



The People Who Killed Witches

By Beatrice Taines

The People Who Killed Witches

Like most Americans, I have always felt ashamed of the witchcraft trials that took place in Salem, Massachusetts, in 1692. The atmosphere of hysteria, the hostility of the interrogators, and the execution of twenty innocent people create feelings of humiliation. The entire event, so like the persecutions of the Dark Ages, seems distinctly, well, un-American.

Everything I read about the Salem witchcraft trials only increased my discomfort. As a teacher of American literature, I faced cynical questions about the event from young people who are seeking reassurance about their country's history. What could I say to them about that sad period? Then, a few years ago, I came across a confession written by Samuel Sewall, one of the judges of the witchcraft trials. Just five years after the hysteria, which had lasted for more than a year, Sewall stood humbly at his pew in church while the minister read his apology for participating in the trials. Sewall, who later became Chief Justice, said he desired "to take the blame and shame of it, asking pardon of men, and especially desiring prayers that God, who has an unlimited authority, would pardon that sin."

A public apology from a judge who recognized that he had made a wrong decision! Further research revealed that most people involved in the trials had eventually confessed to wrongdoing. Many had expressed their contrition publicly. To me, the Salem witchcraft trials began to seem a source of pride as well as shame.

A few accounts of the trials referred to one or another apology, but none documented widespread rejection of the decisions and sentences. I undertook to search the more obscure sources, devoting whatever time I could spare from my teaching duties to reading old records, trial transcripts, archives, sermons, ancient diaries, public documents, and private letters. The more I searched the more evidence I found, and the more fascinating I found the behavior of our

In our interest in the Salem witchcraft trials we have neglected the real story of what happened afterward.

American forebears. They had done something unique: They had recognized their error, confessed it, atoned for it, and, wherever possible, had made reparations. The Puritan conscience, which demanded uprightness and honesty in all things, prevailed.

In your imagination, move back 284 years to 1692, when scores of people accused of witchcraft are imprisoned, awaiting trial or execution, and fourteen women and six men have already been executed. The frightened, excited community strongly approves harsh treatment of the accused, and calls for an ever more diligent search for witches.

Then move forward to 1697. In that year the jurors, who had heard the charges and pleas and had pronounced the guilty verdicts, admitted they had acted erroneously: "We fear we have been instrumental, with others, though ignorantly and unwittingly, to bring upon ourselves and this people of the Lord the guilt of innocent blood. . . . We do heartily ask forgiveness of you all, whom we have justly offended; and do declare, according to our present minds, we would none of us do such things again, on such grounds, for the whole world." It was signed by all twelve men and was published to the community.

Consider for a moment the possibility of reading such a statement from a contemporary jury. Of course, it is true that the condemned were already dead, and the confession could not bring them back. But that only makes the jurors' statement all the more remarkable. Recognizing a miscarriage of justice, they did what they could to prevent its recurrence and to make peace with the

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"surviving sufferers."

Let us look at what other individuals and groups did in 1692 and what they did in the years following.

The witchcraft excitement began in the home of the Reverend Mr. Samuel Parris, minister of the Salem village church. His daughter, niece, and several of their friends were caught at forbidden magic games with Tituba, the slave Parris had brought with him when he moved from Barbados to New England. When the girls were discovered they apparently went into panic, screamed, trembled, and threw themselves to the ground. This strange behavior impressed their elders so much that the girls were encouraged to continue it. The doctor declared that he could do nothing for them, so ministers were called in to pray for the girls in an attempt to relieve their suffering. The ministers, led by Mr. Parris, declared that the girls were bewitched.

The youngsters, aged 9 to 17 years, began to accuse various members of the community of bewitching them. They proved their charges by falling into fits whenever the accused person looked at them or touched them. Next, they presented what came to be called "spectral evidence." This consisted of the claim that the "shape" or spirit of the accused witch was tormenting the witnesses. On the advice of the clergy, the seven judges ruled that the "shape" of an innocent person could not be assumed by the devil. Thus, they reasoned, the devil's use of the shape of a person was proof that the individual was in league with Satan and therefore was a witch. People accused on the basis of spectral evidence were left with no defense.

The Reverend Samuel Parris abetted the girls' misbehavior. His exertions in combating witchcraft made him so offensive to his congregation that soon a determined effort began, to expel him from the pulpit of his church. This movement grew so strong by 1694 that Parris issued a statement expressing his

contrition: "I do most heartily, fervently, and humbly beseech pardon of the merciful God, through the blood of Christ, of all my mistakes and trespasses in so weighty a matter; and also all your forgiveness of any offense in this and other affairs, wherein you see or conceive I have erred and offended." Even this abject apology did not satisfy his parishioners; two years later Parris was dismissed from the Salem church with the approval of the Council of Ministers.

Chief justice of the witchcraft court was William Stoughton, who had been a strong supporter of the trials. In fact, when the royal governor of the Massachusetts Bay Colony dismissed the court and pardoned the fifty accused witches still suffering in prison, Justice Stoughton exclaimed: "We were in a way to have cleared the land of witches! Who is it that obstructs the course of justice, I know not." Yet it was Stoughton, then acting governor, who signed a declaration setting aside January 15, 1697, as a day of fasting for the community to express repentance for the wrongs committed during the witchcraft excitement. During the terrible days of 1692 almost no voices had been heard protesting the trials, yet five years later the whole community offered prayers of regret for having been caught up in the general delusion.

In 1697 the Reverend Mr. John Hale published a thoughtful book entitled *A Modest Inquiry Into the Nature of Witchcraft*. In this work the clergyman, who had originally urged condemnation of the accused, analyzed why the community succumbed to hysteria. He advanced a rational basis for rejecting witchcraft and strengthened the general feeling of repulsion for what had happened. His book did much to assure that it would not happen again.

The Reverend Mr. Cotton Mather was one of the most famous ministers of the time. A man of enormous influence throughout the New England area, and

one regarded as an expert on witchcraft, he had done much to influence public opinion against the accused. He advised the court, as did several other ministers, and encouraged acceptance of the dubious evidence. Mather never publicly admitted any regret for his part in the proceedings, but in the privacy of his diary on the day of repentance, he confessed to being afflicted with "discouraging thoughts as if unavoidable marks of the Divine displeasure must overtake my family, for not appearing with vigour enough to stop the proceedings of the judges when the inextricable storm from the invisible world assaulted the country." In 1713 Mather was still dwelling on this problem, and recorded in his diary, "I also entreated of the Lord that I might understand the meaning of the descent from the invisible world."

In addition to being deprived of their lives and their property, the unfortunate New Englanders convicted of witchcraft also were deprived of their hope for eternal salvation. Before being executed, the condemned "witch" would be taken to church in chains and there, during the Sabbath meeting, he or she would be excommunicated. Parris and the Reverend Mr. Nicholas Noyes were especially diligent about carrying out this ceremony. But in a special sermon in 1698, Noyes referred to the events of 1692 and said, "With grief and shame we read over and meditate upon some texts spoke of Israel: 'As they were increased so they sinned.' So have it been with us. As for our degeneracy, it is too palpable to be denied and too gross to be excused."

In 1706 another remarkable statement was made. This time the apology came from Anne Putnam, ringleader of the accusing girls. Anne stood at her place in church while the minister read her declaration, which was also recorded and signed by her in the church book: "I desire to be humbled before God for that sad and humbling providence that befell my father's family in the year

about '92; that I, then being in my childhood, be made an instrument for the accusing of several persons of a grievous crime whereby their lives were taken from them, whom now I have just grounds and good reason to believe they were innocent persons. . . . I desire to lie in the dust and to be humbled for it in that I was a cause, with others, of so sad a calamity to them and their families."

In addition to the many individual statements of regret, a large number of institutional apologies were offered. Throughout a long period of time following 1692, legal efforts were made to restore the reputations of the condemned witches and to provide damages for their financial losses. The process was slow, but it proceeded steadily and without opposition.

In 1702 the General Court declared that the procedures of the 1692 special court were unlawful. This bold act represented a complete break with the attitudes and practices of the past. In all the extensive history of witchcraft persecution, never had there been an official repudiation of any excesses. During Europe's entire Christian period, innumerable witchcraft trials had been held, and many thousands had been executed for the crime. Even in England, which did not countenance the Inquisition, there had been a considerable number of witchcraft incidents throughout the centuries. But never one word of contrition. Contrition was a purely American innovation. It was a sign of the colonies' movement into the modern era.

Following long tradition, when the court found a person guilty of witchcraft, it also passed a bill of attainder. This legal action resulted in the extinction of the prisoner's civil rights, the forfeiture of his property and of his right to pass of his property to his children. Those who had been sentenced and pardoned found themselves legally regarded as dead persons and their "names exposed to infamy."

By 1709 the attitude of the community was so favorable toward those who had been deprived of relatives or property by the witchcraft trials that twenty-one of the survivors or their descendants undertook to petition for restoration of their good names and also for remuneration of financial losses. A year later, claims for compensation were recognized by the General Court, and money was appropriated and distributed.

Unfortunately, attainders were reversed only for those who petitioned for this action themselves or who had survivors to do so. There was no blanket reversal of attainders, and as a result, those who did not have descendants in the area to petition for them never had their names cleared. The same was true in regard to property losses—where no fiscal claims were made, no damages were awarded.

Despite this flaw, the act stands without parallel in the history of jurisprudence. Not only did the General Court, the highest governmental body of the region, admit that it was wrong, and attempt to atone for its wrongdoings, but it also condemned the accusers in the "dark and severe prosecutions."

The church, too, took action to correct the wrongs it had perpetrated. In 1712 the First Church of Salem reversed the excommunications of Rebecca Nurse and Giles Cory. Rebecca Nurse was a much-loved, respected, elderly woman of the community. Many of her neighbors took the risk of testifying for her. Because she was deaf, Goody Nurse had difficulty understanding the accusations made against her, and misunderstood many of the questions directed to her in court. Despite her poor showing in interrogation, she was at first acquitted. Even so, she was accused a second time, called back into court, condemned, and hanged.

Giles Cory, whose wife also was executed, was given a strange and gruesome execution. Cory, a man of past 80, recognized that there was no way

for a person who had been accused of witchcraft by the "afflicted children" to defend himself and escape punishment. Therefore, in order to prevent the state from confiscating his property, Giles Cory refused to plead either guilty or not guilty. Three times he was called into court and urged to plead, and three times he stood mute.

The punishment for such behavior under old English law was to be "pressed to death." This meant that heavy weights were placed upon the victim's chest and piled up until he either broke under the pain and entered a plea, usually of guilty, or until he died. Such a death was meted out to Cory, who remained silent throughout the ordeal. In this way, his children, though bereaved of both parents, were able to inherit the property that was rightfully theirs. The children of those who pleaded not guilty and were hanged were not so fortunate—many were left penniless.

In its official statement of 1712, the Salem church ordered the excommunications "erased and blotted out." It expressed the hope that the censure of Goody Nurse "may no longer be a reproach to her memory and an occasion of grief to her children. Humbly requesting that the merciful God would pardon whatsoever sin, error, or mistake was in the application of that censure and of that whole affair . . ."

But almost no efforts seemed to be sufficient. New Englanders, unlike citizens of old England and of almost all Christian Europe, could not forget their witchcraft victims. Throughout the eighteenth century there were frequent efforts to help the "unhappy families" of the executed witches. Concern for them was expressed in sermons, in special bills in the legislature, in a 1740 speech by the governor.

And efforts to atone continued through the nineteenth century. In 1885 descendants of Rebecca Nurse and the people of Salem erected a monument in her memory. The memorial poem in-

scribed on it was written by the well-loved Massachusetts poet John Greenleaf Whittier, who refused to have his name noted as author so that only Rebecca Nurse would receive honor.

Two hundred years after the Salem witchcraft trials, in 1892, the townspeople of Salem dedicated still another memorial. This time it was a tablet, placed next to the granite monument to Rebecca Nurse, containing the names of those 40 neighbors who, at the risk of their lives, had given written testimony in her behalf.

And so the story ends—or almost does. The 1692 witchcraft episode holds so much interest for Americans that even in the twentieth century numerous studies have been made of it. The event has been approached historically, sociologically, psychologically, and theologically. Many writers have analyzed the causes of the witchcraft excitement and have delved into the motives of the major figures in it. Arthur Miller wrote a moving play, *The Crucible*, which helped us understand the persecutions in human terms.

Through this all, however, very little attention has been paid to the aftermath of the trials. No psychiatrist has analyzed the character of our Puritan forebears in these more praiseworthy events. Their stalwart uprightness deserves more notice. Their ability to face squarely the fact of their error, their willingness to admit it openly, and their eagerness to atone for it in every way possible, show them as far more admirable than popular references to the witchcraft trials suggest.

In Salem, every group in the community made some gesture of apology—judge and jury, witnesses and bystanders, clergymen and governmental leaders, legislature and church. When was there ever such a public acceptance of responsibility? This remarkable and proud record provides a lesson for all Americans for all time. It gives us one more reason for our Bicentennial year to be a cause for celebration. □



The Night the Presidents Awoke

Were those sounds of distant merriment the
Park Service ranger heard coming from Rushmore?

By Mark A. Young

In the Black Hills of South Dakota, four silent presidents gaze over the pine-covered granite landscape. This is Mount Rushmore National Memorial, and on nights when the moon is full and high the faces appear to be portraits in alabaster glowing in the reflected light.

The Black Hills are a place of some legend and mystery, born in many secretive valleys below secluded rocky peaks, and sacred to the Indians. These Hills are really mountains, suddenly thrusting up from hundreds of miles of surrounding plains. They are chameleonic, bursting with life and energy in their zesty, chilly mornings, but withdrawing, distant, haunting after quick autumn sunsets.

It does not, then, seem so strange on those fast-gathering evenings, when the valley floors become dark and solitary while the sun still gleams on the highest peaks, that spirits can gather in the Black Hills as the Indians believed. Perhaps they gather at Rushmore—leaders who have passed but who return to view their legacy. Perhaps, on some silver-smitten night . . . a ghostly thought will quiver through the air to commune with others.

"'Tis a peaceful evening, don't you agree?" speaks the looming figure on the right. (A strong and tall man,

George Washington, and his portrait has the place of honor on Rushmore.) "Soon no one will be staring up at us from that knoll below."

"They're active down there all day, hurrying, but not much substance to all that," says the third figure, from shadows. (A self-made outdoorsman with perpetually weak eyes, Theodore Roosevelt, known as an effervescent doer of things.) "They're not like people in my day. Flabby, that's what they are now, flabby muscles and flabby morals!"

"Now Theodore, that reminds me of a little story," says a deep and raspy voice. (Best axman and wrestler along the Sangamon River, Abraham Lincoln carries a melancholy mien on Rushmore.) "I had a neighbor in Springfield who asked the circuit court to disinherit his son because the boy had grown up into a ne'er-do-well, a gambler, and a drinker. The boy had sunk so low that the judge asked the father how that circumstance could ever have come about. '[Hanged] . . . if I know,' says the father, 'I taught the boy ever'thin' I know.'"

"Ahem! Ahem!" says Roosevelt. (Washington is

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ILLUSTRATED BY MARSHA LEDERMAN

chuckling in the background.) "Look at their pedagogy. Where do their youth learn individual virtues, the necessity of character? What sort of examples do they have? Men of vigah? No! Men of principle? Count them on one hand amongst the malefactors and crooks! We always desired to set up a moral standard."

"Stan—standards?" A quiet, uncertain voice speaks over Washington's shoulder. (Thomas Jefferson, a tall, fiery man whose desire for pastoral pursuits is reflected in his dreamy portrait, but also a passionate visionary.) "We rebelled against oppressive 'standards' imposed on free men by others. Monarchy. A church leeching its support from unjust taxation by the parliament. An onerous establishment of state religion imposed its 'standards' of morality against all natural law. That fix'd religious slavery on men, and we destroyed it by assertion of the rights of conscience."

