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**Jimmy Carter
on Church and State**



Transcendental Meditation and Hot Mutton Pie



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If it's a religion, TM doesn't belong in the public schools, nor should your tax money be used to pay its way there.

By Richard Utt

Transcendental Meditation, like "Smokey the Bear," is everywhere.

It has entered the classrooms of hundreds of schools and colleges. It has found its way into the United States Congress. It is getting a big boost in the United States Army and now it knocks on the doors of the United Nations.

State governors and legislatures, mayors and city councils, have proclaimed its benefits in official documents and recommend its practice to citizens.

Transcendental Meditation—TM for short—is getting cozy with you too. In fact, right now it has its hand in your pocket. Your government's Department of Health, Education, and Welfare has given \$21,000-plus to the International Meditation Society to train high school teachers to teach TM in public schools. The New Jersey State Department of Education spent \$40,612 for salaries and expenses to teach TM in five high schools. But New Jersey got the money in Washington—of course. HEW gave it to them under Title III of Public Law 89-10. Nationwide, based on HEW figures, TM is beneficiary of more than \$300,000 in tax money. So whether or not you live in New Jersey, whether or not you're into TM, whether you even know what TM is, you're involved, if you pay taxes.

What is TM, anyway?

On December 20, 1868, a boy was born in north India. At the age of 9 he left home and headed for the Himalayas in search of God and light. He later became known as Swami Brahmananda Saraswati Maharaj, though he is best remembered by his shorter name, Guru Dev. Renouncing worldly pleasures, he spent much of his life in caves and forests fellowshiping with lions and leopards, according to his biographer. He gradually gained stature as one of the greatest of yoga teachers.

A younger swami, Maharishi Mahesh Yogi (the name means Great Seer, Practitioner of Yoga), became Guru Dev's chief disciple, and when the older man died, his mantle fell upon Maharishi.

Maharishi crisscrossed India lecturing,

teaching, and eulogizing his departed mentor. Then in December, 1958, he attended a "Congress of Spiritual Luminaries" in Madras, where he reported on the progress of his work. He also announced that the late Guru Dev had commissioned him to form the "Spiritual Regeneration Movement" to effect the renewal of all mankind. This was on December 31.

Early in 1959 the Hindu teacher left India for San Francisco. On July 7 of that year his fledgling organization secured a certificate of incorporation from California. The stated purpose was "to promote the Spiritual Regeneration Movement, as founded by Maharishi Mahesh Yogi, and to offer to all persons, through this movement, a means and method of developing latent faculties, vital energies, spiritual growth, peace and happiness through a system of deep meditation."

At first Maharishi made only a small dent on the materialistic West. Nine years after he had set foot in the U.S.A., he and several followers had grown discouraged. They had made only a few converts; few Americans wanted enlightenment. The world was not being regenerated. They feared that Americans were simply too secular-minded and too ignorant of Eastern thought to grasp the TM idea. What to do next?

They decided to rewrite parts of their charter and adopt a secular package for the product. Instead of the word *God* they would say "Creative Intelligence," a term borrowed from the *Rig-Veda*, a Hindu holy book. They would avoid the word *religion*, using *science* instead, and would thereafter deny that TM had anything to do with religion. Then they would hurry things up by seeking government support, moral and financial, to propagate transcendental meditation.

They spelled out this strategy with commendable clarity. Maharishi wrote in his book *Transcendental Meditation*: "It seems for the present that this transcendental deep meditation should be made available to the people through the agencies of government. It is not the time when any effort to perpetrate a

new and useful ideology without the help of governments can succeed."

In 1968 they secured amendments to their California charter of incorporation, and further amendments in 1971, 1972, 1973, and 1974. They changed their name several times. It was Spiritual Regeneration Movement Foundation, then Students' International Meditation Society, later American Meditation Society, American Foundation for the Science of Creative Intelligence, and American Foundation for Creative Intelligence. At last it ended up with a most undescriptive name—World Plan Executive Council.

Their aims? To show people the way to greater creativity, intelligence, and productivity; better job performance and interpersonal relationships; changes in heart rate, blood pressure, perceptual ability; decreased anxiety, insomnia, and bronchial asthma; reduced crime and less dependence on drugs and alcohol; world peace and brotherhood; and quite a few other good things.

Now the program leaped forward. Meditation is good for everybody, so why not meditate? You don't have to change your religion, they said, or eat brown rice, concentrate on a candle flame, wear sandals, do yoga exercises, or stare at your navel. Just meditate, that's all, and you'll become a better person.

As the idea caught on, initiation fees rolled in—\$125 for an adult, \$65 for a college student, \$200 for families, two weeks' allowance for young children. Within the next seven years three quarters of a million Americans paid their fees and learned to meditate.

In 1974 Maharishi bought out moribund Parson's College, a Protestant school in Fairfield, Iowa, and turned it into Maharishi International University. He paid \$2,500,000 for the 185-acre property. With 600 students now enrolled, MIU offers doctorates in the *Vedas* (Hindu scriptures), and in the "Psychophysiology of Evolving Consciousness."

By this time Maharishi was not only making waves, he was also making good

news copy. TV took notice, and the guru appeared twice on Merv Griffin's show. The second time, Clint Eastwood and Mary Tyler Moore appeared with him and demonstrated meditation.

As TM ballooned into a national fad, proliferating offers of government support probably surprised even Maharishi. Washington provided seventeen research grants, including, through the National Institute for Alcohol Abuse, \$72,000 for training in TM for thirty alcoholics. The Federal Government provided \$29,000 for TM training in Narragansett, Rhode Island; and, as already mentioned, more than \$40,000 for TM training in New Jersey high schools.

TM was introduced at Eastchester, New York, high schools, and Miami, Florida, public schools. In San Lorenzo, a suburb of Oakland, California, TM was taught to fourteen seventh-graders in 1975, and also presented in San Lorenzo High School.

The governor of Vermont and the mayors of Houston, Miami, Cincinnati, and Oakland have officially lauded the practice of TM. The city council of Los Angeles and the state legislatures of Illinois and Connecticut have done likewise.

In Washington, D.C., TM has advanced swimmingly. Some 150 politicians and staff members—perhaps many more than that—are practicing meditation daily, twenty minutes at a stretch. Mark Lerner, a TM spokesman, told a *Star* reporter that 300 new people enroll in TM courses each week in Washington.

Senator Mike Gravel, Democrat from Alaska, and foremost TM advocate in Congress, introduced a resolution into the Senate in February, 1975, to increase public awareness of TM. Other Senators who have promoted meditation from the Senate floor are Robert Morgan, of North Carolina, Adlai Stevenson III, of Illinois, Richard Schweiker, of Pennsylvania, and John Tunney, of California.

(When a southern California magazine reported that Tunney was a secret

adherent of TM, Tunney's aide, Hadley Roff, denied it. Herb Caen, San Francisco's tongue-in-cheek gossip columnist, replied, "In other words, John doesn't have a *mantra*?" "No," said Roff, "he drives a Pontiac.")

Zodiac News Service supplied a story to the *Berkeley Barb* (December 26, 1975) to the effect that rock star Mike Love of the Beach Boys was giving TM lessons to Senators Tunney and Ted Kennedy in their senate offices. Senator Birch Bayh, of Indiana, according to the report, dropped "bayh" occasionally for lessons.

A government liaison officer by the name of George Hellman defended Federal involvement in TM, saying, "The reason TM is becoming so popular on the Hill is that it has a direct effect on an individual's ability to perform. Meditators are able to get more things done, and this is important."

Senator Stevenson explained, "The technique of transcendental meditation is in use in a number of federal and federally-assisted programs, including prisons, mental institutions, and drug rehabilitation centers. . . . I believe these studies should be taken seriously and would hope that the question of whether to continue to expand the use of TM in federally-assisted rehabilitation programs will be made on the basis of the evidence."

The man pushing TM the hardest in the United States Army is General Franklin M. Davis, who has been commandant of the Army War College at Carlisle Barracks, Pennsylvania. Davis says that as a result of TM, "my blood pressure went down ten points, my wife said my disposition improved, and minor strains and stresses around Washington don't bother me anymore." Davis has been quite successful in persuading the Army to provide TM centers at its posts. He first became interested in TM when he headed the Pentagon's antidrug-abuse program.

Soldiers, the official U. S. Army magazine, ran an article on TM, recommending it highly. It predicted that TM would, if widely adopted, transform

Army life. "Picture a trainee in basic called down by his drill sergeant for something he's done wrong. Instead of feeling hostility and anxiety, suppose that trainee simply thanked the sergeant for his timely advice and help."

Most recently, Maharishi's followers have applied for a United Nations resolution recommending TM. Canadian meditators are leading the move for this recognition, claiming that it will afford "an opportunity to make a great contribution toward uplifting the quality of life for the whole of mankind."

The TM people have produced numerous studies to show beneficial results in the individual and society. They have graphs to show that the practice of TM decreases oxygen consumption and metabolic rate, slows breath rate, reduces the work load on the heart, decreases concentration of lactates in the blood, produces beneficial changes in brain-wave patterns and other body functions. These physical changes improve IQ and school grades, productivity and job performance, better the personality, decrease anxiety, aid mental health, lessen dependence on alcohol, tobacco, and drugs, improve athletic performance and the quality of sleep.

TM, it is further claimed, contributes to everything from reduced crime rates to better ecology. In other words, it is a panacea for the world's problems, personal and collective. Its backers hope to achieve a goal of at least one meditator to every 100 persons in the population. When that number is reached, they say, there will be a "phase transition in society from a disorderly to a harmonious state . . . even if a small fraction of the world's population—on the order of 1 per cent—is practicing meditation."

What about these claims, with their accompanying graphs, figures, statistics, and projections?

Unquestionably they have some merit. Psychosomatic medicine is well established. Greater peace of soul, achieved by whatever means, can lessen the danger of heart attacks, promote health, and prolong life. To quit running around frantically and relax more will modify

anyone's blood pressure, heartbeat, and other body functions. This would hold true whether the meditator concentrates on a Hindu *mantra*, or whether a Christian withdraws from his busy routine and prays in his church or his closet. For centuries Roman Catholic monks of contemplative orders have prayed, fasted, and meditated in their monasteries, and could have reported results in terms of blood pressure and brain waves had it occurred to them, and if they had had the equipment. But these phenomena alone hardly give the Federal government adequate excuse to involve itself in either TM, the Trappists, or the man praying in his closet.

So what else is unique about TM's claims? Nearly every religion claims to show the way to inner peace, and promulgates love toward one's neighbors and harmony among nations. These are laudable goals, but hardly TM monopolies.

When it comes to health, many thousands of persons in certain Christian fellowships (Seventh-day Adventists, for example) have less heart disease, cancer, and other maladies, and they live several years longer on the average than the population as a whole. This is because they emphasize health and temperance, making it a part of their Christian duty. Their superior health is well attested by studies made in cooperation with the American Cancer Society. Yet no one expects the government to use its tax monies to promulgate Adventism as a way of life.

TM further claims that its devotees rely less on alcohol, tobacco, and other drugs. Various Christian groups, such as practicing Adventists and Mormons, abstain from these chemical crutches, and will gladly help anyone else along the road to freedom that they have found. Yet Washington is not funding propaganda for these denominations.

How reliable is TM's mass of scientific reports? Some who have investigated are not impressed with the quality of the evidence. One researcher responsible for some of the experiments mentioned in TM literature is Dr. Peter Finwick, Brit-

ish neurophysiologist. In an article in the *London Times*, May 17, 1974, he wrote:

"All of these studies need to be looked upon with reservations. Few include adequate control groups, and none that I am aware of have yet used a blind control procedure, where neither the subject nor the observer is aware of the treatment given or the aims of the experiment. Until this sort of study is carried out in meditating groups, it is almost impossible to draw any conclusions. Psychological results are capable of being influenced by many nonspecific factors. And those of us in psychiatry are aware of the large numbers of treatments that have been hailed as the panacea in their time, but which have later been shown to have their effects entirely in a nonspecific way."

However, other questions aside, what most concerns us is this: Is TM a religion or is it something else?

Maharishi and his disciples say TM is *not* a religion. They print letters from a Protestant minister, a Catholic priest, and a Jewish rabbi, all of whom agree that TM is in no way religious. The rabbi, Raphael Levine, of Seattle, says, "It has nothing to do with religion." TM people say that clergymen of different faiths recommend TM to their congregations.

Janet Aaron, a leading TM teacher, has declared, "TM isn't a religion. It's a mechanical technique."—Maplewood-Orange, N. J., *News-Record*, Nov. 26, 1975.

To the objection, "I've heard it was just some Westernized form of Hinduism," TM spokesmen answer, "It's absurd to assume that just because the TM technique comes from India it must be some Hindu practice." And they make their point with a tortured comparison:

"Italy is considered a Catholic country. Galileo, an Italian, discovered that the earth moves around the sun. The fact that the earth moves around the sun is no more connected with the Catholic Church than the TM technique is connected with the Hindu religion."

Another amazing *non sequitur* follows: The question is asked, "Isn't Maharishi a monk?" And the answer: "Yes,

he is. Many great scientists and thinkers are men of profound religious convictions. Gregor Mendel, who discovered the laws of genetics, was himself an Augustinian priest. Einstein often spoke of his 'cosmic religious sense.' A scientist's personal religious beliefs have no bearing on the validity of his contributions to science."

Somewhat triumphantly they produce the ultimate proof of TM's secularity: "Atheists enjoy [TM because] it involves no dogma, belief, or philosophy. The technique is purely scientific."

However, for more reasons than there are strings on a sitar, not everyone is convinced. Article Eleven of TM's California certificate of incorporation stipulated, "This corporation is a *religious* one . . . to provide a means of such instruction to worthy persons desirous of leading a more spiritual life . . ." (Italics supplied.)

Maharishi's writings, up until a few years ago, were heavy with concepts of deity and religion:

"Such is the teaching of eternal Truth, given by Lord Krishna to Arjuna in the *Bhagavad-Gita* (Hindu scriptures) . . ."

"The fundamental truths of the *Bhagavad-Gita* . . ."

"The *Bhagavad-Gita* is the Light of Life, lit by God at the altar of man to save humanity from the darkness of ignorance and suffering."

"Through Vedic hymns, it is possible for those expert in chanting those hymns to produce certain effects here, there, or there."

"We do something here according to Vedic rites, particularly specific chanting to produce an effect in some other world, draw the attention of those higher beings or gods living there. The entire knowledge of the *mantras* or hymns of the *Vedas* is devoted to man's connection, to man's communication with the higher beings in different strata of creation."

Speaking specifically of TM, Maharishi refers to "God realization" and says, "*Transcendental Meditation is a path to God.*"—*Meditations*, p. 60. (Italics supplied.)

Maharishi used to write so as to make

things perfectly clear. He explained that, through his religious organization, aided by his Hindu holy books, using Vedic hymns, chants, and rites, he wished to lead people to God. This sounded to most people a lot more like religion than science.

The TM initiation ceremony is also revealing. The candidate is conducted by a teacher to an altar bearing Guru Dev's picture, where the teacher chants hymns of praise, worship, and sacrifice in a service called the *pūja*. The initiator chants in Sanskrit, twenty-six times using the phrase "I bow down," while paying respects to the Hindu deities Brahma, Vishnu, Siva, Krishna, Shankara, and Guru Dev. He invokes "the Lord" four times. He pays tribute to the various Hindu scriptures, naming *Shruti*, *Smriti*, *Puranas*, and *Brahma Sutras*. Then he offers his offerings: cloth, sandal paste, rice, flour, incense, light, water, fruit, betel leaf, coconut.

There is also a special initiation service for children, in which the child receives his holy word from the Sanskrit, his *mantra*, to use henceforth in meditation. The initiator tells the child, "Now we will make offerings to Guru Dev. . . . This is the Holy Tradition . . ."

If a convert becomes a teacher of TM, he signs an employment contract stating, "It is my good fortune, Guru Dev, that I have been accepted to serve the Holy Tradition and spread the Light of God to all those who need it. It is my job to undertake the responsibility of representing the Holy Tradition in all its purity . . ."

TM promoters use another argument, which they attribute to Maharishi himself, to show that their system is non-religious. Since TM does not demand that anyone be a Hindu, or even religious, to study, "therefore TM is neither Hinduism nor is it a religion." *Christian Century* replies, "By such logic, it would follow that a Billy Graham revival is neither Christian nor religious because anybody can attend."

A writer for Spiritual Counterfeits Project (a group opposing the spread of various oriental cults), in Berkeley, says that "one need only compare the philoso-

phy expressed most clearly in *Science of Being and Art of Living* (but implicit in all TM publications) with that of classical Hinduism, to discover that we are dealing with a whole body of religious, doctrinal presuppositions, of which meditation is but the practical application, and to which meditation inevitably leads."

Father Richard Mangini, editor of the *Catholic Voice*, diocesan paper of Oakland, declares that TM is a form of Hinduism and it is "absolutely crucial" for Catholics to realize that its tenets "conflict with basic Christian teaching and Christian religious experience."

Rabindranath Roby Maharajh, a 28-year-old Indian convert to Christianity, testifies that "TM is 100 per cent Hindu, in both its roots and substance. It's religion to the core, but the Maharishi wants it to be attractive to Westerners, and he thinks you don't want religion here."

"The science of Creative Intelligence, as it is called, is clearly a revival of ancient Indian Brahmanism and Hinduism. Its origins lie in the ancient texts—*Vedas*, *Upanishads*, *Bhagavad-Gita*, the teachings of Buddha, and the synthesis of these traditions by Shankara."—*Psychology Today*, April, 1974, page 38.

