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China—The Sleeping Giant Awakes





The old and the new in Canton.

China— The Sleeping Giant Awakes

By Roland R. Hegstad

Will China's new "open door" policy toward the West mean opportunities for American missionaries to Christianize China's one billion inhabitants? Will true religious liberty reign after nearly thirty years of oppression?

I had just reached for my key on the numbered board in the hotel lobby when I heard the singing:

"When I was a seeker, I sought both night and day;

"I asked the Lord to help me, and He showed me the way . . ."

It couldn't be! I told myself. *Not in Nanning! Not in the People's Republic of China!*

But there, crowded around the color television set, were the hotel employees and guests. And on the screen, during what American TV people call prime time, I saw a red-jacketed American boys' choir.

The camera zoomed in close, past the energetic male director, to scan the

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front row: a husky fifth- or sixth-grader, mouth open, face contorted with the effort of hitting a high note; a carrot-topped freckled face; a jet-black junior edition of "Dr. J." (Julius Erving). Maybe sixty boys in three rows. And they are singing, singing with the evangelistic zeal of a Salvation Army major making an altar call to hungry sinners:

"Go, tell it on the mountain, Over the hills and ev'rywhere;

"Go, tell it on the mountain That Jesus Christ is born!"

A few days earlier a guide had affirmed that she knew about Christianity. "But who is Jesus?" she had asked. A few more visits by American choirs, I thought, and she might find the answer.

The story of China is the story of people. People as nowhere else in the world. More than 900 million of them. While you're reading this article (unless you're a speed reader), about 12,000 Chinese will be born. Each year, despite the government's emphasis on birth control (families may be penalized by having wages and benefits taken away if a third child is born), enough Chinese are born to equal the population of all the states of the Eastern seaboard, from Maine to Florida, excepting only New York State! That's about forty-six million.

Nowhere, it seems, can you go in China and be alone. People crowd sidewalks, parks, and country lanes. They live five to a room, sharing bathroom and kitchen privileges—in the rare cases where there is indoor plumbing.

Bicycles congest city streets—there are no privately owned cars in China. People crowd around to view anything that represents a change from the enduring drudgery and sameness of their days—a busload of Americans; the magic of Polaroid pictures growing into their likeness and given them by tourists; news bulletins on walls.

People. Small—most are not much more than five feet. Wiry. Intelligent. Hard-working. Uneducated, in the main—the Red Guards saw to that. Few live over the subsistence level that characterizes the world's 1.2 billion poor. For centuries famines have ravaged China, killing a million one year, 5 million another. (The figures fall so casually from one's lips in the context of nearly one billion people.) Even now hundreds of thousands in Kansu and Guizhou provinces are suffering malnutrition because of a protracted drought.

China's people, rather than her armed forces, make her a factor in world politics. China's recognition that she is a paper tiger—though with a few nuclear teeth—has motivated, in part, her turn to the West. Another factor, of course, hinges on her need to feed her people.

China's masses in the eighteenth century moved Napoleon to write: "China? There lies a sleeping giant. Let him sleep, for when he awakes he will move the world." Her masses also impelled Historian Arnold Toynbee to predict: "The twenty-first century will belong to China. They will be two fifths of the human race by then."

It is to that century that China's leaders have pointed her, seeking to bridge, in twenty years, the technological gap that imperils her very existence, either through widespread famines, internal chaos, or war with her socialist neighbor to the north.

During my seventeen-day visit to the People's Republic of China last fall, I saw many evidences of China's dramatic turn to the West. In Peking I heard Vice-President Mondale address the students and faculty of Peking University on national television, the first time any American Government official had spoken directly to the citizens of this Communist land. And three times a day, in five major cities, I saw Chinese workers and students pause to ponder an English language lesson on television. Students stopped me on the streets to try out their English and to ask about the industrial marvels of the United States. All were aware of the Great Leap Outward promoted by Premier Teng Hsiao-p'ing.

The task will be monumental. With nearly five times the population of the United States, China has only one fifth the gross national product. Only one tenth of China's land is suitable for agriculture. Per capita income is less than \$400 a year. China has little hard currency, and the cost of Teng's goals is estimated at a staggering \$800 billion by 1985!

Ironically the man who set China on a course toward self-respect and self-dependency also is largely responsible for China's continuing backwardness. By refusing to support an effective birth-control program, Mao Tse-tung ensured subsistence-level food and income for the next generation of Chinese. By his disastrous Great Leap Forward economic push and subsequent Cultural Revolution, he prostrated China's anemic economy.

Mao had started the Cultural Revo-

lution to purify the movement, to wipe out class distinctions, and to light the fire of revolution in the hearts of youth who had never fired a gun. Mao had no use for bureaucrats, specialists, and technicians. There could be no elite in China. So offices and laboratories were emptied, their skilled workers sent off to farms and factories to experience a political conversion. As the revolution continued, libraries were burned, professors pulled from the university classrooms, along with their brightest students, to spend a decade on remote rural communes. Intellectuals were sneered at as "stinking persons of the ninth category," the other categories including "renegades, spies, landlords, and bad people." Small wonder millions died during the 1966-1978 social experiment.

Today some 3,500 Chinese students are studying in universities of the Western world. Competitive examinations have been restored in mainland classrooms, but it will be decades before Chinese education catches up with even today's level in the West. Across China, citizens are being challenged to assist in achieving four modernizations—in agriculture, science and technology, industry, and national defense. And the Western world wonders whether China might not find inspiration for a fifth modernization—in democracy. And Christians are asking whether there might not be a sixth—in religion.

Will American missionaries get another chance to Christianize China? Optimists cite favorable signs: In March, 1979, twenty-two Protestant ministers from Hong Kong were admitted to Red China to fellowship with Protestant leaders who had not met Western Christians for thirty-five years. In August a delegation of Chinese Buddhists, Christians, and Moslems attended an international conference in Princeton, New Jersey. Christian churches are being opened in Chinese cities, and 100,000 copies of a Chinese Bible are being printed in that atheist land. The Three-Self Movement, comprising Protestant churches of China, once more is functioning, after being put out of business by the Cultural Revolution.

Further, China's new leaders are pointing Christians to guarantees of religious freedom in the Constitution of the People's Republic. The deathblow dealt religion during the Cultural Revolution is being blamed on Madame Mao and her colleagues of the infa-

mous Gang of Four. Zhao Puchu, acting president of the Chinese Buddhist Association and head of the Chinese delegation that visited Princeton, says that "the policy of freedom of religion has been well implemented since the fall of the Gang of Four. Many clergymen have resumed their posts. Religious services in churches and temples are being held. Research work on religion has started, and religious organizations are being restructured and filled out."

Is all this really evidence that missionaries again will "go, tell it on the mountain, over the hills [of China's interior] and ev'rywhere . . . that Jesus Christ is born"?

I would like to believe it. But the lessons of recent history are fresh in my mind, imprinted deeply by a former Christian leader I met in China.

When he walked into the hotel room, I sized him up as a man used to command. Though in his mid-70's, he radiated intelligence and self-control. A man unafraid of man or devil, I thought. And I remembered a day in 1951 . . .

Guards march before and behind him as he moves toward the front of the auditorium. With two other Christian leaders he is led to the platform and seated. A young man begins, somewhat nervously, it seems, to read an accusation paper. Faces frozen into masks of hostility, the audience of a thousand people watches and listens.

As the list of "crimes" is recited, they begin to stir and then to shout, as if an unseen director has scripted their performance—"Stand up! Stand up!" A teen-age girl leaps to her feet and shouts threateningly. Then, almost as if she is a cheerleader, the group yells together, "Kick them out of the church! Make them pay the blood debt!"

A cry arises that has no exact English equivalent. It means that a man's guilt is assumed and that revenge must be taken.

From the audience come witnesses to testify against the man. A widow employed in a church publishing house tells of the manager's callousness to her needs and of her attempts to care for two children. She points an accusing finger at one of the men. His face is white. The audience begins to shout: "Get on your knees! Get on your knees!" Then, derisively, "Repent! Repent!"

Above the accusations the hysterical shrieks of the teen-age girl can be heard. Her voice pierces the babble like a knife hurled at the men. Then, as they are forced to their feet, one cry swells into a

macabre staccato chorus: "Kill them! Kill them!"

The time was 1951. The place: the interior of the Allen Memorial church in Shanghai. The accused were three leaders of the Christian church in China. And who were those who shouted for their blood? Workers from a Christian publishing house, staff members from a Christian hospital, students and teachers from Christian schools. Carefully orchestrated by government, yes, but church members!

He spoke to me of that day and its aftermath without anger or recrimination. I marveled both at his spirit and at his ability to phrase his thoughts in English, after so many years without using the language.

He had spent twelve years in prison, some in solitary confinement, able to communicate with his family only once a year by postcard. During the Red Guard depredations, millions of Chinese had died, some for their faith in God, some because of their acquaintance with foreigners, some because they had relatives in Western countries, others for one caprice or another. For a time it had seemed that he too must die. But he had survived, and the church had survived, though not in its institutionalized form.

The new government is committed to rectifying, as far as possible, the injustices of those years. Two of the three Christian leaders have been pardoned but not yet rehabilitated—though they expect that to come. Said my visitor: "We must not forget that the church, too, has made mistakes. . . . We must not forget what they were. They must not be repeated."

Following the revolution of 1949, Mao promised that under his benevolent dictatorship, a hundred flowers (diverse ideas) could bloom. But then orders were given to pluck the petals . . . the *different* petals. In China they wanted no one to walk to the beat of a different drummer—and particularly to a *Western* drummer. Christians and other believers in God suffered not so much because they were religious but because they were *different*. And because that difference, in the case of Christians, identified them with "Western imperialism."

A Chinese physician told me of his ordeal. A Christian educated in the United States, he had worshiped with his family in the security of their home after the Red Guard closed the churches. Soon, though, it became

dangerous to worship at all. The fanatical youth of the Guard had invaded his home, wheeled his piano—a Western instrument and hence unacceptable—off his porch and smashed it. They hurled his books onto a bonfire. All were reminders of another world, an imperialistic world, and of its baneful influence. Western books, Western ideas, Western religions—all threatened the new experiment in Marxist-Leninism and were, it was supposed, evidences of disloyalty and even treason.

The Western world knows little of the terror of those days. Perhaps the excesses of the youthful zealots can best be told by repeating Chou En-lai's lament to a Western diplomat during the turn to the West. He had, he said, spent two days barricaded in his office during the worst of the trouble.

We are told now that the excesses were directed by the Gang of Four. And so had arisen leaders to overthrow them. And Mao is no longer a god, his little red book no longer the Chinese Bible, though little direct criticism of him is yet heard. But the millions who file past his prostrate form in the Peking mausoleum know now that he was only a man. Mortal. Fallible. With blemishes on his face and on his leadership. They know now, because they have been told.

And one wonders what they will know tomorrow, when once again they are told . . . When their hopes of a new life, an easier life, a modernized, mechanized life are not realized as soon as they had hoped—or not realized at all. For over every hope of a new tomorrow, over every plan for modernization, over every marriage, over every birth, tower the shadows of people, nearly one billion of them. And in those shadows is written the future of China, of its experiment in Marxist-Leninism, and, I suspect, of the church in China. The future of religion itself, the future of hope itself—both will be determined by the reality of people, people who have in common with all humanity the hunger for a better life, but above all, perhaps, hunger . . .

What, then, of religious freedom in China? Can we expect that Western missionaries once again will tell the gospel story throughout that vast nation?