"Mist-ah Jefferson," says Roosevelt, "I am not speaking of men who have a conscience."

"It is a question of what conscience they may have now," says Washington. "I cannot hesitate to acknowledge the pleasure I always received in obtaining the good opinion of men of virtue, knowledge, and humanity."

"Exactly my position, we have too many scoundrels to discover a good opinion," Roosevelt says. "They have no public morality because they have no private morals."

"The establishment of civil and religious liberty was the motive that induced me to the field," says Washington. "Religion and morality are the essential pillars of civil society."

"But we do not find that in an establishment of religion," retorts Jefferson. "Almighty God created the mind free. Our civil rights have no dependence on our religious opinions, any more than our opinions of physics or geometry. It does me no injury for my neighbor to say there are twenty gods, or no god. It neither picks my pocket nor breaks my leg."

"I reckon there is much truth in what Mr. Jefferson has to say," adds Lincoln. "But it reminds me some of another little story, regardin' the judge who was invited to supper and went to great length complimentin' the farmer on the excellency of his beef. 'I am surprised,' says the judge, 'that you have such good beef; you must have to kill the whole critter when you want any.' 'Yes,' says the farmer, 'we never kill less'n a whole critter.' Now I suppose Mr. Jefferson refers to that necessity to get his beef."

"It had to be done that way," cries Jefferson. "Impious and presumptuous legislators and ecclesiastics set up their own opinions and modes of thinking as the only true and infallible ones, and endeavored to impose them on others. They subjected opinion to coercion, to produce uniformity. Is that desirable? What was the effect of coercion? To make one-half the world fools and the other half hypocrites."

"What you have there, Mist-ah Jefferson, are infernal thieves and conscienceless swindlers," retorts Roosevelt. "But if you don't have religion, where are

you going to get principles? And if you don't have those, where are you going to find any honest, sincere men? Hah?! Where are they going to get morality?"

"The steady character of our countrymen should be the rock to which we may safely moor," says Jefferson. "I proposed the demolition of the church establishment and consequently freedom of religion—for the Jew and the Gentile, the Christian and the Mohometan, the Hindoo, infidel, and of every denomination."

Washington asks, "Organized religion seems to have its place as a civilizing force in a secular society, don't you think? Though being no bigot myself to any mode of worship, I am disposed to indulge the professors of Christianity in their church, as that road to heaven which to them shall seem the most direct, plainest, easiest, and least liable to exceptions."

"And what of other opinions?" demands Jefferson.

"Freedom of religion isn't limited," replies Washington. "Good workmen may be of Asia, Africa, or Europe. And so they may be Mohammedans, Jews, or Christians of any sect, or they may be atheists. Providence determines that everything happens for the best. How things terminate is known only to the Great Ruler of events; and confiding in that wisdom and goodness, we may safely trust the issue to Him without perplexing ourselves to seek for that which is beyond human ken. We should only take care to perform the parts assigned to us in a way that reason and our own consciences approve of."

"Simply superb, Mist-ah Washington!" says Roosevelt. "I rather agree with all that, but state it simply: Fear God, and take your own part."

"You might more appropriately say 'Trust in Divine Providence,' to compel us to do right as His means to establish justice," adds Lincoln.

"And that is something accomplished through the exercise of conscience, without a state religion," says Jefferson. "Dogma is the enemy! The moral system of Jesus, if filled up in the style and spirit of the rich fragments that He left us, would be the most perfect and sublime that has ever been taught by man. But—but those doctrines have been disfigured by the corruptions of schismatizing followers. Frittered into subtleties and obscured with jargon."

"The jargon can be impressive," says Lincoln. "Reminds me that I once distributed some patronage to the extreme displeasure of Senator Fessenden from Maine, and did he let loose some intemperate language at me! 'You're an Episcopalian, aren't you, Senator?' I asked. 'Yes sir,' he says, 'I belong to that church.' 'I thought so,' I replied, 'You Episcopalians all swear alike. But Secretary of War Stanton is a Presbyterian. You ought to hear him swear!'"

"I have never had the acquaintance of this Stanton, Mr. Lincoln," says Washington, "but swearing is a vice I have been well acquainted with. The name of God was constantly imprecated and profaned in the field, an indecent manner of soliciting Providence!" (Lincoln chuckles.)

"Could not tolerate the habit, myself," says Roosevelt, "although I note that you did have some outbursts, General Washington."

"Lapses of discipline," says Washington uneasily. "Undignified. I must plead the stresses of the affray."

"Indeed, your wrath could be most tremendous," says Jefferson (as he smiles), "but your prudence and integrity certainly exonerated your occasional tempers. If any people deserve to be objects of swearing, it would be clergymen!"

"Ahem, Jefferson, there are good men in the clergy too," says Roosevelt, "though there are those so narrow-minded as to think their creed the only creed."

"Much like the minister who visited me during the war, who expressed the hope that the Lord was on our side," says Lincoln. "I told him that I was more concerned that we were on the side of the Lord. The purposes of Divine Providence can be different than the purposes of clergy. As for me, when any church will inscribe over its altar, as its sole qualification for membership, the Saviour's condensed statement of the substance of both law and gospel, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, . . . and with all thy mind; and thy neighbor as thyself,' that church will I join with all my heart and all my soul."

"Join to what purpose, Lincoln?" asks Jefferson. "I have often despaired of God or afterlife. Even now 'tis still a question, though I have more evidence for an opinion, but what can those people who look at us each day think?"

"I consider the human mind to be impelled to action, or held in rest, by some power over which the mind itself has no control," replies Lincoln.

"It goes without saying!" says Roosevelt. "You, Jefferson, called them self-evident truths. You wrote that the Creator endowed us with certain unalienable rights. Without a Creator to gauge actions against there wouldn't be right or wrong, or justice!"

"What good is that if citizens lust after shackles for their minds?" asks Jefferson. "Reason and free inquiry are the only effectual agents against tyranny. Give rein to them, and they will support true religion, by bringing every false one to their tribunal, to the test of their investigation. If those people who look up at us restrain inquiry now, then present corruptions will be protected and new ones encouraged. Difference of opinion is advantageous in religion. Power tends to corrupt the principles of that very religion it is meant to encourage."

"I won't dissimulate!" says Roosevelt. "You can't back away from moral principle. The righteous will fight for right, against those weak-livered mongrels who compound their moral myopia with the complications of intellectual strabismus!"

"The first principle is free inquiry," responds Jefferson. "Question with boldness—even the existence of God; because if there be One He must more approve of the homage of reason than that of blind-folded fear."

"But what if your free inquiry leads to the abandonment of morals?" asks Roosevelt.

"I consider that a free mind will live well and worthily in society," says Jefferson. "Indeed, that is why for every sermon you hear on a moral subject, you can hear ten on the dogmas of a sect."

"I could not deny the finger of Providence working in our affairs," says Washington. "Only with the blessing of Providence could we have obtained victory in the struggle for independence. I can only conclude that the will of Providence is to further the welfare of mankind, and to deny it is to deny good. But it mattered little to me in which church I gave my thanks."

"I am of a sect by myself," says Jefferson.

"Well, I have no truck with bigotry against another man's religion," says Roosevelt. "But give me stern worth, vigor, honesty, and public spiritedness. . . . That's the necessity, not in which church they can be learned!"

"I ascertain I can agree with all of you," Lincoln says. "The guarantee of the rights of conscience, as found in our Constitution, is most sacred and inviolable, and one that belongs no less to the Catholic than to the Protestant or Jew—which reminds me of a story. It seems Theodore, here, had an assorted heritage. An' I understand when he was campaignin', and he would greet a Dutch voter, he could say 'You have a Dutch name! I have Dutch blood myself! Well, you are a German. So am I!' Seems one day he was called upon by a Jewish voter, and responded as always, 'Congratulations! I am partly Jewish too!' (Washington laughs.) Which may be a more universal fact than fancy concerning your views."

A short silence falls into the sibilant, discoursing thoughts; away on the eastern horizon, to where the presidents look, a faint line of light appears beyond the Badlands.

"Well, ahem, Mist-ah Lincoln!" says Roosevelt. "I do recall a certain story myself!"

"And what is that, Theodore?" asks Lincoln.

"Back in the Civil War, I've heard, two Quaker ladies were engrossed in a conversation on a railroad coach, talking over the progress of the war. 'I think Jeff Davis will succeed,' says one. 'Why does thee think so?' asks her companion. 'Because Jefferson Davis is a prayin' man,' the first says. 'An' so is Abraham a prayin' man,' says the other. 'Yes,' says the first, 'but the Lord will think Abraham is jokin'.' " (Roosevelt guffaws, Washington laughs, Jefferson smiles, and Lincoln has a deep, slow chuckle.)

A Park Service ranger on early duty at Mount Rushmore perks his drowsy hearing to some unaccustomed sounds of distant merriment, almost lost behind the soothing rustle of a light breeze. Then he relaxes; they must be only the chirps of birds, greeting the sudden flood of rising sunlight radiating on the faces at Rushmore. □

The American Dream:



Though nearing life's half-century mark, I still have not spent one decade in America. In some ways I'm almost like an American in exile. My family does have deep roots in American soil. I'm a "Son of the American Revolution," having as a direct ancestor David Beach, who fought with the New Jersey Volunteers against Great Britain in the Revolutionary War.

I was born abroad, of missionary parents. I still remember quite distinctly, as an 8-year-old, approaching by ship the shores of America for the first time and looking both with awe and elation at the grande dame, the Statue of Liberty. Indeed, "Breathes there the man, with soul so dead, Who never to himself has said, This is my own, my native land?" Forty years have now passed, but I still feel the pulse of patriotism every time the New York skyline or the sea of Los Angeles lights comes into view.

It is from my home in England that I have participated in the Bicentennial hurrahing and, unsubmerged by all the hoopla, have sought to take a detached look at my homeland. Whatever the case, I have written this article with mingled pride and pain. And prayer. Prayer that the finest vision of the American dream will yet find reality in an ultimate and permanent "revolution."

During this Bicentennial year Americans have relived a dream: A dream of moral and intellectual greatness, of self-evident truths and unalienable rights, of men who pledged their lives, their fortunes, and their sacred honor to ideals that would command the admiration of the world. We have been bathed in rhetoric ranging from reasons for repentance—Watergate, Vietnam, colonialism, corruption, crime, materialism—to self-congratulatory paeans on American moral and material superiority.

What is the American dream? Has it turned into a nightmare? To answer these questions we must go back and suffer again the birth pangs of a nation, explore its adolescence and manhood, probe its moral integrity, in short, dream

its dreams and see its visions.

It is difficult to overestimate the significance of the founding of the United States. A nation was created as an intelligent and freely arrived at act. Prior to this, nations simply grew or evolved or were born in conquest. The American Revolution is probably the only major revolution that did not betray the aspirations of its children, though perhaps its grandchildren have not lived up to expectations. It has acted as a catalytic agent and inspiration to millions of people aiming at a free and rational future based on independence and nationhood. The American Revolution and Constitution still produce echoes from distant shores, especially in the Third World.

Many of the Founding Fathers thought in global terms. The patriotic orator

Patrick Henry spoke of lighting the candle to all the world. Benjamin Franklin, that fount of earthy wisdom, exclaimed: "Our cause is the cause of all mankind." John Adams, the nation's second President, looked ahead and claimed Americans had fought "for future millions and millions of millions" in order to "spread Liberty and Enlightenment everywhere in the world." The author of the Declaration of Independence, Thomas Jefferson, asserted "we are acting for all mankind," and Benjamin Rush, the well-known physician and signer of the Declaration, revealed the same universal outlook: "I was animated constantly by a belief that I was acting for the benefit of the whole world, and of future ages."

America embodied the hopeful dreams of Europe. She was seen as a kind of earthly paradise, the New World deliberately set aside by Providence. The meaning of U.S. nationhood was seen by many as God endeavoring to make a new beginning in human history. This is illustrated by the motto found on the Great Seal of the United States: "*Novus Ordo Seclorum*" ["a new order of the ages"]. America, in her own view and in that of Europeans, represented living proof of the Enlightenment's hope "that the earth could be transformed from a place of misery to an abode of happiness and contentment."¹ "The French Enlightenment consistently saw the American Revolution and the founding of the new American nation as a harbinger of the perfect world which was in the making."² This vision is part and parcel of the American dream, which has exerted such a strong magnetic and mythical influence around the world: America—the place where people, in individual and religious liberty, could find unexcelled opportunities, under God, for talent and hard work and could go out to challenge and conquer the wilderness. It is this civil and religious liberty that has rightly been called "the bulwark and

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Is it turning into a nightmare?

By B. B. Beach

glory" of the United States.

Thus, the nineteenth century has been named the century of the American dream, despite the sobering events of the Civil War. A massive flow of 35 million immigrants from Europe broke in three great waves against American shores. It is these successive "geologic deposits" of ethnic and religious heterogeneity that have created the America we know—land of minorities and nation of nations, the place to which the oppressed have been able to turn with hope.

The growing impact of America on human civilization is so extensive that it is hard to give justice to it. Historian Henry Steele Commager has listed a number of its fundamental political and social contributions:

1. Solving colonialism: Prior to the U.S. the solution was simply to exploit the colonies. The U.S. colonized the vast western hinterland and solved the colonial problem by simply making sovereign states out of the colonies (territories).

2. Establishing the federal principles associated with the motto *E Pluribus Unum*—"one out of many."

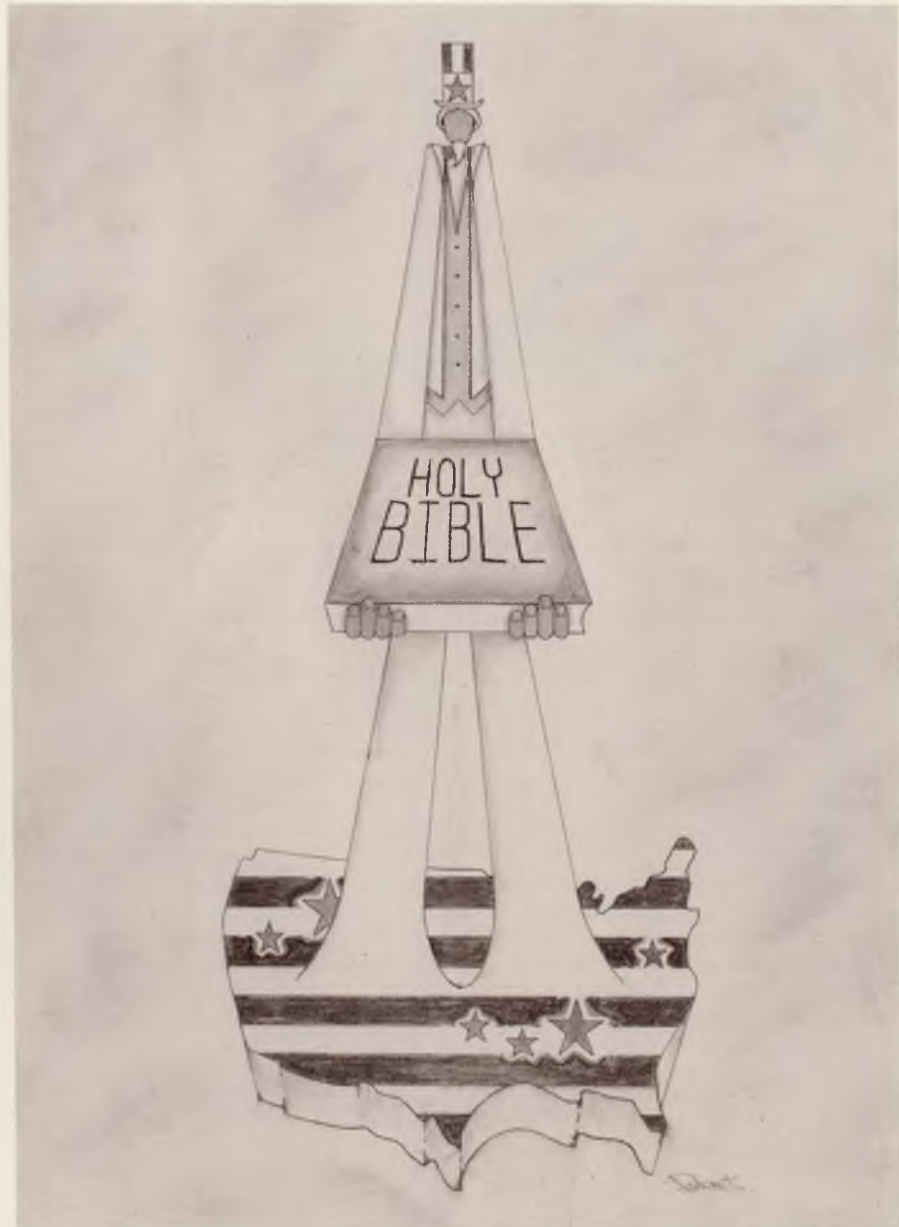
3. Democracy: Government derives its powers from the consent of the people and the Constitutional Convention or Constitutional amendment is the way to show this consent (this is now generally accepted in *theory* around the world, though it is far from always being applied in *practice*). The government is limited through checks and balances and free elections (this concept continues to be challenged by the absolute state).

