

# Liberty

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A MAGAZINE OF RELIGIOUS FREEDOM

STOP GIVING SCHOOL BOOK  
"CENSORSHIP" A BAD NAME  
SEE PAGE 8



*LINDA'S SCHOOL*





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# LINDA'S SCHOOL

Imagine  
my surprise  
to discover  
it was  
teaching  
students to  
ignore  
or defy  
laws they  
didn't agree  
with.

BY MIMI ANAPOLLE

**L**inda bounded in the door with the big news. I was invited to visit her school—"for lunch and everything," she said gleefully. "Will you come? Will you, huh?"

Mothers won't have to read my answer. Mothers don't turn down 9-year-olds with big pleading eyes. Especially when it's a new school in a new neighborhood—our first Southern neighborhood.

That's how I happened to be in school on The Big Day. And standing in the lunch line when the bell rang and all the elementary students sprang to their feet to recite, "God is great, God is good, and we thank Him for our food. In Jesus' name. Amen."

I was speechless. Wasn't prayer in public school against the law? And was that *my* Linda saying the prayer with all the rest?

After lunch we walked to the playground. "Linda," I asked, "were you praying with the other children? That wasn't a Jewish prayer, you know. We don't believe in Jesus."

"Ah, Mom," she replied, "I wasn't praying. I was only standing there and wiggling my mouth so the other kids wouldn't notice."

Her teacher made her way over to us and introduced herself. When Linda played her way out of hearing, I mentioned that we were a Jewish family and that I had found the prayer surprising. "Isn't such a prayer illegal?" I asked, hunting for a noncombatant expression.

She didn't hunt. "This is my classroom and I'll do whatever I want!" she retorted.

I was too flabbergasted to respond coherently. And it was neither the time nor the place to begin an inquisition on the illegality or immorality of prayer in public schools.

Later I wrote of my feelings to her and discussed the issue with the principal. He assured me, "Prescribed prayer is against the law, voluntary prayer"—the kind I had witnessed, he said—"is not."

I dissented. Setting aside a designated time of day for the third-grade class to recite a sectarian grace over lunch was not my idea of voluntary. Linda had had only two choices: To pretend to participate or to label herself Oddball by leaving the room.

The prayer in the school undermined the teachings of our home just as discussions in our home undermined the authority of the school. And there was a moral problem too: The school was teaching children, at an early age, that it was permissible to ignore or defy laws they didn't agree with.

The principal saw my point. There are no more prayers each morning or before lunch.

People who favor prayer in public schools—more prayer than the spontaneous expressions of devotion and need that are always in place—have the right to work for passage of a prayer amendment, to make government-sponsored prayers legal. That is the moral way to put the government into the prayer business—if doing so, considering the lessons of history, can ever be described as moral. Until the First Amendment protections for religious freedom are altered, any state-sponsored prayer is illegal.

I want Linda to grow up to be a law-abiding citizen, sensitive and caring about the religious convictions of all. I hope the school will continue to help me teach her—help in its own, law-abiding way.



*Mimi Anapolle is a free-lance writer living in Marietta, Georgia.*



# WHAT IF WE REALLY ADMIT GOD TO OUR CLASS- ROOMS?



BY THOMAS E. ROBINSON

**A**s a longtime school administrator, I think something is lacking in current arguments for putting God into the public school classrooms of America.

Some of the real reasons for favoring such a course are being left out. One is the status of education in these post-God years.

Achievement scores—especially in such basics as reading, writing, and arithmetic—have plummeted to all-time lows. SAT scores of college entrants are down. In fact, one hears that the very survival of public schools is in question.

Unquestionably, if God is allowed to reenter the schools, scores will go up, as quantity and effectiveness of homework increases in proportion to the Christian work ethic. Discipline problems will vanish, as students comply with the thundering “thou shalt nots” of Sinai. Teacher-pupil relationships will be interlaced with affection. Adversarial relationships between administrative and teaching staffs will disappear. Collective bargaining will be only a memory, vandalism only a word on spelling tests.

Benefits will extend beyond the classroom. With disciplinary problems erased, corridor security guards can be released for more productive endeavors. Classes can be larger, with consequent reduction in teacher payrolls. With most of their duties lightened or assigned to God, administrators—and their salaries—can be substantially reduced. In seeking favor in the sight of God, students surely will reduce their absenteeism, achievement scores will rise, and parental approval result in higher PTA attendance and community tax support.

Of course, there will be problems. As students become a dedicated community of scholars, unified in their search for truth, educational unions bereft of collective bargaining responsibilities will protest. Education associations, critically noting the admission of God into the classroom without at least a provisional teaching certificate, will hire a phalanx of lawyers to litigate their grievances.

Is it possible, however, that the greatest obstacle to the New Era of Harmony and Sweet Reason will come from religious groups? If the Christian God is to be admitted to public schools as the Guiding Spirit and Persona, will not similarly uncertified personnel such as Mohammed, Buddha, and even Hare Krishna, demand equal time?



*Thomas E. Robinson, Ed.D., is president emeritus of Glassboro State College, New Jersey. He says his satirical piece was inspired by “A Pass, A Punt, and a What?” (Liberty, Nov.-Dec., 1981).*





# FUNDAMENTALIST POLITICS A HISTORIAN'S VIEW

*An interview with Martin E. Marty*

*By Joseph Conn*

Dr. Marty comments on the development of fundamentalist Christian politics and its effect on church-state separation in the United States.

**CONN:** Is the Christian fundamentalist political movement a threat to separation of church and state?

**MARTY:** Whoever has power is a threat to whatever conception we have of how the civil and religious realms of life relate—as separation of church and state in the civil sense—but also as every other method of using power. So when I use the word *threat* I don't mean it is always ominous; it could be used well. What we're really seeing here is a people who have been dispersed and demoralized and have developed an ideology for dispersement and demoralization. Suddenly they're coming together and they're getting moral, and I would just say naturally they assert power.

**CONN:** What are the dangers in this movement?

**MARTY:** One danger is a misreading of the American past. As a historian I care about accuracy and how these groups act upon our history. The impression they give is that we were once a specifically Christian nation from which we've fallen, and that is just plain not true in their sense of the term. They laud the Founders of the nation, the signers of the Declaration of Independence, not more than one or two of whom could have been members of any of their churches. One or two of the signers were Presbyterian in the rather conventional mold; almost all the rest were a sort of Episcopalian or Congregationalist who the fundamentalists today would call humanists, Unitarians, or even secular humanists. These Founders talked to a lot of issues that are present today. The fundamentalist groups act as if the Founders didn't anticipate the situation. They couldn't anticipate every aspect of it, but they thought it through. And when the writers of the Constitution, having thought it through,

deliberately bracketed religious, theological, and metaphysical questions, they were pointing at a much different policy than these people describe. In effect, the fundamentalist political movement is trying to make second-class citizens of everyone who isn't a part of it, and the Founders deliberately set out not to do that.

The second danger is that this turns out to be a local representation of what I see to be a worldwide phenomenon of retribalization, in which you justify your boundary, your landscape, your hopes, your power, by making a unique, divine claim. The Shi'ite Moslems in Iran are probably the best

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example. Neither religion nor nation helps you if you're not exactly of the right subgroup. All around the world we have these forces. Now, I'm not trying to say that these American forces are comparable in every detail. They're not armed . . . much. There's a check and balance by our counterforces, and so on, but I think there's a very strong disruptive sense when other people are left out. That people who share the same faith want to be clubby about it is understandable and none of my business. It has positive sides; we all need support communities. But in our kind of society, the marvel of American life has always been that we've been able to have these centers of loyalty and always find a way to encompass one more group. It takes the host culture a long time to learn it, and then, having learned it, to repeal those lessons would be worse than if we'd never known them.

The third danger would be policy itself. I don't challenge, in general, the right of people to advocate their positions. I advocate positions as a person, too. But I think we can ask certain questions about what good policy is.

**CONN:** What are some of the problems with the movement's policies?

**MARTY:** Let me say it on three levels. First, once upon a time the world could tolerate the luxury of warring religious schools a little more than it can today. The bloody stages in history were religious wars, but they were somewhat confinable in an age when civilians escaped the worst of war. It was knights bashing heads the way professional football players do on Sunday afternoons. In today's world, religio-political groups have access to plastique, to the weapons of terror, and other weaponry. Any disruption of civil peace has become more dangerous. Not the oppressor but the innocent get hurt. We're a more crowded world, a more weapon-filled world, and we have to be more careful.

The second policy problem, I think, would be on their own terms: Are they choosing a Biblical program? It seems to me that if you will simply compute the Biblical mandates and injunctions to human society, you will find that nine out of ten would have to do with eliminating poverty, bringing in a better measure of justice, equalizing the conditions of the people. Not necessarily equalizing their amount of wealth; I'm certainly not socializing the Bible. But its concern is for the poor. One never hears a

trace of that in the fundamentalist political program.

The third policy problem is not directly a religious issue; it's a civil issue. It's that these folks did not invent single issue politics. In the 1920s, for example, Methodists often would say, "Don't ever vote for someone for Congress who is a wet, no matter what he's good for otherwise. Don't." So that's a single issue.

In a policy matter, I think the big difference between the past and the present is the collapse of political parties. Once upon a time the Methodist Church could say those things and it made no difference at all. Because there was party structure, people voted their own way. Urban Catholicism still has something of this. Most urban Catholics in politics are also in labor unions and in the Democratic Party. The Cardinal of Boston can say what he wants, but they're going to vote the way they want to vote.

But in an era where there's a collapse of party structure and loyalty, and when you're dealing with population groups that have not in the past been a part of the structure, you have, for the policy, more dangerous circumstances—the public is most vulnerable to and attracted to any sudden, dramatic, demagogic appeal. Whoever can best use the media can manipulate people. And until there's a restoration of confidence in the political order and in the party, single issue politics has become, at least momentarily, more dangerous.

**CONN:** So the fundamentalist political movement involves both policy and constitutional questions?

**MARTY:** Yes. Most of what they do is not illegal or transgressive of the church and state line, but some of it is. The IRS stipulation says basically this: Religious groups with special tax status cannot use substantial energy to advocate specific candidates or a specific piece of legislation. We can say all we want about general policy, about ethos. We can have all the articles we want pro- or anti-abortion or whatever, but the moment it says H.R. number so-and-so, we can't start putting substantial energies into its advocacy. And we see this to be a good law, basically, because in our free society anyone can invent anything and call it a religion, and replacements to political parties can come along—which is pretty much what the groups we've been talking about are—and

claim tax-exempt status. In that sense, fairness comes in, in that as long as churches have tax exemption, they are indirectly subsidized by the public. This is something the American people are for, and I'm for, and I don't see any problem with that. But it does put a special responsibility on the groups not to violate the compact. The people give a religious institution exemption not so that it can then ask people to throw out their Congressman, but that it might achieve its religious purposes.

Without getting into specific cases, let me say that the fundamentalist groups sometimes transgress overtly and sometimes are legally—not morally—marginal when it is so clearly specified that you can't miss who they're for and what they're for. I think this is something that we all have to watch.

**CONN:** The mainstream religions have been involved in political movements before, such as the antiwar movement and the civil rights movement. How do fundamentalist political activities differ?

**MARTY:** We and they both have a perfect right to be pro or con war, pro or con civil rights, or whatever, and on that point I defend them. I don't believe that you can ask a person to make political decisions unmarked by their outlook on life. So the fundamentalist groups are not mean for having intruded into the public order. In that sense, I admire them, and there's nothing wrong at all with trying to inform conscience.

**CONN:** Why are the fundamentalists going into politics?

**MARTY:** First of all, a lot of them don't. I think we have to remember that we're talking about a minority. The polls show that most conservative Protestants vote pretty much the same way they'd vote whether or not the Moral Majority were regaling them. A lot of them remain politically apathetic. A lot of them vote their economic interests, and self-interests, and regionalism and party. So let's remember that that's the majority.

But why do the minority come in, and why are they important? They're important because in American life most elections are 54 percent to 46 percent, and you don't need a lot of people to tip them. And why do they go into politics? Well, number one, as I began, they have power, so they're going to





use it. Ten years ago, as they admit, they were saying that their inerrant Bible told them that it was always immoral and sinful to do these things, and ten years later they are saying that their same inerrant Bible is telling them that it's always immoral not to do these things. So, there's been a shift there. Well, obviously, it's power.

Twenty years ago they were saying, "Jesus said that His true church would be a little, suffering flock. You can tell we're true, because we're a little, suffering flock." Today they will say, "You can tell we're true because many people are buying into it. Look at us; we're a majority—the moral majority." It's very important to them to use words like that. It sets muscles, I think.

The second reason fundamentalists are going into politics is to fill a void. It's true that a lot of people aren't getting values. The fundamentalists have a feeling that nobody else knows what values to assert, and they know them, so they will promote them.

Third, they have come across techniques that will enhance power—the television or direct mail.

**CONN:** What are the prospects in this country for the fundamentalist political movement?

**MARTY:** In the United States what we have may be, from the viewpoint of human history, a late, brief, fragile experiment in pluralism and democracy, but it has a lot of vitality and it's worth continuing the experiment. What is the fundamentalist political movement's long-range future? If there is a restoration of public and civil

order, if anything begins to work again, the fundamentalist groups will reach their limits. They will remain, make money off it, and permanently institutionalize themselves as an interest group so they won't disappear. But they won't sweep people out. If there would be an economic crisis, a total social reorganization in America or something, then I would worry greatly about them because they can appeal to some very primal symbols in America. Subcommittees can organize well. No other force quite claims God the same way and has the passion and the resources.