I shall venture two untimid generalizations, though with the memory of Chesterton's observation: "All generalizations are false, including this one."

1. *China will not permit true religious liberty to flourish.* The fundamental antipathy between Marxist-Leninism on the one hand and Christianity on the other will prevent it. To the Marxist, religion is either a tool to be used by the state or an enemy to be destroyed; to the Christian, Marxists are souls to be won.

A key article on religion appeared March 15, 1979, in the *People's Daily* of Peking. It asked the question "What is China's view of the people's 'freedom of belief,' what is 'feudal superstition' that we oppose and should eliminate?"

The answer: "All worship of supernatural forces can be called superstition."

The article spoke of religion's obvious "negative role" in making "workers settle back in the face of natural and class struggle and 'submit to the will of Heaven.' Therefore Marxism says: 'Religion is the opiate that lulls the spirits of people, and is the tool by which the exploiting class controls the people.' *Marxists all oppose religions in any form.*" (Italics supplied.)

And how does the Chinese Government propose to solve the problem of religion?

First, it suggests reliance on "elimination of classes and on the dissemination and development of culture and science, which are long-term matters."

Second, the article continues, "before people have thoroughly transformed their beliefs, we must recognize, permit, and respect the beliefs of the masses of people."

But—in support of my generalization—we should note that it is *belief*, not *practice*, of religion that is to be respected. Article 46 of the new constitution says: "The people have freedom of belief and freedom not to be-

lieve in religion and to propagate atheism." There is no freedom to propagate religion.

Why, then, are churches, mosques, and other religious edifices being opened? Why has the government expressed regret for the "serious damage" done to religion under the Cultural Revolution?

For three reasons: (1) as an incentive to the West to assist in China's modernization; (2) because China's leaders believe that religions must eventually die as Marxist-Leninism demonstrates its superiority; and (3) to achieve unity as the nation tackles the Great Leap Outward. Evidences continue to surface of grave unrest among a people who, for more than a quarter of a century, have been deprived of many of their birthrights, exhausted by the class struggle and severe rule, and held in virtual political serfdom.

A physician's terse comment to an American patient in Nanning may have widespread echoes: "All we get in our medical training is propaganda." Preservation of China's Government itself may depend on relaxation of controls on the populace. But in speaking of relaxation, we must have a realistic view of what is meant.

The guidelines recently published for reopening churches in China (see box) lead me to this second major generalization:

2. *The best thing Western Christians can do for their Chinese brothers and sisters is to keep hands off—"over the hills and ev'rywhere."*

It was the church's identification with "imperialism" that caused many of its woes after the 1949 revolution; regulations 5 and 6 (see box) highlight China's continued fear of contacts with the West.

The name of the organization that, under the Religious Affairs Bureau, controls Christian affairs in China communicates China's determination never again to be dominated by foreigners: the Three-Self Movement (self-supporting, self-governing, and self-propagating). The meaning is obvious: China will brook no financial inducements, no administrative ties with Western churches (the reason the Roman Catholic Church in China consecrated its own bishop, let Rome do what it may), and no evangelizing from outside the country.

Some Chinese Christians, particularly in rural areas, may be expected to resist involvement with the Three-Self Movement. They will continue to meet in homes—with what penalty remains to be seen. I expect to see a split in Chinese Christian ranks over this issue, with city Christians cooperating with Three-Self (there will be little choice) and rural Christians arguing, as do "underground" Christians in the Soviet Union, that they cannot in good conscience fellowship within an organization controlled by an atheist state.

So the tides of religious tolerance will ebb and flow in China, according to decisions by those who interpret the Marxist dialectic. A few flowers will bloom, only to be plucked, should their colors attract too many admirers.

However, we should take courage in this: The church has survived thirty-five years now, when many Western Christian leaders thought it dead. And today it reflects more nearly the New Testament church than when the persecution began.

Can we then do nothing for Chinese Christians?

A good rule for Christian leaders in the West: Give help only as Chinese Christians ask for it, and give it in the way they ask for it—if they ask at all. To seek to establish conduits for money or administrative controls ending in non-Chinese hands can mean only further problems for the church in China.

A more humble and realistic response might be to ask how we can attain to the quality of discipleship that characterizes today's Chinese Christians. The humanism, secularism, and moral rot of the West would seem to warrant our asking Chinese Christians to send missionaries to us, to sound the message amid the mountains of our materialism and the hills of our disbelief, that Jesus Christ is born! □

Limits of Governmental Tolerance

Recently published guidelines for reopening churches in China clearly define the limits of governmental tolerance toward religion:

1. Do not propagate religion to youth and children under 18 years of age.
2. Do not propagate religion to any government cadres, as they are not authorized to believe in any religion.
3. Religious activities are to be carried out only in churches approved for such meetings.
4. Do not propagate any religion outside the churches or temples.
5. Do not have any contact with religious organizations outside of China.
6. Do not accept any financial help from foreign organizations.
7. Speeches, catechisms, and religious educational materials must first be approved by the Religious Affairs Bureau before their use.
8. No religious meetings should be held in homes.

Religious liberty may be experiencing a great leap forward in the People's Republic of China, now that the oppressive Gang of Four has lost power, but apparently the new government has yet to define clearly the rights of believers and their churches.

The nine Chinese delegates (three Buddhists, four Christians, two Moslems) to the Third World Conference on Religion and Peace (WCRP III), which convened at Princeton Theological Seminary in late August and early September, seemed to bubble over with enthusiasm of their rediscovered freedom.

Mr. Zhao Puchu, head of the Chinese delegation to WCRP III and acting president of the Buddhist Association of China, pointed out that China is a multireligious country with millions of Buddhists, Moslems, Christians (including Protestants and Roman Catholics), and Taoists.

"Since the establishment of the People's Republic of China, the People's Government has attached great importance to safeguarding religious freedom, as is explicitly stipulated in the Constitution," he said. "All religions are equal in status. Each has its own organizations and carries on its own religious activities. Religious adherents are to enjoy normal religious life. The Christians in China have made significant progress in promoting in their churches self-government, self-support, and self-propagation."

Zhao Puchu admitted that "the vicious 'Gang of Four' brought about serious damages in all fields, and religion was certainly not exempted. But in the brief period of less than three years since the downfall [in 1976] of the 'Gang of Four,' rehabilitation and development in all fields of work in the country have been speedily going on. The People's Government is making every effort to implement its various policies. The policy of religious freedom is again being seriously implemented in accordance with constitutional stipulation. New steps are being taken to resume religious activities in churches and temples in accordance with practical needs. Religious organizations are on the way of consolidation."

Bishop Ding Guangxun, vice-president of the National Committee of the Protestant Churches of China for Self-Administration, Self-Support, and Self-Propagation of the Gospel (the Three-Self Group), admitted that some Chinese religious leaders would like to see a change in the national constitu-

After the Gang of Four, a Great Leap Forward

By Robert W. Nixon

tion, Article 46 of which guarantees "freedom to believe in religion and freedom not to believe in religion" but guarantees only the freedom "to propagate atheism." He said the government is studying a proposal to return to the language of the first constitution of the People's Republic, which guaranteed religious freedom without limiting propagation to atheism.

Bishop Ding pointed out that the new Article 146 of the Criminal Code makes it a crime for government personnel to violate the religious freedom of citizens, with convictions carrying imprisonment of up to two years.

Bishop Ding said the ultra-leftist Gang of Four tried to eradicate religion, "just as the policy is now in Albania. All churches in the big cities were closed. Christians held spontaneous meetings in homes and other places, with lay persons generally leading out in services. Some old-time ministers who weren't 'respected' didn't like such home meetings, but most eventually got used to it."

Bishop Ding predicted that Christianity in China will take two basic forms: (1) home churches with eighteen to twenty worshipers, especially for Protestants, characterized as "fulfilling" and "intimate," with prayers, Bible readings, and discussions about the Bible, and (2) gatherings based on a formal liturgy in church buildings.

Bishop Ding said the Three-Self Group is basically a political organiza-

tion that after the revolution led out in nationalization of Chinese Protestant church groups. He said he was uncertain as to how the Three-Self Group would function in the future, but since it is political, he suggested it would not be involved in purely religious matters.

As for printed religious materials, Bishop Ding suggested that since the mainland Chinese language is now different from all others, religious materials will have to originate within China. He said a special committee is updating the language in the Chinese translation of the Bible. The goal is to have the New Testament and Psalms in manuscript form by early 1980, with the printed Bible ready for distribution later that year. He said scholars are translating other Western books on Christianity.

As for ministerial training, Bishop Ding said the Socialist structure makes it wrong to give five years of seminary study to individuals and then send them out to "tell Christians what to do." So the national church body—apparently he conceives of a broadly ecumenical group to shepherd all Protestant churches—will have a special department of training to prepare written materials that will enable "factory workers and others" to train for the ministry in their spare time. He said more formal training started in early 1979 at the Center for Religious Studies at Nanking University as part of the government's policy of religious freedom. The bishop said that already other university departments—such as philosophy and history—have requested lectures. Ninety listeners came to the first lecture, he said. He said future lectures will concern the Bible as literature and will try to introduce Christianity as knowledge, but "not as preaching." Other delegates indicated that Buddhists and Moslems were "considering establishment of seminaries in Peking, though plans seem to be quite uncertain."

Bishop Ding said apparently the story that the Jesuits have been asked to reopen a medical school in Shanghai is a rumor. He suggested that non-Chinese Christians may come to China as teachers, "but not as missionaries. The government and Christian communities are not willing to have Chinese churches denationalized."

Bishop Ding said the "new Christianity in China identifies with its people and shares their sufferings and aspirations and the justice of their cause. That's the common ground on which the Church in China must stand." □

"Over the hills and ev'rywhere..."

In contrast to the pervading press of people throughout China, a trip through the majestic dragon-humped hill country along the Likiang River offers solitude and silence; but Communism is present even here. All boat people are members of communes.



PHOTOS BY ROLAND HEIDTAD



From a Kweilin (Guilin) hotel window: sunset over the surrealist hills surrounding this southwestern Chinese city.



The ornate interior of a palace in the Forbidden City, former residence of the emperor, during the Ming and Manchu dynasties.

A girl practices on a Pipa (Chinese Lute) and a boy works with a model in a children's palace, one of a dozen in Peking. The site was the former headquarters of the Seventh-day Adventist Church in China.



PHOTOS BY ROLAND HEGSTAD



No, the young lady is not drinking Coca Cola. Chinese who had tasted the American drink thought it tasted like medicine. At nearly one third a day's wages a bottle, it is too expensive for anyone but touring Westerners.

Cultural exhibitions inevitably featured acrobats, some of whom performed incredible feats of balance.