4. Equality: That men are created equal, has been revealed more in America than in other societies. However, there were some disfiguring birthmarks. Equality was not extended to Indians and especially not to the blacks—or to women, for that matter.

5. Freedom of the press.

6. Military authority subject to civilian authority.

7. Mass education: This is a crowning achievement, what Horace Mann called the "great equalizer" or "balance wheel" of society. It helps break the mold of social stratification by avoiding premature typecasting of children. In this



ILLUSTRATED BY DEAN THOMPSON

Thirteen-year-old Dean Thompson, of Bethany Beach, Delaware, drew this illustration last year to express the part the Bible has played in America's development.

"I've liked drawing ever since I was little. I've always had that talent," Dean said in a telephone interview. Talent indeed. He won two art awards last year as a seventh-grader at Selbyville (Delaware) Middle School and has been commissioned by the school to do a wall mural this year. He thinks the mural will have a Bicentennial flavor.

Dean's father, Robert Thompson, a former professional graphics designer, is pastor-evangelist of the Sunrise Seventh-day Adventist church and director of the Sunrise Better Living Program in Bethany Beach. His mother, June, coordinates the program.

way a democratic society can emerge, eschewing a self-perpetuating class-conscious educational elite of economic and social privilege.

The American cultural ascendancy is an astonishing phenomenon. During its first century, America was clearly a debtor culture to Europe. Today the cultural trade balance has swung definitely in favor of the U.S. The nation has moved from colonial to world-power status. The velvet-glove tyranny of Hollywood and Broadway and of the American communication and advertising media, including the *Reader's Digest*, is exercised over the whole globe, influencing the minds and habits of countless people, including many living in the socialist countries of Eastern Europe.

The skyscraper (first called "cloud-scraper") has mushroomed everywhere and become the symbol of American civilization. The literary world is much influenced by American writers, especially since World War II. American music (jazz, rock, soul, et cetera), especially the Afro-American styles, has become pervasive around the world and has created the musical dialect of young people in many corners of the earth. Americans traveling abroad can hear American music as soon as they turn on the radio.

Since World War II American painting and sculpture tend to dominate the visual arts, and New York is said to be the art capital of the world. Much of this culture penetration is due to American salesmanship, and the current cultural hard sell is superior even to that of Alexander the Great in favor of Hellenism.

The American impact on science and technology is unexcelled. It is said that 80 per cent of pure science is achieved today in the United States. However, the characteristic American contribution lies in the harnessing of science to technological advance. It is the American technological impulse that has shown what machines can do for the freedom and prosperity of human beings and to raise the standard of living. On the other hand, in making life more comfortable, America has *not* succeeded in making life really happier. (Some wag has revised the Declaration of Independence to read

that "all men . . . are endowed . . . with certain inalienable rights, that among these are life, liberty, and the pursuit of motoring"!)

Christians and Jews are especially aware of the American religious contribution. Foremost is religious liberty and its corollary, separation of church and state. This achievement is itself Providential, because there was no initial commitment to religious liberty in Colonial America. For example, before 1776 any father in the Colony of Virginia who denied the Trinity risked having custody of his children taken from him. Other complements of religious liberty have been the equality of religions (though some, mainly for reasons of size, are a little more equal than others!) and denominationalism. The latter and religious liberty operate together in the form of a "friendly circle," each in turn helping to produce the other. In connection with the framing of the American Constitution and the Bill of Rights, James Madison declared: "In a free government the security of religious rights consists in a multiplicity of sects."

America has made a remarkable contribution to the foreign missionary movement and the worldwide expansion of Christianity. In a climate of liberty, religion flourished, and so did the nation's economy. To run a successful missionary program takes at least two things:

1. Dedicated life offering of people.
2. Abundant financial offerings.

America provided both these elements, and as a result we have the great century of Protestant missions. Today approximately 75 per cent of Protestant missionaries come from the United States and mostly from churches or societies that do not belong to the National Council of Churches. Much of the worldwide financial support of Christianity comes from America.

It is impossible to ignore the importance in American history of its early Christian-moral tradition, which asserted that the United States came into existence as a separated nation "God was using to make a new beginning for mankind"—a kind of "American Israel."³ America can thus not really be understood save on the basis of faith in a

sovereign God. The hope of the Puritans, as of many others, was to prepare for the kingdom of God through Protestant renewal. Richard Niebuhr has pointed out that in other countries it may be possible to ignore the Christian revivals of the eighteenth and nineteenth centuries, but not in the United States. The awakening to nationhood paralleled the awakening to God. The Christian enlightenment stood by and abetted the national enlightenment.⁴ The early emphasis, even in Jeffersonian deism, was on divine providence, *not human power*.

It is here that tragedy creeps into American history and the "lamblike" qualities are gradually smothered by "dragonlike" characteristics. The prophetic picture is presented in Revelation 13:11-15. A beast—a nation or political power—emerges at about the time when the healing of the papacy's "deadly wound" is to begin. Around 1750 John Wesley wrote that this power had not yet appeared, but that it should soon come, for it was to arise at the end of the forty-two months (of papal supremacy). The deadly wound was inflicted over a period of several years in connection with the events of the French Revolution and was dramatized by the pope's imprisonment in 1798. This new power was to arise, not from the waters of peoples whipped up by the winds of strife and overthrowing other powers, but "out of the earth," from territory not previously populated and occupied by warring multitudes, and this power was to grow in relative peace. This lamblike nation is none other than the United States of America.

Then the picture changes, and the youthful, gentle, equitable nation begins to act like a dragon. The descent from the lamblike idealism of Puritanism to the dragonish Yankeeism was accomplished with unseemly haste. Prosperity was no longer sought to serve God, but to serve prosperity itself. The Founding Fathers saw America as the tutor to lead in the regeneration of mankind; the dragon-voiced nation sees itself as the master or policeman of the world. Faith in the coming kingdom of God was slowly but surely transformed into belief in evolutionary progress. "The old idea of Ameri-

can Christians as a chosen people who had been called to a special task was turned into the notion of a chosen nation especially favored. . . . As the nineteenth century went on, the note of divine favoritism was increasingly sounded."⁵ All this produced an inflation of vanity that led to the rap, tap, and slap concept of manifest destiny.

One assumption that colors American relations with other people is American material and moral superiority. It is the belief that, no matter what, there is a generic difference between America and other countries. As American industrial-technological power and military might have grown, so has what has been called the arrogance of power—speaking like a dragon. America has not escaped Lord Acton's dictum that "power tends to corrupt." The power of Wall Street has provided the money, mesmeric Hollywood the entertainment, the mighty multinational corporations the consumer goods, big wheel Detroit the mobility, and the iron-handed Pentagon the security. Faith in God has declined in inverse proportion to the growth of the vanity of power. "In God We Trust" has been largely replaced by a civil religion whose object of devotion is not God, but religion, a popular, vague belief in the "American way of life." A sociological world view has replaced the God-centered view that gave America its spiritual buttressing.

What has been the result of the lamb-to-dragon metamorphosis? Is it not a downward spiral of moral canker and social decomposition? Is not the God of Creation a jealous God, not because of the amazing achievements of America in so many domains of life and civilization, but because millions of Americans have forgotten that they are creatures and their human pretensions have led them to play God? Have we forgotten the secret of American genius and power? An early French visitor to the United States revealed the secret to his readers: "America is great because America is good—and if America ever ceases to be good—America will cease to be great."

Adventist writer Ellen G. White referred to the tension in American history between the lamb and dragon

qualities by pointing to the "striking contradiction between the professions and the practice" of the United States. Martin Luther King spoke about the "schizophrenic personality" of America. There have always been, and there are today, anomalies of American life. There are monumental contradictions in American history. This nation professed abhorrence of materialism and yet, to the rest of the world, Americans seem to be "the most successful practitioners of materialism as a working creed."⁶

No nation has been more dedicated to the spreading of the ideas of liberty and self-government and yet, not infrequently of late, the American Government has felt it necessary to support questionable dictatorships. Parallel to strong belief in the democratic process and law and order, there has been a strain of violence throughout American history. When it surfaced it killed red men and enslaved black people. It revealed itself through vigilantism in the West, lynchings in the South, race and labor riots, gangland warfare and violent crimes in the cities. As the nineteenth century wore on, and ever more so this century, a double standard for history and morality has increasingly been taken for granted. One example was our boasting of liberty while cherishing slavery. While America in its early history revealed a traditional sense of *noblesse oblige*, a fiduciary responsibility and mission for posterity, today industrial Molochs are allowed to devour the natural resources of land, water, and air and to build seemingly limitless nuclear armaments. All this is part of the "American dilemma" Gunnar Myrdal has written about, the gap between profession and practice, which leads to a moral self-contradiction and, no doubt at times, to a sense of guilt.

During the early twentieth century there was considerable self-confidence in the American man and woman, and they exuded optimism. Today their outlook is much less assured. A sense of loss, moral confusion, dislocation, and anxiety have replaced boundless hope in progress and rugged individualism. In the aftermath of Vietnam and Watergate, American society appears sick and

its spiritual condition dismal. Every value and institution is being challenged and subjected to journalistic exposé. There is a sense of "American Paradise Lost."

There is, perhaps, a certain elegiac quality about contemporary U.S. history. The American way of life is being spread more by power than moral example; more by Coca-colonialism than genuine popularity. And yet, how fair were the beginnings of this great nation two hundred years ago. One of the Revolutionary Fathers expressed himself: "Never had a country so many openings to happiness as this. Her setting out in life, like the rising of a fair morning, was unclouded and promising. Her cause was good. Her principles just and liberal. . . . It is not every country that can boast so fair an origin."

Has the American dream turned into a nightmare? Yes, if this dream meant, as Tom Paine expressed himself, that "we Americans have it in our power to begin the world again" and "the birthday of a new world is at hand." This dream was only a myth and bound to turn into a bad dream. However, the authentic American dream is a vision within the Christian vision of the coming kingdom of God, of which America at best can be only a dim reflection. The roots of American democracy are in God-centered religious faith and truth. Indeed, "the birthday of a new world" is drawing nigh. It is toward this ultimate and permanent revolution that God's truth and people are marching on. Julia Ward Howe's "Battle Hymn of the Republic," set to the tune of a camp-meeting song, catches the spirit of the enduring and trustworthy American dream: "Mine eyes have seen the glory of the coming of the Lord . . ." □

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- ² *Ibid.*, p. 59.
- ³ *Ibid.*, pp. 20, 21.
- ⁴ Richard Niebuhr, *The Kingdom of God in America*, p. 124.
- ⁵ *Ibid.*, p. 179.
- ⁶ Reinhold Niebuhr, *op. cit.*, p. 6.

A New Order of Things

Did God have a hand in the founding of America?

By Reuben W. Engstrom

Is America just another nation? Or does it have legitimate claim to a special place in God's catalog of favored nations?

It is popular today in intellectual circles to smile disdainfully when favored status is asserted. God is above nations. Color Him neutral.

But Bible prophecy tells another story. America is mentioned there, along with only a relatively few of history's empires. And it is one of the even fewer in the favored-nation category.

Not that all its citizens wear white hats. But rather that it has stood for principles that rank a nation as great in God's eyes. In fact, the United States represents an experiment in political philosophy and government never before attempted in all the annals of human history. The Founding Fathers, searching for a motto for the nation's Great Seal, could think of nothing so appropriate as the words *Novus Ordo Seclorum*—"a new order of things." It was no empty phrase.

Bible prophecy foretells the rise and fall of nations for centuries, even millenniums, in advance. And the predictions are not fragmentary. They comprise the broad sweep of human history.

Here is no message such as that delivered by the Delphian oracle. When asked by the ancient King Croesus if he would be successful in conflict with Persia, the oracle answered: "If you go to war, a great kingdom will fall." One did, of course, but not Persia, as King Croesus had assumed the oracle meant. The message of prophecy may be cloaked in symbols. But its interpretation, as the Bible says, "is sure."

What does the Bible say about America?

The Scriptures speak prophetically about nations as "beasts," which somehow seems fitting. They may be either ferocious or tame, depending on the nation described. The symbolism should not surprise a generation used to referring to the Russian bear, the Chinese dragon, the English lion. Two Bible books are devoted to this prophetic menagerie, namely Daniel and Revelation. It is in the latter that America appears.

Of all the beast powers of Revelation, none are so intriguing as the two of Revelation 13. The first nation visualized there is symbolized as a beast with seven heads and ten horns, something any big-game hunter would love to have over his fireplace. But not the usual trophy, to be sure.

This beast is quite generally believed to be a symbol of the Roman Empire, first in its imperial pagan form, and later as a religious-political entity. It is so mentioned by Bible commentators such as Adam Clarke, Matthew Henry, and many others through the centuries.¹ The Roman Catholic Douay Version of the Bible thus identifies the power in its footnote on these verses. In its latter form, as a religious-political power, it held sway over Europe until the final years of the eighteenth century, when it was humbled by Napoleon

Bonaparte.

An intriguing point concerning this power and others is that they come up "out of the sea" (see Daniel 7 and Revelation 13). The prophet John interprets this sea as "peoples, and multitudes, and nations, and tongues" (Revelation 17:15). Here is a graphic picture of one nation after another rising upon the remains of the nation before it, usually through military conquest.

But now, in the latter verses of Revelation 13, we encounter something different. In vision John is shown "another beast coming up out of the earth; and he had two horns like a lamb" (verse 11).

The beast, or nation, arises just at the time the Roman power of the preceding verses suffers a "deadly wound"—at the end of the eighteenth century. And it comes up out of the earth, not the sea, an indication that it originates in an uninhabited part of the earth.

It has another unusual feature—the nature of its horns. The other powers have had prominent horns—sharp, vicious, offensive weapons. Horns are a logical symbol of power and government, and are so described in Scripture. (See, for example, Daniel 7:8, 20, 21, 24, where horns denote kings, kingdoms, and other powers.)

How different are these horns of the new beast-power! Horns "like a lamb." Or, as one version puts it, "horns like *the* lamb." Throughout the Bible, and especially in Revelation, the lamb is a symbol of Jesus Christ. Here, then, is depicted a secular nation that is to be governed by political principles laid down by Christ Himself—the only nation in prophecy to be so described.

What are these principles? Two come to mind. The first is in Matthew 22:21: "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." Here, as millions of Christians have recognized, is the principle of separation of church and state. The Christian, Christ is saying, is citizen of two countries, one of earth, the other of heaven.