My advice is don't underestimate them, and don't overestimate them. Don't underestimate them because it takes 4 percent to tip an election, and they have the skills to do that. Don't overestimate them because they can be countered. What we have to do is meet some of their needs, understand their resentments, and counterorganize. And I think we'll see a lot of that. We may be able to wake up the morning after the election and find that it wasn't that big a deal and skip a lot of it. But they've tipped some elections and they will win some things. The media has caught on to them and the nation at large has become aware of them. One thing I think that is important for people to try to do is to woo them from the fundamentalist movement into party structure or the larger scene.

**CONN:** Are there parallels in the past for religious movements entering politics like this?

**MARTY:** Well, I would say that the experiment in the prohibition of alcohol was. A liberal and conservative, fundamen-

talist and modernist cause, it was one thing they could agree on. Liberals and fundamentalists had nothing else in common, but they could unite on this. That's the best-known experiment.

Another effort that was comparable in this field was the 1820s attempt at the establishment of a Christian Party by Ezra Stiles Ely and others, but it didn't come about. I don't think this fundamentalist movement is going to become a religious party, but it bears some of those marks.

**CONN:** Whose responsibility is it then to counter this movement, the politicians or the religious community?

**MARTY:** I think the politicians who relate positively to these groups are making a mistake. At one point they exploit and can be exploited, by which I mean there's almost no possibility in the political order to satisfy this appetite, no matter who you are. If you are a Congressperson, a governor, a President, or any civil officeholder, you are an officer of all the people with their very competing interests.

But I think that we shouldn't put the whole burden on politicians, because they want to get elected and they'll do anything to get elected. I do think that media, people on school boards, people in other churches, influence makers, and so on, have to do their part, too. We could very well read a book in 1990 seeing this force as one that's gone the way of Father Coughlin and the Anti-Communist Crusade and a lot of other things. If we do that, it's because society's structure has held, public order has been restored, confidence has begun to come back, and people counterorganized.



## THE MORAL MAJORITY

By Billy Graham

I'm for morality. But morality goes beyond sex to human freedom and social justice. We as clergy know so very little to speak out with such authority on the Panama Canal or superiority of armaments. Evangelists can't be closely identified with any particular party or person. We have to stand in the middle in order to preach to all people, right and left. I haven't been faithful to my own advice in the past. I will be in the future.

When I talked to Jerry Falwell I told him to preach the gospel. That's our calling. I want to preserve the purity of the gospel and the

freedom of religion in America. I don't want to see religious bigotry in any form. Liberals organized in the '60s, and conservatives certainly have a right to organize in the '80s, but it would disturb me if there was a wedding between religious fundamentalists and the political right. The hard right has no interest in religion except to manipulate it.

*Excerpted from "Billy Graham: America Is Not God's Only Kingdom," by Marguerite Michaels, which appeared in the February 1, 1981, issue of Parade Magazine.*



I have to confess: I enjoy many of the public school battles over Darwin or "dirty words," what to include in factual schoolbooks or exclude from fictional ones. What bothers me is how people give these clashes a bad name by shouting "censorship" all the time.

Partly, I guess, I'm troubled by the double standard I detect in the way censorship watchers decide when to do their serious shouting, as opposed to merely muttering asides.

Not too long ago, for example, a New York woman was incensed by a "sexist" magazine for young girls marketed through the schools. After reading her 11-year-old daughter's copy, the woman protested to publisher and school system and called on feminists, teacher groups, and others for help. The magazine was killed. I don't recall any cries of "censorship" in that case.

Similarly, black parents have forced *Huckleberry Finn* off a required reading list because of Mark Twain's portrayal of blacks. Jewish parents have protested classroom use of Shakespeare's *The Merchant of Venice* because of its merciless Jewish moneylender. Mexican Americans have fought against texts depicting them as, among other things, "the villains at the Alamo." While some have mumbled about "censorship" in these and similar cases, you don't really get the big crowds here, either.

The crowds, of course, are reserved for conservative parents, those assailing four-letter-word fiction and sex education, histories that don't wave the flag enough for their taste, or works that otherwise collide with their religious, family, or ideological sensibilities. Evidently these parents are not supposed to have the same right to scream when school materials offend their values. I can't buy that.

In fact, I can't buy the notion that it's improper at all for parents to challenge books or other school materials, no matter what point on the political compass the protesters hail from. I have been pleased to discover, moreover, that I have the distinguished support of the Association of American Publishers, the American Library Association, and the Association for Supervision and Curriculum Development on this point.

A jointly sponsored book-battles study they issued recently declares that "challenges to instructional and library materials in our public schools have a legitimate function," including serving as a check on "human error"—a very broad category indeed. Surely, then, they expect some school materials to be changed or removed. You can't say to parents: Challenging is OK, winning is bad.

If you call what sometimes results "censorship," you have to recognize that it's a long-standing tradition of American public education. For example, the 22 states with textbook adoption panels—which judge what books local schools may choose from—are clearly engaged in "censorship." These states, chiefly in the South and West, also heavily influence what publishers risk including in texts to begin with. So what your child reads may well have been "censored" first by Texas or California and then by a self-censoring textbook editor in New York or Boston, or Chicago.

Similarly—foundations, researchers, political groups, corporations, to name some—also have long tried to push material in or out of schools. Only the naive would suggest that aroused parents, usually the most potent of these groups, should not have equal "censorship" rights—if you consider

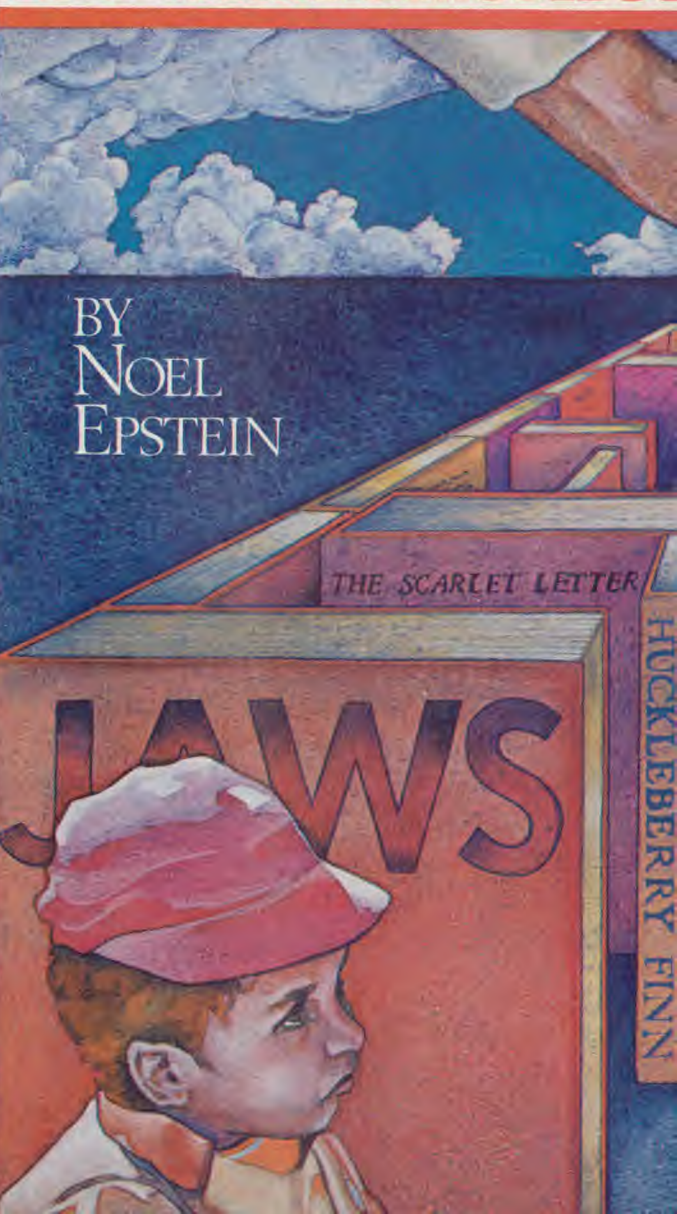
this "censorship" to begin with.

I don't happen to, at least not in the ominous sense of the word most of us understand—government or other officials telling us what we can and cannot read, see, hear, write, or say. In this sense, it is a little strange to see government workers like public school teachers complaining, in effect, that they are the ones being censored by ordinary citizens. It is even more peculiar when the works involved are widely available elsewhere in our society.

Those who think they'll ever stop all this "censorship" are kidding themselves. Are they about to forsake their right to complain about what's taught in their children's school? If not, it would be nice if they stopped giving schoolbook "censorship" a bad name and concentrated instead on which "censors" they really support and which they oppose.

Consider some of the works listed in the "censorship" study as having been "restricted, altered, or removed" by public schools. One case involved a *Mad* magazine in an

## STOP GIVING SCHOOLBOO





elementary school, another *Little Black Sambo* in kindergarten and elementary school, and a third a film called *South Africa*—produced by the South African Government. I worry more about how those got in than how they got out.

I'd surely join fights, on the other hand, to keep in John Steinbeck's *The Grapes of Wrath*, Nathaniel Hawthorne's *The Scarlet Letter*, Aldous Huxley's *Brave New World*, E. B. White's *Stuart Little*, or the *American Heritage Dictionary*, to name just some of the many works under fire in recent years.

But I must admit that I find the "good censors"—those who are supposed to be on my side—sometimes getting into dubious battles. For example, the book-battles study lists some challenged works of fiction that I would simply stick in my fine-but-why-in-school-and-what's-the-difference file. These are recent best-sellers that ended up as pop films, including *Jaws*, *The Godfather*, *The Amityville Horror*,

*Kramer vs. Kramer*, *The Thorn Birds*, *Love Story* and *One Flew Over the Cuckoo's Nest*.

I am moved here by the counsel of one of the authors, Ken Kesey, when his *Cuckoo's Nest* became embroiled in a 1977 high school fight in little St. Anthony, Idaho. As Robert M. O'Neil reports in "Classrooms in the Crossfire," Kesey wrote a letter to the St. Anthony students and educators, in part to say:

"I object to *Cuckoo's Nest* being taught. What's there to teach? It's an entirely simple work, a book that any high school kid can read and comprehend without help. Let *Cuckoo's Nest* alone on the drugstore rack, and teach instead *Moby Dick* or *The Sound and the Fury* or works by Dickens or Hardy or Shakespeare, for crying out loud!"

OK, teachers, sometimes use popular paperbacks to lure reluctant readers; they could substitute many other works. The absence of *Jaws* or *The Amityville Horror* in the classroom doesn't strike me as inflicting dire deprivation on any student's mind.

Or try a slightly tougher case. The book-battles study notes, ironically, that somebody wanted to "censor" George Orwell's antitotalitarian *1984*. If you're on my side, that might start you grouching at the neighborhood school—unless you noticed that the book was being used in lower and upper elementary school as well as in junior high. So long as it's available in higher grades, I can't get fired up about children of 7 or 9 not yet reading that modern classic.

(Irony lovers may also be interested to learn that somebody protested junior high use of Alexander Solzhenitsyn's *One Day in the Life of Ivan Denisovich*—the only work he was permitted to publish openly in the Soviet Union.)

I also am troubled by those in my camp who have tackled the Creation versus evolution issue on "censorship" grounds. The creationists, to begin with, have been seeking to expand, not restrict, what is taught. More importantly, though, that battle has to keep being fought—as it properly was in the Arkansas court case—as an acceptable breach of the wall between government and religion, not as "censorship."

What disturbs me most about "censorship" cries, however, is that they are an excuse for ignoring the troubling questions raised in these struggles, questions about how Americans are, in important respects, strangers, even "foreigners," to each other. If handled more thoughtfully, such controversies could become educations unto themselves, shedding important light on our deep divisions, building bridges, helping us understand each other a little better. Which is why I have long enjoyed and learned from them.

I don't think I harbor illusions about what might happen if we did understand each other better. I keep reminding myself of a remark ascribed to a person returning from a presidential convention. "You have to understand the candidate very well," he said, "to really hate him."

We have no choice, though, but to keep trying, and ducking the question by shouting "censorship" all the time isn't going to help.

Noel Epstein, former education editor of the *Washington Post*, is an editor of the *Outlook* section of the *Post*.

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## ENSORSHIP" A BAD NAME





# A SCHOOL BY ANY OTHER NAME

*When South Dakota parents with  
children in unaccredited schools  
ran into legal problems, the  
state legislature came up with an  
ingenious solution.*

BY CHARLES H. HILL





**"A** rose is a rose is a rose," said Gertrude Stein, and most South Dakotans probably wouldn't argue about it. But "a school is a school is a school" wouldn't fare so well among them. In South Dakota there are times when a school isn't a school. When it is unaccredited it is an "alternative place of instruction." Why not simply "an unaccredited school"? You'll have to ask the state Board of Education and Culture about that. They started the word game. I'll try to explain it, though a rational answer is elusive.