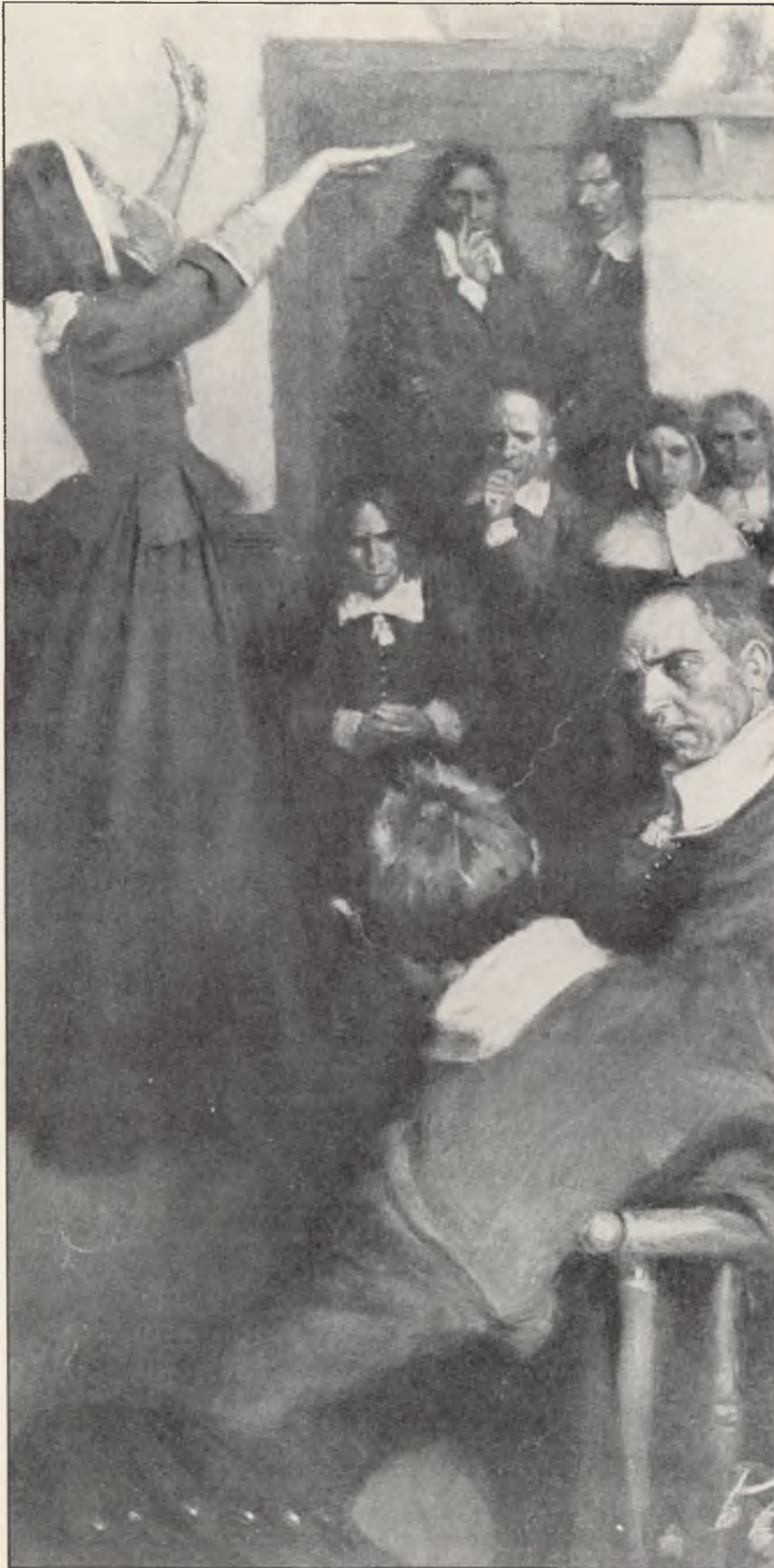
Crowds wait to enter Mao Tse-tung Memorial Hall in Peking's T'ien-an Men Square. Inside, visitors may view the recumbent Mao, his form protected by a guard of Red Army soldiers. In a former age, Chinese viewed the sleeping Buddha. Cast in 1321, it is 16 feet long and weighs 54 tons. Statues of Mao, such as this one in the Canton airport, are of more modest proportions. The Great Wall, some 2,500 miles long, but with substructures totaling nearly 30,000 miles, stands above comparison.



PHOTOS BY HOLLAND HEIGSTAD

Anne Hutchinson

By Marjorie H. Gardner



If she were alive today, she'd be leading marchers for the ERA. But when it came to women's lib in the colonies, she blew it!

The Puritan ladies of Massachusetts Bay Colony owed much to Anne Marbury Hutchinson. She's the one who got them out of the house and prodded them into thinking for themselves.

She has been labeled "Founder of the First Women's Club in America" and "First Woman Preacher of New England," a prestigious accomplishment in that church-state society. She was also called "The Joan of Arc of New England."

The records show her to have been endowed with tremendous wit, intellect, and personal magnetism, and—of prime concern to her peers—genuine spiritual fervor. She was a born leader. At the beginning, her activities had the approval of the establishment.

With so much going for her, why, then, was she eventually cast out of the church and banished from the colony?

Marjorie Gardner is a free-lance writer in Scotts Valley, California.

The trouble was that her talents were counterbalanced by some notable faults.

Born in England in 1591, our first feminist was the daughter of a free-thinking minister whose outspoken opinions kept him in hot water. He was hauled before the ecclesiastical court regularly and sent to the hoosegow almost as often. He was finally unfrocked. His daughter inherited both his brilliant, bothersome tongue and his muleheadedness.

After marrying one William Hutchinson, Anne did not settle down to being a housewife. Though she proceeded to have one child after another and became proficient in midwifery and the care of the sick, the Hutchinsons had the means for servants, thus allowing Anne time to involve herself with the major issues of the day—religion, religion, and religion!

Finding the creed one could accept was a life-and-death matter for our forefathers. Anne pored over the newly published King James Version of the Bible, and in her search for truth visited every church within accessible distance. As a result, she said, "The Lord did discover to me all sorts of ministers and how they taught."

She settled on an unpopular doctrine (she would!), which put "obedience to the Spirit" above law of church and state, and on John Cotton as the minister whose teachings she could accept so wholeheartedly as to pack servants, her husband, and fourteen children and follow to the New World.

Surely William Hutchinson was broad-minded beyond his time—or the most henpecked man in history.

The family arrived in the Bay Colony in 1634 and settled in Boston. Their house is thought to have been spacious, if architecturally plain, furnished with fine pieces brought from England. Here, Anne began the fight for liberation of the spirit—and the consequential liberation of women.

The women were ready.

Among them were many who had borne the first brunt of wilderness colonization. Some were "gentlefolk," the poetess Anne Bradstreet for one, who had left comfortable, even luxurious, homes for the crudest of shelter. The Bible and other religious writings formed their only reading material; their sole recreation was walking to church, sitting in church, and walking home from church.

Pretty gowns were forbidden by the harsh Puritan law (more narrow than that of the Plymouth crowd). The Gen-

**The
daughter
of a free-thought
minister,
she had wit,
intellect,
personal
magnetism,
spiritual fervor,
leadership
ability—
and a
bothersome
tongue.**

eral Court, ruling body of the new colony, prohibited the wearing of embroidered caps, sleeves more than "half an ell" wide, and almost anything else apt to catch the eye and please the soul.

Being the weaker vessel, and therefore particularly subject to error, women were not permitted to speak in church. We might wonder why they should have wished to, in the services of that day; but apparently question-and-answer sessions were part of the reason. Only after interminable discussion and soul searching by the male members were women first allowed to join in the psalm singing. What a blast of released emotion must have risen with those first altos and sopranos!

The culture seemed ruled by a caricature God, whose Old Testament wrath was easily aroused. He was so pure and man was so abominable that it was by mere whim that He did not sweep the whole race into hell and be done with it.

In a case quoted and approved by John Winthrop (he's the one in the history books with the narrow face), a certain woman of Boston was overproud of her fine linen. When a servant's carelessness caused it to catch fire, "God was pleased, for it took her heart off worldly goods."

How much more pleased He must have been with the mother who over-

doted on her small son, and who lost him when he fell through the ice and drowned.

Even this caricature God was wondrously kind, however, compared with Satan and lesser devils, "who swarm about us like frogs of Egypt," offering weak mankind constant temptations to transgress.

Into this nightmare world, then, entered Mistress Hutchinson, her head awl with plans. Bigotry must go! Christ's gentle love must prevail! She had no trouble making friends. Besides her outgoing personality, there was her way with sick children—those whose parents the Lord did not need to chastise. "Do ye have him to drink this rhubarb tea thrice daily," we can imagine her instructing. "And by the way, I'm having some of the goodwives in this evening for a bit of spiritual refreshment. Leave the little ones with your husband and come along."

Many accepted the invitation. The hostess, as chairwoman, brought to the group's attention the sermon they had heard the previous Sabbath, enumerating points she considered faulty. And what about the other ladies? Had they detected errors she might have missed?

Their opinions were actually being sought? Perhaps they were of some worth after all.

As the guests prepared to leave, faces unaccustomedly aglow, we can imagine such comments as "I verily believe that never have I heard such fine talk. We must do it again."

They did. Soon the "club" was meeting on a twice-weekly basis, drawing members from neighboring towns, with as many as eighty in attendance.

The men were pleased. Undoubtedly they benefited from the stimulation of their wives' spirits. Some even began accompanying their spouses, and word spread of the "woman that preaches better gospel than any of your blackcoats." Two ministers (though one was her brother-in-law and the other her old teacher, John Cotton) encouraged Anne in her crusade against bigotry; and the governor himself, Sir Henry Vane, was a supporter.

It was now that Anne and her cohorts, by the slow, steady way in which women have accomplished things since the world began, might have effected a softening of the cruel Calvinism, and, indeed, might have made the word *puritanical* ring more sweetly in our broadened minds.

But like many another person risen to sudden fame, Mistress Hutchinson

let success go to her head. She grew more bold and her tongue ever sharper.

It became evident that she and her followers were attending the Sabbath services of the Bay towns in a spirit of criticism and could barely wait to meet and hash things over. Their growing scorn for their preachers led to the Colony's, if not all America's, first demonstrations. The ladies, from their pews on their side of the meetinghouse, would simply rise in the middle of the sermon and stalk out. Mistress Hutchinson, like many a future libber, was not an applier of psychology. Only John Cotton and John Wheelwright, Anne's relative, escaped this derisive treatment.

Mr. John Wilson, the Boston minister, took a decidedly dim view of this reaction to his sermons, but then he suffered the most, being a prime object of Anne's ridicule. Siding with him was the powerful on-again, off-again leader John Winthrop. The election of 1637 returned the conservatives to power, with Winthrop as governor and the clerical faction forming the majority in General Court.

In November Anne was summoned to that court.

Male chauvinism was not entirely to blame. Ignoring the law of the land in favor of "obedience to the Spirit" spelled anarchy—there being as many inner spirits as there are outer bodies—and this was a settlement constantly threatened by Indian attack, invasion by the French, and by that everlasting early-colony bugaboo, charter trouble. That some of Anne's male followers had already refused to perform military duty did not set well.

Her case was moved from Boston to Cambridge to discourage her sympathizers from packing the court. Even so, sixty Bostonians had to be relieved of their firearms at the door. John Cotton began by testifying in her behalf,

**Instead
of settling
down to being a
housewife,
Anne
involved
herself
with the
major issues
of the
day—
religion,
religion, and
religion.**

but her own racing tongue and lack of horse sense became an embarrassment as she propounded beliefs that amounted to heresy. Cotton reconsidered. *He* kept his ideals in check; why couldn't his pupil do as much? The final verdict was to cast out this true lover of the Christlike as a "woman not fit for our society."

Expecting her sixteenth child, she was allowed to remain the winter in custody of the Roxbury minister. Meanwhile, the long-suffering William had gone, along with family and friends, to Rhode Island to establish a new home, but Anne was not abandoned. The elders and ministers came constantly to pray over her and argue

religion. If she could have seen the light and so instructed her followers, all would have been forgiven. Several times, in fact, so horrible was the alternative that she did recant, only to change her mind yet again.

