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LIBERTY

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They've

Got

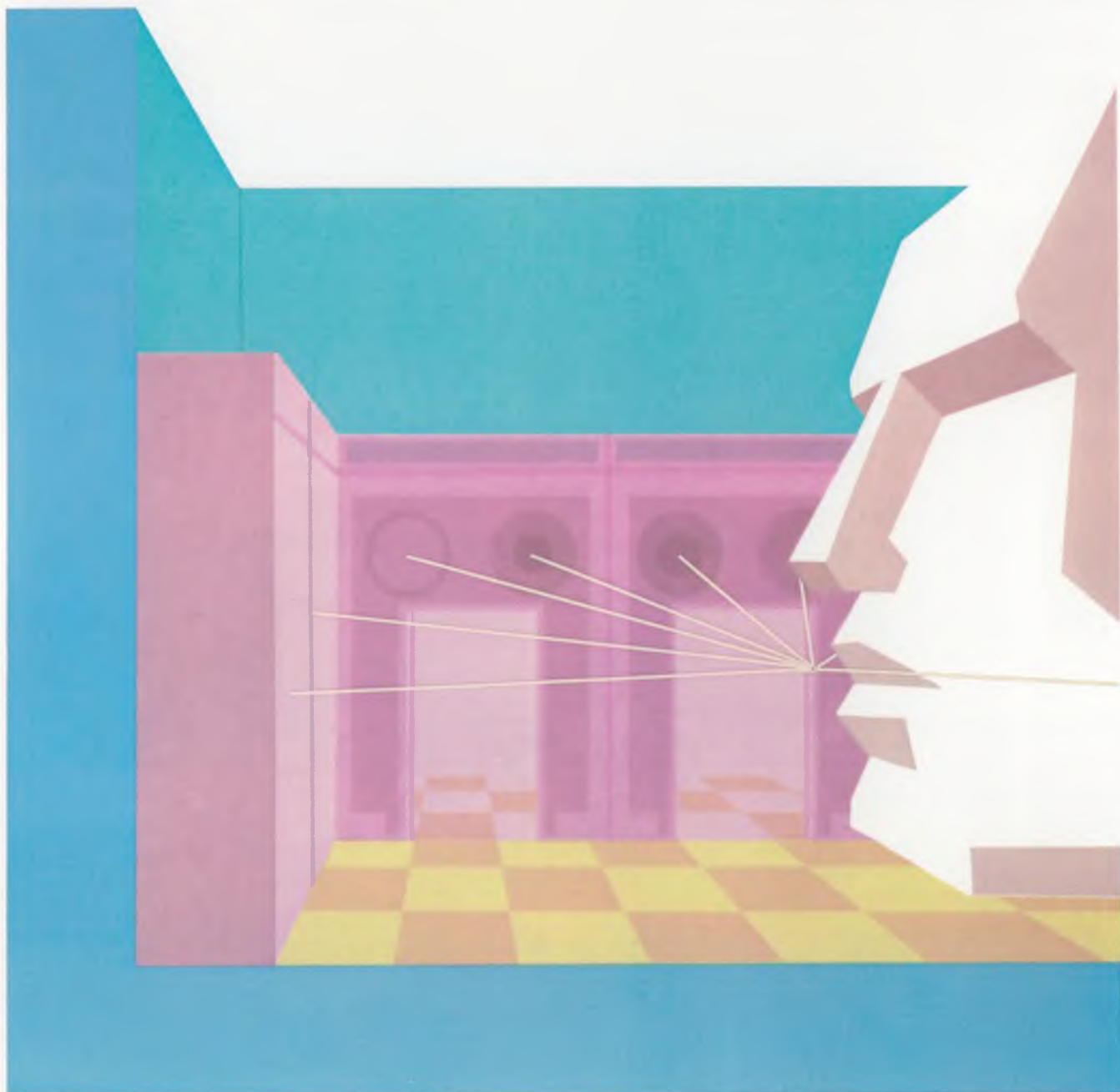
Your

Number!

Computer: Convenience or Tyrant?

"As every man goes through life, he fills in a number of forms for the record, each containing a number of questions. There are thus hundreds of little threads radiating from each man, millions of threads in all. If these threads were suddenly to become visible, people would lose all ability to move."

—Alexander Solzhenitsyn, *Cancer Ward*.



The parking lot was quiet. Heat radiated from the asphalt, giving the supermarket an illusive, wavering quality in the harshness of late afternoon. George Stevens sat in his car, watching, perspiration standing out on his balding head.

He reminded himself again that no one in the area knew him. And that was fortunate, because George had violated a federal law. He was a wanted man. "But no one here could know," he told himself again.

Nervously, George fingered his plastic identity card, remembering the look of hunger on his children's faces. There was plenty of money in his account, but the plastic card was the key to using that money to buy food. It could also be the key to his capture by the police.

Wiping the sweat from his forehead, he suddenly made his decision. He left the car and walked boldly into the store, fighting back an impulse to run. He looked like a tall, well-dressed businessman, stopping for a few items on his way home from the office. He felt as though he looked like an escaped prisoner.

Once inside the store, George quickly selected the groceries he needed and stepped into a checkout line. The uneasy feeling in his stomach grew stronger until the clerk's friendly smile reassured him.

She chatted pleasantly about the weather as she deftly moved each item past an electronic price scanner. Finally, his purchases were totaled.

"May I have your card, please?" she asked.

Fumbling for the card, he dropped it, and dropped it again.

"Here, let me," the clerk said laughingly as she retrieved the card. George held his breath as she inserted the plastic into a banking terminal in her automated teller machine.

The transaction took only a matter of seconds. The device signaled a verification of cash transfer and ejected the card along with a record of purchase. George breathed easier as the girl handed the card back, and the box boy began bagging the groceries. It didn't recognize me, he thought to himself with a sigh of relief.

Actually, though, a computer had "noticed" George. When the clerk inserted his identity card into the machine, several things happened. The computer checked, confirmed, and transferred funds for his purchase from his account to the market's account.

Meanwhile, another computer, which had been programmed to check identi-

cation numbers against a wanted list, recognized George's number and sent a signal to a terminal in the city's police department communication center.

Immediately, a police dispatcher tore off the printout, which gave a complete description of George, the charges against him, the agency that had filed the charges, and the location where the card had been used—the grocery store.

Checking her status board, the dispatcher noticed a two-man unit near the store. As she dispatched them, she pushed a button on her console, transmitting the printout information to a cathode-ray-tube receiver in the police car.

By the time the officers reached the grocery store, they had the complete details on George. They took him into custody as he was walking to his car. The arrest was quick. Hardly anyone in the parking lot realized what had happened.

**"And no one could
get a job or even
buy in any store
without the permit
of that mark."**

Revelation 13:17, The Living Bible.
(Used by permission)

Electronic Banking. Fiction? Yes, but probably not for long. The sophisticated computer technology and law-enforcement efficiency it illustrates is a fact of today's world.

Electronic at-the-point-of-sale banking has become a reality in many communities across the country. It is being used for deposits, withdrawals, purchases, payment of monthly bills and other transfers of monies that would normally require a trip to the bank or at least a written check.¹

The operation is simple. A bank, in cooperation with consumer outlets such as drugstores, supermarkets, or other retail stores, places computer terminals near the checkout registers. A plastic card, much like a credit card, is used to make the transaction. Once the card is inserted into the device, the computer electronically verifies the customer's account and makes whatever transaction is desired, giving the customer a printed receipt.²

In some cities, agreements have been worked out between several banking in-

stitutions, allowing customers to use one system to deposit or withdraw funds from any of the subscribing banks or savings and loan associations.³

In many cases, arrangements have been made with employers for automatic payroll deposits for their employees. Some banks have placed the automatic banking devices in company plants. A growing number of workers never see their money. It is simply deposited for them against their needs.⁴

Government participation has brought more than 100,000 U.S. Air Force personnel into a similar system. And there are plans to broaden the program to include pension and allotment payments,⁵ as well as the Social Security checks, which are already handled in the deposit-against-need method.⁶

There has been some resistance to this computer breakthrough, but the movement still seems to be growing.⁷ Many bankers predict that, without such a system, the country will eventually be buried beneath a blizzard of checks.⁸ For their part, the people are concerned about computer errors and the possibility that their bank accounts will become public records in the new system.⁹

But in spite of the questions of privacy and mechanical error, computer systems proliferate as demand grows for ever quicker and more reliable systems to process the mass of data our population explosion stimulates.¹⁰

Crime Control. Another incentive for increased computerization is the spiraling growth of crime. The jet age has brought a new era to the crime scene. A person committing a robbery in New York can be in Los Angeles almost before his deed has been discovered. This ability to move about so freely makes law enforcement increasingly difficult.

Several methods have been suggested to aid in controlling crime. One is development of a nationwide, computer-oriented, telecommunications network to connect every police agency in the nation. The system allows for immediate access to information banks on citizens of the participating states, as well as instant communication between police agencies.

Paul Westbrook formerly worked in the communication section of the California Highway Patrol, where he became acquainted with the computer system. He is now director of public relations for St. Helena Hospital and Health Center, Deer Park, California.

As computer technology was beginning to develop toward its present sophistication, state governments were simultaneously experiencing problems in just finding space in which to file a veritable sea of records. Beyond the space problem was the even more important question of how to retrieve the information quickly enough to be useful.

The computer offered a solution. It could store thousands of complete records on a small piece of tape, in place of the several file cabinets previously needed. And the computer could reproduce the requested record in a matter of seconds.

Law-enforcement agencies—police, sheriffs, highway patrols—were having similar problems with storage and retrieval of information. As the population continued to increase, crime increased. The law-enforcement officer in the field could not keep up with the latest information about stolen cars and wanted criminals. So police authorities began looking to the computer for help.

Various law-enforcement agencies developed their own data-storage systems. State agencies developed similar files for storage of data such as driver's licenses and vehicle-registration numbers.

In California, the state highway patrol developed a computerized system designed to store stolen-vehicle data. Most police agencies in the state quickly subscribed to the system, in addition to a more complete criminal-records system established by the FBI—the National Crime Information Center (NCIC).

Information Network. The 1970's brought a whole new era in computerized crime fighting. Law-enforcement agencies in many states joined forces to create a network for exchange of information. The various systems were united into a national police-information network.

Although crude and inadequate at first, the system has developed into a sophisticated police tool, linking virtually every police agency and every state

vehicle and driver's license file. Included are state-level criminal-information files, as well as the NCIC.

The system is called the National Law Enforcement Telecommunication System (NLETS) and is governed by a board of police chiefs and sheriffs from participating agencies. In the interest of uniformity, NLETS has agreed to use the computer-programming codes established by the FBI for its NCIC.

Today it is possible for any police officer in the country to obtain data in minutes from any police or state files in the system. With the new technology, it is possible to transmit this data directly to video-display screens mounted in police cars.

A recent experiment made on the name of a clergyman who had no police record, not even a traffic citation, revealed the following information: complete physical description, including age and birthdate; home address, as well as a previous address; wife's name, physical description, and police record

Daily Surveillance Sheet, 1987, From a Nationwide Data Bank

NATIONAL DATA BANK DAILY SURVEILLANCE SHEET CONFIDENTIAL JULY 9, 1987

SUBJECT:

DENNIE VAN TASSEL
UNIVERSITY OF CALIFORNIA
SANTA CRUZ, CALIF.
MALE
AGE 38
MARRIED
PROGRAMMER

PURCHASES:

WALL STREET JOURNAL	.25
BREAKFAST	2.50
GASOLINE	6.00
PHONE (328-1826)	.15
PHONE (308-7928)	.15
PHONE (421-1931)	.15
BANK (CASH WITHDRAWAL)	120.00
LUNCH	3.50
COCKTAIL	1.50
LINGERIE	26.95
PHONE (369-2436)	.35
BOURBON	11.40
NEWSPAPER	.25

HEAVY STARCH BREAKFAST, PROBABLY OVERWEIGHT.

BOUGHT 6.00 DOLLARS' GASOLINE. OWNS VW. SO FAR THIS WEEK HAS BOUGHT 14.00 DOLLARS' WORTH OF GASOLINE. OBVIOUSLY DOING SOMETHING BESIDES JUST DRIVING 9 MILES TO WORK.

BOUGHT GASOLINE AT 7.57 A.M. SAFE TO ASSUME HE WAS LATE TO WORK.

PHONE NO. 328-1826 BELONGS TO SHADY LANE—SHADY WAS ARRESTED FOR BOOKMAKING IN 1975.

PHONE NO. 308-7928. EXPENSIVE MEN'S BARBER—SPECIALIZES IN BALD MEN OR HAIR STYLING.

PHONE NO. 421-1931. RESERVATIONS FOR LAS VEGAS (WITHOUT WIFE). THIRD TRIP THIS YEAR TO LAS VEGAS (WITHOUT WIFE). WILL SCAN FILE TO SEE WHETHER ANYONE ELSE HAS GONE TO LAS VEGAS AT THE SAME TIME AND COMPARE TO HIS PHONE NUMBERS.

WITHDREW 120.00 DOLLARS CASH.

VERY UNUSUAL SINCE ALL LEGAL PURCHASES CAN BE MADE USING THE NATIONAL SOCIAL SECURITY CREDIT CARD. CASH USUALLY ONLY

USED FOR ILLEGAL PURCHASES. IT WAS PREVIOUSLY RECOMMENDED THAT ALL CASH BE OUTLAWED AS SOON AS IT BECOMES POLITICALLY POSSIBLE.

DRINKS DURING HIS LUNCH.

BOUGHT VERY EXPENSIVE LINGERIE. NOT HIS WIFE'S SIZE.

PHONE NO. 369-2436. MISS SWEET LOCKS.

PURCHASED EXPENSIVE BOTTLE OF BOURBON. HE HAS PURCHASED 5 BOTTLES OF BOURBON IN THE LAST 30 DAYS. EITHER HEAVY DRINKER OR MUCH ENTERTAINING.

****OVERALL ANALYSIS****

LEFT WORK EARLY AT 4:00 P.M., SINCE HE PURCHASED BOURBON 1 MILE FROM HIS JOB AT 4:10 P.M. (OPPOSITE DIRECTION FROM HIS HOME).

BOUGHT NEWSPAPER AT 6:30 P.M. NEAR HIS HOUSE. UNACCOUNTABLE 2½ HOURS. MADE 3 PURCHASES TODAY FROM YOUNG BLONDES. (STATISTICALLY, 1 CHANCE IN 78. THEREFORE, PROBABLY HAS WEAKNESS FOR YOUNG BLONDES.)

****COMPUTER ANALYSIS****
OWNS STOCK (90 PERCENT PROBABILITY).

The Compleat Computer, © 1976, Science Research Associates, pp. 182, 183. Used with permission.

(there was none); Social Security numbers; and a complete record of all vehicles owned, including trailers.

NLETS also provides a system to transmit information about the occurrences of crimes, as well as the movement of criminals. These messages are called All Points Bulletins (APB's). Any police agency may initiate such a message by following certain guidelines. NLETS transmits the bulletin to all concerned stations, which, in turn, give the APB to their patrolling officers. In some cases, all terminals on NLETS may receive an APB if it is of national import.

But computer information is only as good as the input. In two recent cases, inaccurate data has contributed to the death of persons stopped by the police. In one, a routine check indicated that a car being stopped was stolen. When the driver reached for his wallet, the officer panicked and shot him. A more thorough check revealed that the car was not stolen.

Stronger Measures. But even at its best, this master sleuthing tool has only slowed the nation's rising crime rate. Authorities are now looking for stronger measures to stop the increase in crime. One such measure was offered by Francis G. Knight, former director of the passport office of the United States Department of State.