In South Dakota there are some 20 (the Board of Education estimate) to 50 (my estimate) unaccredited places of instruction (the number seems as elusive as the rational answer we're pursuing). For many years they existed without state interference. Then, in 1978, because of a complaint brought by a local public school superintendent, a Canistota, South Dakota parent who operated an unaccredited school was arraigned on 12 criminal counts—six counts of truancy, six counts of not allowing a child to have an education. In early 1980, the district judge of McCook County dismissed the case, ruling that the children were in school and receiving an education.

Faced with legal endorsement of a rapidly growing unaccredited school movement, the Board of Education began its word game. Playing partners were members of the Interim Rules Review Committee, who decided that a school is not a school unless it meets state accreditation standards.

Back, then, to Zero. Or Go. Or wherever word games begin. All unaccredited "schools" were not schools and all their students were legally truant. Following the committee's report, however, the state Department of Education and Cultural Affairs agreed not to institute further court actions until the legislature considered the matter. It did, and in February, 1981, came up with its own felicitous turn of phrase. Let the Board of Education have its schools; parents would be permitted to send their children to an "alternate place of instruction." Private and parochial schools may choose to be something other. A church, individual, or group may operate an alternate place of instruction and children may legally attend. The state fulfills its obligation to ensure a legitimate education but relinquishes most of its restrictive power.

Still required:  
\* Children attending an alternative educational program must take achievement tests of basic skills each year and can be visited by representatives of the local public school board twice a year.

\* If a school board can show that a student is not getting competent instruc-

tion—a term loosely defined in the law—the school board can order the child back to the public school.

\* Parents dissatisfied with a local school decision can appeal it to the state superintendent of education.

As an educator for the past 20 years, I've played my own word games. And while I'm glad for the accommodations made for private and parochial schools, there's something to be said for the concerns of the Board of Education. I have taught in public and private elementary schools and colleges. My children have attended both Christian and public schools, and one now attends Faith Christian Academy in Mitchell. There are questions to be asked of both public and private advocates.

One is, What is the motivation behind state regulations? Are they contrived for the benefit of the children or to appease the National Education Association, which is justifiably interested in protecting the public school system?

Is a school a ministry of the church? If it is, as is generally contended, does the state have the power to license and regulate it?

Does certification really in any measure ensure competent teaching? In the past four decades requirements for certification have risen in some states from a high school diploma to a Master's Degree. However, valid research studies suggest that formal teacher training leading to certification does not have a major effect upon the way a candidate eventually will teach. Today, no two experts seem to agree on what constitutes a good teacher or how to train teachers.

Quite another question is, Can a public school system survive, if parents are to receive tax credits, as President Reagan has proposed? Where the quality of education in public schools does not equal that in private schools, the answer likely is No. On the other hand, competition might be helpful in lifting the level of public education. But public schools are funded on an attendance basis. When enrollment drops, funding drops. And what if private schools attract most of the motivated students, as is the case now in some areas?

What will happen to teacher salaries in public schools—low at best when compared with other skilled trades and professions—when committed teachers begin taking private school positions at considerably less than present public school levels? Teacher education already has difficulty attracting intelligent, creative, and dedicated individuals because of the second-class economic status of teachers.

I have concerns also about exaggerated claims regarding quality of education in private schools. As in the public school system, there are good and bad schools.

During the legislative debates in South Dakota, the phrase "back-to-basics" was often heard—another word game. Legislators were asked to believe that Christian schools represent a return to tried-and-true methods. Phonics was placed next to God and the flag. But phonics does not cure cancer, acne, or many reading difficulties. It is mindless oversimplification to suggest that no progress has been made in education over the past 50 years or that everyone can learn to read with phonics.

I have wondered whether "back-to-basics" means a return to the sometimes heartless teaching that produced the 16-year-old sixth-graders I remember from my youth and drove my parents from the classroom by end of grade five. Let's hope not.

It's worth remembering that calling a school Christian or putting it under the aegis of a church does not guarantee the children kind, loving, and decent treatment. History documents many outrages perpetrated in the name of Christ. Whose responsibility is it to ensure that brutality does not replace discipline? Who is to define brutality? Has the state no legitimate interest in the health and well-being of its junior citizens?

Another word game seeks to make "secular humanism" synonymous with "public school." In my experience as a public school teacher, I've found charges of rampant humanism to be grossly exaggerated. Public schools are much more sensitive to the wishes of parents than is generally imagined—more sensitive, in fact, than many parochial schools. It's easy to assume a divine mandate for administrative decisions made by a "godly" principal or board of elders. Public schools are operated by elected school boards. Parents can, and do, control public schools. They determine what is in their libraries. What kind of textbooks they use. Who teaches in them. What emphasis is placed on evolution. Whether creationism is introduced as an alternative theory to evolution. Nor is it to be ignored that the church still carries a big stick in most communities. School boards are not ignorant of the facts of life in what the apostle Paul calls "this present world."

Today, private and public education in South Dakota represents a happy mix of freedom and responsibility. A school may not always be a school, but as Shakespeare would have observed, "A school by any other name is just as sweet."



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## THE UNIVERSAL FLOOD DEBATE

# THE OFFER

## \$5,000 for Field Evidence of a Universal Flood

Mr. Nicholas Steubing, of Columbus, Ohio, states (Letters, November-December, 1981) that "the theory of a universal flood need not be tied to a religious doctrine, as it is both historically and scientifically valid. The theory ... better explains than contradicts geological and historical evidence."

Over the vast extent of the earth's surface some evidence is left somewhere, despite extensive disturbances of the rocks, volcanism, erosion, and so on, of major events in earth history. A universal flood should somewhere have left remnants of its presence, more so because of the violent nature of the event as predicated by the "scientific creationists."

I have before me the geologic column as drawn by Professor John D. Morris, Ph.D., of the geological engineering department of Oklahoma State University, in his book Tracking Those Incredible Dinosaurs and the People Who Know Them, 1980, Creation-Life Publishers.

He shows the Ice Age as immediately following "final stages of flood ... erosion of previously deposited material." The glaciers of the Ice Age in several advances scoured the rocks and left sands and gravels on their retreat, but these do not extend south of a line roughly from Long Island west and northwesterly across the northern states. Mr. Steubing lives near the terminal deposits of the glaciers and need only to cross the Ohio River to see undisturbed rock strata in a terrain devoid of such massive flood deposits as a universal flood would occasion.

I am offering a reward of \$5,000 to Mr. Steubing or anyone who will offer field evidence of a universal flood. The judges should include creationist geologists, as from Baylor University or Columbia Union College, as well as evolutionists, to ensure objective evaluation of the evidence.

HENRY P. ZUIDEMA  
Detroit, Michigan

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

# THE RESPONSE

## Scientist and Creationist Ariel Roth makes his claim and offer

**T**here are a number of items in Mr. Zuidema's letter which are of considerable interest, not the least of which is his \$5,000 offer for field evidence of a universal flood. I am assuming that by universal flood Mr. Zuidema means a worldwide flood. The two terms are sometimes used interchangeably. I am also assuming that by a universal flood Mr. Zuidema means an event that would incorporate a major portion of the geologic column as proposed by most flood geologists and not just an event at one small point in that column. My response consists of two parts: first, a review of the trend towards catastrophism in geological thought, and second, field evidence of a worldwide flood.

### Trend Towards Catastrophism

Mr. Zuidema's thinking may reflect the traditional, but now seriously challenged, uniformitarian principle of geology which refers to interpreting past events in terms of present ones. Succinctly this principle has been enunciated as: "The present is the key to the past." In its strictest historical definition it implies that present rates of geologic processes are sufficient to explain past changes. The doctrine is in contrast to catastrophism, which holds to past catastrophes of a scale usually larger than any observed now. The worldwide flood described in Genesis has been a prime example. Until recently catastrophism has been rejected by most geologists; however, the past three decades have witnessed a redefinition and downgrading of the uniformitarian concept. This change is not evidence of a worldwide flood but it does indicate that new field evidence is mandating a reappraisal of strict uniformitarianism. Geologists no longer completely avoid catastrophic interpretations, and uniformitarianism is being redefined so as to allow a past that is different from the present. The idea of uniformity is being applied more to the laws of science and not so specifically to geologic processes (Gould 1965); hence it is losing its geological importance. Articles such as "Uniformitarianism Is a Dangerous Doctrine" (Krynine 1956) and "The Present Is the Key to the Present" (Valentine 1966) were published at the beginning of this trend. Basic to many of the objections to uniformitarians are the questions: Why do past rates have to be the same as present ones; can't change occur? Or can't change change its rate of change? Wasn't the past evidently different from the present if there was any change?

Accompanying the recent downgrading of classical uniformitarianism has been an



upsurge of thinking in terms of storms and catastrophes. For instance Brenner and Davies (1973) state:

"In general sediment analyses of ancient environments reject the pervasive opinion that sediment formation and dispersal owe their genesis to the operation of normal processes. . . . We feel that once studies of Holocene [Recent] and ancient shelf sediments yield sufficient criteria for the recognition of storm deposits, then such deposits will be widely recognized in many similar geological settings."

Ager (1973, p. 49) reflects the same trend: "The hurricane, the flood or the Tsunami may do more in an hour or a day than the ordinary processes of nature have achieved in a thousand years."

Recently Dag Nummenda, a Louisiana State University geologist, published in the leading news journal for geologists, *Geotimes*, a summary of last year's advances in sedimentology. He concludes his article with the statement: "The profound role of major storms throughout geologic history is becoming increasingly recognized."

We appear to have moved a long way from the strict uniformitarianism of a few decades ago into interpretations that are more in accord with what would be expected with a worldwide flood. The authorities quoted above would most likely deny a catastrophe of such dimensions; nevertheless, the trend is in the direction of catastrophism. Brown (1974) states "Of late there has been a serious rejuvenation of catastrophism in geological thought."

The most significant revolution in sedimentological thinking of this century is the turbidite concept. This concept also reflects the trend towards catastrophism. Turbidites are of special interest to a study of a major flood because some are huge, they occur under water, and they are very rapid. A modern example will illustrate.

On November 18, 1929, an earthquake shook the New England coast and the Maritime Provinces of Canada. This earthquake, known as the Grand Banks Earthquake, caused the slumping of a large mass of sediment in the ocean on the edge of the continental shelf. It also freed other sediments that formed loose mud, which flowed down the continental slope into the deeper part of the North Atlantic Ocean. It eventually spread over the abyssal plain at the foot of the slope, parts traveling over 700 km (430 mi). One might think that a mass of loose mud flowing in the ocean would quickly mix with the seawater and lose its integrity as a separate unit, but this is not the case. The loose mud has a greater density than pure seawater because it is a combination of water and an abundance of

rocks, sand, silt and/or clay particles. This mud flows beneath the lighter seawater somewhat as water flows on land beneath air. Only a small amount of mixing takes place between the mud and the overlying water. Such an underwater mudflow is called a turbidity current, and the new mud layer deposited as the flow stops is referred to as a turbidite.

Fortunately for science, but unfortunately for commercial telegraphy, 12 transatlantic cables that were near the Grand Banks turbidity flow were broken in this catastrophe, some in two or three places. The first break of each cable was precisely timed by the interruption of the telegraphic transmission and its location determined by resistance and capacitance tests. Those cables that were closest to the epicenter of the earthquake near the top of the continental slope broke almost instantly, probably by the slumping of sediments, while farther away an orderly succession could be followed as the turbidity current broke successive cables. Rates of travel were calculated to be sometimes greater than 100 km/hour (60 mi/hour). The last cable, more than 650 km (400 mi) out from shore was broken a little over 13 hours after the earthquake (Heezen and Ewing 1952). It has been estimated that the resulting turbidite coming from this mudflow covered more than 100,000 km<sup>2</sup> (40,000 mi<sup>2</sup>) and had an average thickness of a little less than one meter (2-3 ft). Its volume is enough to load 20 rows of tankers encircling the earth side-by-side around the equator (Kuenen 1966). To have such widespread deposits laid down so rapidly may seem quite unusual, yet it appears to be a fairly common phenomenon. On the floor of the South Atlantic a turbidite sequence with layers of plant material several centimeters thick was found about 1450 km (900 mi) from its source, the Amazon River, indicating a turbidity-type transport for a considerable distance (Bader et al. 1970). Heezen and Ewing (1952) suggest turbidite transport for 1,600 km (1,000 mi) in the North Atlantic.

Turbidites often exhibit certain characteristic features such as normal grading (the gradual change in particle size from coarse to fine as one goes upward through the deposit), grain orientation, and special contact and internal features. Because of this, they can often be identified in ancient sediments found in the crust of the earth. One would expect that a catastrophe such as a worldwide flood would produce a significant number of turbidites, and their abundance and widespread distribution in sediments, which are found high above sea level and over large areas of continents,

increases the credibility of such a model. Single turbidites may be 20 m (66 ft) thick "deposited by a single 'whoosh' of turbid water" (Ager 1973, p. 35), and the volume of the flow producing some of the larger ones is estimated at 100 km<sup>3</sup> (24 mi<sup>3</sup>) (Walker 1973).

Since the advent of the turbidite concept 30 years ago, tens of thousands of graded beds piled upon each other, which were previously interpreted as being deposited slowly in shallow water, are now interpreted as the result of rapid turbidity flows (Walker 1973). Even the so-called "inter-turbidite layer," which consists of sediments found "between" some turbidites, is sometimes interpreted as the result of rapid turbidite deposition (Rupke 1969; SEPM 1973).