What American schoolboy does not know of the First Amendment, with its echo of this godly principle? Lord Bryce, a British political scientist, declared: "Of all the differences between the Old World and the New perhaps this [separation of church and state] is the most salient."²

One more great principle of Jesus is recorded in John 12:47: "If any man hear my words, and believe not, I judge him not." No man has the right to force another to believe or disbelieve. Every man is entitled to complete freedom of conscience. How difficult this principle has been to accept during the centuries! One historian notes that of all people who have ever lived, only 5 per cent have had some measure of liberty. Ninety-five per cent existed under some form of coercive government. When America was born, and ac-

cepted these two principles (horns) of government, the world did indeed take notice of this "new order of things."

The earmarks of this lamb-beast point unerringly to only one country—America. It arose at the close of the eighteenth century. It developed in an uninhabited portion of the earth rather than arising from the "sea" of humanity. It arose slowly, gradually (the words "coming up" in verse 11 literally mean "to grow like a plant"), and finally it incorporated into its Constitution two principles derived from Jesus Himself—freedom of conscience and separation of church and state.

Historians and social scientists debate the secret of America's greatness—the same historians and social scientists who smile disdainfully when "favored nation" status is asserted. The secret of our greatness, we are told, is our resources. But other countries have as many and more resources than we. Our climate, our geographical features, then? Hardly. Our people? No, for we are the product of the melting pot, into which people of all nations have been poured.

The secret of America's greatness is this: Our Founding Fathers were led to place first in their hierarchy of national values two principles: separation of church and state, and liberty of conscience for every citizen.

Another aspect of America's prophetic role comes to light in Revelation 12. The true church, symbolized as a virtuous woman, is pictured fleeing from a great dragon, which, John tells us, symbolizes the evil one and the earthly powers through which he works. The dragon seeks to destroy the woman. He vomits water as a flood after her. We have noted that waters stand for peoples and nations and tongues, all of which were mobilized in old Europe to annihilate Biblical Christianity by inquisitions, "holy" wars, massacres, and other means of persecution.

Verse 16 comes as a welcome relief: "And the earth helped the woman [the church], and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth." America—with its uninhabited mountains, its prairies, its great unspoiled vastness—sheltered the church. It "swallowed up the flood" of humanity who had sought to destroy the church. Here, in unusual symbolism, is pictured the colonization of the New World. As the news of the discovery of America spread throughout Europe, tremendous interest arose among the Old World nations; by the tens of thousands their citizens crossed the ocean to explore and settle the mysterious land to the west.

And so it came to pass that men who had expended their energies in persecuting their fellows turned their energies to the enticing task of exploring and developing the new land. Truly the "earth swallowed up the flood." And the waters were purified by the new earth.

It was as students of prophecy had expected. John Wesley, founder of Methodism, has this in his notes on Revelation 13, written in 1754, 22 years before the signing of the Declaration of Independence: "He [the two-horned beast] has not yet come, though he cannot be far off. For he is to appear at the end of the forty-

two months of the first beast."³

That divine providence assisted at the birth of our nation was recognized by prominent men of the day. Governor Pownall, an English statesman, predicted in 1780, while the Revolution was going on, that America would gain independence; that a civilizing activity beyond what Europe ever could know, would motivate the new nation; that its commercial and naval power would cover the globe. He wrote of "a revolution that has stranger marks of *divine interposition* superseding the ordinary course of human affairs, than any other event which this world has experienced."⁴

The historian Townsend adds: "The history of the United States was separated by a beneficent Providence far from this wild and cruel history of the rest of the continent" (he refers to the great misfortunes that have attended other governments of the Western Hemisphere).

A nation appears in Bible prophecy when the work and destiny of God's people are linked with it.

So it has been with America.

In the fullness of time this nation arose, as one historian describes it, a nation dedicated to "what the world had not seen for ages; namely a church without a pope, and a state without a king"—a nation striving for liberty and justice for all.

There is one thing more that must be said, however. Sad it is that the story of America does not end on this happy note. Says the "sure word of prophecy": "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon" (Revelation 13:11).

I wish these words weren't there. But God, who paints His prophetic pictures with dark, as well as bright, colors, tells the story just as it is.

A nation speaks through its laws, its legislative enactments. We can expect, then, that America will repudiate the principles that have made it great. Church and state will be reunited, as clerics and politicians push the doctrine of "togetherness," rather than "separation," as Christ taught. And just as surely as doctrines are enshrined in civil law, persecution will rise.

Not that it has to. God does not force a nation into a prophetic mold. He simply sees what shall be. And He works with those who seek to hold back the night.

This article is my contribution. What is yours? ☐

Reuben Engstrom, a Seventh-day Adventist minister, wrote this article for LIBERTY shortly before he died of cancer.

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I Learned Hinduism At Your Expense

By Richard H. Utt



ILLUSTRATED BY JEFF DEVER

An editor and writer describes his indoctrination in "The Psychology of Eastern Thought" at his local junior college.

The first thing I noticed as I entered the classroom was the odor of incense burning. I, with sixteen other students, had enrolled in a class called "The Psychology of Eastern Thought" in our local junior college.

Our teacher was a pleasant lady who also taught other psychology courses. She asked us to introduce ourselves, then proceeded to explain the differences in psychology as practiced in the East and West. In the West, she said, psychology is the study of the behavior of the organism, behavior which can be observed, measured, and described. In the East, psychology is subjective, intensely personal. It seeks to increase awareness, to heighten consciousness, to tune into subtle energy sources, a "universal mind" unknown to Western science. In the East, religion and psychology have never been divorced. They are one and the same thing.

Central to Hinduism and Buddhism is the practice of meditation. Each time our class met, the instructor and students devoted part of the time to meditation. She darkened the room and requested us to sit with feet flat on the floor, backs straight, hands relaxed in lap (in lieu of the typical oriental "Lotus" position—sitting on the floor with legs crossed). Sometimes we sat in silence, and at other times the professor guided our thoughts in an imaginary journey up a mountain, along a river, or through space. Twice the recorded sound of Ravi Shankar and his sitar accompanied the meditation. Another time we listened to a lengthy recording by an Eastern mystic chanting theme and variations of "Om," the most sacred letters of the Sanskrit alphabet. Tibetan priests at a lamasery chanted for us on another record.

A live Zen Buddhist, a Japanese in a black robe, was our guest instructor one day, teaching us in broken English and leading in silent meditation.

The three books assigned for our study were *The Psychology of Consciousness*, *Toward the One*, and *Reflections of Mind*. The last one is a compilation by Tarthang Tulku, a reportedly reincarnate lama, former head of Tarthang monastery in Tibet, and professor of Buddhist Philosophy at Sanskrit University, Benares, India.

We learned the various devices that aid meditation: the *mantra*, a hymn or prayer to a Hindu deity, sometimes the chanted name of such a being; the *mandala*, a visual image upon which the meditator concentrates his gaze; and the *koan*, an unsolvable riddle to tease the mind, such as "Show me your face before your mother and father met" or "What is the sound of one hand clapping?"

A Zen *koan* for which, as usual, there is no verbal-rational solution is the story of the Zen master who waves a stick over his pupil's head and shouts, "If you say this stick is not real, I will strike you with it. If you say this stick is real, I will strike you with it. If you

don't say anything, I will strike you with it."

Certain definitions in our books seemed a little complicated for the ordinary student. For example, "Buddhism, perhaps more insistently and articulately than any other doctrine, tells us that nothing is, more exactly, Nothing, which is, in a sense, something; and even more: Something (the significance of everything)."—Claudio Naranjo in *Reflections of Mind*.

Why are such classes as Psychology of Eastern Thought so frequently offered and so well attended? One probable answer is that millions who have used psychedelic (mind-expanding) drugs in recent years have experienced strange new mental phenomena, of which Western psychology knows little or nothing. Also, there is a revolt against the dominance of sterile materialism in the West, as evidenced by the growth of Transcendental Meditation, Hare Krishna, and other Eastern movements, and by the popularity of tarot, acupuncture, Kung Fu, and similar imports.

Perhaps we have seen only the beginning; more is on the way. A recent announcement from our local junior college promised excitement:

"Occult literature will offer students a survey of various branches of the occult world—including ESP, esoteric theory and practice, the I Ching, tarot, Egyptian teachings and mysticism, Eastern thought, and Western traditions of magic.

"We're in the middle of a psychic revolution, which might be called the Age of Aquarius," says instructor Ron Ingalls. "This revolution points to a whole new human speciation. The human race will be as different from current man as we are from the Neanderthal."

"Pointing to the dramatic rise in interest in all kinds of self-discovery techniques, Ingalls believes 'the human race is now going through another quantive [*sic*] leap in consciousness—beginning again to open the mind and investigate beyond the five senses.'

"A practicing white magician, medium, and long-time Foothill faculty member, Ingalls plans to show how the occult can be used on a practical day-to-day basis as a means of self-discovery and expansion of consciousness.

"The emphasis will not be on so-called 'scary' or 'weird' aspects of the occult world," he adds. "It is not designed to cater to any kind of psychic prurient interest. . . ."

"Ingalls has taught occult literature for the past three years. The course attracts people of every age and persuasion, he notes."

(It is reassuring that only respectable, orthodox, main-line occultism is to be taught—nothing weird, none of those off-brands.)

Foothill College, Los Altos Hills, California, whose

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announcement is quoted above, is not unique in its eagerness to include Eastern religion, occultism, magic, and the rest in its course offerings. These courses are spreading across the land. The University of California, Santa Cruz campus, featured an unusual full-color frontispiece in its bulletin of extension course offerings for summer, 1976, a painting of the Buddhist wheel of life by a student, Ken Orrett. The bulletin offered the following explanation:

"The class 'The Wheel of Life, a special program on Buddhism and its arts,' was coordinated and instructed by Jack Weller, who has put together another special program on Buddhist art this year—'Visual Dharma: The Living Arts of Buddhism.' Ken was so moved by his class experience last year that he was prompted to write:

" 'To thank you for an incredibly rewarding class. I have learned so much . . . the total of which has served to enliven the meaning of my life.

" 'Doing this (tanka) has made me acutely aware of certain aesthetic modes unique to the Tibetan attitude, and has opened me to a buried need which has long been waiting to be fed.

" 'Thank you for opening up so many new doors in such a beautiful way.'

"The Tibetans used tankas as aids in raising the consciousness of the viewers. The tanka which Ken painted is in the Tibetan tradition, which follows strict rules. . . . The focus of the painting is the Wheel of Life, an ancient Buddhist 'visual-aid,' which symbolizes that we are all restless spirits in an ever-changing world of suffering. . . ."

Incredibly, the same university also offers a course called "Trance Dance." Its purpose is to "achieve transformations that will overcome evil spirits, cause the earth to yield nourishment, heal the sick and bring visions of other worlds . . ."

All this in a country where church and state are deliberately, formally separate, where public education supposedly may not favor one religion above another! For decades the courts, often the Supreme Court of the land, have wrestled with the issues: Should public school buses carry children to parochial schools? May nuns dressed in their traditional habit teach in public school classrooms? May a State prescribe nonsectarian prayers to be recited in the State's schools? Should the government subsidize in any way schools and colleges operated by religious denominations, where faculty members are screened for their religious views, and where students attend worship services? May "released time" be arranged for religious instruction of public school youngsters? May public monies be used for textbooks and school lunches in parochial schools?

After much testing, the wall of separation remains reasonably strong and high, *except* for the incoming flood of oriental religion, philosophy, art, music, literature. And now, joining all this, comes occultism, magic, and witchcraft.

We in North America are ill-equipped to deal with this new challenge. Christianity we know, and Judaism we know. Deity to us means Jehovah, God, Jesus Christ. We know Abraham, Moses, the virgin Mary, St. Paul, St. Augustine, St. Thomas Aquinas, Martin Luther, John Wesley, Pope John, Billy Sunday, and Billy Graham. But how can we possibly evaluate Vishnu, Shiva, Krishna, Gautama Buddha, Guru Dev, and a supposed succession of reincarnate lamas?

We are familiar with the Catholic mass and with Protestant worship—sermons, Scripture reading, hymns, prayers. Are these exercises somewhat equivalent before the law, or are they not, to sitting on the floor staring at a circle on a wall, or meditating on the sound of one hand clapping?

The situation is confusing, and it is divisive. Already government funding for Transcendental Meditation is being challenged in the Federal court for New Jersey. There will be Christian and Jewish parents who demand equal time for their own religious heritage, since their own children are being taught, and their own tax dollars are paying the bills. To explain to these parents and taxpayers that Christian or Hebrew beliefs are religion and thus off-limits, while Hindu and Buddhist beliefs are philosophy and psychology, may prove less than satisfying.

There are at least three ways to relate to the dilemma:

1. Seek to systematically root out all mention of religion of any kind from public instruction at all levels. This is, of course, virtually impossible. We would have to scratch out references to our Creator from the Declaration of Independence. We would need to forget Benjamin Franklin's entreaty that divine aid be invoked as the Constitutional Convention forged our form of government in Philadelphia. We would have to bury much of our colonial history, with its Pilgrims, Puritans, Anglicans, Quakers, and Catholics. We would have to remove the name of God from Abraham Lincoln's addresses. Nor could we understand our European roots if we expunged from history the popes, Luther, Henry VIII, Calvin, Loyola, and scores of others. Religion is a vital part of life, of society, and of history. In no way can it be eliminated from education completely, even in the name of church-state separation.

2. Another alternative is to continue doing what we are doing now—nothing. Leave things as they are, with Christ and Moses outside the door, and Krishna and Buddha, plus tarot, I Ching, and white magic inside. This unequal treatment will of course give rise to one court challenge after another.

3. Or, finally, we could develop, either on the level of Health, Education, and Welfare, or at the State level, a new set of ground rules and guidelines, striving for neutrality in the schools. Perhaps courses in comparative religion should be taught on various levels, with teachers and textbooks required to be impartial.

At least, it's something to meditate about. □

GREECE'S NEW CONSTITUTION

By
Anastase N. Marinos

A distinguished Greek jurist appraises its interpretations of religious liberty.



Dr. Anastase N. Marinos (left), associate justice of the Supreme Court of Greece, discusses religious liberty concepts with

Elder Robert Pierson (center), president of the General Conference of Seventh-day Adventists, and Dr. Pierre Lanarés, di-

rector of the *Association Internationale pour la Défense de la Liberté Religieuse* and editor of *Conscience et Liberté*.

The new constitution of Greece, in force since June 11, 1975, states that the Eastern Orthodox Church of Christ is the predominant religion in Greece (Article 3).¹ The term "predominant religion" does not mean that no other religion is permitted, but rather is a recognition that the Christian Orthodox faith is that held by the majority of Greeks.²

What does this mean to adherents of other faiths? Are they granted religious liberty?

The new constitution uses two terms worthy of careful analysis: "liberty of conscience" and "freedom of worship."

"Liberty of conscience" implies the right to express religious beliefs. The constitution guarantees the right not only to *profess* a religion of choice or not to profess any religion but also to *express* religious beliefs and fulfill religious duties according to the tenets (holy canons) of one's religion, or to ab-

stain from activities prohibited by one's religion. These interpretations are implicit, I believe, in the wording of Article 3, paragraph 1, "The liberty of conscience is inviolable."³

In one respect, however, "liberty of conscience" as defined in the new constitution falls short of what one might expect—and hope. I refer to marriage. In Greece the law recognizes only religious marriage. Mixed marriages (Orthodox and non-Orthodox) must be celebrated according to Orthodox rites.

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Marriage between a Christian and a non-Christian is not permitted. This restriction violates liberty of conscience.

