

Liberty

VOL. 76, NO. 2, MARCH-APRIL, 1981

A MAGAZINE OF RELIGIOUS FREEDOM





It was Friday night, August 31, 1979, the close of a hot and humid day in Indiana.

The air was still stifling as Levi and Rebecca Schwartz and their seven children headed back to their farm in their black horse-drawn buggy. The Old Order Amish family had spent the early evening visiting friends near Berne, Indiana. Already thirsty, the children talked longingly of the lemonade they had been served.

The clacking of the horse's hoofs and the creaking of leather as they headed north on the Adams County road spoke of the simple life of the Plain People. It was a hard life, but uncomplicated. Because of their strict religious beliefs they had no automobiles or tractors. Their house was heated by coal- and wood-burning stoves; kerosene lamps reflected the shining cleanness of the wood floors and rustic furniture. Their children, ranging from Adeline, 7 months, to Margaret, 11, would go through the eighth grade and then take their places in the closely knit Amish community of 2,000 living in Adams County.

The bed would look good after the long, hot day, Levi remarked to his wife. Even the brown horse pulling the buggy seemed to agree, quickening its pace as they got within three miles of the 100 acres Levi farmed.

Traffic was heavy, with shoppers from Berne slowing as they saw the triangle-shaped red safety reflector Indiana requires on Amish buggies. The Schwartzes waved as they recognized occupants.

At 9:30 p.m., as nearly as the Schwartzes can remember, a battered old pick-up pulled alongside. As it passed, Mrs. Schwartz, who was holding Adeline in her arms, felt a sharp pain in her right wrist. "Somebody threw something from the pick-up," she said. A quick check of the children revealed no injury, and the Schwartzes continued home.

The modest but well-kept farmhouse was only a white blob in the darkness when the family arrived. As Levi waited patiently to take the horse to the barn, Rebecca handed Adeline to Margaret. "Take her into the house and put her on the bed while I get the others in," she directed.

As Margaret turned up the wick on a kerosene lamp, she noticed blood on the baby's face. Running outside, she cried, "Mother! Mother! Come quick! Something's wrong with Adeline!"

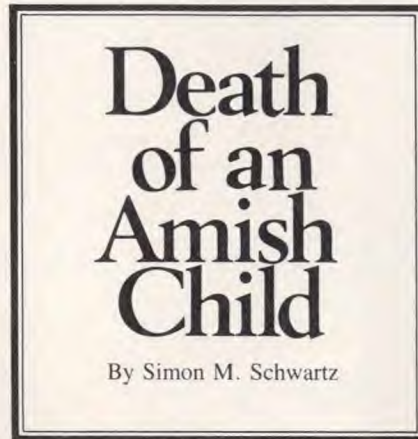
Levi and Rebecca ran into the house, and the mother anxiously picked up the infant. Immediately they saw a large bump on the back of Adeline's head. Blood was spattered on her face, which looked strangely pale and peaceful in the lamplight. Perhaps she's only unconscious, Mrs. Schwartz

found herself hoping, as she wiped the blood from the baby's face. But she could detect no breath.

"She's dead! She's dead!" she cried in anguish. Quickly the dazed father ran to the nearest neighbor who had a telephone. "Call the Emergency Medical Service and the police," he begged. "Adeline may be dead."

She was. A piece of clay tile thrown from the truck had fractured Adeline's skull. She probably had died instantly while still in her mother's arms.

Soon city, county, and state police cars were systematically covering town and



country roads in a search for the battered pick-up. Earlier in the evening police had been notified that youth in such a vehicle had been throwing objects at Amish homes and buggies.

An hour after the tragedy, the truck was spotted in nearby Berne and the four young male occupants were taken into custody, handcuffed, and driven to the Adams County jail in Decatur, twelve miles to the north. There, charges of reckless homicide were filed against the four. Two of the youth, 17 and 18, were from Berne; the others, 18 and 19, were from Monroe, five miles to the south. Within a week, families of the four had posted \$10,000 bond, and the young men were released, pending trial.

From the first, the reaction of the youth was one of shock and remorse. "We had no idea we had injured, let alone killed, someone," they said. "We were just out for a little fun."

As news of the tragedy made headlines across the nation, hundreds of letters and sympathy cards arrived at the Schwartzes' farm. Others, addressed to the police, mayors, and newspapers in Berne and Decatur, demanded quick justice for the four youth.

Locals too were stunned and horrified by the senseless tragedy. But there was also

concern and compassion for the youth and their families, all of good reputation in the community. None of the young men had been in trouble before, and all were popular among their acquaintances. Still, so incensed was public opinion that they had to go outside the county to find attorneys to defend them.

The four had pleaded not guilty when arraigned and had asked for jury trials. But when three were tried ten months later, in Adams Circuit Court, they changed their pleas to guilty and threw themselves on the mercy of the court. One youth's case has not yet been heard.

Before sentencing the three, Judge Herman Busse, of Fort Wayne, Indiana, ordered a month-long investigation to help him determine their sentence. Even in their communities, odds were in favor of their having to serve some time.

July 29, 1980, Judge Busse sentenced the first two defendants, announcing his verdict to a crowded courtroom. He knew that no sentence, however harsh, could return Adeline to her mother's arms. But the crime could not go unpunished. Each youth was given a five-year prison term, but Judge Busse suspended the sentences, put the youth on five years' probation, fined them \$5,000 and court costs, and ordered them to make full restitution to the Schwartz family for medical and funeral expenses. In September, Judge Robert Thompson gave the third youth three years suspended sentence and a \$5,000 fine.

The sentences might have been much harsher had it not been for a plea entered in the youths' behalf by the bishop of the Amish community. His letter, endorsed by the Schwartzes, was read in court:

"We believe," he wrote, "that the four boys have suffered, and suffered heavily, since the crime, and they have more than paid for what they did. Sending the defendants to prison would serve no good purpose, and we plead for leniency for them."

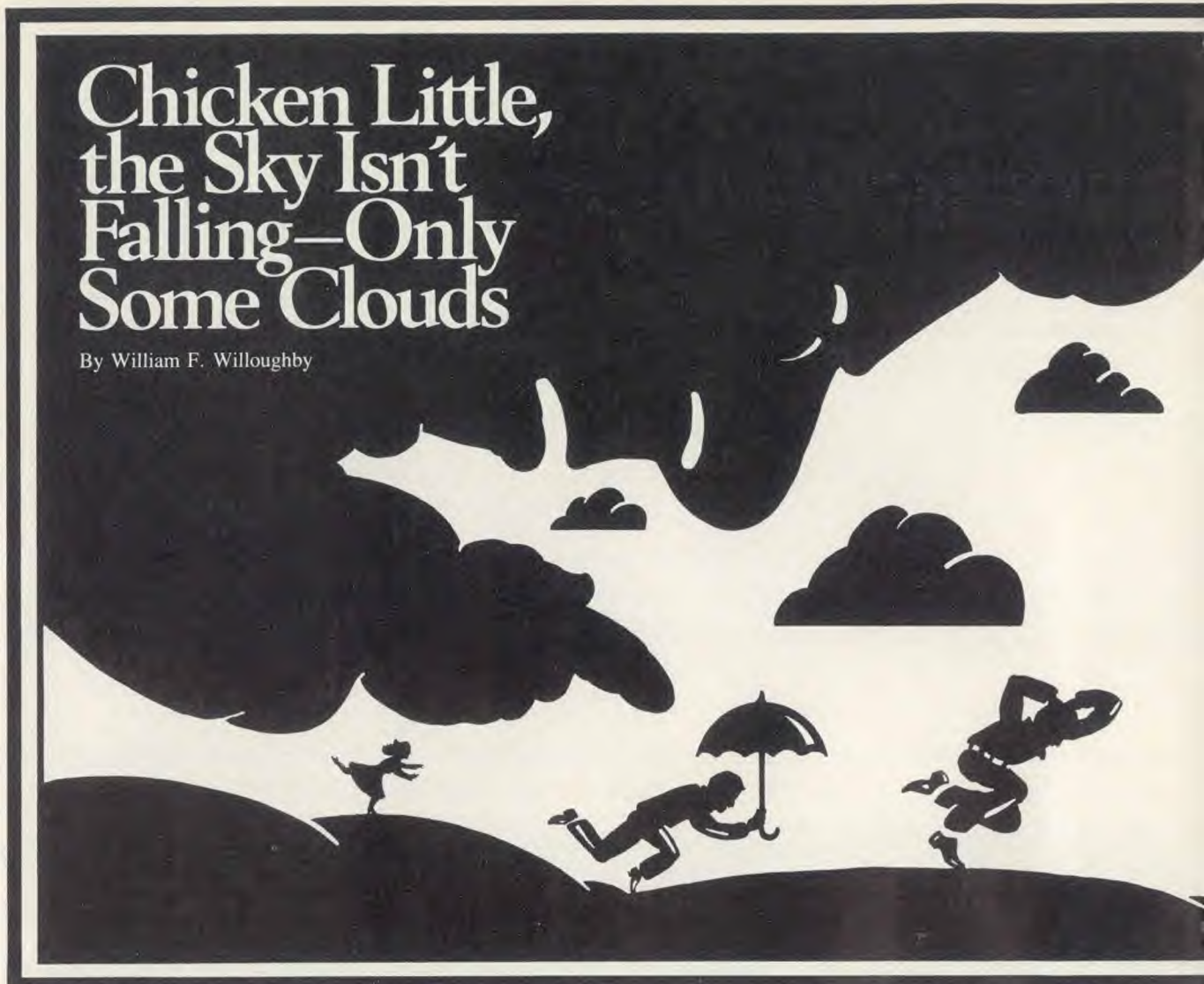
This remarkable expression of compassion by the Amish community, many of whom had been harassed by the defendants and others, brought tears to the eyes of onlookers in the courtroom and gained additional friends for the Plain People.

Today, Amish buggies around Berne and Monroe seldom draw more than a cheery wave from passing vehicles. Levi and Rebecca Schwartz like to think that each wave is a tribute to baby Adeline. If so, her death was not in vain. □

Simon M. Schwartz is a free-lance writer in Berne, Indiana.

Chicken Little, the Sky Isn't Falling—Only Some Clouds

By William F. Willoughby



The "in" thing today is to join the Chicken Little parade and repeat after all the political and theological liberals: "The sky is falling! The sky is falling!"

The reference is primarily to the election of Ronald Reagan, the unseating of thirty to forty Congressmen—including eight of ten Senators—who had been targeted for defeat by conservatives, and the sudden awakening of the too-long-asleep giant in America, the coalition of evangelicals and conservative Catholics.

Maybe we who are not textbook liberals should fall in line right along with the liberals and say that indeed, the sky *is* falling.

As I heard the analysts repeatedly say that it was President Carter's ineptness as the kind of leader the United States needs that cost him the election, I kept straining my ears to hear something else I knew I ought to be hearing.

Either I read the wrong newspapers or

heard the wrong analysts, but I never heard them say, "The giant has awakened! The giant has awakened!"

And that is exactly what has happened. The sky isn't falling. No, not at all. The sleeping giant sleeps no more, and there is a rumbling in the skies. But the sky isn't falling.

We have just gone through the first stages of the second American Revolution. As in the first revolution, people today still object to being taxed without being represented.

In the second American Revolution, people who were being taxed either by direct or indirect taxes and by an inflation that might not be all that necessary, consistently saw the other side being represented instead of their own. They finally have said they have had enough.

There is a certain arrogance about many who call themselves liberals. In all my years of covering the news, particularly the news of religion and politics, I have found that the

professed liberal is as closed-minded as the dyed-in-the-wool conservative ever thought of being. Neither faction wants to allow enough room for the other to live in.

The evangelicals—particularly the fundamentalists among them—are said to be narrow-minded people, wanting to discard everything that does not fit into a clearly defined "Thus shalt thou do and thus shalt thou not do."

I find no fault with that assessment, unless all evangelicals and even all fundamentalists are painted with the same stroke of the brush. The only fault I find is with the fault itself. Would to God that more of us who call ourselves evangelicals were not afflicted with that malady.

On the other hand, some of the most intolerant people I have ever met are people

William F. Willoughby is editor of Religion Today, Washington, D.C.



who pride themselves on being liberal. They too see the world in a very narrow way but have neither the eyes nor the inclination to see through their myopia.

That's precisely the reason TV Evangelist Jerry Falwell can be called by the liberals anything from Hitler to the American Ayatollah Khomeini. If they can't discredit his argument for turning America away from a stance of open-ended immorality and softness, then they will discredit him.

I am glad the giant is awakening. For altogether too many years I have been advocating, not only in my writing but also in my preaching as a layman and as one who has run for public office three times, the need for people who care about the way the country is headed to get out there and do something about it besides bellyache.

It is the liberally tilted National Council of Churches that should be taking credit for teaching the evangelicals, et al., how to

succeed in politics. Certainly the NCC used the political process to the hilt to back many of the humanist-oriented social programs liberal politicians espoused.

By and large, I cheered them on—not necessarily for the content of all their programs, but for the very fact that they were concerned enough to do something. I'm proud that they backed Dr. Martin Luther King, Jr., in his fight for civil rights. I was ashamed of my fellow evangelicals who, by and large, sat on the sidelines—jeering. But now those who jeered are being jeered at by their unwitting mentors. And they're trying to tell us that the sky is falling. What the leaders of the second American Revolution are trying to do is pull some of those polluting clouds down out of the sky, not the whole sky. What clouds? Not "single-issue" items, as the news analysts so facilely dismiss the subject.

Reagan wasn't elected because he was a one-issue man—not by a mile and a half.

More realistically, the leaders of the second American Revolution were saying that, if they are to be taxed and taxed dearly, they want someone in office who represents their point of view instead of a constant potpourri of humanist-liberal programs and social agendas that often seem to be self-defeating.

To these leaders of the revolution, abortion on demand, the fallout from ERA, a deteriorated public education system, a largely unwarranted inflation, insensitive sex education, and an inhumane system of public welfare that debilitates the humanity out of its recipients were the clouds that had gathered over the sleeping giant.

Now the giant has done more than rub his eyes. There is rumbling. But, Chicken Littles of America, calm your fears. The sky is not falling. Just some clouds.

Relax. After the worst of the pollution has been controlled, maybe we'll all breathe a little better. □



From the Moral Minority: A Post-Election Reflection

By David L. Shields

The recently completed Presidential campaign thrust upon America's consciousness an old question that urgently needs reexamination. Now that the smog of campaign rhetoric has dissipated, it is time to look anew at the critical issue of church and state. In particular, How are faith and politics to be related?

In 1980 the politically right-leaning and theologically conservative churches of the Moral Majority raised the question most forcefully. Many Americans were amazed and not a few liberal politicians sent packing as conservative Christians exercised their muscle.

I can't delve fully into the quagmire of questions implicit in the issue of church and state. My more modest aim—as one involuntarily defined into the Moral Minority—is to caution against a prevalent but, in my opinion, faulty resolution of the problem. That false resolution, expressed stridently during the campaign by John Anderson and numerous political commentators,

is that one's faith should remain separate from one's politics. Though separation of church and state may sound as American as apple pie, the degree of separation never has been and never should be total.