Field evidence indicates that certain events in the history of the earth may have proceeded much more rapidly than was previously believed. This is as would be expected for a catastrophe such as a worldwide flood. But it is not expected that the concept of uniformitarianism will soon be completely discarded. Though vigorously disputed in recent years (Valentine 1973), it is still considered by many as one of the fundamental tenets of geology.

Mr. Zuidema seems to think that massive deposits are mandated by a worldwide flood, yet such a flood need not be instantaneous. The flood described in Genesis for instance involved changes for at least a year, and probably diminishing catastrophic events over several hundred years thereafter. Nevertheless more and more "instantaneous" deposits are being described in the geologic record as the paradigm of catastrophism becomes more acceptable to geological thought.

Mr. Zuidema proposes that Mr. Steubing go look near his home in Columbus, Ohio, to note the absence of "massive flood deposits as a universal flood would occasion." Recent scientific papers presented at the annual meeting of the Geological Society of America (Nov. 2-5, 1981), in Cincinnati, Ohio, suggest that Mr. Steubing

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*Dr. Roth is a grantee of the National Institutes of Health, the Atomic Energy Commission, the National Science Foundation, and the National Aeronautics and Space Administration. His contributions to scientific research literature include 49 papers of which he is either author or coauthor.*



might see just the opposite. For instance geologist Kreisa (1981), in describing the Ordovician Cincinnati series gives evidence that storms had a major hand in the formation of this geologic unit. He states "that the principal physical process can be related to major storms" and that "most beds display the influence of storms." He generalizes further "stratification is unlikely to have survived bioturbation without high energy depositional events." At the same meeting geologists Hannibal and Feldmann (1981) in describing crustacean escape burrows in the Devonian Chagrin Formation of Ohio suggested that the siltstone layers containing these "were deposited rapidly, probably as a result of nearby storm activity." In their oral presentations they described turbidites between the siltstone layers, again data that suggest rapid underwater activity. While I very much doubt that either Hannibal or Feldmann believe in a worldwide flood, their description of rapid deposition and escape burrows could scarcely be expected to convince Mr. Steubing that there wasn't a worldwide flood. The field evidence is what one would expect from such an event.

### Evidence of a Worldwide Flood

Geologic field evidence of a more generalized nature supports the concept of a worldwide flood. This evidence is more important than the more localized features discussed previously. Four concepts will be considered.

#### 1. Distribution of Marine Sediments—

The thickness of the sediments on the continents, which averages about 1.5 km, is about 5 times that of the sediments in the floor of the ocean. What is surprising is that about half of the sediments on the continents are of oceanic origin. They contain marine fossils and often marine type sediments including limestone, limey shale, etc. It seems proper to ask here what so much marine material of oceanic origin is doing on top of the continents. Our continents are largely composed of a thick granitic base which literally floats on top of heavier rocks deeper in the earth, which is a fortunate thing or we might have a world all covered with water, producing a permanent worldwide flood. The ocean floor has no granite base but consists of denser rock which sinks below the level of the continents and keeps most of the continents above sea level.

Based on these facts it seems that a worldwide flood would better explain the abundance of marine material on the continents than no flood. Of course many geologists explain this abundance of marine

deposits on the continents by assuming that the continents in the past were at a lower level than now, permitting more marine invasion, and this may be precisely what a worldwide flood is all about. Worldwide flood models do not call for water to cover the highest present mountains which are assumed to have mostly risen since then. Space does not permit elaboration of various models being studied at present by flood geologists. Suffice to state that the very widespread invasion of the less dense and therefore higher continents by the oceans as indicated by the widespread distribution of marine sediments now found on the continents is anomalous to our present world and would be what one would expect in a worldwide flood.

#### 2. Widespread Nature of Unique Land Deposits on Continents—

The widespread nature of unique sedimentary deposits with land-derived fossils on the continents is evidence of a kind of catastrophic activity on the continents for which there are no contemporary analogs. An outstanding example is the Triassic fossil-wood-bearing Shinarump conglomerate, which is a member of the Chinle Formation found in the Southwestern United States. This conglomerate, which occasionally passes into a coarse sandstone, is usually less than 30 m (100 ft) thick, but is spread as an almost continuous unit over nearly 250,000 km<sup>2</sup> (100,000 mi<sup>2</sup>) (Gregory 1950). It suggests that forces much greater than those at present were necessary to spread a continuous deposit such as this over so wide an area. That local sedimentary activities, as claimed by some, should produce such continuity is extremely difficult to imagine. Any ordinary valley or canyon would have broken this continuity. Basal conglomerates and other units found in many other geological formations present the same evidence. It is difficult to conceive of such transport forces that would not have worldwide implications.

The widespread, continuous, and unique nature of entire formations also indicates extensive deposition on a scale that is suggestive of a world flood. For example, the varicolored dinosaur-bearing Jurassic Morrison Formation of the Western United States extends from Kansas to Utah and from Canada to New Mexico (Hintze 1973), yet its average thickness is only about 150 m (500 ft.). These widespread formations, of which an extensive list could be provided, reflect lateral depositional patterns on a scale unknown at present. The same can be said for their more specific subunits. Many geologists explain these as a composite of local sedimentary features. Again it is

extremely difficult to imagine local sedimentary phenomena producing such uniqueness over such widespread areas. One also wonders how local activity could be so uniform over millions of years assumed for the deposition of the formations. The data seem to fit better with the idea of a catastrophic (though not instantaneous) flood of a very widespread nature. Certainly we see nothing this unique being deposited over such wide areas presently.

**3. Turbidites**—The new turbidite concept of rapid underwater sedimentation discussed above fits in very well with a catastrophe such as the Genesis flood. Only time will tell what proportions of the sediments will eventually be identified as turbidites. Turbidites are often complex, not always graded, and sometimes unidentifiable. Dott (1963) mentions "somewhat less than 50 percent" turbidites for some sediments in the Ventura Basin in California. In a section from Devonian through Eocene in the Northwest United States he estimates 30 percent as graded (turbidites), 15 percent as limestone, 15 percent as volcanic, and 40 percent of uncertain origin. More and more deposits of a turbidite type, including some limestones, are being described as this concept takes its triumphal course through sedimentological reinterpretation.

A single turbidite does not support the concept of a worldwide flood, but their abundance very much does. One can postulate turbidity currents in large lakes and over submerged portions of continents, and then allow for long intervening periods of time between. But the increasing number of deposits on the continents that are being identified as turbidites indicate underwater activity on a scale that would be expected in a worldwide flood, and is not at all representative of present sedimentary patterns on the continents. Sedimentology may unwittingly be supporting the concept of a worldwide flood.

#### 4. Paucity of Erosional Features at Assumed Time Gaps—

Frequently within the layers of sediments of the earth parts of the geologic column are missing. These missing portions usually represent millions to hundreds of millions of years according to the standard geologic time scale. In geographic extent some of these missing portions within the layers of sediment can extend over major portions of continents. These gaps should show the effects of time if it ever transpired, otherwise these layers were deposited rapidly as expected in a worldwide flood. If these gaps are true, one should expect a great deal of erosion during



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that time gap and this would be preserved under later deposition.

The almost complete absence at many of these gaps of major erosional features, such as the irregular topography we now see on the surface of the earth, suggests little time between periods of sedimentation. This is what would be predicted by a worldwide flood. A few fossil canyons exist (e.g., Cohen 1976), but their almost universal absence in ancient sediments compared to the present abundance of canyons over the surface of the earth supports the concept that deposition of sediments in the past was rapid, with little time for erosion. Incidentally, a fossil canyon does not disprove flood activity. One expects erosion during a flood; but the significant absence of erosion at these assumed time gaps indicates little time as expected during a worldwide flood. These gaps are common, and the time represented so extensive, that most of the time in the Phanerozoic portion (mainly fossiliferous portion) of the geologic column can be eliminated on the basis of this argumentation alone. This is again as would be expected for a worldwide flood.

One might wonder if it would be possible to have no erosion at all. Over the long periods of time proposed by the standard geologic time scale this is not possible. No portion of our restless world is free of the effects of weathering. Because of this, on a long time scale we either have deposition of sediments or we have erosion, we cannot have nothing happen.

The peneplain concept has been proposed by some geologists in an effort to explain the absence of major erosional features at these gaps. Peneplains are considered to be widespread erosional surfaces of very low relief. The unique sequence of events required to produce peneplanation (Thornbury 1969, pp. 185-188) has caused the concept to be seriously questioned by many (e.g., Holmes 1965, p. 575; Foster 1971, p. 65; Butzer, 1976, p. 10, etc.). Since peneplains are a common feature of the fossil record, there should be modern examples; yet Bloom (1969, p. 98) questions the existence of any modern peneplains. Normal erosion does not produce the low relief found at these assumed gaps.

It seems apparent that the lack of irregular erosion at the so-called time gaps in the geologic record provides support for the relatively continuous deposition expected by a worldwide flood.

## Summary

In summary, a fair amount of field evidence supports the concept of a worldwide flood. The abundance of marine

sediments and turbidites on the continents, the more widespread distribution of unique terrestrial sedimentary deposits in the past than at the present, and the lack of time dependent erosion features at proposed time gaps when all put together produce a rather cogent argument for a worldwide flood. I am fully aware that some data present problems to a flood model, but what I have presented above should not be neglected. Facts don't cease to exist because they are ignored.

## Conclusion

I am somewhat surprised at the offer of \$5,000 for field evidence of a universal flood. On the basis of what I have presented above, I claim it. However, I doubt that this is exactly what Mr. Zuidema has in mind. It may be unfair to claim a reward to such an open offer that technically could be claimed by almost anyone. Mr. Zuidema may be unfamiliar with the complexities of scientific explanations or he would not have made such an offer. Any broad concept such as uniformitarianism or flood geology is supportable by some evidence. Most anyone can find some evidence for most complex ideas. The tougher question is, for which idea is the evidence the strongest? Such evidence would have to be evaluated in the context of the pervasiveness of contemporary concepts on the generation of ideas and conclusions. The intellectual matrix of a group often frames the questions posed and the acceptable answers. This question is very basic when one seeks to arrive at truth and I would suggest that here one should follow the insights of Thomas Kuhn (1970) in his classic analysis entitled *The Structure of Scientific Revolutions*.

I believe it would be only fair to allow Mr. Zuidema to reword his very open offer so that it would be more meaningful and more accurately portray what he has in mind. Does he want absolute "proof"? That would not be possible for any model of the past. The past is not observable at present. Also, the term "proof" belongs more to the realm of logic than science. Does he mean any field evidence that applies to a worldwide flood? That means all kinds of data. Or does he mean evidence which more likely supports the concept of a worldwide flood than otherwise? I believe any of the four points mentioned in the second section above qualify for that.

Regardless of what Mr. Zuidema has in mind, there is good field evidence in the geologic record that supports the concept of a worldwide flood. I would be most pleased to take him to some key localities and give him a firsthand view.

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**I** cannot, I must not answer any question that has a bearing on the restitution in question," the priest said slowly. "For, were I to act otherwise, I should become a traitor to my church, to my sacred ministry, and to my God."<sup>1</sup>

The courtroom was quiet as Father Anthony Kohlmann addressed the judges. His words were solemn, even grave—but neither too solemn nor too grave for the occasion. An important decision was about to be made—a decision that would directly affect the priest and his church and indirectly touch on the freedoms and liberties of Americans everywhere. The importance of the occasion was lost neither on the priest nor on the judges who looked down on him from the bench.

The seal of the confessional—the principle that communications made to a priest in the administration of the sacrament of penance are entitled to absolute secrecy—is one of the oldest and most sacred principles of Roman Catholicism. For nearly two centuries before Anthony Kohlmann was summoned to appear before the Court of General Sessions in New York City in March of 1813, confessions had been heard by Catholic priests all over America. Yet the secrecy that was at the heart of the ancient sacrament had no explicit protection in the law of the young republic—no guarantee in the statutes of any of the states, no sanction in any provision of the Federal Constitution. Now, seemingly for the first time in the United States, a priest had been asked to violate the seal, to repeat to a criminal court a confession made to him by a repentant sinner. The priest had refused. Now the judges of the New York Court of General Sessions would decide if the law protected him in his refusal.

The case had arisen in so plainly predictable a manner it is surprising that the question had not previously come before the courts.<sup>2</sup> As pastor of a busy Manhattan parish, Anthony Kohlmann devoted many hours each week to hearing confessions, prescribing penances, and granting absolutions. In the five years since he arrived in New York, Father Kohlmann had heard tens—perhaps hundreds—of thousands of confessions. It did not seem strange that one of his large and growing flock of parishioners should come to him early in 1813 to confess that he had committed a crime—the serious crime of theft; or to ask him to restore the stolen goods to their rightful owner. Kohlmann took the goods from the confessed thief, prescribed a penance for the man's sins, and promptly arranged to have the property returned to its owner.<sup>3</sup>





# The Bell

BY BRIAN MCGINTY



But the owner had already reported the loss to the authorities. The police were relieved when he informed them that he had recovered his property—plainly offended when he refused to give them the name of the person who had returned it. They told the property owner that he would find himself in jail if he didn't cooperate. Bowing to the inevitable, he admitted that he had received the stolen goods from his parish priest—Father Anthony Kohlmann.<sup>4</sup>

Now the officers issued a summons to the pastor of St. Peter's church. He appeared at their headquarters, listened respectfully as they told him the information they were seeking, and, as respectfully, explained that he could not answer their questions. What he had heard in the confessional was sacred, he said, and must never be divulged. The police were persistent. If Kohlmann could not give them the name of the person who had delivered the stolen goods to him, surely he could tell them if it was a man or a woman, a black or a white, one person or two.<sup>5</sup> To all these suggestions, the priest replied firmly and finally: His lips were sealed.