It has been suggested that she enjoyed her role of queen holding court for the greats and near-greats who came so earnestly striving for her soul. Certainly the eternal theological debates had always been her great joy. But with her lack of tact she provided her subjects with evidence of "twenty-nine errors" for which the church must now try her.

At the church trial she defended herself with her usual spunk and "returned froward speeches to some who spake to her." Was she a shouting Bella Abzug? Or a charming (but guitarless) Joan Baez? It is doubtful that a Dresden-doll type long could have survived experiences such as Mistress Hutchinson sailed through daily.

The Reverend Mr. Wilson got his revenge. To him went the privilege of uttering the fateful sentence: "In the name of the Lord Jesus Christ, and in the name of the Church. . . I do cast you out; and in the name of Christ I do deliver you up to Satan . . . and I do account you from this time forth to be a heathen and a publican . . . therefore I command you in the name of Christ Jesus, and of this church, to withdraw yourself as a leper out of the congregation."

Though certainly she was expecting them, these terrible words must have struck the victim (now very pregnant) with the thumping reality of a death dirge. Somehow she managed to withdraw—as a leper—from the altar, to move past the horrified faces of her former brothers and sisters in Christ. At the door she turned and spoke. Was it with quiet dignity, despite her ungainliness, or did she spit out the words? "Better to be cast out of the church than to deny Christ."

In 1638 Anne established a settlement on the island of Aquidneck, now Rhode Island. Four years later, after the death of her husband, she settled on Long Island Sound near what is now New Rochelle, New York. In 1643 she and all but one of her household were tomahawked to death by Indians.

The seeds she sowed did not rot in the ground. Today's women harvest many rights Anne contended for. And we recognize an understanding God (though not a permissive one!). Anne Hutchinson liberated her sisters—and her brothers, too! □

Of Witches and Legends

Quick now—which New England town burned witches? The answer is—none. Witches were hanged. And Salem was not the first. Hartford, Connecticut, was hanging witches fifteen years before Salem got into the act. According to Genealogist Richard Tomlinson, Hartford was the scene of the first execution for witchcraft in America in 1647. Before the century was over, eleven residents of the Connecticut colony were hanged.

Based on his research of court records, said Tomlinson, the peak of the Connecticut panic, during 1662 and 1663, was prompted by an 8-year-old girl's accusation against her nurse. Twelve persons were accused of witchcraft, based on the dying girl's charges, and four were hanged. Death of the accuser was strong grounds for conviction!

The Case of the Five Sisters

By Albert Dittes

If our forefathers had noted this ancient decision, sex discrimination might not be part of our nation's heritage.

U ntil the mid-1800's we kept female white slaves in America.

We called them housewives.

They were simply property. If unmarried they were the ward of male relatives. Common law suspended the legal existence of a woman during marriage. She was, in legal terms, "chattel." The term means cattle.

Of course, the situation has improved. It is no longer legal to beat one's wife with "a reasonable instrument"—the male being the sole determiner of what was reasonable.

And women can now vote.

And hold property.

Trace the question of sex discrimination back into history and you will find property rights involved in the first case of record. Had our forefathers noted the wisdom of the decision, the struggle for women's rights might have been resolved much earlier.

The case was complex. It demanded the best legal talent—and advice—available to the nation. The issue arose during the journey of Israel from Egypt to Canaan. And that's ancient history!

The issue started in the minds of five sisters—Mahlah, Noah, Hoglah, Milcah, and Tirzah—who seemed destined never to receive the inheritance of their deceased father. According to the laws of the land, family property passed into the hands of the eldest son at the death of the father. Since Zelophehad, their father, had no son, his property would automatically revert to the state. If the sisters wished to change this situation, they would have to act before Israel left the plains of Moab to cross the Jordan River into the land of Canaan. Moses, chief of state, and Eleazar, the high priest, were apportioning the land,

none of which would go to the family of Zelophehad.

The sisters resolved to do all they could to receive their father's share of the Promised Land.

The first step involved stating their case before Moses and Eleazar in the presence of a jury consisting of "the leaders and all the congregation, at the door of the tent of meeting" (Numbers 27:2).*

They thought they had a strong case. "Our father died in the wilderness; he was not among the company of those who gathered themselves together against the Lord in the company of Korah, but died for his own sin; he had no sons" (verse 3). That is, their father had had to die in the wilderness like all other men who had refused to go into Canaan forty years before. Since the descendants of all the others were getting their family's share of the property to be had in Canaan, there could be only one reason they were being denied their father's inheritance: "Why should the name of our father be taken away from his family, because he had no son? Give to us a possession among our father's brethren" (verse 4).

Moses himself had no ready answer. Apparently the court had never considered such a case before. So, as his custom was, "Moses brought their case before the Lord" (verse 5). "And the Lord said to Moses, 'The daughters of Zelophehad are right; you shall give them possession of an inheritance among their father's brethren and cause the inheritance of their father to pass to them'" (verses 6, 7).

That should have settled the matter. But some relatives of Zelophehad pressed claims against the sisters that turned out to be valid. The issue can be deduced from a further ruling by Moses, who, it is to be assumed, had consulted the Lord again (chap. 36:1-4):

"And Moses commanded the people of Israel according to the word of the Lord, saying, 'The tribe of the sons of Joseph is right. This is what the Lord commands concerning the daughters of Zelophehad, "Let them marry whom they think best; only, they shall marry

within the family of the tribe of their father. The inheritance of the people of Israel shall not be transferred from one tribe to another; for every one of the people of Israel shall cleave to the inheritance of the tribe of his fathers. And every daughter who possesses an inheritance in any tribe of the people of Israel shall be wife to one of the family of the tribe of her father, so that every one of the people of Israel may possess the inheritance of his fathers. So no inheritance shall be transferred from one tribe to another; for each of the tribes of the people of Israel shall cleave to its own inheritance'" (verses 5-9).

Under these circumstances, the five daughters agreed to comply, and they "were married to sons of their father's brothers. They were married into the families of the sons of Manasseh the son of Joseph, and their inheritance remained in the tribe of the family of their father" (verses 11, 12).

The last we read of these sisters is in Joshua 17. After Israel had settled in the land of Canaan, they came before Eleazar the priest, Joshua, the son of Nun, and the leaders and said, "'The Lord commanded Moses to give us an inheritance along with our brethren.' So according to the commandment of the Lord he gave them an inheritance among the brethren of their father" (verse 4).

Their case set an important precedent: "If a man dies, and has no son, then you shall cause his inheritance to pass to his daughter" (Numbers 27:8).

Here was a concept of property rights more enlightened than that of our own country well into the nineteenth century. It is notable that the decision was handed down by Jehovah Himself—something to be remembered in this age when even the assumed gender of God is linked with sex discrimination. □

Albert Dittes is pastor of the Athens and Pomeroy, Ohio, Seventh-day Adventist churches.

* All Bible texts in this article are taken from the Revised Standard Version.

Ministerial Malpractice

By Maury M. Breecher

Should ministers purchase liability insurance to protect themselves from malpractice suits?

Is nothing sacred? More and more ministers are purchasing liability insurance to protect themselves from malpractice suits. But is this a reasonable fear?

"The incidence of legal actions against ministers has become more common mainly because society has become more litigation conscious," says Herb Hyne, an assistant vice-president for the Church Mutual Insurance Company, of Merrill, Wisconsin, one of several firms offering the insurance.

It was a Church Mutual news release that resulted in news coverage by publications ranging from *Parade*, *Saturday Review*, the *New York Daily News* and *The National Underwriter*, the publication of the insurance industry.

All these publications carried, in some form or another, a case history that was supposed to illustrate the need for such insurance.

The National Underwriter cited the case as follows:

"A clergyman advised a woman to leave her husband because of marital problems the two had been having. Shortly after the couple split, the enraged husband shot his spouse. The couple later reconciled their differences and filed a lawsuit against the marital counselor—their pastor." The

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"My insurance company? Church Mutual, of course. Why?"

magazine claimed the case history came from a Church Mutual spokesman.

Parade began its article with a variation of the same case history:

"Several years ago, a woman having trouble with her husband called on her minister for help. The minister heard her out, then recommended that she leave her husband. When she did, her husband shot her—'proving' that he loved her. Eventually the pair reconciled and filed suit against the minister. It cost him and his church a bundle."

Parade went on to say, "As a result of this and several similar cases, Church Mutual Insurance Company, of Merrill, Wisconsin, founded in 1897 by a group of Lutheran pastors, now writes a counseling professional liability insurance policy for members of the clergy."

LIBERTY went to Hyne to find out details of the case. "Don't blame that one on me," he told us, "because I know nothing about it." Hyne admitted his company originally put out the case history, but he doesn't know when or where the incident occurred.

Yet the case history has popped up in stories about Church Mutual malpractice insurance throughout the media. The New York *Daily News* wrote: "Counselors' professional liability, or clergyman's malpractice, is the newest wrinkle in liability insurance. It got started due to publicity over a case involving a couple's marital problems. The pastor suggested the wife try a trial separation . . ."

In other words, a case that may be fictional is being blamed for beginning a trend in purchasing liability protection that benefits insurance companies.

Church Mutual has sold professional liability protection policies with riders or endorsements to protect against professional malpractice by ministers to approximately one thousand churches in thirteen states. They will soon offer the same plan in all twenty-three states in which they are licensed to sell.

Other companies have climbed on the insurance bandwagon. Last spring, Preferred Risk Mutual, of Des Moines, Iowa, began offering liability insurance. They quickly signed up an entire national church organization, the United Presbyterian Church.

Dorothy Romaine, insurance risk manager for the church, says she was directed by the highest governing body of the church, its general assembly, to purchase the insurance.

"It's the tenor of the times. Every-

Insurance companies may be using a fictional case to promote liability protection for clergymen.

one is sue crazy," she explained. "Pastors are doing a lot more psychological and marital counseling and that's probably the reason for the whole thing."

Have any Presbyterian ministers been sued in a case where such professional liability insurance would have offered protection?

"No, I'm not aware of any suits," Ms. Romaine answered. Yet *The National Underwriter* quoted a Bill Browne, "an insurance spokesman for the church," as saying that "more such suits are coming in than ever before. It is a necessary coverage."

Ms. Romaine said she was surprised to see that quote in *The National Underwriter*, as she is the only person in her department authorized to speak about insurance matters to the press. Browne turned out to be simply an insurance broker with the Forest Agency, the outfit that sold the policy to Chicago area Presbyterian churches.

LIBERTY asked Browne whether *The National Underwriter* was wrong in describing him as a spokesman for the church.

"A spokesman? That's simply a word someone has chosen that describes me as the broker of record for the Chicago Presbyterian church."

Browne was then asked whether his quote was correct.

"I would certainly say so," he replied. Could he then direct LIBERTY to some cases?

Browne immediately backpedaled. "I'm quoting a chap who spoke at a seminar in our area recently. His name is Stan Songer. He's the chap who is sponsoring the group coverage for the United Presbyterian Church nationwide."

We called Songer, who is with

Western Insurance Associates, Inc., a Los Angeles insurance brokerage firm. He says the meeting he spoke at was a sales meeting to explain the new coverage to other insurance men.

"We know of no suit brought against any minister for exactly this type of thing, but the question of potential liability and the potential exposure does exist in this day of ultraconsciousness of suits and suing for anything under the sun."

Robert Plunk, vice-president of Preferred Risk, says his firm has offered "this kind of coverage for years to legally qualified counselors in the psychological and marital counseling fields. It's a spinoff of the medical malpractice insurance.

