution*, p. 41.

² Jay M. Savage, *Evolution*, p. 51.

³ Charles Darwin, *The Origin of Species*, 1859 (The New American Library of World

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⁴ Norman D. Newell, "The Nature of the Fossil Record," in *Proceedings of the American Philosophical Society* (1959), vol. 103 (2), pp. 264-285.

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¹⁰ G. A. Kerkut, *Implications of Evolution* (New York: The Macmillan Company, 1960), p. 49.

¹¹ Garrett Hardin, *Nature and Men's Fate*, Mentor, 1961.

¹² Marcellin Boule, *Fossil Men*.

¹³ William L. Straus, Jr., and A. J. E. Cave, "Pathology and the Posture of Neanderthal Man," in *The Quarterly Review of Biology*, December, 1957, pp. 358, 359.

¹⁴ J. S. Weiner, *The Piltdown Forgery*.

¹⁵ G. H. R. von Koenigswald, *Meeting Prehistoric Man*, p. 55.

¹⁶ Lord Solly Zuckerman, "Myth and Method in Anatomy," in *Journal of the Royal College of Surgeons of Edinburgh* (1966), Vol. II (2), pp. 87-114.

¹⁷ *National Geographic*, vol. 143, No. 6, p. 819.

¹⁸ G. A. Kerkut, *Implications of Evolution*, p. 149.

¹⁹ *Ibid.*, p. 99.

²⁰ Ernst Haeckel, *The Evolution of Man*, vols. 1 and 2; *The History of Creation*, vols. 1 and 2, 1899.

²¹ Paul B. Weisz, *The Science of Biology* (2d. ed.), pp. 732, 733.

²² Olin E. Nelson, *Comparative Embryology of the Vertebrates*, p. 351.

²³ David Raphael Klein, "Is There a Substitute for God?" *Reader's Digest*, March, 1970, p. 55.

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Make way for the

There's a grass-roots explosion taking place among church-related schools in the United States. It's happening, strangely, not among the traditional parochial-school systems, but in the interdenominational, multicongregational Christian schools of the Protestant evangelicals.

While enrollment in both the parochial and the public systems has declined more than a million in the past ten years, Protestant Christian school enrollment has mushroomed by over 600 per cent. Neither higher tuition (as in parochial schools) nor a declining birth rate has slowed the rapid growth of the Christian schools.

There aren't any precise statistics of their number or total enrollment, but Dr. Roy Lowrie of the National Christian School Education Association estimates that some 7,000 schools are offering an education to a million children.

What makes the rise of these Christian schools even more unusual is the traditional evangelical support for the public-school system. For more than a hundred years these conservative Protestants endorsed the public-school system as the one most attuned to a democracy.

What changed their mind?

The banning of religious exercises in public schools ignited the Christian-school movement, but it is no longer the reason growing numbers of children are leaving public schools for the Christian schools. Instead it is the conviction that separation of religion and the state is no longer being respected by, nor observed in, most public-school systems. The public school, many evangelical parents believe, has become secular religion's instrument to undermine the moral education of the home and the church.

Rather than blaming the Supreme Court for the emergence of a secular religion in the schools, some evangelicals point out that the transformation has been made despite the Court. They note, for example, that the Court explicitly warned against interpreting the *Schempp* decision—in which state-spon-

sored religious exercises were ruled unconstitutional—as a victory for secularism. The majority opinion, delivered by Justice Clark, stated that "the state may not establish a religion of secularism in the sense of affirmatively opposing or showing hostility to religion, thus preferring those who believe in no religion over those who do believe."

The Supreme Court had affirmed the same principle in an earlier decision (*Everson v. Board of Education*), noting that the First Amendment "requires the state to be a neutral in its relations with groups of religious believers and nonbelievers. State power is no more to be used so as to handicap religions than it is to favor them."

Nevertheless, many Christians are convinced the

neutrality imposed on the public schools is being abused by the state. The basic right to free expression of, and belief in, religion is being violated by imposition of a mandatory secular, humanist education. Public-school education is, in the words of the Supreme Court, "affirmatively opposing religion," by intruding on value systems, morality, belief in the supernatural, God's role in the creation and preservation of the universe, sex, purity of language, and other areas of Christianity as well as Biblical concerns.

The struggle has surfaced in textbook controversies in West Virginia, Minnesota, Texas, Maryland, Virginia, New Jersey, and elsewhere. Parents are protesting that textbooks and subjects are un-American, anti-Christian, and even pornographic. They believe the books and the courses are being used to change the moral and value systems of the children to conform to the values of a "secular" religion.

While some parents have risen up in protest at public-school meetings, others have quietly opted to provide their children with an alternative—the Christian school.

A New Jersey Christian-school educator explains: "We're not objecting just to a few dirty, profane, or even irreligious books. That's only the surface manifestation of the problem. We're convinced the humanist philosophy that pervades the average public-school curricula and the books chosen as textbooks make the Christian value system its chief victim."

What has arisen, then, is an alternative school system where curricula and textbooks, as well as teaching methods, don't conflict with the value system and basic beliefs of the children. It is a return to what one Christian-school administrator calls "the traditional separation of religion and state in education."

"Basically the school system doesn't impose a

In many parochial schools students are taught not only creation but also evolution—they are thoroughly conversant with both theories. Occasionally we have debates or forums where students take opposing sides and argue the merits of each. One could then say many parochial schools, in this respect, are more open in search for the truth than are public schools, where educators seem afraid to put their evolutionary hypotheses out in the market of ideas for examination alongside scientific creationism.

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Christian School.

By
Thomas W. Klewin

different value system from what a child brings with him to school. The school is not in the business of teaching 'religion' or making converts to its philosophy, whether to secularism or a particular faith. In the Christian school we aren't imposing our belief system on anyone; we're merely providing an education in conformity to the system the children bring with them. In the classic sense this is separating state-mandated education from religious influence."

A Christian schoolteacher, ten-year veteran of the public-school system, explains it this way:

"You can't divide a child's life, separating what he learns in school from his privately held value and belief system, his approaches to an understanding of the universe, himself, and the world around him. Re-

ligious freedom in a democracy such as ours provides that no one, including the state, may impose any other value system on a child than the one he lives with outside his school hours. I found public schools were increasingly offering different sets of principles by which a child from a Christian home was to make his judgments. That's a clear violation of our First Amendment."

Another issue involved in Christian-school growth centers on the question of who has primary responsibility for a child's education, the state or the parents?

If the parents possess the basic responsibility, then parents, as one evangelical notes, "can expect the public schools to supplement a child's home training, or at the least teach a child the basic subjects without challenging the moral, ethical, and religious values taught him by his parents and the church. The rise of the Christian school indicates a growing number of Christian parents are convinced public schools are now trying to supplant rather than supplement home education."

In 1974 U.S. Commissioner of Education T. H. Bell put this same feeling in these words: "Parents have the right to expect that the schools, in their teaching approaches and selection of instruction materials, will support the values and standards that their children are taught at home. And if the schools can't support these values they must at least avoid the deliberate destruction of them."

To validate their concern that the state is overstepping the boundaries separating the state and the support of any religious expression, Christian educators point to an Ohio Education code:

"The natural rights of a parent to custody and control of . . . children are subordinate to the power of the state to provide for the education of their children,"

To emphasize the basic responsibilities and rights of parents in determining the kind of education their children are to receive, Christian schools incorporate into their printed educational philosophy the concept that the school is merely an extension and aid to the two primary sources responsible for the total education of a child, the home and the church. Consequently most Christian schools make the parents share responsibility for their child's attitudes and behavior while in school.

In this approach to separation of church and state, the parents see the state ensuring that their children will be in school; through the school the state will offer the tools to enable students to write, read, do mathematics, and gain some insights into English, history, and other subjects. The school will instruct without attempting to weave a philosophy or value system into the instruction. Indoctrination is reserved for religion, whether taught in the home or in a church.