Who's telling the truth, and who's faking it? The courts soon will have to decide. In the San Lorenzo, California, case, Lutheran clergyman William Grunow brought suit against the school district over an alleged breach in church-state separation. However, school officials filed a declaration with the judge, promising never again to promote TM in the schools, so the judge dismissed the case.

A more recent threat to TM's operation is the request of clergyman Charles Sloca, of Fairfield, Iowa (seat of Maharishi's University), that the State attorney take action against the TM organization for consumer fraud. That is, allegedly, TM is conning people out of their money by mislabeling its product.

Currently a lawsuit is heating up in the United States District Court for New Jersey, as various individuals and organizations have joined to seek removal

of transcendental meditation from New Jersey's public education system. One of the plaintiff groups is Berkeley's Spiritual Counterfeits Project, led by Brooks Alexander. Another of the plaintiffs is Americans United for the Separation of Church and State, whose spokesman, Albert J. Menendez, says, "TM is merely a subtly disguised form of Hinduism. The continuation of such programs in our schools clearly violates the constitution."

The New Jersey case promises to be a high-level showdown. New Jersey stands behind its decision to teach TM in public schools. Maharishi's people have hired one of New York City's leading law firms to defend them. U. S. Health, Education, and Welfare is standing to one side: "We merely furnished the money; New Jersey can do as it wants with it." The trial may be completed by the end of August. Because of the high stakes, the case undoubtedly will be appealed by the loser, and may very well reach the Supreme Court.

The plaintiffs will cite *Everson v. Board of Education*, 330 U.S. 1 (1947) to the effect that "no tax in any amount, large or small, can be levied to support any religious activities or institutions, whatever they may be called, or whatever form they may adopt to teach or practice religion. Neither a state nor the Federal government can, openly or secretly, participate in the affairs of any religious organization or groups and vice versa."

A London vendor was crying "Hot mutton pies!" in the street, when a customer decided to sample the pastry. "I say, there," he chided, "this pie is not hot, nor is it mutton!"

"Ah, well," replied the vendor, "that's just the name of it."

Is TM a secular science or is that just the name of it? One of these days a judge will hand down the verdict. □

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OCCULTISM AND GOOD SENSE

By Sydney Allen

Should TM and astrology be given advantages
denied other religions?

Last time I visited Juvenile Hall in Riverside, California, I was surprised to find the reception room decorated with signs of the zodiac. Given the squeamishness of most public officials about mixing government and religion, I assumed the administrators of the hall did not consider astrology to be a religion.

In the lobby of the library on a campus of the University of California I found attractive displays featuring the alleged merits of Transcendental Meditation. Passers-by were invited to a lecture in the Social Sciences building. Other religious groups on campus meet in their own facilities. Apparently the college administrators do not consider TM to be a religion.

Let us define religion as any system by which human beings organize their relationship with whatever powers they believe to be in control of the universe—a definition compatible, I believe, with the Supreme Court's "uplook" in the Seeger case. By this definition both astrology and TM are religions.

Indeed, TM is indistinguishable from mainstream Hindu-yoga discipline. To say that it is not a religious organization is like saying that the Training Union of the Southern Baptists is not religious because it has a name unlike a church and includes people of different traditions in its membership.

Astrologers claim that the heavenly bodies control the world's destiny. They claim they are privy to knowledge that permits clients to "get on the right side" of these powers and thus improve their chances for success in life.

I'm not about to suggest that astrology and TM be discriminated against. Under our constitution, devotees of these systems have as much right to worship according to their convictions as do Christians, Jews, Moslems, and atheists.

But is it not fair play to insist that they be given no advantages denied other religions or religious beliefs? Should a public building be used to advertise the religious symbols of astrology? No more, I hold, than it should advertise the religious symbols of Christianity, Judaism, or Islam. Should TM be given preferred status on campus—and even subsidized by your tax dollars? No more, I would hold, than are other religions. Surely every Catholic parent who has been denied tax money to educate his child in a parochial school has cause to wonder how TM can constitutionally put its hand in his pocket.

Am I nit-picking? I don't think so. Separation of religion and the state is one of the grandest accomplishments of man. If it were not for separation it is doubtful whether any unorthodox religion could flourish in America—TM and astrology among them. And separation means at least that "no tax in any amount, large or small, can be levied to support any religious activities or institutions." That's constitutional doctrine. It's also good sense. It would appear to be good sense also to elect public officials who can tell a religion when they see one. □

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Jimmy Carter on Church and State

Religion is back in politics. It walked in with James Earl Carter, Jr., 51, former governor of Georgia, Democratic aspirant for the presidency, and, if the polls are to be believed, likely next occupant of the White House. In the Al Smith and John Kennedy campaigns the religious issue centered in the candidate's Catholicism: Could the candidate place the Constitution above the teachings of his church? In the present campaign it centers in Mr. Carter's unabashed enthusiasm for the teachings of his church—Southern Baptist. Is he sincere? Too sincere? Too sincere for *Realpolitik*? Is anybody in politics sincerely religious?

There are other vital questions: Should Mr. Carter become President, how would his views on the place of modern Israel in Bible prophecy influence his foreign policy toward the Arab nations? Would his moral convictions lead to meaningful reform in politics? Or would they lead him to favor legislated morality (as governor of Georgia he supported a strengthened Sunday law)? What of his views on abortion? A religious amendment?

LIBERTY asked Ralph Blodgett, assistant editor of *These Times*, to determine the candidate's views on these and other questions. Blodgett caught up with the Carter express as it steamrolled opponents in the Ohio primary. The following exclusive interview took place in the back seat of the Carter limousine while the candidate was traveling between Steubenville, Ohio, and Wheeling, West Virginia.

LIBERTY: You have stated that the decisive factor in this year's election is not economics, not jobs, not détente, nor politics, but the feeling that this country has lost its moral and spiritual underpinnings, its sense of purpose and direction. Would you amplify these views?

CARTER: I believe that the American people have a deep hunger to see the precious things restored. They want three things: a government able to deliver the services they need, a government sensitive to their desires, and a government that is honest.

The modern societal structure is much less directive than when I was a child. When I was a child, the family unit was always there. If I got in trouble or had a difficult question, my mother and father were always there. Nowadays that's not the case.

Today's world is one of fast-paced change. The future has arrived before yesterday is gone. Changes come so fast that we cannot keep up with them. Not only our goals but the very method by which we determine them seems obsolete. Every person needs

something that doesn't change. Obviously, a deep religious faith serves that need. But in addition, in the secular world there ought to be a government whose ethics, morals, standards of excellence, and standards of greatness are a source of inspiration and reassurance. In the aftermath of Vietnam, Cambodia, Chile, Watergate, and revelations of CIA excesses, a lot of people feel that the stability that has always been in their lives—a deep sense that my government is great, my government is pure, my government is decent, and my government is honest—that assurance has been lost.

LIBERTY: Do you view your religion as an asset in the campaign for the Presidency?

CARTER: In some areas. Elsewhere my widely published religious convictions are not a political help. I do not hold them because of their effect on the electorate. I hold them *despite* their effect. I hold them because I believe them. They're part of the Carter package. They come with me.

LIBERTY: Christ once said, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's" (Matthew 22:21). How would you, as President, relate this counsel to your personal religious convictions and to government?

CARTER: A tenet of the Baptist faith is complete separation of church and state. I hold this view. And I have not found it to impose a strain either on my personal religious convictions or on my performance in public office. I'm not a newcomer to politics. I was on a school board during the tough integration years. I've been a State Senator two terms, a governor for four years. And I've never found any incompatibility between those two parts of my life. Certainly I've never used political office to force my religious convictions on someone else.

Baptists believe that religion should be a personal relationship between a person and God. We don't ascribe to our church any authority over our lives. Each individual Baptist church is autonomous. We don't believe that the Southern Baptist Convention should have any sort of authority over any individual Baptist church. So there would be no problem in my Presidency in keeping separate religion and government. I would be a strong defender of the First Amendment and interpret it very strictly.

LIBERTY: What do you see as the basic responsibility of a state under God?

CARTER: From the beginning of our nation religious faith has been part of our political framework—the



"The finest humanitarian act ever performed by the community of nations was the establishment of the state of Israel."

Constitution, the Declaration of Independence, our laws, our coins: "In God we trust," "one nation under God, indivisible." In moments of strife, moments of uncertainty, moments of crisis, we have looked to a higher authority than man for the proper relationships between people in our nation and also between our nation and other nations. And we have found ethical principles common to many religions: compassion, brotherhood, love, truth, honesty, and decency. I believe it is a state's responsibility and privilege to reflect these virtues in its politics, both domestic and foreign.

LIBERTY: Would you as President favor using Federal or State tax money for parochial schools or other religious institutions?

CARTER: The President, along with other citizens, is committed to support the United States Constitution. And the Supreme Court is still, in some respects, defining permissible forms of aid. It has, for example, approved textbook aid and limited benefits to students on the college level. The school lunch program, subsidized by government, has provided a nourishing meal for children in both public and parochial schools. And I believe Caesar—the state—has a legitimate interest in the health and well-being of all citizens.

The general premise of the court, however, and one with which I agree, is that Federal money should not go into any sort of religious institution for instruction in religious matters. This premise is well understood and generally accepted by most Americans.

LIBERTY: Would you favor a religious amendment to the Constitution?

CARTER: Over the past few sessions of the Congress there have been several hundred religious amendments proposed, most inspired by various understandings of what the United States Supreme Court has said about prayer and Bible reading in public schools. Certainly no generalized answer could cover all the facets of all the amendments proposed.

I would, however, venture two observations.

First, I believe in the right of every American to pray and read the Bible—or not to pray and read the Bible, for that matter. But I don't think that government ought to be placed in the role of writing a prayer and forcing any segment of our citizens to recite it—as was done in one of the cases that went before the Supreme Court [the Regents' Prayer Case].

Second, I have deep respect not only for the Bible and prayer but also for separation of church and state as set forth in the First Amendment—"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Now, that amendment not only rules against establishment of a particular religion, or all religions, but it protects the right of every citizen to exercise his faith. We must pray that our courts will walk the fine line of bal-

ance between these two rights. As President, I would encourage that discretion, ever remembering, as a Founding Father once wrote: "The rights of conscience are, in their nature, of peculiar delicacy, and will little bear the gentlest touch of governmental hand."

LIBERTY: Would you as President seek to improve the lot of Jews and Christians in the Soviet Union?

CARTER: Yes, but not through Congressional enactments. It's not the best approach for the Congress to pass laws regarding the internal policy of another country. Such an approach puts the other country on the defensive and makes it more difficult to negotiate through normal diplomatic channels. It would be a policy of my administration in dealing with the Soviet Union, for instance, to encourage a policy of free emigration for Jewish citizens who wish to go to Israel or other countries.

LIBERTY: How would your view that the establishment of Israel is the fulfillment of Bible prophecy affect your dealings with the Mideast problem?

CARTER: As far as Israel is concerned, I think the finest humanitarian act ever performed by the community of nations was the establishment of the state of Israel. I recognize that the only major dependable ally Israel has is our nation. I think a basic cornerstone of our foreign policy should be preservation of the nation of Israel, its right to exist, and its right to exist in a state of peace. And, yes, I think it was a fulfillment of Bible prophecy to have Israel established as a nation.

Now, that doesn't mean that I would mistreat the Arabs. I would continue to encourage trade, friendship, and better understanding between ourselves and the Arab countries. But I would let this commitment to the right of Israel to exist, and to exist in peace, be well known and not have it be an indeterminate and shaky thing. It would be an unequivocal commitment of our country, well understood by the rest of the world.

LIBERTY: Some forty evangelical groups—among them Seventh-day Adventists and Mennonites—have religious scruples against joining labor unions. Would you support a conscience clause that would extend an exemption to all employees having such scruples?

CARTER: I did not know about that problem. I've never heard about it before. However, if it is indeed a part of their religious convictions, I think the government ought to handle the problem as it did for conscientious objectors. At the moment I am not familiar with the arguments on both sides and with the circumstances.

LIBERTY: The editor of *Christianity Today* has called for closure of "all business," including gas stations, restaurants, shopping centers, and factories, on

"I would favor a nationwide program for sex education, for family planning, for access to contraceptives by those who believe in their use, and for better adoptive procedures."

Sunday as an economic, social, and energy-saving measure. He feels that "the only way to accomplish [this] is by . . . legislative fiat through the duly elected officials of the people." How would you react to such legislation?

CARTER: I would not favor it.

LIBERTY: During a Sunday-law controversy in Virginia the Religious Liberty Committee of the Virginia Baptist General Association issued a "Baptist Manifesto on Religious Liberty" that contained the following statement:

"We cannot escape the opinion that Sunday laws represent an effort to use the police power of the state to enforce a religious holiday and provide by law one day in each week for the worship of Almighty God.

"Christians should need no support from the state in observing with reverence, thanksgiving, and public gatherings for worship and Bible study the first day of the week. It has been truly said: 'The right sort of Sunday can only come from the development of an inner spirit.'"

Is this a position you would support?

CARTER: I've had to answer that question as governor of Georgia. In general, I've not been in favor of so-called blue laws. I have favored prohibition against the sale of alcoholic beverages on Sunday, and I don't know if there is any logical way to rationalize that. I personally see no objection to referenda among the people to decide when to close such sales and when not to. What I have favored is this: Employees should have at least one day a week when they don't have to work. I wouldn't have any objection to that manifesto, I don't believe. Surely not to the section you've quoted.

LIBERTY: You said recently that if elected President, you would join the nearest Baptist church and go there every Sunday. Does this mean you intend to discontinue all Sunday services at the White House?

CARTER: I would not have special services in the White House for different denominations. As a Baptist, I would like to have my worship be routine and unpublicized. I would like to participate in a regular church congregation. When I became governor of Georgia, I joined the nearest Baptist church to the governor's mansion the first Sunday I was in Atlanta. I taught Sunday school and became a deacon. I was a member of the congregation, and after two or three weeks my presence was no longer a public event. That is what I would prefer as President.

Now, I wouldn't want to make a promise that I would never have a religious service at the White House. If there should develop a problem in going to the public services in a Baptist church, and if there were members of my staff or families who wanted to have worship in the White House with me, I would do

that on occasion, just as I would in my own home in Plains, Georgia. There might be other times when a prayer breakfast, or some other prayer event that I would feel a need for, seemed proper, and I would reserve the right to have it. But as a routine matter, my worship would be in the nearest Baptist church.

LIBERTY: You have stated that you are personally and morally against abortion. Would you, as President, attempt to modify the abortion by demand that is available in America today?

CARTER: Personally, I hate to have any abortions at all. But under the Supreme Court ruling, which no President can change, I would do everything I could to minimize the need for abortion, as I did in Georgia. I would favor a nationwide program—established by law and adequately financed—for sex education, for family planning, for access to contraceptives by those who believe in their use, and for better adoptive procedures.

LIBERTY: How do you feel about taxation of church properties—the church building and subsidiary things such as publishing houses, church institutions, et cetera?

CARTER: I would favor the taxation of church properties other than the church building itself.

LIBERTY: You have said, "I wouldn't be a timid President." How would you tackle the problem of morality, or immorality, in Washington politics?

CARTER: There are many things that could be done. I would always remember the admonitions of Christ on humility and absence of pride, on not judging other people.

At the same time I would like to see more openness in government, an absence of secrecy, an accountability of public officials for their performance, and sensitivity toward the interests of citizens lacking in power, social prominence, or political authority. I would like more emphasis placed on the government's role in enhancing the quality of the lives of deprived citizens. I would also try to make appointments of officials on the basis of merit and not as a political payoff. I would try to tell the American people the truth.

LIBERTY: In summary how do you feel your spiritual life would improve your Presidency?

CARTER: I am aware, first of all, that Christ has set the standard I am to attain as His representative. I try to pattern my life (unsuccessfully) after His life. I read in the Bible of personal and national crises similar to those we face today, and I learn from those experiences. I study the Bible and read a chapter in it every night without exception.

My faith in God brings peace and equanimity in the face of crisis and challenge. And it guides me in making quite-often controversial decisions that must be made in political, business, and family life. □

I Teach Judaism in a Public School

By Robert E. Rubinstein

An innovative class in a Eugene, Oregon, junior high school is one man's answer to anti-Semitism.

Anti-Semitism exists in the United States today. It may not kill Jews and desecrate synagogues, but it exists. I've met it on a range from ethnic jokes to something much sicker. But now I'm doing something about it. I'm administering a remedy prescribed in the *Midrash*.*

I don't remember when I first learned I was "different." I do recall the boy in Binghamton, New York, who had "never seen what a real Jew looked like before." He fondly dubbed me "Super-Jew." While working as a volunteer in Mexico, I and some friends were approached by peddlers selling trinkets on the beach. It was Sunday, and they asked why we weren't in church. I told them we were Jewish. "Why did you Jews kill Jesus?" they asked.

When I took a job teaching in Eugene, Oregon, I met a 20-year-old girl educated in a parochial school in a small coastal town in Oregon. She was at least half serious when she told me she had been taught that Jews were devils. Jewish students in my junior high would whisper, "Hey, Mr. Rubinstein—are you really Jewish? Yeah? Well, I'm Jewish too—only don't tell anyone." A non-Jewish student asked, "Doesn't a rabbi have to have a beard? And isn't the plural of 'rabbi' 'rabies'?"