In an interview published in *U.S. News & World Report*, March 3, 1975, Ms. Knight suggested that all citizens be required to register for a fingerprinted, national-identity card. She cited several reasons why such registration is needed, including the ease with which criminals move about the country; the cost to the nation of fraudulent identification papers, which runs into the billions of dollars; the mass of people living in this country with the maze of records created by and for them; and the right of every American to have his identity protected.¹¹

She predicted that national registration "will be demanded by citizens who are sick and tired of supporting nontax-paying criminals and illegal aliens."¹²

The nation certainly has the ability to administer such a program of national identification, but even a universal identification card is subject to forgery and clever manipulation. Further, the mere existence of such a system, some opponents argue, would invite not only use but abuse by bureaucracy. And substantial constitutional questions would be raised.

A United States Supreme Court decision handed down on April 21, 1976, states that a citizen has "no legitimate expectation of privacy" when using a banking facility. In this case, the ruling concerned microfilmed bank records that the Internal Revenue Service used to check the person's income.¹³

The trend seems to be toward greater government access to personal-data files. However, two recent attempts at the federal level to tie together a multiplicity of data banks have failed. The first was a 1960's effort to create a National Data Center (nicknamed Big Brother). The second, in 1974, was called FEDNET.¹⁴ The idea behind these concepts is to make all information in the various data banks available to federal offices through a vast network of computer terminals.

But put all the advantages of such systems together, and pressures to develop one are formidable: population growth, which creates a growing need for computerized information-storage devices; increasingly sophisticated criminal techniques requiring a highly sophisticated law-enforcement system; the rapidly developing electronic funds transfer system (EFTS); the U.S. Supreme Court decision allowing government agencies greater access to personal bank records; government's growing use of information systems.

Prophetic Fulfillment? Some have suggested that such intimate systems might

Deprivacy

Although we feel unknown, ignored
As unrecorded blanks,
Take heart! Our vital selves
are stored
In giant data banks,

Our childhoods and maturities
Efficiently compiled,
Our stocks and insecurities
Elaborately filed,

Our tastes and our proclivities,
In gross and in particular,
Our incomes, our activities,
Both extra and curricular.

Let no man be perverse in his
Desire to escape—
Today the private person is
A roll of public tape.

—Felicia Lamport

Look, December 15, 1970, p.35.

well be utilized in fulfilling Revelation 13:15-17, in which control of what a person can buy or sell is predicted. Whether or not a prophetic connection is warranted, the specter of such intimate knowledge so widely available is a subject of legitimate concern to every citizen.

The system, fully developed, could provide for unprecedented surveillance on a national scale. In the wrong hands for the wrong purposes, it could be a powerful tool to bring conformity to a police state. Most Americans were shocked to learn that the FBI and the CIA in recent years acted outside the Constitution and their own guidelines in some of their operations.

These are powerful tools we have developed. It will take a powerful people to control them. If we allow that power to slip through our fingers to be grasped by a few, these tools can be used to control us. It will take constant vigilance to be sure we control our machines rather than being controlled by them. □

References

¹ "Get Ready for Cashless, Checkless Living," *Changing Times*, *The Kiplinger Magazine*, October, 1975, pp. 6-10; "Bank Cards Take Over the Country," *Business Week*, Aug. 4, 1975, p. 44.

² *Changing Times*, October, 1975, pp. 6-10.

³ *Ibid.*

⁴ "'Electronic Money'—What It Is and the Changes It Will Bring," *U.S. News & World Report*, Aug. 5, 1974, pp. 50-52; "The Dogs Like the Chow," *Forbes*, Feb. 1, 1976, p. 46.

⁵ *Changing Times*, October, 1975, p. 10.

⁶ *Ibid.*; "Social Security May Go 'Cashless,'" *Business Week*, Nov. 16, 1974, p. 35.

⁷ "Push-Button Banking Is Running Into Trouble," *U.S. News & World Report*, July 7, 1975, pp. 76-78; "A Court Test Delays Electronic Banking," *Business Week*, July 7, 1975, p. 21; *Forbes*, Feb. 1, 1976, p. 46.

⁸ *U.S. News & World Report*, Aug. 5, 1974, p. 50; *Napa Register*, Nov. 17, 1973.

⁹ *U.S. News & World Report*, Aug. 5, 1974, p. 50; *Changing Times*, October, 1975, p. 10.

¹⁰ "A Lot of People Know Your Secrets," *Nation's Business*, October, 1974, p. 31. See also the discussion on computers in *Senior Scholastic*, Sept. 20, 1973.

¹¹ "A National Identity Card for Every American?" *U.S. News & World Report*, March 3, 1975, pp. 24-27.

¹² *Ibid.*, p. 26.

¹³ *St. Louis Dispatch*, Wednesday, April 21, 1976. See also editorial, *Napa Register*, April 28, 1976.

¹⁴ *Nation's Business*, October, 1974, p. 31.

They've Got Your Number!

By Paul Chitlik

In our society, no one has a truly private life anymore. Information about everything we say or do in public—and often in private—is collected, combined, coded, summarized, and stored by a number.

No sensible person is particularly overjoyed by this situation. But society, as we know it, organized and maintained with heavy reliance on computers and other forms of complex record maintenance, cannot function without the help of identifying numbering systems. Numbers avoid confusion. Less prone to misspelling and mispronunciation, they can be used in codes: The first three may represent a particular area, perhaps the area of issue; the second two could stand for, say, the date of birth of the holder; and the last four could simply be the serial number. This, in fact, was the plan adopted by the Social Security Board (later the Social Security Administration) in 1936. Some form of this number, whose code has since been amended to exclude birthdate, identifies more than 100 million Americans.

The National Identity Number. When the Social Security Board originally studied the problems of reporting and recording earnings or benefit payments, it decided that some sort of number would be necessary to avoid duplicate accounts, nonpayment, and other clerical-administrative problems. With that decision, the concept of a national identity number was born. Other countries had one, why not the United States?

Because cautious opinions prevailed at first, the Social Security number (SSN) was restricted in use and applicability. But that was before the computer age, before the age of mass credit records and electronic record-keeping. A computer needs a number to function, just as surely as a junkie needs a fix. And wouldn't life be simpler for programmers if all the numbers were of the same

type, the same code? Then all the computers would be able to talk to one another about these numbers and exchange information based on them.

Everybody who was anybody had a Social Security number by the early 1940's. Soon, that number began to be widely used in all sorts of government file-keeping. In 1943, an executive order was issued, directing all federal agencies to use the SSN whenever a new numerical identification system for individuals was established.

Today, the Social Security number has been adopted as the main filing number in the nation's public and private sectors. Since no restrictions exist on its use in private information systems, it has become, in fact, the national identity number.

A *partial* list of its users would include such principal gatherers of information as the IRS (which has required the number on all tax returns since 1961), the State Franchise Tax Board (California's IRS), high schools and colleges, libraries, credit-records companies, retirement funds other than Social Security, the police and other law-enforcement agencies, county welfare departments and all related social-service agencies, departments of motor vehicles in thirty-three states, Blue Cross and other health and life insurers, stock brokerages, banks and other financial institutions, the Civil Service Commission, the Federal Aviation Administration, the Veterans Administration and the Department of Defense (dog tags now carry your SSN), a person's employers (past and present) and, of course, the Social Security Administration itself.

In case you forget your number, it can usually be found on your voter-registration records, library card, tax-form address sticker, or employee-identification card.

Thus, a vast sea of information exists about you, whether you know it or not,

whether you like it or not. No matter how minute or widely scattered you feel the data may be, it is all in the same pool, a pool whose surface tension is maintained by your Social Security number.

Troubling Questions. But the use of such a universal information system raises troubling questions: What information is on file, and who gets to see it?

When you apply for a Social Security number, you are required to supply the government with several points of information: the name to be used in work or business; full name given at birth; place of birth; mother's full name at birth; father's full name; date of your birth, age, sex, color, or race; mailing address; date of application; phone number; and signature. The basic information then is transferred to your permanent file, where your earnings and employers are recorded. Unless you are receiving some sort of benefit from the Social Security Administration, this is the extent of your file, which is maintained in Baltimore, Maryland.

Officially, this very private information is not for public consumption. You have access to it, of course, and your employers may also see records of their contributions. Third parties (someone other than you or the government) may see your file only with your permission and under special circumstances.

At least, that's what's official. Unofficially, since security is lax, the files of the Social Security Administration are vulnerable to misuse. For instance, no record is kept when a file is viewed for routine purposes, and no authorization from a superior is needed.

At the Los Angeles County Department of Public Social Services, Charlene McCarroll, an administrative district di-

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The Carter Administration halted development of a nationwide, \$850 million computer for monitoring taxpayers.

rector, told me that the SSN is not used as the account number, but it must be included on every application for aid, because of state and federal regulations. Children's numbers must also be included, whatever their age. The number then becomes part of the main file and those for individual programs such as MediCal, general relief, Aid to Families With Dependent Children, Food Stamps, the Cuban Relief Program, and the Indochinese Refugee Assistance Program.

The information in such files is available to the welfare client; the client's representatives; federal, state, and local auditors checking on food-stamp cases; internal auditors; the district attorney while investigating fraud or child-support cases; the FBI seeking information related to public social services; and the sheriff, who may have to go to the trouble of getting a warrant.

In other words, not just anybody, but anybody with a badge.

Moreover, as the main identifying number on your tax return, your SSN represents an extraordinary source of information for the Internal Revenue Service. By using it, the IRS can readily obtain your address, marital status, number of children and other dependents and their names, your gross income, medical expenses, political and charitable contributions, union affiliation, savings (implied by interest received) and the amounts of other income and deductions. Most of us assume this information is used only in the computation of our tax liability and, we hope, a refund. Wrong.

According to Lawyer Meade Emory, quoted in the *Privacy Journal* of March, 1975, "Often the returns are inspected [by U.S. attorneys] not for any investigation under way, but for clues that might lead to an investigation."

Recently the Carter Administration halted development of a nationwide, \$850 million computer for monitoring taxpayers. The computer had been op-

posed as a threat to privacy and civil liberties. The plan for the Tax Administration Service computer called for a large data-processing system with 8,300 terminals through which 48,300 IRS employees would have had immediate access to the detailed tax records of individual taxpayers and corporations.

Confidential Information. The federal government, however, is not the only major gatherer and keeper of information about individuals. Insurance companies, financial institutions, employers, and doctors also maintain rather complete files. And the information systems of at least two private organizations actually succeed in rivaling, if not surpassing, government data storage and retrieval in size and scope: Blue Cross of America, which has more than 84 million Americans in its computer banks, and TRW, Inc., which currently maintains credit records on 70 million Americans who have received a loan or bought something on time. This may be done without these consumers' consent or knowledge. Yet information stored and made available to various persons by these organizations happens to be of a highly personal and confidential nature.

A Blue Cross public-relations representative, Bellie Landrum, told me that the Social Security number is used in its filing because that is the number hospitals use when admitting patients. However, Blue Cross will reluctantly assign you an alternative number if you object to the use of your SSN. But the organization has no need to consult you, since it obtains your number through your employer, if you participate in a group insurance plan.

With this number Blue Cross maintains a complete record of doctor visits, treatments, lab tests, X-rays, and hospitalizations, though explanations of these are limited to a few words each. Moreover, if you join Blue Cross as an individual rather than as a member of a

group plan, your file includes a complete medical history.

Here's part of the conversation I had with the Blue Cross PR representative:

Q.—Can anybody see the files?

A.—Not particularly.

Q.—People from the government, do they need a subpoena?

A.—No, anyone [from the government] can look.

Muzzling the IRS Monster

It would have been Washington's biggest Big Brother. The so-called Tax Administration System, built around a monstrous \$850-million computer, was going to give Internal Revenue Service staffers at 8,300 terminals in the ten regional IRS centers around the United States instant access to the financial records of more than 125 million U.S. taxpayers. Alarmed at what seemed like another electronic-age assault on personal privacy, liberals and conservatives alike protested when the project was announced in 1975. Congress' Office of Technology Assessment denounced it as a "threat to the civil liberties, privacy, and due process of taxpayers."

Now the Office of Management and Budget has scuttled TAS and said the IRS would have to make do by merely renovating its existing 16-year-old data bank. The administration's decision has little to do with concerns about privacy. OMB feared that the all-embracing TAS would be vulnerable to a nationwide malfunction if it became overtaxed. The IRS says TAS would not have left taxpayers' files exposed to examinations by any more staffers than the present system: about 20,000.

—Time, January 30, 1978.

How can we avoid the reduction of millions of lives, distinct personalities all, to computer printouts with nine numbers for a name?

But since no record is kept of who sees your file, and since an employee of Blue Cross does not need authorization from a supervisor to open the record, it might as well be just "anybody."

TRW, Inc., is more selective in the dissemination of its confidential credit data. You have to be a person or a business that extends credit before you can look at someone's financial history. And TRW doesn't just give it away, either. It will cost you \$4 to look at your own credit history. If you are a credit grantor, it will cost less to obtain, say, my address, my previous address, the one before that, and the one before that, my age, place of employment, previous employer, the one before that and before that, my monthly payments, what I am paying for, to whom, how much I owed in the first place, how much I still owe, and the identity of anyone trying to collect a debt I may have skipped out on or even forgotten about—though the report does not specify which is the case. Since my creditors are listed, you may call them for a payment history or a general chat about my reliability. You can also learn whether I have made an application for credit recently.

Complicated Questions. Obviously, a Social Security number poses no danger in itself. It functions only as a key to information. The information is then held under this key by dozens of institutions, both private and public. If all the information stored by means of this number were gathered—a possibility becoming more and more real—a complete personal history and personality profile could be worked up. No need to wait for the "giant computer": There would be nothing about you—your likes and dislikes, goals and desires, intelligence and abilities, mental health, preferred reading, eye color and vision, religion and political beliefs, work and leisure routines, debts and duties, honors and punishments, vacations and escapes,

diet, dress, income, education, lovers and/or spouse or ex-spouse, children, bad debts, and, more likely than not, thumbprint—that couldn't be discovered by using that magical nine-digit number.

Some accumulated "facts" may be erroneous, some merely personal opinion, and some actually misleading. By what right, then, can almost anyone from a bureaucracy learn nearly everything that's ever been recorded about you?

That is a complicated question. Who, in fact, is the owner of this information? It is about you, although not held by you. Only recently have we even been granted the right to see what information is being kept on us, to see our own files.

If information is defined as property, how can we protect it from search and seizure, the meaning of which has changed considerably since the original amendments were made to the Constitution? How can we prevent information from being taken without the benefit of due process of law as guaranteed by the Fourteenth Amendment? Although the Supreme Court held in *Boyd v. U.S.* that the doctrines of the Fourth and Fifth Amendments "apply to all invasions on the part of the government and its employees to the sanctity of a man's home and the *privacies of life*" (emphasis supplied), there is still no protection against private file-keeping and information-gathering, use and dissemination of that file, and coordination of information with other compatible filing systems.

In the meantime, current custom holds that information about you in your possession is your property, while the same information in the possession of another person is his property, too—and he may do what he wishes with it.

Right to Privacy. The right to privacy is ill-defined by most people, overlooked by many businesses, and not specifically mentioned in the Constitution. But few would dispute that such a right exists,

just as few would argue that there is indeed a need to know, by private and public agencies, certain information about you for your own and society's benefit. How can we balance the two? How can we avoid the reduction of millions of lives, distinct personalities all, to computer printouts with nine numbers for a name?

The continuing efforts to streamline and control the data explosion should be examined for their intended purpose and possible effects. Do we really want or need a comprehensive personality, personal history, and performance file on every inhabitant of our country?

The right to privacy and the dignity of the individual are challenged by the national identity number most of us now hold. Despite the sameness of millions of ordinary lives, we are not numbers; we are not computer tapes or even large files bulging with papers.