"The coverage does not include matters of theology, only matters of advice. In the past five years or so (only that long?), ministers have found themselves doing a great deal of psychological counseling regarding marriage, the family, jobs, et cetera. Many ministers are spending 25 to 60 percent of their time in face-to-face consultation, whereas before the 1970's they probably only spent 10 to 20 percent of their time doing this. Some churches have a job description for a minister who does nothing but counseling."

Yes, but could Plunk direct LIBERTY to any cases illustrating the need for such insurance?

"Yes, I can," replied Plunk. "It involves two teenagers in a dating case. Apparently the boy was black and the girl white and they were attending a Christian day school in Virginia. The headmaster, a minister, threatened to expel the girl if she did not quit dating the black. Apparently the NAACP filed suit."

However, the national NAACP knew nothing about such a suit.

The Virginia state offices of the NAACP referred LIBERTY to the American Civil Liberties Union office in Virginia. The ACLU attorney on the case, Victor Glasberg, explained that his clients were fundamentalist Christians and parents of two daughters, aged 14 and 11.

"The kids were driven to school in a car pool. The white girl and the black boy lived in the same area, so naturally they rode together and became friends. The school has all these rules. Boys and girls can't get closer than six inches, for instance. They deemed, in their wisdom, that the kids were seen sitting next to each other during lunch hour at a local fast-food restaurant. The 14-year-old was advised by the

principal, a minister, that she would be expelled if she talked to the black boy again. Next day she was seen speaking to him in front of other students. Not only she but her 11-year-old sister, who wasn't even involved, were expelled."

The ACLU attorney was asked whether Plunk was correct in characterizing this as a case where professional counselors' liability insurance would have protected the minister.

"I think that is the biggest hype and consumer rip-off that I have ever heard about," Glasberg said. "If our brothers and sisters of the cloth buy it, they've been sold a bill of goods. It's a commercial rip-off."

Still another company offering the insurance is Western World Insurance Company of Ramsey, New Jersey. They offer the coverage under their social worker liability program. Frank Mastowski, marketing manager for Western World, said his firm has sold hundreds of such policies to ministers of all denominations. He believes the market is growing for clergy malpractice insurance "because of an increased consciousness of the need for the coverage.

"It has been only recently that priests, rabbis, ministers, et cetera, have recognized their exposure."

Perhaps, then, Mastowski could refer LIBERTY to the elusive case history proving the need for the coverage?

"I went to our claims department," Mastowski said, "and they were unable to help because these claims aren't individually broken out. Our claims department couldn't find any cases because there weren't any big enough for them to remember. Most small claims just flow through. The big ones everybody kind of remembers. They couldn't remember anything they could pinpoint."

But *The National Underwriter* quoted Mastowski as saying that his company has been able "to settle all claims out of court with nothing larger than \$10,000. It's cheaper that way."

Mastowski said the \$10,000 figure had been "poetic license. It's too high. When I really began to question people in our claims department I found out they've been able to get out of these things for just a couple hundred dollars. That's why they don't remember any of these."

"You mean people would settle for just a couple hundred dollars?" we asked.

"They don't necessarily settle them," Mastowski explained. "These are mainly defense policies. Ministers

Professional counselors' liability insurance: "A hype and consumer rip-off" ... a "bill of goods."

may have been named in the suits, so the couple hundred dollars was just for the defense aspect."

Could he dig up details of this type of case, then?

Mastowski said he questioned claims department workers and got only sketchy details: "A Presbyterian minister was more or less acting as a social worker in the case. Everyone was having fights and arguments, so they went to their local minister for some advice. He gave them some advice. They ended up having an argument and suing each other, and he was named in the suit. That's all the people who are in our claims department could remember."

Mastowski said that ministers' malpractice insurance is "very profitable" for Western World.

We were still looking for a good case history.

Raymond Hochsprung, business manager of the Northern Illinois District of the Lutheran Church Missouri Synod, was quoted by one publication as saying: "In light of recent suit filings against the clergy, we are looking strongly at buying such coverage for our 250-member clergy."

"I was misquoted," Hochsprung irately told LIBERTY. "I didn't say that at all. What I did say is that if, and when, it became available from companies we deal with, we will consider the possibility.

"It's not a mandatory thing we would automatically pick up. I have no knowledge of any suit against any minister. Of course, there's always a group of lawyers who would look for such cases. We would consider the cost of such a policy against the major likelihood of such a suit before purchasing such a policy."

In other words, insurance companies, don't call the Lutherans; they'll call you if they're interested.

Many ministers aren't worried about the possibility of being sued over their counseling activities. H. Burnham Kirkland, pastor of the United Methodist church in Stratford, Connecticut, who was instrumental in establishing the national group insurance policy of the Methodist Church, says he wouldn't "necessarily recommend that individual pastors take out" professional counseling liability insurance.

"Counseling is just part of our work," he told the *New York Daily News*. "I don't intend to operate any differently."

Evelyn Newman, a pastor at New York's interdenominational Riverside church, looks askance at the whole matter of ministers supposedly needing liability insurance.

"I hope it never comes to pass. I feel we are working from a deep relationship in trust with God as the intermediary. We're talking about the interaction of human beings with the Holy Spirit. It's not a secular operation. I think it'll be a sorry day for the ministry [when this type of insurance is needed]."

By then we had developed more than a sneaking suspicion that cases against ministers, priests, or rabbis were rare indeed, and thus the insurance isn't needed.

"I tend to agree with you," says Rabbi Mordecai Simon, executive director of the Chicago Board of Rabbis. "Some of our members have expressed interest in securing some sort of liability coverage for their counseling work, but I know of no instance of any rabbi, minister, or priest having been sued.

"I think it's the background of the times that the clergy is getting interested in this type of insurance. You see stories in the press citing a particular case and you think, 'That could happen to me, too.'

"All these articles have created a bit of a tempest in a teapot, but of course, that's what sells insurance."

In making calls to a number of insurance companies and brokers to find out who provided this type of insurance, LIBERTY found that many of the giants of the professional liability field do not provide such insurance. Some had never heard of it. Others greeted the calls with a laugh of incredulity and the quizzical query, "Why in the world would a clergyman need malpractice insurance?"

Why in the world indeed! □

Church Property Disputes

By Stan L. Hasteley



What role do civil courts have in deciding disputes over church property ownership?

If your church, beset by internal bickering over doctrinal matters or issues of church policy, split into factions, which faction would get the deed to the church building and grounds? The larger group?

If the majority of your congregation voted to withdraw from its parent denomination because it had become too "liberal," would property rights go to the majority or to the "loyal" minority?

United States civil courts have faced such questions for more than a century. The U.S. Supreme Court, on five occasions, has dealt with the general question of church property rights, the latest in a celebrated church-state case decided in 1979.

If you belong to a denominational body that practices a "congregational" form of church government as opposed to a "hierarchical" church, nothing exists in the way of Supreme Court precedents. In cases of property disputes in congregational-type churches, civil courts have generally conceded that the majority rules. In such denominations, of course, title to church property rests with each local entity.

On the other hand, the High Court, in a series of decisions dating to 1872, has held that in cases involving disputes in local congregations belonging

to hierarchical-type denominations, property rights belong to the mother church even if the majority of a local church votes to leave the sponsoring denomination.

Here are the five significant cases of the past 100 years:

The most recent case, *Jones v. Wolf*, 99 S.Ct. 3020 (1979), qualifies the seemingly unqualified conclusion that the mother church always outranks the dissidents, even when they are in the majority. By the bare majority of 5 to 4, the High Court ruled that civil courts are not always obligated to defer to the decisions of church courts in settling local church property disputes, even in hierarchical denominations.

The case dates to a 1973 dispute within the Vineville Presbyterian church of Macon, Georgia, over continued affiliation with the Presbyterian Church in the United States (PCUS). Even though the PCUS, or southern branch of Presbyterianism, is considered to be more conservative than its northern counterpart, the United Presbyterian Church, a majority of Vineville members voted to withdraw from the denomination.

Presbyterian Church policy has traditionally relied on the "implied trust" theory in claiming that title to local church property rests with the denomination even when local churches decide to withdraw. Church policy also calls for an investigation of each such case by a special panel within the presbytery, or regional governing body. Consistent with that policy, the Augusta-Macon presbytery appointed a

commission to investigate the circumstances surrounding the Vineville schism. That group concluded, predictably, that the "loyal" minority remained the true congregation and was thus entitled to the church property.

Vineville's majority, which voted to join the newer and more conservative Presbyterian Church in America, appealed first and without success to a federal district court. It then took its case to a state court, where a trial was held. That court, citing Georgia property laws, ruled that the church property in Macon still belonged to the majority. After the state supreme court affirmed, the Vineville minority appealed directly to the U.S. Supreme Court.

Writing for the majority, Justice Harry A. Blackmun declared that "there can be little doubt about the general authority of civil courts to resolve this question. The state has an obvious and legitimate interest in the peaceful resolution of property disputes."

At the same time, Blackmun acknowledged that the First Amendment to the federal Constitution "severely circumscribes" the role of civil courts

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in cases involving church disputes. Civil courts must "defer to the resolution of issues of religious doctrine or polity by the highest court of a hierarchical church organization," he said.

The Court majority based its limited decision on its finding that the Vineville property dispute involved no such doctrinal or polity question, though the dispute erupted over alleged "liberalism" within the PCUS. The Court held that so-called "neutral principles of law" may be applied to church property disputes in the same manner as it is applied to other property fights.

The justices left open the possibility that the PCUS may yet be allowed to prove that Vineville property belongs to the denomination.

In a dissenting opinion for the four justices who disagreed, Justice Lewis F. Powell, Jr., argued that the High Court was in effect reversing its position on such fights in cases dating to 1872, when the Court first ruled that civil courts must give way to church tribunals.

The Court's new stance "inevitably will increase the involvement of civil courts in church controversies," Powell protested. Church documents, he said, "tend to be drawn in terms of religious precepts," and the Court's view that they can be read "in purely secular terms" in property disputes "is more likely to promote confusion than understanding."

Powell argued that what occasioned the division in the Vineville congregation were disagreements over questions of doctrine and church practice. By granting the property rights to the congregation's majority, Georgia courts in effect "reversed the doctrinal decision of the church courts," he concluded.

In spite of the apparent victory for the Vineville majority, the High Court's mandate that Georgia courts review the question of PCUS policy regarding property rights virtually ensures that the case will once again reach the Supreme Court, perhaps as early as its next term.

Serbian Orthodox Diocese v. Milivojevic, 426 U.S. 696. In June, 1976, the Supreme Court ruled 7 to 2 that civil courts have no right to decide internal ecclesiastical disputes, including the disposition of church property, in hierarchical churches.

The decision overturned an earlier ruling by the Illinois Supreme Court in the case of a bishop of the Serbian Eastern Orthodox Church who was defrocked in 1963. In the lengthy legal battle that ensued, Bishop Dionisije

Milivojevic, the former head of the church's American-Canadian diocese, had sought to have civil courts both reinstate him and force the mother church to return church property it had claimed upon defrocking the bishop. (See "Can a Church Expel Its Bishops?" *LIBERTY*, May-June, 1976.)

Justice William J. Brennan, Jr., who wrote the Court's opinion, announced that "where resolution of the [church] disputes cannot be made without extensive inquiry by civil courts into religious law and polity," such courts "shall not disturb the decisions of the highest ecclesiastical tribunal within a church of hierarchical polity."