Our local school district docked Jewish teachers for observing the High Holidays and not teaching on Rosh Hashanah and Yom Kippur. For two years the education associations, the American Civil Liberties Union, and I fought to get this policy changed. We asked that any non-Christian be permitted to follow his religion without losing pay for doing so. We noted that the nonteaching school staff received both Christmas Day and New Year's Day off with full pay, even though they were to work during the ten-day "winter vacation." The school board wanted us



Illustrated by Marcia Lederman

to teach our students about freedom to follow one's religion and one's responsibility to practice that religion and yet was hypocritically penalizing us for following our religious beliefs. Finally, in May 1973, the board did change its policy and allowed two days' personal leave annually, which could be used by teachers for religious holidays.

After these experiences, and witnessing the ignorance and prejudice among students at school, I decided to initiate a class in Jewish culture at Roosevelt Junior High. As the *Talmud* states: "The very world rests on the breath of children in the schoolhouse." Or, in the *Midrash*: "If you don't teach the ox to plow when he's young, it will be difficult to teach him when he is grown."

Prejudice grows with the child. When that child becomes an adult and parent he plants the seeds of prejudice in his children; thus prejudice passes from generation to generation.

Learning is the antidote for the disease of ignorance. Possibly, I thought, a course in Judaism, explaining the basic facts and heritage of the Jewish people,

would help counteract prejudice. Adults let their prejudice slither from the corners of their mouths; children even in their teens, still ask questions and honestly want to discover answers.

The school I teach in has an elective course program. Students are not forced to take a class in Judaism. They have to choose to do so. This arrangement eliminates many potential parental complaints about religion's being taught in the public school. Students at Roosevelt Junior High are not segregated into grade levels: seventh-, eighth-, and ninth-year students take the same classes. Combining them leads to a freer exchange of ideas and experiences.

From the first day of my course in Jewish culture I tried to emphasize that I was *prejudiced*, that I was giving them information from a Jewish point of view and, thus, a prejudiced point of view. As some of our discussions became heated during the term—most of my students are non-Jewish—I had to remind them of this fact. I also tried to make certain they understood that the opinions and materials I gave them were representative of my point of view. I did not claim to be speaking for all Jews, to be the ideal Jew (Super-Jew?) or to be an expert in Jewish culture and life. We were investigating Jewish life, history, and culture together; I just happened to have a little more experience and knowledge. When I couldn't answer their questions satisfactorily, we would seek answers from members of the local Jewish community. These people would occasionally visit the class to answer questions.

During the first days of the class we visited the local synagogue, Temple Beth Israel, where students could actually see a Jewish house of worship. Very few students even knew there was a synagogue in Eugene. I invited their parents to join us, and several parents in each class did come for the visit. We talked about the physical structure of the building, the altar, the Torah, tallis,

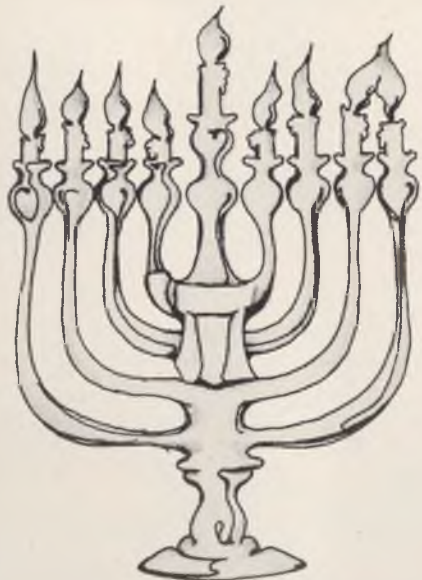
* Literature written between the fourth century B.C. and the eleventh century A.D.

and yarmulke. Opening the prayer books, we read the "Shema" and "Kaddish" and discussed what each prayer said and meant to the Jewish people. We even noted similarities between Judaism, Catholicism, and Protestantism. Jews worshiped and prayed to God for peace, love, and goodness just as people of other religions did. Students told me that this visit was one of the most memorable parts of the class.

Local people came to class to speak on Jewish life. A university girl, who had just returned from a year in a kibbutz, helped us gain an inside look into life in Israel. Folk-dance students from the University of Oregon spent several class periods teaching Israeli folk dances. These were some of the most exhausting classes I've taught—no one told me you had to be in shape to be Jewish!

The high point in our class was the "Post-Chanukah Night." I scheduled it in January, because the class usually extends from November to the end of January, and the usual date for Chanukah, early in December, would not give time to prepare the students for the celebration. So, we delayed it a little. We held this affair in our school cafeteria. More than 70 people attended our last gathering, including the principal and his family, teachers, parents, and students—some not in the class. We sold tickets to cover expenses.

Those who came sampled gefillte fish, knishes, matzo, blintzes, bagels and cream cheese, spiced tea, and halavah. Each student brought grated potatoes and eggs to make latkes. True, some of the potatoes were a little brown; there were a few too many eggs; but, with the help of some supervising mothers, the students cooked some very tasty latkes. A minister's son said the blessing over the Chanukah candles both in Hebrew and in English. Another student told the gathering the story and significance of the holiday. Following



the meal, we sang songs in Hebrew and danced Israeli folk dances.

What materials did we actually cover in this class? We began with the early Biblical history from Abraham to Moses, and then discussed the lunar calendar and major Jewish holidays. We next looked at Jewish family life and its practices as well as religious rituals and obligations. Here is where much of the valuable discussion occurred. Students wanted to know about Judaism's attitude toward birth, marriage, death, rearing children, good and evil, heaven and hell. Finally, we surveyed the history of the Jewish people from pre-Christian times to the rise of modern Israel.

Students read Leon Uris' *Exodus*, which gives a fairly accurate and exciting account of the historical facts and human emotions that surrounded the birth of modern Israel. Three students managed to complete *The Source*. Interspersed with this material, we learned some Yiddish and Hebrew words and phrases, listened to cantorial hymns, learned Jewish songs, and followed cur-

rent events in the Middle East. I selected and read some of the Chelm stories, tales of famous scholars and heroes, and told some of the typical Jewish jokes. The class even listened to the record "You Don't Have to Be Jewish."

During the term I gave quizzes on the material and assigned short essays. Each student also had to complete either a written or oral term project. Project possibilities included a report on some aspect of Jewish family life, the Jewish conception of God as compared to that of one of the Christian denominations, or life in ancient Israel during a specific historical period. Students might choose to report on the life of a famous Jewish leader in ancient or modern times. Some taught two new Hebrew dances or songs to the class, or told two Jewish folk tales. If they wished, students could investigate life in the Jewish ghettos in Europe and compare it with life for blacks and Puerto Ricans in the ghettos of the United States. Still another alternative was to select a group of ethnic jokes and analyze how they helped to further prejudice.

How do I measure the impact of this course on the students who have taken it during the past five years? I don't know. I can't. I'd like to hope that perhaps—just perhaps—this class has helped promote a little less ignorance and prejudice, and a little more understanding about Judaism and the Jewish way of life.

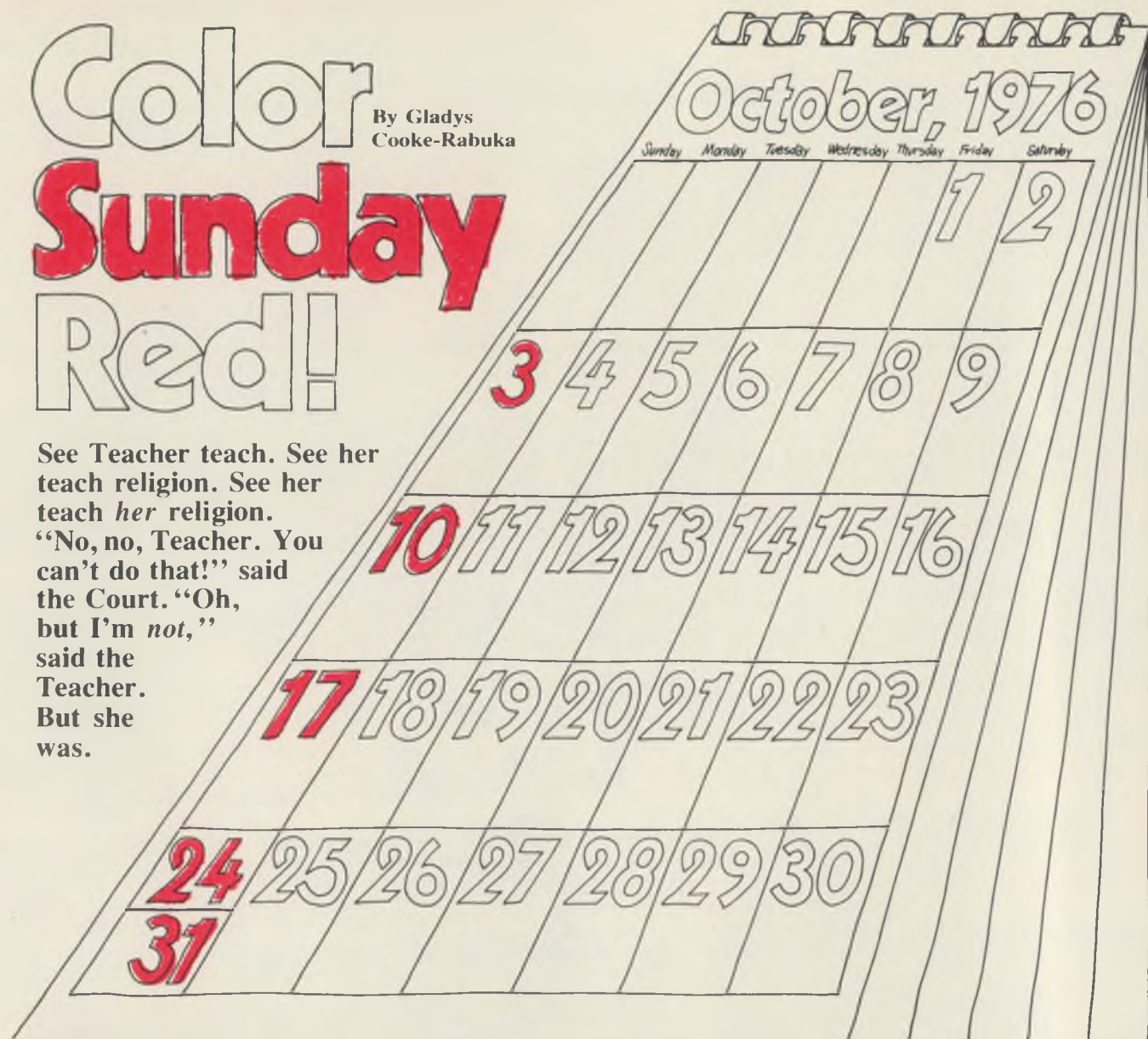
I do know that at the end of one term a student named Mary told me, "It's neat to know that Jewish people believe and feel the same as us. Everybody is the same—only the Jewish people have a different way of showing their love for God." Mary is right: We Jewish people are the same—but different. If she can recognize and understand this, then, perhaps, others will also. □

Robert E. Rubinstein is a teacher in Eugene, Oregon.

Color Sunday Red!

By Gladys
Cooke-Rabuka

See Teacher teach. See her
teach religion. See her
teach *her* religion.
"No, no, Teacher. You
can't do that!" said
the Court. "Oh,
but I'm *not*,"
said the
Teacher.
But she
was.



Illustrated by Debbie Slacton

Politicians, parents, and preachers have provided the press with yards of columns on Bible reading and prayer in the public school. But little has appeared from those most responsible for performing such duties—the teachers. If you have not looked at the controversy through a teacher's eyes, you may not realize how much teachers' attitudes may color the picture, or how many areas in the school curriculum involve religion.

As one who has taught for forty years in the classroom, I know how subtly—heavy-handedly—a teacher may interject his religious viewpoint into the classroom. And I know that those nine old men on the Supreme Court aren't responsible for all the confusion over religious instruction in public schools. Confusion predated their decisions of the early 1960's. And we teachers played a center-stage role in making the decisions necessary. Look back with me on the "Good

Old Days" before God was "kicked out of the schools," as the politicians running for office like to say. I think I can change your perspective a bit.

The warm afternoon in late September found classroom doors open to catch the bit of breeze springing up. With my students working quietly on an assignment, I was startled to hear these words from across the hall: "... and color Sunday red!"

Obviously the third-grade teacher was assisting her class to make calendars for the up-coming month. Her next words were in response to a child's question. They were colored with irritation: "Why? Do you mean, Jackie Jones, that you don't know *why* you should color Sunday red? Well, I'll tell you . . ."

I would have given my next paycheck to hear that explanation, but one of my students asked for help, and whatever the teacher said was lost. Ever since, I have wondered how the episode continued.

Did the teacher explain that most people go to church on Sunday? Did some child respond, "We don't go to church *any* day. Do I still have to color Sunday red?" Did another say, "May I color Saturdays red on my calendar? We go to church on Saturday."

I'll never know the answer. But being aware of the religious diversity in the area, I'm sure some children were confused because a particular religious viewpoint was "colored red" in a third-grade art class.

On one occasion I visited a public school in the Bible Belt, where Bible reading and prayer began the school day. As a visitor, I was invited to offer the morning prayer. Opening exercises over, I sat observing the regular schoolwork. But my thoughts kept reverting to the Bible reading and prayer. How meaningful had it been? Was it only routine? Probably children from deeply religious homes had devotions before they left for school. Those from nonreligious homes could have cared less. Were the schools trying to make people be religious whether or not they wanted to? Just what *were* their objectives? Even in the Bible Belt it would be difficult today to find a public school in which only Protestants are represented. What part of the Bible should the teacher choose for reading if she is not to offend someone? Did I offend when I used the name of Jesus in my prayer? As teachers, do we always practice the golden rule in reference to those of other faiths—or no faith?

In a little town with more churches than stores, I decided to go the second mile with the Bible-reading idea, little realizing at that stage of my experience what problems were involved. I hung a chart, complete with spaces for gold stars, in a conspicuous place in my seventh-grade classroom. Listed were such Bible gems as the Lord's Prayer, Psalm 23, the Beatitudes, the Ten Commandments, and the golden rule. When memorized, these were to be checked off during our Friday afternoon free-reading period. No compulsion, mind you; completely voluntary—with gold stars for encouragement! Some thought it would be fun—at least something different—and began to memorize.

Came Friday afternoon. Gold stars shone. However, a troubled student came to my desk with a whispered question, to which I answered, "Of course, Rose." When her turn came, Rose repeated the Lord's Prayer. Immediately came the question from several quarters, "How come Rose didn't say all of it and still got a star?" Trying to smooth over the situation, I replied, "Rose asked to say it as it is said in her church."

"What church?" a child wanted to know. Twenty-seven pairs of eyes were upon Rose. Needless to say, she was embarrassed. Unintentionally we had set her apart as "different," the only one of her faith in the class.

Perhaps at that moment I should have stopped the whole project; we went on, however, hoping for smoother sailing. So it seemed, until we came to the

Ten Commandments. Many learned the "short" way. A few learned the long way, for the much larger star offered. Again Rose had a problem. Her church had a different version. Again twenty-seven pairs of eyes were upon her, and I was unhappy with my project.

Reaction came from another quarter, and that most unexpectedly. One of my pupils was the son of a local minister, who told me with some vehemence that "the Ten Commandments ought to be thrown on the junk heap!" It was only the previous year, I reminded him, that his church, along with all churches using the International Sunday School lessons, had spent a whole quarter studying the Ten Commandments. (I knew, for I had taught an adult class in our Community Sunday School that quarter.) Still he insisted that the Ten Commandments were of no value.

With the approach of spring, we switched the Bible memory work to identifying birds. No problems here. A robin is a robin in any religion—or no religion at all!

My husband's occupation took our family abroad for a time. Teachers were always in demand in the American-sponsored school, operated especially for children of embassy personnel, business people, and the national elite, who paid tuition for their children. I agreed to teach first grade. When a few more than the expected number of beginners enrolled, the principal hurried off an air-mail order for additional workbooks. At that time the Scott-Foresman Company offered three editions of the "Dick and Jane" series: regular, Roman Catholic, and Seventh-day Adventist. Since the principal failed to specify which edition our school required, the employee filling the order likely did some quick, albeit faulty, reasoning: "In a predominantly Catholic country, they will want the Catholic edition."

In our first teachers' meeting of the year, the principal stated that absolutely no religion was to be brought into the school, because several religions were represented by the families whose children attended. It may be that most politicians, many parents, and even a few ecumenically-minded ministers would have shrugged off a first-grade workbook as too insignificant to pose a problem. Imagine, if you will, however, a Protestant child bringing home his workbook exclaiming, "Look, Mom! A priest visited Dick and Jane! And here is Sister Joan! See the candles and the crucifix where they pray!"

Carrying our imagination further, had they sent us Adventist books, try to visualize a Catholic child taking a workbook home and pointing out Dick and Jane going to "Sabbath school" and little Sally packing her suitcase, thinking she was getting ready for Christ to come!

Only first-grade workbooks, but there was only one solution: return them and wait for the regular edition to be sent.

How about the Bible as literature? Indeed, it is the finest! But problems are many in teaching it, even in the lower grades.

Take, for example, the literature section of a sec-

ond-grade reader I once used. (Note, please, that I said "once." My conscience still smites me about that "once.") Two consecutive stories had these titles: "The One-Eyed Giant" and "David, the Giant-Killer." Most children in this school came from non-religious homes, with only a few attending the community Sunday School. (I tried to set a good example by attending regularly myself.) How could I explain that one of these stories was make-believe, the other true? One meant as much—or as little—to them as the other. I still wonder if I did not degrade the Bible by following a text that sandwiched Biblical literature between myths and fables. What misconceptions could thus be indelibly impressed!