The second significant term is freedom of worship, which refers to freedom to found churches and worship according to the canons and traditions of a church. These rights are found in Article 13, paragraph 2: "Any known religion is free, and its worship may be practiced without hindrance under protection of the law."⁴

But here we must note a qualification: Liberty of conscience and freedom of worship are guaranteed only under the essential condition that the religion professed is "known." That is, its principles (holy canons) cannot be secret; they must be freely available to anyone.⁵ The Administrative Supreme Court of Greece has already accepted the following religions as "known" and therefore protected by the constitution: Roman Catholic,⁶ the Evangelicals,⁷ Seventh-

day Adventists,⁸ Jehovah's Witnesses,⁹ and Methodists.¹⁰

A further qualification on religious liberty appears in Article 13, paragraph 2: Principles, teachings, and practice of a religion must not offend public order or good morals.¹¹ The same Article (paragraph 4) insists that "no one can refuse fulfillment of his duties toward the State or expect exemption from laws because of religious beliefs." Practically, this provision means that the Jehovah's Witnesses cannot refuse military service nor are Jews or Seventh-day Adventists exempted from attending school on Saturday.

It is my conviction, however, that the state should enact legislation (1) exempting Jehovah's Witnesses from military service and providing for an alternative public service of the same duration; (2) and allowing children of Adventists and Jews to absent themselves from school on their Sabbath. I believe such exemptions would be consistent with the spirit of the new constitution. If the state really wishes to guarantee liberty of conscience, it must pass such legislation.

One violation of the true spirit of religious liberty, contained in the old constitution, has been modified in the new. Article 1 of the old declared: "Proselytism and any intervention against the predominant religion is forbidden." The new constitution simply states (Article 13, paragraph 3): "Proselytism is forbidden." This more generalized restriction applies to any "known" religion rather than exclusively the Eastern Orthodox Church of Christ. A further advance toward true religious liberty is implicit in the definition given proselytism by the Minister of Justice during debate in parliament: "Proselytism exclusively means the violation of one's conscience in an illegal, immoral or dishonest way."¹² Thus proselytism no longer circumscribes the command of Christ to "Go teach all men," which is the duty of every Christian and of every Church.¹³ And, in its prohibition of dishonest and immoral proselytism, Article 13 actually protects conscience, this sanctum into which only God is permitted to enter.¹⁴

What, then, of teaching all men through use of religious pamphlets or through distribution of the Bible in mod-

ern Greek, practices that caused widely publicized problems under the old constitution?

Liberty of conscience, as defined in the new constitution, includes the right to distribute religious pamphlets. The only requirement is that the name of the sponsoring church appear on the pamphlets. This rule of honesty should inhibit no legitimate witness.

What of the Bible? According to Article 13, paragraph 3, of the new constitution, "The text of the Bible shall be maintained unaltered. Official translation of the text into any other form of language, without prior approval by the Autocephalous Church of Greece and the Patriarchate of Constantinople, is prohibited."

This prohibition originated during the reign of Queen Olga (1898), who translated the Bible into modern Greek, causing many arguments and arousing the opposition of the Greek Church. The key word in the new constitution is "official," which did not appear in the old constitution. The question of just what the new term means, and what advance it represents over the old restriction, remains to be answered by the Administrative Supreme Court of Greece.

Whatever the decision, sale of the Bible in modern Greek by the British Bible Society has long been tolerated in Greece, though the Greek Church has opposed the practice.

Another significant change in the constitution concerns the faith of the president of Greece. The old constitution required that the king be Orthodox and that he protect the Christian Orthodox religion. The new does not require even that the president be a member of the Orthodox Church.

However, Article 33, paragraph 2, does mandate that the president take an oath to the Holy Trinity. But it is my belief that this article refers *only* to the incumbent president and would not apply to a president professing another religion. Consistent with the principles of religious liberty expressed in the new constitution, he, I believe, would take his oath in harmony with the principles and traditions of his own religion.

How would I summarize the virtues of the new constitution? Its greatest significance may be that it contains the seed of the secular state.¹⁵ □

FOOTNOTES

¹ This Article appears in all Greek constitutions after the Revolution of 1821.

² For an interpretation in detail, see: Anastase N. Marinos, *Religious Liberty in All the World* (Athens, 1972; Greek ed.), pp. 92-101.

³ Liberty of conscience especially contains the right of anyone to choose or to declare his own religion, to be without any religion, not to reveal or to change his own religion, to assemble or to associate for religious purposes, to abstain from food forbidden by his religion, to carry religious emblems, to be buried in harmony with the ritual tradition, and to found parochial schools. It also contains the right of religious equality, religious education, and so forth.

⁴ The Administrative Supreme Court has been liberal in its interpretation of freedom of worship, especially as the concept applies to founding churches and temples. (See Anastase N. Marinos, *Religious Liberty in All the World*, pp. 154-171; Anastase N. Marinos-Spyros Trojanos, *The Foundation of Churches and Temples* [Athens, 1967; Greek ed.]; Anastase N. Marinos, "The Judicial Control of Church Authorities," *Conscience et Liberté*, No. 7.)

⁵ This Article can be found in all Greek constitutions.

⁶ Administrative Supreme Court 239/1966.

⁷ A.S.C. 851/1961.

⁸ A.S.C. 123/1964, 4054/1973, 2139/1975.

⁹ A.S.C. 2105-2106/1975.

¹⁰ A.S.C. 756/1952, 2274/1962.

¹¹ The previous constitution also contained this Article. (See Marinos, *Religious Liberty in All the World*, p. 172.)

¹² See official minutes of the Greek Parliament, session 76/23.4.75, p. 2140.

¹³ This broadened concept appears for the first time in the new constitution, but a similar recognition has appeared since 1939 in Act No. 1672.

¹⁴ The Administrative Supreme Court had already ruled, under the previous constitution, that pure spiritual teaching is not proselytism (A.S.C. 756/1952). On the contrary it ruled that there is proselytism when one exploits the financial needs of another to encourage a change of religious persuasion (A.S.C. 2276/1953).

¹⁵ I speak about a "seed" because there are in the constitution articles pointing to a closed relation between church and state—i.e., Article 16, paragraph 2, which declares that education must aim at the development of "national and religious conscience." The previous constitution declared that education is founded on "values of the Greek and Christian civilization." The difference is obvious. Still, in the title of the constitution we can find an invocation to the Holy Trinity.

Mary, Queen of Scots

By Sam Rosenberg



Her execution started a chain of events that brought the Pilgrims to America.

When, on February 1, 1587, Queen Elizabeth summoned her private secretary, Sir William Davison, he came reluctantly and apprehensively. Davison had good reason to be frightened because concealed among the routine state papers he brought for the Royal signature was one of the hottest documents ever written: the death warrant for Mary,

Queen of Scots. After nearly 20 years of imprisonment, Mary was about to be legally murdered.

The biographers of both women agree that the concealment of the death warrant was not Davison's idea: it was a precise detail in the scenario of deceit written by Elizabeth and her Lord High Treasurer, William Cecil, Lord Burghley, a scheme devised to absolve Eliza-

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beth from responsibility and guilt feelings for the death of her dangerous rival and enemy.

The same biographers also agree unanimously that, for nearly two decades, Elizabeth had firmly vetoed all the many moves to kill Mary, even though Mary, next in line to the throne, had publicly sworn that she would return England to the Catholicism so violently cast out by Elizabeth's father, Henry VIII.

But now, approaching old age, and without an heir, Elizabeth finally and with great reluctance allowed herself to be persuaded that Mary must die to allow her son James, a Protestant, to succeed Elizabeth.

And so, on this brilliant February day, the loyal, trusting (and helpless) Davison walked into the trap set for him by the Queen and Cecil. By obeying Cecil's instructions to conceal the death warrant among the innocuous parchments, he was making it possible for Elizabeth to pretend later that she did not know what she had signed. Davison was to be blamed as the perfidious underling who had betrayed a victim Queen into doing this terrible thing! And there would be no witnesses to the manner in which he had been set up and framed. In other words, Davison was to be the scapegoat. Or, as we say nowadays, the "fall guy."

When he entered the royal chamber, Davison found Elizabeth, known to be a consummate actress, in a jovial mood. As he handed her the papers, she signed them in rapid succession without reading them. As she did so, she asked him about his family and his work, chatted gaily about the unusually fine weather, handed him back the signed documents, and dismissed him.

But before he reached the door, she called him back. Unable to go on with her shameful playacting, she spilled the beans. Yes, she said, she knew that she had just signed away the life of a Royal Queen, and then, revealing that she had thought about the matter for a very long time, she proceeded to give Davison detailed instructions about the disposition of the warrant. He was to take it to the Lord Chancellor for the affixing of the Great Seal. The deed was done and the execution carried out as quickly as possible.

Finally, as if talking to herself, Elizabeth ranted against all her cowardly courtiers. Four hundred years before, she shouted, Henry II had merely hinted that he wanted Archbishop Thomas Becket eliminated and his understanding knights had rushed at once to Canter-

bury and murdered the offending Becket in his cathedral. And similarly, the usurper King Henry IV had gotten rid of the deposed Richard II with but a few casual words dropped into loyal ears. Unlike Elizabeth, a helpless woman, they were not forced to sign self-incriminating death warrants!

Poor Davison, realizing that as the only witness to this confession he was still the scapegoat, had no choice. He took the document to the Lord Chancellor, the Great Seal was affixed, and the fatal document was rushed, special horse delivery, to Mary's castle-prison. Shortly afterward, Mary was beheaded.

When news of the terrible event reached London, a wild celebration began. It lasted three days; but, though the church bells of the city rang incessantly, witnesses say that the amazing Elizabeth pretended not to know what all the excitement was about. Then, finally, in another brilliantly performed improvisation, she allowed herself to be told that Mary had been executed.

Having feigned ignorance, surprise, astonishment and horror, she raged against her trusted secretary who had, while she was entirely engaged in high matters of state, acted on his own and sacrilegiously killed her royal cousin, a divinely appointed Queen.

Davison was immediately put through a mock trial, found guilty, fined, and thrown in prison. (Later, demonstrating how farcical all this was, Elizabeth pardoned him, and revoked the fine. But unable to face him, she exiled him from the court. The fall guy never saw his Queen again.)

What, you may ask, has all this to do with the Pilgrim Fathers? Plenty. You see, when Davison was expelled from court and permanently removed from the seat of power, his own entourage and personal staff were kicked out with him. Among them was his private secretary and aide, a young man named William Brewster.

Yes, this was the very same William Brewster whom we know as the leading elder and founder of the religious exiles who established the Massachusetts Plymouth Colony in 1620. (Kingman Brewster, Jr., president of Yale, is a direct descendant.)

The son of a prosperous resident of Scrooby, a village in Nottinghamshire (Robin Hood country), William was sent to Cambridge University as a young boy. There he joined the "underground" teachers and students who militantly refused to attend the compulsory services in the state-controlled churches. Elizabeth dealt with the dissidents se-

verely: Those who refused to attend church services—and were caught—were imprisoned until they agreed to comply. (Some chose to remain in prison for many years.) Many of the more stiff-necked nonconformists were hanged and hacked to pieces.

After Cambridge, Brewster was employed by Sir William Davison and went with him to Holland as personal aide during England's war with Spain. After their return to London, Brewster remained in Davison's employ. This meant, for one thing, a measure of religious safety, for Davison, a member of Elizabeth's court, was also a Protestant nonconformist. This "shield" lasted until Davison was used as the key to Mary's execution.

When Davison was framed, Brewster realized that he too would be in jeopardy if he remained in sight of the Queen. He retreated discreetly to Scrooby, where he became postmaster and became involved again with the "subversive" Protestants he'd met at Cambridge.

When Elizabeth died and James I became king in 1603, he proved to be even more intolerant against nonconformists, and Brewster's flock decided to leave England, possibly forever. But, because the new continent of America was not yet developed for emigration, the Scroobian rebels decided to go to Holland. And so, in 1608, they fled at night across the English Channel in small boats to a new home in a foreign land.

At first they encountered great hardship. In the words of William Bradford, second governor of Massachusetts colony, "They saw the grimme & grisly face of povertie coming upon them like an armed man, with whom they must buckle and encounter . . . yet by God's assistance they prevailed and got the victorie."

Despite 12 years of increasing prosperity, the Puritans felt that the time had come to emigrate. The English ambassador had pressured the Dutch into harassing the Protestant exiles, who were printing religious pamphlets to be smuggled into England. Brewster narrowly avoided arrest and had to go to England to hide out. The Pilgrims saw their children being drawn away from sanctity by the fun-loving, permissive Dutch. Finally, when Spain threatened to resume hostilities with England by attacking the Low Countries, the Pilgrims voted to go to America.

In 1619 the group obtained a charter for colonization from the Virginia Company. Then, as every schoolchild knows, the Pilgrims sailed aboard the *Mayflower* for their new life in America. □



The Christian and the Bicentennial

By Russell J. Fornwalt

What does the Bicentennial mean to the Christian? Simply another commemorative plate, spoon, coin, stamp, or medal for your collection of memorabilia? Was our country's 200th birthday just one more parade to march in or historical pageant to see?

For the Christian the real reason for rejoicing during the Bicentennial lies in that for which the souvenir, civic ceremony, or museum display is symbolic. And in one word, that's *independence*. Call it *freedom*, if you wish.

We can rejoice in our freedom to worship as we please. In fact, no one has to worship at all if he so chooses. We have no state church, nor has the church been outlawed. How much religious freedom have you? So much that you can make a god out of a rabbit's foot, a lucky coin, a ladder, or Friday the 13th. You can subscribe to palmistry, astrology, numerology, or phrenology.

Some people use their religious freedom to join up with conflicting cults, creeds, and congregations. You and I may not go along with that sort of thing, but we can be glad we have the *right*.

Then there's political freedom—another thing the Bicentennial is all about. That plastic replica of the Liberty Bell adorning your mantelpiece is a symbol of your political independence. And as in the case of religious freedom, you can do with your political freedom as you wish.

You can register in and support a major political party, a minor one, or none at all. You can vote a straight party ticket or you can split your ballot. In fact, you do not even have to go to the polls on election day. There is no penalty for failing to vote. As a result of the American Revolution and the Constitutional Convention that followed, our political process is wide open. As Harry Truman did, you can rise from precinct leader to the presidency.

We are free to speak our minds, read what we want, print or publish criticism of our government,

choose a career, travel without restriction, and so on. We have freedom of choice. That's what the Bicentennial is all about.

But with so much choice there also comes a challenge. And that challenge is basically what the Bicentennial means to the practicing Christian.

As Christians we do not waste hard-won freedom—our most valuable possession next to life itself—on some frivolous fad or passing fancy. We use it to advance the cause of Christ both at home and abroad. We use it to lead others to the *truth*—the *truth* that makes man free.

The Christian uses his freedom to become all that he is capable of becoming. He develops his talents and skills to the fullest in order to become a better church member, citizen, parent, and worker. He uses freedom to build a better world, as did Washington, Jefferson, Franklin, Adams, and others.

For the Christian, then, the Bicentennial is more than a great gala. It is a time for expressing gratitude. It is a time for seeking truth rather than trinkets. It is a time for rededication to the responsibility that comes with independence. □

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People of Paradox: The Religion of Americans

By Haven Bradford Gow

It is a paradoxical but nevertheless true statement that Americans are at the same time "religious" and "irreligious."

Those who believe we are "irreligious" point to a number of indices, among which they include the Supreme Court's decision on abortion, the rising divorce rate, the general corruption of government officials, the alarming increase in crime, and widespread repudiation of extra-personal and extra-legal moral standards. Those who still think we are "religious" point to studies by Gallup, Harris, and Father Andrew Greeley, which reveal that many Americans continue to attend church and



that many still believe in God, heaven, and hell.

Unhappily, these studies merely measure external conduct and intellectual assent; they do not and cannot measure genuine holiness. Being genuinely religious means more than wearing sandals and a beard and singing religious folk songs, more than praying for your favorite football team, more than attending church for the social and economic contacts because it is "the socially acceptable way to spend a Saturday or Sunday," because it is "the American thing to do."

Being genuinely holy means more than using religion to condone your making economic and religious scapegoats of Jews and Chinese, more than telling everyone how much you "love" God, country, apple pie, and mentally retarded children so you can win an election or Miss America contest, more than using religion to buttress injustices in the social, economic, and political status quo, more than attending cocktail parties thrown by members of the Radical Chic on behalf of violent revolutionary groups.