Protestant evangelicals are careful to distinguish between the requirement of the state that every child receive an education and the responsibility of the parent to determine that the state-imposed education does not infringe on religious beliefs. Most Christian schools, in contradistinction to the parochial school, are multicongregational and interdenominational. The Christian school of Camden County, New Jersey, for example, draws its 400 pupils from 75 different congregations and 25 denominations. "It is," as the principal notes, "an example of the diversity of American democracy and the freedom of religion that carries over into a church school."

Financial support comes from donations of concerned evangelical churches, individuals, and businessmen. But the primary source is the tuition system, one which costs most parents \$300 to \$600 a child.

Affection for absolute separation of church and state among evangelicals carries over into the financing of the schools. In spite of rising costs, both schools and parents oppose subsidies from Federal, state, or local revenues.

In areas where it is believed the state had infringed on the religious freedom of the children, Christian schools are making changes. Increasingly, textbooks are being purchased from Christian publishing houses. Subject matter in these books is approached from a perspective that doesn't do violence to a child's beliefs or what parents consider to be the essence of a child's education—the integration of knowledge into a religious perspective.

According to Dr. Roy Lowrie, "The new movement will continue to grow, because Christian parents are convinced the education of their children is too vital to be left in the hands of a secular school system." □

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CONFORMITY

Its Perils and Its Price

Marc T. Greene

The peril of conformity lies mainly in the increasing strength of regimented and standardized thought. Its price is the whole democratic concept, for such standardization favors the demagogic leadership that is the bane of the "lofty abstraction known as democracy."

Emerson said, "Whoso would be a man must be a nonconformist."

Let us examine this challenging proposition. What is its real significance, and what bearing has it upon contemporary life in America?

Ralph Waldo Emerson was the central figure of what was known as the Massachusetts school of philosophy. The time was the middle of the nineteenth century, before the War Between the States had torn the country apart and turned men's thoughts from abstractions, however significant. Previous to the war a nationwide cultural renaissance had been instigated and encouraged by the expanding strength and prosperity of the Republic.

Emerson's philosophy was jeered at by the Harvard professors, rigid conformists themselves. The University was the heart and center of New England conservatism, upholding the fixed standards of the day, the standards, that is to say, that they themselves had been the leaders in fixing. And in view of an assertion the Concordian once made, it is small wonder he frightened as well as angered the conservatives:

The aspect this country presents is a certain maniacal activity. Has it generated any intellectual power? One would say there is nothing colossal but its geography and its material activity.

But Emerson's friends thought him

"independent and sincere," and that is the judgment of history. It is certainly true that he was a cultural rebel prone to the expression of "inflammatory" thoughts, that he believed cultural stagnation must inevitably engender political, moral, and intellectual stagnation, leaving mankind a civilization "only a little above the beasts."

But the Concord transcendentalists were not, on the whole, militant—for one example, Henry Thoreau, the "Sage of Walden Pond," Emerson's warm friend. Their ideas, which really centered about the concept of self-reliance in the individual as opposed to mass conformity, were, they thought, best conveyed "without raising one's voice," as Lucien Price, one of the ablest of present-day philosophical writers in America, puts it. But they foresaw clearly enough, as the philosophical historian Jakob Burckhardt, in Europe, foresaw—and was jeered at as a "misfit"—that in mass culture and machine industry lay danger of a cultural communism. The result would be an intellectual "mass production" differing as sharply from intellectual self-reliance as machine production differs from the craftsman's individuality.

There is, indeed, a marked parallel between Burckhardt and the Emersonian nonconformist school of thought. Said the former:

I expect nothing from the despotism of the masses but a future tyranny ruinous to art and literature. Modern man's mass-abdication of individuality as barter for an impossible security for himself and for property is another symptom. Triviality likes to be tyrannical and to impose its yoke upon nobler spirits.

"Is it believable," asks Price, "that Burckhardt wrote that sentence on May 25, 1849?"

"What I must do is all that concerns me," said Emerson, "not what people think." The objection to conforming to usages is that it scatters your forces. It blurs the impression of your character. A man should consider what a blind man's bluff is this game of conformity.

Clearly the strength of conformity lies largely in the complacency of the comfortably placed classes. Despite continued and significant social changes, those classes not only fear and resent change, but apply to such as recognize and seek to adjust to it such stigma as "agitator," "dangerous radical," and often, "communist."

The antithesis of conformity, then, is self-reliance. Such was really the foundation of the transcendentalist philosophy. "Believe your own thoughts, speak your latent conviction. The highest merit we ascribe to Moses, Plato, and Milton is that they set at naught tradition and that they spoke, not what men generally thought, but what they themselves thought."

"In religious concerns"—to use the words of Roger Williams—the Massachusetts Academicians were regarded rather more than askance by the dyed-in-the-wool New England Puritans, inheritors of the seventeenth-century Pilgrim tradition. Though themselves "radicals," they left little room in their church-states for dissenters. In New England, as so often in the Old, one refused to conform at one's peril, often at one's extreme peril. It could happen, and did happen, that the

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capital penalty challenged intransigency. Well into the nineteenth century, punishment could be social ostracism or economic ruin. Even today the rebel may, and often does, find his path thorny. Yet would not the weight of intelligent opinion today support Emerson's opening proposition?

Is your thought, This is an hard saying, who can hear it? Then consider that, in their adherence to it, consciously or not, courageous men have achieved for the race such cultural progress as it has made. How else? Conformism is static. Nonconformism is dynamic. That is the real significance of Emerson's challenge. To stand still, intellectually slothful, in porcine content. Or to advance, seeking always, as Browning said, that which is perhaps beyond the immediate grasp, holding firmly to a determination to keep pace as the world "swings forever down the ringing grooves of change."

"I will at least be free to think and free to write, the world prevents us well enough from doing," lamented Goethe. But conformity in its tyranny places sufficient obstacles in the way of freedom to write, even to think. "The despotism of custom is everywhere the standing hindrance to human advancement, being in unceasing antagonism to that disposition to aim at something better than the ordinary."

"Whoso would be a man," stressed the Concord philosopher, "must defy conformity." This conviction has the widest of connotations for our time, and a very direct bearing upon contemporary life. "I am ashamed to think," he said, "how easily we capitulate to badges and names (insignia and slogans?), to large societies and to dead institutions." What is even worse, the badges and names more often than not have no clear meaning nor definite significance to those who "capitulate" to them. Or, in some cases, to those who reject them.

What, then, is the portent of all this? Is it not that rigid intellectual conformity arising out of the fear of being thought "different," and so suspect, stultifies the mind and destroys the capacity for clear and independent thought? "Define your terms," said Voltaire, "before you argue with me." If you cannot do that, those terms mean nothing to you, and less than nothing to others.

The intellectual brilliance of the Periclean Age was rooted in the Greek's free declaration of "independent and sincere thought." Citizens were encouraged to state views fearlessly in public assembly with the certainty that they would be listened to and, with rare exceptions, listened to respectfully and without prejudice.

Such a thing as regimentation of thought, which is to say, intellectual conformity, was practically unknown. Unless it was decided that a man was actually undermining the state, treasonable, as charged in the cases of Socrates, Xenophon, Miltiades, and Thucydides, he need have no apprehension in declaring his views, however "radical."

The great point is that he *had* opinions. They were not borrowed, even to their phraseology, from the media—from newspaper editorials and magazine propaganda, from radio broadcasters and television commentators, those contemporary propagandists of intellectual conformity, those directors of cultural regimentation. Many exercise an influence over current thought that is nothing less than tyrannical. In the interests of one cause or another, on behalf of some powerful agency, political, economic, commercial, even educational, they conduct a propaganda antagonistic to every tendency toward independence in thought, hostile to the most fundamental concept of intellectual democracy.

When in the course of human history has there been a cultural tyranny like this, a tyranny that encourages and fosters conformity in all things, but primarily in intellectual concerns? It is a tyranny that channels, that directs, that in subtle and insidious fashion guides and shapes, that urges and pleads on one occasion, cajoles and proclaims on another, denounces and threatens on a third.

In his notable book *The Mind in the Making*, James Harvey Robinson used the striking phrase "herd-thought," warning of the increasing tendency to "think by the herd," even greater danger, he thought, than to act by the herd. The individualist, in either case, resembled the animal which, actuated by some vague impulse, suddenly ceased its quiet grazing to trot off by itself to a far corner of the field. The rest stared wonderingly after it, not understanding but feeling uneasily that something was wrong.