The idea that everyone must have a number before he/she exists for the state has filtered down into the lowest echelons of the Social Security Administration. When you visit the local offices of the SSA in Los Angeles, for example, you must take a number before you will be spoken to. There are no exceptions. You must be a number first, a file, a computer record. It is easier to deal with a number: No emotions need be aroused, nor do you have to interact as one human being to another.

This, then, is the danger of mass computerization. What begins to count is what's in the file, not under the skin. And the resulting dehumanization, like the number itself, like the ineluctable loss of privacy, can't be faked. Computer cross-checking prevents that. □

Reprinted with permission from the Los Angeles Times, Sunday, January 15, 1978.

When discussing freedom, it is easiest to give way to rhetoric on the dark abysses of totalitarianism and to sing the praises of the shining strongholds of Western freedom. It is far more difficult, but also more productive, to take a hard look at ourselves.

If the region of free social systems in the world keeps shrinking, and if huge continents only recently obtaining freedom are being drawn off into the zone of tyranny, then the fault lies not just with totalitarianism—which devours freedoms as a function of its natural growth—but, obviously, also with the free systems themselves that have lost something of their inner strength and stability.

Your notions and mine about many events and facts are based on dissimilar life experiences, and therefore may differ considerably. Yet the very angle between beams of sight may help us to perceive a subject in fuller dimensions. I make bold to direct your attention to some aspects of freedom that are not fashionable to talk about, but which will not on that account cease to exist, to have significance, and to have influence.

The concept of freedom cannot be grasped correctly without an appreciation of the vital objectives of our earthly existence. I am an advocate of the view that the aim of life for each of us is not to take boundless pleasure in material goods, but to take our departure from the world as better persons than we arrived in it, better than our inherited instincts would have made us; that is, to travel over the span of life on one path or another of spiritual improvement. (It is only the sum of such progressions that can be called the spiritual progress of humanity.)

If this is so, then external freedom is not a self-sufficient end of people and societies, but only a means facilitating our undeformed development; only a *possibility* for us to live a human and not an animal existence; only a condition in which man may better carry out his assignment on earth. And freedom is not the only such condition. No less than outer freedom, man needs unpolluted space for his spirit, room for mental and moral concentration.

Regrettably, contemporary civilized freedom is reluctant to leave us this kind of space. Regrettably, in recent decades our very idea of freedom has been diminished and grown shallow in comparison with previous ages; it has been rele-

gated almost exclusively to freedom from outside pressure, to freedom from state coercion—to freedom understood only on the juridical level, and no higher.

Freedom! to litter compulsorily with commercial rubbish the mailboxes, the eyes, ears, and brains of people, the telecasts—so that it is impossible to watch a single one with a sense of coherence.

After That the Deluge

It has no facility or mechanism for it.
You can persist
Because you have a mind and muscles—and heart.

But freedom awaits your pleasure.
It is not self-perpetuating.

It does not grow or expand.

We grow freedom.

We project it.

We live it.

We share it.

Without your life and breath and blood

It will curl up and die.

And it will stay dead.

It is you who keep freedom alive,

Who make it work,

Who defeat its enemies.

For they are your enemies.

We are free just so long

As we actively want it.

After that the deluge

and servitude's long night.

Its endless night.

What is your freedom pleasure?

—Donald F. Haynes

Freedom! to impose information, taking no account of the right of the individual not to accept it, of the right of the individual to peace of mind.

Freedom! to spit in the eye and in the soul of the passer-by and the passenger with advertising.

Freedom! for editors and film producers to start the younger generation off with seductive miscreation.

Freedom! for adolescents of 14-18 years to immerse themselves in idleness and amusements instead of invigorating tasks and spiritual growth.

Freedom! for healthy young adults to avoid work and live at the expense of society.

Freedom! for strikers, carried to the point of freedom to deprive all the rest of the citizens of a normal life, of work, of

transportation, water, and food.

Freedom! for exonerating speeches, when the lawyer himself knows the guilt of the accused.

Freedom! to exalt the legal right of insurance protection so that even "good Samaritanism" can lead to extortion.

Freedom! for casual, trivial pens to glide irresponsibly over the surfaces of any problem, pushed forward in haste to shape public opinion.

Freedom! for the collection of gossip, while the journalist for reasons of self-interest spares compassion for neither his fellow man nor his native land.

Freedom! to divulge the defense secrets of one's country for personal political ends.

Freedom! for the businessman in any commercial transaction, no matter how many people might be brought to grief, no matter how his homeland might be betrayed.

Freedom! for politicians indiscriminately to bring about whatever pleases the voter today, but not what farsightedly provides for his safety and well-being.

Freedom! for terrorists to escape punishment, so that pity for them becomes a death sentence for all the rest of society.

Freedom! for entire states to extort aid from outsiders as dependents, but not to set to work to build up their own economies.

Freedom! as indifference to a distant, alien, trampled freedom.

Freedom! even not to defend one's own freedom: let some other fellow risk his neck.

All these freedoms are often irreproachable juridically, but morally all are faulty. In their example we see that the sum total of all the rights of freedom is still a long way from the freedom of man and society. It is merely potentially being realized in different forms. All of this is a subordinate sort of freedom—not the type of freedom that elevates the human kind, but a precarious freedom that may actually be its undoing. □

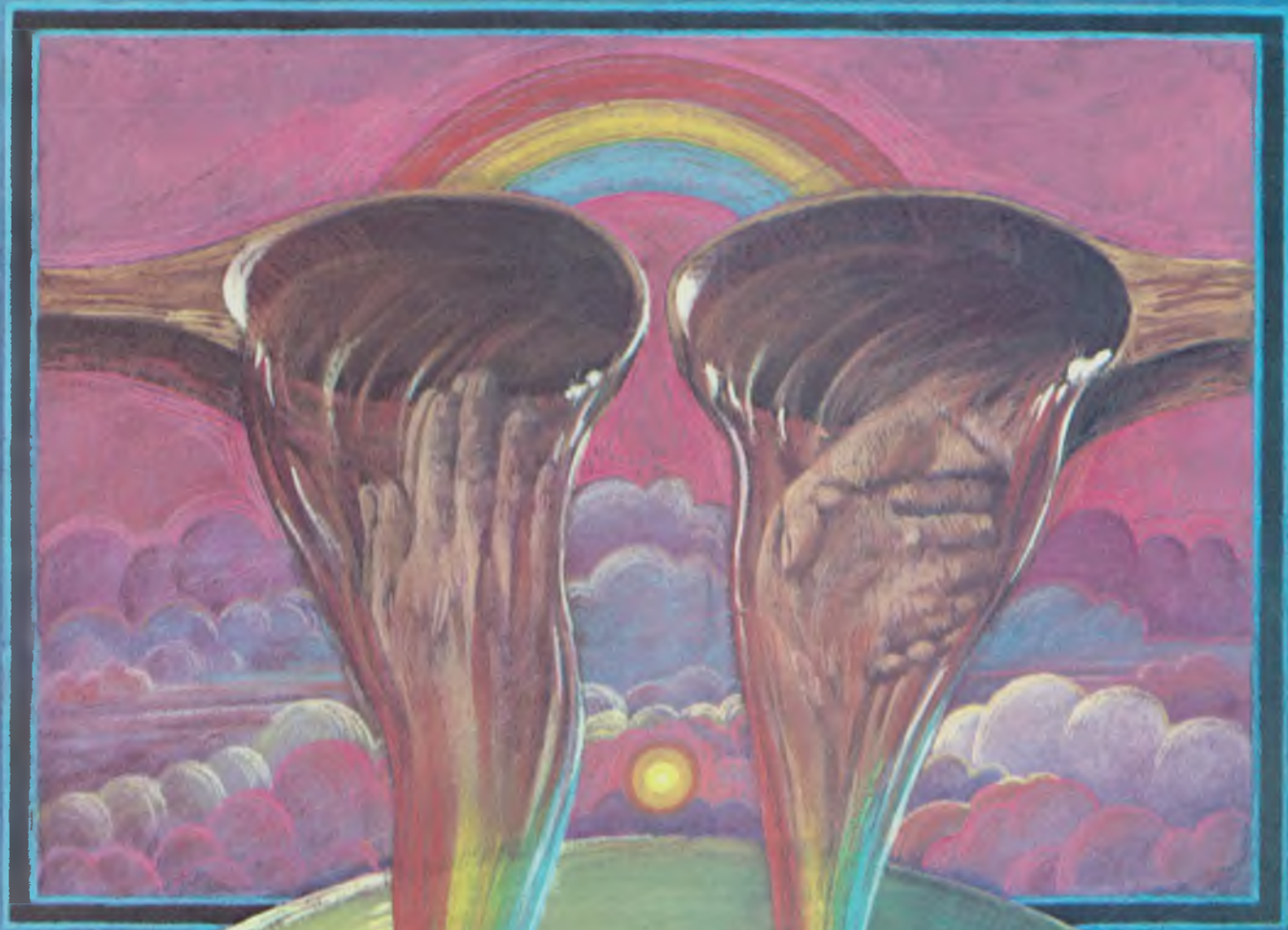
Alexander Solzhenitsyn, author of The Gulag Archipelago, Cancer Ward, First Circle, and August, 1914, among others, presented this talk on receipt of the American Friendship Award from the Freedoms Foundation, Hoover Institution on War, Revolution, and Peace, Stanford University. He is an Honorary Fellow of the Institution.

Reflections for the Fourth: Freedom



Americans reflect a precarious
type of freedom that may actually
be its undoing.

Shelton



For us to love our country, said Edmund Burke, our country must be lovely. If Burke meant that only a country that is lovely is loved by its people, then he was mistaken. For many Germans loved Nazi Germany, a nation that couldn't at all be considered lovely. But if we understand Burke's remark to mean that for a country to be worthy of our admiration it must be lovely, then Burke's observation is valid.

But what causes a country to be lovely? The British statesman had a ready reply. The country that is lovely, wrote Burke, is permeated with the spirit of religion and the spirit of the gentleman, qualities without which no tolerable civil social order can endure.

The "spirit of religion" is a complicated term. But what Burke meant is reverence for God and corresponding acknowledgment of an authority higher than the state. For Burke it also meant commitment to a cluster of shared values and to the religious foundation of those values such as tradition, liberty under law, courage, honor, civility, decency, the dignity of the individual because he is made in the image of God, individual freedom and responsibility, and the recognition of God-given rights and corresponding duties.

When he spoke of the "spirit of the gentleman," Burke was referring to something more than mere external gentility and the ability to win friends and influence people. Cardinal John Henry Newman once described the gentleman as one who is "tender towards the bashful, gentle towards the distant, and merciful towards the absurd. . . . He never speaks of himself unless compelled, never defends himself by mere retort, he has no ears for slander or gossip." The gentleman, continued Newman, is "patient and forbearing"; he resigns himself to suffering because "it is inevitable, to bereavement because it is irreparable, and to death because it is his destiny." And if the gentleman engages in controversy of any kind, "his disciplined intellect preserves him from the blundering discourtesy of better, perhaps, but less-educated minds, who, like blunt weapons, tear and hack instead of cutting clean, who mistake the point in argument, waste their strength on trifles, misconceive their adversary, and leave

the question more involved than they find it."

Burke would have agreed with Newman's sentiments; he, like Newman, meant something more than external gentility. Burke was talking about the refinement of mind and character that elevates one above the social and intellectual fads and foibles of one's group and of one's times. As Russell Kirk observes, Burke believed that the spirit of the gentleman meant "that elevation of mind and temper, that generosity and courage of mind, (and that) habit of acting upon principles which rise superior to immediate advantage and private interest."

Were Burke alive today, he would find little of the spirit of religion and the spirit of the gentleman in our country. He would discover little respect for the canons of civilized discourse, and he would find little observance of the norms and traditions of civility.

Instead, Burke would find the spirit of religion and the spirit of the gentleman considered "effeminate" by those most doubtful of their own masculinity; he would encounter widespread indifference, if not hostility, toward religion in both private and public life. He would find increasing numbers who think in slogans, who shout down speakers, who refuse to listen to or consider views contrary to their own; he would see a denigration of the concepts of individual freedom and responsibility; he would witness in our society a virulent assault by those without roots upon the delicate balance between order and freedom, tradition and change. And Burke, to his dismay, would discover a violent and tragic rupture of the bonds of human affection, the ties that promote unity and sense of community rather than division, that bind a person to his neighbor, to his family, to his church, to his community, to his country.

To fight today for the resuscitation of the spirit of religion and the spirit of the gentleman would seem to be a lost cause. Yet, for so worthy a cause we must continue to struggle until these qualities prevail—qualities that cause a country to be lovely. □

Haven B. Gow is a free-lance writer in Arlington Heights, Illinois.

What Makes a Country Lovely?

Israel's New Antimissionary Law

By Macabee Dean

What will be its
impact on
Israeli claims to be
the religious
guardian of all faiths
in the Holy Land?

A new antibribery law is troubling Israeli Christians. Intended to protect Judaism, the law forbids "enticing someone to change religion by giving material benefits." If found guilty of offering an inducement, a Christian can be sentenced to five years in prison. A Jew accepting such a payoff is punishable by a three-year term. Christian leaders call the law an insult that could shatter the relationship between Israel and its 80,200 Christian residents and call in question Israeli claims to be the religious guardian of all faiths in the Holy Land.

Christian spokesmen deny bribing converts while Israeli rabbis insist the practice is widespread. "We are a small nation and every Jewish soul is dear to us," says Rabbi Yehuda Meir Abramowitz, a sponsor of the law in the Knesset (parliament). "There are hundreds of missionaries operating here, and it has to stop."

Only seventy to eighty Jews convert annually, according to Christian sources, and these are the result of dialog rather than bribery. To a Jewish die-hard, says a Christian leader, sponsoring a nursery that admits Jewish children is a "material inducement" to conversion. The Bible Society of Israel has expressed concern that the new law, which went into effect in April, might be interpreted to curb Bible distribution.

A delegation representing a number of Christian churches recently visited the Vatican to secure support for appeal of the law. The United Christian Council of Israel has sent a cable to Prime Minister Menachem Begin expressing concern about the libelous charges made against missionaries.

The dispute between religious communities goes much deeper than the new law reveals. It has its roots in differing concepts of religious freedom itself. Ask a Jew whether there is religious freedom in Israel, and he will answer with a firm Yes. Ask him whether there is freedom to convert Jews by any means, material inducement or not, and the answer will likely be a very quiet No.

To the Jew, religious liberty is the

right to believe as you want and to be left alone to practice your beliefs as you want. The Christian includes this concern but goes one step further: Religious freedom must permit converting others to his faith.

The difference of definition is inherent in each faith's concept of mission. The Christian believes that everyone must accept Christ as Saviour, and that it is every Christian's spiritual obligation to show others "the Way" to salvation.

The Jew has quite another viewpoint. Not only does he not believe in converting others, he even discourages others from converting to Judaism (other than partners in mixed marriages)! The Jew believes that any good, honest man, of any faith, has his place promised in the greater scheme of things.

Jews find a distinction between the freedom to believe and the freedom to convert others in an ancient admonition of the prophet Micah: "For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God for ever and ever" (Micah 4:5). The verse was repeated by the late President of Israel Zalman Shazar, in his historic 1964 meeting with Pope Paul VI in Jerusalem.

This belief in going separate ways is one reason Jews did not persecute Christians (or others) when Israel was founded in 1948.

To complicate the present breach between Jewish and Christian communities in Israel, there is no separation of church and state to which Christians can appeal. To understand the Jewish approach to such relationships, one must go back more than a thousand years.