My position is based upon three suppositions. First, God loves the world and therefore cares about what happens in history. Second, faith is an expression of total personhood and must be lived out in all the varied contexts of life. Third, the life, death, and resurrection of Jesus reveals the meaning of human existence and orients us in our faith response to the world.

I make one further assumption, namely, that there is something basically wrong with the activity of groups like Moral Majority. Two types of critiques might be leveled. The first is that religious bodies have no business meddling in the affairs of state; religion should not be mixed with politics. The second critique does not so much charge that people should keep their faith inside church walls as it does question the

understanding of Christian theology involved.

The first critique—the one more commonly heard—I consider to be both misdirected and threatening to the integrity of faith. If faith captures and inspires our total being, it cannot help but influence our political actions. To argue that Christians should not try to influence the political process is to separate faith from the meaningful decisions of life. It would be sad indeed if in response to the abuses of the Moral Majority we denied faith a role in the activities of the nation. This danger is inherent in the argument for separation of religion and politics. To be faithful to our Christian heritage, we must permit faith to interact with and inform our politics.

Having said that, however, there is a limited truth to the separation argument.

David Shields is a free-lance writer in Berkeley, California.

"When I hear the First Amendment used as a reason to keep traditional moral values away from policymaking, I am shocked. The First Amendment was written not to protect the people and their laws from religious values but to protect those values from government tyranny. But over the past two or three decades the federal government seems to have forgotten both 'that old-time religion' and that old-time Constitution."—President Ronald Reagan in a campaign address to the Roundtable, an association of evangelical Christians, at the organization's August 23, 1980, meeting in Dallas, Texas.

While church and state must interact functionally, since both are concerned with the promotion of human welfare (or pretend to be), the two must remain distinct institutionally. Within the individual, religion and politics converge; but within the institutions of church and state, separation must be maintained. The state must not dictate church policy or prescribe a religion for the nation. Neither should the church attempt to run the state as some form of theocracy. To protect minority religious groups from coercion by the majority faith, the state must remain institutionally free from control by the church. While the Moral Majority has the right to seek to influence political decisions, it must be careful lest it blur the important institutional separation.

It is the second line of critique, however, that I consider crucial, particularly as we consider what our response as fellow Christians should be to our brothers and sisters of the New Right. I think we should commend them for their sincerity in trying to live out their faith commitments in the midst of complex social and political realities, but we should challenge them to deepen their faith understandings. Speaking out on political issues is certainly a more mature religious posture than turning one's back on historical reality while waiting for one's transport to heaven. But if a more mature approach to history characterizes the New Right, theological maturity does not. I would like to suggest three general points around which dialogue might occur.

First is the doctrine of creation. Contrary to the operational belief of many Christian conservatives, the Christian view of creation is not that in the beginning the world was without form and void and then out of the chaos God created America. God created the heavens and the earth and all the lands and peoples therein—including the Soviets. The Christian perspective must be global—and will not that perspective call into question the legitimacy of one nation

with less than 6 percent of the world's population utilizing 80 percent of its resources? Christians need to raise their prophetic voice when two thirds of God's humanity go to bed hungry while a major health issue in the United States is overeating. A political perspective grounded in the doctrine of creation would challenge a foreign policy that can excuse Third World torture and tyranny when the ruling junta is friendly to U.S. interests. From the perspective of creation, one might well wonder whether policies advocated by the New Right are conditioned more by nationalism than devotion to the God of heaven and earth.

Second is the doctrine of the incarnation. God became human, not as a U.S. citizen or even as a powerful Roman of the first century, but as one of an oppressed people of a small, occupied nation. When Jesus proclaimed the purpose of His ministry He used the prophetic words of Isaiah: "The Spirit of the Lord is upon me, because He has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord" (Luke 4:18, 19, R.S.V.).

Even the most cursory reading of the New Testament reveals a Jesus who identified with the downtrodden.

Is it significant that the Moral Majority comprises primarily middle-class white North Americans and that it advocates positions corresponding to the interests of the affluent? Should Christians not be sensitive to the distribution of wealth as economic policies are formulated? Has not the church a prophetic obligation to become

the voice of the voiceless and to side with the poor and oppressed? In a similar way, to endorse increased expenditures on weapons of mass destruction would seem to be a dubious posture for the church, which finds its reason for being in the power of a crucified, suffering Servant.

Third is the doctrine of Christian liberty. According to Paul, "All things are lawful" (1 Corinthians 6:12). Christianity is rooted in grace and freedom. While Christian liberty must not be confused with the "do-as-I-please" mentality, neither should it be identified with legalistic checklists constructed to determine who is and who is not acting or voting in accordance with Christian morality. It is dangerous to tie particular political or moral options dogmatically to Christian self-identity. Certainly the Bible does not offer clear directives for escalating an arms race or lessening clean air standards. Nor does the Bible explicitly settle the question of abortion, and it seems to offer considerable comfort to those who support the Equal Rights Amendment (Galatians 3:28). Whatever our view of the revelatory nature of Scripture, it is fallible humans who must interpret it. To claim to articulate *the* Christian position of the Moral Majority is to sin presumptuously and by so doing to offend religious sensibilities.

All people of all faiths have the right to exercise their political options in harmony with what their faith suggests, but Christians should be careful not to equate limited human views with the absolute. Our critique must aim at the *legitimacy* of the views offered, not at the *obligation* of people to take political stances based on faith understandings. □

Can the "Inquisition" Be Humane?

Jerry Falwell's Moral Majority already is looking to 1982. Liberal politicians once again will be up for reelection in the House. And in the Senate a third of the members will look into Falwell's eyes for the first time in their bid for an additional six years.

The impact the growing "Christian Right" had on this year's election is unmistakable. Of ten liberal Senators specifically targeted for defeat, eight have packed their social programs, special rights, and left-wing policies and returned home.

In the House, thirty-five representatives were targeted for defeat. Of these, twenty-two will spend the next Congressional session at home.

Moral Majority, as are most Christian conservative lobbying groups, is not yet two years old. But already Falwell has been referred to as Hitler, a despot, a fascist, antichrist, demagogue, the American Ayatollah Khomeini, Mussolini, and whatever other tyrannical names come to the minds of his liberal opponents.

And Falwell has suffered badly from inaccurate press reports, misquotes, and exaggerations. But, after the ballots were cast, Falwell came up smiling, having proved two points, say his followers:

First, many Americans really are concerned about morals, and second, in a democratic society an "inquisition" can be performed with humaneness.

Not all his opponents would agree. Defeated Senator George McGovern (D-S.D.) has said he will spend his time finding "an antidote to 'extremism' in America."—*Religion Today*. □

A Word From the Wonderfully Tolerant

By William Raspberry

Things that decent people used to shun—or at least feel guilty about—are now described in morally neutral terms as “alternative life styles.” Liberals feel guilty about inflicting guilt.

The people who call themselves the Moral Majority surely include some whose views are more political than moral: views favoring an increased budget for the Pentagon, for instance, or the repudiation of the Department of Education, or the establishment of economic and social conservatism.

But, just as surely, their ranks include people who are convinced that America is in danger of losing—perhaps already has lost—its moral compass, that we are, in your grandfather's phrase, going to hell in a handbasket.

You don't have to be a pro-Vietnam, anti-SALT religiopolitical fanatic to agree that maybe they've got a point or to concede that many of the more disturbing trends are interlinked with modern-day liberalism.

The reference here is not to liberalism as it relates to governmental programs and social ideals but to liberalism that is nervous about making moral judgments. Nothing is just plain right or wrong; everything is relative.

Things that decent people used to shun—or at least feel guilty about—are now described in morally neutral terms as “alternative life styles.” Liberals feel guilty about inflicting guilt.

This liberal attitude is wonderfully tolerant—particularly appealing when contrasted with its opposite number, intolerance.

But the line is fine indeed between the tolerance that says you must not impose your values on another and the tolerance that amounts to a sort of moral *laissez faire*.

Some members of the Moral Majority have crossed the line, electing to impose on the rest of us their peculiar view of religion and morality. But too many of the rest of us have opted for a tolerance that denies the very existence of a societal morality, that is willing to say, “This is wrong.”

We delight in the sophistication that tells us there are no absolutes, no moral authorities. And one result is that we confuse and frustrate our children, who keep telling us (though usually not in words) that they want rules: consistent, reliable guidelines for running their lives.

It is this abdication, I suspect, that principally accounts for the continuing attraction for our young people of what we call “sects.” These young people (and some not so young) seem to be looking for a value system that comes from outside their own heads. They yearn for an authority that will speak of absolutes, even at the cost of suspending their own intellectuality.

And the more morally uncertain their families and the established churches become, the more attractive become the authoritarian sects.

Not everyone, of course, is dismayed at the notion that all questions are open, that there are no final answers. Indeed, some of us find it exhilarating to be freed from the religious, social, and political myths we learned as children. We want to give our children a shortcut to this same freedom by teaching them right from the beginning that truth is relative.

But for many children the shortcuts produce not exhilaration but frustration. It may be well enough to question everything, but young people seem to need some place to stand, something to hold on to, while they are doing the questioning.

And yet we are giving them less and less to hold on to. Family pride, school spirit, patriotism, universal principles—all these things strike us as so much silliness, which intelligent people quickly outgrow, and we wish to save our children the bother of making these pointless detours in their intellectual development.

And we are dismayed when our children, liberated from intellectual error, run off and join up with Reverend Thus-and-Such who promises them certainty.

Nor is the phenomenon limited to religion. When things start to come apart at the seams, people start looking for something they can believe in and rely on. For some it is the marvelous immutability of the free market. For others it is the gold standard, or world government, or passivism, or political militancy.

And for some—the Moral Majority—it is the old-time religion.

Some of the answers these true believers come up with make me very nervous. But I think it's about time we recognized the legitimacy of their questions. □

William Raspberry is a columnist for The Washington Post. © The Washington Post Company. Reprinted with permission.

Yesterday's Minorities: How Quickly We Forget

By Bill Hall



Joseph Smith
Founder of the Church
of Jesus Christ
of Latter-day Saints

Rarely has a religious minority been so shamelessly persecuted in this country as the Mormons were in the last century. They were hounded out of the East through the hatred and violence of bigots who refused to accept the fact that ours is a truly pluralistic society, by custom, by right, and by inviolable constitutional law.

But the country at the time was apparently incapable of respecting either the word or the spirit of the First Amendment, which plainly safeguards the religious preference of each American. And so the members of the Church of Jesus Christ of Latter-day Saints headed West where they could practice their religion in peace—where other people could no longer try to cram contrary majority views down Mormon throats.

But even in the West they did not entirely escape persecution. The non-Mormons sometimes made life rough for them. To this day the Idaho Constitution bears testament to the ugliness of that period with its embarrassing though quite unenforceable prohibition against letting Mormons vote or hold office.

Given that history, it is frankly astonishing to hear a modern Mormon leader

describe America as an exclusively "Christian nation." Yet that is what Elder Tom Perry, a member of the church's Council of the Twelve Apostles, said at Lewiston, Idaho, recently. And it is dumbfounding to hear a descendant of the people who pulled the handcarts across the prairies to freedom from majority persecution actually stand up in public and say, "We shouldn't let minority religions dictate what the rest of us do. After all, most of us are Christians."

Any number can play that game.

After all, most of the people in the last century were non-Mormons. So they felt they shouldn't let a minority religion offend the majority by practicing new beliefs that the majority neither agreed with nor approved of.

But this most certainly is not a Christian nation. Legally, it is a neutral nation. It includes more Christians than anything else. But it is a nation that also includes millions of people who are something other than Christian. And the Constitution gives those others ironclad legal protection against the use of any agency of the state to impose the majority's religious preference on them or on their children. The Constitution forbids "establishment of religion."

That means that Roman Catholic prayer books, though admirable and uplifting, cannot legally be passed out in the public schools.

That means that the Book of Mormon, though admirable and uplifting, cannot be passed out in the public schools.

That means that the Koran, though admirable and uplifting, cannot be passed out in the public schools.

That means that the Talmud, though admirable and uplifting, cannot be passed out in the public schools.

And that means, as the U.S. Supreme Court has ruled, but with Perry complaining, that the State of Kentucky cannot require that the Christian Ten Commandments, though admirable and uplifting, be posted on the walls of the public schools. That is a government act that tends to foster—and therefore to illegally establish—a religion.

The Constitution says No to that.

So does the golden rule. □

This editorial by Bill Hall appeared recently in the Lewiston, Idaho, Morning Tribune newspaper.

Does God Hear the Prayer of a Jew?

By William G. Johnsson

A look at Biblical evidence not covered in pre-election reactions to Bailey Smith's reply.

With Ronald Reagan installed in the White House, memories of the Long Campaign are fading fast. If members of Reagan's camp occasionally reflect on events that led to the smashing victory of November 4, they probably quickly suppress one—the candidate's August meeting in Dallas. It was there that Bailey Smith, president of the Southern Baptist Convention, dropped his well-publicized bombshell: "God Almighty does not hear the prayer of a Jew."

Bombshell is the word! Jewish voters would be antagonized by the people of the New Right, who were rallying around Reagan. The candidate, sensing the potential fallout, moved quickly to disavow Smith's sentiments. In a meeting on Moral Majority territory in Lynchburg, Virginia, he took pains to state his belief that God does indeed hear Jewish prayers.

Smith's remark brought rebuttal not merely from Jewish spokesmen; Christian thought leaders also condemned his words as unfair, ill-chosen, and simply false. J. William Angell, professor of religion at Wake Forest University, compared Smith with Haman, Hitler, Arafat, and Khomeini, and suggested that the SBC president was a "self-righteous bigot." Bailey Smith found himself isolated, even among Southern Baptists. W. A. Criswell and Adrian Rogers, past presidents of the SBC, while supporting Smith's leadership, disassociated themselves from his views. Rogers attempted a weak defense: it was a side comment as he was praising Jesus. If he had had more time, he would have framed his statement better, or perhaps not at all.

Reactions to Smith's statement, whether

from Jewish or Christian sources, were similar in one respect: they were an emphatic repudiation, with almost no attempt to give reasons. Smith had given voice to the unthinkable, and no thinking man's response was needed. Although most of the participants in the fray were religious leaders, they advanced no significant Biblical or theological arguments.

What could they have said, had they researched God's Book? As we might expect, the specific question, Does God hear the prayer of a Jew? is not raised. If it were, the forces of the New Right, heavily tinged with fundamentalism, could be counted on to give it.

The overarching concepts of the Bible, however, do enable us to discern its response. As we study what the Scriptures teach about God and man, and about religious exclusiveness and prayer, the answer emerges clearly.

Whether Old or New Testament, there is but one God. "Hear, O Israel: The Lord our God is one Lord" proclaims the Shema, sacred to Judaism (Deuteronomy 6:4). Yahweh is Israel's God—but He is more. He is not just another tribal or national deity among the contending gods of the Middle East. Yahweh is unique, the only God, Creator of heaven and earth, He sustains humanity and all life on earth (Genesis 1, 2; Psalm 148). The gods of the surrounding nations are nothing; idols are foolishness, beyond contempt, utterly impotent (Isaiah 45:20; 46:5-7).