Rigid conformity has, indeed, something of the bovine about it, of the herd. It is a clinging together for security. To act upon one's own volition endangers not only the actor himself but the group. Therefore the group alone shall act.


And so the tyranny of conformity is the tyranny of the mass. "What's worse tyranny," asks Homer, "than a usurping crowd?" The crowd, that is, which usurps the right of thought and action, demanding that *its* way and none other be the way of all men. The inevitable and easily foreseeable conclusion is the discouragement of all worthy progress, the molding of the mind into a fixed form. A

striking, if homely, illustration is the changing language, the transformation of the "trebly-welded English tongue" from a creative art of grace and flexibility into a tool of pungent expressiveness. In line with the fast-moving fashion of American life, the haste in all concerns, the determination not to "waste time," the mass-vocabulary has gradually diminished until emphasis is upon certain key words. Richest of all language in synonyms as is our native tongue and therefore lending itself above all others to gracious and effective speech, yet in America it is being leveled to its barest essentials and mingled with words and phrases concerned wholly with rapid and forceful expression, with meanings intelligible to the most immature mentality.

Conversational intercourse in words of one, two, and three syllables within a limited vocabulary, and thought at a similar level, must inevitably result in a kind of intellectual atrophy ultimately destructive of all capacity to deal intelligently with matters of any importance, political, economic, moral, social, or educational. A level of mass conformity is reached at which the demagogue wields an easy influence and the despot little-hampered control. Even as the one-eyed man is acknowledged leader in a kingdom of the blind, so the half-educated is the accepted tyrant in a multitude of the mentally atrophied.

"Nothing contracts the heart like symmetry," said Hugo. For "symmetry" may not inaptly be substituted "conformity." It not only contracts the heart but it stultifies the intellect and reduces all things to the dead level of mediocrity. It saps not only the capacity but also the inclination of a man toward self-reliance. It makes the determining factor of all things the intellectually lowest common denominator. It creates the herd-mind and ultimately in herd-thought—actually no thought at all but merely blind and unreasoning adherence to custom or policy established by those who think to profit by the exploitation of the mass.

The exploitation may be political, economic, or religious. It may have moral implications and results. It may be, and to some extent it undoubtedly is, educational. Certainly it is cultural in the broadest sense. Danger lies in each. The utmost peril to the individual, to civilization itself, lies in the combination of them all. Because self-reliance, as Emerson showed, is the annihilator of conformity, it can avert these perils. Therefore one of the primary objectives of education should be to inculcate this quality. If we fail, civilization is itself threatened. □



Many people think of the Ten Commandments as legalistic, prohibitive injunctions. To those with a do-it-yourself religious experience, they are these. But to those who live under God's everlasting covenant, solely dependent on Him by faith in Christ, they are affirmations of what God will do in and through His children. For them, the Ten Commandments are not proscriptions, but warranties. They are not imperative requirements, but declarative assurances. They are not negatives, but positives; not restrictives, but descriptives; not arbitrary orders, but divine enablings; not burdensome limitations, but freedoms in Christ and promises of a glorious new life-style that is ever in accord with Christ's righteousness.

Take one example, the sixth commandment. "You shall not murder" (Ex. 20:13, N.A.S.B.).* This simple divine declaration is God's absolute affirmation of the Christian's unvarying behavior.

To the child of God, murder is no problem. God's Spirit in him will keep him from committing murder. Christ's grace is an assurance that he will live in full freedom from the stain of this sin. God has put Himself on the line guaranteeing that what He promises, He is able to deliver. The Christian who lives this way is always in harmony with divine righteousness. Christlike conformity is written in his heart.

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* From the New American Standard Bible, Copyright 1972, by The Lockman Foundation.

THE TEN LIBERTIES

By E. Robert Reynolds

THE HUTTERITES

Christian Communists in the U.S.

By Diane Johnson



Can a Christian be a communist? Can a communistic society survive in the midst of capitalism? It depends on what you mean by the term. The Hutterites have been living in Christian communes in the U.S. for almost one hundred years. They believe their "communism" has worked where others have failed, because it is based on religion rather than political ideology, and it seeks to force itself on no one.

When I first met the Hutterites, of the New Rockport Colony, outside of Choteau, Montana, I was shown how communal living functions. Proudly the women displayed their large modern kitchen, where, after they have turned 17, they take turns cooking for the colony. Neat gray buildings, housing for the community, dot the 6,000-acre, up-to-date farm.

In the kindergarten building, children are trained from ages 2 1/2 to 6. They speak nothing but German, and from ages 6 to 7 are taught to read and write German. The next year they begin "English speaking school," and continue until they have completed the eighth grade. Teaching is done by a non-Hutterite teacher, who lives at the colony in a house provided for him.

The children are taught to sing, and there is singing in religious services, but musical instruments, radios, televisions, and phonographs are forbidden.

Before age 14 the older children take care of the kindergartners and babies while the adults eat in the communal dining room. At age 14 they join the adults, men on one side of the table and women on the other. The young men also change from black caps to black hats at this time.

The women and girls all dress alike in bright floor-length print dresses, with caps and scarves over braided hair. Their dress standards are a matter of modesty, not refusal to adapt to modern ways, as with the Amish.

Young people choose whom they will marry, but cannot marry until after they have been baptized, usually around the age of 21. During the marriage ceremony the couple is placed in the center of the room and questioned on the meaning of marriage by the congregation. After the ceremony the man will grow a beard to show his new status. I asked what would happen if a man or woman was unfaithful after marriage. "It wouldn't happen, it just wouldn't happen," one of the young women answered.

Few youth leave the colonies, but if they wish to go they are not restrained. If they want to return and are truly repentant they are welcomed back. The Hutterites believe that anyone who leaves their communistic society will



A group of Hutterite kindergartners in Choteau, Montana.

lose his soul.

Ministers are chosen by the colony and then approved by the ministers from the other colonies. A minister is usually ordained within four years of his being approved.

Outsiders are welcome to visit the colonies, but are not encouraged to come often nor stay long, because of their influence. Many young people from the Rockport Colony have been to my home in Choteau. They come to town to go to the hospital, give blood, or to attend to business, but not to shop. All buying is done by the "boss," as individual Hutterites possess no money.

The communes contain many specialists—a cobbler, a hay man, a chicken man, mechanics, and others expert in occupations necessary to colony life.

How did the Hutterites get started? Pastor Jacob Wipf willingly answered my questions. The answers took me out of the United States and into Europe.

Beginning with the Anabaptist movement in the Middle Ages, the Hutterites were persecuted for refusing to allow the church to baptize their babies. They still do not believe in infant baptism, and the adults are baptized by "profession of faith."

In 1528 a group of Anabaptists led by Jacob Wiedman were fleeing to Austerlitz, Moravia, when Wiedman laid his coat on the ground and put everything he owned in it. Quoting Acts 2:44, 45, "And all who believed were together and had all things in common; and they sold their possessions and goods and distributed them to all as any had need" (R.S.V.), he asked his followers to put their belongings into the coat also. They did as he asked, and communal living began.

One of the early leaders and martyrs, Jacob Hutter, a hatmaker, gave them their name. He was burned at the stake in 1536 for his beliefs.

Communal living and adult baptism were not the only things that separated the Hutterites from their neighbors.

They were also devout pacifists at the mercy of the armies of the warring nations around them. Because of their religious beliefs they were a thorn to the Roman Catholic Church, and the nobles who invited them to Moravia could not long protect them. Forced to leave, for the next 150 years they wandered through Hungary and neighboring countries, often close to extinction.

In 1770 Catherine II, Czarina of Russia, needing economic help in farming the Ukraine, offered the Hutterites 100 years of military exemption and religious freedom. Her only condition was that they could not proselytize Greek Catholics of Russia. All did not go well for the Hutterites in Russia during the reign of Czar Alexander I, and they were threatened with serfdom. The Czar moved them to Dema under his protection. During this time the Hutterites received aid from the Mennonites (another Anabaptist group), with whom they always kept in contact.