Many rate the Book of Job high in upper-grade Biblical literature. Usually a class is asked to read the book in its entirety, to get the over-all picture before detailed study is undertaken. While some of the story may be vague to the average student, a few will find something here and there to trigger questions. (That's the trouble with students; they ask questions. Teachers are there, supposedly, to answer them, not to shrug shoulders, and counter, "Ask your father!")

Suppose the class has come to chapter 14 of Job, and a student remarks: "At my uncle's funeral the preacher read the first part of the chapter. It says that 'man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep.' The preacher said my uncle was in heaven, not asleep." If the teacher is of certain religious persuasions, she will agree with the preacher. Another might maintain that Job is right. Still another that the uncle is in purgatory. To avoid conflict, another might say, "Read the next chapter for tomorrow."

The figurative language in Isaiah 53 is superb, such as "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." Many of today's Biblically illiterate students might ask, as did the Ethiopian eunuch of old, "Of whom speaketh the prophet?" Then whose brand of religion will the teacher uphold—Christian? Hebrew? Atheist?

Take Psalm 19 with its beautiful imagery. At the outset it points to God as the Creator. The commandments and judgments of God are extolled as being "perfect" and "righteous altogether." Will there be objections from a situation ethicist?

Even the English and American classics confront teachers with problems. For example, *Evangeline* was always a personal favorite, but I felt uncertainty in dealing with the religious aspects, which I believed required explanation. In Protestant areas, I presented the Catholic background of this selection in order that the class might understand the deeply religious setting. Then I followed an outline for teachers which suggested: "Note the Biblical allusions. See that the students understand them all, else much of the force and beauty is lost." The twelve Bible stories alluded to in sublime similes must be told so that, as

the outline suggests, their beauty will be appreciated. If students have not the faintest knowledge of Elijah and his translation, these lines are meaningless:

"And the Ave Maria

Sang they, and fell on their knees, and
their souls, with devotion translated,
Rose on the ardor of prayer, like Elijah
ascending to heaven."

But you must know that some religions teach that Elijah did not ascend to heaven, and some student will announce just that, to the teacher's frustration! Although you may recall *Evangeline* only as a touching story in which two lovers are separated on Acadian shores, teaching literature involves more than plots, especially when it includes Biblical references. To be unbiased requires the wisdom of a Solomon.

On the other hand, much of today's so-called literature has *antireligious* undertones that encourage disregard of law and order. The obscenity and profanity offend the sensibilities of a vocal minority. Will teachers recognize—or defy—their rights?

Ever seeking greener pastures, we moved often in postdepression days. In one city I noticed a newspaper announcement of the "Christian School" to be opened by parents objecting to compulsory dancing in physical education classes in the city schools. One of the questions was: "Are you a member of the _____ Church?" Since I was not, I did not return the application, though I agreed with their educational objectives. I felt that the sponsoring denomination had every right to hire teachers who would reflect their doctrines as well, ecumenism notwithstanding.

There were years that I taught in church-related schools of my faith, where prayer opened the day, grace was said at lunchtime, school closed with a benediction, Bible classes held priority, and religious teaching permeated the curriculum. While students of any or no faith were accepted, my church's viewpoints were taught. Such indoctrination is basic to all parochial education. But not to public schools, which are supported by tax money.

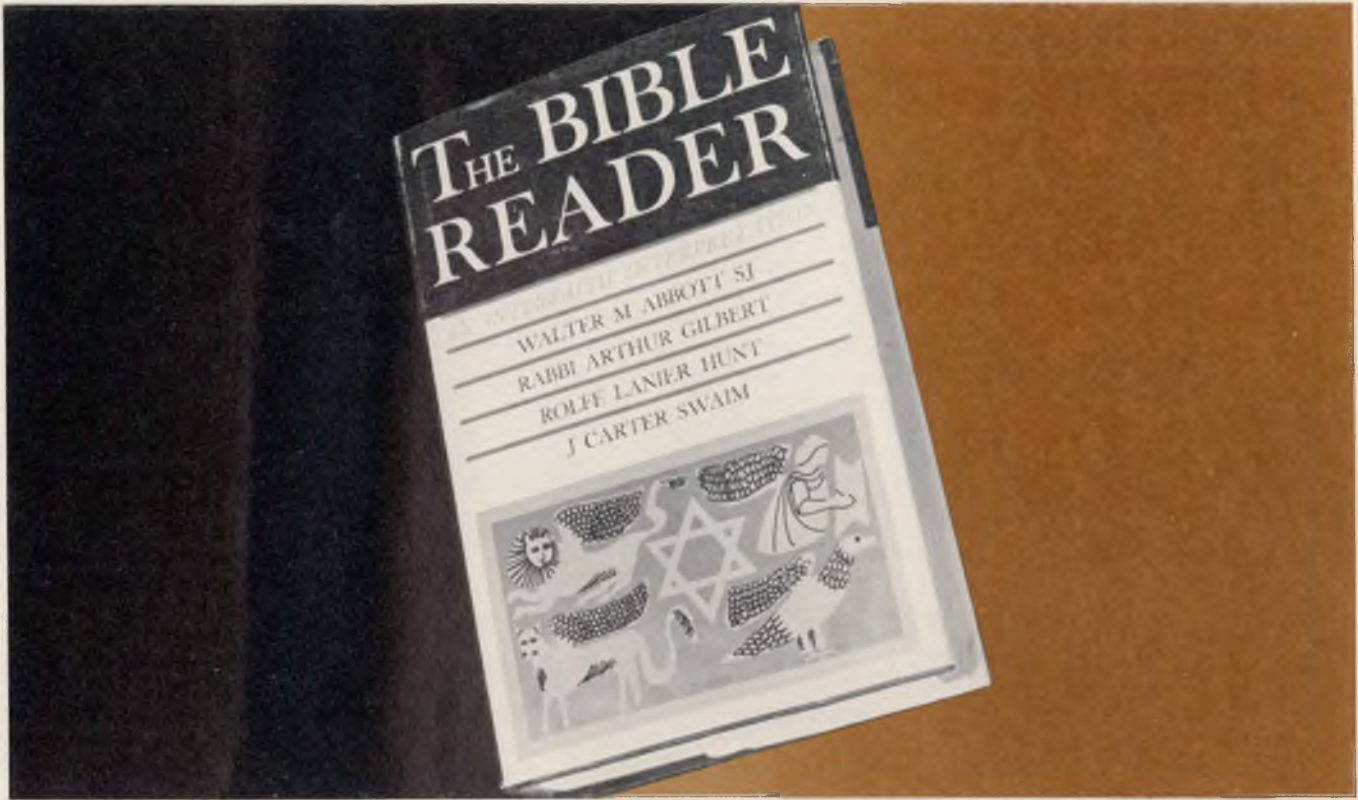
Yet many who oppose teaching religion in public schools merely shrug off the invasion of yoga, Transcendental Meditation, and other quasi-religious elements. Evolution—truly a "religion"—is freely taught as a fact rather than as a theory. Students who maintain their belief in the Biblical account of creation are often ridiculed and even failed.

America stands for religious freedom, and teachers would do well to examine their attitudes toward the Bill of Rights as it pertains to students. No teacher has the right to emphasize his religion, be it Eastern, Western, neo-, anti-, or whatever, in the public schools.

And whatever the courts say, it is still the teacher who plays the most important role in the issue of religion in America's schools. □

Gladys Cooke-Rabuka is a retired teacher in Armstrong, British Columbia, Canada.

A Controversial Textbook



Photography by Burnette Studio

Is this product of Protestant, Jewish, and Catholic cooperation an objective aid to teaching about the Bible in public schools, or a doctrinal statement for secular humanism?

By P. Griffith Lindell

It is well established that religion can be taught *about* in public schools. The United States Supreme Court has held that the "Bible is worthy for study for its literary and historic qualities." A school may present an objective, secular program of study of the Bible. A book prepared to aid schools in achieving this objective, *The Bible Reader*,* does not seem to meet this constitutional standard. In fact, it presents a blatantly sectarian view of the Bible.

The irony is that the book was prepared not by evangelicals, who are sometimes accused of having used pub-

lic schools as branch Sunday schools, but by two writers affiliated with the National Council of Churches, hardly a fundamentalist body. According to the *New York Times Book Review*, *The Bible Reader* "fuses Protestant, Jewish, and Catholic comment on the Scriptures." In truth, it fuses *liberal* Christian and Jewish views into a doctrinal statement for secular humanism, which the courts have recognized to be a religion. And in so doing it subverts the doctrines of inspiration and revelation espoused by evangelical Christianity, hardly a neutralist stance.

A truly nonsectarian text would reflect both viewpoints, leaving it to the student to shape his own convictions. His religious background might influence him to believe the Bible is the inspired and infallible Word of God. On the other hand, he might view the Bible,

either in part or in full, as the word of fallible men. (Whether the shaping of such convictions is a legitimate and constitutional function of the public school system is another matter; it seems a long step from teaching "about" religion in the sense the Court approved.)

One does not need to read far in *The Bible Reader* to find sectarian bias. By the fourth paragraph of the introduction the student is learning that the Bible is not scientifically accurate. The proof: Two numbers recorded in 1 Kings 7:23 imply an incorrect value of π , the ratio of the circumference to the diameter of a circle. The verse refers to a round bronze tank, or laver—"ten cubits from brim to brim . . . a line of thirty cubits measured its circumference."

But there is no mathematical error in the text. When a number is written in

* *The Bible Reader*. An Interfaith Interpretation. Walter M. Abbott, Rabbi Arthur Gilbert, Rolfe Lanier Hunt, and J. Carter Swaim. © 1969, Geoffrey Chapman Ltd., London.

scientific notation, it is understood to have a possible error equal to plus or minus half of a unit in the last significant place. Therefore, in the numerical data of 1 Kings 7:23 the circumference given as 30 cubits was actually in a range from 29.5 to 30.5 cubits and the diameter was in a range from 9.5 to 10.5 cubits. Within these error ranges of the two numbers given in the text—ten cubits and thirty cubits—are sets of values that correspond precisely to the correct value of π .

The authors then charge that the psalmist did not understand that the sun was the center of our solar system, for he wrote of the sun "rising" and "setting" (Psalm 19:6). The Naval Observatory in Washington, D.C., in its official tables, lists times for sun risings and sunsets, using the psalmist's expression. And no one is accusing the Naval Observatory of being scientifically inaccurate because of its choice of imagery.

The introduction to *The Bible Reader* also includes alleged evidence that Bible writers lacked a true understanding of geography. For example, Isaiah expressed ignorant belief in a flat earth, for he wrote of "the four corners of the earth" (Isaiah 11:12).

But do not even the scientists of our day use the same figure of speech? We even refer to the four directions of the compass, which could mean that we conceive of the earth as a square rather than a circle. The authors of *The Bible Reader* fail to note that Isaiah spoke of the "circle of the earth" (Isaiah 40:22). And, to use *The Bible Reader's* own reasoning, Job was hardly reflecting scientific ignorance when he wrote of the earth hanging "upon nothing" (Job 26:7). By selectively choosing passages and making "much ado about nothing," the authors undermine Scripture while seeming to remain objective in their approach.

Their bias and its impact on the Bible's veracity can be seen in their treatment of the JEDP theory (mentioned on pages 8, 20, 21, 45, and 55, and in Appendix II). This theory holds that the books of Moses were not written by Moses but actually had their genesis in the form of at least four independent sets of documents prepared over a period of centuries, and not even begun until centuries after Moses died. The four sets are held to represent the various religious, political, and social prejudices, programs, and schemings of four or more groups in Hebrew society.

This view strikes directly at the claim of the Bible to be the Word of God, and the integrity of Jesus Christ Himself,

who spoke of Moses as author of his books. (See Matthew 19:7; Mark 1:44; 7:10; 10:4; 12:19, 26; John 1:17; 2 Corinthians 3:15.) Biblical scholarship at the highest level defends the traditional view and discredits, on a scholarly basis, the entire framework of the JEDP theory. But the student will never learn of this by reading *The Bible Reader*.

Here are other examples of the authors' advocacy of the liberal religious position:

1. Page XVII: "In general, however, Luke's procedure was not followed by the compilers of the biblical material. If they found two or more stories in circulation, they preferred not to investigate their origins or iron out their discrepancies, but to keep them both."

Here is an attempt to prepare the minds of the students to accept supposed contradictory accounts given by the writers of the four Gospels. This is a sectarian position.

2. Page XIX: "The former prophets include Joshua, Judges, Samuel I and 2 and Kings 1 and 2. Since books describing the conquest of Canaan, the rule of the judges, and the kings of Israel are referred to as the former prophets, this helps us to understand the true nature of prophecy. Our English *prophet* transliterates a Greek word meaning 'one who speaks for another.' The prophets were men who spoke for God. The prophets interpreted the past, gave directions for the present, and revealed what might be expected to happen in the future. But whether dealing with the past, the present, or the future, a prophet was distinguished by the forthright way in which he proclaimed the mind of God for a particular historical circumstance."

Here the historical impact of prophetic statements is reduced to the level of a modern-day seer, such as Jeane Dixon. Historical evidence of prophetic fulfillment is not cited. Nor is the student told that probability statistics of fulfilled prophecies concerning cities and persons show an astounding degree of accuracy that cannot be accounted for by human foresight.

3. Page XXIII: "Revelation has always been regarded by the church as picturing in symbolic form the final victory of right over wrong." This is a sectarian viewpoint. It is indeed true that some churches have so regarded Revelation; that the "church" has done so is fallacious. Evangelical Protestant churches generally regard Revelation as a prophetic historical account, using symbolic language to describe events that have occurred or are yet to occur.

Again the student is fed a fallacious statement in the context of a sectarian viewpoint.

4. The chapter "The Book of Genesis," page three, discredits the scientific accuracy of the Bible by suggesting that Genesis is useful in answering only the "why" of man's creation:

"While Genesis is an ancient account of the beginnings of life as revealed to the Hebrew sages, it does not provide us with the kind of scientific knowledge available through modern physics, biology, chemistry, geology, astronomy, and paleontology. Concerned with the why of man's being, Genesis records the belief of the early Hebrews that the world was not an accident and did not come into being by chance, but was created in love. It is asserted that man is God's most precious creation."

I know of no evangelicals who would hold that the Genesis account is scientific, in that it exposes us to the dynamics involved in physics, biology, chemistry, geology, astronomy, paleontology. It does, however, provide us with an account of *how* man was created and not just the *why* of his creation.

5. Page five: The authors claim that the beginning sentence of the Bible should read: "When God began to create . . ." This claim is made to allow the evolutionary process to occur, which the authors suggest is the scientific approach to creation. The students are never told, however, that many Hebrew scholars reject this "transliteration" in favor of the straightforward translation of Genesis 1:1 and the Hebrew word *bereshith*. The familiar "In the beginning God created the heaven and the earth" is the accurate translation.

I could cite other examples of inaccuracy and sectarian bias that in my estimation further disqualify *The Bible Reader* as a text when priority is given to objectivity, fairness, and an honest attempt to teach *about* religion in the sense approved by the Supreme Court. It seems to me that the objective of a course on the Bible as literature should not be to evaluate the reliability of Scripture. In fact, it is hard to conceive of any course that could have this objective and pass the test of constitutionality—unless it is taught in a seminary! The Court's vision of permissible religious teaching in the public school system would not appear to accommodate such an approach as *The Bible Reader* represents. □

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Parental Rights in Public Schools

By Charles G. Douglas III

What should the courts say when a parent's religious views clash with the secular orthodoxy of Humanism in the classroom?

A LIBERTY article, "Religion in the Public School Classroom" (May-June, 1975, page 14), discussed the constitutional prohibitions involved when government-sponsored prayers are imposed on students. Central to the analysis was a sentence from the *Schempp*¹ school prayer decision:

"When the power, prestige and financial support of government . . . [are] placed behind a particular religious belief, the indirect coercive pressure upon religious minorities to conform to the prevailing officially approved religion is plain."

I would like to explore that proposition in the context of the right of religious dissenters to "free exercise" of their religion when it clashes with the prevailing secular orthodoxy of Humanism in the public school system. For *Schempp* also made it clear 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."² It is this dispute that led to the textbook controversy in West Virginia and to an interesting New Hampshire Federal Court decision, which I shall discuss.

One has only to read the newspapers to know that a bitter and growing controversy swirls about our system of schooling. Parents, educators, politicians, lawyers, judges—all are being drawn into the fray. The very massiveness of our educational machine ensures the national dimensions of the conflict. Currently, 2,315,000 classroom teachers are instructing 59 million students. School expenditures in 1974 exceeded 96 billion dollars!³ Despite this massive activity and expense, three recent national tests indicate that public school students are learning less than they did a decade ago—a result that further fuels discontent.

The annual Scholastic Aptitude Tests over the past twelve years show that the average verbal test score has dropped from 478 to 440, and the mathematics test score dropped from 502 to 478, out of possible scores of 800.⁴ Little wonder that we are witnessing a rise in political and intellectual blood pressure, as well as an increase in court cases involving education—and specifically the fundamental issue of compulsion.

In *The 12-Year Sentence—Radical Views of Com-*

pulsory Schooling, edited by William F. Rickenbacker (Open Court Publishers, 1974), a group of scholars and attorneys has written a major attack on compulsory schooling that should shake the foundations of the public school establishment and provide much useful material for lawyers and judges willing to harvest new wheat out of old fields. One contributor, E. G. West, wrote that "the last time . . . such thorough exploration occurred was in mid-nineteenth century England."⁵

Explored are such basic questions about compulsory public schooling in America as: Why was it developed? What values was it intended to instill? What goals in terms of national interest does it promote? All are vital areas to explore if we wish to understand the constitutional rights of parents in school matters.