The Moslems of the seventh century established a church-state. But within it they set up the "millet" system. Under this, religious minorities were given legal right to live by their own ecclesiastical laws, especially in matters of personal status, such as marriage, divorce, and inheritance. What is relevant to today's controversy is that the Jews have continued to recognize these autonomous national-religious communities.

Ten Christian churches today have the

status of "recognized religious community." These communities have religious courts—even as the Jewish community has. It is impossible for a member of these ten churches, or a Jew, to marry or divorce without appearing before this court, unless he wishes to change his religion. Generally speaking, Protestants do not have such canon law; they prefer to use civil courts.

Against the foundation of the inherited "millet" system, came Israel's Declaration of Independence:

"The State of Israel . . . ensure(s) complete equality of social and political rights to all its citizens irrespective of religion, race or sex. It will guarantee freedom of religion, conscience, language, education and culture; it will safeguard the Holy Places of all religions."

But the millet system and the Declaration are one thing. What happens in practice is another. So far, there have been only minor infringements of the religious freedom of non-Jews—generally attacks on missions by unbalanced persons or zealots. Jewish authorities have responded as they have against any other violation of law.

One widely publicized case—the Capucci affair—did not involve religious liberty but terrorism. Jews emphatically explain. Monsignor Hilarion Capucci, Greek Catholic (Melkite) titular Archbishop of Caesarea, was born in Aleppo. Although a Christian, he was a rabid Arab nationalist. Caught transporting arms for a terrorist organization, he was sentenced, in 1974, to twelve years in prison.

Perhaps the best indication of his guilt is the number of terrorist gangs that have demanded Capucci's release. Some members of his church, however, have cried "frame-up" and "religious persecution."

Because Christ lived and preached within the boundaries of modern Israel, many Christian denominations have established "beachheads" within the country. There are about four hundred places of Christian worship in Israel. Some one hundred are holy places, over

which quarrels between Christians break out. These Christian communities maintain about one hundred schools, about half within Israel. Their objectives are mainly educational, though backers of the new antibribery law cited them as sources of both overt and covert missionary activities.

Jewish children go to these schools for two primary reasons: the longer school day, which appeals to working parents; and their scholastic excellence. A pupil may graduate speaking not only a European language (generally French, German, or English), but Arabic, in addition to the Hebrew he learns at home. Paradoxically, some Christian missionaries send their children to Israeli (Hebrew) schools, not only to learn Hebrew but to absorb Jewish atmosphere.

It is proselytism in its various forms that is behind most Jewish-Christian tensions. Most such activity is of the soft-sell variety, utilizing dialog between leaders of the Jewish and Christian communities. On another level, attempts were made to attract Jews into Christian churches by welcoming them and making Hebrew the language of worship. Protestant hymns, as well as the Roman Catholic and Greek Catholic masses, have been translated into Hebrew.

Christian clergymen of nearly all faiths have made serious attempts to learn Hebrew—not only to converse better with the Jews they meet but also to read the Bible in the original. Christian professors teach at Israeli universities, and there are various Christian archeological and Biblical institutes in Israel, both Catholic and Protestant. They cooperate with Jewish scholars working in their field, and Jewish professors lecture (generally in English) occasionally at Christian institutes.

More troublesome has been the hard sell practiced by "free-lance" missionaries who feel the divine spark to go out and make converts without consideration for Jewish sensitivities. One example that infuriated the Jews occurred a few years ago when a missionary began distributing leaflets at the Western

(Wailing) Wall, the holiest spot in Israel to Jews. And he did it on Yom Kippur (the Day of Atonement), the holiest day on the Jewish calendar. In such cases the authorities simply deprive the visitor of his visa, and he has to leave the country.

What will be the impact of the new law on Jewish-Christian relationships? It is difficult to imagine that they will not be adversely affected, both in Israel and abroad. Jewish liberals, however, tend to dismiss the law's potential for mischief, calling it toothless. "How can you prove anything?" asks Yosef Immanuel, secretary of the Israel Interfaith Committee. But the militant group of religious Jews called *Pe'ilim* ("activists") seems sure to utilize it. "We don't go in for violence, but we aren't 100 percent against it," says *Pe'ilim* leader Haim Kimche.

Actually, although the new law has aroused Christian opposition because of its antibribery provision, it hardly represents a new climate of repression: A 1964 law prohibited Christians from maintaining institutions in Jewish centers. And the Jewish state has long imposed a quota on Christian missionaries.

Perhaps the most significant observation that can be made concerning the new law is that it reflects the increased power of the religious politicians upon whom Prime Minister Menachem Begin depends for backing in his coalition cabinet. And that fact would seem to add substance to fears that the law will alienate Israel's Christian friends and damage its claim to be the religious guardian of all faiths in the Holy Land.

Asks Yosef Immanuel: "Can you imagine such a law being passed abroad about Jewish activities? It would be condemned as downright anti-Semitism." □

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YOU'RE FIRED!

Workers who have lost their jobs because of religious convictions against joining a union are hoping Congress is about to give them relief.

On July 10, 1975, Darrel Nottelson, a welder for the A. O. Smith Corporation of Milwaukee, Wisconsin, was fired from his job. He had worked for the company for more than 27 years.

Nottelson was not fired because he was lazy, or incompetent, or because he had a bad work record. He was fired because he refused to continue his membership in or financially support the Smith Steelworkers Local Union 19806, AFL-CIO.

After he went to work for the Smith Company in 1947, Nottelson joined the Steelworkers Union. Then in May, 1966, he became a member of the Seventh-day Adventist Church. And this was to become the source of his problem.

From its founding, the Seventh-day Adventist Church has emphasized the lordship of Christ. Since the believer places all aspects of his life under the lordship of Christ, says an official statement issued in 1972, he cannot join or financially support a group that might urge him to act contrary to this claim, or whose actions might be incompatible with the principles of life as taught in the Scriptures.

The position of his church put Nottelson in a bind. And as the years passed, he felt a growing conviction that he should withdraw from the union. So on December 18, 1975, he sent a letter to the local Steelworkers Union president, Paul Blackman, explaining that he had decided to terminate his union membership.

In his letter, Nottelson said that his action was based "purely on a religious belief . . . and upon the teachings of my church that this activity is inconsistent with my personal relationship with my God." He asked for a reasonable accommodation to his belief and said that he would be glad to pay a sum equal to his dues to nonreligious, nonunion charity.

Nottelson was aware that there might be some problems. So he had turned to his church for help, and the church responded. A week prior to sending the letter, he and three religious-liberty leaders from his church had met with

Mr. Blackman. They explained the situation to the president, and asked for his consideration.

But the union executive board decided to deny Nottelson's request to be excused from paying dues. After further appeals, Nottelson was notified that his employment was terminated.

Nottelson is just one of thousands who have had problems because of religious objections to joining labor unions. Other Seventh-day Adventists, Mennonites, Amish, Old German Baptists, and members of the Plymouth Brethren No. 4 have been in the same position.

During the 1940's the Seventh-day Adventists had tried to secure union agreement to an arrangement that would not violate the religious convictions of church members. Carlyle B. Haynes, the church's religious-liberty leader, contacted more than one hundred international unions and urged them to accommodate conscientious objectors.

His proposal was this: Church members would not officially join the unions, but they would pay dues to the union welfare fund. Fifteen unions agreed, and in more than two thousand locals Adventists were able to continue working under this arrangement.

But by the early 1960's church leaders began to get reports that many unions were not keeping their promise: Monies from church members were being used for the same purposes that all other union funds were used for. When further investigation showed that this was indeed the case, the Adventist leaders felt they had no choice but to discourage such arrangements.

The first legislative attempt to protect those with religious objections to joining unions came in 1965, when Congress began consideration of amendments to the Taft-Hartley Act. W. Melvin Adams, then associate director of religious liberty at the General Conference of Seventh-day Adventists, testified before committees in both the House and Senate. Adams did not discuss the merits or demerits of the bill itself, but rather urged protection for those whose religious beliefs prevented them from joining or supporting unions.

This was a new idea to most Congressmen. "They reacted with utter shock," Adams recalls. "Most members of Congress had never heard of people with such crazy ideas. They couldn't

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ALL PHOTO BY J. BECKER

conceive of anyone being against joining a labor union for religious reasons." But with some careful explanations, many began to understand.

During the debate on section 14 (b) of the Taft-Hartley Act (commonly called "right to work"), Congresswoman Edith Green (D-Ore.) urged the adoption of an amendment that would permit those with religious objections to unions to pay an amount equivalent to the dues to a charitable organization. She argued eloquently that failure to approve her proposal would give objectors the "cruel choice of losing their jobs or violating the teachings of their church and the dictates of conscience."

Green was a prime example of what good communication can accomplish. When the matter first came up, Mrs.

Green refused to talk with Adams. A strong labor supporter, she felt his efforts were anti-union. But Green had a reputation for being honest and fair, so Adams persisted, and finally got an interview with an aide.

Adams laid out the church's case to the aide, and went home. About two weeks later, without notifying Adams, Green introduced a conscience clause bill. And when her labor friends threatened to withdraw their support unless she withdrew her bill, she stood firm. However, when she then tried to include it as an amendment to the Taft-Hartley Act, the chairman ruled it nongermane.

Things went better in the Senate. Wayne Morse (D-Ore.), a member of the Labor Committee, sponsored a similar exemption clause. Approved by a vote of 16 to 0, it became part of a Senate bill that later died of a filibuster.

But the issue had been raised, and the Executive Council of the AFL-CIO was

MARCHING ORDERS—On September 27, 1977, Frank Thompson's (D-N.J.) Religious Freedom bill passed the Labor Committee of the House. Soon after, Adventist religious liberty leaders gathered in Washington to support its passage by Congress. Here W. Melvin Adams, director of the church's Department of Public Affairs and Religious Liberty (PARL), discusses strategy with his "troops." To his right is Gordon Engen, an associate director of PARL, who coordinated visits with Congressmen.



TOP

THE CATALYST—Frank Thompson's support of the bill was critical to its passage. Known as "Mr. Labor" in the House, he briefed Adventist leaders before their visits to Congressmen. Here W. Melvin Adams and Robert Nixon, an associate director of PARL, get advice on the day's objectives.

RIGHT

HOUSE HEADQUARTERS—Visits were coordinated from the office of Don H. Clausen (R-Calif.), a longtime supporter of an amendment that would accommodate conscience.

ABOVE

ENCOURAGEMENT—Sharing opinions on the bill are (from left) Robert Reynolds, director of government relations for the SDA General Conference; Glenn Patterson and Arthur Lickey, associate director and director of the Religious Liberty Department of the North Pacific Union Conference; and Attorney James Hopps, legal counsel of the same conference.

listening. Shortly afterward, they issued a statement declaring it to be the "policy of the AFL-CIO that unions should accommodate themselves to genuine individual religious scruples." They further urged that their national and international affiliates adopt procedures for honoring religious convictions against union membership, and that these groups work to ensure implementation of this policy by all local unions.

Despite the AFL-CIO's statement, conscientious church members continued to have trouble. Sometimes they lost their jobs; other times they were forced to turn down jobs requiring support of a labor organization.

But the issue was not forgotten. In 1964 Congress had passed the Civil Rights Act, which included guidelines on discrimination because of religion. In July, 1967, the Equal Employment Opportunity Commission interpreted the act to say that an employer has an obligation to make reasonable accommodations to the religious convictions of its employees, where this can be done without undue hardship.

In 1970, the matter surfaced again during consideration of the Postal Reform Bill. As finally passed, this legislation included an amendment saying that Postal Service employees "shall have the right, freely and without fear of penalty or reprisal, to form, join, and assist a labor organization or to refrain from any such activity, and each employee shall be protected in the exercise of this right."

The precedent set by this bill proved to be important. In 1974, a bill to amend the National Labor Relations Act and extend its coverage to employees of nonprofit hospitals came before Congress. Seventh-day Adventist employees at a church-operated hospital in Hinsdale, Illinois, became concerned that such a change might jeopardize their jobs, and urged Congressman John Erlenborn (R-Ill.) to do something to protect their employment and their consciences.

The church became active once more. Adams hit the halls of Congress, and this time he had two specific proposals: that Adventist hospitals as a whole be exempted from the National Labor Relations Act, and that a conscience clause for all hospital workers be included in the bill.

The first proposal got nowhere. But Erlenborn did offer an amendment to the bill to exempt hospital workers from union membership and service fees if they had religious convictions, provided

they paid the equivalent of the union dues to charity.

Frank Thompson (D-N.J.), floor manager of the bill, opposed the amendment. He could understand religious objections to joining unions, he said, but because employees benefited from the union's activities, they ought to pay dues at least. Despite his opposition, the amendment passed by voice vote, and became law.

Meanwhile, the idea was gaining ground in various states. In 1971, Oregon passed a law protecting religious dissenters, and soon Washington, Montana, and Alaska followed. And in 1974 the Equal Employment Opportunity Commission ruled that failure to accommodate a Seventh-day Adventist's convictions on union membership was religious bias.

But, as before, such cases were slow to filter through the ranks. The national AFL-CIO, despite its position, had followed the policy that local unions were autonomous. If they refused to follow the recommendations of the Executive Council, there was little that could be done. Further action was needed.

The Adventist Church continued to work behind the scenes for a permanent solution. In 1975, these efforts began to pay off. Erlenborn, who had championed the cause of hospital workers the previous year, introduced a bill "to amend the National Labor Relations Act to provide that any employee who is a member of a religion or sect historically holding conscientious objection to joining or financially supporting a labor organization shall not be required to do so."

During consideration of the Common Situs Picketing legislation in July, Erlenborn indicated his interest in having his bill included as an amendment. Thompson, again floor manager of the bill, argued that it was not germane.

However, during discussion of the issue, an interesting fact came to light: Thompson indicated that he was not necessarily opposed to this sort of legislation. In fact, he told Erlenborn that as chairman of the Subcommittee on Labor-Management Relations, he would work to have a conscience clause amendment added to the National Labor Relations Act.

In 1976 Thompson fulfilled that pledge. In July, hearings were held on the Erlenborn bill. Leaders from the



Presentation



Qualification



Equivocation



Admonition



Resistance



Skepticism



Resignation



Tension



Agreement

Seventh-day Adventist Church testified in favor of the bill, along with spokesmen for the Plymouth Brethren and the National Right to Work Committee. Representatives Don Clausen (R-Calif.), Robert Duncan (D-Ore.), Floyd Hicks (D-Wash.), Shirley Pettis (R-Calif.), Don Bonker (D-Wash.), and Erlenborn also spoke in support of the legislation.

The hearing was a congenial affair, with all the witnesses, including Chairman Thompson, in favor of the bill. (Labor leaders were invited to appear, but declined to testify either in support or in opposition to the bill.)

But because it was fairly late in the legislative year, nothing further was done during that Congressional session. Yet the most important step had been taken, and from there it was primarily a matter for the slow legislative process.

Early in 1977 Thompson introduced his own bill, HR 3384, which was identical to Erlenborn's bill, with two exceptions: It included the proviso that people who paid the equivalent of their union dues to charity would have to show

proof of payment; and it was introduced by Thompson. The latter was perhaps the more important, since it virtually ensured that prolabor Congressmen would support the bill.

On September 27, the full Committee on Education and Labor called Thompson's bill out of the Subcommittee. Approved by a voice vote and labeled non-controversial, it was scheduled to come to the floor under a suspension of the rules, which meant it would bypass the Rules Committee, but would require a two-thirds majority vote to pass.

It was a happy day for Erlenborn, even though the bill did not bear his name. On the floor of the House, he called it "a significant step to reaffirm this nation's belief in individual freedoms," saying that passage of the bill

would mean that "people whose religious beliefs prohibit union membership need not choose between their religion and their jobs."