The motivations for church attendance must also be considered, and in this regard, we will discern grounds for pessimism. It is certainly true that most Americans are churchgoers, but it is also true that many attend for reasons that are less than altruistic. They attend for social rather than religious reasons, and because they think it is "the American thing to do."

It is unfortunate but true that what most Americans mean by believing in religion is believing in "the religion of religion"; when they talk of faith, what they actually mean is faith in "the American way of life" and faith in "positive thinking"; and when they speak of "loving others," they really mean applying Dale Carnegie's techniques for "winning friends" and "influencing people." Indeed, Will Herberg informs us in his impressive work *Protestant-Catholic-Jew* that, when asked if their religious faith had any effect on such important activities as politics, social dealings, and business, most Americans responded No. For, as most Americans believe, religion must be confined to Sunday.

Almost two decades ago David Reisman came out with *The Lonely Crowd*, a seminal work which examined what the author termed "other-directed,"

"inner-directed," and "tradition-directed" individuals. "Tradition-directed" persons are those guided in word and deed by customary ways of viewing and doing things, while "inner-directed" persons are guided by an internalized set of goals and norms of conduct. In sharp contrast, however, are "other-directed" individuals, whose beliefs and practices are based on the fads and foibles of others, who, in turn, believe and act in accordance with the fads and foibles of others. "Other-directed" individuals are characterized by moral and intellectual cowardice, by a slavish and blind conformity to what is socially and intellectually fashionable, and by an inordinate desire to be "a part of the crowd," to be "socially acceptable."

Mr. Reisman's conception of the "other-directed" individual seems especially pertinent to an analysis of the contemporary religious situation. For it appears that the religion of most Americans is not one which is God-centered, but rather one which is an instrument for social and economic advancement and social respectability. The very notion of being "singled out," of standing "over against" the world as a religious witness, is quickly and scornfully rejected by those who identify spiritual well-being with a sense of belonging, adjustment to peer group pressures, and outward gentility.

But the religion of Moses and of Christ involves more than mere external gentility; it demands an inner refinement of the human spirit. It involves a recognition that the worth of a person emanates from within, that in the ultimate scheme of things faith, hope, courage, and charity count more than the social prestige and friends one has, or the number of beauty contests or elections one has won. It implies a realization that even more important than external beauty and transitory popularity is that refinement of mind and character which elevates one above the social and intellectual fads and foibles of one's group and of one's times. It demands, too, a realization that being genuinely religious means that one shall be scorned, hated, falsely accused, excluded, and persecuted. For we must take up our cross and follow Him to be worthy of His name. □

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A Long-Term Investment

By Carl Cahill

The nation's oldest school endowment fund, direct link with the distant past when teachers were paid in livestock, is still yielding an income for education at Hampton, Virginia.

The gift was made in 1634 in the will of an early settler, Benjamin Symmes. It consisted of 200 acres of land and the "milk and increase" from eight cows.

Now, 342 years later, the endowment amounts to more than \$10,000, and the interest, though small in the light of present-day school budgets, is added to state funds for the benefit of children in Hampton.

Symmes, who was born in 1590, lived in Isle of Wight County, Virginia. His will, which provided that a schoolhouse be built with the first money derived from his bequest, preceded by several years the Reverend John Harvard's far more famous gift that founded Harvard College.

Symmes, or Syms, as it is sometimes spelled, specified that the school be free and for the children in Elizabeth City County, now the city of Hampton.

This gesture so impressed the Virginia Legislature that a special act was passed as an assurance that the terms of the will would be carried out.

The school went into operation in 1647. By then, the eight cows had increased to forty.

Early records show that in 1694 the teacher, Robert Crooke, was paid two cows for repairing the school building.

The Symmes school was the first free school in the Colonies. Because it was free it was attended principally by poorer children.

In 1659 another settler, Dr. Thomas Eaton, set up a similar endowment that resulted in a second free school for Elizabeth City County. Dr. Eaton returned to England, where he died. His will provided for a gift of 500 acres of land, two Negro slaves, 12 cows, two bulls, 20 hogs, and some furniture.

Other colonists took up the generosity of Symmes and Eaton, and between 1634 and 1775 there were nine endowed schools of the Symmes and Eaton

type in Virginia, forerunners of the public schools of today.

In 1805 the two schools were combined and named Hampton Academy, and in 1902 part of the endowment was used to construct Symmes-Eaton Academy, which became a part of the public school system.

The Symmes-Eaton Academy building now houses the offices of the Hampton School Board.

Hampton claims to be the oldest continuous English-speaking settlement in America. And it is still a leader in education, having built the State's first air-conditioned school in 1963.

It has also built two more modern, air-conditioned schools since then and named them, appropriately, Benjamin Syms Junior High School and Thomas Eaton Junior High School. The interest from the endowment paid for a small part of the construction.

Thus Symmes's and Eaton's generosity has transcended three centuries and, barring unwise investment of their endowments, seems sure to transcend more. □

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When Massachusetts Functioned Without Government

By C. Russell Quinn

John Adams was astounded at what he observed in Massachusetts when he returned from the First Continental Congress.

"We have no council," he wrote in his diary, "no legislative, no executive. Not a court of justice has sat since the month of September."

The lawyer in him could not believe it. "Not a debt can be recovered," he continued, "nor a trespass redressed, nor a criminal of any kind brought to punishment. . . . Imagine four hundred thousand people without government, forming themselves into committees for various purposes of justice, policy and war."

It was true. Massachusetts was without government. Yet society was holding together. Farmers tilled the soil. Fishermen caught fish. Artisans continued at their crafts. Merchants



sold goods. Debtors paid their debts. No increase in crime was reported. Life went on much as usual.

With an exception. A startling exception. Massachusetts was also preparing for war. War against the most powerful nation on earth. This was certainly a phenomenon to attract attention.

And it did. Edmund Burke, in his great speech on Conciliation with the Colonies, startled the British Parliament when he shouted:

"A vast province has now subsisted, and subsisted in a considerable degree of health and vigor, for nearly a twelfth-month without government, without public council, without judges, without executive magistrates. What can arise out of this unheard-of situation? How can the wisest of us conjecture?"

How conjecture, indeed. Burke's question is still open. What did Massachusetts' society have going for it that it could function, and function "in a considerable degree of health and vigor," without government? How did it get into this situation in the first place?

This way. In angry retaliation for the Boston Tea Party, King George III tore up the Charter of the Massachusetts Bay Colony and placed the Colony under martial law, or tried to. All elected officials were deposed and replaced by appointees of the king. To keep them in line their salaries were to be paid by the king.

The plan backfired. Only in Boston, where the king's troops were quartered, could the decree be carried out, somewhat. And the redcoats were fearful of leaving Boston. When they did, as at Lexington and Concord, they were bushwhacked back into the city by angry farmers.

So, out in the rest of the province, the people, by resolutions in town meetings, simply refused to accept the authority of the king. Public offices were vacated. The people refused to pay taxes to the king. Thus developed "the more than twelfth-month" of no government that so amazed Edmund Burke and John Adams.

No doubt the crowned heads of Europe were more than amazed. Perhaps there was some fear and trembling. If a society could carry on in a good state of health and vigor with no government, kings were on shaky thrones. As indeed they were.

Options would be opening up for less authoritarian forms of government. The experience of Massachusetts was much in the framers' minds when they devised the Constitution of the United States a few years later.

The gap between an orderly society and anarchy must have seemed very narrow during those years of 1774-1775. At least to European statesmen. It is doubtful that the American colonists saw any great danger of society's flying apart in Massachusetts. The Puritan conscience would hold the social body together. And it did. It proved to be one of its notable triumphs.

Duty, responsibility, self-restraint had been bred into these people through many generations. We sometimes forget the long time span between the first landing in Massachusetts and the Revolution. For a century and a half these people had been left alone to develop their own private institutions—their churches, their schools, their family life, the basic forces that give a society character.

That's a long time to leave a people on their own. Especially in a place where survival depended on self-reliance. When the British king finally noticed them and tried to wrench them back into an authoritative colonial pattern, it was too late.

With the rejection of his authority the people of Massachusetts found the moral resources within themselves to function without government. It was their answer to anarchy. From this experience grew the vision of the new nation.

One hundred years later, in 1876, Philadelphia celebrated the birthday of that nation with a wondrous exposition. T. S. Huxley, the British scientist, visited the exposition and was impressed by the industrial marvels that a free people could produce. But his most pertinent comment was that the success of the great experiment in democracy would depend "on the moral worth and intellectual clearness of the individual citizen."

Two hundred years later the lesson is still the same: If a society wants government to rest upon its shoulders lightly, it must develop the moral integrity to hold itself together. □

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Friends, Readers, Countrymen— Lend Me Your Eyes

It's not likely after more than a year of Bicentennial emphasis that many Americans are avidly thirsting for more articles on events of 1776 or thereabouts.

But most of us never get our fill of pictures—even when they are historical. The following are from a Bicentennial series by Religious News Service. Pretend they are from an old album you discovered in an attic trunk. And that they are of, or about, your family. They are, you know. That is, if you are a member of the American family.

There is no article. Just captions to help you get acquainted with the olden days and the people who starred in them. To get in the mood for the first picture, imagine you are in a church pew. Your pastor takes the pulpit. Suddenly you are electrified. Under his clerical garb you get a glimpse of a uniform. An *Army* uniform! No wonder you are listening intently as he begins, solemnly, to speak . . .

"Now Is the Time to Fight" "In the language of the Holy Writ, there is a time for all things. There is a time to preach and a time to fight; and now is the time to fight." With these fiery words ringing through his church, the Rev. Peter Muhlenberg cast aside his clerical robes to reveal himself, before his awe-struck congregation in Woodstock, Virginia, in the uniform of a colonel in the Continental Army.

"Roll the drums for recruits!" the young Lutheran pastor ordered. His sermon so gripped the imagination of worshipers that 300 parishioners enlisted on that day in 1776 to become the 8th Virginia Regiment.

John Peter Gabriel Muhlenberg was born in Trappe, Pennsylvania, in 1746, son of the Rev. Heinrich Muhlenberg,



often called the patriarch of Lutheranism in America. Peter served churches in Pennsylvania, New York, and Virginia before 1776. During the Revolution, he led his troops through victories in South Carolina and Georgia and was with Washington at Brandywine, Germantown, Valley Forge, and Yorktown. He retired from military service as a major-general in 1783 and returned to Pennsylvania, where in 1786 he was elected vice-president of the Commonwealth.

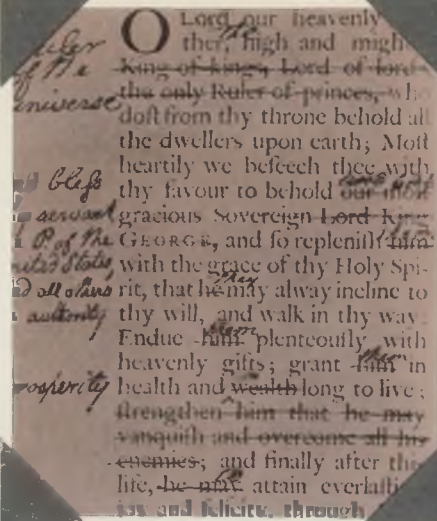
Later, Peter Muhlenberg became a member of the House of Representatives in the First Continental Congress, over which his brother, Frederick Augustus Conrad Muhlenberg, presided as Speaker. He served three terms in the House, and was elected to the U.S. Senate in 1801, later resigning to accept an appointment as collector of customs for the port of Philadelphia, a post he held until his death in 1807.

Only Clergyman to Sign the Declaration of Independence Of the 56 men to sign the Declaration of Independence, only one clergyman affixed his signature to the document. He was John Witherspoon, then president of the College of New Jersey (now Princeton University) and a leader of the Presbyterian Church in the Colonies.

Born in Scotland in 1723, John Witherspoon came to New Jersey in 1768 to head the college. In America, he promoted the growth of the Presbyterian Church, often heading its General Assembly. Despite his original feeling that the clergy should avoid politics, he accepted a position as delegate from New Jersey to the Continental Congress. He sat in Congress almost continuously from 1776 to 1782 and wrote much in behalf of the Revolution.

Revolutionary Creed First Heard in Church On March 23, 1775, a Virginia lawyer named Patrick Henry (left) uttered his impassioned plea, "Give me liberty or give me death," words which became a battle cry of the American Revolution. Henry's famous phrase was from a speech he made in St. John's Episcopal Church (right) in Richmond, Virginia. The church still stands.

Henry, an orator who knew no equal, was a leader of the "radicals" in Virginia in the years preceding the Revolution and spoke for individual liberties. He was a delegate to the Continental Congress in 1774 and served as governor of Virginia during the Revolutionary War. After the war, he led the fight for the Virginia Religious Freedom Act of 1785 and worked successfully to have the Bill of Rights added to the Constitution.



Changes to Fit the Times The pre-Revolutionary Prayer Book (cover dated 1752) of Bruton Parish Church in Williamsburg, the Colonial capital of Virginia, shows the prayer for the Crown altered to fit the times. The changes, which are apparently in the handwriting of Dr. John Bracken, rector during the struggle for independence, include the deletion of references to kings, lords, and princes, and the substitution of "and bless Thy servant the P. (President) of the United States, and all others in authority" for the reference to King George III in the prayer. On May 17, 1776, two days after the adoption of the Virginia Resolution for Independence, delegates of the convention went together to the church to attend fast-day services.

Birthplace of the United States "The United States was created in Philadelphia on July 4, 1776, when the Continental Congress voted the final form of the Declaration of Independence. The United States was perpetuated on September 17, 1787, when the Federal Convention completed its work on the Constitution and referred it, through Congress, to the individual States for ratification. Both of these great decisions were made in the same chamber in what is now called Independence Hall, but



was then the Pennsylvania State House. It would still be merely the old State House if independence had not been achieved and if the Constitution had not been ratified and put into effect. . . . Instead, Pennsylvania's State House has become Independence Hall for the United States. Nor is that all. On account of the Declaration of Independence, it is a shrine honored wherever the rights of men are honored. On account of the Constitution, it is a shrine cherished wherever the principles of self-government on a federal scale are cherished."

So writes Carl Van Doren of the building which is the birthplace of the United States of America. It was in Congress Hall, a wing of the building, that both the Declaration of Independence and the Constitution were debated and enacted. Independence Hall is now part of a National Historical Park.

Washington Combats a Problem In July, 1776, General George Washington found himself faced with a problem—"the foolish and wicked practice of profane cursing and swearing"—and issued this General Order to his army. It is not known what effect Washington's order had in combating the age-old military problem.





Architects of Religious Freedom The First Amendment to the U.S. Constitution states in part: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof. . . ." This concept of freedom for religion was unique even in most of the American colonies, where the Church of England and the Puritan Church were the established churches.

Exceptions were Rhode Island, founded on the concepts of church-state separation and freedom of worship for all; Maryland, which for 43 years offered religious freedom for Christians; and Pennsylvania, where William Penn's Frame of Government decreed toleration for all Christians.

During the Colonial period and the years in which our nation was established, a number of persons contributed to the concept set forth in the First Amendment. Twelve of these architects of religious freedom are pictured here, left to right.

THOMAS JEFFERSON—A Unitarian, he wrote the first draft of the Declaration of Independence and authored the Virginia Statute of Religious Freedom, which, in 1785, provided "by self-imposed law, for complete religious freedom and equality."

WILLIAM PENN—A Quaker and the founder of Pennsylvania, in 1701 he proclaimed "Freedom of Conscience" in his colony and welcomed members of oppressed German sects, Roman Catholics, and various Protestants to it.

SAMUEL DAVIES—An ordained Presbyterian minister, he was an effective spokesman for Virginia dissenters and fought for religious freedom as a natural right.

SAMUEL LIVERMORE—An Episcopalian who served as a Congressman from New Hampshire, he made the "motion" which embodied the original proposal debated by Congress in drafting the First Amendment.