The roots of compulsory schooling are embedded in the Protestant Reformation. In 1524 Martin Luther urged establishment of public schools with compulsory attendance. The Duke of Württemberg in 1559 introduced the first such system in Germany, including fines to be levied on truants. In the Protestant German states and Prussia the system was used to compel adherence to the new religious orthodoxy—Lutheranism. In Geneva, John Calvin saw the device as a means to suppress dissent and inculcate obedience to a Calvinist-run government.

It comes as a surprise, then, to find that in 17th-century America private and voluntary education was the norm except in the Calvinist Puritan colony of Massachusetts Bay, which enacted its first compulsory education law in 1642. Neighboring Rhode Island did not establish such a system, peopled as it was by heretics from Calvinist orthodoxy.

By the middle of the nineteenth century America had its first group of professional educators, and such men as Horace Mann and Calvin Stowe set about to require universal American public education, backed by compulsion and fed by the graduate teachers from "normal" schools. State Boards of Education and teacher certification were born, along with rising attacks on private and/or church-related schools. The latter reflected the religious diversity found in our colonies.

As tides of immigrants began to wash over our

shores, educators seized on the need to "Christianize" them. In the case of Irish Catholics, "Christianize" was a euphemism for Protestantizing. Thus the public schools were seen as a vehicle to unify the nation, foster Americanism, and impose national values on immigrants. Heavily influenced by Prussian thought, one educator was quoted as favoring the government's "right of eminent domain" over the minds of individuals, for education could not be left to the caprices of individuals.

I'll return to the goal of uniformity in the context of case law after briefly considering the incredible diversity of human beings, a diversity that "poses special difficulties for standardized democratic public education" in a pluralistic society.⁶ Today a common argument put forth by educators is that only through compulsory public schooling can America achieve "equality"—or equality of opportunity. Equality is said by some to be the central American value.

But numerous studies show that "your brain probably differs from your neighbor's far more than your facial features." Thus we speak casually of someone having a "fine legal mind," having a "yen for mathematics," or being a "language whiz."⁷ Even IQ scores are composites that may fail to reveal a given individual to be deficient in some areas while being extraordinary in another.

That "all men are created equal" is simply not so. "Each has his own unique physical, mental, emotional, and behavioral makeup" and, in fact, it is the *differences* between individuals, not their similarities, that provide us with the division of labor, opportunity for personal growth, and our social order. Common-denominator schooling can lead only to mediocrity, in which "the bright scholars are held back by the rate possible to the average, the dull scholars are unable to keep up with the average, and only the middle section have anything like a fair opportunity."⁸

But neither intellectual variety nor cultural or religious diversity is safe before the massive educational drive for uniformity and "equality," values seen as desirable products of the American "melting pot." Public schools continue their attempt to obliterate cultural and religious differences.

Use of mass education to achieve national goals is not, of course, unique to America. In eighteenth- and nineteenth-century Prussia, schools were used as a tool to machine a citizenry into being more willing and able to participate in the army. It is not far from Johann Gottlieb Fichte's 1808 book *Addresses to the German Nation* to the 1950's, when the United States Government's first major intrusion into funding public education came in the form of a bill with the revealing title "National Defense Education Act."

Professor Joel H. Spring has pointed out that both fascism and totalitarian communism use education to advance conformity. Indeed—

Every state develops the process of schooling within the context of belief that it is the professor of some ideological truth. It is within this framework that schooling is often viewed as the foun-

dation stone of freedom. Freedom, for the modern state, means the right to obey and conform to its laws and ideology.⁹

Spring recognizes that schooling is a tool by which the state solidifies its power, and that those who control the schools—be they Communists, Amish, or Democrats—control the major societal character-producing institution. Those controllers and their interests and values need to be identified if there is to be a realistic assessment of the constitutional dimensions of freedom of choice in American schools.

In the nineteenth century the American school system excelled in rubber-stamping children of newly arrived immigrants and turning out millions of standardized Americans. Statutes were enacted requiring attendance to a certain age and barring foreign languages in elementary grades. The educators' domination of thought seemed assured in Oregon in 1922 when *all* private schools were banned, and children were compelled to attend public schools. Now all children would be stamped in the State mold, free of the irritating diversity in schooling that was allowing Catholics, Lutherans, and Seventh-day Adventists to educate their children in a manner they desired.

In *Pierce v. Society of Sisters*, the United States Supreme Court held that "the child is not the mere creature of the state" and voided the Oregon statute as violative of "the fundamental theory of liberty upon which all governments in this Union repose."¹⁰ Standardization could go only so far.

Since *Pierce*, the courts have faced many issues of compulsion short of the *Pierce* statute. *Pierce*, however, made it clear that Oregon had interfered with the "liberty of parents and guardians to direct the upbringing of children under their control."¹¹ That case also involved a nondenominational military school, thereby making the Court's statements more broadly based than the free exercise clause of the First Amendment.

The "forgotten" Ninth Amendment would provide a better conceptual base for parental free exercise than the First Amendment alone, or the "fundamental liberty" test used in *Pierce*. The Ninth Amendment provides that "the enumeration in the Constitution, of certain rights, shall not be construed to deny or disparage others retained by the people." Surely a right retained by the people is to direct the upbringing and education of their children.

In *Board of Education v. Barnette*,¹² the Supreme Court recognized the tremendous impetus behind governmental efforts to unify or "conform" all of us. In voiding a compulsory school-flag-salute statute the Court ignored the Ninth Amendment and relied on the Fourteenth Amendment. Its words were instructive nonetheless:

As governmental pressure toward unity becomes greater, so strife becomes more bitter as to whose unity it shall be. Probably no deeper division of our people could proceed from any provocation than from finding it necessary to choose what doctrine and whose program public educational officials shall compel youth to unite in embracing. Ultimate futility of such attempts to compel coherence is the lesson of every such effort from the Roman

drive to stamp out Christianity as a disturber of its pagan unity, the Inquisition, as a means to religious and dynastic unity, the Siberian exiles as a means of Russian unity, down to the fast failing efforts of our present totalitarian enemies. Those who begin coercive elimination of dissent soon find themselves exterminating dissenters. Compulsory unification of opinion achieves only the unanimity of the graveyard.¹³

And, finally, in *Wisconsin v. Yoder*,¹⁴ the Supreme Court again affirmed the validity of *Pierce* by exempting Amish children from attending senior high school. The Court rejected the State's argument that it, as *parens patriae*, had to extend the "benefits" of education to the Amish children "regardless of the wishes of the parents." The Court reasoned:

The history and culture of Western civilization reflect a strong tradition of parental concern for the nurture and upbringing of their children. This primary role of the parents in the upbringing of their children is now established beyond debate as an enduring American tradition. . . . To be sure, the power of the parent, even when linked to a free exercise claim, may be subject to limitation under *Pierce* if it appears that parental decisions will jeopardize the health or safety of the child, or have a potential for significant social burdens.

[A] State's interest in universal education, however highly we rank it, is not totally free from a balancing process when it impinges on other fundamental rights and interests, such as those specifically protected by the Free Exercise Clause of the First Amendment and the traditional interest of parents with respect to the religious upbringing of their children.¹⁵

How should the courts deal with dissenting parents who wish to have their children remain in public school and yet not be subjected to secular orthodoxy? In an interesting New Hampshire Federal Court decision—*Davis v. Page*, 385 F. Supp. 395 (D.C.N.H. 1974)—Apostolic Lutheran parents objected to, in part, use of "worldly" teaching devices in the form of audio-visual equipment such as tapes, movies, and television. The Apostolic Lutherans are a fundamentalist Finnish offshoot of the Lutheran Church with about 10,000 adherents in the United States. The parents objected to the Humanist philosophy of the school but essentially sought to have their children excused from classes when audio-visual materials were used. They asked that the children be given a reading or writing assignment in a study hall as an alternative. At no time did the Davises ask to *ban* the teaching aids but, rather, requested the temporary absence of their children. Prior to June, 1971, because of the number of Finns in the district, the school had excused Apostolic Lutherans and others with agreedly sincere and legitimate religious claims.

The Federal Court in *Davis* ruled that there was no reasonable alternative to the use of audio-visual equipment and that *only* if its use was for entertainment could the Davis children's religious rights of free exercise be protected.

Those people concerned about the prayer uniformity in *Schempp* should likewise be concerned that parental rights and free exercise rights be equally enforced. All too often the secular orthodoxy of Humanism is taught in schools, or practices are used that should be challenged under the Ninth Amendment (parental rights) or First Amendment (free exercise

of religion). The *Humanist Manifesto* (1933) sees man "as a product of this world." It does not recognize spirituality or the concept of God. Yet Humanism has been recognized as a *religion* by our courts.¹⁶ Thus the *Schempp* case should be seen as a two-edged sword to prevent Government prayer and *also* establishment of a "religion of secularism," such as Humanism, or the use of methods or courses not essential to the lay aim of an educated citizenry.

The *Davis* opinion is the sort of decision that makes for a uniform cookie-cutter American stamped out in a mass-production educational mold. The First Amendment is, or should be, a shield to prevent such results. If the Davises of this world don't want to have their children taught evolution (a Humanist view) or view television, the test for courts should be to uphold their rights *unless* the State can prove that the welfare of the child has been jeopardized in some particular by demonstrable parental neglect. It should be no answer in either *Schempp* or *Davis* to say that you take the public school system as you find it or else pay private-school tuition as an alternative.¹⁷

Ever must we remember that "the rights of conscience are, in their nature, of peculiar delicacy, and will little bear the gentlest touch of governmental hands."¹⁸ For we should do unto others only what we would have them do unto us. □

Footnotes

¹ *Abington School District v. Schempp*, 374 U.S. 203 (1963).

² *Ibid.* at 22.

³ U.S. Department of Commerce, *Statistical Abstract of the United States-1974*, at pp. 109, 110, 126 (1974).

⁴ "Learning Less," Education, *Time*, March 31, 1975, at p. 67.

⁵ *The 12-Year Sentence—Radical Views of Compulsory Schooling* (Wm. F. Rickenbacker, ed.), at p. 3 (1974).

⁶ *Ibid.* at 33.

⁷ *Ibid.* at 39, quoting from Roger J. Williams, *You Are Extraordinary* (1967), p. 35.

⁸ *Ibid.* at 46, quoting from George Harris, *Inequality and Progress* (1898), at pp. 43-46.

⁹ *Ibid.* at 140.

¹⁰ 268 U.S. 510 at 534-535.

¹¹ *Ibid.*

¹² 319 U.S. 624 (1942).

¹³ *Ibid.* at 641.

¹⁴ 406 U.S. 205 (1972).

¹⁵ *Ibid.* at 232-234, 214.

¹⁶ *Torcaso v. Watkins*, 367 U.S. 495 (footnote 11), citing *Washington Ethical Society v. District of Columbia*, 249 F. 2d 127 (D.C. Cir.).

¹⁷ See especially the very excellent reasoning on this point in the case of *Vollmar v. Stanley*, 255 P. 610 (Colo. 1927).

¹⁸ Representative Daniel Carroll in 1 Annals of Congress 730 (1789), during the debate on the proposed Bill of Rights.

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"To ABC Schools by Littles"

By Charles Ludwig

Though Abe Lincoln had little formal education, he was a highly educated man.

While other newly elected congressmen needed several pages to itemize their educational background for the *Dictionary of Congress*, Abe Lincoln used hardly any space at all. With a chuckle, he wrote: "Defective," and that summed it up quite neatly.

Then, after his nomination for the Presidency in 1860, he elaborated a little to help a campaign biographer. He wrote that he had been to "ABC schools by littles," and that "all his schooling did not amount to one year."

But in addition to his lack of time in the schoolroom, there was the deplorable quality of his teachers. Abe remembered: "There were some schools, so called; but no qualification was ever required beyond readin', writin', and cipherin' to the Rule of Three. If a straggler supposed to understand Latin happened to sojourn in the neighborhood, he was looked upon as a wizard."

These are the facts. No one can deny them. But it is a fact too that Lincoln authored two or three of the world's great speeches. In the best sense, he was a well-educated man. Though he did not tarry long behind an ink-spattered desk with the names of its former prisoners carved into the wood, he learned from life, godly parents, the Bible, the few books that came his way, and the itinerant preachers who waved their arms "as if they were fighting bees."

During the years of Lincoln's success, a minister wrote asking how he got "this unusual power of putting things." Lincoln replied: "I never went to school more than twelve months in my life. But as you say, this must be a product of culture in *some* form. . . . Among my earliest recollections, I remember how, when a mere child, I used to get irritated when anybody talked to me in a way I could not understand. I don't think I ever got angry at anything else in my life. But that always disturbed my temper, and has ever since. I can remember going to my little bedroom, after hearing the neighbors talk, of an evening, with my father, and spending no small part of the night walking up and down, and trying to make out the exact meaning of some of their, to me, dark sayings. I could not sleep, though I often tried to,



when I got on such a hunt after an idea, until I had caught it; and when I thought I had got it, I was not satisfied until I had repeated it over and over, until I had put it in language plain enough, as I thought, for any boy I knew to comprehend. This was a kind of passion with me, and it has stuck by me, for I am never easy now, when I am handling a thought, till I have bounded it north and bounded it south, and bounded it east, and bounded it west."

The key to his learning is the phrase, "culture in *some* form." To understand this culture, we must go back to Hodgenville, Kentucky. On the Sunday morning of February 12, 1809, while early risers were reading about Napoleon's invasion of Spain, and of Thomas Jefferson, who was finishing his eighth year as President, Nancy Hanks Lincoln was in the midst of the struggle to bring her son into the world.

The 16- by-18-foot cabin in which the struggle was taking place was neither better nor worse than the cabins of neighbors. The battle was won at "about sun-up." After Tom Lincoln had been assured by the midwife that everything was in good order, he headed down the path to where the Sparrows lived. "Nancy's got a boy," he said, his round face aglow.

Soon 9-year-old Dennis Hanks—the boy adopted by the Sparrows—was hurrying on his way to the Lincoln cabin. "What ya' gonna name him, Aunt Nancy?" he panted.

"His name is Abraham," she replied with a tired smile. "I've named him after his grandfather."

The scene in the room comes to us by way of Dennis Hanks's often unreliable memory. "Nancy was lyin' thar in a pole bed lookin' purty happy. Tom'd built up a good fire and throwed a b'ar skin over the kivers to keep 'em warm." Then Betsy Sparrow washed the new baby, "put a yaller flannel petticoat an' a linsey shirt on him an' cooked some dried berries with wild honey for Nancy, an' slicked things up an' went home. And that's all the nuss'n either of 'em got."

Dennis refused to leave. A new playmate had suddenly appeared, and he wanted to get acquainted. He curled up on a bearskin and spent the night. But Abe cried so much it was hard to sleep. In the morning, after a hard look at his drawn legs and clenched fists, Dennis said, "Its skin looks like red cherry pulp squeezed dry in wrinkles."

Taking little Abe in his arms Dennis began to rock him back and forth. But this was too much of a good thing for the future president. He began to wail and refused to relent. Thoroughly disgusted, Dennis shoved him into the arms of Betsy Sparrow. "Aunt, take him! He'll never come to much."

There was no money to spare in the Lincoln cabin. But the oblong room with its chinked logs, earth-beaten floor, stone fireplace, and stick chimney overflowed with love—Christian love. Many descriptions of Nancy Hanks Lincoln have filtered through to us and all are in fair agreement. Perhaps that of Dennis Hanks is most accurate. "Mrs. Lincoln . . . was five feet eight inches high.

. . . Her hair was dark brown, eyes bluish-green—keen and loving. Her weight was one hundred and thirty."

Nancy was very religious and whenever there were camp meetings or other religious services nearby, she generally attended. Tom also was an ardent believer and was usually at her side. A neighbor remembered an occasion when a cabin was filled with those who had come to hear a visiting minister. At the conclusion of the lengthy service, Nancy was heard to pray: "Jesus, I give everything to thee. I give thee all. I am wholly thine!"

This was the theme of the Lincoln home.

Sorrow and the hardships of a raw frontier often descended upon the Lincolns. Little Tom—Abe's younger brother—passed away, and the family was constantly moving. But always, regardless of the severity of the difficulty, Abe felt surrounded by love. During his infancy, Nancy enjoyed rocking him to sleep as she sat on a splint-bottomed chair in front of the fireplace. With the chair pushed back on its rear legs, she would sing one of the songs of the day. A favorite—often used at church—included the verse:

"You may bury me in the east,
You may bury me in the west,
And we'll rise together in the morning."

Early in life, Abe became accustomed to family worship, and to seeing his parents with heads bowed in prayer. At meals, Tom's favorite prayer was: "Fit and prepare us for humble service, we beg for Christ's sake. Amen."

A used Bible containing notes by Reverend Ostervald had come into the Lincoln home and was used during the hour of prayer. A good reader, Nancy usually read a chapter or two. But as soon as possible she began to teach Abe and Sarah, his sister, to read—using the Bible as text. She declared she would rather her child know how to read than to own a farm. By the time he was 7, Abe was reading the Bible at family worship.

Nancy had never learned to write, and since Tom could barely sign his name, Abe taught himself the art. "For this acquirement he manifested a great fondness. It was his custom to form letters, to write words and sentences whenever he found suitable material. He scrawled them with charcoal, he scored them in the dust, in the sand, in the snow—anywhere and everywhere that lines could be drawn, there he improved his capacity for writing." With this skill he became the family scribe.