The singleness and oneness of Yahweh undergirds the New Testament. Although the magical papyri gathered lists of the names of God, hoping that the supplicant might chance on the one effective title, Jesus taught His followers to address God simply as "Father" (Luke 11:2). God is the "Unknown," said Paul, the One after whom the Athenians were groping by their sacrifices (Acts 17:23). Amid the religious ferment of the Greco-Roman world, as

devotees of Mithra, Cybele, Isis, Osiris, and the traditional deities extolled their powers, Christianity proclaimed that there was one God of all: "For although there may be so-called gods in heaven or on earth—as indeed there are many 'gods' and many 'lords'—yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist" (1 Corinthians 8:5, 6, R.S.V.).

The oneness of God is matched by the Bible's concept of the oneness of humanity. God made all people, not just Jews. Adam and Eve are the progenitors of the race: we have common ancestry. "Made of one blood," in God "we live, and move, and have our being" (Acts 17:26, 28). And the new heaven and earth that God promises will be peopled by "a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues" (Revelation 7:9).

Throughout history men and women have found unpalatable this idea of the commonality of humanity. Individuals and groups have sought to claim superiority by reason of the pigmentation of their skin, the size of their bank account, their social status, or their sex. And in religion they have claimed a "special relationship" with God. They have wanted to box God in—with them alone.

But God is too big to be put into a human box. And we are too small to own Him for our exclusive workshop.

In the Old Testament the currents of religious exclusivism and universalism constantly oppose and interact. On one hand, Jewish patriots urge the "special"

William G. Johnsson is an associate editor of the Adventist Review, general church paper of the Seventh-day Adventist Church, Washington, D.C.

status of Israel, her city, and her temple. Jerusalem is the city of God and its Temple His dwelling place; the Jews are the sons of Abraham, chosen by Yahweh to be His own (Jeremiah 7:1-4). Yahweh is Israel's God, alone.

The countercurrent sets out Yahweh as Creator of all, God of all. His worshipers are not confined to Israel. The "perfect and upright" man Job is not a Jew (Job 1:1). Yahweh takes pity on "Nineveh, that great city" (Jonah 3:2) and sends Jonah to preach a message of impending doom (the fiercely nationalistic prophet, however, appalled at the prospect of warning the enemy, tries to flee to Spain). Nor should the children of Abraham take comfort in the thought of the Temple in their midst: it and the holy city will be destroyed by the Babylonians, who are being sent upon a corrupt nation by Yahweh Himself (Habakkuk 1:5-11). After the Exile, when Israel's fortunes again swing upward, the Gentile world is to flock to the new city to worship Israel's God (Isaiah 56:3-8).

In the ministry of Jesus Christ the clash of exclusivism with universalism is heightened dramatically. The itinerant Preacher-Healer from Galilee is continually at odds with the religious establishment. His good news is for the world, not just the Jews. Son of Abraham, He is son of Adam (Luke 3:38). He announces the dawning of the long-awaited "kingdom of heaven," when God once again will intervene on behalf of His people. But that "kingdom," says Jesus, is not reserved for the religious hierarchy, and He throws open its doors to "the poor in spirit" (Matthew 5:3). Everywhere He goes He is surrounded by crowds—of common people. Religious leaders, resenting His popularity and upstart authority, accuse Him of being a friend of tax collectors and sinners (Luke 15:1, 2). His reply is scathing: "Truly, I say to you, the tax collectors and the harlots go into the kingdom of God before you" (Matthew 21:31, R.S.V.).

Nor is His kingdom the special province

of the Jew. He heals the sin of the centurion, a Roman, and in one of His most famous parables gives the lead role to a good Samaritan (Luke 10:29-37). Brushing aside the long-smoldering hostility between Jew and Samaritan, He engages a woman of Sychar in conversation (John 4:7) and heals a Samaritan leper (Luke 17:15, 16). Poor and rich, outcasts and privileged, women and men, felons and professors—He opens Himself to every need. Not surprisingly, when He gives His disciples their "great commission," it is a mission to people of every nation (Matthew 28:18-20). For Jesus was the incarnation of God's love to the world, not merely to Israel, so that "whosoever believeth" may find eternal life in Him (John 3:16).

Over the course of the centuries a strange reversal has taken place. Whereas exclusiveness once was the bane of the Jew, it soon became the plague of the Christian. Instead of Jews occupying the place of divine favor, they were—said many Christians—under God's curse, cut off from His grace. From the days of Chrysostom preachers have railed against the Jews, the "Christ killers."

This is not the place to take up the role of the Jews in the New Testament accounts of the execution of Jesus. It is sufficient to observe that the New Testament nowhere puts the children of Israel outside the pale of God's salvation. To the contrary, all the apostles were Jews, as were almost all the first converts to Christianity. Until its destruction in A.D. 70, Jerusalem was headquarters for the new religion. Although Paul was apostle par excellence to the Gentiles, his customary practice was to speak first in the synagogue of any new town he entered. The gospel he preached was, he said, "the power of God for salvation to every one who has faith, to the Jew first and also to the Greek" (Romans 1:16, R.S.V.).

The Biblical concept of prayer accords with the understanding of God and man that we have seen above. As there is but one

God, Father of all, and humanity is one in its dependence on Him, so prayer is one. The God of the Bible delights to hear and answer prayer. "His ear is open unto . . . [our] cry" (Psalm 34:15), for He observes even the sparrow that falls nameless to the earth (Matthew 10:29). Since we do not know our own selves or petitions aright, He gives the Holy Spirit to make intercession with our requests, so that our fuddled, faltering prayers are presented in beauty before Him (Romans 8:26, 27).

God heard the prayers of Job (Job 42:10). He answered the request of Naaman, the Syrian (2 Kings 5). He saw repentance of the Ninevites and spared the city—to the disgust of the preacher Jonah (Jonah 3:1-10). In the person of the incarnate Son, He granted the Syrophenician woman's entreaty (Matthew 15:21-28) and answered the request of the Greeks in Jerusalem (John 12:20, 21).

Paul summed up God's openness to every man and woman: "God shows no partiality" (Romans 2:11, R.S.V.). Whether we are Jew or Gentile, professed follower or not, male or female, young or old, God hears every sincere prayer. As He heard the prayer of the humble tax collector over the proud Pharisee, so He responds to those who seek Him with all their heart (Jeremiah 29:13).

On Biblical, theological grounds—on the basis of the concepts of God, man, and prayer that the Bible sets forth—it can be asserted that God hears the prayer of a Jew.

Smith apparently wanted to show the supremacy of the person of Jesus Christ. That concern was on target: Jesus is the God-man, the Saviour of mankind. But Jesus can stand in His own right—we do not need to disparage Jews in order to give Him due place.

The issue raised by Smith's remark ultimately reaches much further than Jews and prayer, however. His words awaken echoes of a narrow religious exclusivism, hotbed for religious bigotry and repression. When any group feels that it alone has a special "in" with Deity, it is more ready to oppress those who do not, those "outside." Sad to say, liberty often has most to fear from those who act in the name of God.

We do not suggest that Bailey Smith holds such oppressive views. The odds are high that, if he gave his speech again, he would make significant changes. Perhaps he too would be glad to forget the Dallas meeting.

We hope that the Reagan camp will not forget, however. We hope the President and his advisers will be alert to the concepts that have made America a free nation—concepts of God and man—yes, and of prayer. It is as we forget that we risk losing our hard-won liberty. □

Shalom

At a meeting on December 18 with leaders of the Anti-Defamation League of B'nai B'rith, Bailey Smith, president of the Southern Baptist Convention, expressed deep regret for any hurt to the Jewish community resulting from his statement that "God does not hear the prayer of a Jew." Smith made the statement at a meeting of evangelical leaders in Dallas.

He said that if he had it to do over, knowing how it would be misinterpreted, he would not have made the statement. He added that he has distinctive theological beliefs that he cannot compromise, but he stands with the Jewish community for total religious liberty.

Smith and League leaders agreed to establish a joint working relationship in which Baptists and Jews will explore and plan improved methods of communication.

CITY

Under the code word "Babylon" Bible writers indict a system of evil that wars against God's followers.

Babylon has fallen!" The triumphant shout ran through the dusty, sun-baked streets of Tel-abib. Half-wild dogs snarled and snapped at one another as they followed the hurrying messenger while he proclaimed his startling news.

"Babylon has fallen. Cyrus has taken the city." People erupted out of the houses along the street, talking excitedly among themselves, sharing bits of rumor they had heard about the advance of the Persian forces.

An old religious teacher gestured dramatically from the doorway of the synagogue. A crowd collected around him and grew silent as he raised his hand for their attention. "Did not Isaiah taunt the king of Babylon," he asked, "saying, 'How the oppressor has ceased, the insolent fury ceased! The Lord has broken the staff of the wicked, the scepter of rulers, that smote the peoples in wrath with unceasing blows, that ruled the nations in anger with unrelenting persecution'" (Isaiah 14:4-6, R.S.V.).* The Jewish exile's face shone with holy joy.

His listeners nodded and murmured among themselves. Many of them thought of other prophecies. "And," the gray-haired teacher continued, "did not the Lord through Jeremiah say about that wicked city, 'Behold, I will stir up the spirit of a destroyer against Babylon'" (Jeremiah 51:1)?"

The old man's eyes blazed with long-repressed emotion. "That destroyer has come! The Lord has come to deliver His people from the oppressor!"

The crowd began to disperse. Each person thought of how the Babylonians had invaded Judah, the land of their fathers, and had captured Jerusalem. Enemy soldiers had plundered Judah's beloved Temple and

taken Zedekiah the king and many of the people into captivity. Now the power that had deported and persecuted their people was overthrown. Shouts of joy began to break from the lips of the exiles—joy at deliverance, the joy of freedom. Babylon was fallen, and God's people were free to return to their homeland.

The Jews would never forget their suffering under Babylon, nor the Babylonian empire's hostility to the people of God. After Cyrus captured the city it declined in world power and significance. But, at the same time, it grew in the minds of the Jewish people into a symbol of all persecution and oppression.

They began to use its name as a symbol, a code word. By the time of Christ, Babylon had become a code name for Rome, the new world power that now occupied Palestine. (The apocryphal Book of Baruch and the pseudepigraphous Book of the Sibylline Oracles, for example, speak of Rome and its conquest of Palestine through the symbolism of 'Babylon.') The Jews living in Roman-occupied Palestine felt safer when expressing their frustrations and longings for freedom by depicting their oppressor as ancient Babylon.

The Christian church, developing out of the Jewish faith, was familiar with this tradition of using Babylon as a symbol of the forces of evil. Steeped in Old Testament imagery, early Christians turned to it to describe their own persecution. Thus many scholars see the use of the term "Babylon" in 1 Peter 5:13 ("She who is at Babylon, who is likewise chosen, sends you greetings") as a reference to the city of Rome. Rome, in their eyes, was following in the evil footsteps of ancient Babylon.

The early Christians saw many parallels between the Old Testament story of Babylon and what they were beginning to go through. They, too, endured increasing persecution from a world power that sought to destroy them. Thus the words of Isaiah and Jeremiah comforted them. Both prophets reminded the young church that as the Lord had been in control of past events, so He would not fail them now. God would deliver them. The apostle John repeated that

assurance in his book of Revelation.

Many readers find the message of Revelation confusing. It seems filled with strange symbols and images. But many of these symbols come from the Old Testament. Scriptures often employ old imagery in new ways. The return from Babylonian captivity, for example, is portrayed as a new exodus. By using the "code" of the Old Testament as our guide, we can understand Revelation. The story of ancient Babylon clarifies several parts of the book.

In the revelation to John the great themes of the final conflict between good and evil were couched in familiar phraseology and symbols. We would expect it to be that way. God is consistent. Through His Word He assures us of what He will do in the future by reminding us of what He already has done for us.

The vision of the three angels recorded in Revelation 14 tells of the future, but by its very nature it also speaks of God's activity in the past. Revelation 12 and 13 depict the cosmic struggle between the forces of God and Satan at a time when it seems to those caught in it that evil is winning. God's followers appear about to go down in defeat.

John's amazing vision describes the battle by portraying evil and its actions through the symbolism of animals—something we still do today. An angry dragon—a familiar image to the people of Bible times—launches a devastating attack against the people of God. (The Old Testament employs the dragon symbol in Psalm 74:13 and Isaiah 27:1.)

Then another animal—a composite of several different kinds—does succeed in conquering them (Revelation 13:7). But evil is not content with just winning. Evil never is. It always wants more and more power. Thus a beast with two horns now tries to force God's people to discard their faith and loyalty to the Lord of the universe. It tries to compel them to worship the

Gerald Wheeler is associate book editor, Review and Herald Publishing Association, Nashville, Tennessee.

REVELATION

By Gerald Wheeler

second symbolic animal. If the saints will not worship it, the third animal—speaking with the frightening voice of a dragon—vows to impose economic boycott against them, and even death if they do not submit (verses 15-17). Throughout history oppressors have used such threats against their victims.

Many of the saints, John's vision tells us, will give up their lives to maintain their loyalty to God. The struggle they go through will call "for the endurance and faith of the saints" (verse 10).

Out of their suffering they ask the question that has always troubled the faithful: When will God end suffering and bring justice back to the world? Scripture repeats that question over and over. The psalmist pleaded for vindication. Habakkuk demanded, "O Lord, how long shall I cry for help, and thou wilt not hear?" (Habakkuk 1:2). The people in John's vision beg, "O Sovereign Lord, holy and true, how long before thou wilt judge and avenge our blood on those who dwell upon the earth?" (Revelation 6:10).

The apostle himself must have wondered whether that ancient question would ever receive an answer. Would God deliver His people, or would He stand aloof forever?

Then, suddenly, the answer comes. John spots an angel racing through the air. "Fear God and give him glory," the angel shouts, "for the hour of his judgment has come; and worship him who made heaven and earth, the sea and the fountains of water" (chapter 14:7).

For centuries men and women had prayed for God to intervene in human affairs. Now at last God announces through His angel that He will bring justice and vindication to His children. Then quickly comes a second angel. "Fallen, fallen is Babylon the great," the angel proclaims, "she who made all nations drink the wine of her impure passion" (verse 8).

"Babylon is fallen!" God tells John what He will do in the future by pointing to what He did in the past. A number of times the book of Revelation speaks of the destruction of Babylon (chapters 14:8; 16:19; 18:2, 10, 21). Twice it quotes Isaiah 21:9 (chapters

14:8; 18:2). The words "Babylon is fallen" had comforted the Jews during their captivity. Now they will encourage the Christian church as it faces persecution from an angry Rome, or from any succeeding power that dares to challenge God.

John's memory goes back to the ancient city that had become the ultimate symbol of oppression and evil. The city and its empire had seemed invincible. Nebuchadnezzar, its greatest king, had challenged the God of heaven by erecting an image of gold and commanding all to bow to it (Daniel 3). Even when years later the forces of Cyrus the Great laid siege to Babylon, its inhabitants were unworried. To protect the capital, Nabonidus, the king, had brought images of the gods of the surrounding cities to Babylon. His son and coregent, Belshazzar, looked out at the Persians from a strongly fortified city, and dared them to attack.