THOMAS KENNEDY—A Presbyterian, he led a long fight in the Maryland legislature for Jewish civil rights, including the right to hold public office. This was achieved in 1825, with passage of the "Jew Bill."

JAMES MADISON—The "Father of the Constitution" who successfully urged that both religious freedom and a prohibition against any religious establishment be combined in the First Amendment. He played a prominent part in disestablishing the Anglican Church in Virginia.

ROGER WILLIAMS—A dissident Puritan clergyman, he was banished from Massachusetts in 1635 and founded Rhode Island, "the first successful establishment for complete religious freedom in history."

CHARLES PINCKNEY—Four times governor of South Carolina and a U.S. Senator, he proposed Article VI ("... no religious test shall ever be required as a qualification to any office or public

trust under the United States") in the U.S. Constitution.

BENJAMIN FRANKLIN—One of the great statesmen of the American Revolution and a believer in religious freedom, he wrote to Ezra Stiles, a Congregational minister and president of Yale, in 1790: "I have ever let others enjoy their religious sentiments, without reflecting on them for those that appeared to me unsupportable and even absurd. All sects, here, and we have a great variety, have experienced my good will . . ."

JOHN WITHERSPOON—A Presbyterian minister, first president of Princeton and signer of the Declaration of Independence, he preached that more "toleration" was not enough, "the only proper principle for a republic being complete liberty of worship."

GEORGE MASON—An Episcopal vestryman, he was chief author of the Virginia Declaration of Rights, which was adopted a month before the Declaration of Independence. He was a leader in securing the Bill of Rights.

JOHN CARROLL—The first Roman Catholic bishop in the United States, he was an ardent patriot. After being chosen bishop in 1789, he had the medieval phrase "exterminare haereticos" (death to the heretics), which he considered objectionable, deleted from his official oath and list of duties in his consecration ceremony a year later. □

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Indian State Adopts Forced Sterilization

BOMBAY—The Indian state of Maharashtra has passed legislation making sterilization compulsory in the case of couples with three living children.

Cardinal Valerian Gracias, Archbishop of Bombay, earlier registered strong protests with state officials over the proposed measure, arguing that forced sterilization "is the denial of a basic human right and an affront to human dignity."

The Maharashtra "family size limitation" law is seen as part of a movement, supported by the New Delhi government, to pressure couples into limiting their families to two or three children.

The new state law requires that men up to the age of 55 and women up to 45 be sterilized within 180 days of the birth of their third living child. The husband would be forced to undergo a vasectomy. His wife would be forced to be sterilized only if the husband is exempt because a vasectomy would endanger his life.

The measure provides prison terms of up to two years for those who fail to be sterilized and provides rewards to those who inform on neighbors evading sterilization.

However, according to Dr. D. N. Pai, Bombay director of family planning, in practice, offenders would be sterilized and then paroled.

There was some question whether the new law will be approved by the federal government in New Delhi. Prime Minister Indira Gandhi has publicly expressed doubt about the advisability of legally enforced sterilization.

Canadian Moslems Campaign Against Offensive Textbooks

TORONTO—A group of Moslems living in Canada has appealed to the United Nations Human Rights Commission in a campaign to have what they call offensive and prejudiced remarks regarding the Moslem religion removed from high school textbooks.

Quadeer Baig, president of the Canadian Society of Moslems, accused the Ontario Provincial Government of duplicity, deceit, fabrication, and prejudice. When he complained to the government, he said, he was shunted from one department to another without results.

Provincial education minister Tom Wells admitted there are "discriminatory

passages" in the textbooks, but said it is not practical or financially possible to recall immediately all books with offensive passages. "But we are working on it," he said.

Spanish Government, Vatican, Agree on Revision of 1953 Concordat

VATICAN CITY—Spain and the Vatican have agreed on a revision of the 1953 Concordat governing relations between the Spanish Government and the Roman Catholic Church.

The Madrid Government said the revision included the renunciation of the right of the Spanish Chief of State to nominate residential bishops of Spanish Sees and the church's renunciation of the right of Spanish bishops to block criminal prosecution of priests.

King Juan Carlos recently renounced his right to nominate bishops, but officials said at the time they did not know whether this would apply to his successors.

Turkish Court Convicts 42 Jehovah's Witnesses

ISTANBUL—The Turkish State Security Court has convicted 42 Jehovah's Witnesses of charges they are members of a foreign-based organization without permission.

A government radio broadcast said one Jehovah's Witness was sentenced to six months in prison and fined about \$715. The other 41 were assessed fines ranging from \$43 to \$64.

Court Limits Ohio's Authority to Set Private School Standards

COLUMBUS, Ohio—The Supreme Court of Ohio has limited the authority of the State Board of Education to set standards for religious schools.

In reversing the ruling of a district court of appeals, the State Supreme Court said that religious-freedom rights are compromised when State standards "are so comprehensive in scope as to eradicate the distinction between public and nonpublic education."

The case involved twelve parents who sent their children to an unaccredited Christian school in Darke County. Since the Tabernacle Christian School did not meet the minimum standards of the Ohio Board of Education the board asserted that the children were technically truants.

Rev. Levi W. Whisner, principal of the school, noted that there are more than 600 requirements for schools for minimum standards. He said that Ohio education officials "acknowledge that there's no school in the State meeting the minimum standards 100 per cent all the time."

In the majority ruling, Justice Frank D. Celebrezze stated, "We believe that these 'minimum standards' overstep the boundary of reasonable regulation as applied to a nonpublic school."

Defense attorney William B. Ball, of Harrisburg, Pennsylvania, hailed the ruling as "the first case in which, on constitutional grounds, a major court has struck down a large body of regulations of private and religious schools." Mr. Ball described the ruling as "an excellent vindication of the rights of parents and of the right [of a school] to be small and different."

Missouri Voters Reject School-Aid Amendment

ST. LOUIS—A proposed amendment to the Missouri Constitution, authorizing the legislature to furnish limited aid to nonpublic schools—in such areas as transportation, textbooks, and services for the retarded—was defeated in a state-wide referendum.

The count was 577,000 against and 430,000 for, a margin of 57 per cent to 43 per cent.

One of seven proposed amendments—three were passed—the nonpublic school-aid amendment was sponsored by Fairness in Education, a nondenominational organization composed mainly of Roman Catholics and Missouri Synod Lutherans.

The proposed amendment received an overwhelming majority of votes in St. Louis and other large metropolitan areas but faced strong opposition in rural and small-town areas.

The rejected amendment would have authorized the State legislature to pass various proposed bills, costing at least \$10 million a year. These bills called for transportation services, nonreligious textbooks, and unspecified services for exceptional (retarded) children in nonpublic schools.

Such services are already available to nonpublic school pupils in forty-one States and have been approved by the United States Supreme Court, but the Missouri State Constitution has more

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rigid standards of church-state separation and forbids such services.

Colorado Seeks Immunization of Children of Sect

DENVER—Colorado's State Health Department is considering methods of legally forcing members of the Church of the First Born, a religious sect at Cortez, to have their children immunized against diphtheria.

According to Fred Yu, an assistant attorney general working with the health department, State authorities want to learn what they can do to prevent a recurrence of the disease among members of the sect. Because of their beliefs church members refuse inoculations. In two years two children have died of diphtheria, and about a dozen others have contracted the disease.

Yu noted there is a general police

power in the State to ensure the health and safety of its citizens. Legal enforcement of immunization might come from the department's legal right to control epidemics or be achieved through use of the Colorado child-abuse statute.

Archdiocese Rebuffs Union, Challenges NLRB Ruling

LOS ANGELES—The Roman Catholic Archdiocese of Los Angeles has announced that it will refuse to bargain with a labor organization chosen in a federally supervised election by lay teachers in its high schools.

The refusal sets the stage for a court test over the right of the National Labor Relations Board to have ordered an election, in which teachers voted two to one for the union.

The archdiocese cites constitutional issues of freedom of religion as the basis for its challenge. It said its refusal to bargain is necessary under the law in order to obtain judicial review.

"The issue here is not whether the Church believes in social justice and collective bargaining, but whether it will survive as an institution free of government intrusion and interference in its intimate and internal operations," according to a statement published in *The Tidings*, archdiocesan newspaper.

It asserted that the NLRB ruling that the schools "are not 'religious institutions intimately involved with the Catholic Church' . . . flies in the face of Supreme Court decisions which have deprived Catholic school students of federal educational aid because of 'excessive entanglement between State and Church.'"

The controversy involves the right of lay teachers in high schools maintained by the Archdiocese of Los Angeles and its neighboring Diocese of Orange to be represented by a union affiliated with the American Federation of Teachers.

Legal counsel for the archdiocese stated that acceptance of the request to bargain would imply "an agreement that the government has a right to interfere and entangle itself in the internal affairs of the Church."

Two other reasons for the refusal to bargain were cited:

"The imposition of a system of administration which in the end can lead to the destruction of the local administration and autonomy of the Church schools.

"Acceptance into the schools of a union which has openly declared its hostility to Catholic moral principles in the area of abortion and contraception, and which seeks even now to deprive students in private Hebrew, Protestant, and Catholic schools of the special compensatory educational aids which have been granted them in the past."

No Church-State Violation Found in Missouri's Scholarship Law

JEFFERSON, Mo.—Although some beneficiaries attend religiously affiliated colleges, the State Scholarship Program does not violate the constitutional provision on separation of church and state, the Missouri Supreme Court has ruled.

The four to three ruling overturns an earlier finding by a St. Louis County circuit judge and means that some 8,000 students will continue to participate in the three-year program. The students attend 31 private colleges and 26 publicly supported colleges. Depending on need, they can receive up to \$900 per year for tuition and fees.

The Missouri Supreme Court applied a three-point test established by the United States Supreme Court and ruled that the scholarship program had a secular purpose, did not have the advancement of religion as its primary effect, and did not excessively entangle church and state.

Jobless Benefits Denied to Couple Fired by College for Immorality

HARRISBURG, Pa.—The Pennsylvania Unemployment Compensation Board of Review has upheld the right of church-related colleges to set moral codes of conduct to which faculty members must adhere in their private lives.

The board sustained referees' decisions that denied jobless benefits to a man and a woman fired by Lebanon Valley College, Annville, Pennsylvania, for living together without being married.

Referees found that when Professors John Martin and Kathleen McNerney were employed by the United Methodist-affiliated college they were furnished with a copy of a policy manual which stated that "professors may be removed for immorality."

The referees ruled that the claimants were unemployed through their own fault for living together and therefore were ineligible to receive benefits.



BEIRUT—Allenby Street in Beirut's once-flourishing commercial district lies in ruins after months of shelling. Buses, barrels, and doors serve as shields against rival sniper fire.

PERSPECTIVE

What Is Religious Liberty?

Nearly everyone today pays at least lip service to religious liberty. Some of the most oppressive governments claim to respect religious freedom, if that is defined simple-mindedly as the right to believe as one chooses. That extremely limited sort of freedom is available even in Albania.

But religious liberty goes far beyond "the right to believe" or "right to worship" definitions that regularly appear in high school essays or the pontifications of politicians.

A good start at building a comprehensive definition of religious liberty was made by Dr. C. Emanuel Carlson, former director of the Baptist Joint Committee on Public Affairs, at a conference in Washington planned by his successor, Dr. James E. Wood, Jr.

Carlson said that the following freedoms "rank very high" in his definition of freedom of conscience: "The person who enjoys freedom of conscience must in actual practice be free to: 1. decide whether to worship or not to worship; 2. join the church of his own choice, choosing his own creed and tenets; 3. change his ecclesiastical allegiance without hindrance; 4. nurture the faith of the children for whom he carries responsibility; 5. choose other religious instruction for his children; 6. express his faith and convictions personally and in group activities; 7. travel for the advancement of his faith; 8. associate himself with others for corporate religious interests; 9. use his home and his property for religious purposes; 10. determine the causes and the amounts of his religious stewardship; 11. make his own best judgments on moral and public issues, and express them; 12. have free access to information from various sources."

To this catalog of the meanings of individual religious liberty, Carlson added a list of elements necessary for churches or religious societies or fellowships to enjoy freedom "to carry out their functions with adequate independence": "1. freedom to order its own public worship; 2. freedom to make its own formulations of doctrinal positions; 3. freedom to determine its own organization and government; 4. freedom to set standards and qualifications for membership and for the clergy; 5. freedom to provide and control programs for training its members and its youth; 6. freedom to plan and carry out various forms

of service or charity; 7. freedom to plan and carry out programs of missionary outreach; 8. freedom to own and operate business activities which are related to its objectives; 9. freedom to have equal status with all other religious groups before the law of the land; 10. freedom to formulate its own moral positions insofar as these do not deprive others of similar freedom or endanger the life of the community; 11. freedom to interpret to the public the meaning of its insights and its principles for the institutions of society, including government."

But even Carlson's definition can be improved upon. His point that the individual himself should "determine the causes and amounts of his religious stewardship," should be clarified and expanded to include the right of the individual to contribute to the support *only* of the religious institutions and organizations of his or her own uncoerced choice. Any form of direct or indirect government aid to sectarian institutions, including parochial schools and denominational colleges, is a violation of the individual's basic religious liberty.

Religious freedom also necessarily includes the legal freedom to follow the dictates of one's conscience with regard to such fundamental matters as marriage and divorce, family planning, abortion, and sterilization. Legislation or constitutional provisions to interfere with these individual rights constitute violations of religious liberty.

It might be added, though it is hardly necessary to do so, that freedom of religious practice extends only so far as the rights of other individuals. Thus, human sacrifice or abuse of children cannot be justified on grounds of the free exercise of religion.

Though Carlson did not say so expressly, religious liberty also requires the total absence of government establishment of or preference for any church, group of churches, or set of purely theological principles. Government may, of course, prohibit and punish murder, rape, robbery, fraud, and other violations of individual rights, because these transgress the canons of common-denominator secular ethics as well as those of the world's religious traditions.

Talk of religious liberty is just so much wind, of course, unless guarantees of religious liberty are institutionalized, un-

less social machinery is set up to protect religious liberty against violations, and unless the majority of people in society support the religious liberty principle and the mechanisms for defending it.

Of all the countries in the world, only the United States has gone all the way to establish as a basic constitutional principle, both in our national and State charters, the separation of church and state which alone can guarantee religious liberty in all its many meanings. Only in the United States have the courts, the people, and even most politicians rather consistently applied and supported the separation principle.

While we have ample reason to be proud of our heritage of church-state separation, we would well be advised to avoid complacency. The price of liberty is eternal vigilance, and those who oppose strict church-state separation, either through ignorance or misdirected zeal, are numerous and pose grave threats to the church-state separation principle which undergirds religious liberty. Judging from the number of lawsuits and referendum elections in recent years, the challenges are as great now as at any time in our country's history.

The men and women who have fought the good fight for religious liberty have reason to be proud of their efforts. But there is not time to rest on past accomplishments. Many battles lie ahead. All our strength will be needed. But, on the basis of our past record, continued effort, sacrifice, and devotion will result in new victories for our most precious freedoms.

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LIBERTY AND THE LAW

One Man, One Hat

By Elvin L. Benton

La Rocca v. Lane, 376 N.Y.S. 2d 93 (Ct. App. 1975).

May a man reveal publicly the fact that he qualifies for more than one profession? Does choosing to be a criminal trial lawyer preclude being a priest and letting the jury know it?

New York's highest court says that, at least in some situations, the choice must be made between appearing as a cleric and arguing as an attorney.

Vincent La Rocca had been a Roman Catholic priest for some 25 years when he was admitted to the practice of law in New York. While he was in law school he wore his clerical garb. He wore it when he was being examined for qualification to practice law by the Committee on Character and Fitness. He wore it at his admission to the bar. He had worn it at all his previous court appearances as a lawyer for the Legal Aid Society.

But this time there was a difference. There was a jury in the box. All La Rocca's trial work during the months he had been practicing law had been before judges without juries.