Because of troubles they encountered, the Hutterites abandoned communal living in 1819, though many of them still believed in it. When the 100 years of military exemption was up, the Hutterites, as well as the Mennonites, began emigrating to America. President Grant offered them military exemption, not for 100 years, but "always."

In America the Hutterites split into two groups, those who wanted to re-establish communal living, and those who did not. Three colonies were established in South Dakota between 1874 and 1877. These first colonies have grown to more than 200 in the United States and Canada. By 1879 the last group of Hutterites had arrived from Europe.

Life in the United States has not always been easy for the Hutterites, and many moved to Canada during World War I, because of hard feelings in the States toward conscientious objectors. The German culture and language to which the Hutterites still cling helped incite prejudice.

Spiritually the Hutterites have not changed with the centuries, and the ministers preach sermons that are more than 300 years old. But as societies have changed, the Hutterites have adapted to new conditions. And that is a combination, the Hutterites feel, that gives them an enduring advantage over societies based on political theories. □

For further reading see *History of the People of East Freeman, Silverlake and West Freeman, 1528-1961*, *History of Freeman 1958-1961*, by J. J. Mendel.

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Parochial Services, Equipment, Materials, Held Unconstitutional

WASHINGTON—In another landmark parochial decision, the Supreme Court of the United States on May 19 declared that two Pennsylvania laws providing auxiliary services and instructional materials and equipment to nonpublic schools violated the establishment clause of the First Amendment to the Constitution. By a 6-3 margin, the justices in *Meek v. Pittenger* struck down all the provisions of the laws except for textbook loans.

The decision, written by Justice Stewart and joined by Justices Blackman and Powell, rejected auxiliary services on the grounds that they would produce "excessive entanglement" between church and state and would create "a serious potential for divisive conflict over the issue of aid to religion."

The majority pointed out that "whether the subject is 'remedial reading,' 'advanced reading,' or simply 'reading,' a teacher remains a teacher, and the danger that religious doctrine will become intertwined with secular instructions persists. The likelihood of inadvertent fostering of religion may be less in remedial arithmetic class than in a medieval history seminar, but a diminished probability of impermissible conduct is not sufficient."

The majority continued by saying that "to be certain that auxiliary teachers remain religiously neutral, as the Constitution demands, the State would have to impose limitations on the activities of auxiliary personnel and then engage in some form of continuing surveillance to ensure that those restrictions were being followed."

Justices Brennan, Douglas, and Marshall supported the majority decision except for the textbook provision. Justice Brennan reasoned that "in the light of the massive appropriations involved [nearly \$5 million in the 1973-1974 school year], the Court would be hard put to explain" the difference between lending textbooks and other materials and equipment. He added that "it is pure fantasy" to assume that free textbooks are an aid to students and not to schools themselves.

Chief Justice Burger and Justices White and Rehnquist, however, viewed the parochial provisions as constitutional. In his dissent, Chief Justice Burger took the majority to task for its

"crabbed attitude." He declared that the religion clauses of the First Amendment were not designed "to discriminate against or affirmatively stifle religions or religious activity." He suggested that denial of auxiliary services and other aid to children because they attend church-related schools "does not simply tilt the Constitution against religion; it literally turns the religion clause on its head."

Justice Rehnquist in his dissent commented, "I am disturbed as much by the overtones of the Court's opinion as by its actual holding. The Court apparently believes that the establishment clause of the First Amendment not only mandates religious neutrality on the part of government but also requires that this Court go further and throw its weight on the side of those who believe that our society as a whole should be purely a secular one."

"Nothing in the First Amendment or in the cases interpreting it requires such an extreme approach to this difficult question, and 'any interpretation of [the establishment clause] and constitutional values it serves must also take account of the free exercise clause and the values it serves.'"

Under the Pennsylvania laws, auxiliary services included counseling, testing, psychological services, speech and hearing therapy, and related services for exceptional, remedial, or educationally disadvantaged students, "and such other secular, neutral, non-ideological services as are of benefit to nonpublic school children" and are provided for those in public schools.

Instructional materials included periodicals, photographs, maps, charts, recordings, and films. Instructional equipment included projectors, recorders, and laboratory paraphernalia.

A week after it delivered the *Meek v. Pittenger* decision, the Court struck down a similar parochial plan in Ohio and let stand a Minnesota Supreme Court ruling outlawing tax credits to parents whose children attend nonpublic schools.

Equatorial Guinea Opens Drive on Roman Catholics

NAIROBI—President Francisco Macias Nguema of Equatorial Guinea, a tiny country on the West African coast, has ordered all Roman Catholic churches closed down and converted into ware-

houses for the storage of cocoa and coffee beans.

The presidential decree was contained in a recent edition of *Unidad de la Guinea Ecuatorial*, organ of the country's sole political party, the United National Workers' Party.

According to the paper, Roman Catholic priests were ordered to be put under close supervision on the grounds that they are "subversive agents of neo-colonialism and imperialism."

The vast majority of Equatorial Guinea's 308,000 population are Roman Catholics. The country—a collection of small islands and the small mainland province of Rio Muni, sandwiched between Cameroon and Gabon—became independent of Spain in 1968. It is a member of the United Nations.

Greek Parliament Cites Orthodoxy as Official State Religion

ATHENS—Eastern Orthodoxy is confirmed as the state church of Greece and a ban on proselytism retained in a constitutional article approved by the Greek Parliament.

At the same time, religious freedom is guaranteed and "any known religion" is given the right to worship and conduct its business "unhindered under the protection of the laws."

Article Four, dealing with church-state relations, was approved following five hours of debate in Parliament, which is shaping a new constitution.

The section on religion is basically that of a 1952 constitution.

Small non-Orthodox groups, particularly evangelical Protestants, find it ironic that freedom of conscience and worship is guaranteed but proselytism is forbidden.

Evangelos Papanoutsos, a member of Parliament, received almost no support in a bid to strike the ban on proselytism. He argues that it is difficult to draw a line between proselytism and teaching.

Another issue that came up for debate was conscientious objection. The seventh and final subsection of Article 4 says, "No one has the right to be exempted from his duties toward the state or to refuse the practice of the law because of his religious convictions."

A similar provision in earlier constitutions led to the jailing of Jehovah's Witnesses, who refuse to take up arms.

M. P. Charalambos Protopappas said

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the prohibition on conscientious objection is a "barbarian law" and holds some Witnesses in jail from 10 to 15 years. His views did not prevail.

The constitution forbids the translation of the Scriptures into any language, including modern Greek, without approval of the church of Greece and the Ecumenical Patriarchate.

Clergy of non-Orthodox groups are placed under the same obligations to the state as are Orthodox priests.

Russian Hails BBC's Religious Broadcasts to Soviet Union

LONDON—Anatoly Levitin (Krasnov), the dissident Russian Orthodox writer who was allowed to leave the Soviet Union last year, has praised the British Broadcasting Company for its religious broadcasts to the U.S.S.R.

In a letter to the *Church Times*, independent Anglican weekly, he wrote: "May I use the opportunity of being now in England to thank, through the medium of your paper, the BBC for their religious broadcasts to Russia. I am this way fulfilling the request of my friends, the religious people of the U.S.S.R."

Mr. Levitin reported that "believers in my country are, unfortunately, deprived not only of any religious literature but often of a possibility to attend the church services, as there are parts of the country where churches are far away from each other by thousands of kilometers (the Far East), and there are counties where there is no single church at all (the County of Kaliningrad)."

In addition, the religious writer declared that "no one really can get any religious literature; the Bible, for instance, which was published in the U.S.S.R. in a very small quantity of copies, is not on sale at all, nor are the *Journal of the Moscow Patriarchate* or the *Baptist Brotherly Messenger*."

According to Mr. Levitin, "There are at present in the U.S.S.R. about 40 millions of believers, and their number (even according to the official statistics) is increasing. The income of the churches is growing; the number of baptisms is also growing."

He wrote that "broadcasts by the BBC and other foreign radio stations are the only source of our religious information. . . . A great number of believers listen to the Sunday talks on

the gospel themes, which are likewise broadcast by the BBC."