Babylon had military might, food, and unlimited water from the Euphrates River, which flowed through the city. It had everything it needed to resist the longest siege. The city seemed more than able to repel anything that Cyrus and his generals could hurl against it. But Babylon fell suddenly.

Tradition, as recorded by the Greek historian Herodotus, states that the Persian troops diverted the Euphrates into other channels. Then the soldiers waded along the riverbed into the city from the north and south entrances. (Perhaps we see an allusion to this tradition in Revelation 16:12: "The sixth angel poured his bowl on the great river Euphrates, and its water was dried up, to prepare the way for the kings from the east.")

Whether the Persians did change the course of the river or collaborators turned the city over to Cyrus does not really matter. What does matter is that Babylon suddenly and unexpectedly collapsed. Persian forces entered the supposedly invincible city without resistance on October 12, 539 B.C. One of the first things Cyrus did after capturing it was to issue a decree permitting the Jewish exiles to return to Palestine. Those who had waited for God to fulfill His

promises through Isaiah and Jeremiah now saw them mightily accomplished.

John's vision of the defeat of spiritual Babylon comforted him and his readers. Just as the ancient city had collapsed, so would spiritual Babylon. Evil cannot stand. Its very nature dooms it to eventual defeat. Sin must destroy itself. Spiritual Babylon continues its satanic commerce only because God permits it to carry on until sin stands fully exposed in all its hideousness.

But soon Babylon will fall! Just as Cyrus freed the Jewish captives, so will the King of kings deliver the saints. Revelation guarantees that the final victory is *already* won. God's people can count on it. The Lord of the universe overthrew ancient Babylon, and He will smash spiritual Babylon.

But John's vision is not over yet. A third angel tells John what will happen to those who persist in following the practices of Babylon. Then the apostle sees the King of kings coming to deliver His people. The Deliverer once typified by Cyrus rescues from death those who have kept "the commandments of God and the faith of Jesus" (chapter 14:12).

Whether it is a false religion, an oppressive government, or whatever, Babylon always challenges God. And the Lord always calls His followers out of Babylon (Revelation 18:4), out of anything that puts itself in His place. Those who stay in the doomed city will perish in its ruins. But God's people anticipate His coming as Deliverer in absolute assurance and confidence.

John's vision of the final fall of Babylon has comforted the saints for two thousand years. It is not something obscure and mysterious. The message of Revelation will sustain God's people until they see that "white cloud, and seated on the cloud one like a son of man, with a golden crown on his head" (chapter 14:14).

"Babylon is fallen!" The captivity of sin is about to end. □

* All Bible texts are from the Revised Standard Version.

MASADA

By Norman E. Yoss

*A place of terrible solitude
bears eternal witness to man's desire
to be free.*

The gaunt, majestic mount of Masada, desert fortress of Herod the Great, stands silent guard above the western shore of the Dead Sea on the east edge of the Judean Desert. Cut off on all sides by the surrounding deep valleys, it seems too isolated and lonely a place to be the climactic scene of a courageous struggle for freedom.

Yet here, on the fifteenth day of Nisan, A.D. 73, 960 Zealot Jews and sympathizers chose death over slavery to the Roman Empire.

It is the classic story of heroism: the stand of the few against the many, the weak against the strong. So classic, so compelling is the saga that today's Israel Defense Force swears in new recruits of the Armor Corps at Masada. The anvil-shaped rock has become a place of pilgrimage on Hanukkah, and "Masada shall not fall again!" is an Israeli slogan.

Masada's place on the geopolitical map of its time invested it with special functions. Besides its location close enough to Jerusalem for Judea's rulers to entrench themselves in the fortress, it stood at the vitally important southeastern gate of the kingdom. In Herodian times, the frontier passed through the area controlled by Masada, as did the main roads to southern Moab and Idumea, which were then under Nabatean control.

Herod the Great (73 B.C.-4 B.C.) was hardly popular in Israel. He cruelly murdered many Jews (including the infamous slaughter of the infants in Bethlehem), his first wife, and three of his children. Well aware of the political unrest in his territory, he prepared a desert palace and built up the fortifications on Masada as a refuge against the two dangers he constantly feared: that the Jews might depose him and put a king from the former royal house on the throne,

and an even worse fear, a very real one—that Cleopatra of Egypt, to whom he already paid tribute, would take for herself the Judean throne.

The brilliant first-century historian Flavius Josephus (a Jew who "defected" to the Romans) described Herod's retreat in his *Jewish Wars*:

"He built a wall surrounding the mountaintop, seven *ris* long, twelve cubits high and eight cubits wide; and on the wall all around he built thirty-seven towers. Herod also built himself a palace on the western decline, below the wall which surrounded the peak, and everywhere Herod hewed cisterns out of the rock, and in that manner he was able to provide water for those living there as though there were springs at their disposal. Thus the fortress was fortified by Heaven and man alike against any enemy who might wage war against it."

Even though fortress Masada was in the wilderness, Herod was not without luxury, pomp, and ceremony. The Western, or Royal, Palace, where he entertained visiting personages, had its own throne and waiting rooms. The Northern Palace, Herod's private villa, had three hanging terraces laced against the mountain. To withstand a possible siege of many years, fifteen vast food storerooms were built on the north end of the mountain. Catering to the Roman way of life, Herod built a large public bath that included cold, lukewarm, and hot rooms. Private baths were installed in the two palaces; the Royal Palace boasted a swimming pool with a dressing room.

Herod impressed visitors to the fortress by the amounts of water used for the baths and swimming pool. Rain filled the *wadis* in winter months on the Judean desert; the flood waters were diverted to twelve large cisterns cut into the mountain. Masada seemed a world to itself, unreachable and

untouchable, a sure defense against any attack.

The long-awaited siege came—70 years after Herod's death. Palestine was in turmoil. The Roman Empire had overthrown the Jewish Maccabean kingdom in the middle of the previous century, but the strong Jewish desire for freedom and sovereignty led to periodic rebellion. Rome had moved quickly to crush this resistance. But in A.D. 66 a Jewish revolt flared into full-scale, countrywide war, which raged for four years before the Roman general Titus conquered Jerusalem, destroyed the city and its temple, and expelled most of the survivors from the country.

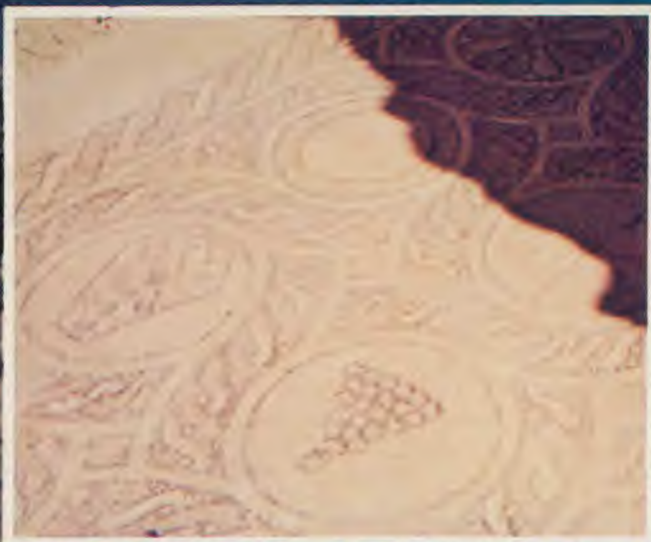
One solitary Jewish outpost held on. Led by Menachem ben Yehuda of Galilee, Zealot Jews captured Masada from the Roman garrison that had held the fortress since Herod's death. Joined by a few surviving patriots from Jerusalem, the Zealots maintained a base for raiding operations through which they harried the Romans for two years. The commander of the fortress, Eleazar ben Ya'ir, frantically searched for additional accommodations as more and more refugees arrived to swell the ranks on Masada. Among the newcomers were the Essenes, who fled their monastery at Qumran, leaving behind many scrolls hidden in caves by the Dead Sea, and other men of many beliefs, motivated by a common desire: freedom from Roman tyranny.

Once in command on Masada, the Zealots set about providing for their religious needs. With some structural changes, a Herodian building became a synagogue, facing Jerusalem. Ritual baths were built to

Norman E. Yoss is a free-lance writer in McAlester, Oklahoma.



A distant view of the gaunt mount of Masada, showing the Roman ramp above the western shore of the Dead Sea on the edge of the Judean Desert.



Ruins of the Masada fortress, with the round stones used by the Zealots to defend the approaches to the summit.

Insets: The mosaic floor in the ruins of a Byzantine church built on Masada after the death of the Zealots; the earthen ramp built by the Romans to assault Masada in A.D. 73.

Far right: The ruins of the synagogue where the Zealots worshiped.

impound rainwater that had not been drawn from wells or cisterns, and a house was established for study of the Torah.

But the isolated life of the Zealots at Masada had not escaped the attention of Rome. In A.D. 72 the Roman Procurator Flavius Silva decided to destroy this last outpost of resistance. He marched on Masada with his Jerusalem-based Tenth Legion, its auxiliary troops, and thousands of Jewish prisoners employed as laborers. Silva's camp numbered ten thousand to fifteen thousand men. Eight Roman camps

circled Masada, cutting off escape.

Ben Ya'ir's tiny community of 967 prepared themselves by using the Herodian fortifications, natural and manmade, and rationing supplies in the storerooms and cisterns. The guard was doubled and extra supplies of stones were placed at the three arduous paths that were the only approaches to the summit. The "snake path," on the east, ascended an almost sheer, 900-foot-cliff; the 225-foot western path, shorter and less strenuous to climb, split into two branches near the mountaintop.

Silva realized that the only feasible approach to the top was from the west. Massing his enormous manpower, he constructed an earthen ramp. From a 90-foot iron-plated tower, siege engines hurled darts and stones to keep the Zealots pinned down behind the walls until the ramp was completed. Then a battering ram went to work on the wall, destroying it.

But the Zealots were resourceful. They hastily built another wall of logs, earth, and rock. It gave with the blows of the battering ram, weakening the ram's impact. Undaunted, the Roman Procurator gave

orders to set fire to the defenders' wall.

On the night of 15 Nisan, A.D. 73, one year after the siege began, the Zealots realized their heroic struggle was at its end. While fire licked hungrily at the dry logs, the defenders gathered in the synagogue, and the Romans retreated to their camps for the night. In the morning Silva's troops would pour through the breached wall.

Ben Ya'ir knew what would happen to the inhabitants of Masada if they were taken alive. At best, they would be Roman slaves, in a system where a slave had no status as a human being—the very basis for the revolt of A.D. 66. To the Zealots, the first to revolt and the last insurrectionists to be subdued, Rome would show little mercy. They would probably be put to death as a lesson to other revolutionaries. Rome's favored methods of execution for slaves were crucifixion, burning victims alive in pitch-soaked clothing, and throwing them to beasts for the entertainment of spectators.

Eleazar ben Ya'ir made an agonizing decision. Masada would not surrender.

Josephus records a gripping tribute to the martyrs who died on Masada that night. Left



for him to interview were only two women and five children who had hidden in an underground cavern during the bloodbath. What Eleazar said to his followers was remembered in substance by the survivors. Even abridged and clothed in Josephus' words, they are impressive:

"Since we long ago resolved never to be servants to the Romans, nor to any other than to God himself, who alone is the true and just Lord of mankind, the time is now come that obliges us to make that resolution true in practice. We were the very first that revolted from them [the Romans], and we are the last that fight against them. God has favored us in granting us power to do bravely, and in a state of freedom, which has not been the case of others who were conquered unexpectedly. It is plain that we shall be taken within a day's time.

"Let our wives die before they are abused, and our children before they have tasted slavery; and after we have slain them, let us bestow that glorious benefit upon one another mutually, and preserve ourselves in freedom, as an excellent funeral monument for us.

"But first let us destroy our possessions and the fortress by fire, for that will be a great grief to the Romans that they shall not be able to seize upon our bodies and our wealth. Let us spare nothing except our provisions; that will be a testimonial when we are dead that we were not subdued for want of food, but that according to our original resolution, we have preferred death before slavery. The laws of our country and God have, from ancient times, taught us the doctrine that life is a calamity to men, and not death, for this last affords our souls their liberty and sends them into their own place of purity where there is no misery.

"I wish we had all died before seeing the Holy City and the Holy Temple destroyed by enemy hands. But since hope deluded us into believing that we would be able to avenge ourselves on our enemies for their destruction of our Holy Places, and now all hope has fled and left us alone to our fate, let us make haste to die bravely. Let us pity ourselves, our children, and our wives while it is in our power to do so; for we were born to die. But abuses, slavery—these are evils that are not natural and necessary

among men. These evils are suffered by men through their own cowardice, preferring the miseries to death. We revolted from the Romans with pretensions to courage; at the very last they offered to spare our lives, but we did not surrender. Who will not, therefore, believe that the Romans will certainly be in a rage at us in case they take us alive? The young with strong bodies will sustain many torments; elder men will not be able to bear such calamities. One man will hear the voice of his own son pleading for help when his own hands are bound. At this moment our hands are free and can hold a sword; let them use it for a noble cause. Let us die unenslaved by our enemies; let us leave this world as free men, together with our wives and children."

Each man of his own household knew what was required of him. Husbands, with tears in their eyes, embraced and kissed their families, and then slew them. Then they chose by lots ten men to slay all the rest. Those men who were to die lay down beside their families and embraced them in death, offering their necks to the stroke of the ten.



The remains of the vast food storerooms built by Herod and spared by the Zealots to show that they had willingly chosen death over surrender. Inset: The cable car that now whisks tourists to a platform near the summit of Masada.

Again lots were cast. One man of the ten still alive was destined to slay his nine comrades. He would assure himself that all were dead, and set fire to the fortress, including the Royal Palace, where their earthly possessions were assembled. The food storerooms were to be spared: this act clearly indicated to the Romans that the defenders did not die from starvation; they chose death willingly over Roman captivity.

The survivor drove his own sword into his body and died beside his family.

The Roman assault on the fortress came the next morning. The soldiers were greeted only by silence and a terrible solitude amid the carnage and smoldering fire. The two women and five children came from their

underground cavern to relate for posterity what happened to the Zealots of Masada.

After the death of the Zealots, even the location of the fortress was forgotten—though in the fourth and fifth centuries A.D. a small group of Christian monks resided on the mountain. The remains of a Byzantine church bear mute evidence of their stay.

Not until 1838 was Masada sighted and correctly identified. The next hundred years saw many explorers pass through, describing and mapping it. Few archeologists visited until 1963-1965, when extensive excavations and reconstruction were undertaken under the auspices of the Hebrew University, Jerusalem, the Israel Exploration Society, and the Department of Antiquities of the Ministry of Education and Culture. Led by archeologist Yigael Yadin, the expedition uncovered the remains of the food supplies, scales of armor, iron arrows, shekels, pottery, and leather sandals found near the skeleton of a young woman, her dark, beautifully plaited hair still intact.