The police reported the case to the district attorney, Richard Riker.<sup>6</sup> Their suspicion had focused on three men, they told the district attorney: Charles Bradley and Benjamin Brinkerhoff, both blacks, whom they suspected of being the thieves; and a white man named Daniel Phillips who, they believed, had received the stolen property from Bradley and Brinkerhoff.<sup>7</sup> But the stubborn refusal of the priest at St. Peter's to cooperate with their investigation made it impossible for them to prove their case against any of the suspects.

Riker assured the officers that there was more than one way to compel a witness to talk. He took the case to the New York grand jury, which returned an indictment on March 3, 1813—an indictment that named Daniel Phillips as defendant and Anthony Kohlmann as a material witness.<sup>8</sup>

If Father Kohlmann had been told that his appearance in the Court of General Sessions would make legal history, he would, no doubt, have been incredulous. Kohlmann was a modest man, a scholar and teacher by inclination and experience, not a leader of great causes.<sup>9</sup> He had always been more comfortable in a classroom than in the pulpit, more at ease in the familiar surroundings of his confessional than in a crowded public forum. His uneasiness was, no doubt, aggravated by the knowledge that he was a foreigner in New York—a French-born, Swiss-trained, German-speaking priest of the Roman Catholic

Church—and that his fate lay in the hands of Protestant lawyers and Protestant judges.

Kohlmann was serving as vicar-general of his diocese when he answered the subpoena of the Court of General Sessions in March of 1813. The fact that the summoned priest was not merely a pastor but the ranking prelate of his church in New York added to the drama of the occasion—as did the distinguished array of judges that looked down on him from the bench. The city recorder, Josiah Ogden Hoffman, had joined aldermen Isaac Douglas and Richard Cunningham on the panel. Presiding over them all was the mayor of New York City, DeWitt Clinton. A graduate of Columbia College and a nephew of former New York Governor George Clinton, DeWitt Clinton had held a long succession of important political positions—assemblyman, state senator, U.S. Senator, lieutenant governor, and mayor of New York. A year earlier, he had been a candidate for President of the United States, receiving the respectable total of 89 electoral votes to James Madison's 128.

The confrontation of the black-robed Catholic priest and the high-collared, lace-shirted Protestant judges was symbolic of broader differences. The United States in 1813 was still an overwhelmingly Protestant country. Immigration, it is true, was beginning to change the ethnic balance of the nation. Languages other than English were beginning to be heard in the streets of the young republic's growing cities, and churches other than Protestant were beginning to raise their steeples above the low skylines of New York and Boston and Philadelphia. But Catholics were still a small minority in America—an uneasy, sometimes unwelcome, often beleaguered minority. Father Kohlmann's insistence on observing the seal of the confessional was a rude reminder that the people he represented were different from the people DeWitt Clinton represented. To Protestant Americans, secret confession was, at best, a suspicious foreign practice—at worst, an anathema. To the Catholics, it was as natural as baptism or confirmation or marriage. How would the judges of the New York Court of General Sessions view the seal of the confessional? How would they judge the quiet priest with the thick Central European accent who now stood before them and asked that they sanction his refusal to testify?

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The trial had begun on March 5.<sup>10</sup> Father Kohlmann appeared that day, took his oath as a witness, and, for the second time, refused to divulge the name of the person or persons who gave him the stolen property. The judges might have ruled on the priest's claim on the spot. But the issue was too important to be so summarily disposed of. So they postponed the hearing to the June term of the court to allow the attorneys to research the law on the question and prepare full arguments.

While the parties were waiting for the trial to reconvene, District Attorney Riker had a change of heart. He asked to be relieved of his duties as prosecutor in the case and announced that he would join attorney William Sampson in arguing the case for Father Kohlmann.<sup>11</sup> Then Barent Gardenier, Riker's successor as district attorney, announced his plans to abandon the prosecution altogether—not because he believed the defendant was innocent, not even because he concurred in Kohlmann's claim that he was entitled to remain silent—but simply to preserve religious harmony in New York. When the trustees of St. Peter's church heard of the new district attorney's decision, they were sorely disappointed. They wanted the legal status of confession to be settled once and for all—established as a precedent that Catholics in New York and throughout the republic could rely on in future trials. They implored Gardenier to prosecute the case. He agreed to do so.<sup>12</sup>

The attorneys were ready for their arguments on June 8. Richard Riker opened with a long examination of the legal precedents. Whatever arguments might have been made in England or in America before the Revolution, Riker said, the question now before the court had been settled by the New York Constitution, adopted in 1777. Article 38 of that constitution guaranteed "the free exercise of religious profession and worship . . . to all mankind." Requiring a Catholic priest to violate his oath of secrecy would clearly deny him and his penitent their religious liberty. "To compel the Reverend Pastor to answer, or to be imprisoned," Riker said, "must either force his conscience or lead to persecution. I can conceive of nothing more barbarous—more cruel—or more unjust."<sup>13</sup>

Barent Gardenier appreciated the delicacy of his position. Denying any intention to offend New York's Catholics, he nevertheless proceeded to vigorously denounce Father Kohlmann's claims. "One of the primary duties of a citizen," the district attorney reminded the judges, "is to disclose all his knowledge concerning matters

connected with the public good. . . . If the priest remains silent, crime remains unpunished." The constitution of New York, Gardenier said, had been adopted by Protestants. "A Protestant must answer all questions," he continued, "and the Roman with the rest. But the latter, according to the pretension set up, is to be indulged in endangering all the rest. And this is called liberty of conscience!"<sup>14</sup>

William Sampson's argument, which began the next day, was the longest and most expensive of all.<sup>15</sup> Sampson had been a barrister in Ireland and, though not himself a Catholic, deeply sympathized with the Catholics of Ireland, who for centuries had suffered religious persecution at the hands of their Protestant overlords. Sampson was determined that similar persecution should never take place in America. In the United States, there was freedom enough for everybody. "To the Protestant," Sampson said, "it is a Protestant country; to the Catholic, a Catholic country; and the Jew, if he pleases, may establish in it a New Jerusalem."<sup>16</sup>


To allow time for reflection on the arguments, the mayor adjourned the court to the following Monday, at which time he announced the unanimous decision of the judges.

Clinton and his brethren concurred with Riker's view of the New York constitution. Sanctioning the seal of the confessional would not, as Gardenier claimed, allow crimes to go unpunished. If confessions were not secret, the mayor pointed out, criminals would never confess. That would do little to advance the cause of punishment, though it would surely deny sinners the benefits of their sacraments. "We speak of this question," Clinton continued, "not in a theological sense, but in its legal and constitutional bearings. Although we differ from the witness and his brethren in our religious creed, yet we have no reason to question the purity of their motives or to impeach their good conduct as citizens. They are protected by the laws and constitution of this country in the full exercise of their religion, and this court can never countenance or authorize the application of insult to their faith, or of torture to their consciences."<sup>17</sup>

There being no evidence against the defendant, the charges were dismissed—and the case of Father Kohlmann passed into history.

What had the decision of the New York Court of General Sessions proved? That thieves can escape punishment if they hide behind a priest's cassock? Certainly, it meant nothing so sinister. It was undeniably

a recognition of the growing religious diversity of Americans and, as such, a victory of sorts for all minority faiths in the United States. Indeed, the opinion of DeWitt Clinton would be referred to many times in the future when religious sects, Catholic and non-Catholic alike, complained of legal infringement on their beliefs and practices.

But the decision was much more than a sectarian triumph. It was an example of the spirit of American fair play and tolerance, a step forward in the continuing quest for religious freedom, a milestone in the centuries-old struggle for justice and liberty. As such, the vindication of Father Kohlmann was not a victory for Catholics—but a triumph for all Americans. 

#### FOOTNOTES

<sup>1</sup> William Sampson, *The Catholic Question in America: Whether a Roman Catholic Clergyman be in any case compellable to disclose the secrets of Auricular Confession. Decided at the Court of General Sessions in the City of New York. Reported by William Sampson, Esq., One of the Counsel in the case* (New York, 1813; Reprinted New York, 1974), p. 9.

<sup>2</sup> Anson Phelps Stokes, *Church and State in the United States* (New York: 1950). Vol. I, p. 838. The case was "the first case tried in this country where this issue was at stake."

<sup>3</sup> Sampson, *op. cit.*, pp. 5, 6. It is most likely that Kohlmann conditioned his grant of absolution of return of the stolen goods.

<sup>4</sup> *Ibid.*, p. 5.

<sup>5</sup> *Ibid.*

<sup>6</sup> For biography of Riker see James Grant Wilson and John Fiske (eds.), *Appleton's Cyclopaedia of American Biography* (New York, 1888), Vol. V., p. 254.

<sup>7</sup> Sampson, *op. cit.*, p. 6.

<sup>8</sup> *Ibid.*

<sup>9</sup> For biography of Kohlmann see J. Wilfrid Parsons, S. J., "Rev. Anthony Kohlmann, S. J. (1771-1824)," *Catholic Historical Review*, Vol. IV, No. 1, April, 1918, pp. 38-51. Also Dumas Malone (ed.), *Dictionary of American Biography* (New York, 1933), Vol. X, pp. 488, 489.

By an administrative measure forced on Pope Clement XIV by the sovereigns of Europe in 1773, the Society of Jesus was suppressed throughout Western Europe. It survived only in Russia. By stages beginning in 1801 and continuing until 1814, the society was fully restored.

<sup>10</sup> Sampson, *op. cit.*

<sup>11</sup> *Ibid.*, p. 13.

<sup>12</sup> *Ibid.*, pp. 52-54. Gardenier had planned to enter a *nolle prosequi*.

<sup>13</sup> *Ibid.*, p. 40.

<sup>14</sup> *Ibid.*, p. 45.

<sup>15</sup> For biography of Sampson see Dumas Malone (ed.), *Dictionary of American Biography* (New York, 1935), Vol. XVI, p. 321.

<sup>16</sup> Sampson, *op. cit.*, p. 85.

<sup>17</sup> *Ibid.*, p. 114.



# OUR BLESSINGS STILL FLOW

*By Abigail Van Buren*



**O**n this Thanksgiving Day, take a few minutes to think about what you have to be thankful for.

How's your health? Not so good? Well, thank God you've lived this long. A lot of people haven't. You're hurting? Thousands—maybe millions—are hurting more.

If you awakened this morning and were able to hear the birds sing, use your vocal chords to utter human sounds, walk to the breakfast table on two good legs and read the newspaper with two good eyes, praise the Lord! A lot of people couldn't.

How's your pocketbook? Thin? Well, most of the world is a lot poorer. No pensions. No Welfare. No food stamps. No Social Security. In fact, one third of the people in the world will go to bed hungry tonight.

Are you lonely? The way to have a friend is to be one. If nobody calls you, call someone. Go out of your way to do something nice for somebody.

Are you concerned about your country's future? Hooray! Our system has been saved by such concern. Concern for honesty in government, concern for peace, and concern for fair play under the law.

Freedom rings! Look and listen. You can still worship at the church of your choice, cast a secret ballot, and even criticize your government without fearing a knock on the head or a knock on the door at midnight! And if you want to live under a different system, you are free to go.

As a final thought, I'll repeat my Thanksgiving prayer; perhaps you will want to use it at your table.

O heavenly Father: We thank thee for food and remember the hungry;

We thank thee for health and remember the sick;

We thank thee for friends and remember the friendless;

We thank thee for freedom and remember the enslaved;

May these remembrances stir us to service

That thy gifts to us may be used for others. Amen.

*Abigail Van Buren is author of the nationally syndicated column Dear Abby. (c) 1980, Universal Press Syndicate. All rights reserved.*



H·O·L·L·A·N·D

*St. Peter's Church  
in Leiden*




# Leiden

HOME TO  
AMERICA'S PILGRIMS

BY H. CONSTANCE HILL



## H·O·L·L·A·N·D

eiden, Holland, is calm, cobble, and crisscrossed by canals. The timeless tranquil beauty of bridges and picturesque gables and an ancient university atmosphere of bookshops and cafés make this Dutch town an attraction for any visitor. For Americans its appeal is even greater, because Leiden is the town of the Pilgrim Fathers.

Many of Leiden's landmarks of today were standing long before the Pilgrims arrived in 1609: churches, almshouses, and entry gates into the then-walled town. Others, the buildings of the university, the house where Leiden's later famous son Rembrandt—only a child of 3 when the Pilgrims came—lived as a young man, and the handsome Stadhuis, where they would register their residences and marriages, would have seemed relatively new to the Pilgrims.

Much of what makes Leiden well known today, including the subsequent sojourn of the Pilgrims, stems from events that took place in 1574. That year, as part of the Inquisition in Holland, Spaniards besieged Leyden—as it was then spelled. Since the town was walled, it was relatively secure from military attack. The Spanish simply decided to surround it and starve the town into submission. Leiden's citizens were courageous; despite food shortages that left some dropping dead in the streets, the town did not succumb. Leiden was finally freed by Prince William of Orange, who, unable to gain ground with his army, opened the dikes, flooded the low-lying Dutch land, and sailed his ships across the fields to rout the Spaniards.