"No Fault" Divorce Progresses in Australia's Parliament

CANBERRA—A controversial "no-fault" divorce bill has successfully weathered a second, or final, "reading" by both houses of the Australian Parliament.

The new "Family Law" abolishes all previous matrimonial legislation and provides one single ground for divorce: "irretrievable breakdown" of a marriage, after a one-year separation of the spouses.

All that is left before the law becomes operative is the drafting of regulations to implement the statute and the "royal assent" of Governor General Sir John Kerr.

According to a Sydney Radio report, the Christian churches in Australia, which had campaigned against passage of the bill, are expected to carry on their campaign on grounds that the law is "contrary to Christian principles."

Presbyterian Hymn Banned by Government in Kenya

NAIROBI—The Presbyterian Church of East Africa has protested a recent Kenyan Government ban on one of the church's hymns as an infringement of religious freedom.

The government ordered a ban on the Likuyu-language song, "Mai ni Maruru" ("Water Is Bitter"), in the wake of a spate of anti-government songs related to the murder, last March, of Josiah M. Kariuki, a leading and outspoken critic of President Jomo Kenyatta.

The government, apparently interpreting the hymn as a criticism of the general situation in Kenya, decreed that the hymn could not be sung in public or broadcast over the radio, as a measure of curbing "political agitation."

The Reverend John Gatu, secretary general of the Presbyterian Church of East Africa, in a statement protesting the ban, said the song was strictly religious and had nothing to do with "politics."

He said it was based on Exodus 15: 23-25, which tells of the children of Israel finding the water of Marah bitter, and of Moses' appeal to God, "who pointed out some wood" to Moses, and "this Moses threw into the water, and the water was sweetened."



HEAVEN'S ANGELS—The idea for a fleet of mobile clergymen called "heaven's angels" belongs to Bishop Maurice Wood, of Norwich, England, and is based on economics. The bishop decided that his clergymen should swap their gasoline-thirsty cars for motorbikes that can spin out 200 heavenly miles to the gallon as they make their rounds of rural villages in the Norwich diocese.

Separate Schools for Moslems Requested in Great Britain

LONDON—The Union of Moslem Organizations has urged British education officials to provide separate schools for Moslem children so that they may observe Islamic principles.

In a report to the education secretary, the Moslem union said that under Koranic law, "any kind of free intermingling and discussions between adolescent girls and boys would be extremely suspect."

"Girls are certainly not allowed to enter the free society of males, other than close relations. This means that no Moslem girl ought to go to a mixed secondary school," the report said.

The Moslem union opposes the present system in which Moslem girls are forced to attend coeducational schools. It also supported parents who broke the British law by keeping their daughters at home. Most Moslems here are Pakistanis.

The report criticized the increasing trend toward coeducational schools and the lack of training opportunities in homemaking skills for girls. The Koran emphasizes the wifely and motherly role of women, while the man is expected to be the wage earner, the report said.

The Moslem union also complained that little or no provision was made in Britain for Moslem teachers to give religious education or conduct worship services for the estimated 200,000 Moslem children in this country.

Church Schools That Discriminate Will Lose Tax Exemptions

WASHINGTON, D.C.—The Internal Revenue Service (IRS) has ruled that church-related primary and secondary schools that refuse to admit students of any racial or ethnic group will lose their Federal tax exemptions, even in situations where racially exclusive policies are required by religious beliefs.

While the ruling applies only to schools that operate education programs recognized as equivalent to public institutions, it apparently will have implications for so-called "segregation academies" and may also affect schools of certain black religious groups.

The ruling was based on interpretations of sections of the tax code dealing with

deductions and exemptions for "charitable" organizations, and means that contributors to affected schools may not claim tax deductions for gifts.

The IRS said, in effect, that any organization that operates a school that teaches secular subjects is not "exclusively" religious and, therefore, does not qualify for tax exemption if it contravenes the nationally established policy of nondiscrimination.

The ruling does not apply to discrimination in the hiring of faculty for church-related institutions and does not prohibit the maintenance of a school exclusively for the members of a particular denomination.

School "Meditation" Now Law; State Faces a Court Test

HARTFORD, Connecticut—Gov. Ella Grasso signed a "school prayer" bill into law and said she believes it can withstand a constitutional challenge.

The law, effective October 1, requires local school boards to set aside a period at the beginning of each school day for "silent meditation."

Mrs. Grasso said she believes the language of the law, changed from

"prayer" to "meditation" before it was passed, is "adequate" to withstand a constitutional challenge.

The Connecticut Civil Liberties Union (CCLU) said it expects to challenge the constitutionality of the law, but will wait until it is in effect.

"Prayer, even silent prayer, is establishing religion when it occurs in public school," commented CCLU executive director William Olds. "The meditation law is just prayer by another name."

"We support prayer as the free exercise of religion," Mr. Olds said, "but it belongs in churches and private places, not in public schools."

State education commissioner Mark R. Shedd said the term "meditation" should not cause confusion, even in the youngest child. "I'd say to those kids, 'Let's have a few moments of quiet so each can have his own thoughts.'"

The Connecticut House approved the meditation bill, 88 to 56; the Senate, 28 to 6. Connecticut will be the first State requiring "meditation" time in public schools.

Krishna Followers Win Right to Perform Street Rituals

PHILADELPHIA—A United States District Court has held that Krishna devotees here may perform "sankirtan," their religious rituals, on street and other public areas without police interference.

The consent order described the Krishna movement as an authentic religious group that requires its devotees to perform "sankirtan" as a means of broadcasting the powers of God.

Sankirtan includes dancing, chanting, beating drums and cymbals, distributing sanctified foodstuffs and flowers in city streets, and soliciting for funds.

Police agreed to drop pending charges against a number of Krishna devotees for disorderly conduct and trespassing, and to destroy arrest records of members arrested for alleged violations of city trespassing and panhandling ordinances.

The order restrains police from arresting, prosecuting, or detaining and searching devotees and members because of their unconventional appearance, manner, life-style, or religious activities.

The Krishna group agreed to drop a damage suit filed last January against city officials for alleged harassment of members.



MARCH PROTESTS PAROCHIAL DECISION—A "Give Us Our Rights" protest march and rally in Philadelphia brought almost 70,000 persons to oppose the recent decision by the United States Supreme Court striking down auxiliary services to children attending nonpublic schools in Pennsylvania.

PERSPECTIVE

The Specter of Red Lion

In these post-Watergate days, the American public is much less likely than before to be shocked by exposés of what goes on in government. Hence, Fred Friendly's recent disclosure of how the Kennedy and Johnson administrations covertly abused the "fairness doctrine" did not cause nearly the stir it might have previously. Here is a wrong that lay uninvestigated for more than a decade. But late is better than never, and we thank the Columbia journalism professor and former CBS News president for bringing the matter into the open.

Friendly tells in a forthcoming book, from which an article was adapted that appeared in the March 30 issue of the *New York Times Magazine*, how Kennedy and Johnson aides exploited the fairness doctrine to serve their political purposes. Their targets were right-wing radio commentators, such as the fundamentalist preacher the Reverend Billy James Hargis, whom they regarded as a threat at the ballot boxes. Some of these victims have cried long and loud of conspiracy in the White House, and virtually no one but their own bands of supporters took them seriously. Friendly now enables them to say, "I told you so."

The case that occasioned the Supreme Court decision upholding the fairness doctrine grew out of the refusal of the Reverend John M. Norris, owner of a Christian radio station in Red Lion, Pennsylvania, to bow to demands that a Hargis foe be given free time. Apparently unknown to Norris, who died last year at the age of 91, or to the Federal Communications Commission, or to the courts, was the fact that the complaints originated with the Democratic National Committee (which, it turns out, also financed a book against Barry Goldwater à la Rockefeller - Goldberg-Lasky) and were part of a Johnson administration campaign. According to Friendly, this was a continuation of an organized pattern of harassment begun under President Kennedy. The presumption in what has become known as the Red Lion case, which produced the landmark decision on the fairness doctrine, was that a maligned private citizen was simply seeking redress.