One of the most dramatic discoveries was at a strategic location on Masada—close to the gate leading to the water path and near

the square by the storehouses and administration building where the northern tracks meet on the summit. Eleven small, strange *ostraca* were uncovered in the debris sifted at that site. On each was inscribed a single name, each different, though all appeared to have been written by the same hand: names such as "Man from the valley," "Joab," and "ben Ya'ir." These small links with the past—perhaps the fateful lots themselves—seem to put the final stamp of verification on Josephus' eyewitness account of the tragedy.

Today, modern tour buses carry visitors in comfort over a macadam road that runs along the Dead Sea coast from Qumran to Masada. Cable cars whisk the tourists to a platform near the summit, where a flight of eighty steps takes them to the top. The short walking tour of Masada takes about one and a half hours, though longer tours are offered. All walks are across rough terrain and end at the foot of the Roman ramp, where the remains of Flavius Silva's camps have also been excavated.

Above stands Masada, an enduring symbol of desperate courage. □



Senator Henry Blair, backer of the national Sunday law, and according to the *New York Times*, "a humbug . . . steeped in ignorance."

The Christian Voice— Part II

By Dennis Pettibone

Religious voices in the 1800s wielded political power in trying to make the United States "a Christian Nation."

Believing that God's judgments threatened the United States unless the nation officially recognized Jesus Christ as its ruler, the National Reform Association (NRA) worked zealously, concentrating its energies chiefly on two objectives—to secure a constitutional amendment acknowledging the lordship of Jesus Christ, and to obtain passage of a national Sunday law. The former would secure this recognition explicitly, and the latter, it was believed, would constitute implicit national recognition of their Lord.

The NRA began petitioning Congress in 1864 for an amendment to alter the Constitution's preamble to read:

"We, the people of the United States, humbly acknowledging Almighty God as the source of all authority and power in civil government, the Lord Jesus Christ as the Ruler among nations, His revealed will as the supreme law of the land, in order to constitute a Christian government, and in order to form a more perfect Union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the inalienable rights and the blessings of life, liberty, and the pursuit of happiness to ourselves, our posterity, and all the people, do ordain and establish this Constitution for

Dennis Pettibone, Ph.D., teaches at Boulder Junior Academy, Boulder, Colorado, and is a member of the adjunct faculty of Columbia College at Denver.

the United States of America."¹

Undaunted by failure, the NRA continued petitioning over the next decade. Finally, in 1874, the House Judiciary Committee recommended rejection of the amendment. The committee explained that the Founding Fathers had "fully and carefully considered" the issue at the Constitutional Convention, and that, "after grave deliberation," they had "with great unanimity" decided "that, as this country . . . was to be the home of the oppressed of all nations of the earth, whether Christian or pagan, and in full realization of the dangers which the union between church and state had imposed upon so many nations of the Old World . . . it was inexpedient to put anything into the Constitution . . . which might be construed to be a reference to any religious creed or doctrine."²

Not even this rebuke caused the National Reformers to abandon their effort to secure explicit Constitutional recognition of the lordship of Jesus Christ. Three years after the Judiciary Committee rejected their petition, the NRA began publishing a journal called *The Christian Statesman*. The first issue made it clear that the association still considered a constitutional amendment to be of paramount importance. Lamenting that the nation was "without constitutional warrant to worship God, or constitutional obligation to abstain from infractions of His law," it said:

"Our aim is to place this nation in avowed allegiance to God and unequivocal subjection to His law. We demand that Jesus Christ . . . be acknowledged as the Source of pardon, the Author of law, the Dispenser of blessings to all . . . nations. . . . We demand the expression of these principles in the Constitution."³

As late as 1890, the Reverend J. M. Foster, a district secretary, was writing that Christ required "a constitutional recognition of Himself as King of nations." America's refusal "to acknowledge Almighty God as the source of all authority and power in her fundamental law" was, according to Foster, both sinful and dangerous.⁴ Even during the early part of the twentieth century the Association attempted to persuade Congress to pass joint resolutions calling for "a religious acknowledgement in the Constitution."⁵

Rebuffed in efforts to secure a constitutional amendment directly recognizing the authority of Jesus Christ and His law, the NRA sought an indirect acknowledgement by the federal government. It found an ally in Republican Senator Henry Blair of New Hampshire. Blair, a colorful character whom the *New York Times* characterized as "a humbug . . . steeped in ignorance" (among other things, he opposed civil service reform and favored forcible annex-

ation of Canada),⁶ had high regard for the NRA. To the association's secretary he wrote, "I earnestly trust that your movement may become strong, general, in fact all-pervading."⁷ The good will was mutual. The *Union Signal*, a publication of the Woman's Christian Temperance Union, which worked hand in glove with the National Reform movement, called Blair "one of the wisest statesmen in Congress."⁸ Two of Blair's legislative proposals had made him dear to the hearts of National Reformers.

One was the Blair Educational Amendment, a proposed addition to the Constitution that required teaching the "principles of the Christian religion" in public schools.⁹ To disarm challengers who might attack his amendment as subversive of the principle of church-state separation, Blair began his amendment with the words, "No State shall ever make or maintain any law respecting an establishment of religion."¹⁰ Thus, even though the amendment's substance clearly undermined the principle of separation, at least as the Supreme Court has interpreted that principle in the twentieth century, people were induced to sign it on the basis that it extended the separation principle to the states.

The National Reform Association warmly endorsed the Blair Educational Amendment, and circulated petitions calling for its passage. The Committee on National Reform of the Reformed Presbyterian Church, the spark plug of the National Reform Association, declared that the Association's principles had "been lifted to the floor of the national congress by the introduction of the Christian School Amendment, and the bill for a national Sabbath law by Senator Blair, of New Hampshire. These two great measures involve all the principles of the National Reform movement."¹¹

It was on Blair's other "great measure"—national Sunday legislation—that the NRA was to have its greatest impact. National Reformers initiated the movement for a national Sunday law in 1879, with discussion of the Sunday mail service in *The Christian Statesman*. For the next thirteen years the NRA agitated for such legislation. Because the Sabbath was part of God's law, the Reformers believed that national Sabbath legislation would mean "national recognition of divine sovereignty."¹²

Between 1888 and 1892 a concerted effort on the part of those wanting to commit the United States Government to the principle of Sunday legislation resulted in the Blair bills, the Breckenridge bills, the District of Columbia ice bill, and the Sunday-closing rider to the world's fair appropriation bill.

Senator Blair and William Breckenridge

of Kentucky introduced their Sunday bills at the request of the National Woman's Christian Temperance Union. The WCTU, led by Frances Willard, a vice-president of the NRA, declared its intention to lead the nation to acknowledge Jesus Christ as "sovereign King" and to make the Bible the basis of its laws. At the suggestion of an NRA spokesman, the WCTU organized a Department of Sabbath Observance, which began promoting passage of laws that prohibited not only the Sunday sale of alcoholic beverages but all types of Sunday desecration. For a three-month period the WCTU made petitioning for a national Sunday law its prime task.¹³ Other temperance organizations, including the Prohibition Party and the National Law and Order League, also jumped on the Sunday-law bandwagon.

Another organization that extended the influence of the NRA was the American Sabbath Union. In 1879 the association had called for the formation of a "National Sabbath Association."¹⁴ Eight years later its wish was fulfilled with the organization of the American Sabbath Union, made up of representatives appointed by various Protestant denominations. A number of key people held leadership positions in both the National Reform Association and the American Sabbath Union.¹⁵

Prodded by the Woman's Christian Temperance Union, the American Sabbath Union, and the National Reform Association, religious bodies began deluging Congress with petitions demanding passage of a national Sunday law. One prominent Sunday-law agitator declared that the petition represented 14 million Americans—"the largest . . . ever presented to any government."¹⁶ All but a handful of the petitions came from ministers, churches, other ecclesiastical bodies, and religiously oriented temperance organizations. The chief petitioners, aside from the WCTU, were Presbyterian, Methodist, and Congregational groups. Most major Protestant denominations participated in the petitioning.¹⁶

In 1888, the WCTU-sponsored petitions led Senator Blair to introduce a Senate bill "to secure to the People the Enjoyment of the First Day of the Week, commonly known as the Lord's Day, as a Day of Rest, and to Promote its observance as a Day of Religious Worship." It sought to suppress all types of secular "work, labor, or business" on Sunday except "works of necessity, mercy, and humanity," as well as "any play, game . . . amusement, or recreation" in all territories or vessels under exclusive U.S. jurisdiction. Railroads would be required to suspend operations on Sundays, and the U.S. mail would grind to a halt for twenty-four hours each week. The

bill also banned nonreligious peacetime "military and naval drills, musters, and parades" and all other unnecessary Sunday work by members of the armed forces. No one could legally make or receive payment for anything done in violation of the act.¹⁷

When the Senate failed to act on his bill, Senator Blair gave it a minor facelift and reintroduced it. The only differences were a change in title, substitution of "Sunday" for "Lord's day," and a partial exemption for those who worshiped on other days.¹⁸

When this bill also failed to become law, proponents of Congressional Sunday legislation concentrated their attention on the District of Columbia. Breckenridge introduced general Sunday bills for the nation's capital in 1890 and 1892. These bills, also unsuccessful, were followed by a bill even narrower in focus: one to prevent in the District of Columbia the sale or delivery of ice "on the Sabbath day." This bill passed the House but not the Senate.¹⁹

At last, in 1893, Congress made an appropriation to the Columbian Exposition in Chicago conditional upon an agreement to close the gates of the fair on Sunday. It was this victory that led National Reformer H. H. George to exclaim, "I have heard that we hold the United States Senate in our hands." Encouraged, the Reformers again sought suppression of the Sunday mails.

Congress had clearly been intimidated by the NRA and its allies. Inundated by an even greater flood of church-sponsored petitions for closing the Exposition on Sunday than they had received on behalf of the Blair bill, Congressmen had decided it would be unwise to ignore the threats of churchgoers who vowed: "We do hereby pledge . . . that we will from this time henceforth refuse to vote for or support for any office or position of trust any member of Congress . . . who will vote for any further aid of any kind to the World's Fair" unless the aid was conditional upon Sunday closing.

Effectiveness of this threat is suggested by the increase in the margin of victory in the House over the original count, when a roll call was demanded. Congressmen, facing the prospect of having their votes publicized, nearly doubled the Yea vote, and twelve fewer voted Nay.²⁰

But the fair directors turned the National Reformers' victory into defeat. Congress had been willing to enact the bill, but it had made no provision for its enforcement. Hence the fair directors made the agreement, took the money, and opened the fair on Sunday anyway.

The National Reform movement should not be judged a failure simply because of its inability to obtain substantial national legislation. On the state and local levels the NRA and its allies were able to secure passage of a number of Sunday laws and ordinances.

Draconian Sunday-law enforcement campaigns resulted in suppression of everything from children's corner-lot baseball games to Robert Ingersoll lectures.

Another development cheered the Reformers, who had been greatly disturbed by the federal government's avowal, in its 1786 treaty with Tripoli, that "the Government of the United States of America is not in any sense founded on the Christian Religion."²¹ In 1892, Justice David J. Brewer, speaking for the Court in the *Trinity* case, declared, "This is a Christian nation."

Congress had, in 1885, forbidden anyone to make a contract with a foreigner, prior to his immigration, "to perform labor or service of any kind." After passage of this law, the Church of the Holy Trinity in New York City had hired E. Walpole Warren, a resident of England, to become its pastor. The government had argued that this arrangement violated the law, and the Circuit Court had agreed. But the U.S. Supreme Court held that serving as a pastor was not the kind of labor Congress had been thinking of when passing the law.

Not content with a simple declaration of Congressional intent, Justice Brewer decided to go further. Brewer, the son of a minister, reportedly had close ties with the National Reform Association.²² He decided that the *Trinity* case offered opportunity to put the Court on record as agreeing that the United States was a Christian nation. Using a line of reasoning similar to that found in the writings of the National Reformers, Brewer pointed to the religious language in the *Mayflower Compact*, the Fundamental Orders of Connecticut, the charter of Pennsylvania, the Declaration of Independence, and various state constitutions. He continued:

"Among other matters note the following: The form of the oath universally prevailing, concluding with an appeal to the Almighty; the custom of opening sessions of all deliberative bodies and most conventions with prayer; the prefatory words of all wills, 'In the name of God, amen;' the laws respecting the observance of the Sabbath, with the general cessation of all secular business, and the closing of courts, legislatures, and other similar public assemblies on that day. . . . These, and many other matters which might be noticed, add a volume of unofficial declarations to the mass of organic utterances that this is a Christian nation."²³

The secular press hardly noticed, but the National Reformers and their allies were ecstatic. Describing the decision as "the most tremendously far reaching in its consequences of all the utterances of that sovereign tribunal," *The Christian Statesman* declared, "All that the National

Reform Association seeks . . . is to be found in the development of that royal truth, 'This is a Christian Nation.'"²⁴ □

References

- 1 Leo Pfeffer, *Church, State, and Freedom*, revised edition (Boston: Beacon Press, 1967), p. 241.
- 2 *Ibid.*, p. 242.
- 3 *The Christian Statesman*, I (Sept. 2, 1867), p. 4.
- 4 James W. Foster, *Reformation Principles Stated and Applied* (Chicago: Fleming H. Revell, 1890) pp. 71, 222.
- 5 Luke Eugene Ebersole, *Church Lobbying in the Nation's Capital* (New York: The Macmillan Company, 1951), p. 57.
- 6 *New York Times*, Dec. 31, 1888, p. 5, col. 5; June 12, 1889, p. 4, col. 1.
- 7 *American Sentinel*, IV (Jan. 30, 1889), p. 16.
- 8 *Union Signal*, XVI (March 27, 1890), p. 1.
- 9 *Congressional Record*, 50th Congress, 1st session, XIX, part V, p. 4615.
- 10 *Reformed Presbyterian and Covenantor* (July and August, 1889), p. 231.
- 11 *The Christian Statesman*, XVII (Sept. 3, 1883), p. 3; XVIII (Dec. 25, 1884), p. 1; XXV (March 19, 1892), p. 8.
- 12 *Ibid.*, XXII (Oct. 25, 1888), p. 2; XXIII (Oct. 10, 1889), p. 4; XXV (Dec. 25, 1891), p. 4; *Union Signal*, XIV (Nov. 2, 1888), p. 10, (Nov. 22, 1888), p. 12, (Nov. 27, 1890), p. 14; *International Congress on Sunday Rest, Sunday Rest in the Twentieth Century*, edited by A. Jackson (Cleveland: The International Federation of Sunday Rest Association of America, 1905), p. 433.
- 13 *The Christian Statesman*, XIII (Sept. 25, 1879), p. 40, cf. XIV (May 5, 1881), p. 418.
- 14 *Ibid.*, XXIII (Dec. 19, 1889), p. 6; XXIV (April 2, 1891), p. 5; *American Sabbath Union Minutes*, April 27, 1891, p. 101; *American Sentinel*, IV (Aug. 14, 1889), p. 232; *American Sabbath*, I (December, 1889), p. 75.
- 15 *Our Day*, III (April, 1889), p. 311.
- 16 For a chart indicating the sources of these petitions, see Dennis Lynn Pettibone, "Caesar's Sabbath: The Sunday-Law Controversy in the United States, 1879-1892" (Ann Arbor, Michigan: University Microfilms, 1979), p. 73.
- 17 U. S. Senate, 50th Congress, 2d session, *Miscellaneous Document*, No. 43, pp. 1, 2. Some of these prohibitions were qualified by the phrase "to the disturbance of others," but this may not have been a meaningful qualification in view of the evidence that many zealous Protestants were "disturbed" by the mere knowledge that someone, somewhere, was engaging in nonworshipful activities on Sunday.
- 18 *Congressional Record*, 51st Congress, 1st session, vol. XXI, part I, p. 124.
- 19 *Ibid.*, p. 403, 52d Congress, 1st session, vol. XXIII, pp. 203, 3607, 4586, 6408.
- 20 *Ibid.*, pp. 6378, 6418, 6423.
- 21 Article XI, quoted in William Addison Blakely, editor, *American State Papers and Related Documents on Freedom in Religion*, fourth revised edition (Washington, The Religious Liberty Association, 1949), p. 311.
- 22 (Denver) *Colorado Graphic*, Jan. 11, 1890, p. 6, col. 3; Blakely, *op. cit.*, 1943 edition, p. 375.
- 23 *Church of the Holy Trinity v. United States*, 143 U.S. 457.
- 24 Quoted in Blakely, *op. cit.*, pp. 650, 651.