Now La Rocca was defending, in a criminal trial, a woman charged with an attack on her child's schoolteacher. Believing that priestly attire might unfairly influence the jurors, the prosecutor asked Judge Morgan Lane to direct La Rocca to remove his vestments.

The priest-lawyer argued that removal of his clerical garb by the court would deprive his client of the right to be represented by counsel of her choice and violate his right to free exercise of religion. Judge Lane was more impressed by the prosecutor's worry about influence on jurors, however, and, "after considerable colloquy," directed that unless La Rocca removed his clerical collar he would not be permitted to continue as defense counsel. La Rocca refused, the criminal trial was halted, and the defense lawyer, his vestments intact, filed for a writ of prohibition in the Supreme Court for Kings County.

The "ancient and just" writ of prohibition is a proceeding inherited from the common law of England, designed to curb the efforts of intemperate judges to make rulings beyond their lawful powers. It was originally used by the English king to keep ecclesiastical courts

in their place. It has evolved into a useful process of protecting people from unwarranted court interference in their lives.

Lawyer La Rocca believed Judge Lane had exceeded his proper powers in directing the removal of Priest La Rocca's collar. La Rocca stated that he had been "designated" by his bishop to appear in court in the attire of a Roman Catholic priest, and that he considered it inappropriate for the judge to direct otherwise.

Supreme Court Justice Guy James Mangano agreed with La Rocca and granted the writ of prohibition against the trial court judge. Mangano observed that "no emotional assault is here made upon any prospective juror. The presence of a clerical collar or a skull cap in our social milieu, in our political and governmental functions, is no unusual phenomenon." He ruled that "we cannot nor may we build bars on an evanescent presumption to bias, presumably triggered by the sight of religious trappings."

Now it was the prosecution's turn to squirm, and appeal was taken to the Appellate Division of the Supreme Court. There, three of the four justices hearing the arguments believed that the trial court judge was right to begin with and reversed Justice Mangano's decision to let the clerical collar come to court. Harking back to the celebrated late-nineteenth-century United States Supreme Court decision outlawing Mormon polygamy, the court held that free exercise of religion must bend before "compelling" state interests—in this case the danger that a fair trial could not be conducted if a defendant's lawyer wore his ordinary clothes in court.

"When he appears in court," the court majority maintained, "he is not acting as a priest. This does not mean that he gives up his religious beliefs or his priestly duties when he acts as an attorney; it does mean, however, that when he enters on secular pursuits he is subject to reasonable regulations in the secular realm." Holding that "the regulation has a minimal effect on the petitioner's conduct," and that to let La Rocca wear his religious vestments "would single out the petitioner for special favor," the court concluded that "the [trial] court's order in this case was reasonably adapted to achieve the purpose of a fair trial."

The fourth justice, J. Irwin Shapiro,

dissented vigorously, contending that the state's interest in a fair trial would be so poorly served by the no-clerical-collar rule that violating the priest's First Amendment rights to accomplish it was unjustifiable. The majority put too much weight in the state's scale and not enough in La Rocca's Free Exercise scale, tipping the balance the wrong way, according to Shapiro. The dissenter noted that the majority overrode La Rocca's allegation that his wearing of the clerical collar at any public function is a continual act of worship and a symbol of his religious dedication.

On appeal to New York's highest court, the Court of Appeals, the ruling of the three-justice majority was upheld and cleric-attorney La Rocca's collar was not allowed in the jury's presence. At the time of the writing of the Court of Appeals' decision, the trial in the case, though not stayed, had not taken place.

Seven Court of Appeals judges decided the issue. Six joined in an opinion by Chief Judge Charles D. Breitel and one, Domenick L. Gabrielli, voted to reverse, "on the well-reasoned dissenting opinion by Mr. Justice J. Irwin Shapiro at the Appellate Division."

Judge Breitel added little new to what had been argued and decided before, except to give emphasis to the "danger" that jurors might be tempted to think more highly of a lawyer and his client if they knew the attorney was a priest. He upheld the contention that such implication by jurors was "understandable, but not condonable," and saw as an undesirable result the possibility that jurors "might ascribe a greater measure of veracity and personal commitment to the rightness of his client's cause."

The outcome is a strained one. It doesn't square with everyday ideas of fairness to permit the assumption, as a matter of law, that respect based on a lawyer's religion is more hazardous to the integrity of a trial than any other kind of respect.

Jurors cannot be kept from observing that lawyers possess many kinds of characteristics and orientations. It seems not only unfair but futile to attempt to blind jurors by requiring an attorney not to appear to be something that he really is.

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

LETTERS

Child and Family Scare Act

Tom Dybdahl's "The Child and Family Scare Act of 1975" was most helpful to me in many ways.

The flyer opposing the act and other material in that vein was the first contact I had with the Child and Family Services Act of 1975. I suspected some distortion on the flyer's part and felt that the conclusions reached, based on the text of the act printed, in the flyer were overreactions. However, I could not be sure of this personal conclusion until I read Mr. Dybdahl's fair and objective article. This was the first favorable literature that I had seen on the act, and it certainly gave me a clearer picture of the act's implications than those I received from the flyer.

I was especially impressed and in agreement with the concluding paragraph of the article, where Mr. Dybdahl calls for factual crusades against legislation, not those based on myth, as this one seems to have been. I feel that the Equal Rights Amendment is quite obviously being abused by this same type of mentality and propaganda. It is a shame that initial reactions to these and other well-meaning acts are often of the nature of "a threat of Communism" and other mystical scapegoats. It is also a shame when proponents of such legislation and ideas keep quiet until the damage is already done by this right-wing rhetoric. I must admit guilt to this many times in many situations.

This article is typical of the high caliber of work I have come to expect from your fine magazine. Yours is a sensible and thought-provoking voice that all of us need to hear. Keep up the good work!

GERALD R. HALLMAN

Associate Minister

Tabernacle Associate Reformed Presbyterian Church

Charlotte, North Carolina

Most of the time you are on the right side (the one I believe) in your opinions. You missed the whole basic idea in "The Child and Family Scare Act of 1975."

That anonymous flyer was bad. Any anonymous tirade is bad. But it did at least delay an evil act. . . .

In that bill, *parent* was defined as anyone in charge of the child. And, yes, there is the "no control" illusion. Remember the funds for education? Who is now in control of the schools? Even private schools who accept *no* Federal funds must tow the line on even the most stupid of the HEW regulations if even

one student is receiving Federal aid. Ask Hukdale College and Brigham Young University.

When Federal funds are involved there *should* be Federal control of the funds.

But the Federal government has no business in either schools, churches, or family life. These are fields not expressly given to it by the Constitution. And where can one find a better way to control the people than through the schools, the churches, and the family?

We should not wait to cry "wolf" until we hear him panting and see the slobber dripping from the fangs so clearly showing under his sheep's clothing.

A LAWYER'S WIFE

Chehalis, Washington

LIBERTY came to my attention via the waiting room of Senator Lowell Weicker, one of the sponsors of the proposed "Federal Youth Camp Safety Act" (S. 422). The bill's main sponsors are Senators Ribicoff and Mondale.

The article by Tom Dybdahl bears a startling similarity to the manner in which the Youth Camp Safety Act will die in this session due to the tactics of a small but powerful Texas-based camp operator lobby (C.A.M.P., Burnet, Texas). They repeatedly declined to give open testimony before Congressman Dominick V. Daniels of New Jersey on HR 46 and repeated their reluctance to testify openly before Senator Mondale's committee. Instead, via vicious and misleading massive mailings aimed at church-sponsored camps, they have succeeded in getting some church elements to oppose the bill—to do their dirty work for them. To a degree this has backfired, with important church leaders resenting and protesting the use of churches to do a camp operator lobby's bidding while the lobby remained quietly behind. However, the small elements they picked up were sufficient to erode the 51-0 support for the bill in the U.S. Senate to the now doubtful position of whether it will even emerge in the Senate (the House passed the bill)!

The entire tactic is wrong, immoral, and the victims are our own youngsters. MITCH KURMAN
Westport, Connecticut

Young Man Who Wanted to Know About Liberty

Your first prize winner in the 1976 Mr. Freedom Contest (July-August) was a

very moving story. Unfortunately, the story is a little disappointing to those who, in this Bicentennial year, are looking for the meaning of freedom now, here on earth.

His premise, if that is what it is—that regardless of what man can do to you, your freedom lies within yourself—is true, in that the knowledge of God and His Son Jesus Christ's salvation will free us for eternity. But that is in the hereafter. What about now—in the confusing world of today?

Saying that we can be free in our hearts and in eternity is a copout; an excuse to explain the apathy of the people who refuse to fight for their freedom here and now. If we do not have our freedom here on earth, we will eventually destroy ourselves. Patrick Henry understood that when he said, "Give me liberty or give me death."

MRS. RUSTY LEBUDA
Granada Hills, California

The Wall

Michael Ettner's article on "The Wall" (July-August) serves as an excellent starting point for seeking a fuller and more realistic separation of church and state.

Historically, as Mr. Ettner so well stated, education was a primary function of churches. Indeed, most Colonial schools were formed so citizens could read the Bible. Most of the Protestant churches had fairly large parochial school systems up to the 1850's. All of the Ivy League colleges started as church institutions.

Church periodicals of early America, largely ignored by historians, show that the proposal for state-run schooling was looked upon with horror by many. Protestant spokesmen viewed the move as government meddling with church affairs.

To overcome this formidable objection required formation of a rather abstract theory, namely, that it is possible to educate along purely secular and temporal lines, apart from religious or other ultimate values. State-run schools would offer neutral, "objective" teaching, leaving "subjective" religious teaching to home and church.

Opponents of state-run schools said religiously neutral education was impossible. Any education, to be of value, must teach values. Neutral or secular education would at best offer quantity rather than quality of learning. A void

LETTERS

would be created by taking the heart out of education.

The neutralization and de-spiritualization of education was slow in developing and masked by the fact that America up to the 1890's was 75 per cent small towns of 2,500 and less. Many of those small town schools, and a lot of city schools too, were in fact denominational, simply reflecting the values of the majority of the community. Religious pluralism was practiced *de facto* in the schools until "strict neutrality" began to be enforced in the 1960's (*Schempp* decision).

"The state has had to neutralize any reference to spiritual insights and commitments in education. But these ultimate values are the only kinds of values people really care about; the only kind that can make us enthusiastic and glad—which is to say free. Every single aspect of education, if it is to have any kind of liberating effect upon the human soul, must live from, tend toward, and serve just such ultimates. Yet for state-supported, state-controlled education just these values are forbidden." This passage is from "Freedom for Education," by Dr. John F. Gardner. This and other similar writings are obtainable from this council.

Opening up the wellspring of what alone makes education, and life, worth while cannot be undertaken until a wall of separation has been raised between school and state similar to the one the First Amendment raised long ago between church and state. As Dr. Gardner points out, "The same freedom that is the lifeblood of vital, self-evolving religion is also the lifeblood of good education of all kinds at all levels for all people under all circumstances."

This council proposes this idea so that understanding will grow until ways are found, naturally and harmoniously, to bring freedom to education, freedom from government control—the same freedom enjoyed by art, science, and religion.

ROBERT S. MARLOWE
Council for Educational Freedom in America, Inc.
2105 Wintergreen Ave., SE.
Washington, D.C. 20028

Hung Hsiu-ch'üan

I read your article about the Taiping rebellion (May-June). Very interesting. But I'd not call Hung brilliant just because he had a good memory. He lacked

common sense; was a fanatic in fact.
MRS. M. BENDER
Poway, California

Move Over, Evolution

Thank you for Richard Utt's fine article (July-August). I am also writing to request permission to photocopy the above article to give to local school board members.

WILLIAM RUDD
Pastor
Perry Baptist Church
Perry, Michigan

Abortion Amendment

Mr. Harrison W. John's position against a Human Life Amendment (March-April, 1976) is in significant error with regard to when life begins. It is not a scientific theory but is a biological certitude that a human being is formed at conception. The abortion debate is really not about when life begins nor about viability but about when human life has value. This value as ascertained by the Supreme Court is wantedness or unwantedness as solely determined by the mother.

JOHN N. HACKETT, M.D.
La Grange, Illinois

In his article against a constitutional amendment to overturn the Supreme Court abortion decision, Mr. John bases his argument on a statement made by some unknown scientist that no one really knows when life begins.

Mr. John's argument disintegrates into nothingness in the light of the following quote from the September, 1970, issue of *California Medicine* (official journal of the California Medical Association). It is "scientific fact" that "human life begins at conception and is continuous, whether intra- or extra-uterine, until death."

In its special issue "The Drama of Life Before Birth," *Life* magazine states, "The birth of a human really occurs at the moment the mother's egg cell is fertilized by one of the father's sperm cells." That is, at conception.

Thus, abortion for any reason except to preserve the mother's life is murder. There are probably some mothers who would prefer to sacrifice their own life for that of their child or come before God at death with their baby in their arms.

Mr. John continues to try to make abortion a "Catholics only" issue by not cit-

ing pro-life comments of Baptist, Methodist, and Episcopalian clergymen.
PAUL MANGELSDORF
Dallas, Texas

Exciting LIBERTY

I consider *LIBERTY* to be one of the most exciting and enjoyable pieces of mail I receive. My only disappointment with respect to *LIBERTY* is that it comes only bimonthly.

Please keep it up. And don't let my subscription run out.
LAWRENCE F. NELSON, JR.
Attorney
Los Angeles, California

I am not a member of the Seventh-day Adventist Church, but I find that I am in agreement with at least 90 per cent of your editorial positions, and I have gained new insight into and respect for the true liberalism of your church as opposed to the phony liberalism of some of the agencies of our government. I consider your magazine a very positive contribution to the sound political growth of our republic.
R. ADRIAN MARKS
Attorney
Frankfort, Indiana

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Rushing to Rushmore

If there's anyone out there who doesn't have Bicentennial hoopla running out of his ears, let's hear from him. **LIBERTY** editors, a patriotic group, tuned out with the last Fourth of July firecracker. But not before saving a few memorable articles for this year-end issue.

"The Night the Presidents Awoke" ought to be in the glove compartment of everyone rushing for Rushmore. (If you're stopped on the way by South Dakota officer Richard Maag, don't try the same line the editor of **LIBERTY** used on him: "Yes, it's true, sir, that I was going 63. But you see, I'm driving one of those foreign cars that is only two thirds the length of the average American car. Assuming you have at least a high school knowledge of physics, you'll be able to understand that I must drive at least one third faster than the longer cars to cover the same distance in the same time . . ." (Love that *warning* ticket!))

When you get to Rushmore, don't just look: listen carefully, and you too may hear what a Park Ranger thought he heard. (We're going to nominate the article for a Freedom Foundation Award.)

"The People Who Killed Witches," a post mortem of the Salem witchcraft trials, finds something worth remembering in this sad chapter of hysterical Americana.

Two articles, "The American Dream" and "A New Order of Things," hint at the consequences of forgetting.

There's more. And since there isn't anything else here, you might as well get started on it.—R. R. H.

LIBERTY



The People Who Killed Witches

Ever after would the haunting memory of their part in the trials plague their conscience. See "The People Who Killed Witches," page 2.

ILLUSTRATED BY BOBBI TULL

VOLUME 71, NUMBER 6, NOVEMBER-DECEMBER, 1976

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

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Send address corrections to **LIBERTY**, 6856 Eastern Avenue NW., Washington, D.C. 20012.



One hundred sixty-eight years after the founding of Jamestown (the first successful English colony in America) the colonists revolted against the crown. The result was the fateful day of April 19, 1775 at Lexington Green (the “shot heard ’round the world”), and (above) the victory at Concord’s Old North Bridge. Revolution led to independence, with Constitutional guarantees of religious liberty and the separation of church and state. Photo taken by Ed Hopfmann during the re-enactment of the North Bridge battle on April 19, 1974.

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

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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).

MAIL THIS TODAY

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