The Labor Committee's action was the break that the Adventist Church had been waiting for. Church religious-liberty leaders from around the country, as well as pastors and laymen, gathered in Washington to lobby on behalf of the bill. They arranged to see their Representatives and Senators, to give them information about the bill and its importance to their constituents, and to urge them to support the measure.

Under the direction of Melvin Adams, now director of the Seventh-day Adventists' General Conference Department of Public Affairs and Religious Liberty, and Gordon Engen, associate director, the group organized visits to every Congressional office. Representative Clausen allowed them to use space in his office, and lent his support to their efforts, arguing that "religious liberty means nothing if it does not allow the minority its opportunity to follow its conscience."

The response was almost totally favorable, and in many cases was the result of previous efforts. Arthur Lickey, Adventist religious-liberty leader from the Pacific Northwest, visited Congressman Les AuCoin (D-Ore.) and discovered that when AuCoin was a state legislator he had played a key role in the passage of Oregon's conscience clause bill.

"I was already a strong supporter of this idea," AuCoin said, "but with all the bills in Congress I wasn't aware of this particular one. It was very helpful to have my attention drawn to something that I fully support."

Congressman Paul Simon (D-Ill.) had worked with Adventists in fighting Sunday laws in his home state, and was also familiar with the church's position on labor unions. Yet he appreciated the church's efforts because "it let me know the status of the bill, and gave me a chance to ask questions."

There were important questions to be answered. One misunderstanding had been that the Seventh-day Adventists were supporting the measure so that they could collect the funds donated in lieu of union dues. But from the beginning, the

church had agreed that its members should not be given a "free ride" because of their beliefs, and had specified that the charitable contribution should go to a nonreligious charity mutually acceptable to both the objector and the union. It was not a scheme to enrich the church financially.

Others had expressed fear that the universal conscience clause would lead many who really did not have a conscientious objection to union membership to try to take advantage of the exemption, thus undermining the unions. But this had not been the case.

When the Communications Workers of America, following the AFL-CIO's recommendation, set up a program for conscientious objectors, they circulated materials explaining the matter. Out of their membership of 500,000 only about fifteen requested the exemption.

Many members of Congress, however, had no previous knowledge of the problem. Matthew Rinaldo (R-N.J.) was unfamiliar with the church's position on labor unions. "I wasn't aware of the situation," he said, "so the information provided by the Adventist representatives was very helpful." They left his office with assurance of support.

Senator John Melcher (R-Mont.) was also unaware of the difficulties faced by conscientious objectors to unions. But after Lickey's visit, he was so convinced that he promised if the Senate Labor Committee did not take up the matter, he would personally introduce a bill similar to Thompson's.

Perhaps most important of all, the Adventist religious-liberty representatives were able to show clearly that this was a religious matter, not a labor problem. And from that point, their work was much easier. As Congressman Daniel Akaka (D-Hawaii) said: "If you support religious freedom, how can you oppose this bill? That's the issue. And religious freedom is one of the foundations of our country."

All these efforts were rewarded when the House, on November 1, 1977, approved Thompson's bill by a 400-7 margin. But the time for celebration is not yet. What will happen to the bill in the Senate is unclear.

According to Adams, there is strong support in the Senate for a conscience clause, and if such a measure were presented separately, it almost certainly would pass. But the Senate's Human Resources Committee has included the conscience clause in the controversial Labor Reform Bill, S.2467, sponsored by Senator Harrison A. Williams, Jr.

(D-N.J.). Adams feels some Senators may oppose the larger bill so strongly that they will vote against it, thus defeating the conscience clause they in fact support.

Even if the Religious Freedom bill becomes law, it may be too late to help Mr. Nottelson. Because while Congress and the courts were considering his conscience, he was out of a job. Despite all the helpful rulings, his local union would not accommodate him. Now, almost three years later, his case is before a federal district court. Meanwhile, Nottelson has found another job, and is able to support his family. But it has been a long wait for him.

It has also been a long wait for Melvin Adams. But one of his major goals is finally in sight. "The greatness of America has been its commitment to protect the rights and beliefs of all citizens," he says. "Yet much of our history is a record of slow progress in fulfilling the promises contained in our Constitution. To fully protect the rights of those whose religious beliefs do not permit union membership or support would be one step forward." □



THE WAIT—The last visit has been made. And now Gordon Engen awaits the results . . .

This heroic old man, worth two dollars at his death, came to represent India.



Gandhi

By Mary Brashares

"Kill him! Kill him!" cried the sobbing, hysterical crowd when they realized that a little Hindu fanatic, Nathuram Godse, had fired three bullets into the head of their beloved, saintly Mohandas Gandhi.

A sergeant of the Royal Indian Air Force grabbed the assassin by the wrist. But it was too late. The small, frail man who had freed an India of 400 million people from England, and thereby changed the world, was dead. The date was January 30, 1948, a day always remembered in India.

Seventy-eight years earlier Mohandas K. Gandhi was born in Porbandar, "the white city," so called because of the soft stone used in the buildings, which hardens to the beauty of white marble. His family were Hindu merchants. His 40-year-old father married a 13-year-old girl who was to become Gandhi's mother.

Mrs. Gandhi was a small, quiet woman with a lovely smile. Gandhi inherited his religious nature and his capacity for long hours of work from her.

She was the first to rise in the morning and the last to go to bed at night.

Living on one meal a day during certain religious holidays, Mrs. Gandhi sometimes vowed not to eat until she could see the sun.

Once, during the rainy season, when the sun seldom appeared, Gandhi ran into the house with tears in his eyes.

He shouted, "Mother, the sun is out!"

Going outside, Mrs. Gandhi found that the sun had already disappeared.

"That does not matter; God does not want me to eat today," she said, going back into the house to her never-ending housework.

The Gandhi family was devoted to the god Krishna, the enchanting blue-faced Hindu god, who was always tender and humble. Gandhi showed the same humility in later years, even when consulted by prime ministers and kings.

At the age of 13, Gandhi married Kasturbai, a girl chosen by his parents for him, according to Hindu custom. Although she was a bright girl, Kasturbai had never been to school. Even today in

parts of India women are not educated, and child marriages are arranged by parents.

Weddings for Hindus are no simple matter. For months before the ceremony, the women sew night and day to make new silk dresses; they consult astrologers to know the future; the families buy one another expensive jewels; huge meals are planned; musicians practice for weeks. During the week of ceremonies, the young groom is treated like a king.

For six years, Gandhi and his bride-to-be had been promised to each other by their families. At the wedding, he and his bride sat alone, stiff as statues in their bridal finery, on a huge, high platform and watched the dancing and feasting while they nibbled sweet wheat cakes, called *kansar*.

Five years later, at the age of 19, Mohandas insisted to his wife and

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mother, "I will go to London to law school." He was eager to study in London, even if it meant leaving his young wife and baby. In 1888 it was almost unheard of for an Indian to go to school in London.

His mother said, "Mohandas, I hear that everyone in England eats meat. What will you do?"

"Mother, I promise not to eat meat or drink beef tea. I know it is against our religion," replied Gandhi. And he kept his vow to his mother all his life.

It was a long, difficult voyage from India to England in 1888. Since Gandhi at that time did not speak English or know how to use a knife or fork, he ate all his meals in his cabin, eating only cookies and fruits which he had brought with him.

Gandhi was utterly miserable. Englishmen on the boat warned him that unless he ate meat he would not be strong enough to live through the cold English winter.

Wearing a light, white flannel suit, he arrived on the boat train at Victoria station at four o'clock on a cold, foggy afternoon in October, 1888. Everyone had been telling him he would not survive the cold; so, he was proudly wearing his summer clothes to show his triumph over the cold.

Gandhi almost starved his first three months in England.

His landlady would ask him, "How can you live on oatmeal porridge for breakfast, and jam, bread, and spinach for lunch and dinner?"

At night, he wept and dreamed of the country he had left behind.

His friends constantly asked, "Why won't you eat meat?"

And he would answer, "I can't break my promise."

One day he found a vegetarian restaurant. He had a good meal and was not hungry for the first time since arriving in England. After that he always ate vegetables, rice, and raisins in this restaurant.

A few years later, when Gandhi had his law degree, he went to South Africa with his family. He developed his beliefs about equal rights during his eighteen years there.

On his first day in court in South Africa, the judge said, "Take off your black turban, Mr. Gandhi." Looking around, Gandhi saw that everyone else was wearing a black turban. He felt he was being singled out because he was a dark-skinned Indian.

He replied, "I will not," and walked

out of the courtroom.

Gandhi again came up against South African prejudice on his first important case. His client had bought him a first-class ticket on the train. On seeing Gandhi, the conductor said, "Go to the van compartment." Gandhi refused.

A policeman was called. He took one look at Gandhi's dark skin and pulled him out of his seat. At the first stop, his luggage was tossed onto the station platform. Gandhi spent the night shivering in a corner of the waiting room and

**"Love always gives.
Love ever suffers,
never resents,
never revenges
itself."
-Gandhi**

thinking. His mission in life to help rid the world of color prejudice began on that night.

Gandhi stayed in South Africa until 1914, practicing law and helping the poor. On his return to India, he said, "I am going to build a commune in the middle of nowhere, where everyone may share all their belongings and live in peace and harmony." Gandhi and his followers established a religious retreat in Ahmedabad.

One hot summer day, on the anniversary of the founding of the commune, Gandhi spoke to a crowd of hundreds of people. "India must be independent of England," he said. "The only way to do this is for us to spin our own cloth and stop buying it from England." This was a revolutionary idea in 1916.

Although it took years of hard work and problem solving, eventually everyone in the commune was taught to spin.

A friend found an ancient spinning wheel in a lumber room, dusted it off, and gave it to Gandhi. Gandhi set the wheel up in his study, took it apart, and simplified it so that uneducated peasants could use it. The peasants spun a uniform for the followers of Gandhi—a cap, shirt, and dhoti of rough homespun cloth. (A dhoti is like a white sheet and is draped around the body.)

While Gandhi was working to free India, he realized that the poor people in India needed a "happening" to dram-

atize their plight. The answer came to him in a dream. The British Government had imposed a law forbidding Indians to produce their own salt, making India dependent on England for this necessity of life.

Gandhi spoke again and again to hundreds of followers. "Thousands of Indians will march to the salt flats, where salt from the sea can be picked up like sand."

In two months, a procession of two thousand Indians, led by Gandhi, was marching to the salt flats.

Gandhi stopped and made speeches on the way. "Be good to the untouchables," he said. (The untouchables were the lowest members of Hindu society, whom no one dared to touch or talk to.) "Give up alcohol," Gandhi told his followers.

"Break the salt monopoly of the British Government," he repeated.

Gandhi marched fifteen miles a day in the broiling hot sun. "For me there is no turning back."

Suddenly, this heroic old man marching along the dusty roads came to represent India. After a march of two hundred and forty miles in twenty-four days, Gandhi reached the salt fields by the sea. He shouted, "The salt fields!" and ran to the ocean.

Throughout the night, his followers prayed. At dawn, Gandhi solemnly bent down and picked up a small lump of natural salt. He had broken a British law by doing so.

Although it would take many years and much sacrifice to free India from England, this was a first step toward that goal.

Gandhi was arrested many times during his lifetime for disobeying unfair laws. One evening, on finding the police at his door, Gandhi collected his only clothes, an extra loincloth, two blankets, and seven books, walked to the policeman's car, and several minutes later quietly entered his jail cell.

Looking around, he said, "This is a clean, airy room. I need only an electric light to read at night."

His wants were always simple.

During the latter part of his life, he ate only nuts, bananas, lemons, and olive oil.

This small, fragile man, who was worth two dollars at the time of his death, will always be remembered for his gentle love for all mankind and for his nonviolent resistance to injustice. Since he was prepared to die for his beliefs, a tyrant could not resist him. □

Baptist Beginnings: A Freedom Story We Must Not Forget

By Cecil Coffey

At about the time John Smythe and Thomas Helwys were thinking of leaving England for Amsterdam, there was born in London a child who was destined to proclaim Baptist truths in the New World and to form the first Baptist church in America. He would be heralded by many as the father of religious liberty. The child was christened Roger Williams.

While he was still a boy, Williams came to the attention of Sir Edward Coke, one of the greatest lawyers in England's history. Probably the two met because young Roger had learned how to use shorthand, a new invention that showed promise of being helpful to the legal profession. The great jurist assisted Roger in his schooling, including his studies in Cambridge University.

There is reason to believe that the truths uttered and written earlier by Thomas Helwys were transmitted to Roger Williams by Sir Edward Coke. Williams, of course, was a child when Helwys addressed his flyleaf composition to the king. But Sir Edward Coke was a contemporary of Helwys and one of many who agreed with his beliefs in opposing the so-called divine right of kings. At the time of his association with young Williams, Sir Edward was defying King James on these very points, and the only reason he was not imprisoned was because of the power he held in his own right.

It is believed by some historians that the great lawyer told Roger Williams of Helwys, his pronouncements, and his demonstrations of courage. At any rate, Coke did plant in the heart and mind of young Williams the seeds of truth that exposed the myth of the divine right of kings and established the worth and dignity of every man.

Roger Williams was a brilliant student. He chose the ministry as his profession, and after receiving his degree in 1627 was ordained a minister in the Church of England. But there is no record that he

ever functioned as such in that church. Finding both its dogma and form too confining, he searched elsewhere for religious satisfaction. As did John Smythe years before, Williams first adopted Puritan principles, and then, because he opposed the union of church and state, took the next step and became a Separatist.

But the freedom of worship he sought was not obtainable in England. So before he was 30 years of age he and his young wife, Mary, boarded the ship *Lyon* and sailed for Boston.

A Paradox. Massachusetts was one of the two important colonies established in America by the time Roger Williams arrived. The other had started in 1607 at Jamestown, Virginia. The people of the Virginia colony brought the Church of England with them, and it continued as the state church of the colony.

But the Massachusetts story was different. The Pilgrims were the first settlers, landing at Plymouth in 1620. Separatists, many had come to Massachusetts because they had not been permitted free worship in England. They were followed in a few years by other colonists, most of them Puritans.

The Puritans, unlike the Separatists, did not want to leave the Church of England; they merely wanted to "purify" it of its formal rites, particularly those suggestive of the Church of Rome. But even that amount of change was haughtily rejected by the crown and church leaders.

So there was an obvious difference between the Separatists and the Puritans. But through free discussion, much debate, and fervent prayers, they settled their differences and formed the Congregational Church.

There followed one of the strangest paradoxes in church history: The very people who had fled the state church in England founded the same kind of church in Massachusetts. The

Congregational Church was a state-established church, governed by a union of state and church authority, and supported by enforced taxation. The leadership in the colony of Massachusetts had gained for the people complete freedom of worship and conscience, and then, in this one act of establishing another church, not only refused to grant such freedom to themselves but even denied it to all others.

An Invitation. This was the religious atmosphere into which Roger Williams stepped in his quest for a place where he could worship freely. Right away the brilliant young clergyman got into the hair of the authorities. It all started with an invitation.

In those days, as it always is at the outposts of civilization, newcomers were made to feel welcome. Roger Williams was accepted almost immediately on the basis of his personal charm. In addition, he was an ordained minister, was well educated, and appeared to be the ideal Puritan.

On the basis of these visible factors, the elders of the church offered young Williams the position of second minister. It was the practice in the larger churches to employ two ministers, one primarily for preaching and the other for teaching. Roger Williams was offered the teaching post.

To the great astonishment of the church fathers, Williams refused the post. And he proceeded to tell them why. He opposed the religious monopoly they had established, the assessment of taxes to support one form of religion as the state church, and the use of civil authority to make the church monopoly stick.