I would be embarrassed to show my license to an officer," an offended housewife is reported to have huffed to an official of the Indiana Bureau of Motor Vehicles when she saw her picture on her driver's license.

A Maryland driver complained that anyone viewing his license would conclude that he had stolen it from a close relative of Dr. Frankenstein's creation.

Despite the complaints, more than half the states now require photographs on a driver's license. Protests, say state officials, are few, and usually based on the quality of the picture.

For members of a few Christian churches, however, the requirement forces a choice between livelihood and religion. The photographs, they say, are "graven images" or the "likeness" prohibited by the second commandment, which reads:

"Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them" (Exodus 20:4, 5).

Though the interpretation may seem farfetched to public officials (and to many churchgoers, as well) at least three states—Minnesota, Oklahoma, and South Carolina—exempt members of religious groups holding this view.

Several other states have made photographs on licenses optional. Drivers are encouraged to have their photographs taken for identification purposes, but an otherwise qualified driver does not have to have his photograph taken to obtain or renew his license.¹

However, the majority of states that have enacted laws regarding photographs on drivers' licenses have made them mandatory. Indiana is a case history of what may follow.

The Indiana law reads:

"Every such permit or license shall bear thereon the distinguishing number assigned to the permittee or licensee and shall contain the name, age, residence address, a brief description, and, with the exception of a learner's permit, a photograph of such person for the purpose of identification."²

Use of the word "shall" means that the pictures are mandatory. After a brief period during which the Indiana Bureau of Motor Vehicles informally exempted the Amish, the state decided to enforce the law as written.

As the effective date approached, I and another local attorney, Benjamin Crawford, were asked to take court action to protect the religious freedom of the Pentecostal House of Prayer, of Terre Haute. Shortly thereafter the National Committee for Amish Religious Freedom requested that the Indiana

To Drive or Not to Drive?

By William Teeguarden

That was the question of conscience faced by Indiana church members who believed photographs on drivers' licenses to be idolatrous.

"Beachy" Amish be included in the suit.

Cases involving the Amish can be difficult because the Amish do not believe in defending themselves and thus will not testify in court. Fortunately, Dr. Joseph Wittmer, a vice-chairman of the National Committee for Amish Religious Freedom, was available and did testify as an expert witness. The Amish even instruct their children to leave the room at public schools if photographs are being taken and to turn away from any tourist who attempts to take their picture, Dr. Wittmer reported. Of the more than three hundred Indiana Amish who drive (black cars, no trim, no accessories), the only traffic violation ever reported was an expired safety sticker.

We relied on two other witnesses, who also emphasized the literal interpretation of the second commandment. Amos H. Bridwell, pastor of the Pentecostal House of Prayer, testified that no church members have photographs or pictures in their homes. Forty-five years before, he said, he had destroyed all pictures he owned. He detailed his traveling duties as church pastor and testified that he could not perform duties such as visiting the sick if he could not drive. He also testified that most of the breadwinners in his congregation needed to drive to get to work. When asked what he would do if the law were enforced as written, Bridwell responded: "If God tells me to go one way and somebody else tells me to go another, I have to obey God."

Andrew Merritt, assistant pastor of the Pentecostal House of Prayer, testified that he was employed as a truck driver and part-time school bus driver for the local school corporation and also drove the

church bus. He had left the church in his teens, he said, but one day about four years later, he had burned all the pictures in his possession and returned to the church.

All three testified that members of their respective churches would not be able to drive if the photographs were required.

The witnesses left no serious disagreement as to whether the "no photograph" belief was fundamental to the churches in question. Also evident was the harm that would occur to a member of these people if the statute was enforced. The trial court found in favor of the Amish and the Pentecostal House of Prayer and ordered that they be exempted from the photograph requirements. The state appealed, and in a unanimous opinion the Indiana Supreme Court upheld the trial court.³

The state argued that driving is a privilege and subject to reasonable rules and regulations. Requiring a photograph for the purpose of identification, they maintained, is a reasonable regulation. While the Indiana Supreme Court agreed that the state had broad power in licensing drivers, it held that that power cannot be exercised to run roughshod over rights important enough to be guaranteed by both the Indiana⁴ and the United States Constitutions.⁵ Since the state could not show a compelling state interest in having photographs on licenses, the statute could not apply to these religious groups. Photographs do not a better driver make; and as for identification, over a four-year period people's weight, hair style, and color can change drastically.

The Indiana decision should alert public officials in other states requiring photographs that care should be taken in enacting legislation that infringes on religious beliefs that are different but not hazardous. It is not difficult to include a religious exception in the law, and it certainly makes the exercise of religion easier for those who seek to obey conscience without undue interference from government. □

William Teeguarden is an attorney in Terre Haute, Indiana, who has worked both as a legal advisor to the police department and as a public defender.

References

¹ For example, Vermont (Vermont Stat. Ann. Title 23, Sec. 610b) and Washington (Rev. Code of Wash. Title 46, Sec. 20.115).

² Indiana Code 9-1-4-37(b).

³ *Bureau of Motor Vehicles v. Pentecostal House of Prayer* (1978), 380 N.E. 2d 1225.

⁴ Ind. Const. Art. I, Sec 2: "All men shall be secured in their natural right to worship Almighty God, according to the dictates of their own consciences."

⁵ U.S. Const. Amend. 1.



DRIVERS LICENSE

IDENTIFICATION NO. 8-656-333-777-4444

CONTROL NO. 2726895

DOB. 6-00 SEX M HIC-YES R

EXPIRES 11-28-84

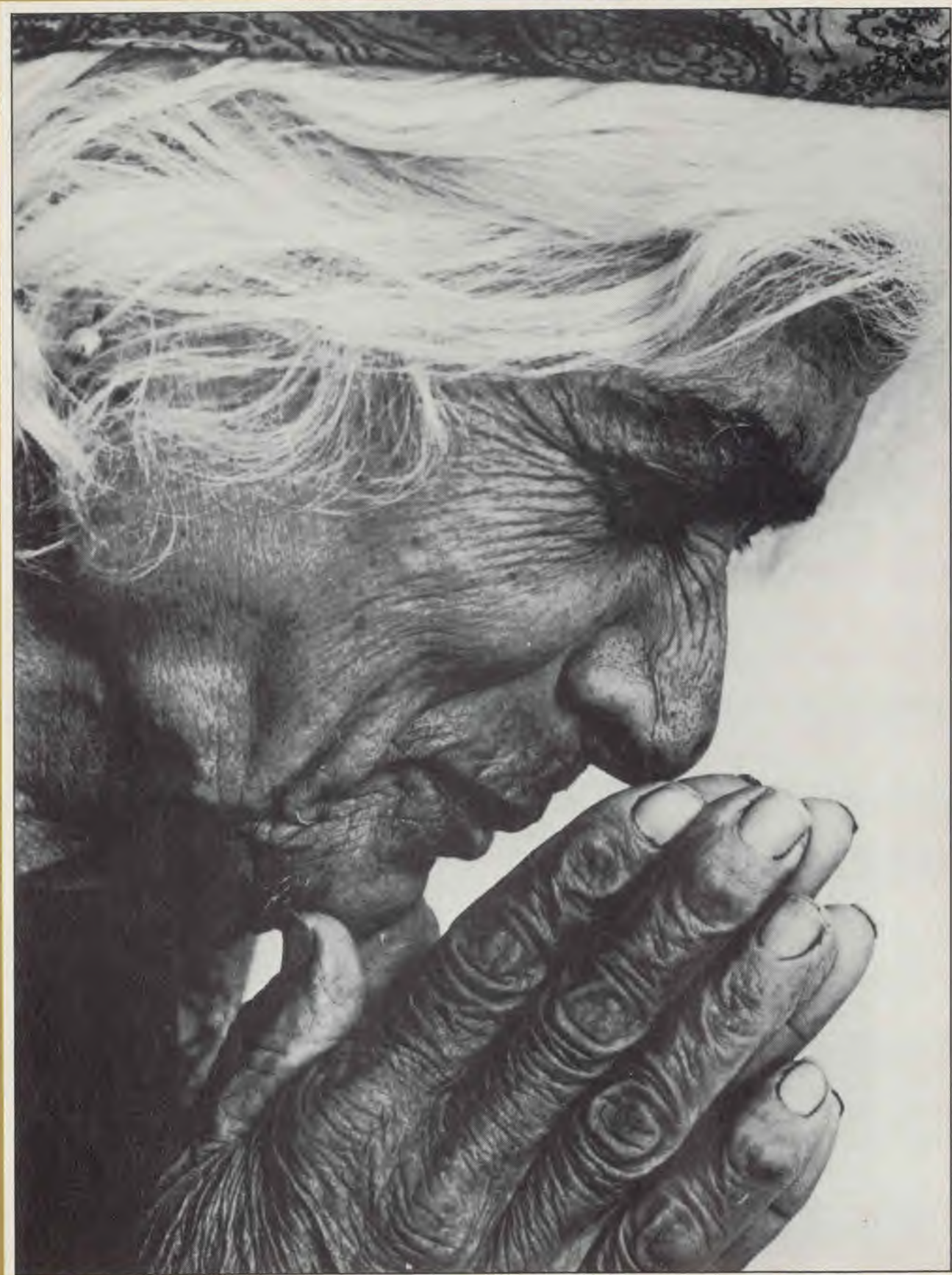
ISSUE DATE 11-28-50

Chagen Sam

State Department of Transportation
MOTOR VEHICLE ADMINISTRATION
3900 REGISTRATION BLDG
LANSING, MI 48216

Sam
Minor Vehicle Administrator

CITIZEN SAM
444 AUTO DRIVE 2
SMALL TOWN MI USA 84848



In their fear, your forefathers gathered you too near together," wrote Lebanon's renowned author of *The Prophet*, Kahlil Gibran. Historical religious patterns throughout the Middle East and new political formulas in Lebanon bear witness to this truth.

Five American friends and I were shopping in an alley of the Maronite Catholic district of Ashrafiyah, a Beirut suburb. A roar and shock wave suddenly hit us and nearly knocked me off my feet. There was dust and debris, a wind, trembling in the ground, and buildings on either side of the alley swayed crazily. Glass crashed into the streets.

People were momentarily rooted in their tracks. Then, panic, as screams rose from the main street. We ran for cover or hit the ground.

"Is it a bomb, or more than one? Are the Syrians shelling the city again? Or is it a ground bombardment from West Beirut Palestinians?" All were possibilities.

Three Lebanese women were dead and more than ten other persons seriously injured. None had participated directly in Lebanon's five-year civil war until this warm, sunny day in July.

Fifty pounds of TNT had blown up two cars and a six-story building, in which a child was found dead. A woman's scalp lay in the dust beside the road.

The six of us stared aghast at the chaos around us, our legs rubbery. I tried to take pictures, but was immediately pinned against a wall by a street fighter of the Maronite Christian forces.

Maronite Catholics in Lebanon are more determined than ever to wage a life-and-death battle to preserve the independence of their homeland. Youths patrol the streets of cities and towns with Soviet-made Kalashnikov automatic rifles dangling from their shoulders. A few American M-16s have been bought on the black market.

As Gibran wrote, people *do* live too close together in this mountainous coastal paradise, the home port of an ancient Phoenician trading civilization. Only Bangladesh has a more highly concentrated population within a small land area.

As a crossroads for every traveler and intruder into the Middle East, Lebanon today has become a forgotten lighted fuse of the entire regional powder keg.

Maronite Catholics arrived in Lebanon's mountains during the seventh century as they escaped Islamic conquerors sweeping

across the deserts of northern Syria. These "Eastern" Catholics are subject to Roman papal authority. Prior to the eleventh century their Antiochian church faced a variety of theological difficulties. They were monothelites (believing Jesus had a divine will but not also a human will). As followers of Saint Maron (died A.D. 423), they were, and are, considered heretics.

Today the Maronites, the largest single religious community in Lebanon, numbering more than 50 percent of the population, still pray the canon of the Mass in the ancient Aramaic language. They pride

LEBANON: Too Many People, Too Many Religions

By Edgar David Boshart

themselves on being descendants of the Church of Antioch, where the disciples of Christ were first called Christians, according to the book of Acts.

In the southern hills of Lebanon live the mystical Druses. These mountain tribesmen adhere to the religion of a self-proclaimed divine, Fatimid al-Hakim (996-1021), who founded this esoteric branch of Shiite Islam. Proselytism was abandoned early in its development, and the sect became closed to converts. Their numbers have never exceeded 6 to 10 percent of the population, though their political influence is disproportionately large.

Christians in Lebanon describe the Druses as a generous people but prone to be traitors. "Eat at a Druse home, but sleep at a Christian home," a saying goes. In the nineteenth century these hearty mountain fighters collaborated with the Turks during a period of heavy Christian persecution.

Even more antagonistic to the Catholics of Lebanon are the large Shiite and Sunni Moslem communities, though the enmity has not always been violent. Shiites live along Lebanon's outer fringe and in the fertile Bekaa Valley bordering Syria. Sunnis are found in the coastal cities of the country—Sidon, Tyre, Beirut, and Tripoli.

These two major faces of Islam disagree with each other primarily on who is the legitimate divine representative of their

prophet Mohammed. The Sunnis prefer to elect their caliph by acclamation, while the Shiites follow the heirs of Mohammed's cousin and son-in-law, Ali, who was murdered in 661. Shiites are the most poverty-stricken segment of Lebanon's inhabitants.

The National Pact of independence in 1943 gave authority to a Maronite president of Lebanon, a Sunni prime minister, and a Shiite head of the Chamber of Deputies. It has been an uneasy alliance.