Toward the end of Abe's seventh year, Tom Lincoln came home with a traumatic announcement. "We're movin' to Indiana," he said. "There will be free education for Abe and Sarah. Slavery isn't allowed. And titles can be registered at Vincennes, and they are plumb sure!"

What all this meant to Abe no one can know. But it is certain that he took note of the mysterious power of words written on paper and then signed by various people. The confusion from such paper had kept them on the move.

The cabin Tom Lincoln ultimately

built at Pigeon Creek near the present city of Gentryville was a little larger than their last home in Kentucky. But although a number of friends had moved to the community, there was no church. Nancy and Tom tried to interest the community in building one, but they had no success. The legal system in Indiana was better than that of Kentucky, but they were still living in a raw frontier. Years later, Abe Lincoln wrote a poem that describes this rawness. Here is the first verse:

"When first my father settled here
'Twas then the frontier line.
The panther's scream filled the night
with fear,
And bears preyed upon the swine."

But there were schools, and Abe and Sarah enrolled. The texts of his school books were Bible-centered. Dilworth's Spelling Book was saturated with the Word. In a lesson, containing words of no more than three letters, it used the following sentences:

"No man may put off the law of God."
"The way of God is no ill way."
"My joy is in God all the day."
"A bad man is a foe to God."

At night, by the glow of the fire, Abe studied his speller, read the Word, and chuckled over any other books he might have borrowed, for he was constantly begging the neighbors for something to read.

Since Tom and Nancy could not persuade the community to erect a church building, they joined others in meetings in various homes. And being Primitive Baptists at this time, they practiced closed communion and foot washing.

Two years after the Lincolns had moved to Pigeon Creek, an epidemic, locally known as the "milk sickness," swept the neighborhood. Today we know the disease is transmitted by drinking milk from contaminated cows. The cows acquire it from eating snakeroot—*Eupatorium Urticaefolium*.

Soon Nancy began to show the symptoms. Tom lowered his head, muttering: "'Tis the heavy hand of Providence laid upon me. Whom the Lord loveth He chasteneth."

From his loft in the cabin, Abe heard the prayers and listened to the struggles as his mother twisted on the corn husk mattress. But though Tom prayed through his tears, the summons had been issued. Early in the morning, knowing her moments were numbered, Nancy motioned Abe to her side.

"I am going away from you, and I shall not return. I know you will be a good boy. Be kind to Sarah and your

father. I want you to live as I have taught you and to love your heavenly Father."

After she had closed her eyes for the last time, Abe got out his pocketknife and carved the pegs his father needed to build the casket. Later, holding his father's hand, he followed the sled that dragged the cherry-wood coffin to the nearby cemetery. It was an experience he could never forget.

Many months later, Tom Lincoln rode down to Kentucky and returned with his second wife, Sarah Bush, and her children. Fortunately, along with the loads of "house plunder," there were some books. And these kept Abe up late until he had mastered them.

Eight months after Nancy's death, believers in the area were inspired to build a church. Tom was elected boss carpenter and Abe served as one of the first janitors. Here, Sarah was converted. But although Abe attended regularly, and sometimes repeated the sermon to his parents if they had been away, he never made a public confession of Christ. The only religious organization he ever joined was the Methodist Missionary Society.

But in the years of his Presidency, the excellent lessons he had learned at Pigeon Creek were always asserting themselves. When a vengeful, victorious North howled for revenge, his motto remained, "Hang on to them," not, hang them. Could it be that he learned this from Nancy when she filled a basin and washed an unpleasant neighbor's feet? Perhaps.

During the war-weary years he was constantly going to the Bible, sinking to his knees and begging for wisdom. Could it be that he discovered this source of strength from his parents? Without a doubt.

Is it possible that he forgot the admonition given to him by his dying mother? To that question, we have Lincoln's own answer:

"When I became President I did not love Him; when God took my son I was greatly impressed, but still I did not love Him; but when I stood upon the battlefield of Gettysburg I gave my heart to Christ, and I can now say that I do love my Saviour."

And so, although Abraham Lincoln had little formal education, he was actually a highly educated man. And the best part of his education was that he learned from his godly parents and the Word—especially the Word. □

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Motherhood Retrieved

responses to a provocative article

Your excellent articles on compulsory early schooling articulated what many responsible parents must have instinctively felt, that tearing children of tender years away from the home environment to attend compulsory institutionalized schooling does far more harm than good. That is especially so now where children are used as pawns in the social engineering schemes of the all-too-powerful and dictatorial courts.

What I didn't like about the articles was the resigned, sit-back-and-take-it attitude they seemed to engender, and the lack of any imaginative alternatives. The articles correctly state that most laws are enacted on the urging of pressure groups. Responsible parents must form such a group and pressure the legislatures or Congress if they ever hope to make any changes.

As to alternatives, there is a very valid alternative, which I was disappointed that Australian authoress Marye Trim failed to mention, and that is correspondence school. In Australia the N.S.W. state government, and probably the other states, conducts a correspondence school for station children and children in the outback. I know. I had the good fortune to take correspondence school for several years in N.S.W. while a child in my father's sheep station. It went through all the elementary grades. Correspondence pupils, when they transfer to regular schools, are consistently ahead of other pupils in attitudes and achievement.

There is no reason why it wouldn't



Photography by William King

have seen in the younger generation of our family the benefits of not rushing a child into school. However, I would caution parents to consider their reasons for such action. It should be for the benefit of the child and not because of an emotional problem of the parents—"I can't let him go," for example. This, too, I have seen.

MRS. DORIS HOWARD
Elora, Tennessee

Children sent to school early may be better adjusted than children kept at home. The mother may be happier herself working part or full time away from home, and therefore may show more attention to the children, instead of taking her frustration out on the children.

In addition, the child sent to school may be better adjusted than the one kept at home, because he learns to cooperate with peers and adults, instead of having the mother cater to his every selfish whim.

Before I went back to work, I felt intellectually stifled and did nothing but scream at my children impatiently all day long. My children, aged 3 1/2 and 5, were equally frustrated, since there are few playmates in their area and I couldn't possibly provide enough variety and social outlet for them.

Now I have an interesting part-time job as an administrative aide and I feel much happier, as do the children. They've learned lots of worthwhile

work here on a voluntary basis once enabling legislation was passed. I believe it merits consideration.

DENNIS G. ROSE
Attorney
Sacramento, California

I thought I was the only one who didn't want to send my child into school at such a young age.

I'm writing this to say thank you for showing me how to stand up and fight to keep my child at home.

MRS. RHONDA BERNARD
Des Moines, Iowa

I was especially impressed by "Motherhood on Trial" and "The Intangible Magic and Wonder of Childhood." I

games and general knowledge. We no longer feel bored and stifled together but joyful and stimulated.
MRS. SHANNON MARQUARDT
Seattle, Washington

I agree that too many children start school too young.

My daughter was 5 and about to enter kindergarten, and I knew she was too young. I took her to two different doctors, since she was a premature baby, thinking some exception would be made. But no, I was told, she was perfectly healthy.

She was frightened by school and had to repeat the first half of the first grade. When the roll was called she used to hide in the rest room! But in spite of an unhappy beginning, she grew to enjoy school.

I cannot see why such an unfair law remains on the books.

MRS. HAROLD WORKMAN
Simi, California

A child of 6 is not ready for the rigors of school life. I plan to keep my youngest—now 4 1/2—out of school until he is at least 7 or 8 years old, so I may face a similar ordeal to Mrs. Waddell's and Mrs. Franz's when my son reaches school age. They have my support and prayers.

I am so thankful that LIBERTY brings such issues to light, otherwise many of us would never know what is going on in our country, and the rights and freedoms that are gradually being taken away.

MRS. PATRICIA VALLIS
Fort Bragg, California

I am a retired teacher with varied experience (M.A., U.N.D.) and a firm believer in not starting children in school too young.

My father (a graduate of Trinity College in Dublin) held that belief. I was at least 7, perhaps 8, when I started. In graduating from high school I was one of the youngest in the class—with top grades. I believe a later start with a little more maturity is to be thanked for that.

MRS. MINNIE M. BERG
Grand Forks, North Dakota

I wish to agree forcefully with Dr. Moore. (Do you know if the constitutionality of compulsory education itself, at any age, and with or without Bible reading, has ever been tested?)

My question and challenge is this:

Is not the very idea of education by force a violation of freedom of speech, freedom of privacy, freedom of religion, due process, and the whole concept of freedom? To prohibit drinking, to collect income taxes, to abolish slavery, amendments to the constitutions were required. By what right does a democracy take children by force from their homes and keep them in a school? I can accept compulsory inoculation on the basis of public health. But would we willingly accept prohibition of smoking by law, or compulsory physical exercise for adults in the name of the common good, or memorizing the Bill of Rights?

Judy Waddell was concerned with the fact that her child was not ready for school. The Amish were concerned with the antireligious influence of public high schools upon their teen-agers, and they won their case in the Supreme Court. But why restrict the issue to immaturity or religious loss? By what right does the public school indoctrinate my child in social theory, philosophy of life, prayer or the lack of prayer, Thomism or Deweyism? If lack of education will deprive him of entry into the professions or other benefits, in a democracy should that not be his affair? On the other hand, if he wants to be a doctor or a lawyer, let him prepare himself and meet the tests of the profession.

Have the schools proved themselves capable of guaranteeing good citizenship, tolerance, and decent behavior?

RABBI JACOB CHINITZ
Temple Beth Ami
Philadelphia, Pennsylvania

There is a statement in my January-February, 1976, LIBERTY article "Motherhood on Trial" which should be modified (note italicized words) to say that the Stanford-based study by the Hewitt Research Foundation was unable to turn up a single early-school-entrance law *requiring entrance at 6 years*, which was *fully* supported by early-childhood research.

The fact is that all States referred to research, and some States, such as Ohio (kindergarten legislation), retained reputable research agencies, but in none of these States which required early school entrance will their rationale stand up under cross-disciplinary research scrutiny.

Following my reference to Dr. Willard Olson about the variation in maturity among children, my conclusion is based upon many studies and is not referring only to Dr. Olson's as it may

appear. I should have omitted the word "thus" and simply stated, "What one bright child may be ready to do at 6 may still be difficult for another equally intelligent child at 8 or 9."

It should also be noted that in attempting to translate professional terms into lay speech we may come short of pleasing some of your readers who may be child development specialists. For example, "auditory or visual perception" is much more meaningful than is "hearing" or "vision." So to them our five-cent words may sometimes seem simplistic, which sometimes they are.

RAYMOND MOORE

President

Hewitt Research Center
Berrien Springs, Michigan

I am deeply concerned over several inaccuracies reported in the January-February issue of LIBERTY in the "Motherhood on Trial" article authored by Raymond Moore. While it is not my intention to enter into a public dialog with Mr. Moore, or to attempt to diminish his personal persuasion, I am compelled to respond to those gross misrepresentations of fact he stipulates:

1. Michigan law does not require "children to be taken out of their homes by age 6. . ." Michigan law (in letter and in spirit) does require parents to account for the education of their children and makes ample provision for those youngsters who are judged atypical by competent diagnosticians. As Mr. Moore should know, the statute was invoked *only after* a fruitless attempt was made to cause such diagnosis.

2. The school district was not eager to enforce the law. Enforcement was initiated only after it was obvious that a number of parents (by *no* means all Seventh-day Adventists) had chosen to ignore those verbal and written attempts at conciliation. Mrs. Waddell was not "singled out for prosecution."

3. To report "dozens of nearby migrant Mexican children out of school without penalty" is both irresponsible and ignorant of the facts. Our school maintains an excellent bilingual migrant education program for the more than three hundred transient children located in our area. Additionally we have a two-member staff who visit each encampment during the months of June through October in an effort to ensure attendance as prescribed by law. Those few parents who refuse to enroll their children without valid reason are held accountable for their action.

4. Statements referring to "early childhood research overwhelmingly" warning against sending children to school "too early" (which is not defined) is indeed curious. To date, two expert witnesses have indicated a paucity of research on this question, citing a mere three studies addressing this issue.

5. I resent Mr. Moore's quoting me out of context in a manner supportive of his position although diametrical to the efforts and total statements I have made.

6. *The Nation's Schools* article (January, 1973) reported the results of an opinion poll exclusively concerned with 3- and 4-year-olds. I, therefore, fail to comprehend its relevance to the current issue which is exclusively concerned with 6-, 7-, and 8-year-olds.

We have long been a nation of laws, not of men. We are strong partially because of our ability to redress wrongs in a pacific manner through law and our judicial system. I, therefore, suggest we rely on the courts in the current matter and refrain from passionate and inflammatory articles that can only serve to cloud the truth, which is the foundation of all liberty.

JON. N. SCHUSTER

Superintendent of Schools
Berrien Springs, Michigan

[The editors reply:

Was "Motherhood on Trial" "passionate and inflammatory," as Mr. Schuster asserts? Assuming readers have differing emotional thresholds, the answer would have to be both Yes and No. From our perspective, the article was passionate in its love of religious freedom. And certainly LIBERTY's intent in publishing it was to kindle concern for Judy Waddell and other mothers similarly motivated by conscience.

Turning to the article's alleged inaccuracies:

1. Michigan educational law is more unbending than that of many other States. It offers only the following exemptions:

a. A child who is attending a private or parochial school.

b. A child regularly employed as a page or messenger in the legislature.

c. Children under 9 years of age who do not reside within two and one-half miles, by the nearest traveled road, of a public school. If transportation is furnished for pupils in the district, this exemption does not apply.

d. Any child 12 to 14 years of age while in attendance at confirmation classes.

e. Any child regularly enrolled in the public schools while he or she is in attendance at religious instruction classes for not more than two lessons a week.

f. A pregnant student may withdraw from a regular public school program.

That's it. The statutory law itself provides for no other exemptions. Under a supplemental program, however, children considered "atypical" by educational authorities may be enrolled in an alternative program. But, as in the public schools, children must be under supervision of special educators. Michigan statutes make no provision for delay in enrolling children in school, nor do they make any concessions for religious beliefs that differ from the norm. A number of other States do offer such relief.

The trial record reveals no evidence of educational authorities attempting to "cause such diagnosis." Mrs. Waddell had such a diagnosis made, but the Berrien Springs schools made no effort to do this.

As Dr. Moore stated, the diagnosis revealed that 7-year-old Brett was a 5-year-old emotionally. His pediatrician confirmed that the boy was also about age 5 in bone structure and physical coordination.

2. "The school district was not eager to enforce the law." The fact remains that it did so, even after being informed prior to the trial that Brett was in school. Had the school district not wished to press criminal charges, the prosecutor would not have proceeded.

3. Migrant children. Berrien Springs has, indeed, long had an excellent bilingual migrant educational program and an excellent public school system. Dr. Moore did not question the quality of these programs. What he did question was that while all migrant children have not been rushed into school, Brett Waddell's mother was arrested because she kept her son out—even though she did so on the basis of religious principle, scientific fact, and the recommendation of her pediatrician.

4. Dr. Moore calls the research evidence against early schooling "massive." Readers desiring to check his definition of "massive" might wish to examine *Better Late Than Early*, by Dr. Moore and his wife, Dorothy. (Reader's Digest Press, 1975, 200 Park Avenue, New York, N.Y. 10017. \$7.95.)

5. Dr. Moore's quote: "Says Superintendent Jon Schuster of Judy's school district, 'It's the law.' When asked if the law might not be bad he replied, 'As long

as it is on the books we will enforce it.'" Says Dr. Moore: "I was not relying on hearsay. This is what Dr. Schuster said to me—and repeated."

6. *The Nation's Schools* article did, indeed, mention only 3- and 4-year-olds. Dr. Moore's statement was: "The popular administrators' journal *The Nation's Schools* found that from 66 to 87 per cent of all school administrators had serious doubts about laws inducing *earlier* and *earlier* schooling." (Our italics.)

The article also said: "Several administrators cited the research of Raymond and Dennis Moore [Dr. Moore's son] to substantiate their negative stand. . . . Siding with the Moores (whether they knew it or not), 40 per cent of schoolmen vetoed early education . . ."

Should LIBERTY simply have left the issue to the courts, as Mr. Schuster suggests? Said the United States Supreme Court in *Mills v. Alabama* (384 U.S. 214): "Suppression of the right of the press to praise or criticize governmental agents or to clamor and contend for or against a change violates the First Amendment by muzzling one of the very agencies the framers of the Federal Constitution selected to improve the American society and keep it free."

"Passionate and inflammatory"? Or clamorous and contentious? We'll accept our readers' verdict.]

Dr. Moore stated that some of Judy's friends pointed to the "dozens of nearby migrant Mexican children out of school without penalty." My concern is whether he investigated this remark to be a "truth" or a personal opinion. There were approximately 520 migrant children enrolled in the nearby school districts. Migrant children are treated as any other child in the school district. If legal action is needed to get the migrant child to school, then legal action is taken.

The article is an excellent one. Character development is important in the childhood stage. But in pointing it out, let us not bring in innocent bystanders.

ISHMAEL OLIVARES

Director of Migrant Education

Berrien Springs, Michigan

The cover of the January-February 1976 issue, "Motherhood on Trial," was captivating! And the backup article was magnificent. I can't "preach like Paul," but I can send these magazines out and I know their effect.

RUBEN SCHIAU

Scottsdale, Arizona

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Court Rules Title VII Applies to Union Beliefs

NEW ORLEANS—Employers and labor organizations must attempt to accommodate workers who refuse to join or financially support a labor organization because of religious beliefs, according to the United States Court of Appeals for the Fifth Circuit.

In *Cooper v. General Dynamics* the court on June 9 held that under Title VII of the Civil Rights Act of 1964 "all forms and aspects of religion, however eccentric, are protected, except those that cannot be, in practice and with honest effort, reconciled with a businesslike operation."