The fairness doctrine is a principle expressed in a number of FCC rulings over the years. It requires broadcasters

to present all significant sides in dealing with important public issues. The reason is that the number of broadcast frequencies is limited (this is in contrast to, say, newspapers, the number of which is theoretically unlimited), as are the hours in the day in which they can be used. Therefore, unless care is taken to apportion use of the airwaves to differing viewpoints, some side will monopolize them, and the public will be deprived of valuable information that the controlling interests withhold.

The necessity of care becomes more apparent when one stops to consider the popularity of television and radio. These media have a powerful influence on the minds of millions, for good or for bad. Luther used the advent of printing, and the Protestant Reformation was born. Hitler exploited the novelty of radio to whip up the masses into a political frenzy. Each medium had its limitations, as does television, and one never knows when a particular medium is at the height of its potential (today, neither Luther nor Hitler would have had a fraction of the same impact with his chosen medium).

The United States now has well over 100 million television sets, some 36 per cent of the world total. There are more than a billion television and radio sets in use throughout the world. The United States has some 7,000 radio stations,

more than half the world total, and more than 900 television stations. However, about 40 per cent of U.S. television homes can get no more than six channels. Cable TV promises to make more stations available, but its progress has been slow.

In 1967, the FCC expanded and implemented the fairness doctrine by issuing the "personal attack" rule. Under this stipulation, a radio station is obliged to advise people who were criticized in broadcasts that they have a right to reply. The intent is to "ensure elemental fairness." All radio and television stations in the United States operate legally only under licenses granted by the FCC and are subject to periodic review (and revocation). A station owner faces the risk of losing his license if he disobeys the new rule. But policing broadcasts and notifying those criticized can be costly and cumbersome. The easier way is to get rid of programs that abound in attacks. Free speech, regrettably, is the loser.

Christianity Today, in 1967, called on the courts to nullify the "personal attack" ruling. The attention now should focus, however, not upon the merits of the fairness doctrine but upon how to keep Government power from misusing it.

Reprinted by permission, *Church and State* magazine, May 1975.



LIBERTY AND THE LAW

Encounter With Corporate Conscience

By Elvin L. Benton

Ham v. Holy Rosary Hospital, 529 P. 2d 361 (Mont. 1974).

Freedom of conscience is almost always tested by a determination of whether or not a religiously motivated person may do what he believes he must do or refrain from doing what he believes he cannot.

In a nonclassic case in Montana the moral duty at stake wasn't the individual scruples of a pious person but the corporate compunctions of a principled hospital.

The issue: whether or not the services a hospital provides or permits may be limited by the beliefs of the church that runs it.

Claudia Ann and Richard Kransky, living in Miles City, Montana, were expecting a baby. Claudia had had two children by Caesarean section, and this one was scheduled to be born the same way. Although still in their early twenties, she and her husband determined they didn't want more children. Upon their request Claudia's attending physician, Dr. James Ham, agreed to perform a tubal ligation—surgical sterilization—at the time of her Caesarean delivery.

Holy Rosary Hospital was the only hospital in Miles City, with the closest other suitable hospital 46 miles away. The Kranskys planned for their baby to be born at Holy Rosary, which was fine with the hospital. Not so fine, however, was the plan to sterilize Mrs. Kransky there. Holy Rosary Hospital is a non-profit corporation, whose members and corporate board are members of the Presentation Sisters of Aberdeen, a religious congregation of sisters organized pursuant to authorization of the Roman Catholic Church. The medical staff bylaws at Holy Rosary include adherence to the "Ethical and Religious Directives for Catholic Hospitals," and the hospital's interpretation of the directives had kept sterilization surgery from being performed at Holy Rosary.

Some five months before Mrs. Kransky's scheduled delivery and sterilization she made written request that the hospital permit Dr. Ham to perform the operation at Holy Rosary. Two months later the hospital administrator replied, denying her request on grounds that the

board of trustees believed it would violate the "Ethical and Religious Directives for Catholic Hospitals." No other reason for the denial was offered.

Twelve days before the anticipated operation, the Kranskys and Dr. Ham filed suit in the United States District Court for the District of Montana, seeking on constitutional grounds an order compelling Holy Rosary to permit the sterilization. A week later the federal court dismissed the complaint for want of jurisdiction. Just two days before the surgery was to take place, a suit seeking the same relief was filed in the state district court for Custer County. Next day Judge C. B. Sande granted a temporary injunction restraining Holy Rosary from enforcing its antisterilization rule as applied to Mrs. Kransky.

The sterilization was performed but, a few days later, the state district court entered summary judgment in favor of Holy Rosary Hospital—in effect saying the hospital need not do what the court had just decreed it must do.

Although the issue was moot for the Kranskys, who got what they wanted, the later decision favoring the hospital was appealed to the Supreme Court of Montana, because the issue still remained for Dr. Ham and others who might be affected in the future.

The plaintiffs relied heavily upon the premise that Holy Rosary had assumed a public posture and, as a public entity, must accept the public duties imposed by constitution and statute. A state hospital, they insisted, could not legitimately hide behind religious conviction as a shield against permitting sterilization. Therefore neither could Holy Rosary, which, by the plaintiffs' criteria, must be considered public.

If the hospital were indeed a public entity, its activities could legitimately be characterized as "state action," and its restrictions on religious grounds condemned as a constitutionally forbidden establishment of religion. Only if Holy Rosary could be considered a private entity would its restrictive religious rules be considered permissible.

Holy Rosary's earmarks of being "public," according to the plaintiffs, included its solicitation and acceptance of contributions of money from community residents (none had been accepted from any government source), its enjoyment of a "monopoly" position by being the only hospital in the area, and its advantageous tax-exempt status.

Justice Wesley Castles of the Supreme Court of Montana, with the concurrence of the other justices, painstakingly destroyed each of the plaintiffs' contentions and affirmed the state district court's ruling in favor of Holy Rosary.

Holy Rosary's acceptance of voluntary gifts from the public didn't make it a public hospital. "The fact that the appeal was to the public at large is immaterial to a finding that the power of the state is involved in the operation of the hospital," asserted Justice Castles. "At no time have funds derived from the state been used in a legal sense in the operation of Holy Rosary Hospital."

Justice Castles didn't waste time arguing the merits of the plaintiffs' contention that Holy Rosary's "monopoly" made it a public hospital. He just adopted an assertion from U.S. District Court Judge Russell E. Smith's dismissal of the original complaint: "The fact that Holy Rosary Hospital has a practical, but not state-enforced, monopoly in obstetrical services in Miles City does not make its action state action."

Nor did its exemption from taxation make Holy Rosary into an instrument of government. Again Justice Castles borrowed from Judge Smith: "It does not appear that the tax benefits . . . enjoyed by Holy Rosary Hospital are dependent upon the enforcement of a sterilization policy," the opinion concluded, adding that "the receipt of tax benefits alone is not sufficient to make the action of the beneficiary the action of the state."

Even the fact that Holy Rosary (in common with all other hospitals in Montana) was subject to state regulation didn't make its religious restrictions into Montana maxims. At most, urged Justice Castles, state law "merely lets the decision rest with the hospital, free from any state coercion either way."

The decision is no landmark. Had Holy Rosary Hospital been deeply involved in hand-holding with government, the courts would no doubt have taken a longer look at whether a religious hospital's corporate conscience may supersede a duty its critics might assert it owes the public. It's refreshing to note, however, regardless of how one views the propriety of forbidding or encouraging sterilization surgery, that there is still a protected place for an institution whose founders believe it can serve people conscientiously without conforming to whatever majoritarian yardstick may be currently fashionable.

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Snake Handling

I read with interest Richard Bauman's article, "Snake Handling—should it be banned?" in the May-June issue of *LIBERTY*, particularly because Michael Ellis, Attorney of Knoxville, and I are co-operating attorneys with the Tennessee American Civil Liberties Union, who represent Mr. Pack and Mr. Ball.

The issue of a person's right to handle poisonous snakes as a part of their worship services is not yet settled in Tennessee. Although the Tennessee Court of Appeals upheld the right of the members of the Holiness Church to handle poisonous snakes in their worship services so long as nonconsenting adults and minors are not endangered, that decision has been appealed by the State to the Tennessee Supreme Court.