For their brave endurance of the siege, William offered the people of Leiden exemption from taxes or establishment of a university. Leideners took the long-range view and chose to have the first Dutch university, which quickly became the most important Protestant university in Europe and made Holland a leading center of learning and art.

Both because Leiden had successfully struggled with Spain for her spiritual freedom and because the town had a special reputation for welcoming exiles fleeing persecution, the English "Separatists" chose to settle there. After months of trying to arrange passage to Holland from Boston, England, one group of Pilgrims escaped the rigid religious edicts of James I and arrived in Holland in August 1609. In this group were 18-year-old William Bradford, who would later sign the Mayflower Compact and serve as Governor of the Plymouth Colony for many years, and William Brewster, who had served in Holland between 1584 and 1586 under Britain's

ambassador to Holland and who would become the Pilgrims' spiritual leader in the new world.

The Pilgrims petitioned the Leiden authorities for residence permits. These were granted—"provided such persons behaved themselves"—and by May 1, 1609, one hundred English had moved to Leiden. A measure of the city's support for the Pilgrims is the lack of attention the burgomasters paid to English authorities who demanded the "Separatists" return.

Trained for the most part in farming, the Pilgrims had to accept the most menial jobs in the textile and handicraft trades flourishing in Leiden. So hard did they have to work to earn a living that, despite their strong religious convictions, the Pilgrims had neither the time nor the money to set up their own meeting house until May, 1611. At that time they bought "De Groenepoort" (the green gate), which stood, together with other houses once used by the Pilgrims, on a site occupied since 1683 by the Jean Pesijnhofje almshouse. The Groenepoort served as the Pilgrims' church and as a parsonage for their English religious leader, John Robinson, and his family. A plaque on the façade of the almshouse indicates that here "John Robinson lived, taught, and died—1611 to 1625." The lovely enclosed garden is open to the public.

Unlike many of his Pilgrim peers, William Brewster was well educated. He was able to secure work as a tutor in English at Leiden University and eventually established a small printing business. The Pilgrim Press, located near Pieterskerk on Stincksteeg (Stink Alley), is indicated today by an explanatory tablet. Apparently, even those Pilgrims had their pride; in order to give his press more status, Brewster adopted the address of his side door—Choir Alley.

Opposite the almshouse is the imposing Pieterskerk (St. Peter's church), where Pilgrims worshiped. This elephantine edifice, dedicated in the year 1126, was finished in time for its tricentennial in 1426. John Robinson is buried beneath it. A memorial on the outer wall notes that "at his prompting went forth the Pilgrim Fathers to settle New England."


Continued poverty and concern about the corruption of their youth, who were growing up without British identity and under the less religiously strict influence of Dutch neighbors, caused the Pilgrims discontent. Though choosing to remain in Holland himself, John Robinson encouraged the strongest and most spirited of the Pilgrims to seek a home in the new world. On the last day of July, 1620, forty of the English group from Leiden sailed to Delfshaven, an old

part of Rotterdam. They transferred to the *Speedwell*, which transported them to England, where the *Mayflower* waited.

Helpful staff at the tourist office across the street from Leiden's train station will provide you with maps and walking tours to help you locate the significant Pilgrim sites. One important stop is the Pilgrim Fathers' Museum. It houses a permanent exhibition of personal records documenting details of the Pilgrims' lives in Leiden. Marriage and tax records, an issue from The Pilgrim Press, and other items pertaining to Leiden's entire seventeenth century English community, with special tags designating those who sailed on the *Mayflower*, may be examined.

Other places you'll want to visit, either before or after sampling the ambience of a student café or bistro, include the impressive buildings of Leiden's university, with its exceptionally fine botanical gardens, and several unusual museums. De Lakenhal Museum, housed in the ornate former headquarters of the Cloth Guild, which dates from 1640, includes an early tiled kitchen, a huge tapestry embroidered with a map of sixteenth century Leiden, and paintings by the city's sons: Rembrandt, Lucas van Leyden, and Jan Steen. The National Museum for Science honors Christiaan Huygens, the seventeenth-century scholar who, in Leiden, invented the pendulum clock that made sea navigation more accurate, and Anton van Leeuwenhoek, inventor of the first microscope, which is on display.

One of Leiden's most interesting landmarks is "De Valk" (the falcon) windmill, which dates from 1743. The mill is seven stories, up narrow flights of ship-steep stairs, past the all-wood working parts, to the wooden outside platform. Here, the miller can attach canvas sails to the windmill arms, and you can get a wonderful view of the whole town.

Memories of the Pilgrims in Leiden were particularly impressed upon me one memorable Thanksgiving Day at a service I attended with other Americans at Pieterskerk. In the church once attended by Pilgrims, we gathered "together to ask the Lord's blessing." The service ended with "America the Beautiful." Singing it together in that setting reinforced for each one of us the spiritual bond which the Pilgrims formed between England, Holland, and the United States when, more than 350 years ago, and unknowingly en route to America, they settled for a while in Leiden. 

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1. On - ward, Christian sol-diers! Marching as to war, With the cross of Je - sus Go - ing on be -

# THE SALVATION ARMY

## *Christianity With Its Sleeves Rolled Up*

By Henry N. Ferguson



General William Booth, founder of the Salvation Army.

Queen Victoria's England of the 1860s was the most prosperous nation on earth, and the most powerful. Yet the slums of London were incredibly filthy, the degradation of the ragged, unwashed throngs unbelievable. Children begged pennies for gin and foraged in the gutters for scraps of food. Everywhere was the stench of rotting refuse, the overwhelming odor of raw sewage. Disease and death haunted the half-million people who inhabited this infested labyrinth.

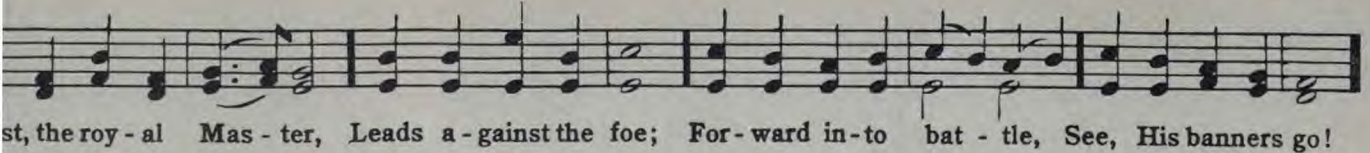
In July, 1865, a tall, bearded man of 36 called William Booth strode onto London's streets. An itinerant evangelist, he was married to dark-haired Catherine Mumford, daughter of a Methodist lay preacher.

William and Catherine, with their children, had been wandering through Britain conducting revival meetings. When they arrived in London's East End slums, Booth sensed that he had found his parish. His ideal had long been John Wesley, Methodism's founder, who a century earlier had urged his followers: "Go to those who need you most." Booth's motto was, "Go for souls, and go for the worst." Here in the slums he found what he sought.

During his youthful apprenticeship with a pawnbroker, Booth had become interested in John Wesley's Methodist movement, which had spread across England in the grim days of the industrial revolution. In 1844, as a 15-year-old, he knelt in a Wesleyan chapel in Nottingham and dedicated his life to God. He immediately began telling others the good news of salvation, but the years slipped by with little results.

Now, however, determined to witness in one of the world's worst sink holes of iniquity, he faced an almost impossible task. Every man's hand was seemingly against him. Often, as he spoke to street-corner crowds, he was stoned or pelted with rotten eggs and





decaying vegetables. Day's end found him bloody, grimy, and exhausted, but he preached on. Because he had no regular church he held services in such improbable places as dance halls and abandoned warehouses, where youngsters had a field day with mud balls and firecrackers. His partially deaf elder son, William Bramwell, joined him in the work, and together they spent years of consecrated effort that yielded little more than frustration. The Christian Mission, as he called his work, simply did not seem to make a mark.

One morning Bramwell and his father were reading an article that one of their group had written for the *Christian Mission Magazine*. An expression, "We are a volunteer army," angered Bramwell. "I'm not a volunteer!" he shouted. "I'm a regular or nothing!"

Abruptly William Booth seized a pen, scratched out the word "volunteer" and substituted the word "salvation." "We are a *Salvation Army*."

The name stuck. His eighty-eight militant followers liked the idea of being army recruits. They proclaimed Booth "general" and named their newspaper *The War Cry*.

A musical family came under the influence of Booth and organized the Salvation Army band. It furnished the magnetism heretofore lacking; enlistments in the Army swelled steadily.

Booth was wise enough to realize that potential converts were so busy starving, boozing, and otherwise debauching themselves that before any could be interested in salvation they needed a few treatments of soup and soap. He set up soup kitchens and made dormitories available where down-and-outers could take a bath and get a night's rest in a clean bed.

Profoundly moved by the plight of the poor, intensely articulate, his soul aflame with the zeal of an evangelist, Booth led his "godly daredevils" into the streets, seeking converts. Clerics and laymen alike denounced his Army as a nondescript mob, guilty of bad

grammar and immorality.

The gin makers and brothel owners organized a "Skeleton Army" from the scum of the underworld to combat the Salvationists. On one occasion they sent a horse and cart racing through an open-air meeting, killing an Army miss. In another attack, a group of Army women were roped together like animals and showered with live coals. Speakers were drenched with the contents of chamber pots. Such resistance only toughened the fiber of Booth's troops.

The General used shock methods to win converts. He passed out handbills inviting the riffraff to come, "drunk or sober." When the churches hesitated to accept his converts, he drafted his repentant sinners for the task of saving others. For the General believed that if the world was to survive, the church could no longer hide behind its stained-glass windows and ivied walls. It had to move out into the dirty, cruel, complex, and unbelieving world and there lay down new foundations of faith. His was a theology of involvement.

The Salvation Army charged into saloons and dragged the drunkards out. All the tricks of a circus publicity agent were employed to gain public attention. One of Booth's posters read: "Men who were savage as tigers were found prowling through the *Black Jungle* of Sin, but were captured by our troops and tamed."

Lt. Theodore Kitching, whose son later was to command the Army, once rode into a town astride a crimson-draped donkey. In London the Army women staged a traffic-stopping parade by marching through the streets wearing nightgowns over their uniforms. Even shy Bramwell was once carried to a preaching mission in a coffin.

Aghast at the Victorian fashions of her day, Catherine Booth designed a uniform for the women officers. It was plain, distinctive, and attractive—in itself a testimony to separation from the world. Today, the uniform's only

concession to modernity is a slightly shortened skirt. The style of the poke bonnet remains the same as the original.

Slowly, the Salvation Army invaded other countries; it took on a hard-earned mantle of prestige by its service to mankind.

Booth established a labor exchange to secure jobs for the unemployed. He created a missing-persons bureau. He started such enterprises as brick plants and match factories.

At the turn of the century Booth's star was blazing brilliantly. During a world tour he was received with honor by heads of state. He was invited to offer prayer in the United States Senate. Back in Britain he became a national figure, repeatedly covering the country by motor car, speaking to throngs in every city and town.

He died on August 20, 1912, at the age of 83. The simple message displayed in the window at International Headquarters was an appropriate requiem: "The General Has Laid Down His Sword."

The Salvation Army which he founded is exactly that. A "recruit" takes a pledge known as "The Articles of War." A Salvationist parish is referred to as a Corps. When troops move into a new combat zone they are "opening fire." A "knee drill" is a prayer session, and when a soldier dies he is "promoted to Glory."

The Army advanced on America in 1880. On March 10 of that year Commissioner George Scott Railton and seven Army lasses marched down the gangplank of the steamer *Australia* to "open fire" in New York. The attack on the devil began immediately at a former brothel at 44 Baxter Street, where a group of dancing girls, prostitutes, and down-and-outers gathered for the event.

After six years the valiant forces of the Army had penetrated every section

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# Liberty & Law

## The Supreme Court and Religion

The Supreme Court of the United States opened its October 1982 Term with three controversial religion cases scheduled for argument.

Two of the cases are the widely publicized *Bob Jones University v. United States* and *Goldsboro Christian Schools, Inc. v. United States*. In both cases the Court of Appeals for the Fourth Circuit held that the church-related schools do not qualify for federal tax exemptions. Bob Jones University prohibits interracial dating and marriage, and the Goldsboro Christian Schools deny admission to blacks.

In both cases the Petitioners argue that denial of tax exemption violates their rights under the Religion Clauses of the First Amendment. The government argues that Federal anti-discrimination policy should prevail. Thus the justices are faced with choosing between free exercise of religion (however despicable the belief) and the strong anti-discrimination policy.

Will the Court be able to play the role of a judicial Solomon, holding aloft both babies, hoping to save both? Unfortunately, the Court will have to choose only one.

Look for a widely split and troubled Court voting five to four, with one concurring decision and possibly two dissenting opinions, to uphold federal anti-discrimination policy.

The third case that the Court has scheduled is the little publicized *Larkin v. Grendel's Den, Inc.* The Court of Appeals for the First Circuit in *Grendel's Den* struck down a Massachusetts law permitting schools, churches, and synagogues to veto, in effect, licenses for liquor sales within 500 feet of the institution. The court said the law violated the Establishment Clause.