The question now is "whether appellants' religious doctrine . . . can be reasonably accommodated by the Employer and the Union without undue hardship to the conduct of the Employer's business or to the Union." The court remanded the case to the Federal District Court for the Northern District of Texas for that determination.

The case originated in 1972 when three Seventh-day Adventists—Howard Cooper, Rita Kimball, and Howard T. Hopkins—working at the Convair Aerospace Division of General Dynamics in Fort Worth refused to join or to pay the equivalent of dues and fees to the International Association of Machinists after the company and union agreed to an agency shop provision in their collective bargaining unit. The three offered to pay an amount equivalent to dues to a charity.

Catholic Teachers Vote Representation by Union

LOS ANGELES—Lay teachers at 26 high schools operated by the Roman Catholic archdiocese of Los Angeles have voted to unionize, and church officials say they may challenge the election in court.

The archdiocese has taken the position that the government-conducted election was a violation of separation of church and state because parochial schools do not receive government aid.

The teachers voted 236 to 106 for the union in the election conducted by the National Labor Relations Board over the opposition of Cardinal Timothy Manning and other archdiocesan officials. An estimated 600 teachers were eligible to cast secret ballots to decide on repre-

sentation by a union affiliated with the American Federation of Teachers.

Teachers have charged the archdiocese illegally spied on them, fired 10 for union activities, and used other "coercive" tactics to halt the unionization drive. The charges are pending before the NLRB.

Commission Advocates Repeal of Canadian Blue Law

OTTAWA, Ontario—The Lord's Day Act should be repealed because many of its provisions against Sunday activity have been largely neutralized by other federal and provincial laws, Canada's Law Reform Commission said.

The commission told Justice Minister Ronald Basford that the 1906 act is practically inoperative, although it has led to dozens of major court cases, often with conflicting results.

The Lord's Day Act gives the 10 Canadian provinces the right to opt out,

pass their own Sunday laws, or amend the federal act as they wish. Most have done one of the three.

Many provincial governments have delegated to municipalities the power to govern what stores may open on Sundays.

Orthodox Leader Proposes Church-State Separation

ATHENS—Greek Orthodox Metropolitan Pandeimon of Corinth has proposed separation of church and state—if that is necessary—to leave the church free to regulate its own spiritual and administrative affairs.

In an encyclical read during services in congregations of his diocese, the metropolitan reviewed 150 years of Greek church-state relations.

"The interventions of the Greek state," he wrote, "either immediately or through political factors, into matters of the Church of Greece, such as the election of the archbishops or metropolitans, have never ceased, and through different decrees and church charters the Orthodox Church of Greece has become a pitiful toy in the hands of the state."

He charged that several politicians are seeking to make the church captive of independent, lay Orthodox organizations.

WCC Leader Cites "Concern" for Witnesses in Malawi

GENEVA—Dr. Philip A. Potter, general secretary of the World Council of Churches, has expressed "serious concern" over reports of persecution of Jehovah's Witnesses in the Central African country of Malawi.

Periodic reports since 1972 said Jehovah's Witnesses were being imprisoned and beaten in Malawi because of their refusal on religious grounds to join the ruling Congress Party or take part in political activities.

In a message to Malawi's President Hastings Banda, Dr. Potter said the World Council has received reports of Witnesses being persecuted and tortured. "The information we have on this matter causes serious concern to us," he declared.

The WCC general secretary noted that his organization has always encouraged Christians to promote actively the welfare of the countries in which they live. But, he added, "the fundamental human right of such participa-



Unidentified free black sailor is portrayed in painting dating to 1779. John F. Miller, vice-president of the Newport Bicentennial committee, has described the recently found painting as one of the most significant art discoveries of the Bicentennial. He said the Revolutionary War sailor may have been a member of the ship *General Washington*, a 20-gun privateer shown in the background of the painting.

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tion also involves the freedom to dissent as well as the freedom to join any particular grouping or party."

Dr. Potter said that Malawi's "apparent policy of compulsory membership" in the Congress Party represents a curtailment of human rights, and that punitive measures against persons who do not join are unjustifiable.

Eire's Prime Minister Opposes Legal Divorce, Contraception

DUBLIN—The question of legalized divorce and contraception in Ireland has drawn a firm No from Prime Minister Liam Cosgrave, responding to suggestions advocated by a member of his Cabinet.

Proposing divorce and contraception was Dr. Garret Fitzgerald, Ireland's foreign minister. In a major speech he said that the future of Ireland's society must be a variegated one, one embracing a "multiplicity of differences" and sometimes clashing interests that must try to live together in fraternal unity.

The foreign minister, a practicing Roman Catholic, said it seemed to him that certain steps must be taken soon to protect and advance the rights of individuals and groups within Ireland.

Dr. Fitzgerald urged elimination of legal anomalies that were damaging respect for law, adding that it would remove the charge that the constitution and the laws of the Republic of Ireland are unduly influenced by the teaching of the Roman Catholic Church.

Another government minister, Dr. Conor Cruise O'Brien, gave strong support to Dr. Fitzgerald's views. He said the great majority of Ireland's people would support the changes. It was necessary, he said, to have a state in which the rights of minorities are respected.

However, despite the views of these two influential leaders of the National Coalition Government, Prime Minister Cosgrave let it be known in Parliament that there would be no proposals for legislation on the divorce and contraception issues.

Orthodox Jews to Get Kosher Prison Diet

WASHINGTON, D.C.—Orthodox Jewish prisoners in United States government institutions may receive a kosher diet, according to new regula-

tions passed by the Federal Bureau of Prisons.

According to the policy change, Orthodox Jewish prisoners—"to the extent permitted by budgetary limitations or other custodial considerations"—shall be provided food and utensils that meet the Kashruth or kosher standards specified by the Union of Orthodox Jewish Congregations of America.

A spokesman for the Federal Bureau of Prisons said the kosher diet is the first alternate diet for religious reasons provided in the 46-year history of the bureau. The policy change resulted from negotiations between bureau officials and attorneys for Orthodox Jewish organizations.

Since 1969, however, the bureau has observed a policy of posting menus at all Federal prisons 10 days in advance so Black Muslim prisoners can avoid foods containing pork. The policy for kosher food goes further by making provisions for an alternative diet.

Army Will Build Chapel for Jews at West Point

WEST POINT, N.Y.—Construction of a Jewish chapel at the United States Military Academy at West Point has been authorized by Army Secretary Martin R. Hoffmann.

The \$5 million privately-financed chapel will be situated midway between

the Protestant and Catholic chapels at the academy, overlooking the parade grounds and the Hudson River.

In the ceremony in Washington, D.C., announcing the Jewish chapel, Mr. Hoffmann called it a "historic occasion." The chapel represents the culmination of a 20-year campaign by Jewish West Point cadets and alumni to build a Jewish chapel at the academy. Some \$400,000 has been raised for the project.

There are currently 33 Jews in the 4,400-member cadet corps at West Point. Jews at West Point have long held their religious services on Friday evenings in a chemistry lecture hall. The cadets are joined by 70 Jewish officers, enlisted men, and their dependents.

West Point has always had a thriving Jewish community, both religiously and socially. One of the two members of the first graduating class in 1802 was Simon Levy, who later helped establish the U.S. Military Philosophical Society.

Supreme Court Bars Civil Courts From Reviewing Church Decisions

WASHINGTON, D.C.—The Supreme Court of the United States has ruled that when ecclesiastical tribunals of a hierarchical church "decide disputes over the government and direction of subordinate bodies, the Constitution requires that civil courts accept their de-



The U.S. Supreme Court has upheld, by a 5 to 4 vote, the constitutionality of state support for church-related colleges.

The current members of the U.S. Supreme Court are, front row, from left: Associate Justice Byron R. White, Associate Justice William J. Brennan, Jr., Chief Justice Warren E. Burger, Associate Justice Potter Stewart and Associate Justice Thurgood Marshall. In back are, from left: Associate Justices William H. Rehnquist, Harry A. Blackmun, Lewis Powell, and John P. Stevens.

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cisions as binding."

The Court's decision in *Serbian Eastern Orthodox Diocese v. Dionisije* reversed a 1975 ruling of the Illinois Supreme Court that "the proceedings of the Mother Church respecting Dionisije were procedurally and substantively defective under the internal regulations of the Mother Church and were therefore arbitrary and invalid."

Supreme Court Justice William J. Brennan, Jr., explained for the majority: "The fallacy fatal to the judgment of the Illinois Supreme Court is that it rests upon an impermissible rejection of the decisions of the highest ecclesiastical tribunals of this hierarchical church upon the issues in dispute, and impermissibly substitutes its own inquiry into church polity and resolutions based thereon of those disputes."

Justice Brennan said the First and the Fourteenth Amendments prevent civil courts from inquiring whether the relevant hierarchical church governing body has power under church law because such a determination might necessitate the interpretation of ambiguous religious law and usage. To allow civil courts to probe that deeply into the allocation of power within a hierarchical church "would violate the First Amendment in much the same manner as civil determination of religious doctrine."

The case began in 1963 when the Holy Assembly of Bishops and the Holy Synod of the Serbian Orthodox Church, both located in Yugoslavia, suspended and ultimately removed and defrocked Bishop Dionisije, appointed another bishop for the American-Canadian Diocese, and then reorganized it into three dioceses.

Dissenting Justice William H. Rehnquist, joined by Justice John Paul Stevens, thought that since both sides of the controversy had invoked the jurisdiction of the Illinois court "it was entitled to ask if the real bishop . . . would please stand up. The protracted proceedings in the Illinois courts were devoted to the ascertainment of who that individual was, a question which the Illinois courts sought to answer by application of the canon law of the church, just as they would have attempted to decide a similar dispute among the members of any other voluntary association. The Illinois courts did not in the remotest sense inject their doctrinal preference into the dispute."

State Grants O.K. for Colleges Not "Pervasively Sectarian"

WASHINGTON, D.C.—The Supreme Court of the United States has ruled that a state may give per capita grants to church-affiliated colleges that are not "pervasively sectarian" if the grants are not used for "sectarian purposes."

Maryland began the challenged grant program in 1971, offering funds to accredited private institutions except those offering only seminarian or theological degrees, provided no funds are used for sectarian purposes. The program is administered by the State's Board of Public Works, assisted by the Maryland Council for Higher Education. The institution must state that it will not use the funds for sectarian purposes and must outline how the funds will be used. It also must file a "Utilization of Funds Report" by the end of the fiscal year.

Speaking for the 5 to 4 majority, Justice Harry A. Blackmun said that a "system of government that makes itself felt as pervasively as ours could hardly be expected never to cross paths with the church. . . . The Court has enforced a scrupulous neutrality by the state, as among religions, and also as between religious and other activities, but a hermetic separation of the two is an impossibility it never required." He cited cases dealing with transportation and textbooks for children in church-affiliated elementary schools.

Justice Blackmun held the Maryland law does not have the "primary effect" of advancing religion and that "excessive entanglement with religion" had not been proved in administration by state officials.

Citing previous cases allowing state aid to colleges and universities that are not "pervasively sectarian" if the aided programs are totally secular, Justice Blackmun said the four Roman Catholic colleges in question were not so pervasively sectarian that secular activities could not be separated from sectarian ones. (A United Methodist college was dropped from the case when it abandoned its church affiliation.)

Though the colleges are formally affiliated with the Roman Catholic Church, Justice Blackmun reasoned, they are characterized by a high degree of autonomy. They do not receive any funds from, nor make reports to, the

church. Though the church is represented on their governing boards, "no instance of entry of church considerations into college decisions was shown."

Though the colleges employ Roman Catholic chaplains and hold Roman Catholic services on campus, attendance is not required, said the Court. The "encouragement of spiritual development is only 'one secondary objective' and 'at none of these institutions does this encouragement go beyond providing the opportunities or occasions for religious experience.'"

Mandatory religion or theology courses are taught, primarily by Roman Catholic clerics, but these only supplement a liberal arts program, Justice Blackmun observed. Nontheology courses are taught in an "atmosphere of intellectual freedom" and without "religious pressures." Some classes begin with prayer, though this is not required by any policy, and some instructors wear clerical garb. Both are "peripheral to the subject of religious permeation."

Two key factors seemed to be that, apart from their theology departments, the colleges did not hire faculty on a religious basis and students are admitted without any religious qualifications.

Concluded Justice Blackmun: "We must assume that the colleges, and the Council, will exercise their delegated control over use of the funds in compliance with the statutory, and therefore the constitutional, mandate. It is to be expected that they will give a wide berth to 'specifically religious activity,' and thus minimize constitutional questions. Should such questions arise, the courts will consider them."

Four dissenting justices filed three opinions. Justice William J. Brennan, Jr., joined by Justice Thurgood Marshall, objected to "payment of general subsidies to religious institutions from public funds." He said such subsidies "tend to promote that type of interdependence between religion and state which the First Amendment was designed to prevent." Justice Potter Stewart objected that all four colleges required compulsory religion courses that could be used to proselytize students. Justice John Paul Stevens said such subsidies carry with them the "pernicious tendency . . . to tempt religious schools to compromise their religious mission without wholly abandoning it."

PERSPECTIVE

Should People Be Forced to Observe Sunday?

In his May 7 article in *Christianity Today*, the editor, Harold Lindsell, stressed the need for a return to a more careful and meaningful observance of Sunday. We obviously agree with him when he quotes Jesus' statement that the Sabbath was made for man, and then indicates that "somehow, man today doesn't seem to appreciate this fact."

We feel, however, we must take issue with *Christianity Today's* editor over two major points. One is his insistence that Sabbath observance must be legislated and the other is his equating of Sunday with the scriptural Sabbath.

Lindsell claims that the only way Sunday observance can be accomplished "is by force of legislative fiat through the duly elected officials of the people." This is a shocking statement. It is our firm conviction that those who are in favor of laws enforcing "the proper use of the Lord's Day" or any other day of religious significance, however sincere and honest they may be, are blinded to the results that would surely follow.

The uniting of church and state can happen subtly, especially under the guise of, as Lindsell puts it, "effective humanization."

The constitutional provision that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof" is a safeguard that has kept our nation relatively free of intolerance and persecution. To enforce by civil authority any religious practice, even if it be for the general welfare of man, will constitute a flagrant violation of this safeguard.

Lindsell attempts to lift Sunday observance out of the religious domain in his concluding arguments by saying, "The proper use of the Lord's Day, wholly apart from any religious implications, can come about by free choice or it can be legislated." It is almost impossible, if not absolutely impossible, in a Christian-oriented nation to properly create or use a secular rest day "wholly apart from any religious implication." Lindsell himself, in setting forth his beliefs, has failed to show how it can be done. His opening sentence declares that in the United States "Sunday observance is virtually dead." This fact is inseparably related to the religious

realm. A major part of his theme is the secularization of Sunday. He offers as one of the reasons the "changing attitude of so many in the Church about the written Word of God." His article is punctuated with words such as "theological liberalism," "Sabbath keeping," "denial of any absolutes," "God's Day," "Sabbath observance." These terms and phrases cannot be relegated to the secular.

May we suggest that if one of the major causes of Sunday secularization is located within the church itself, then let the churches, not the state, remedy the situation. It will be a sad day when the churches must seek aid from civil authorities to force their members to keep any day holy. If we can learn anything from history, it is that in countries that have tried to do this the spiritual quality of nominal church members has been very low.

This brings us to our second issue: the holiness of Sunday. There is no "unbreakable command of God" or "obligation resting on the bald notion of the divine authority," as Lindsell puts it, to honor Sunday. It is unfortunate that the writer and editor should appeal to the authority of Scripture on a subject that has no scriptural authority! Could it be that at least a portion of the theological liberalism and the opening of infidelity's doors is traceable to a general disregard for God's holy law, which unequivocally declares that the seventh day is the Sabbath of the Lord?

We agree completely with Zondervan's *New International Dictionary of the Christian Church*, under the article "Sabbath" that "it is clear that Jesus, His disciples, and the Jewish Christians observed the Sabbath" (p. 870). We further agree with the same dictionary that the term "Lord's Day," found once in the Scriptures (Revelation 1:10), as being Sunday "is unprovable," and that "no evidence for the equating of Sabbath and Sunday is found before the end of the third century" (p. 940).

Usage does not determine right or wrong when it comes to religious matters. Our only authority is Scripture. Lindsell's equating Sunday with Sabbath, seventh day and Lord's day, cannot be supported by Old or New Testament scriptures.

If people wish to observe Sunday as a rest day, that is their right, and they

should be protected from anything that would interfere with their doing so. By the same token, those who conscientiously worship on the seventh-day Sabbath should not be compelled to honor Sunday because someone else reveres it as the Sabbath. Neither should the Sundaykeeper be compelled to keep the seventh-day Sabbath because that day is considered by others to be the Sabbath.

The far-reaching possible results of Lindsell's suggestions for Sunday observance are frightening. If by law all highway travel is stopped on Sunday except for "church attendance or genuine necessities," that means virtually every bus and automobile would grind to a halt. Then if, as suggested, every store, factory, and restaurant is closed and all frantic searching "for pleasure," whatever that means, is stopped, all you have left to do is either stay home or go to church. Then if a crisis arises, such as nuclear war, or moral anarchy, the next step could easily be a national call to repentance, beginning with mandatory attendance at church on Sunday.