In a particularly terse sentence of the Court's opinion, Brennan declared that when church courts have been created to settle internal ecclesiastical disputes, including property questions, "the Constitution requires that civil courts accept their decisions as binding upon them."

The two dissenting justices, William H. Rehnquist and John Paul Stevens, maintained that some civil jurisdiction over church disputes is inevitable. Rehnquist, in a strongly worded dissent for himself and Stevens, said that civil courts "must of necessity make some factual inquiry" into such disputes unless they "are to be resolved by brute force." He elaborated: "If the civil courts are to be bound by any sheet of parchment bearing the ecclesiastical seal and purporting to be a decree of a church court, they can easily be converted into handmaidens of arbitrary lawlessness."

The complicated Serbian Eastern Orthodox Church case began in 1963, when the Holy Assembly of Bishops of the Belgrade, Yugoslavia-based church suspended and removed Bishop Milivojevic. In his place, church authorities appointed a temporary administrator and reorganized the diocese.

The following year the Holy Assembly defrocked Milivojevic as a bishop and cleric of the church. Nevertheless, the former bishop and a band of supporters maintained possession of the diocesan property and headquarters and proceeded to challenge the Belgrade decision in an Illinois state court. After failing in that initial proceeding, Bishop Milivojevic appealed to the Illinois Supreme Court, which reversed the trial court on grounds that the actions of the Holy Assembly were "procedurally and substantially defective" and "arbitrary."

In arguing the bishop's case before the U.S. Supreme Court, attorney Leo

J. Sullivan III argued that the Belgrade church had no authority to dissolve the American-Canadian diocese and that the church's actions against Milivojevic did not comply with the constitution and penal code of the church, which dates to a schism within Catholicism in 1054 resulting in the formation of fourteen new ecclesiastical bodies.

Despite the High Court decision in favor of the mother church, the legal dispute over ownership of church property persisted for another three years. In the 1976 decision, the High Court had asked the Illinois Supreme Court to review once more specifically the question of ownership in light of its ruling.

In January, 1979, the Illinois court held that it had no power to declare that the contested properties belong to Milivojevic and his loyalists. And the nation's High Court, before adjourning its October, 1978, term, declined without comment in June, 1979, to review that ruling. The High Court's unanimous action presumably marks the end of civil legal appeals for the former bishop.

Maryland and Virginia Churches v. Sharpsburg Church, 396 U.S. 367. In a one-paragraph decision announced in January, 1970, the Supreme Court held that two local Churches of God in Maryland that had seceded from the regional eldership of their denomination owned the local properties. Two Maryland state courts had ruled earlier that the Maryland and Virginia eldership of the Churches of God could not lay claim to the local properties under that state's laws.

The nation's High Court agreed, noting that language in the deeds conveying the disputed properties to the local congregations could not be overturned by civil courts. The High Court also cited the terms of the charters of the churches and provisions in the constitution of the General Eldership "pertinent to the ownership and control of church property."

The key point reached in the case was that resolution of the dispute "involved no inquiry into religious doctrine," thereby allowing the High Court to dismiss the appeal of the General Eldership.

Perhaps the most significant contribution in the Church of God case to Constitutional law was provided in a concurring opinion written by Justice Brennan and joined by Justices William O. Douglas and Thurgood Marshall. Citing the Court's decision the previous year in *Presbyterian Church v.*

Hull Church (see below), Brennan maintained that states "may adopt any one of various approaches for settling church property disputes so long as it involves no consideration of doctrinal matters, whether the ritual and liturgy of worship or the tenets of faith."

Those options may be summarized as follows:

1. Citing *Watson v. Jones* (see below), Brennan declared that property decisions in congregational churches may be made by a majority of members of the local congregation and in hierarchical churches "by the highest authority that has ruled on the dispute" unless specific terms in the legal documents governing church property provide otherwise.

2. Alluding to *Presbyterian Church v. Hull Church*, Brennan argued that so-called "neutral principles of law" that apply to all property disputes may be relied upon by civil courts in deciding church property disputes unless "their application requires civil courts to resolve doctrinal issues."

3. "A third possible approach," Brennan suggested, "is the passage of social statutes governing church property arrangements in a manner that precludes state interference in doctrine."

Presbyterian Church v. Hull Church, 393 U.S. 440. In a unanimous decision announced in January, 1969, the Supreme Court ruled in a church property case for the first time since 1872 and *Watson v. Jones* (see below). For the Court, Justice Brennan wrote that in cases of church property disputes involving hierarchical denominations in conflict with local dissident congregations over doctrinal matters, civil courts have no jurisdiction to convey property rights to the local congregations.

The dispute arose in 1966 when two Savannah, Georgia, congregations, Hull Memorial Presbyterian church and Eastern Heights Presbyterian church, voted to withdraw from the Presbyterian Church in the United States (PCUS). The dissident congregations accused the PCUS of violating its own constitution and departing from church doctrine through certain actions and pronouncements it considered too liberal.

As was true in *Jones v. Wolf* (see above), the local presbytery appointed a commission to review the dispute and attempt a reconciliation. When that procedure failed in reaching its objective, the general church took over the local properties. The Hull Memorial

and Eastern Heights leaders, rather than appealing to higher church tribunals, filed separate suits in the Superior Court of Chatham County to enjoin the general church from occupying the properties, the title to which rested in the local bodies. The cases were consolidated, and the superior court ruled for the local congregations in a jury trial. The jury had been instructed to determine whether the actions of the PCUS that led to the secessions "amount[ed] to a fundamental or substantial abandonment of the original tenets and doctrines of the [general church]." The Supreme Court of Georgia affirmed.

In its 9-0 ruling, the U.S. Supreme Court reversed the Georgia courts, declaring that the principle first enunciated nearly a century earlier in *Watson v. Jones* "leaves the civil courts no role in determining ecclesiastical questions in the process of resolving property disputes."

The Court went on to declare: "First Amendment values are plainly jeopardized when church property litigation is made to turn on the resolution by civil courts of controversies over religious doctrine and practice. If civil courts undertake to resolve such controversies in order to adjudicate the property dispute, the hazards are ever present of inhibiting the free development of religious doctrine and of implicating secular interests in matters of purely ecclesiastical concern."

The Court said, nevertheless, that the First Amendment does not totally limit civil courts in deciding church property controversies. "It is obvious," Brennan wrote, "that not every civil court decision as to property claimed by a religious organization jeopardizes values protected by the First Amendment." Such instances arise, he continued, when the only questions are those involving "neutral principles of law" that apply to all property disputes. The clear implication is that in the absence of precise statements in general church charters that a denomination owns local church property, civil courts may award local property to congregational majorities.

Watson v. Jones, 13 Wall. 679. The U.S. Supreme Court first faced the question of the role of civil courts in settling local church property disputes in the case of *Watson v. Jones*, decided in 1872. In that case a schism occurred in the Walnut Street Presbyterian church in Louisville, Kentucky, as well as in the local presbytery and the Kentucky Synod of the Presbyterian

Church in the United States over the questions relating to slavery.

At the local level, both sides in the Walnut Street church claimed the property. The dissidents first sought relief in the Louisville chancery court, which ruled in their favor. On appeal, however, the U.S. Circuit Court for the District of Kentucky reversed, thereby awarding the disputed property to the Walnut Street loyalists, who, incidentally, were in the majority.

In its 6-2 ruling, the Supreme Court affirmed the circuit court. In his opinion for the High Court, Justice Miller wrote: "In this class of cases we think the rule of action which should govern the civil courts, founded in a broad and sound view of the relations of church and state under our system of judicial authority is, that, whenever the questions of discipline or of faith, or ecclesiastical rule, custom or law have been decided by the highest of these church judicatories to which the matter has been carried, the legal tribunals must accept such decisions as final, and as binding on them, in their application to the case before them."

Justice Miller elaborated: "The right to organize voluntary religious associations to assist in the expression and dissemination of any religious doctrine, and to create tribunals for the decision of controverted questions of faith within the association, and for the ecclesiastical government of all the individual members, congregations, and officers within the general association, is unquestioned. All who unite themselves to such a body do so with an implied consent to this government and are bound to submit to it. But it would be a vain consent, and would lead to the total subversion of such religious bodies, if anyone aggrieved by one of their decisions could appeal to the secular courts and have it reversed. It is of the essence of these religious unions, and of their right to establish tribunals for the decision of questions arising among themselves, that those decisions should be binding in all cases of ecclesiastical cognizance, subject only to such appeals as the organism itself provides for."

At the same time, the Court for which Miller spoke made the distinction between denominations of a hierarchical form of church government and those congregational bodies that acknowledge the basic autonomy of each local congregation, a distinction that succeeding Courts have repeatedly emphasized as vital in the resolution of church property disputes. □

Further Illumination

James Burns, of Oceanside, California, thinks Walter Utt's vision of the Illuminati is "nauseating" and "palpably erroneous."

Walter Utt, of Angwin, California, thinks that "saying don't make it so." Read on . . .

Burns Up

Characterizing Dr. Utt's article "Illuminating the Illuminati" (May-June, 1979) as "qualified and documented" would be deemed self-serving in many circles. When such adulation is accompanied by attempts to ward off or denigrate in advance any anticipated criticism by inferences that prospective critics belong to the lunatic fringe of neo-McCarthyites, it is nauseating and invites criticism.

Dr. Utt's documentation suits his particular viewpoint; there is abundant contrary documentation. Moreover, even the "facts" relied upon by Dr. Utt are palpably erroneous. A few examples are sufficient to demonstrate not only that point but also to cast doubt that his conclusions can be acceptable when his bases for them are a series of errors.

Baron von Knigge was not a "Masonic dropout"; he was a member of Strict Observance, attending the Masonic Congress of Wilhelmsbad on July 16, 1782, in that capacity. The Bavarian Elector did not outlaw the Illuminati in 1785. A court of inquiry was held in 1785. The police raids on the houses of

Zwack and Bassus did not take place until October 11, 1786, following the discovery of incriminating documents on the body of the accidentally killed Illuminatus emissary, Lanze. The Elector was neither frightened nor prompted into outlawing the Illuminati in 1786; the documentation found in the houses was incontrovertible.

The Illuminati did not attract "mostly university students and junior officials"; Baron Schroeckstein, an Illuminatus, controlled the Masonic lodges at Eichstadt and Baireth; the Illuminati Nicolai and Leuchtsenring controlled Brandenburg and Pomeria province lodges from Berlin; Weishaupt himself, when he fled Bavaria, found refuge with the Illuminatus the Duke of Saxe-Gotha.

The fame of the Illuminati was not "mostly ex post facto"; in 1794, the Duke of Brunswick, Grand Master of German Freemasonry and an ex-Illuminatus, issued a manifesto to all German lodges calling for their temporary suppression because they were infiltrated by Illuminati. In 1799, the British Parliament outlawed all secret societies except Royal Arch Masonry for the same reason; in 1808, Benjamin Fabre published Grand Orient Freemasonry correspondence showing the Illuminati still active in Bavaria; in 1813 the special police commissioner at Mayine, France, advised the Minister of Police of correspondence he had received from Illuminati in Heidelberg. Witt Doehring confessed to being an Illuminatus in Bayreuth on February 4, 1824. In 1878, the Royal Arch Masonic Order forbade all relations with Grand Orient Freemasons because of Illuminati infiltration; in 1909, Copin Alban-celli, a Rose-Croix degree Grand Orient Mason, renounced the Order, declaring he was to be initiated as an Illuminatus. In 1921, the Royal Arch Masons refused to attend the International Masonic Congress in Switzerland because the Grand Orient lodges would be in attendance and were infiltrated by Illuminati.