So in *Grendel's Den* the Court will be faced with the tension that sometimes exists between the Establishment and Free Exercise Clauses of the First Amendment. Does accommodating free exercise of religion by permitting churches to keep liquor sales at a distance result in an Establishment of religion?

Prediction: A 6-to-3 or 7-to-2 decision reversing the federal appellate Court. The Massachusetts law permitting the school/church veto will live. Justice White would love to write the decision. Regrets to

Prof. Laurence Tribe, of Harvard, who argues valiantly for *Grendel's Den*.

What other cases will the Court agree to hear this term?

Its 1982 docket by press time contained only nine church-state cases, including those discussed above. Though it will be October before the Court begins to announce which cases it chooses to review, here is the subject matter of several petitions already on file:

\* Control of religious solicitations at an airport. *Limmer v. Fernandes*, No. 81-1685.

\* A chaplaincy program at a state legislature. *Marsh v. Chambers*, No. 82-23.

\* Copyrights on hymns. *Catholic Bishop of Chicago v. F.E.L. Publications, Inc.*, No. 82-46.

\* Taxpayer challenge to state funding of elective abortion, contraception, and sterilization. *McKee v. Ramsey County*, No. 82-82.

\* Hiring criteria for clergy. *Sinai Temple v. Superior Court of California*, No. 82-96.

In the October 1981 Term, which ended in late June, approximately 50 of the Court's 5311 cases involved churches and/or the Religion Clauses. In decisions involving church-state issues or religious freedom issues, the Court held the following:

\* Student use of state university facilities for religious services does not violate the Establishment Clause. *Widmar v. Vincent*, No. 80-689.

\* Citizens/taxpayers do not have standing to challenge government transfer of surplus property to a sectarian college. *Valley Forge Christian College v. Americans United*, No. 80-327.

\* An Old Order Amish employer must pay his portion of federal employment taxes on his employees' wages, though such payments violate his religious beliefs. *United States v. Lee*, No. 80-767.

\* A Minnesota statute exempting from registration, and from reporting requirements, religious organizations receiving more than half their contributions from members—but not such organizations receiving less than half from members—violates the Establishment Clause. *Larson v. Valente*, No. 80-1666.

\* Federal Tax Injunction Act bars non-church-affiliated religious schools from seeking relief in federal courts if state courts provide plain, speedy, and efficient remedy. *Grace Brethren Church* cases, No. 81-31, 81-228, and 81-455.

In summary dispositions—in which the Court ruled without full briefing, oral arguments, or written decision—it held:

\* A solicitation ordinance employing a religious test violates the Free Exercise Clause when applied to the Ingathering program of the Seventh-day Adventist Church. *Rusk v. Espinosa*, No. 80-1207.

\* Nebraska's compulsory education law requiring teachers to have baccalaureate degrees does not violate constitutional rights of a parochial school. *Faith Baptist Church v. Douglas*, No. 80-1837.

\* Commencement of city council meetings with prayer or silent meditation does not violate the Establishment Clause. *Marsa v. Wernick*, No. 81-441.

\* Public-school policy allowing one-minute prayer period violates the Establishment Clause. *Karen B. v. Treen*, No. 81-1031.

The Court declined to review more than 25 other religion cases, including these lower-court decisions:

\* School board's refusal to permit high-school students to conduct prayer meetings before school does not violate their First Amendment rights to freedom of religion, speech, and association. *Brandon v. Board of Education*, No. 80-1396.

\* Invocations at city council and prayer at federal court of appeals do not violate the Establishment Clause. *O'Hair v. Cooke*, No. 80-1907.

\* Display of nativity scene/menorah at state capitol and prayer at court of appeals do not violate the Establishment Clause. *O'Hair v. Clement*, No. 80-1908.

\* The religious accommodation requirement of Title VII of the Civil Rights Act of 1964 does not violate the Establishment Clause. The *Nottelson*, *Tooley*, and *Anderson* cases, Nos. 81-97, 81-323, 81-572, and 81-679.

\* Home of church organizers not used primarily for religious purposes is not entitled to tax exemptions. *Basic Bible Church v. Hennepin County*, No. 81-438.

\* Expelled church members have no federal right to continued membership. *Nunn v. Black*, No. 81-810.

\* Church's conditional-use permit does not encompass parochial school, and the school's religious nature does not exempt it from requirement of conditional-use approval. *Faith Baptist Church v. City of Boca Raton*, No. 81-832.

\* Internal Revenue Service summons for bank or church records during investigation of minister's tax liability does not violate Establishment Clause. *First Pentecostal Church v. United States*, No. 81-954, and *Dykema v. United States*, No. 81-1665.

Compiled by Robert W. Nixon, LIBERTY's legal advisor.



# International

## Norwegian Churchmen Petition Brezhnev

NORWAY—One hundred ministers of the Norwegian State Church have addressed the following appeal to the General Secretary of the CPSU, L.I. Brezhnev.

"Your Excellency,

"The President of the Council of Religious Affairs in the U.S.S.R., Mr. Valdimir Kuroyedov, has on several occasions commented on the religious situation in your country. In an article entitled 'The Church and Religion,' published by Novosty Press in 1979, he says: 'Freedom of conscience is not a formal declaration, but part of a living reality in the Soviet society. . . . It has always been the policy of the Soviet Communist Party and the Soviet State to abstain from administrative pressure on believers, and to respect their beliefs and legitimate rights.'

"In view of the facts available about the fate of Christian citizens in the U.S.S.R. it is difficult to understand that Mr. Kuroyedov's statements present a true picture of the real situation. There exists today comprehensive material documenting grave interference from the side of the authorities concerning the legitimate rights of believers. Violations apply to so many sides of social life that believers, for all practical purposes, are reduced to second-class citizens.

"But still more serious than general discrimination is the fact that people in the Soviet Union are sentenced to long-term imprisonment or incarceration in mental hospitals because of religious activities. Owing to the strong censorship on all information in your country, it is not possible to know exactly how many believers are imprisoned all the time. The exact number, however, is of less importance. The essential fact remains that Christians are imprisoned in great numbers, moreover that any active Christian in reality is a potential prisoner of conscience.

"Individuals and groups in your country—despite great difficulties—have suc-

ceeded in keeping the outside world informed about some of those being convicted for religious reasons. Today we are familiar with about 350 men and women of different denominations: The Orthodox Church, the Catholic Church, the Pentecostals, the Baptists, the Adventists, and others. Some of them have been deprived of their liberty for as long as 15 years.

"All available information from people imprisoned in this way testifies that they are subjected to conditions which are no less than shameful in a civilized country. This is also being confirmed by the Amnesty International organization in its comprehensive report on political prisoners in the U.S.S.R. Dealing with many aspects of Soviet penal institutions, this report calls attention to the fact that the 'infliction of suffering' is both permissible and necessary, according to Soviet penal law. 'In reality,' the report says, 'the degree of suffering inflicted upon Soviet prisoners is far greater than is ever admitted or condoned in official Soviet literature. . . . Inmates of the country's penal institutions are still subjected to a regime of chronic hunger, inadequate medical care and difficult, often dangerous compulsory labor.'

"Human rights advocates in your country have protested against the shameful conditions in penal institutions. We take the liberty of reminding you that the Nobel Prize winner Andrei Sakharov, as early as 1972, appealed to you and the Supreme Soviet to adopt 'a reform of corrective labor legislation, with the aim of putting an end to the intolerable torturing of prisoners through starvation.'

"Your Excellency,

"It is in your power to put an end to the disgraceful treatment of Christians in your country. We therefore appeal to you—as a first step—to proclaim amnesty for the approximately 350 men and women on the enclosed list, and for all others convicted for their beliefs. Such an initiative would contribute to the implementation of the Helsinki Accord, and further the efforts for peace, détente and international understanding.

Yours sincerely,

Tron Trosen  
Dean of Nidaros  
on behalf of one hundred ministers of the Norwegian State Church"



A believer has tucked flowers into the padlock barring entrance to an unregistered Soviet church.



## Lutherans Urged to Rid Theology of Anti-Semitic Denunciations of Jews

GENEVA, Switzerland—Lutherans must rid their theology of any remaining vestige of Martin Luther's "vitriolic" denunciations of Jews, leaders of the Lutheran World Federation declared.

"We Christians today must purge ourselves of any hatred of the Jews and any sort of teaching of contempt for Judaism," said the LWF at its Fourth Consultation on the Church and the Jewish People.

The statement pointed out that the celebration of the 500th anniversary of Luther's birth next year would pose a special problem for Lutherans.

"In his later years [Luther] made certain vitriolic statements about the Jews that Lutheran churches today universally reject. We regret the way in which what Luther wrote has been used to furnish anti-Semitism," the statement continued. It added that the question would "be the subject of considerable attention" during the birthday celebrations.

Urging LWF member churches "to make a fair and correct presentation of Judaism in all their teaching and preaching," the LWF declared that "the Old Testament is indispensable for a full understanding of the significance of the person and ministry of Jesus and for explicating the life of the community of faith."

"Only with the eradication of the teaching of contempt and hatred from our faith can we hope to bear witness to the good news of God's love."

The consultation of forty-two Lutheran leaders met at the Ecumenical Institute of Bossey near Geneva with four Jewish consultants and one from the Vatican's Secretariat for Christian Unity. Previous consultations were held in Denmark (1964), the Federal Republic of Germany (1973), and Norway (1975).

## Discrimination Not Found

HARRISBURG, Pennsylvania—The Pennsylvania Human Relations Commission has dismissed a complaint by a "born-again Christian" who had to take a lower-paying job because he refused to work on Sundays.

The commission ruled that Pennsylvania Power and Light Company of Allentown didn't violate the state Human Relations Act by refusing to excuse James F. Snyder of Pen Argyl from Sunday work. He was employed as a mechanic specialist-structural in the construction department.

After the company refused his request, Mr. Snyder took a meter reader position,

which paid less but required no Sunday work.

The commission concluded that accommodating Mr. Snyder's religious beliefs by excusing him from Sunday work assignments would have caused his company undue hardship in the operation of its business.

It said the unusual nature of the company's operation and the skilled duties performed by Mr. Snyder posed difficulties

that might not exist in other situations.

In its finding of facts, the commission said that employees in the construction department provide maintenance services—which whenever possible are scheduled for weekends, when the demand for power is less and units may be more economically taken out of service. Accommodation of Mr. Snyder's religious beliefs might have lowered the efficiency of his work crew and could have burdened others.



Rabbi Joseph Teichman keeps a gun handy while keeping an overnight vigil at Temple Beth Ami in Philadelphia. Gold and silver robberies of synagogues and churches have increased in the area. Rabbi Teichman wants intruders of any sort to know that their task will be difficult. Anti-Semitism, partially a result of the movement to negate the Holocaust, has increased as well.



# Letters

## The China Bible Flap

As is the case in every story ("Smuggling: The China Bible Flap" May-June) there are two sides to be considered. We only wish that you had taken more time to see the problems that evangelical Christians in China are facing in their attempts to evangelize openly (or otherwise). The view of China that the National Council of Churches is promoting is not supported by the overwhelming majority of house-church Christians in that nation.

JEFFREY A. COLLINS, Director  
East/West News Service

[I have been in China recently. I talked with Christian leaders there, in Hong Kong, and on Taiwan. I am well acquainted with the home churches and the government's attempt to bring them under its control through the Religious Affairs Bureau and the Three Self Patriotic Movement. Among my confidants, I found no one who felt the church in China—whether in home churches or in public churches—would be advantaged by being linked to aid from Western sources. A smuggling operation such as widely reported can only increase government antipathy toward Chinese Christians. Most say they suffered enough because of such a link at the time of the Communist takeover. In the course of trying to assist them, are we going to prejudice their witness once again?—Ed.]

## A Word by Any Other Name

Eric E. Wiggan's "Book Banning in Baileyville" is excellent (although I disagree with its basic premise), but I am confused by frequent references to "the word," which is categorized by the number of letters it has.

For a few moments I had it confused with "the Word," but "Logos" has five letters.  
RALPH NATHANSON, Attorney  
Oakland, California

[Confusion on some matters is to be preferred to resolution.—Eds.]



## May I Make a Few Corrections

Janice Broun's otherwise informative article on Moslems ("Moslems in the U.S.S.R." May-June, 1982) in the Soviet Union is marred by some factual errors, as well as a sometimes ethnocentric perspective. First, she describes the Central Asiatic people by the unacceptable pejorative "primitive." Even if we accepted the legitimacy of this ethnocentric adjective it is difficult to see how it would apply to an area which, among other things, contains such famous cities as Bokhara, Samarkand, and Tashkent.

Second, to say that the only unifying factors of the Central Asiatic people "are common Islamic inheritance and dislike of the Russians" ignores the facts that the overwhelming majority of these people speak closely related Turkic languages and traditionally share common forms of social organization and innumerable other attributes of culture. The difference between a Kazak and a Kirghiz is comparable to the difference between a Norwegian and a Swede.

Third, the insinuation that Central Asians and Moslems in general seem to spend most of their time and energy in fighting one another is an example of the most pejorative kind of ethnocentrism. Thus, for example,

it was neither Central Asians nor Moslems who invented the nuclear bomb or produced in this country two world wars.

Fourth, the doctrine of *taqiya*, which permits one to deny his religious faith if necessary, is a Shiite Moslem view and is not acceptable to the majority Sunnis nor to the Kharijites. In the Soviet Union only a small minority of Moslems are Shiites.