Cecil Coffey, editor of the North Pacific Union GLEANER, North Pacific Union Conference of Seventh-day Adventists, Portland, Oregon, for seven years, lives in Walla Walla, Washington.

"[Williams] was speaking of such outrageous concepts as religious liberty, a free people, a free church."

To the church elders' attempt to impress by pointing out that this was the First Church of Boston, the first church of America, to which the first families of America belonged, Williams told them that first principles came before any other firsts. The elders, infuriated by the rebuff, stomped away. This man was no mere Puritan. Nor was he a typical Separatist. He was, in their quickly adjusted opinion, a heretic of the worst sort.

Soon the whole colony knew of the encounter. When some of the citizens wanted to hear more of Roger Williams' views, he was pleased to oblige.

"For all your talk of being Separatists," he said, "you yourselves have founded an unseparated church." He pointed out that it was in union with the civil government of the colony. The only difference in the kind of church control from that of the Church of England, he said, was that their elders rather than the Anglican bishops were in control.

Williams further charged that the colony lands still belonged to the Indians, because the crown had never really owned them and thereby had nothing to give. He urged the colonists to send the charter back to England and then meet with the Indians to pay them for the lands that had been taken in the name of the crown.

Warming to his subject, Williams advocated freedom of conscience and freedom of worship for every man. He sneered at their Sunday laws, declaring that the magistrates had no more right to tell a man to go to church than they did to tell him to stay away.

Outrageous Concepts. That kind of preaching the colony leaders could not tolerate. And the people in general were greatly disturbed because this newcomer was touching their property and pocket-books, as well as their determination to keep church and state together. It is no wonder that he was shunned by the people and hampered by the authorities.

From Boston, Williams moved to Salem, where he was permitted to teach at a more liberal church, but not for long. The elders soon found that they had made an error. The young teacher was speaking of such outrageous concepts as religious liberty, a free people, a free church. He had to leave Salem.

Next he went to Plymouth, the Pilgrim center. Surely he could express his views there, for had not these same Pilgrims separated from the Church of England so that they might worship in their own way, in freedom?

Williams remained at Plymouth for two years. Here he spent a great deal of time with the Indians, studying their ways and learning their tongue so well that he later wrote a book entitled *A Key Into the Language of America*. His sincerity of purpose is suggested by something he wrote about his experiences with the Indians: "My soul's desire is to do the natives good. God was good to give me a painful, patient spirit, to lodge with them in their filthy, smokey holes and to gain their tongue."

Though Roger Williams spent most of his time with the Indians, the watchful church leaders at Plymouth saw a danger in having him around. So once again he was turned out. He returned to Salem, but immediately the court there ordered that he be dismissed from the church and that he not publicly express his religious views.

Banishment. The governor of the colony gave Williams a chance to admit the errors in his teachings. But Williams refused and again asserted his belief in freedom of conscience. The governor's order then called for his banishment from the colony: "Mr. Williams shall depart out of this jurisdiction within six weeks next ensuing . . . not to return any more without license from the court."

This order came in the middle of a severe winter, which compounded the problems in the Williams household.

Mary Williams was pregnant and Roger himself was not well. The governor relented and promised that Williams could stay in Salem until after the birth of the baby, but that he was to keep away from public places and not speak with any other person on matters pertaining to the church or the colony.

But Roger Williams would not, could not, keep quiet. He went on preaching against the injustices he saw, against the bigotry and intolerance of the established system. He even named the baby, a girl, Freeborne.

Obviously all the people were not against him, for some listened. Some came to his home, seeking his counsel. Some came to draw him out, and then to report to the authorities that he still was advocating religious liberty.

The next effort to muzzle him came in the form of a secret order for his arrest. The authorities had decided to send him back to England in chains. But Williams heard of the order and slipped away into the forest just as the arresting officers were approaching his house. He lived with the Indians that winter, and in the spring he was joined by his wife and two children and four other men who believed as he did. This small group of eight persons then made their way into the land of the Narragansetts. The year was 1636.

One day as they were traveling they came to a spring of cool, fresh water. After drinking in full enjoyment of this bounty of nature, Williams called the place Providence. He conducted a brief religious service and thanked God for His providential leadings. The group decided to settle there.

They paid the Indians for the land surrounding the spring, and Williams declared that this new colony would be dedicated to complete liberty of conscience. In a few weeks a dozen other families joined the small group, and thus was begun the first settlement in what later would be called Rhode Island.

Boston was in an uproar over religious defiance by Anne Hutchinson, denounced as a "servant of Satan."

The Restless Quest. Roger Williams was not like many religionists who, when they find an absolute truth, prefer to settle on that and search no further. The principle of soul liberty prompted him to search for more "lost" truths in the Word of God. This further searching led him to the conclusion that infant baptism was not taught in the New Testament. He shared this view with the little colony, and together they considered the matter. All had been christened as infants, but now they believed that not one had been truly baptized. Baptism, they concluded, was an act showing evidence of a person's faith in Christ. For that reason it must come *after* a person believes, *after* he professes faith. How, they asked, could an infant be knowledgeable enough to profess faith?

This doctrine on baptism was called believer's baptism, and nowhere in the New World was there a church practicing it. So they had nowhere to turn for proper baptism. Roger Williams was the only ordained minister in the group, but a layman, Ezekiel Holliman, had been prominent in the Salem church. It was agreed that he would baptize Williams, and Williams would baptize Holliman and the others. There, in a pond watered by the spring called Providence, on a mild day in March, 1639, the first Baptist church in America was formed.

A New Leader. The story of Baptist beginnings cannot reach a terminal point without a look at Dr. John Clarke, a young London physician who came to Boston in November of 1637 seeking the same thing Roger Williams had sought a few years earlier; a place where he could enjoy freedom of worship.

Of course, he couldn't have come to a worse place for such a noble objective, nor at a less opportune time. Boston was in an uproar over religious defiance by a Mrs. Anne Hutchinson, who had dared to question publicly the conformist sermons preached by Boston ministers. Fi-

nally she was denounced from the high pulpit as a "servant of Satan," and she and some of her followers were excommunicated from the church and banished from the colony.

Dr. Clarke's consternation at discovering such goings-on in the New World was so great that his sympathies immediately went out to the woman and her followers. He didn't agree with her beliefs, but he felt she had every right to hold them. Because of this, he and a few others also left the colony.

Clarke was a natural leader, and under his direction the little group wandered here and there, spending a harsh winter in New Hampshire before deciding to head for Providence, where, they had heard, there was religious freedom.

In Providence they were warmly received by Roger Williams. He helped them to buy land from the Indians and to start their own settlement some distance to the south. The group under Clarke drew up a covenant among themselves that made freedom a requirement of their government. They pledged that all rulers would rule only at the will of the people. The settlement they founded was named Newport.

Dr. John Clarke, physician, was appointed to the pulpit of the new church in Newport. It isn't clear whether he was already a Baptist or whether he was influenced by Roger Williams and the people of Providence. It is thought, however, that through the efforts of the people in Providence, he gradually adopted the Baptist view concerning immersion. In any case, his Newport congregation became the second Baptist church in America.

The founding of the first Baptist church was, without question, under the leadership of Roger Williams. But Roger Williams did not long remain an active Baptist; he preferred to be even more independent. He continued to be a religious man, close to Dr. Clarke and other Baptists, but he did not directly partici-

pate in further Baptist growth.

Many believe that John Clarke had a much more enduring influence on Baptist growth than did Roger Williams. Outstanding among his accomplishments was the securing, in 1663, of a charter for Rhode Island. The charter was signed by King Charles II, who, oddly enough, was one of the most despotic persecutors of dissenters. History does not reveal how Clarke managed to get the charter he brought back to Rhode Island, for it is one of the most remarkable documents ever given by any sovereign. It declares in part:

"That no person within the said colony, at any time hereafter, shall be anyways molested, punished, disquieted, or called in question for any difference in opinion in matters of religion which do not actually disturb the civil peace of said colony; but that all and every person and persons may from time to time, and at all times hereafter, freely and fully have and enjoy his and their own judgments and consciences in matters of religious commitments."

That charter—likely written by Clarke with the consent of the king—was the first solid beginning toward a democratic America. It formed the basis for the subsequent First Amendment of the United States Constitution. And it became the first of many "freedom" documents in America whose contents were directly influenced by Baptists.

And so the Baptists had their beginnings in the New World. There were other beginnings—too many to detail here—in the mountains and great river valleys to the west, across the plains, over more mountains, down to the shores of another mighty ocean—and beyond. But the people called Baptists clearly made their mark for posterity. Their proclamation of soul freedom, enunciated when they were a mere handful, resounds in the halls of governments and assemblies to this day. □

(Conclusion of a two-part article.)

A Different Kind of Money

By Charles H. Ashcraft



Two Worlds. Christians are citizens of two worlds and are required by their faith to behave accordingly (Romans 13:1-7; Luke 20:25). While citizens of heaven (Philippians 3:20), they maintain residence upon this earth. God, whose kingdom is not of this world (John 18:36), maintains business offices here.

Two Obligations. Citizenship in two worlds involves loyalty to the state and to God (Luke 20:25), but preferential obedience to God rather than men when a conflictual impasse occurs (Acts 5:29). Jesus said, "Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's."

Two Bank Accounts. There is an obligation to both worlds, but the money is to be kept separate. There are two treasuries, one for tax money to the state, the other for God's money into the storehouse of the church. The funds are to be used for the stated purposes and may not be intermingled (Luke 20:25). There are two worlds, two obligations, and two bank accounts.

The Roles Are Different. Church and state are distinctly different. The state is not the church. The church is not the state. Problems will be less acute when the role and purpose of each are substantively and definitively stated. The church must determine its role from the Holy Scriptures and operate within that definition. It would be helpful if the role of the state was clearly defined.

The Money Is Different. Tax money comes from people of all religions and nonreligions, Black Muslims, homosexuals, and purists. It is from the pockets of Jews, Catholics, and Baptists, as well as the cults and sects. When state funds are allocated to religious institutions, these people are being forced to pay the expenses of our Christian institutions and we in turn are being forced to support their religiously or nonreligiously oriented projects. The purity of an enterprise will be ultimately determined by the purity, rightness, and integrity of its sources of support. Good causes will not forever be good causes if funds to operate them must be stolen from people who do not support them morally. Monies taken for state projects should not be diverted to church causes, as the purity of the enterprise may not be disassociated from the quality or purity of the source of support. God's money

represents an attempt on the part of Christians to "acknowledge the Lordship of Jesus Christ" and is offered voluntarily as an expression of religious faith. It is therefore a different kind of money. It is blessed at the altar and carries the promise that it shall be progressively increased manyfold by the redemptive touch of God. A dollar given in the context of worship dedicated to religious, educational, and benevolent purposes represents more value than a tax dollar, and is vastly different as to nature and purpose.

Money of this character should not be diverted for purposes less pure than its stated purpose, nor should tax monies be diverted from the functions of government to anything inconsistent with the exactness of their stated purposes.

The State Has Its Test. The courts ask three questions on legislation that involve state funds with religious institutions. 1. Do the funds have a secular purpose? 2. Is their primary effect neither to advance or inhibit religion? 3. Will it create undue entanglement?

The state is required by law to safeguard secular funds for secular purposes. This principle is right. The church should not place the whole responsibility of judgment upon the state. An effort is made by the courts to prevent involvement that may reach the point of entanglement, and the effort of the church should be no less.

The Church Should Have Its Test. Any involvement with federal funds should provide answers to these questions: 1. Are the funds provided directly to students in consideration of services performed for the state? 2. Are the funds in remuneration for contractual services purchased by the state and for the state? 3. Should any arrangement, agreement, or program be acceptable that would limit the control of the institution to perform its stated purpose?

Should the institution—

- a. Be sustained in its legitimate power of making Christian-motivated decisions in all aspects of campus life?
- b. Have freedom without apology to minister to all men's religious needs?
- c. Have freedom to teach all things Jesus commanded and to make a stronger, more creative, more ded-

Why Baptists believe state aid to their institutions is a no-no.

icated, more effective effort to relate the results of free inquiry to the Christian faith and to help the student relate this to his own maturing faith?

d. Have freedom to treat the students as "created by God in His own image, capable of hearing His voice and responding to it, object of the love revealed at Bethlehem and Calvary, able to be made like Jesus Christ" (Peter Cousins)?

e. Have freedom in which the institution can be a "laboratory," where the student can experience both the wonders of the world and a "chapel" in which to encounter the world's Author and Redeemer (George Fry)?

4. Should any alliance be formed with the state that would prevent the institution from truthfully presenting itself to its sponsoring agency and the general public as an institution where the atmosphere of spirituality prevails and permeates the academic process of the school? 5. Should any financial consideration be considered acceptable that would allow the school to sell itself to its sponsoring agency as religiously oriented to secure religious contributions and at the same time present itself to the general public that it is not really religious enough to matter anyway and hence should qualify for secular money? Answers to questions of this nature should clarify the issue quickly and conclusively.

Sharing Costs Means Sharing Control. Any secular money provided for any purpose, secular or otherwise, to any religious institution will surely tighten the controls of the state upon all religious institutions. Title IX considerations are an example of this. Institutions wishing independence and full control will avoid any coalition, alliance, or arrangements that would threaten it. Baptists either own or operate their schools, or they do not own or operate their schools. When this principle is followed in Baptist life, we will avoid endless entanglement with the HEW people, and God can talk freely anywhere on His campus again. God can enter the science building, as well as the chapel, without special permission.

God and Caesar Are Not Natural Enemies. God and Caesar should not be

considered "natural enemies," but they have never done well as business partners with a joint bank account. Justice Hugh Black's statement, in the *Everson* case, that the First Amendment does not require the state to be the adversary of religious believers and non-believers, also states in a previous sentence that it requires the state to be neutral. This would mean the state would neither be an adversary nor a proponent of religious beliefs and activities. It is inconsistent with any form of logic or reason that granting federal assistance to religious purposes represents a neutral position, even if endorsed by a Supreme Court judge.

The exact words of Justice Black's opinion are: "The First Amendment requires the state to be neutral in its relations with groups of believers and non-believers. It does not require the state to be their adversary. State power is no more to be used so as to handicap religions than it is to favor them." *Neutral* seems to still mean "neutral," and that is neither to be an adversary nor a proponent. God and Caesar need not be natural enemies, nor do they need to look upon each other as adversaries, but they soon shall be without honorable understandings on the bounds and limits of each.

A Free Church in a Free World. This represents the highest hopes of God, the brightest dreams of man, the ideal of the sons of God, and the quest of all centuries. The church to remain free must pay its way and earn its keep. A hitchhiking church will not arrive on schedule nor provide worthwhile conversation for the driver of the company truck. A "piggyback" church does not make for an exciting triumphal entry. A freeloader does not enjoy board status and is rarely called on for an opinion on policy.

History's Axiom. The abridgment of the freedom of any one person threatens to some degree the freedom of every other person on this earth. Let the oppressor surely know that the curse he has perpetrated upon others will surely descend upon him. This is the curse of all curses, and let it be. □

Charles H. Ashcraft is executive secretary of the Arkansas Baptist State Convention, Little Rock, Arkansas. Reprinted with permission.



Tennessee Ban on Public Office for Clergy Ruled Invalid

WASHINGTON, D.C.—The Supreme Court of the United States has ruled unanimously that a state cannot bar members of the clergy from running for public office.

The ruling struck down Tennessee's 182-year-old provision that prohibits clergymen from serving in the state legislature because they are "by their profession dedicated to God and the care of souls and ought not to be diverted from the great duties of their functions."

The case involved Paul A. McDaniel, a Baptist pastor from Chattanooga, who ran as a delegate to the 1977 Tennessee Constitutional Convention. His eligibility was challenged on the basis of the old law. Qualifications for eligibility as a constitutional convention delegate were the same as those for a legislator.