Now, the faltering government of President Elias Sarkis leaves every community to fend for itself because the pact has failed. Shiites claim to outnumber the Sunni Moslems because of their higher birthrates. The latest census was taken in 1932, almost half a century ago. Lebanon's civil war, which began in 1975 and continues today, erupted over provocations by armed Palestinian refugees who have been relocated in southern Lebanon and around the few large cities.

Since then Lebanon has been occupied by a 30,000-man Syrian army that claims to be an Arab-mandated peace-keeping force. Christians and Moslems alike are fed up with the presence of so many foreigners on Lebanese soil.

"In the East, religion generates passion among the populace," Alfred Mady, of the Lebanese Information Center in Washington, D.C., explained. "This passion was often used by those who wanted the destruction of the country...."

"Only under the influence of the Palestinians did the Moslems choose to defend the PLO at the expense of the safety and independence of Lebanon. This behavior was what Syria, the principal enemy of Lebanon, wanted," said Mady.

Since Ayatollah Khomeini's coup in Iran, the Lebanese, along with other Middle Eastern peoples, are becoming increasingly uneasy. Christians seek a secure government in the form of a Western democracy, the Shiites are fascinated by the Khomeini revolution, the Sunnis think of themselves as part of a greater Arab nation (pro-Syrian), and the Druses continue their feudal community life.

Communist and terrorist organizations stir the brew, insisting that everyone in the Middle East is a victim of class warfare.

Who set off the remote-controlled bomb on July 30, which taught six rambling Americans to have a greater respect for life? No one knows for sure. It was a warning to Lebanon's increasingly aggressive Christian community in Beirut, but no one got the message. □

Edgar David Boshart is a writer for Religion Today, Washington, D.C.

In Beirut, Lebanon, an aged Christian woman bows in prayer, a marked contrast to the violence of the civil war between Lebanese Christians and Moslems, which has claimed 30,000 lives.

Books

SOLZHENITSYN: THE MORAL VISION

Edward E. Ericson, Jr.
Grand Rapids: Eerdmans, 1980
231 pages, \$9.95

Reviewed by
Carol Brouha

For the Christian especially, but by no means exclusively, Ericson has written this ten-chapter guide for all the works of Aleksandr Solzhenitsyn, Nobel Prize-winning Russian author, dissident, now Vermont resident, who made public in 1972 his commitment to Christianity. The chapters may be read independently of one another as helpful texts for a specific Solzhenitsyn work. They contain explanations of literary devices used by Solzhenitsyn, character analyses, as well as cogent exegeses.

Taken as a whole, the chapters build upon each other in a successful defense of Ericson's thesis: Solzhenitsyn has a consistent moral vision in all his works, a Christian absolute by which man is to measure his actions. Being formed in the image of God, man is responsible to Him and to his fellow man.

In applying his moral vision in literature, Solzhenitsyn creates main characters who live by the divine "light within." They are in many different circumstances—in the extreme hardship of labor camps where 60 million people were tortured and destroyed during the Stalin era, in the prisons for scientists forced to use their talents for totalitarianism, or in the freedom of release from a cancer ward or an exile. No matter the circumstance, the character does not live in a moral void. The question Solzhenitsyn has us ask about his characters (and ultimately about ourselves) is, in Ericson's words, "how they fare as inhabitants of a moral universe. How far to one side or the other and in what particular circumstances have they pushed the line dividing good and evil which runs through every human

heart?" His main characters, from all levels of Soviet society, learn that "the meaning of earthly existence lies not in prospering . . . but in the development of the soul" (*The Gulag Archipelago*, vol. 2, p. 613).

The biographical information concerning the gradual conversion of Solzhenitsyn is particularly welcomed, since it fills in an earlier period that Solzhenitsyn does not cover in his recently published literary memoir, *The Oak and the Calf*. For instance, Ericson tells of the men and the conversations in the 1940s that influenced Solzhenitsyn's move from Marx to Jesus. Probably most valuable to Solzhenitsyn was the Russian Orthodox priest Alexander Schmemmann, who in 1970 found in Solzhenitsyn "a deep and all-embracing, although possibly unconscious perception of the world, man, and life, which, historically, was born and grew from Biblical and Christian revelation, and only from it." Ericson relates how "in an unusual response Solzhenitsyn wrote, 'His article about me . . . was also very valuable to me. It explained me to myself . . . ; it also formulated important traits of Christianity which I could not have formulated myself.'"

Ericson includes verses from a poem the reader might not easily find elsewhere. Solzhenitsyn wrote it in celebration of his conversion. The poem moves through his childhood rearing in the Russian Orthodox Church, his thirst for knowledge, his rejection of God, and closes with his joy in "the even glow of the Higher Meaning/Which became apparent to me only later on." The concluding stanza reads:

And now with measuring cup returned to me
Scooping up the living water,
God of the Universe! I believe again!
Though I renounced You, You were with me!

Ericson's book is a timely rebuttal to the renewed and shrill attacks on Solzhenitsyn by American critics, journalists, and newscasters who announce that Solzhenitsyn is ungrateful, authoritarian in political views, arrogant, and reactionary. By reading *Solzhenitsyn: The Moral Vision* Westerners may be able to understand that Solzhenitsyn's rejection of Communism is *above* politics, as is his censure of Western hedonism.

One hopes that Americans will look beyond what is made fashionable by the media and read Ericson's book. He has skillfully highlighted the Christian perspective of one of the greatest authors and

historians of our century. The message from Solzhenitsyn is to listen to the voice of God within us. We are all individually makers of history. The compassion and humanity of any society are the sum of the spiritual values of its people. □

"REWARD OR PUNISHMENT: WHICH WORKS BETTER? A CONVERSATION WITH B. F. SKINNER"

Alvin P. Sanoff
U.S. News & World Report
November 3, 1980

Reviewed by
Haven B. Gow

Harvard University social scientist B. F. Skinner has reaffirmed his belief that free will—the inherent capacity to make free choices and judgments—does not exist. In an interview with *U.S. News & World Report*, the famed behaviorist contended that "human behavior is wholly determined by environment."

Are there intellectually defensible grounds for Skinner's position? Did his belief in the behavioristic conception of man result from a free and responsible decision? Or did it result from external conditions and processes beyond his control?

Behaviorists such as Skinner believe that there are no activities (for example, the use of our rational faculty) and that there is no such thing as principled behavior (that is, behavior that is influenced by consciously entertained generalizations). Man's behavior, assert the behaviorists, is determined by processes beyond his control.

However, what occurs when the behaviorist is challenged to prove his assertions? Does he not, in fact, engage in activities and in principled behavior? The obvious answer is Yes, for if the behaviorist is to validate his point of view, he must search for evidence, appeal to the norms of inquiry, and consult the principles of logic. By his conduct, the behaviorist refutes his own theories.

Ironically, Skinner exercises free will and reason in an attempt to demonstrate that free will and man's rational faculty do not exist. □

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

Carol Brouha is a free-lance reviewer in Redding, California.

International

"Bible Bomber" Tells of Flight and Imprisonment in Cuba

"On the evening of May 26, 1979, at 7:45 P.M., Piper Cherokee N5580J left Nassau, Bahamas, en route for Montego Bay, Jamaica. The instrument flight plan had been registered in advance with Cuba for crossing. We entered the established air corridor, the 'Maya' crossing, in constant communication with and [with] permission from Cuban authorities.

"I, Thomas White, began dumping Christian literature out of the rear door as pilot Melvin Bailey flew the plane. Thousands of laminated tracts poured out of the plane and, caught in a strong crosswind, floated down over several Cuban townships.

"The theme of the tract was life after death. It proclaimed that neither Marxism nor capitalism offered the eternal hope that Jesus Christ offers. It did not advocate military, political or economic change. It did speak of the change that love, hope and sacrifice of Jesus could bring to the soul.

"All literature was dropped over the corridor and we exited exactly at the southern radio beacon checkpoint, on course for Jamaica. Over international waters, we entered a storm. Our navigation aids then functioned poorly. Jamaica had no radar. Montego Bay flashed the runway lights but we could not see them.

"We ran short of fuel and headed for coastal lights to our left. Mel put on a Mayday distress call as we made four passes over a coastal highway, the engine quitting three times on dry tanks. (We learned later that the U.S. Coast Guard heard the message.)

"About 1:00 A.M. on May 27 we landed, hitting a waiting dump truck whose driver refused to get out of the way. The plane was destroyed, but no one was even scratched. We were in Manzanillo, Cuba."

They call him the "Bible Bomber," but after 14 months in Cuban prisons, six-foot, 138-pound Tom White looked anything but menacing. The pale, brown-haired young man had just celebrated his thirty-third

birthday when he was interviewed recently in Washington, D.C.

White and 20 other Americans who had been held in Cuban jails were set free on October 27. Three Americans chose to stay in Cuba to avoid prosecution in the United States. Cuban leader Fidel Castro termed the amnesty a "humanitarian gesture," but White said he didn't see how the word "humanitarian" could be used in that context.

Because some gospel tracts had clung to the plane's tail, White and his pilot were flown to Havana the day of their forced landing. There, in the Cuban intelligence "internal security" headquarters, White said he spent three months in solitary confinement.

"A few months before the flight, I had stomach surgery for cancer. Now I was told my face was turning yellow." White said he had no mirror to refute the interrogator's claims, and for several weeks a hood was tied over his head. "No one knew we were alive," he said, "or so we were told."

He was thrown into refrigerated cells, each colder than the last. His overalls provided little warmth, and no underclothes or blankets were provided, so he sang to keep warm—"Jesus Loves Me," "A Mighty Fortress," anything I could think of—sometimes in English, sometimes in Spanish so they could hear," he said. The interrogator's muscle man "stood outside the door saying, 'Think, Thomas, think.' I was filthy, unshaven, skinny, and exhausted. I asked God to let me die. He thankfully had other plans."

White took comfort from "little" things throughout the ordeal. "The cell they threw me in the first night had a board for a bed, chained to the wall. I lay down on it and something brushed my hair. It was a cross of two dried mop strings hanging by a human hair. It established a spiritual communication between myself and someone with whom I was sharing what the Scriptures called the fellowship of suffering. In the wall was carved the word *melagro*—miracle, and in the wooden bench, *Dios*, or God."

Interrogations were lengthy. "They wanted a CIA confession," White said. "I told them I was on my own—it's true. The organization in Glendale (California) that supports me ('Jesus to the Communist World') was not involved, and the tracts never even mentioned Cuba or Castro."

White said his questioners were "uncomfortable" when he said that "the only reason I made the drops was because I loved them. I told the captain I was praying for him. He began to wear sunglasses to our sessions so I couldn't see his eyes."

In July, after a month and a half of captivity, and after White and his pilot had refused to say at a news conference for Cuban television that there was religious freedom in Cuba, they were taken on a tour of churches, apparently hastily planned.

Driven past a Catholic church, they noticed that there were bars on the windows and steel slabs in front of the door. No one was in sight, White said. "It must not be time for Mass yet," said the guard.

As they drove by another church, a woman walked in the door, carrying a large sack of flour. White could see a staircase in the middle of the sanctuary. "It's big enough to be an apartment house," was the uneasy comment of the guard.

But there are open churches in Cuba, White said. "Most Cuban Christians are Catholic, but we met Protestants of nearly every denomination.

"Persecution there is subtle," he added, noting that printing Bibles is forbidden. Most Bibles sent in by church relief and gospel agencies, he was told by one Cuban pastor, are destroyed. The same pastor told White he'd seen thousands of Bibles being ground to pulp in a local sugar mill.

Among the released Americans, White said that he and his pilot, Melvin Bailey, were possibly the only "religious" prisoners, but among the other international captives and the Cuban "political" prisoners were many with religious commitments.

During his confinement, White said, State Department officials visited him "about eleven times," but told him nothing of efforts by the government in his behalf.

The flight that landed him in jail was to have been his last. Now, after 14 months in prison, he says he won't rule out the possibility of doing it again "if the door opens." But weakened health and a young family now make the idea less attractive than it was when he first began his "bombing" raids on Cuba seven years ago.

Says White: "I won't get channeled into any anti-Communist involvement. I am pro-Jesus, and if Jesus causes me to love Communists, then that's my anti-Communist activity."

Letters

Move Over, Archie

Two articles in the November-December, 1980, LIBERTY make me wonder. . . .

"Move Over, Archie Bunker" suggests that students in a public school should not be required to listen to the prayer of someone whose religious views differ from their own.

"God and Darwin" discusses whether students should be required to listen to the thoughts of either (or both) evolutionists and creationists in a public school.

I suppose that, *reductio ad absurdum*, we should seriously question whether any student should ever be exposed to alternative views on any subject, whether it be politics, ethics, energy use, or anything else.

Does the public educational system not have the capacity to give to students the mental tools necessary to learn how to deal with choice?

By depriving a community of the opportunity to pray for the success of a significant element of the community (the students), do we teach that government cannot cope with the ability of students to accept or reject the efficacy of prayer?

JAMES L. WRIGHT
Long Beach, California

God and Darwin

"God and Darwin in the Classroom" (November-December, 1980) is an issue of academic liberty versus academic suppression. If scientific information and inferences are going to be presented in the public classroom on the subject of origins, then all scientific information and inferences should be presented, including those that contradict evolution.

Presenting scientific information—such as the fossil record, astronomy, magnetic decay statistics of the earth, the many problems of radiochronometry, et cetera—has no more to do with religion than presenting evolutionary speculation that this or that scientist believes in the existence of eternal energy/matter.

Thor Sabo tries to employ the old double standard—heads, I win; tails, you lose. No

one is asking biology teachers to downplay evolution. What is being asked, in all fairness and intellectual honesty, is that we stop censoring scientific aspects of creation. Sabo is indignant (he says) about his taxes being used to push a particular religion. Explaining the scientific aspects of the creation model is not pushing any religion, but the exclusive teaching of the scientifically unproved viewpoint of evolution is indeed pushing the particular religion of those who have evolution as a basic tenet.

Sabo goes on to tell us about his own personal religious belief system and how creation science conflicts with his belief system. So what? If Sabo really means what he says about keeping religion (including his) out of public education, then who cares whose ox is being gored, so long as the ox going is the same for both sides of the question?

Several religions have evolution as a basic tenet, including Sabo's liberal Christianity. Again, so what? Why not leave the religious aspects of both evolution and creation in the homes and in the churches, where they belong?

PAUL ELLWANGER
Anderson, South Carolina

Home Schools

I recently began receiving LIBERTY and am quite impressed with the way I've seen you handle education issues. The last issue (November-December, 1980) has six articles on education, one of which is very appealing to me.

"On Trial for a Home School" struck my eye right away. Your candid coverage of religious scruples about education is refreshing.

LYNDON W. ERNST
Angwin, California

Carter Interview

Whoever wrote the Carter interview introduction ("Jimmy Carter on Church and State—2," November-December, 1980) is rather narrow-minded and naive. The author praises Carter's performance on church-state positions, but he is not aware that the real power lies in Congress and the Senate. All laws must originate in the Congress, so anyone who opposes school prayers, etc., had better write his or her respective Congressman.