The State continues to seek a blanket prohibition of the practice of handling poisonous snakes as a part of worship services.

The Tennessee Supreme Court heard oral argument of this case May 6, 1975. Hopefully, they will affirm the Court of Appeals decision.

One argument relied upon by the state for a blanket prohibition of snake handling is that the State has the right to protect an individual handling the snakes from the risk he creates for himself because each individual is a "tax entity," and if bitten, his injury or death will result in a loss of tax revenue for the state.

The state's entire argument for protecting competent adults from a risk they voluntarily assume by handling the poisonous snakes is undercut by the fact that the circuit court refused to prohibit any individual from drinking poison so long as he does not make it available to any other person.

John Stuart Mill expressed the snake handlers' position eloquently in his treatise *On Liberty*:

"The sole end for which mankind are warranted, individually or collectively, in interfering with liberty of action of any of their number is self-protection. The only purpose for which power can be rightfully exercised over any member of a civilized community, against his will, is to prevent harm to others. His own good, either physical or moral, is not a sufficient warrant. He cannot rightfully be compelled to do or forbear because it will be better for him to do so, because it will make him happier, because in the

opinions of others, to do so would be wise or even right. These are good reasons for remonstrating with him, or reasoning with him, or persuading him, or entreating him, but not for compelling him or visiting him with an evil in case he do otherwise.

"Each is the proper guardian of his own health, whether bodily or mental and spiritual. Mankind are greater gainers by suffering each other to live as seems good to the rest."

JAMES EMISON
Attorney
Alamo, Tennessee

You guys amaze me! The snake-handling piece is superb. What really gets me is the feeling of being "scooped." You do a Tennessee flavored article that would never—*ever*—occur to us here.

I suppose that is why I keep buying your paper . . . as I have for years. It is worth the price just to see what you will come up with next.

Of course, this year the ACP recognized that too. Usually does. *LIBERTY* is an excellent journal. Well, I try not to lean on you for material. I just resist the temptation to beg an article a month . . . or even every six months.

Bauman gives a nice twist to a familiar subject (my first congregation was just a couple of miles from a snake-handling church). The Knievel comparison sharpens the issue, and as usual your writer tackled the tough legal questions with finesse.

DUDLEY CONDOR
Editor, *The Missionary Messenger*
Memphis, Tennessee

I have read with interest the article on snake handling but wish to set the record straight. On page five, Mr. Bauman states:

"To Ball and other believers in the Holiness and Full Gospel religions, the Bible has to be a living thing. . . . Besides handling serpents they practice speaking in tongues, divine healing, and the drinking of deadly liquids. . . . For the most part, Full Gospel and Holiness Church members don't rely on doctors for anything. Instead they practice divine healing."

I am a member of the Assembly of God Church, which is Full Gospel. It is true we believe that speaking in tongues is the evidence of being baptized in the Holy Spirit, and true, we do believe in divine healing. However, we also believe that

God has given doctors the wisdom to help those who are sick, and most of our people go to doctors if they feel they do not have enough faith to trust God for their healing.

The people who handle snakes and drink deadly liquids are very few, and many thousands of Full Gospel believers are, like myself, repelled by the very thought of such a thing. Please do not include us in with this very small fanatical group.

MRS. RUDOLPH COLEMAN
Van Buren, Arkansas

LIBERTY's article on snake handling presents an attitude common among Christians regarding the inclusion or exclusion of so-called "disputed passage(s)" in Scripture, namely, that many uncomfortable or unwanted texts can be eliminated by the textual light thrown on such passages by "earliest" manuscripts, which, in this case, do not contain the passage in question.

This attitude, often found not only among the laymen but also among textual critics in the field of ancient manuscripts, is one that has been dealt with severely and clearly by such scholars as John William Burgon, Dean of Chichester, England (see *The Revision Revised*), and by Philip Mauro, noted patent lawyer (see *Which Version, Authorized or Revised?*) who (in the last-named instance) approaches the problem from the incontrovertible laws of evidence.

The statement in your article, ". . . several of the earliest and *thus most reliable* manuscripts omit it" [italics supplied], cannot be sustained successfully on the basis of the *age* of manuscripts. Both Burgon and Mauro (and others) contend that the older the manuscript, the more likely it is to be corrupted, due to its not being passed among men and not having been used in assemblies and churches, but rather put in "moth balls" and preserved as an antique. When it eventually comes to light, it is found in disagreement with preponderant testimony of the great host of existing manuscripts.

The most faithful manuscripts are written, used, and destroyed (because of wear and tear), as new copies take their place, and the combined witness of the many extant versions, manuscripts, writings of the early Church Fathers (which contain certain quotations from the Scriptures), lectionaries, pose the only safe guarantee for a true

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text.

In the Authorized Version of 1611, over 85 per cent of the total authentic manuscripts agree with the text used in that translation. In the Revised Version of 1881, two and sometimes three manuscripts are used as the final court of authority, despite the fact that the variant readings adopted disagree with the tremendous evidence of a true text contributed from all branches of the church of Jesus Christ who have consistently followed the traditional text.

The Holy Spirit protects the Word, and the traditional text appears to be the one upon which His ministry is based.

I quote from Burgon:

"I am utterly unable to believe, in short, that God's promise has so entirely failed, that at the end of 1800 years, much of the text of the Gospel had in point of fact to be picked by a German critic out of a waste paper basket in the convent of St. Catherine; and that the entire text had to be remodeled after the pattern set by a couple of copies which had remained in neglect during fifteen centuries and had probably owed their survival to that neglect; whilst hundreds of others had been thumbed to pieces, and had bequeathed their witness to copies made from them."

R. V. PAULSON
Copenish, Michigan

Religion in the Public School

The Supreme Court decisions on religion in the classroom have settled some questions but opened new ones.

I am thinking particularly of the opinion in *Abington School District v. Schempp* [374 U.S. 203 (1963)]: "The court would recognize the propriety . . . of the teaching *about* religion, as distinguished from the teaching *of* religion, in the public schools," *Schempp* at 306.

These two simple prepositions open more inquiries than they settle. What is going to be taught *about* religion? Is "an objective study of religion" practically possible? In social studies, when "the spread of Christianity and the tenets of its different branches" are considered, what will the text and the teacher say about Jesus? His resurrection?

When the Bible is studied only as He-

brew and early Christian literature, it is placed automatically on the same level as the Upanishads. Such an approach is intrinsically interpretative, as it creates in the minds of the students certain attitudes toward the Bible, attitudes that are reinforced by "the power, prestige and financial support of government . . ."

One cannot study the history of Western civilization without extended examination of the church, the Papacy, the Reformation, and American Protestantism. No one who has been through our public high schools and state colleges and universities will maintain that this can be done without interpretation. And any attempt to eliminate interpretation would raise an immediate protest from teachers and professors, who are quite sensitive to their rights under the principle of academic freedom.

Time, discussion, and perhaps litigation will have to settle these things, if they can be settled.

The Supreme Court had to say something, and what they said was possibly the best they could do at the time. We can live with those decisions (but not with the ways those decisions have been implemented in some quarters).

Perhaps teaching *about* religion is the best way to go in spite of its inherent weaknesses. If so, let's open up the classroom to full and free discussion. Let there be full academic freedom for both student and teacher. Let students be free to discuss their faith openly and without fear, both in the classroom and out of class.

Let priest, rabbi, minister, and yogi have a chance to explain their faith and be subjected to penetrating questioning in an atmosphere of honest inquiry and fair play.

In short, let's allow the "free exercise" clause to operate in the public institutions of learning.

And especially, the monopoly now held by the general theory of evolution as the only cosmogony and cosmology allowed in the classroom must be modified. Honest objectivity demands the free presentation of *scientific* data that supports special creation, even at the risk that the accumulation of such data might some day prove fatal to the general theory of evolution. Any other course is a gross violation of the fundamental principles of the academic process.

The only way to keep our public schools free is to keep them open to the

input and interplay of ideas—including religious ideas.