All of the Supreme Court justices agreed that the Tennessee provision—the last of its kind in the nation—violated the United States Constitution. But they produced four separate opinions about what that violation was. Justice Harry A. Blackmun was ill when the case was argued and did not participate.

Chief Justice Warren E. Burger found an infringement in the Tennessee provision of the "free exercise" of religion guaranteed by the First Amendment. He was joined by Justices Lewis F. Powell, Jr., William H. Rehnquist, and John Paul Stevens.

Justice William J. Brennan, Jr., joined by Justice Thurgood Marshall, said the provision violated the First Amendment's ban of laws "respecting an establishment of religion" because it deprives clergymen of "the full measure of protection afforded speech, association, and political activity generally."

Justice Potter Stewart, agreeing with Brennan, said the Tennessee provision was invalid under a 1961 Supreme Court decision that said Maryland had denied freedom of religion when it refused to commission a notary public who wouldn't declare his belief in God.

Justice Byron R. White said he wasn't persuaded that Tennessee "in any way" interfered with Mr. McDaniel's ability to practice his religion as he wishes, but he thought the state had denied him equal protection of the laws.

Ten religious and civic organizations joined in a friend-of-the-court brief defending Mr. McDaniel's right to run for public office. The brief was submitted to the Supreme Court by Leo Pfeffer, special counsel to the American Jewish Congress.

Tax Aid for Private Schools Is Election Issue in France

PARIS—Government aid for private schools has become an issue in the current French general election campaign.

The Roman Catholic Church owns and operates about 90 percent of France's elementary and secondary schools, which in recent years have received increasingly large state subsidies.

The Socialist and Communist parties are demanding that state aid be confined to the centralized national school system. Catholic leaders insist that Catholic schools are performing a public service and have a right to public funds.

With state aid, French private schools educate 16 percent of the nation's schoolchildren at an academic level many parents consider higher than that of the public schools.

Some opponents of state aid to the private schools argue that tax money is being used to support religion, in effect one religion especially, Catholicism. Other opponents contend that the private schools cater "right-wing education" for "the children of the rich and bourgeois."

A leading Catholic school official has estimated that without state aid, tuition in private schools would go up from about \$40 a year to \$400 and secondary school tuition would increase from about \$240 to \$1,000.

Ireland's Bishops Ease Stand Against Sale of Contraceptives

DUBLIN—The Irish Roman Catholic hierarchy, while reaffirming its opposition to artificial birth control, has relaxed its attitude toward the legal availability of contraceptives in the Republic of Ireland.

The question of legalization of the sale of contraceptives has recently become an active issue again in Ireland. In a joint statement, the Irish bishops said: "The

clear teaching of the Catholic Church is that the use of contraceptives is morally wrong, and no change in state law can make it morally right. This teaching is binding on the consciences of Catholics."

But they added: "It does not necessarily follow from this that the state is bound to prohibit the distribution and sales of contraceptives. There are many things which the Catholic Church holds to be morally wrong but which it has never suggested should be prohibited by the state."

Sale of contraceptives is banned under Ireland's 40-year-old constitution, although the high court ruled five years ago, in a landmark decision, that they may be imported by individuals for their own use.

Vatican Urges Italian Senate to Reject Abortion Measure

VATICAN CITY—The Vatican had called on Italy's Senate to prevent an abortion bill from becoming law in the predominantly Roman Catholic nation.

The Italian Chamber of Deputies, despite strong opposition from the Roman Catholic Church, approved legislation that would allow women over age 18 to obtain free state-subsidized abortions in the first ninety days of pregnancy. The vote was 308-275.

Vatican Radio, in an editorial, urged members of Italy's upper house to reject the legislation. It said the proposed law was a mistaken answer to a real problem and voiced the hope that the Senate "would repeat its responsible action of last year."

In June, 1977, the Italian Senate rejected an abortion bill by a two-vote margin. It had previously been approved by the lower house. The Senate's action led to a political crisis and general elections.

Among the groups opposing the bill in the Chamber of Deputies were the governing Christian Democratic Party, the right-wing Italian Social Movement, and the National Democratic Party. It was supported by centrist and leftist parties, including the Communists.

The new bill would permit women to obtain an abortion for physical, economic, social, or psychological reasons.

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An applicant would consult a doctor and, if she wished, her partner, but the final decision would be hers alone. After that, an abortion would be allowed if a doctor said that continued pregnancy posed serious health hazards to the woman or her baby.

At present, abortion is allowed only if giving birth would threaten the mother's life.

Under the proposed law, girls under the age of 18 must obtain the consent of a parent or guardian. If this is not possible a legal guardian can be appointed to make the decision. Abortions will be free. This provision of the law is intended to put an end to what is said to be the large number of clandestine abortions performed in Italy every year.

L'Osservatore Romano, the Vatican City newspaper, called the proposed law "a decision which violates a fundamental Christian and human value." It said that a Christian conscience knew what moral significance to accord such a law, even if it—and laws like it—had been approved in parliaments around the world.

Son of Baptist Leader Imprisoned in Soviet Union

NEW YORK—Peter Vins of Kiev, the Ukraine, the 21-year-old son of Georgi Vins, imprisoned leader of dissident (unregistered) Baptists in the Soviet Union, has been sentenced to a year in prison for "hooliganism" and "parasitism."

"Parasitism" is a Soviet term indicating that the offender refused to work and was content to live off the state and its people. In the case of Peter Vins, however, it meant that he could not find a job because, like his father, he was a controversial person and unemployable.

According to Dr. Blahoslav S. Hruby, editor of *Religion in Communist Dominated Areas*, informed sources say that young Mr. Vins was convicted in early April.

One report indicates that Peter Vins had gone to Moscow when the family received an invitation to emigrate to Canada. His arrest followed his attempt to secure the proper documents. When he did not return, his mother, Nadezhda, called the police. She was told to contact

the missing persons bureau; much later, she was informed that he had been arrested.

In March, Professor D. Chudnovsky, of the Department of Mathematics, Columbia University, wrote to public officials and others in the United States to appeal for the Vins family.

"Recently," Professor Chudnovsky wrote, "we ourselves escaped from the Soviet Union, where our family was persecuted for being Jewish. Thus I am concerned about the fate of this family and in particular about the fate of my dear friend Peter Vins, a religious historian who is 21 years old.

"The history of this family is one of incredible religious zeal. Eight generations of ministers can be traced. Peter Vins' great-great-grandfather, a Baptist missionary, came to Russia from America and founded the first Baptist mission there.

"His grandfather Peter was tortured to death in a Stalinist camp for his religious beliefs. His father, Georgi Vins, . . . who is known around the world for his bravery, has spent the last four years in a prison camp in Siberia. His 65-year-old mother just completed a three-year term in prison camps for her religious activity. Their four children were denied admission to high schools.

"At the end of 1977, the family applied for emigration to Canada, where they have relatives. Immediately following their application for emigration, Peter Vins was arrested for the first time. The authorities found two Bibles in his possession, and for this offense he was badly beaten and arrested on a charge of hooliganism. Intensive public support on his behalf in France and Switzerland and Peter's own hunger strike brought about his release after one month's imprisonment.

"On February 15 he was arrested again, this time on charges of parasitism, i.e., for not having worked while he was in prison the first time, and imprisoned again. A grave stomach ailment he has had since birth makes it unlikely he can survive a lengthy prison term."

Georgi Vins, who refused to register with the Soviet state and opposed any political control over a religious body, was sentenced in 1975 to five years in a labor camp, followed by five years of

exile. He was charged with inciting citizens to commit "illegal acts," meaning attendance at unauthorized prayer meetings.

Blasphemy Remains Crime in England

LONDON—A bill to abolish blasphemy as a Common Law offense in England has been rejected by the British House of Lords as a threat to Christian life.

The bill was introduced by Lord Willis, known in television circles as Ted Willis, a scriptwriter. He said he was spurred into action to abolish an "obsolete, vague, and restrictive" blasphemy law after a recent successful prosecution involving an obscene poem concerning a Roman centurion's homosexual advances on the body of Jesus Christ at the Crucifixion.

Critics of Lord Willis, however, viewed his measure as a "liberal humanist bill" that would remove one of the last remaining barriers against insulting that which others hold sacred.

The bill was defeated when the House of Lords approved an amendment to deny a second reading to the bill.

The motion was moved by Lord Halsbury, who said, "Society has suffered enough damage in recent years at the hands of so-called liberal humanists who have plundered the capital of 2,000 years of Christian living. I have had enough of the licentious society in which I have lived the last thirty years and I want to strike a blow for something better."

O. R. Johnson, director of the Nationwide Festival of Light, the Christian morality movement, welcomed the move as "a victory for civilized standards and human sensitivity."

Anglican bishops from Durham, Norwich, Truro, and Leicester spoke against the bill. Giving the main arguments, the Bishop of Durham said he saw no merit in freely allowing society to become less receptive to religious values than it already was.

Mr. Johnson said society needs laws "to restrain those who publicly and gravely abuse the person of Christ, insulting and wounding the reasonable feelings of both Christian people and sympathizers with Christianity across the land."

PERSPECTIVE

The Ends of Power

Whatever the merits of H. R. Haldeman's book, *The Ends of Power*, it is worth reading for one keyhole glimpse it gives us of Nixon's hilarious search for a Catholic cabinet member. We will leave the telling to Haldeman and his assistant Larry Higby, and the moral to you.

Haldeman begins it by discussing the appointment of cabinet members:

"It was as hectic as Higby recalls, but there was, in addition, much tedious and agonizing appraisal of individual candidates, particularly for the big jobs. But I enjoy Higby's account:

"It was a terribly tense time. Haldeman was constantly with the President. I mean for hours. And then he'd get back to his own office and be called right back to the President's office. It was just a yo-yo thing, you know. I was stacking up the calls and doing stuff that was way over my head. I mean, I handled the firing of Dole (Republican National Chairman) through Bryce Harlow, which I had absolutely no business being in. But there was nobody else to take care of it. And so it was a madhouse up there. Bob was just bang, bang, bang, all day.

"Constant turmoil, politicians calling to recommend people, other politicians calling to . . . if their candidates weren't acceptable for one reason or another. So there was a real frenetic atmosphere, and for some reason it was almost depressing. It started out as a very exciting kind of thing because we were gonna rip the place apart and put it back together again. But Bob had so much pressure on him, that it got to be very depressing, and you almost didn't want to go on with it. It turned from a real upper into a downer. I'm telling you the phone got to be so you just didn't want to talk . . . never wanted to hear a phone ring again."

Haldeman takes over:

"Higby was amused because near the end, when we thought we had chosen the best men for the right jobs, regardless of the traditional ethic and regional considerations, Nixon was suddenly nervous. He called me in and said, 'Well . . . we don't have one Catholic.'

"(Incidentally, there was one limitation hammered over our heads by Nixon: 'No . . . *Harvard* men, you understand! Under no condition!' And, of course, the

first two men Malek [head of personnel on the White House staff] recommended to the grumbling Nixon were from Harvard because, as Fred said, they were the best men for the job.)

"At any rate, we had one major post left, Secretary of Transportation. This wouldn't be as important a job as it had been in the past, because the Secretary would not be reporting to the President but to a super-Cabinet officer. Still, it was a chance to appoint a Catholic and make a bow to ethnic standards. I called Higby (and he takes up the story):

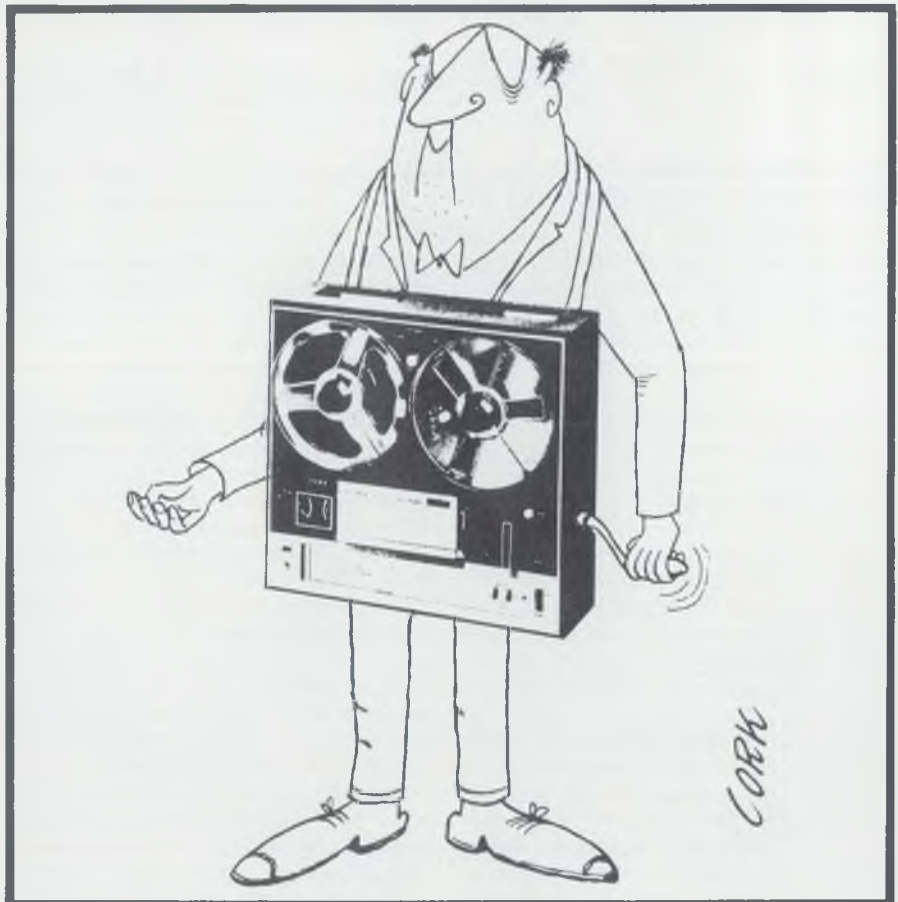
"Poor Fred Malek. . . . He was the one we always went to with problems. He was swamped. Now I called him about the Catholic problem, and he said he'd get on it. An hour or so later the phone rang, and it was Malek, enthused. 'I've got you a man,' he told me. 'His name is Claude Brinegar, he's president of Union Oil of California, and

listen to this: he's not only Catholic, but he's young and from the West Coast. [Two great points as far as Nixon would be concerned.] On top of that, they say he's a great manager and would be perfect for the job."

"So I trotted the paperwork over to the President, but when he looked at it he was concerned. 'Are you sure he's Catholic? His name doesn't sound Catholic to me.' So I got back to Malek. I said, 'The President doesn't believe that Brinegar is a Catholic name.'

"Malek not only confirmed it but added another political plus. Brinegar was Irish, and that was even better because we didn't have an Irish name on board.

"So Claude Brinegar was appointed Secretary of Transportation because he was an Irish Catholic, and two weeks after he was in office, he told us he was a German Presbyterian.'"—R. R. H.



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Force-fed Religion

A succinct statement about "Force-fed Religion" (March-April, 1978): The parable is lousy—bacon and religion—but even worse is the fact that after an empty story the author ends by saying in a trite way, "There's a moral there somewhere." If the author doesn't know what the story is to communicate, then why did the editors print it?

PASTOR JOHN L. CAMP
United Methodist Church
Leominster, Massachusetts

I just read "Force-fed Religion" and I must say it is the worst propaganda I have ever encountered. Why teach our children the other fundamentals of life and single out religion as a no-no? As adults we decide what is good for them—what foods to serve, what clothing to wear for comfort, what kind of entertainment to provide, et cetera—and the education necessary for self-support. Why, then, should we say, "Don't take them to church or teach religious ethics because they have not chosen to go this route"? Do children always make a right choice in what is best for them? To say we are force-feeding them religion by taking them to worship is about as far out as one could venture, in my opinion.