I would urge LIBERTY to publish addresses so that concerned Americans will write their representatives.

Mr. Carter may have had a clear record on church-state issues, but he was eroding your freedoms in other areas. There's more to the Constitution than just the First Amendment.

PATRICIA THOMPSON
Bushnell, Nebraska

We presume your editor wrote the Carter article and just did not put a byline. Certainly we would be ashamed of it also.

You gave the first three pages of LIBERTY to a recommendation to the candidate with detailed reasons for his position. We did not receive LIBERTY until the election was over, but it is doubted if your slanted and prejudicial comments would have changed one vote. If a class unanimously voted to have a given prayer offered weekly and every parent voted to have such a prayer, it would still be offensive to your candidate, Carter. How could such a prayer be offensive to anyone? There would be no minority's rights infringed upon, only Carter's political views impaired.

Your article and the article "An Exercise in Futility" and picture on page 7 by inference depicts Carter's position contrasted to Hitler's Nazi requirement to take religious instructors and to pray daily in state schools.

Such articles together make readers wonder if the contents and composition are morally sound or just another political plug.

GIBSON B. WITHERSPOON
Attorney
Meridian, Mississippi

Palestinian Child

I cannot see the purpose of the full-page photograph on page 28 of your November-December, 1980, issue showing a Palestinian youngster holding a machine gun, sitting with his father in a "West Bank refugee camp."

If the purpose was to demonstrate the training of children for war by the PLO and the corruption of their minds and habits, you should have said so. If your intention was to demonstrate how determined the Palestinians are to destroy the Jewish state by means of terrorist attacks on Israeli children in school and old women in the marketplace, you should have said so.

In any case, the photograph is quite obviously a fake. No guns are permitted to any resident in what your caption calls a "West Bank refugee camp." If some people manage to smuggle guns into any refugee camp, it is most unlikely that anyone holding an illegal weapon would pose for a photographer. The picture probably was taken not in a West Bank refugee camp but in Lebanon, where refugee camps many years ago were turned into terrorist training bases.

I am both astonished and disappointed that LIBERTY's editors should have gone astray in this matter, and in so doing, confused and misled their readers.

RICHARD COHEN
New York, New York

Now we can categorically state that the professionally masterminded Arab propaganda has reached the pages of LIBERTY, too. What other purpose does a full-page picture portraying a Palestinian youngster learning to handle a gun serve? If that youngster and those that preceded him had learned to handle tractors instead of guns, the so-called "Palestinian problem" would have been long solved.

There are thousands of Moslem-Afghani refugees in Pakistan as a result of the Soviet invasion of Afghanistan; more of them in Somalia as a consequence of its war with Ethiopia. Yet somehow they neither "make the pictures" nor do photojournalists collect them to make books out of them, even though they are far worse off than the Palestinians. Why?

Because they—unlike the Palestinians—have never been manipulated and tossed like pawns in the power game of oil politics.

RABBI ISIDORO AIZENBERG
Jamaica Estates, New York

Exercise in Futility

Whatever the state-sponsored religion taught in German schools before World War II ("An Exercise in Futility," November-December, 1980), it could have had little ethical content. One of the more shocking moments in the television film "Holocaust" was to see an archkiller Nazi go home from a murder camp at Christmas to sing with his children "Stille Nacht."

In bright contrast, I recall Catholic Bertha Tiegel of the Pittsburgh public schools. During the hatred of World War I Miss

Tiegel dared to teach us third-grade students the German words to "Silent Night." She told us, "We are not fighting against the German people who understand these words." Miss Tiegel and other teachers of the Pittsburgh public schools found no opposition to their leading us in prayers and Bible reading.

But Miss Tiegel did not stop there. She overheard the child of a bigoted family call little Benny Schneiderman a "Christ killer." Her talk to the class about the value of Jesus' Jewish heritage brought us a different attitude toward Benny. There was ethical and moral content in the teaching in public schools sixty years ago.

ALEXANDER GILLANDER
Tallahassee, Florida

Mary Surratt

Your magazine keeps getting better and better each month! In the excellent article "Why Did Mary Surratt Die?" (September-October, 1980) I noticed one statement that disturbed me. The author referred to "the celebrated ax murderess Lizzie Borden." Ms. Borden was tried for murder but was acquitted. Apparently those presiding at her trial weighed the evidence a little more objectively than did those at the so-called trial of Mary Surratt.

PHYLLIS ANDERSEN
Fallon, Nevada

Your story "Why Did Mary Surratt Die?" by Albert Menendez (September-October, 1980) is in error when mentioning Lizzie Borden as "the celebrated ax murderess."

Lizzie was found not guilty.

Tell Mr. Menendez to be more careful!
MRS. WAYNE VAN PATTEN
Jonesville, Michigan

[What about us?—Eds.]

Cult Household

You published an interesting article called "What I Learned in a Cult Household" (September-October, 1980), by Bill Thompson, a graduate student in Athens, Georgia. This young man had some positive feelings about the decency and kindness of the persons in the Ananda Marga house where he lived. I can attest also to the essential goodness of young persons in Ananda Marga; my daughter is one.

But what Bill Thompson perhaps did not discover is that each of those warm, loving young persons with whom he shared so much that he found worthwhile has left behind a mother and a father with whom he or she can no longer communicate. In order to become a full-time convert in Ananda Marga, the young person is required to sever all ties with his "earthly family." I think that Bill Thompson and his readers should pause and think what that means. It means for families that they must accept what amounts to the death of a child. And that kind of total cutting off is one that society doesn't even recognize or understand. My daughter is, for all practical purposes, dead. She has been given another name. She cannot write to me. She does not know or care anything about any of the other members of her family. Her conversion means that, since she is my only child, I will never have any grandchildren. It is a death without even the consolation of a funeral.

Bill Thompson concludes that the Ananda Marga is benign and not fanatical. I think he has not looked at it from the point of view of a parent.

NAME WITHHELD
Michigan

Bill Thompson proposes that benign cults may be distinguished from destructive ones on the basis of their methods of recruitment. This is usually true, but a number of other important characteristics distinguish a destructive cult. Let me list some of them.

The destructive cult:

1. Uses deceit in proselytizing and/or fund raising.
2. Uses coercive persuasion (mind control).
3. Has a totalitarian world view: us against them.
4. Exploits members by collecting their property and inheritances, by excessive tithing and/or confiscation of income.
5. Exploits members by requiring them to devote unusual amounts of time to cult activities.
6. Physically and psychologically separates members from families and former friends.
7. Fails to provide adequately for mental and physical health of the members.
8. Uses economic or person power for extreme political ends (right or left).
9. Tolerates no dissent from cult beliefs among its members.

10. Generates excessive income, runs businesses, solicits donations, sells goods, books, or lessons.

11. Leaders live in luxury.

12. Members regress to childlike dependency, becoming slaves to the cult.

13. Approves of violence against enemies of the cult.

ARTHUR A. DOYLE

Professor

Psychology in Education Division

University of Pennsylvania

Philadelphia, Pennsylvania

Lord Acton

The reference to Lord Acton's saying about power and corruption should remind us of the juxtaposition of pride and pratfall; Lord Acton was not commenting on politics but on religion. He was a 19th-century English Catholic speaking of the proposed doctrine of papal infallibility. He accepted the doctrine when it was adopted.

ROBERT L. KEHR

Attorney

Los Angeles, California

Fighting the Firemen

Some time ago I wrote to the LIBERTY editors suggesting that LIBERTY tends to "fight the firemen" instead of the fire. Since reading "Down the Road to a Christian Republic" (May-June, 1980) and the September-October, 1980, issue, it is obvious the editors don't even see the fire.

LIBERTY is not alone in hunting down firemen. The media in general is pursuing this popular sport against such religious patriots as Pat Robertson, James Robison, Jerry Falwell, and the Moral Majority.

The ultimate horror, as Editor Hegstad expresses it, is to awaken in an America where "the soul of freedom has fled, on the wings of state-enforced prayer."

Somehow or other that remote possibility doesn't throw the terror into my soul it should, and I'm not sure that God is on the editor's side—but the A.C.L.U. is. And I wonder if the "soul of freedom" has not already fled with state-enforced busing, values education, occult education, sex education, death education, and the projected homosexual education. In this regard I would like to submit the following quote from *The Review of the News*, May 21, 1980:

"President Carter has asked Bella

Abzug, Mrs. Andrew Young, and Jean O'Leary to set forth future standards for American families, reports Conservative Senator Gordon Humphrey (R.-N.H.). Jean O'Leary, the Senator notes, was executive director of the National Gay Task Force. She has already suggested the following guidelines: 'Schools should be provided books that portray the joy of women loving women. Lesbian clubs should be established in the schools.'"

The October issue of *The National Educator* reports "lesbians and male homosexuals teaching their brand of sex, with graphic language as to what gays do in the privacy of their bedrooms, to sex ed classes in San Francisco. Gays have become so bold they even have the students role-play homosexuals (acting out the homosexual lovemaking)."

Back to the contention that LIBERTY editors don't see the fire, the above quotes are just a glimmer of a small area of what's burning.

DORIS P. HAMEL

Sylmar, California

Good Words

I was very much impressed by the September-October, 1980, LIBERTY. I found the articles representative of disparate views and was pleased to see a religious publication that served as forum for open discussion rather than an organ for a particularistic point of view.

Defending the religious rights of America and the freedoms of its citizens is becoming a more and more difficult task. I was most happy to see articles in LIBERTY that also spoke to these issues.

RABBI JOSEPH P. KLEIN

United Hebrew Congregation

Terre Haute, Indiana

I have been a faithful reader of LIBERTY for approximately seven years and have enjoyed both the content and messages it delivers.

I especially enjoy articles such as the one on Grove City College in the November-December, 1980, issue, which publicly exposes the problems all public agencies, as well as private, are faced with when dealing with our federal bureaucracy. In one of your past issues you brought to light the problems faced by Brigham Young University and their president at that time, Dallin Oaks

("BYU—School With Spunk," September-October, 1979).

It gives all of us who must withstand this type of federal interference heart to read about the successes of those institutions that have the fortitude to stand up for what they believe in.

Keep up the good work; we need this type of literature to bolster our morale and to give us encouragement.

RICHARD F. PACILEO

Sheriff-Coroner

County of El Dorado

Placerville, California

To the anonymous friend who each year renews my subscription to LIBERTY: Won't you reveal yourself to me? I'd like to thank you. It's high time that I started paying for my subscription, thus letting you take that money to introduce someone else to LIBERTY.

MARJORIE SEIDEL REID

Lincoln, Nebraska

Your magazine is one of the most stimulating of all I read. I like your "no holds barred" approach.

PASTOR MORRIS SPRINGER

St. Andrew Presbyterian Church

Fort Smith, Arkansas

Moving?

Please notify us 4 weeks in advance.

Name _____

Address (new, if for change of address) _____

City _____ State _____ Zip _____

To subscribe to LIBERTY check rate below and fill in your name and address above. Payment must accompany order.

1 year \$4.25

Mail to:

LIBERTY subscriptions, 6856 Eastern Ave., NW, Washington, D.C. 20012.

ATTACH LABEL HERE for address change or inquiry. If moving, list new address above. Note: your subscription expiration date (issue, year) is given at upper right of label. Example: 0382L1 would end with third (May-June) issue of 1982.

Perspective

STAFF CHANGES

B. B. Beach (or B³, as he is identified on memos) is listed on LIBERTY's masthead as an associate editor, but that is the lesser of his responsibilities. He is also director of the Department of Public Affairs and Religious Liberty of the General Conference of Seventh-day Adventists. Beach comes to LIBERTY from England, where he was secretary of the Northern Europe-West Africa Division of the church. He succeeds

W. Melvin Adams, who retired after 20 years in the department, the most recent five as director.

Also joining the staff as associate editor and associate director of the department is Dr. Gary Ross, formerly head of the political science department of Loma Linda University, Riverside, California. He will be in charge of congressional affairs.

With this issue, editorial secretary Carol Longard completes six years with LIBERTY and takes up a lifetime commitment as Mrs. Meredith Jobe. Meredith, a senior law student at U.S.C. who has served on the staff of *Southern California Law Review* and is a dean's list M.B.A. candidate, should be at least an occasional contributor to LIBERTY after his graduation in June.



B. B. Beach



Dr. Gary Ross

Succeeding Carol is Mrs. Debra Nelson, whose name will appear on our masthead for the first time in the May-June issue. Debra has served stints on *Life & Health*, *Listen*, and *Insight*, health, temperance, and youth publications of the church.—R.R.H.

FEATURES

Death of an Amish Child	Simon M. Schwartz	2
Chicken Little, the Sky Isn't Falling— Only Some Clouds	William F. Willoughby	4
From the Moral Minority: A Post-Election Reflection	David L. Shields	6
A Word From the Wonderfully Tolerant	William Raspberry	8
Yesterday's Minorities: How Quickly We Forget	Bill Hall	9
Does God Hear the Prayer of a Jew?	William G. Johnsson	10
City of Evil	Gerald Wheeler	12
Masada	Norman E. Yoss	14
The Christian Voice—Part II	Dennis Pettibone	19
To Drive or Not to Drive?	William Teeguarden	22
Lebanon: Too Many People, Too Many Religions	Edgar David Boshart	24

STAFF

Roland R. Hegstad —Editor
B. B. Beach, Gordon Engen, John N. Morgan —Associate Editors
Carol M. Longard —Editorial Assistant
Harry Knox and Associates —Layout and Design
Theodore Carcich, W. J. Hackett, Darren Michael, Neal C. Wilson —Consulting Editors
Robert Smith —Circulation
Robert W. Nixon —Legal Advisor
Edmund M. Peterson —Marketing

DEPARTMENTS Books 26 International 27 Letters 28 Perspective 31

LIBERTY is a publication of the Religious Liberty Association of America and the Seventh-day Adventist Church, published and copyrighted © 1981 The Review and Herald Publishing Association. All rights reserved. Reproduction in whole or in part by permission only. The Religious Liberty Association of America was organized in 1889 by the Seventh-day Adventist Church. Dedicated to the preservation of religious freedom, the association advocates no political or economic theories. President, Neal C. Wilson; general director, B. B. Beach; associate directors, Gordon Engen, Roland R. Hegstad, John N. Morgan. LIBERTY correspondence only: Please send to LIBERTY, 6840 Eastern Avenue NW., Washington, D.C. 20012. Address corrections only: Please send to LIBERTY, 6856 Eastern Avenue NW., Washington, D.C. 20012.

FRAME IT



Harry Anderson's famous *Prince of Peace* painting is, perhaps, his most popular work. It presents a powerful but tasteful message for office, den or study. Available in a 16" by 22" poster suitable for framing, it makes a thoughtful gift for only \$2.00.

Posters
6840 Eastern Ave., N.W.
Washington, D. C. 20012

Please send me, postage paid:

_____ 16" x 22" poster(s) at \$2.00 each

Total enclosed (No C.O.D.) \$ _____

Name _____

Address _____

_____ Zip _____

Painting © Review and Herald.