J. W. JEPSON

Pastor, First Assembly of God Church
McMinnville, Oregon

The author indicated there are several proposals put forth to amend the First Amendment to the Constitution. These are not specifically set forth, either in form or substance, and the article discusses them in generalities and in many instances lumps them all together. The author then jumps to the dangers of amendment and cites three specific dangers:

1. "The religion clauses have been argued before the courts for years and the applicable legal precedents are clear."

In other words, because the law is settled, don't change it. This is patently balderdash! The same argument would apply to any "old" law, good or bad. In fact, the same logic could be applied to blue laws, since they have been on the books for years and there are many precedents, hence—don't change them. Thus the argument not to change a law simply because it is on the books and has established legal precedents is of absolutely no value in determining whether the law should be changed. In this same grouping is speculation that religious liberty as we have known it could be circumscribed by new precedents. Of course it can, and also new precedents under the old law could circumscribe our liberty. Thus this also is no argument. Your statement that the first amendment has adequately protected religious liberty in the past is merely a value judgment of the old law and certainly not an argument as to why a new law would not also equally protect religious liberty in the future. It is no argument at all to say that a new law won't protect something just because an old law has protected it. The fallacy of this reasoning is obvious.

2. The second "danger of amendment" put forth refers to only one specific proposal of many, and that is that this particular proposal would serve as a valid basis for a claim for aid to parochial schools. Fine, if this be true then oppose this particular proposal on this ground, but not all of the others. Don't tar the rest of the proposals with the same brush. Let each stand or fall on its own merit. It is obvious fallacy to say that no

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amendment should be made because one of the proposals might have a bad effect.

3. The third and final ground that is given is that this is the first area of the Bill of Rights that has come under frontal assault. This is the most specious kind of reasoning to say that something that may need changing should not be changed because the result might be that somebody might want to change something else that doesn't need changing. Ridiculous!

I believe there are many valid reasons against amending the First Amendment of the Constitution with respect to freedom of religion (as well as valid reasons for changing this clause), but that this author seems not to have been able to dig up any real good ones. I would suggest, *inter alia*, the following:

a. The Constitution sets out basic principles, not specific laws, and when it is changed one either is changing or modifying the basic principles or changing the expression thereof. So the question is not whether some laws should be changed, but whether and to what extent these basic principles should be tampered with.

b. The Supreme Court in working with the framework of the Constitution has been able to mold it, *vis-à-vis* the interpretation of *specific laws* to suit the times and changing conditions adequately without the necessity of amendment, and flexibility is there inherently, and thus there is no need to change it. In other words, the Supreme Court has in fact demonstrated it can adequately reflect and apply current applications of basic principles laid out without the need of amendment to fit the times.

c. Many of the "situations" which have been advanced as "forbidden" by the Supreme Court rulings have not in fact been adjudicated, so there may not need to be any change; i.e., give the Court a chance to rule on these before making changes that *could* have other adverse consequences.

d. Each of the specific proposals could be analyzed and the dangers of each specifically pointed out as to how it would reduce either the freedom of the free exercise or constitute an establishment of religion.

I do not believe that the shotgun tactics used in this section of "dangers of amendment" are very convincing, and this is somewhat disheartening since I believe there are many valid, logical,

and persuasive arguments against change, although I do not agree with many of them.

In any event, keep up the good work on your magazine. I enjoy receiving it, and it stimulates my thinking.

WILLIAM A. HOGG

Attorney

Willoughby, Ohio

Stooping to the Gutter

It is about 99.9/10's correct that when a Catholic falls away from the Church he rarely, if ever, becomes a Protestant, much less a Baptist.

Why? Because it is so very very evident that you stoop to the gutter in your vituperation against Catholicism and all it stands for—yes, you have even joined forces with the antiChrist just to get another knife into the Catholics.

You are dirty dirty people and you are rewarded by being firmly approved by the rabbis, the Marolyn O'Hare (or Madeleine O'Hare, whatever it is), and the rest of the pornography.

Keep at it! The more you castigate us the fewer in your congregation. You teach them there is no God and with no God there is no need for Church is there—unless all you want are people who attend card parties and gatherings for the further overthrow of a nation?

You are for laughs! While you are accusing Catholics of unwholesome things we notice that it is *your* ministers—who are permitted to marry and have intercourse—who are in the majority of those who run off with other people's wives and roll in the hay with anything!

Filthy is as filthy does! Your dirty minds get you dirty episodes. You can accuse the Catholics of anything but in the end it is you who are in the pig troughs! Again! And again! And again!

AGAINST HYPOCRISY

[We're against both hypocrisy and anonymity, when it is used as a shield for cowardice and calumny.—Eds.]

Sunday Laws

We are not members of the Seventh-day Adventist Church but are very concerned about many of the issues of religious freedom you discuss in your magazine. You may be pleased to hear that a bill has just passed the Oregon legislature eliminating Sunday closing

laws for pawnbrokers.

This bill was drafted at the request of our family after reading in a past issue of LIBERTY that Oregon still had archaic laws banning pawnbrokers and barbers from doing business on Sunday. No one in our family is in either business, but we were concerned on principle that these laws be repealed. Unfortunately, the section dealing with barbers was deleted after the plea from *one* barber to the committee that this bill would somehow bring about too much competition and force them all (from economic necessity) to work on Sunday. We are prepared to lobby in two years, when the legislature reconvenes, to remove the restriction upon barbers, as they are the only business yet prevented from working any time they choose.

You may be interested in the bill, number HB 2924. The articles in LIBERTY are always interesting, but probably few have such direct results.

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Portland, Oregon

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New Honors for Liberty

Harry Knox, LIBERTY's designer, is "as thoroughly conversant with the theory of design as any man I've met," says LIBERTY's editor, who has discussed design with more than a few creative professionals. "And what he knows, he translates into superlative aesthetics."

Recently a few honors have come LIBERTY's way that confirm this judgment. Among them, the Associated Church Press's first place award for graphics among magazines of opinion, social concern, and public affairs. Shown admiring the award with Harry is Debbie Shelton, his design and production assistant; Elfred Lee, art director of the Review and Herald Publishing Association; and Roland R. Hegstad, editor of LIBERTY. Evaluating the contenders was Samuel Antupit, who, as all professional designers know, knows something about design himself. Said Antupit: "LIBERTY is doing a better job on its covers than are the national news magazines."

Also in recognition of Knox's work: A "hanging" in the Washington Art Directors show (a first for LIBERTY) and a LIBERTY cover (January-February, 1975) featured in *Art Direction*, showcase magazine of the graphic design industry.

Of course, LIBERTY is not the only project of Harry Knox and Associates, a small Washington-based design firm begun by Harry in 1969. And certainly LIBERTY is one of the least lucrative accounts. Which observation brings us to LIBERTY treasurer's enthusiastic response to the ACP award. "What I like about the guy's work," he was overheard telling an editor, "are his prices."

Everyone to his own aesthetics.



When the scientific creationist describes the theory of evolution as being as much a matter of faith as is the Creation story, you have the makings of a real donnybrook. See *The Scientific Creationists*, page 2.

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LIBERTY is a publication of the Religious Liberty Association of America and the Seventh-day Adventist Church. The Religious Liberty Association of America was organized in 1889 by the Seventh-day Adventist Church. Dedicated to the preservation of religious freedom, the association advocates no political or economic theories. President, Neal C. Wilson; general director, Marvin E. Loewen; associate directors, W. Melvin Adams, Roland R. Hegstad, Robert W. Nixon.

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LIBERTY is a member of the Associated Church Press.

Editorial correspondence: Please send to LIBERTY, 6840 Eastern Avenue NW., Washington, D.C. 20012.

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The whole history of Christianity shows, that she is in far greater danger of being corrupted by the alliance of power, than of being crushed by its opposition. Those who thrust temporal sovereignty upon her treat her as their prototypes treated her Author. They bow the knee, and spit upon her; they cry, "Hail!" and smite her on the cheek; they put a sceptre in her hand, but it is a fragile reed; they crown her, but it is with thorns; they cover with purple the wounds which their own hands have inflicted on her; and inscribe magnificent titles over the cross on which they have fixed her to perish in ignominy and pain.

Lord Macauley, *Essay on Southey's Colloquies*



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