The author, Jesse Merrell, really bombed out on this one. A child is taught; an adult may choose.

NAOMI T. DARTER
Russellville, Arkansas

I was moved by your article by Jesse Merrell. Would you grant me permission to use parts of his work on WTGN?

RON MIGHELL
General Manager, WTGN-FM
Lima, Ohio

I liked the cover of the March-April *LIBERTY*, which symbolized the varied religions by food products (Quaker Oats oatmeal, bagels, Christian Brothers wine, Vege-Burger—although I couldn't figure out what the pears in the bowl represented.*) And you weren't afraid to suggest that Adventism could be force-fed also, by showing the Vege-Burger.

The whole issue was grand except for "A Look at the New Morality." For the author's information, some people need help because they *are* sick—whether

from sin or not (mental patients, alcoholics, et cetera).

I enjoy reading *LIBERTY* articles that deal with current world problems in a more open-minded way than other religious publications do.

RAY E. JOHNSON
Boulder, Colorado
[*Those "pears" were Jewish matzo balls.—Eds.]

I was very impressed with the cover of your March-April issue of *LIBERTY*. Are reproductions available?

KATHLEEN STOKESBERRY
Seattle, Washington
[Reproductions of *LIBERTY* covers are not available unless there is a large enough number of requests to warrant printing them.—Eds.]

Re a statement in the article "Force-fed Religion." Were not the *Pilgrims* of the Plymouth Colony, and the Virginia colonists of Jamestown?

Jesse Merrell referred to the "pilgrims of Jamestown." Maybe the colonists were also referred to as pilgrims, but I was unaware of it.

PASTOR MERTON W. HENRY
Montrose Seventh-day Adventist Church
Montrose, Colorado

[According to *Encyclopaedia Britannica*, Plymouth's residents were "Pilgrims," not colonists, though Massachusetts is referred to as a colony. Jamestown's residents were "colonists."—Eds.]

It Can't Happen Here

I have just finished reading Albert J. Menendez' article "Who Said It Can't Happen Here?" in the March-April issue.

In my opinion this article is by far one of the most significant that I have read in your periodical recently. Having endured the type of vicissitudes he describes in his article, I could certainly relate to it. Mr. Menendez has vividly captured the horrors sustained by people when they are not allowed to enjoy religious freedom.

GIOELE SETTEMBRINI
Director of Church Relations
Americans United for Separation of Church and State
Silver Spring, Maryland

Creation and Evolution

Please let me call you on the ridiculous statistic on the origin of life quoted in the January-February issue ("Could Soup Produce Sea Gulls?"). As many other readers have surely noted, any freshman student of organic chemistry knows that certain molecules have an affinity for each other. Life, far from being an accident, appears to form wherever and whenever the possibilities exist.

I cannot conceive that a Special Creator would put on earth what is obviously an experimental species, far from successful and despoiling the planet. If we were automobiles, every one of us would have to be recalled to the factory. As creatures merging slowly and painfully into a universe that only our large brains can sense, we are comprehensible. As creatures supposedly created fresh after countless millions of other creations, we suggest that the Creator is totally demented.

BETTY MCCOLLISTER
Brant Beach, New Jersey

I had thought the creationist v. evolutionist controversy to have been compromised among thinking Christians by agreeing that it is reasonable that, of course, God created the worlds but the technique He used was guided evolution. I guess I was mistaken.

Let me quote a few lines regarding the Genesis story of the Creation, written some time ago by the greatest Biblical scholar Christendom has produced:

"For who that has understanding will suppose that the first, and second, and third day, and the evening and the morning, existed without a sun, and moon, and stars? And that the first day was, as it were, also without a sky? And who is foolish as to suppose that God, after the manner of a husbandman, planted a paradise in Eden towards the east, and placed in it a tree of life, visible and palpable, so that tasting of the fruit by the bodily teeth obtained life? And again, that one was a partaker of good and evil by masticating what was taken from the tree? And if God is said to walk in the paradise in the evening, and Adam tried to hide himself under a tree, I do not suppose that any one doubts that

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these things figuratively indicate certain mysteries, the history having taken place in appearance, and not literally. . . ."

The author of the foregoing is, of course, Origen of Alexandria (A.D. 185-254), but he was and is not alone. What he was fighting is a common error; there have always been those who insist on placing materialistic meanings on things meant to be taken spiritually.

In 1 Corinthians Paul wrote, "The materialist cannot entertain the ideas of the divine Spirit: to him they are nonsense and he cannot grasp them because they have to be discerned spiritually" (see 1 Corinthians 2:14). What we see is perhaps even worse: some men take the words not as nonsense but as literal, materialistic truth!

Let me state that what appears above is not official teaching of my church, The Liberal Catholic Church, but represents my understanding in the matter.

FATHER DEAN BEKKEN

St. Francis Chapel
San Diego, California

[It is fitting that Mr. Bekken quotes from Origen, the great allegorizer, in support of his thesis. Origen and other church fathers are to a considerable extent responsible for bringing such non-Biblical practices as purgatory, candles, votaries, beads, etc., ad infinitum, ad nauseum, into the church.—Eds.]

Your articles on creation versus evolution answered many of my questions concerning this debate.

GEORGE TOPALSKY
Cleveland Heights, Ohio

Textbook Controversy

Three cheers for Dallas! It is refreshing to hear of one difficult controversy settled by a local community without judicial fiat, in a manner demonstrating restraint and tolerance on all sides (January-February, page 7).

One is nonetheless prompted to inquire as regards Marvin Moore's article:

(1) Does the biology textbook mandated by the State of Texas limit evolution to a theory and recognize the existence of other theories?

(2) I suspect not, and if not, why is the ACLU—evidently—concerned only about a local school board's adding its

mandate to that of the State of Texas?

I am also curious about item 1 under "Stress Points—Beginning." Ought not this item to read "Man was created in a state of human *imperfection*"? That is surely man's present condition, and I had the impression from somewhere that such is a fundamental tenet of Judeo-Christian theology.

Perhaps I am just displaying my ignorance of the precise course of events theorized by the creationists. I have heard about the apple, but I sure would like to know what scientific evidence there is that man was ever perfect.

WILLIS HANNAWALT

San Francisco, California

[Marvin Moore replies: "The State of Texas has approved five biology textbooks for use in Texas high schools. One of these gives a one-page explanation of the theory of Creation. The others say nothing about it. Nearly all biology textbooks treat evolution as a fact. Texas requires that a disclaimer be stamped on the inside front cover of all biology textbooks used by students, stating that evolution is a theory.

"The State of Texas has never mandated anything about the teaching of origins. The mandate of the Dallas Independent School District that various theories of origins be taught is a local regulation, and is therefore the only thing the ACLU could oppose.

"Historical Judeo-Christian theology teaches that man was created perfect and that his present imperfection is a result of the fall of Adam and Eve, not of their creation. But the only source for that information is the Bible, not science."]

The Sabbath and Scripture

I am a Sabbathkeeper. I am not a writer of "letters to the editor." This one has been forced from me by Don Neufeld's reply to a letter concerning the Sabbath in the January-February 1978 issue. While I agree with Neufeld's conclusion, I cannot accept what seems to be the basic point of his argument—namely, that "'law' in the context of the Galatian Epistle and in the wider New Testament context is the Jewish Torah . . .," the Jewish Torah here being distinguished from the Ten Commandments of the moral law. I think he has

thrown out the baby with the bath water. Does Mr. Neufeld sweep away the Pauline doctrine of justification by faith as Mr. Van Gundy suggests? Or does he believe that Galatians 2:16 ("A man is not justified by the works of the law, but by the faith of Jesus Christ") means only that a man is not justified by the works of the Jewish Torah (implying that he may be justified by keeping the Sabbath or any other works of the moral law)? Can Paul mean in Romans 3:20 ("For by the law is the knowledge of sin") that knowledge of sin comes through the Jewish Torah only? In general, is Neufeld's concept of justification by faith strictly Torah-related? I am not referring here to "handwriting of ordinances" but to "law." I am not a theologian, but this position seems incredible to me and certainly does not represent my basis for Sabbathkeeping. Is this a widely held concept among New Testament scholars?

B. T. CHAPIN
Manassas, Virginia

[Mr. Neufeld replies: "There are two steps in Bible study: (1) interpretation, and (2) application. Some Bible readers do not adequately distinguish between the two, and perhaps this is Mr. Chapin's problem.

"To interpret correctly the Galatians passage, one must reconstruct historically the situation in Galatia that occasioned Paul's letter. Only when we understand this correctly can we make a valid application to our own times and experiences.

"The Galatian churches were established on Paul's second missionary journey (Acts 16:6). Shortly after Paul left Galatia, a reactionary sect, commonly called 'Judaizers,' visited Galatia and persuaded the believers to submit to the obsolete ceremonies of Judaism. Paul had earlier tangled with the Judaizers at Antioch. They insisted, 'Except ye be circumcised after the manner of Moses, ye cannot be saved' (Acts 15:1). Their contention is further explained in verse 5: 'That it was needful to circumcise them [Gentile converts to Christianity], and to command them to keep the law of Moses.' They are again mentioned in verse 24: 'Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep

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the law: to whom we gave no such commandment.'

"Thus it is clear that the law under discussion is the law of Moses, or, in a broader sense, the Torah. The Judaizers insisted that a pagan could not be saved unless he submitted to circumcision and kept the Jewish law. In harmony with the decision of the Jerusalem Council, Paul insisted that Gentile converts need not become Jews in order to be saved. A person is justified by faith in Jesus Christ. Now that the Messiah had come, people desiring to be saved needed but to accept Him as the Saviour. This was the new confrontation in New Testament times.

"Peter was emphatic: 'Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved' (Acts 4:12).

"Mr. Chapin inquires, 'Is this a widely held concept among New Testament scholars?' I would say that it is virtually the universal concept. Scholars agree that under consideration in Galatians is the Torah as a system of salvation. Paul emphatically rules it out as having any such function. 'A man is not justified by the works of the law [Torah], but by the faith of Jesus Christ' (Galatians 2:16).

"Up to this point I've engaged in interpretation. I come now to application. Just as a person cannot be justified by keeping the Torah, he cannot be justified by keeping any law, even the moral law. Only by fixing his faith on the Messiah can a person be saved.

"Not only is Judaism as a system of salvation no longer valid, but also any system offering salvation apart from faith in Christ. 'Christ is the end of the law [or, for that matter, any system other than the gospel offering salvation] for righteousness to every one that believeth' (Romans 10:4).

"But here it is important to point out, as I emphasized in my original reply, that the coming to an end of the Torah as a system of salvation did not mean that none of its laws were to have validity in the Christian era. Some, such as the laws of animal sacrifices, ceased to be valid after He to whom they pointed came. On the other hand, the Ten Commandments, which were also a part of the Torah, are still valid, as most Christians agree. These laws find their root in God's character,

which never changes. It is the fourth of these commandments that enjoins the keeping of the seventh day as the Sabbath—'For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it' (Exodus 20:11).

"If Mr. Chapin will read again my earlier reply and consider the further explanations in this letter, he should see that, far from throwing out the baby with the bath water, we retain the baby in its full vigor and health, and discard only unwarranted interpretations of the sacred text. One must be true to what the apostle meant by what he said. This I have attempted to do and in doing so have given the Sabbath what I believe to be a firmer footing."

Changing the Sabbath

You quote statements made by the Catholic Church in the 1800's to the effect they claim to have changed the Christian day of worship from Saturday to Sunday (LIBERTY, January-February 1978, page 22). Can't you find some more recent statements making similar claims? Or has the church repudiated those claims? If so, you are not fair in referring to former claims.

A recent thesis developed by Samuel Bacchiocchi, while studying at the Pontifical Gregorian University at the Vatican, is more germane to the subject. He found that the Christian church in Rome spearheaded the Saturday-to-Sunday change to free the Christians from any vestige of association with "Jewishness." This anti-Semitic maneuver of course has no Biblical basis of fact. It was shortsighted in view of the fact the church's namesake was born of a Jewess!

A. MICHALS
Redlands, California

[Yes, statements have been made since the 1800's. Several of them were printed in the article.—Eds.]

Counting on the Court

The men who formulated our Constitution were outstanding, but they could not look into the future. The record shows that there were errors and/or

omissions in the document they drew up.

The Supreme Court has been the instrument to keep our Constitution current and viable. Mr. Stephens states that one group of judges often overrules a previous group ("Can We Count on the Court?" November-December, 1977). This is true and will always be the case as long as the men who compose the Supreme Court are human beings. The men who sit on the Court are in most cases honorable and are selected for their knowledge, gained through many years of service to, and with, the laws of our land.

Yes, we can count on our Supreme Court to do the very best that judges are capable of doing. Remember, they are only human beings, not gods.

Only God made a set of laws that has never been changed. Only God has the wisdom, foresight, power, and authority to make perfect laws.

C. F. AVERY
Vienna, Austria

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A Palatable Delight

If a certain LIBERTY editor is looking a little smug these days, be tolerant. It's just that LIBERTY has been recognized for "general excellence" by the Associated Church Press for the third time in five years. When the news from this year's ACP convention (held in St. Louis in April) was received from the editor via telephone, one staff member quickly decided that an ice-cream celebration was definitely in order. (Sorry you missed the "pralines 'n cream," Mr. Editor!)

This year's awards entries were judged by faculty of the University of Missouri School of Journalism, who cited LIBERTY for being thoroughly professional, with well-integrated illustrations and stories that command reader interest.

To add extra flavor to the occasion, LIBERTY also received an award for excellence in graphics, for the illustrations accompanying "The Great Puritan Put-Down" in the July-August 1977 issue. The illustrations, by Maryland artist Ted Ramsey, showed many of the distorted ways modern Americans view the Puritans. The judges commended the graphics for being "emotional, to the point, and clean, [showing] good craftsmanship." Kudos also to Harry Knox (and associates)—LIBERTY's graphics gastronome.

In June the Washington Art Directors honored the July-August, 1977, issue by hanging it in their annual show of the best in local graphic arts.

Our congratulations to four other publications that received ACP general excellence awards in their category: *Canadian Churchman*, a monthly newspaper printed by the Anglican Church of Canada; *These Times*, a monthly outreach magazine published by the Seventh-day Adventist Church (which is also responsible for LIBERTY); *World-view*, a magazine published by the Council on Religion and International Affairs; and *Youth* magazine, an ecumenical monthly published by the United Church Press.—C.L.



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"And no one could get a job or even buy in any store without the permit of that mark" (Revelation 13:17, *The Living Bible*). See "Computer: Convenience or Tyrant?" page 2.

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FREEDOM LIVES ONLY

**Freedom is doomed
Left to itself
Or the Constitution
Or the President
Or Congress
Or the Supreme Court.
Freedom lives only
As it lives in you
And other freedom lovers.
Not freedom fighters
But freedom lovers.
For freedom lovers
Are freedom lovers,
Freedom believers,
Freedom leaders,
Freedom movers.**

—Donald F. Haynes

**M**

THE MORAL FOUNDATIONS OF FREEDOM

Men are qualified for civil liberty in exact proportion to their disposition to put chains upon their own appetites; in proportion as their love of justice is above their rapacity; in proportion as their soundness and sobriety of understanding is above their vanity and presumption; in proportion as they are more disposed to listen to the counsels of the wise and good, in preference to the flattery of knaves. Society cannot exist unless a controlling power upon the will and appetite is placed somewhere; and the less of it there is within, the more there must be of it without. It is ordained in the eternal constitution of things, that men of intemperate habits cannot be free. Their passions forge their fetters. —Edmund Burke