Lindsell's closing remark "Surely we have been sent into the kingdom for such a time as this" is significant. These words are from the book of Esther. What was the issue in Queen Esther's day? A conflict between the right of the state to command worship and that of the individual to choose object and mode of worship. It started because one man, Haman, demanded of the men around him the deference that Mordecai felt belonged only to God. Haman recognized the basis of Mordecai's objection as a Jew, and his wrath was so aroused that he persuaded the king to try to destroy the whole of Mordecai's people.

Is it possible that even well-intentioned Christian theologians are confused over the meaning of "such a time as this"? We trust and pray that America's spiritual welfare might not be entrusted to politicians, but will remain the province of dedicated church leaders who do not seek to rely on the strong arm of the state, but rather on the mighty arm of God and the authority of His Word.

J. R. SPANGLER
Editor, *Ministry Magazine*

LIBERTY AND THE LAW

The Church's Laundry and the Law of the Land

By Elvin L. Benton

Pfeifer v. Christian Science Committee on Publications for the State of Illinois, 334 N.E. 2d 876 (App. Ct. Ill. 1975).

Courts are accustomed to making hard decisions. If the cases they decide had been easy to settle, most of them wouldn't have been in court to begin with. But even courts recognize hot potatoes. The Appellate Court of Illinois knew it had one on its hands when it was asked to decide who was a heretic. And the court dropped it like a hot potato.

The court's report of the controversy is deceptively brief. Ben F. Pfeifer, a member in good standing of the Christian Science Church, accused the Christian Science Committee on Publications for the State of Illinois of failing to straighten out Ralph W. Cessna, who advertised in the *Christian Science Journal* as a Christian Science practitioner.

Cessna's teachings, Pfeifer alleged, "seriously departed from the church tenets set forth in the bylaws of the church . . . [and] were departures from the teachings of Mary Baker Eddy." Pfeifer contended also that the church manual, as revised by Christian Science founder Eddy, "is the only law for government of the Christian Science movement," and that it imposes on the Committee on Publications the duty to correct "impositions on the public in regard to Christian Science, injustices done Mrs. Eddy or members of the church by the daily press, by periodicals, or circulated literature of any sort."

According to Pfeifer, the Committee on Publications and others conspired on a "continuing basis in condoning substitution of other than genuine Christian Science to flow through the church organization in Illinois through the Christian Science periodicals and allowing same to be corrupted . . . and in conspiring to allow stand [sic] substitution for genuine Christian Science in the name of 'the Association of the Students of Ralph W. Cessna, C.S.B.'"

When the Committee declined to take action against Cessna's teachings, a disappointed Pfeifer filed suit in the Circuit Court of Cook County, asking for an in-

junction to stop the practice of Christian Science in Illinois until it could be shown to be in accordance with church bylaws. He demanded also that distribution of Christian Science publications be stopped until they were proven in harmony with the church manual.

Circuit Court Judge Abraham W. Brussell made short work of Pfeifer's complaint, dismissing it on grounds that the court lacked jurisdiction to decide what it would have to decide—whether Cessna's teachings were in conformity with those of the church's founder.

Predictably, Pfeifer appealed. The state's Appellate Court took a longer look at the issues raised by the complaint but came to the same conclusion as did the trial court—that there was no legitimate way for Caesar to get involved with God's affairs unless somebody's property rights were involved. Since Pfeifer had not alleged any damage except to the dignity of church teachings, the court left him as it had found him—unhappy with his church's publications but unable to get anybody to help him stop their circulation.

Appellate Court Justice Edward J. Egan cited the First Amendment's provision protecting free exercise of religion as a principal deterrent to court adjudication of the controversy. Egan admitted it was difficult to figure out what all Pfeifer's grievances were about, but asserted that it "is sufficiently clear that the heart of his complaint is an allegation that Ralph W. Cessna's religious teachings deviated from the tenets of the Christian Science faith as promulgated by Mary Baker Eddy." Justice Egan added that "the court, if it retained jurisdiction, would be required to make a factual determination whether the teachings of Cessna were in conformity with those of Mary Baker Eddy."

Justice Egan saw court interference in doctrinal disagreement as a potential judicial takeover in religious affairs. He cited an 1871 Illinois Supreme Court opinion in a case involving Episcopal Church discipline: "We have no right, and, therefore, will not exercise the power, to dictate ecclesiastical law. We do not aspire to become *de facto* heads of the church, and, by construction or otherwise, abrogate its laws and canons. We shall not inquire whether the alleged omission is any offense. This is

no forum for such adjudication. The church should guard its own fold; enact and construe its own laws; enforce its own discipline; and thus will be maintained the boundary between the temporal and spiritual power."

The court did not strip itself of all power over any controversy that might arise in connection with a church. Justice Egan cited several cases where courts had decided cases involving property rights of churches and their members. But he sided with the United States Supreme Court in its assertion that "First Amendment values are plainly jeopardized when church property litigation is made to turn on the resolution by civil courts of controversies over religious doctrine and practice."

Justice Egan didn't say that churches don't have a duty to be just. From another old (1908) Illinois decision he borrowed a summation of the rightful division of authority: "Church tribunals ought to perform their functions honestly, impartially, and justly, with due regard to their constitutional powers, sound morals and the rights of all who are interested; but, if tyranny, force, fraud, oppression, or corruption prevail, no civil remedy exists for such abuse except where it trenches upon some property or civil right."

Summing up the authorities he relied on, Justice Egan concluded that "it is clear that religious disputes are an area the courts are reluctant to enter; and, if they must, they tread warily; but they will not venture into the quagmire of dogma."

Dogma—and with it doctrine from all sources along with its interpretation—is indeed a quagmire for a civil court. It has long been truly held that heresy is no proper concern of the law. If courts had power to decide which claim to truth is legitimate, censorship and persecution would be the early outworking of the exercise of that power. History has not been kind to governments whose courts were the arbiters of ecclesiastical truth. Justice Egan was right. It's the church's business to do its own wash in its own laundry.

Elvin L. Benton is an attorney handling religious liberty affairs for the Columbia Union Conference of Seventh-day Adventists, Takoma Park, Maryland.

LETTERS

Hung Hsiu-ch'uan

Our office has received *LIBERTY* for quite a while, and I read each issue with enjoyment and with appreciation of the combination of deep piety and respect for religious differences and religious rights that characterizes your magazine. I was, therefore, somewhat surprised to find in the May-June 1976 issue, on page 3, a sentence which seemed to betray a disrespectful bias against Judaism. In the article about Hung Hsiu-ch'uan the author states: "Had he concentrated on the Sermon on the Mount, Hung might be remembered at the least as a benevolent despot. But his interests centered more on Sinai than on Mount Moriah." This sentence fosters the inaccurate stereotype of the Old Testament and its God as harsh and despotic, compared to the loving divinity portrayed in the New Testament. At the very least, I am sure you will agree that such an understanding is simplistic and distorts the sophistication of both Scriptures. In addition, it fans dangerous prejudices and is thus quite out of character for your publication.

It is only because I am so admiring of your basic concerns that I've wanted to write you. I felt that you would be happy to have this problem pointed out.

RABBI ROBERT SAKS
B'nai B'rith Hillel Foundation
University of Maryland
College Park, Maryland



The Man Who Played God

Bible Concept of Freedom

I've received *LIBERTY* for several years and have always enjoyed it. However, in this issue you seemed to outdo yourself. I read with special interest the two articles on the "Bible concept of freedom," which has been a concept hard for me to understand. These articles cleared away much of the fog.

I also especially liked "Jerusalem," by Henry Baasch, as I enjoy Biblical history. This article so beautifully tied the ancient Jerusalem to the New Jerusalem. I would like to see *LIBERTY* print more articles of this nature.

MRS. DIANE L. CANFIELD
Olympia, Washington

The Great Textbook War

Your article "The Great Textbook War" reminded me of the saying, "Think as I think or you are a toad!" Parents do not have an exclusive right to shut their children off from the world and refuse them access to ideas the parents disagree with.

Two books you mention, Allen Ginsberg's poems and Cleaver's *Soul on Ice*, I read as a teen-ager on my own and did not find them "morally warping." Quite the contrary. Cleaver's account made me a permanent antiracist. The book made me realize how bitter, sadistic, and antisocial are the effects of racism on individuals and society. Cleaver faced racial hatred so often that all he felt was hate, too. Would you really deny your children the opportunity to read, firsthand, an account of the ugly effects of racism?

I also read Ginsberg's poems. They captured the chaos of the sixties and the bitter struggle for intellectual and individual growth in an urban society. Would you deny your children this emotional account of life in a period of rapid change?

The issue is not freedom of parents to control their children's learning, but freedom of parents to assure that their children grow up just as narrow-minded, racist, and threatened by differing viewpoints as they themselves are!

MRS. SHANNON MARQUARDT
Seattle, Washington

Ohio vs. Whisner

I have just completed reading the above captioned article in your March-April issue. Like so many other stories

and news articles arising from this controversy it is replete with half truths and untruths. In the interest of brevity, I will comment only on the eight items stated by Whisner as objections to the State Minimum Standards.

1. The obtaining of a State charter in no way makes the State appear to be running the school, in the opinion of the more than 600 State-chartered private and parochial schools of all denominations.

2. No attempt in the Minimum Standards is made to exclude instructional time for spiritual and Bible teaching. In fact, parochial schools throughout the State stress Bible teaching within their curriculum framework and obtain charters for their schools.

3. The "activities conforming to policies adopted by the board of education" pertain to the governing body of the particular school and not necessarily to a public board.

4. Guidance from the community means assistance from those persons who are members of the body sponsoring the school, including, by way of example but not limitation, the minister and governing body of the church. Community input not involving such persons is neither expected nor required.

Nos. 5, 6, 7 and 8 are not in fact part of any standards adopted by the State Board of Education. The content of a particular subject required to be taught is determined by the authorities of a particular school. So long as a required subject such as "American History" is given to all students no effort is made to determine the content. Obviously, therefore, any reference to a Divine Being that the local school cares to include in its course offering is appropriate.

In summation, I believe any magazine has an obligation to verify the truth contained in the articles it prints. I believe the entire article's honesty is accurately reflected in the statement on page 10, which reads as follows: "but he is not certified by Ohio, which requires that a teacher be graduated from an accredited school with degree in Education—even to teach in a nonpublic school."

JOHN R. MECKSTROTH
Member and Past President
Ohio State Board of Education
Second District
Cincinnati, Ohio

LETTERS

Abortion Amendment

I do indeed question the propriety of Catholics involving themselves in the abortion issue. I question it, for it was mainly because of the Catholic Church that legalized abortion was foisted upon us. They did this by fighting always-opposed laws that would liberalize the use of contraceptives, so now we have the alternative—abortion.

Ann Toland Serb expounds about the need for more people to support the handicapped and elderly, more people to work and pay taxes. She mentions the "miles of uncultivated farm land." If the people would have smaller families they would be able to make better provisions for their own old age. They wouldn't have to depend upon a "work force" to support them when they could no longer work. And what good would it do to cultivate the land if the air and water are so polluted that nothing can grow?

The cry against the unrestricted dissemination and use of contraceptives is that this would encourage sexual promiscuity—so we have murder instead. It is time the Catholics put their priorities in order.

ANNA DRAKE
Emmett, Idaho

Hear Ye, Hear Ye . . .

Each issue of LIBERTY that I see I think, "Say, that is just great, and probably one of the high-points that comes to many good publications." But this (January-February) is *different*, for all the issues of LIBERTY that I have seen for some time now are all high-points in selection of timely topics, and excellent handling of the subject material, interesting and informative for personal reading and eminently suited for sharing with concerned family, friends, and associates.

E. MACFARLAND
Umatilla, Florida

Banneker's Washington?

Re March-April, page 23, column 2, last paragraph in the section on "France":

L'Enfant was engaged in designing our nation's capital city of Washington, D.C., and did have a set of plans. But he had a temper tantrum and took his plans and himself back to France, leaving the

job to a superb mathematician and astronomer, Benjamin Banneker. This young, brilliant black produced a new set of prints and plans in only three days. We have no way of knowing if the new set was from Ben's head or if he used part or all of the Frenchman's ideas. But please don't give all the credit to L'Enfant. An American finished the job.

RICHARD E. HARRIS

Pastor
Valley of the Flowers United Church of Christ
Lompoc, California

Prince of Peace

The letter from Mrs. E. Buffington and your answer to it (January-February) prompted me to write this letter.

Present-day Christians differ little from those of the early Puritans of this country, i.e., those who held little respect for others' rights or viewpoints differing from theirs.

In the name of God, people are willing to force unwanted restrictions and practices in every aspect of life whether it be schools, literature, closing hours of public places, recreational activities, practice or nonpractice of religion, sexual activity and orientation, and even mode of dress.

I thought one of the main commandments for Christians was to love one another. However, most Christians have turned to hate anyone who does not think and/or act exactly as they do.

In this respect, I find the Christians much more hypocritical than the non-Christians, and Christians are guilty of the very sin which they are asked not to commit: Love Thy Neighbor (*not* Change Thy Neighbor!).

The world will be a better place to live in when the Christians learn to live in peace with everybody!

FRANKLIN A. WESTON
Los Angeles, California

[We suspect that love would change a neighbor.—Eds.]

Belles of St. Mary's

Re "Forgotten Landmark," by Patricia Charney, July-August 1974, which was only recently brought to my attention.

Your writer refers to St. Mary's Academy. It is St. Mary's College of Maryland, a four-year coeducational

institution which had begun as a girls' secondary school in 1839, and had been called St. Mary's Female Seminary for about a hundred years.

MRS. CATHERINE CRAIG
Wyomissing, Pennsylvania

Bible Thumpers Again

I read with interest your rebuttal toward the writer of the topic "Bible Thumpers" (July-August 1975), in which he or she was commenting on your views of atheism and prayers in public schools. You truthfully stated that: "Unless more Christians come into harmony with the teachings of Christ on the noncoercive nature of love, in the days to come it may not be the infidels and atheists we have most to fear, but rather the 'Bible-thumping' Christians who will insist that every man march to the beat of their thumping."

In my search for God (or rather vice versa), I never was hindered by atheists or agnostics (rather, I found they respected my diligence), but did become discouraged with phony Christians. Fortunately, I didn't base my goal on their model, or I would have given up.

RAY JOHNSON
Boulder, Colorado

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A Pressing Matter

The Review and Herald Publishing Association has been in business since 1849. And during that time it has had the latest in presses, from the Washington Hand Press of 1852, with its capacity to produce about 1,000 one-color (black) copies of the *Advent Review and Sabbath Herald* (general church paper of the Seventh-day Adventist Church) in three days, to the Miehle web press of 1966, which has rolled off *LIBERTY* at about 17,000 copies an hour, and in two colors.

With this issue, *LIBERTY* is being run on the Review's latest—a new two-web Harris M200 offset press capable of running 32,000 *LIBERTY*s an hour, with 16 pages in full color. This rate means that a half million *LIBERTY*s can be run in two days, rather than the week it has taken to print the magazine over the past ten years.

Of course, no one gave the press to the Review. Put \$1.25 million in the debit column for the press and its installation before the first page of this *LIBERTY* met the ink you are reading. Now add in astronomically ascending postal rates—3.5c to mail this copy to you, as compared to 2.4c only four years ago. And if that doesn't sound like much, multiply 3.5c by 500,000 and you'll have—well, we never were very good at arithmetic. But if you'll get out your computer and do the mailing computation, you'll understand why the subscription rate is now \$3.75 a year, as compared to \$2.00 in 1972.

The amazing thing about the picture above is that the treasurer of the Review, Glenn Beagles, is smiling! Treasure the memory! Not many publishing-house treasurers can produce anything but a snarl these days. Especially toward the end of the month.



Maharishi and his followers decided to re-write parts of their Charter and adopt a secular package for the product.—See *Transcendental Meditation and Hot Mutton Pie*, page 2.

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AN URGENT CALL FOR THE FIRST

World Congress on Religious Liberty

AMSTERDAM, THE NETHERLANDS, MARCH 21-23, 1977

THE CALL

At this late hour in history, many on this planet are still denied their essential human right of Religious Liberty and freedom of conscience before God.

It is evident, from reports by fellow-believers in many lands, that the struggle for Religious Liberty—that liberty which links all others—is not over. It continues in our day, in all parts of the globe, and in all societies: socialist and capitalist, agricultural and industrial, developed and undeveloped, rich and poor.

Yet this struggle is often ignored by our increasingly secular world-society, which is neither attuned to the spiritual needs of mankind, nor aware of the dangers of its ignorance.

THEREFORE,

1. To foster awareness of the true condition and need for Religious Liberty today;
2. To provide a responsible international forum for discussion of its problems; and
3. To recognize by suitable means those living persons who have enlarged or well-defended the frontiers of this fundamental freedom;

WE, the undersigned, as individuals, do hereby lend our voices to the CALL for a World Congress on Religious Liberty, to convene in Amsterdam, The Netherlands, March 21-23, 1977.

Signed by a distinguished committee

Delegates from around the world, including non-Western nations, will for the first time in history assemble to report on the condition of religious liberty today and its prospects for tomorrow; to recognize the winners of the first "Religious Liberty Awards;" to draw awareness and prayer to the plight of those denied their fundamental religious rights.

Observers welcome by invitation. Sponsored by a broad international committee of concerned Christians, with the cooperation of the International Religious Liberty Association (founded 1948, headquarters in Berne, Switzerland).

Congress Coordinator: Rev. Gaylord Briley

WORLD CONGRESS TOPICS

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All travel integrated with Congress purpose and program. Delegates may attend Congress only and visit Netherlands (one week), or follow special itineraries to Huguenot, Waldensian and Reformer regions of France, Switzerland and Italy (two week program). Or take direct Holy Land extension from Amsterdam (two weeks).

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