Fifth, Janice Broun says the Moslem directorates "seem to be the most docile of all ecclesiastical administrators in the U.S.S.R." But she does not provide any comparative evidence whatever. One wonders whether perhaps the Orthodox Church, as well as the Old Believers (Popovtsy), have not been as docile and subservient, if not more so.

While I'm at it I would also like to make two comments concerning Linn Brasher's piece on Islam (same issue). In Shiite Islam it is true that the Imam (that is, the twelfth imam) is the divinely authorized leader. He would rule by divine right if he were here to do so, but he has been in a state of occultation for centuries. Until he returns, the higher scholars and legists of Shiism are free to interpret religious doctrine and law. The doctrine of the occultated imam has not only allowed for this greater freedom of interpretation in Shiism but it has also been a contributing factor to a tension and hostility between Shiite clergy and secular rulers (as in Iran). Neither of these phenomena is particularly characteristic of Sunnism. Finally, the author says that a Moslem is not required "to accept what he himself finds unconvincing." But to be a Moslem one must find the teachings of the *Qur'an* to be convincing. Where Islam may differ from much of Christianity in this area is in the insistence within Islam that each believer share in a core of ritual behavior, but leeway exists for individual interpretation.

HAROLD B. BARCLAY  
Professor of Anthropology  
The University of Alberta

I must take exception to Janice Broun's description of *taqiya* (a convenient principle, alien to Christian ethics, by which Moslems are permitted to dissimulate and even to deny their faith if necessary). While it may, indeed, be alien to Christian sensitivities, such dissimulation of faith is acceptable in Judaism as well. Since faith is a means of life, not death, Jews are commanded to deny their faith rather than suffer death for all the commandments except those concerning immorality, mur-



der, and idolatry.

To extend one's life and thus to exercise faith is as important an aspect of religion as keeping all other commandments of faith. *Kiddush Hashem*, martyrdom required for these three prohibitions, is a cardinal commandment itself, which was performed all too many times in the centuries by observant Jews; but martyrdom over less serious commandments is not only unrequired, but frowned upon. I cannot imagine but that *taqiya*, like other aspects of Islam, was incorporated from Judaism, a faith with which Mohammed was very familiar.

RABBI EDWARD F. GOLDSTEIN  
Bayside, New York

### Sheer Enjoyment!

Someone wrote in one of your Letters columns that he couldn't put your magazine down—I want you to know he's not alone. I also devour each issue, almost helplessly drawn to read the whole thing. (This is the only magazine that does this to me.) To be honest, I find some of the articles simplistic, but they're all immensely readable. I love the feeling of wide-eyed curiosity in LIBERTY.

MICHAEL DANIEL GORELICK  
New York, New York

### Chile's Freedom Fighter

I wish to thank Professor Robert G. Wernier for his article in the July-August issue of LIBERTY on "David Trumbull: Chile's Freedom Fighter."

He wrote in two pages what I tried to write in 157 pages in my book, *A Yankee Reformer in Chile: The Life and Works of David Trumbull*.

IRVEN PAUL, Ph.D.  
Hartford, Connecticut

### New Testament Sundays

Everett Stevens says that most of Jesus' resurrection appearances were on the first day of the week. The references given cover only His appearances on the resurrection day and the one a week later, which, of course, were on the first day of the week. If He had not appeared on the resurrection day, they would not have known He was risen. John 21:1 tells of His appearance to the disciples at the sea of Tiberias, and verse 14 says, "This is now the third time that Jesus showed himself to his disciples, after that he was risen from the dead." Nothing is

said about what day of the week it was, but the disciples were fishing, so they evidently did not consider it a holy day. They were not fishing for pleasure, but were returning to the vocation they followed before they met Jesus.

Acts 1:3 says "he showed himself alive after his passion by many infallible proofs, being seen of them forty days," but says nothing about the days of the week. 1 Corinthians 15:5-8 says "he was seen of Cephas, then of the twelve: after that, he was seen of above five hundred brethren at once. . . . After that, he was seen of James; then of all the apostles. And last of all he was seen of me also." In none of these instances is anything said about the day of the week.

I don't see how we can say that most of His appearances were on the first day of the week, when the day is given only for those on the resurrection day and one week later.

Everett Stevens also says that "there is no doubt the early church kept the first day of the week." Lewis Huff says, "It is the New Testament that has been torn from the life of the church when Saturday is observed as the Christian Sabbath."

There were 84 public worship meetings held on the Sabbath in the New Testament to only one on Sunday (after the resurrection of Jesus):

Sabbath meeting No. 1: Acts 13:14  
No. 2: Acts 13:42, 44  
No. 3: Acts 16:13  
Nos. 4, 5, and 6:  
Acts 17:2  
Nos. 7 to 84:

Acts 18:4, 11 says that "He reasoned in the synagogue EVERY SABBATH, and persuaded the Jews and the Greeks. . . . And he continued there a year and six months, teaching the word of God among them." "Every sabbath" for "a year and six months" equals 78. Added to the previous six times, this makes 84.

The first day is mentioned in Acts 20:7, which, according to *The New English Bible* and *Today's English Version*, as well as the Bible reckoning of time, was Saturday night, as it was the dark part of the day. The following day Paul walked nineteen miles from Troas to Assos (verses 6 and 13), hardly a worship service!

The only other reference to the first day of the week is 1 Corinthians 16:2, and this says nothing about a meeting. It says, "Upon the first day of the week let every one of you lay by him in store," or according to the *Confraternity Version* (Catholic), "On the first day of the week, let each one of you put aside at home and lay up whatever he has a

mind to."

So I don't see how we can say that there is no doubt the early church kept the first day of the week, or that observing Saturday as the Christian Sabbath is tearing the New Testament from the life of the church.

OLLIE WILHELM  
Havana, Illinois

### You Add So Much . . .

Reading LIBERTY is not only broadening but also enlightening. Once in a while I get my sermon enrichment from this magazine. Historical articles relevant to our understanding of Bible prophecies prod one to prepare for the coming crises. May God bless your efforts to open the eyes of all, laity and the ministry, to our responsibilities.

FELMO P. PENOLA, Director  
Stewardship Department  
Central Philippine Union  
Mission of SDA

### From One Editor to Another

For a number of years we have been reading LIBERTY with much interest. We have found it a most informative and well-written publication.

Too often we don't let those responsible know about good things. This letter is for that purpose, and especially to commend you for the July-August issue. The Tolerance Game (July-August, 1982) was a clever way to teach a lesson, including the quotations from Tom Paine, Wendell Wilkie, and Macauley. But I was deeply moved by the first two articles, "I Will Tomorrow Not at School Be" and the one on Buddhism, which was especially meaningful, since there are still Buddhists here, and there was a relocation camp at Granada, Colorado, not too far away.

Thank you for raising our consciousness on religious liberty. You do an outstanding job.

ANNE THOMPSON, Publisher  
The Rocky Ford Daily Gazette  
Rocky Ford, Colorado

### It's Not the Blood

Virginia Rose's otherwise excellent article on Buddhism ("Is Buddhism a Genuine Religion?") July-August, 1982) is marred by her use of the phrase "one-sixteenth or more Japanese blood."

Quite unintentionally, I'm sure, Virginia



perpetuates, in the most unlikely place—your tolerant and freedom-loving pages—the myth of blood having national qualities or otherwise.

It has long been established scientifically that there is no such thing as Japanese blood, Jewish blood, Arabic blood, Chinese, Negro or Anglo-Saxon blood. There is only *blood*, groupable, and interchangeable between races, religions, sects, nationalities, etc.

I am certain Virginia meant, in her survey of the internment period of World War II, that persons of "one-sixteenth Japanese ancestry" were considered potentially dangerous, etc. And I am certain both she and you will want to correct the dangerous misuse of the term "blood" in this connection. I need hardly add that the evil misconception that blood is anything other than blood, has led to far too much shedding of it.

NORMAN HUDIS  
Canoga Park, California

### Intolerance in "Tolerance"

I have been reading your publication for a number of years and have found it to be, on the whole, quite fair-minded and well written. As a Jew, a member of a people who have been persecuted for our beliefs in almost every country in the world, I especially appreciate your recurring theme of tolerance.

I therefore was quite upset by the many mistakes made by Ken Bazyn in his article, "Insiders and Outsiders" regarding the "Hebrews." The Hebrews did *not* mistreat outcasts. Proselytes were loved and accepted; the Torah itself commands this at least five times. "Illegitimate children of marriages between priests and women of impure descent" (whatever that phrase means) were not mistreated; they simply were not considered priests. Their status was exactly the same as any other Israelite. Even more incorrect was his statement that "bastards, orphans, and eunuchs were harassed and entitled to little legal protection." Anyone with the slightest knowledge of the Torah and Talmud, the basis of Jewish law, would realize the falsehood of those accusations.

RABBI FIEVEL WAGNER  
Oak Park, Michigan

I was shocked to find the intolerant and ignorant article, "Insiders and Outsiders" in your special "Tolerance" section in the

July-August issue. That article was filled with anti-Semitic clichés evidencing a complete ignorance of Jewish thought. It is ironic that you included it in the same issue as the letters from Esther Moldauer and Siegfried Klinger explaining what is meant by the concept "Chosen People."

Surely in your publication that encourages religious pluralism, no one expects to find an article explaining why Christianity is the highest point in religious development or why it is superior to Judaism. I find Judaism to be a superior religion, but I am not so rude or so arrogant as to suggest that other people should agree with me.

JUDITH ILENE BLOOM, Attorney  
Los Angeles, California

**[I do find a misconception in your letter concerning the mission of LIBERTY. We do not encourage religious pluralism. We simply recognize that it exists and, therefore, defend the right of every individual to practice, not simply to believe, his conviction. Religious liberty is not, as is sometimes said, to "respect" another person's religion. It is to respect the right of a person to practice a religion you may not respect and may even abhor.—Eds.]**

In "Insiders and Outsiders" Mr. Bazyn's argument is less than credible about Old Testament theology and the politico-religious life of Israel.

The original Abrahamic covenant did not have the element of obligation (it was not until the covenant with Moses that the element of obligation became a part of the covenantal relationship) attached to it and was in fact inclusive, not exclusive. And since Paul holds up Abraham as a key figure of trust and faith in God's promises to His people, it is most inappropriate for Mr. Bazyn to offer such a critical misunderstanding of the covenantal history of Israel.

This may sound like scholarly nit-picking, but if the church or its publications are going to make statements based on historical data, it better have the historical information correct, otherwise we run the risk of seeming incredible not only in our use of historical information but also with our conclusions.

DAVID E. MONSEN, Pastor  
Emanuel Lutheran Church  
Yelm, Washington

### A Common Error

That was a lovely picture of the Public Garden lake (more properly a lagoon) in Boston in the July-August issue. I am sorry to say that it is not in the Boston Common. The only "water" in the Boston Common is in the historic frog pond where children swim in the summer and skate in the winter. Also, in the Public Garden there is a lovely bridge over the lagoon—really a miniature of the Brooklyn Bridge in New York.

SINCLAIR MACLANE  
Boston, Massachusetts

### Wherever You Are

Somewhere in this North Okanagan Valley, I have a friend who never wavers in his (or her) determination to see that I receive LIBERTY. For nearly nine years your magazine has been coming in the mail, and my wife and I eagerly await each issue.

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BILL and THURSA ATTLESEY  
Enderby, Canada

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# Perspective

## A COLLECTABLE OFFER

Seventh-day Adventist evangelists long have offered awards for Bible evidence that Sunday is the Sabbath—" \$1,000 for the missing text" was the staple of tent meetings across the country. Inflation has had its impact; the most recent teaser I have seen is for "a paid vacation to anywhere in the world for a shred of Bible evidence for Sundaykeeping." (Just write Faith for Today, an international television program, at Box 1000, Thousand Oaks, California, if you (1) think the four gospel writers are Matthew, Mark, Mork, and Mindy, or (2) entertain illusions.)

A more collectable offer, in our estimation, is made on page 12 by a sometime contributor to *Liberty*, Henry P. Zuidema—\$5,000 for "field evidence of a



**Field Evidence Worth \$5,000?**—The Shinarump Conglomerate—the 50-foot-thick cap rock of the geologic column exposed by erosion near St. George, Utah—covers about 100,000 square miles in the Southwestern United States. "Such a thin, widespread deposit," says Geologist Ariel Roth, "suggests activity on a scale unfamiliar to the present continents, but as would be expected for a worldwide flood."

universal flood." As Geologist Ariel A. Roth points out in response: "Any broad concept such as uniformitarianism or flood geology is supportable by *some* evidence. Most anyone can find *some* evidence for most complex ideas. The tougher question is, For which idea is the evidence the strongest?"

We will leave it to our readers to determine the merits of Roth's claim. In the interest of fairness Roth would "allow Mr.

Zuidema to reword his very open offer so that it would be more meaningful and more accurately portray what he has in mind." In fact, if Zuidema wants a trip, he might take Roth up on *his* offer—to "take him to some key localities and give him a firsthand view (of field evidence)."

It would seem fitting that Zuidema pay his own way, if not Roth's, with the \$5,000 some readers will conclude he still possesses only by the grace of Roth.—RRH.

## FEATURES

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The Salvation Army: Christianity With Its Sleeves Rolled Up	Henry N. Ferguson

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