That several persons "associated with the group" were affected in "later

actions . . . specifically attributable to . . . contact with the Illuminati" is easily demonstrated. Cagliostro, who confessed to being an Illuminatus before the Holy See in Rome in 1790, having been initiated in Frankfurt, was a leading figure in the affair of Marie Antoinette's necklace, which did so much to discredit her. Anacharsis Clootz, a leading French revolutionary and Illuminatus, albeit a Prussian baron also, declared himself to be "the personal enemy of Jesus Christ" and in a speech to the French National Assembly, September 9, 1792, stated that the revolution was to weld all nations together and be known as "the immutable empire of Great Germany, the Universal Republic." The same speaker, before the Convention on November 17, 1792, proclaimed, "The People is the Sovereign and the God of the world; France is the center of the People-God; only fools believe in any other God, in a Supreme Being." The Convention then issued a decree proclaiming "the nullity of all religions."

The Illuminatus Chaumette (Anaxagorus) caused the Illuminati motto "Death is an eternal sleep" to be posted in all French cemeteries in 1793. The later actions of revolutionary troops in burning all libraries and demolishing industrial towns were in keeping with the Illuminati precept that industrialism and all capitalism was to be destroyed and science as Wieshaupt declared was "the inventions of vain and empty brains." Hence the guillotining of Lavoisier under the claim "What need does the revolution have of chemists?" The industrial town of Lyons was demolished commencing October 9, 1793, under the personal direction of the Illuminatus Couthon. Mirabeau, who had the Illuminatus pseudonym of Leonidas, personally set up the Club Breton under the direction of the German Illuminati Bode and Baron de Busche in 1789, which later became known as Club des Jacobins, so that he was able to boast that by March, 1789, all 266 lodges of the Grand Orient were "illuminized."

Considering that the avowed aims of

Illuminism were abolition of monarchy and all ordered government, abolition of private property, abolition of inheritance, abolition of patriotism, abolition of marriage and all morality, and abolition of religion, then it would be a curious assertion indeed to claim the French Revolution was unaffected by any of these precepts.

Dr. Utt seems to equate outlawing with extinction. Both crime and communism have been outlawed many times; neither is extinct. Dr. Utt does not want to recognize that ideas die hard, if they die at all. The concept of Illuminism was the same as that of the Martinistes of a century earlier, and the same as that of the Illuminati of fifteenth-century Germany. Indeed, the governing theme is traceable earlier than Julius Caesar; it is the elevation of man to that of Deity and the denial of a

higher Being. On such an egotistical belief it is simple to declare that the end justifies the means because no fear of divine retribution exists. Conscience can be dismissed as a worn-out legacy of wrong upbringing. The only division among Illuminati is that of arguing whether the desirable end is man utterly without restraint, i.e., anarchy, or man as a collective entity, all members of which work for the common good, i.e., communism.

It is interesting that Jefferson found the attacks on himself as a Mason and Illuminatus extremely embarrassing; he publicly declared Wieshaupt to be "an enthusiastic philanthropist." I believe there is a phrase "Saying don't make it so." The phrase can be applied to the whole of Dr. Utt's article.

I have refrained from commenting on other parts of Dr. Utt's article not

dealing with the French Revolution and the Illuminati. I do so in anticipation that LIBERTY will begrudge any space at all to specific criticism giving names, dates, and places.

"Germany has long suffered from the evil which today covers the whole of Europe. . . . The sect of the Illumines . . . has never been destroyed although the same (Bavarian) government has tried to suppress it and has been obliged to inveigh against it, and it has taken successively, according to circumstances and the needs of the times, the denominations of Tugendbund, of Burschenschaft, et cetera."—Memoires de Metternich, v. 368 (1832).

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Utterly Unconvinced

Dr. Utt replies: As Mr. Burns correctly observes, "Saying don't make it so." The companion dictum is, "Orders given [or programs enunciated] are not necessarily carried out." Perhaps I can clarify some points challenged; on others we disagree on the validity of sources and will have to leave it at that.

An *illuminé* (illuminatus) and an Illuminatus, that is, a member of Wieshaupt's group, are not necessarily the same thing. *Illuminés* go back long before Weishaupt, and the "illuminated" could be anyone claiming special insight and perceptions. The eighteenth century, the Age of Enlightenment, was "illuminated." Confusion results when it is assumed the term must refer always to a particular group.

The real issue, as I see it, is reductionism. Was the Weishaupt group so different or compellingly original that it can be given credit for a long list of occurrences from then till now? As I

said before, nothing they advocated was not already on someone else's list of ideals. Were the ideals of terrorists of 1794 affected *only* by alleged connections with a particular group? Were there (and are there) no other historical, social, philosophical, religious, or accidental factors in great upheavals, or does everything that upsets us in the past two centuries have to be traced back to this mediocre little law professor in Bavaria? "Not proven" is the kindest verdict possible.

Mr. Burns is correct that Knigge was always a nominal member of a Masonic lodge. His fluctuating and sometimes hostile relations with the lodges helped draw him toward Weishaupt, so I used the word *dropout*, probably not the *mot juste*. As to *outlawry*, I was going by the second of the three degrees against the society, which seemed to me to have done them in. The third was a formal *coup de grâce*, but I will not contest the date one wishes to use. The Elector *is* stated to have feared for his life and his throne (see Stauffer, p. 176).

Yes, there were prominent people in

the society, but I still feel it likely that most were the younger functionary and university types, as with so many other comparable groups. Wieshaupt himself, Mr. Burns will recall, preferred to recruit in the under-30 age group until Knigge joined him. As for influence in later life, again this is difficult to prove in the cases of known individuals. Would Cagliostro have been any more or less a swindling rascal for his membership in the Illuminati—if indeed he was a member? (When the Holy Office is asking questions, a prisoner like Cagliostro tries to please. He told them what he thought they wanted to hear—not unknown even in charlatans today.)

Whatever groups Mirabeau joined in his rakehell youth, he was a political moderate; and if poor, fatuous Louis XVI had been smart and forceful enough to work with him, both a king and a constitutional monarchy might have survived. There were all kinds of revolutionists in 1789, and the positions of a Mirabeau or a Lafayette were a light-year or two from those of a Couthon or a Babeuf. Stauffer calls the Mirabeau story a "bizarre and pre-

posterior explanation," a favorite of German and French writers of the day of the "special pleader" type. The Cagliostro connection he calls "a more silly exposition" (see pp. 196, 197).

I did say that the evidence for the survival of the society after 1786 was "hardly coercive either way." If indeed the group survived, or individuals who belonged to it—or said they had—surfaced in later years, one might expect such claims would show up in the reports of police agents. (By the way, where is "Mayine"? It is not listed in the *Grand Atlas de France*.)

Yes, the British outlawed secret societies, and I noted in the article why at the moment they would have been especially frightened. With the allegations of Barruel and Robison hot off the press, it would not be strange if the term *Illuminati* was mentioned—though I think you'll find worries about *Conventionnels* or *Jacobins* much more common.

A major quarrel between British and French Masons in the 1878 era was over the French decision to admit Jews and agnostics to membership, that is, not holding to the requirement of a belief in Deity. The Masons were in the middle of the bitter battle to preserve the republic, and they felt they needed all the members they could get. Was the British complaint about illuminism or the *Illuminati*?

The statement that the French Revolution, inspired by Weishaupt, was against science and industry is the kind that baffles ordinary historians. In fact, French revolutionists were fairly quick to use science and technology, whether inherited, like Gribeauval's artillery, or something new, like the first military balloons, the heliograph, or the canning of food—not to mention organizing the educational and scientific structures for which Napoleon later claimed credit.

Interesting "new light" for me is the claim that the French Revolution destroyed libraries! Odd for a regime steeped in historical allusion and symbolism as the revolutionists were. What libraries? By whose order? When? Was it at Lyon? The Vendée? They seem to

have missed quite a few. To credit a sect like the *Illuminati* with a production like the French Revolution is to have a variant of the old story of the flea and the elephant crossing the bridge together. A Barruel type says, "Boy, that flea sure shook that bridge!" The bridge indeed shook, but Barruel needed better spectacles. Today's historian, before he accepts what a Barruel says, had better consult the data on what kind of glasses Barruel was wearing!

I shouldn't wonder that Thomas Jefferson was embarrassed by accusations that he was an *Illuminatus*. No politician enjoys being maligned, whether innocent or guilty, when it might cost votes—and there was the Reverend Morse braying away up in Boston. In some way, are we being asked to regret Jefferson's contribution to the American system? If he was an *Illuminatus*, it would seem we could use more of them!

The Metternich quote is great until one reads it. As the chief lid-sitter for thirty years of reaction after Napoleon and ultimately dislodged by those revolutionary forces he so detested, he would indeed suspect the worst everywhere. But if he then redefines *Illuminati* as *Burschenschaften*, the *Tugendbund*—and doubtless he would have thrown in *Carbonari*, *Carlists*, or *Chartists*, if he'd thought of them—he has so widened his definition as to leave it meaningless again. *Illuminati* then are in on every group troubling the public tranquillity and accepted values. Certainly, Metternich and the Abbe Barruel, S.J., would have so characterized the Protestant Reformers of the sixteenth century. And ought we not to add other groups hoping to upset a status quo—the early Christians, the IRA, the PLO, the Republican Party, the WCTU?

The sources I question—Barruel, Robison, Webster, Carr, Welch—are very positive, and very detailed. Within the past year, in conversation or by mail or tape, I have been assailed by people who are certain they have the inside scoop. Their models for history

and society are conspiracy models. Some use the same material. Some of it is very old material. They cannot all be right. Their revelations blame our troubles on conspiracies of Jews, Catholics, Communists (with or without *Illuminati*), or Big Money using one or more of the first three, or in the tapes in circulation currently (which actually inspired my article in the first place), a combination of the occult and the *Illuminati*. One speaker says even the John Birch Society leadership is controlled by the *Illuminati* and Rothschild! I suppose this must be so, because he said so very specifically and said he himself brought the payoff money from London for the J.B.S. leadership! I am sorry, but I simply cannot summon up sufficient faith to accept these "very well-documented claims," simultaneously or consecutively.

We should remember that (though it was dropped for the English translation) Barruel saw the first triumph of the fiendish Weishauptian *Illuminati* as the success of the American Revolution. In that case, our Revolution and Constitution are our heritage from the *Illuminati*! If you demur on that, you may begin to question some of his other assertions and even start asking who he was, why he wrote what and when he did, and perhaps even wonder whether he knew what he was talking about—or knew quite well but had a bill of goods to sell. There are folks who can get goosebumps by looking at the symbols on the backside of a dollar bill and feel our Revolution and Constitution were drenched in *Illuminati*, even if normal historians can't find them. So be it!

A French con man who ran an anti-Masonic campaign in the nineteenth century for twelve consecutive years summed it up (and he should know): "There is absolutely no limit to the ability of people to believe what they want to believe."

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Persecution

By R. E. Finney, Jr.

Compelling evidence that conscience once again will be coerced by apostate Christianity

During the days of the Third Reich, Paul Schneider, a Protestant pastor, was arrested by the Nazis and put into a concentration camp. He had three times defied the government—by preaching against Nazi paganism in the beginning and by continuing to preach when he had twice been forbidden to do so. In prison his courage remained steadfast. Otto Dibelius, in his *Call to a Divided City*, tells how Schneider would shout passages of Scripture from his cell window to prisoners being marched by, even though he knew that he would be terribly beaten for it. Tortured almost to death, he was finally murdered by a concentration-camp doctor, who gave him an overdose of strophanthin.

He did not live to know that the Third Reich would crumble. He did not live even to see the war that would bring Nazism to an end. When he died in 1939 he had no evidence that his heroism did any good at all.

There were other Paul Schneiders, we know now. And there will be more. The days of monolithic government are not over. Wrote John the revelator of a last-day persecuting power: "And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed" (Revelation 13:15). What power is cloaked in the prophetic imagery? When will it rise? What should be our posture toward it? For answer, we shall go to the book of Daniel, the Old Testament companion book to Revelation.

"In the first year of Belshazzar king

of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters. Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. And four great beasts came up from the sea, diverse one from another. The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it. And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh. After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it. After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns" (Daniel 7:1-7).

The interpretation of most of the vision is not difficult. God Himself unveiled the symbols through an angel messenger:

"These great beasts, which are four, are four kings [kingdoms], which shall arise out of the earth" (verse 17). We can imagine that Daniel immediately thought of the great image of Nebuchadnezzar's dream, which also had four major parts (see chapter 2). These were revealed to represent four major kingdoms—successively, Babylon, Medo-Persia, Greece, and Rome. Could this vision refer to the same four? If so, why?

Procession Avenue in Babylon, at

the time of Daniel's vision, was lined on both sides by lions, depicted in relief in the beautiful glazed tiles that lined the walls of the avenue. One familiar with the Oriental Institute of the University of Chicago, or the Pergamum Museum of East Berlin, cannot doubt that lions must have been a familiar symbol to Daniel. Even before the angel's interpretation he may have identified the lion with Babylon.

If the head of gold and the lion of the seventh chapter are symbols of the same power—and a multitude of Bible scholars agree that they are—then the second symbol of the seventh chapter stands for the power symbolized by the breast and arms of silver of chapter 2. History agrees; the world-dominating power that followed Babylon was the kingdom of the Medes and Persians. (Some scholars believe the two arms of the image depict the dual nature of the monarchy. The bear of chapter 7 raises one side higher than the other, indicating the dominant position of the Medes in the dual kingdom.)

Following the bear comes a four-winged leopard. It is not accident that this animal has wings, for this is the symbol of Greece under Alexander, whose speed as a conqueror is legendary. The four heads of the leopard have meaning, too, for when Alexander died at age 33, the kingdom was divided into four parts, ruled respectively by Cassander, Lysimachus, Seleucus, and Ptolemy. This beast corresponds to the brass of the image of chapter 2.

The awesome beast, it follows, must be Rome. The iron teeth symbolize the strength of the Roman Empire, just as the legs of iron in Daniel 2 stood for the same quality.

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Ten horns grow out of the head of this indescribable beast (as there were ten toes on the image of Daniel 2). Their meaning is clear. From the softening mass of the Roman Empire were carved the countries of the Ostrogoths, Visigoths, Franks, Vandals, Suevi, Alamanni, Anglo-Saxons, Heruli, Lombards, and Burgundians. (There is some disagreement as to the countries that came out of Rome.)

At this point the image of Daniel 2 contributes no more to our knowledge of human history; we are left only with the information that God Himself will set up a kingdom in the days of these modern nations. Daniel 7, however, adds several details to the outline of future history—the reason for the second dream:

"I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things" (verse 8).

This power comes up *among* the countries that arose from the ruins of the Roman Empire. It was to be contemporaneous with at least seven of them. It was to be dominant among them. Special light was given to Daniel concerning this development.

"Thus he [the angel] said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings" (verses 23, 24).

Here is a prophecy of a power that is to mingle with the kingdoms of the Western world, as clay was mixed with the iron of the feet and toes of the image of Daniel 2. It was to be a "diverse" power—different from the kingdom before it and contemporary with it. Indeed it was to be a religio-political power, seeking to combine the power of church and state. Says history:

"Out of the ruins of political Rome, arose the great moral Empire in the 'giant form' of the Roman Church."¹

"Under the Roman Empire the popes had no temporal powers. But when the Roman Empire had disintegrated and its place had been taken by a number of rude, barbarous kingdoms, the Roman Catholic church not only became independent of the states in

religious affairs but dominated secular affairs as well. At times, under such rulers as Charlemagne (768-814), Otto the Great (936-973), and Henry III (1039-1056), the civil power controlled the church to some extent; but in general, under the weak political system of feudalism, the well-organized, unified, and centralized church, with the pope at its head, was not only independent in ecclesiastical affairs but also controlled civil affairs."²

It is important to understand that people living when the Roman Empire disintegrated into the kingdoms of Europe and North Africa did not know that they were never to be united again. In fact, history records many efforts by various nations and individuals to recreate a world empire. But, according to the prophecy, Europe is never to be united politically. Harking back to Daniel 2, we read, "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever" (verse 44).

That there *are* to be unions of church and state just before God's kingdom is established is made clear by the prophetic record.

In Revelation 13 we are introduced to a power called a "beast"—the same symbolic language as in Daniel 2: "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. . . . And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. . . . And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name" (verses 1-17).

Here plainly, the prophecy speaks of the continuing dominance of an ecclesiastical power. The recurring word

worship makes this interpretation unavoidable. That this power is to be dominant over almost all humanity is also plain, as is the fact that it is to rule by force.

The mistaken idea that conscience will never again be coerced by power politics in or out of the church should be abandoned. Apostate Christianity is yet to gather disciples from all churches into a unity of evil. Days of persecution lie ahead, as well as behind, for humanity. This is not a pleasant thought, but it is as certain as the revelations to Daniel and John.

Let us now examine several questions the book of Daniel helps us answer. We believe that the book is well worth studying, if for no other reason than this.

What does the citizen owe to his country? Daniel would say, "Faithful, honest, efficient service." What will he do when he is confronted by a conflict between his country and his God? He will not swerve from his duty to his God but will at the same time be the best possible citizen of his country. Does his willingness to be a martyr, if necessary to preserve his faith, do any good? Indeed it does. How would Nebuchadnezzar have learned of the true God, if the Hebrews had buckled under governmental pressure—bowing, for example, to the golden image (chapter 3)? Nations are yet to learn of the compelling power of love to withstand even death itself.

What will our answers be when power politics attempt to subvert our principles? That is a question each of us must answer for himself. Some, who today seem to be arrant cowards, may through the grace of God become latter-day Jeromes, Wycliffes, Luthers, or Savonarolas. Others may abandon their faith and die unwept, unhonored, and unsung.

At the foot of Bunker Hill is a bronze plate in memory of the men who lost their lives fighting for liberty. It reads, "Blandishments will not fascinate us, nor will the threats of a halter intimidate, for under God we are determined that wheresoever, whensoever, and howsoever we shall be called to make our exit, we shall die free men." □

References

¹ A. C. Flick, *The Rise of the Mediaeval Church*, p. 150, quoted in *The Seventh-day Adventist Bible Commentary*, on Dan. 7:8, p. 826.

² Carl Conrad Eckhardt, *The Papacy and World-Affairs*, p. 1, quoted in *The Seventh-day Adventist Bible Commentary*, on Dan. 7:8, p. 826.

The battle is over for 83-year-old Edward Zepp.

Court-martialed in 1918 for refusing an order to bear arms, the Florida widower was recently granted an honorable discharge by a five-man military records panel at the Pentagon.

Zepp's patience and persistence outlasted the numerous obstacles that for 61 years tested his faith in God and man.

A declared conscientious objector, Zepp was court-martialed on September 18, 1918, by a U.S. military court in Le Mans, France. A devout Lutheran, Zepp refused to bear arms and requested noncombat duty. He was court-martialed instead and sentenced to ten years of hard labor.

Now frail in health and living in a condominium project in Margate, Florida, Zepp took his case to Washington and won. An earlier attempt to have his name cleared in 1953 won him a general discharge, which he regarded as a "second-class compromise."

"I followed the dictates of my conscience and the Word of God," he said. "I knew that I had done nothing wrong."

Through the aid of U.S. Congressman Dan Mica (D.-Fla.), Zepp was granted a hearing before the Army Board for Correction of Military Records in September. Armed with a Bible and numerous case files, he traveled by train to Washington.

Though assisted by John Landau, an attorney associated with the Center for Conscientious Objection, and Martin Slovik, a member of the staff of the Office for Governmental Affairs of the Lutheran Church Council, the old doughboy was his own best defense.

His frequently faltering, emotional speech and answers moved even the sternest members of the hearing panel.

Afterward, Ray Williams, the executive secretary for the corrections board, admitted: "I think the board felt a certain amount of compassion for an old man like that."

The subsequent vote was 4 to 1 in favor of upgrading Zepp's discharge to honorable.

Private Edward Zepp, Company D, 323d Machine Gun Battalion, American Expeditionary Forces, scored a blow for human rights. "I know my time is near, and I wanted this thing settled once and for all," he explained. "The Army hung a number on me, shaved my head, and put me behind iron bars because I stuck to my convictions."

Born in 1896 to Polish immigrant

The Man Who Refused to Fight—II*

By John E. Bell

Edward Zepp has won his war; after 61 years, his name is cleared.

parents, Michael and Louise Czepieus (later shortened to Zepp), young Eddie attended the Emanuel Evangelical Lutheran church—in his hometown Cleveland—where services were performed in German.

"That," he insists, "had nothing to do with my conviction not to fight in Europe. I was willing to serve my country but not to take someone's life, no matter what the nationality."

Drafted in November, 1917, Zepp asked draft board officials for an exemption from active combat. His request was denied, as only Quakers and Mennonites, who were totally pacific, were recognized.

He was assigned to Camp Sherman in Chillicothe, Ohio, for basic training. There he learned how to handle a bayonet, Springfield rifle, and machine gun.

"Since the draft board disallowed my claim, I thought it would be a waste of time to approach the company commander, so I kept my mouth shut and hoped I wouldn't be sent overseas," he explained.

When the 323d was ordered to Fort Merritt, New Jersey, for embarkation to Europe, Zepp refused to move from his bunk. First Sergeant Arthur Hitchcock, a rock-hard veteran, drew his service .45 automatic and threatened to shoot unless Zepp relented and packed. Zepp stood his ground. He was then arrested, placed under guard (while others packed his gear), and forcibly placed aboard ship.

"I was shanghaied," he replied, "and given a kangaroo court-martial, where I wasn't allowed to listen to the testimony of my accusers."

When the American First Army joined French troops to repulse a German offensive southeast of Verdun, Zepp refused an order to bear arms and

was formally charged and ordered to stand trial in Le Mans. During this time a contingent of 1.2 million doughboys marched into the Argonne Forest, a hellhole fraught with shell-scarred, rocky terrain and the formidable defenses of the Hindenburg line. This one drive took 120,000 American lives, including men from Zepp's company.

Zepp, however, was determined to make his stand at Le Mans.

"I was convinced then, and still am, that a man is duty-bound to follow the dictates of his own conscience, rather than any man-made organization," he explained.

Zepp continually refused to use his religion as a crutch, insisting that personal convictions led to his refusal to join his comrades in active combat. In 1918, however, such thinking was akin to sedition.

Zepp, labeled unpatriotic, a coward, and a German sympathizer, served more than a year in various military stockades in France before being transferred to Fort Leavenworth, Kansas. It was there that his hometown pastor intervened and won him an early release. Zepp returned to Cleveland in late 1919. He became a respected member of the community, where he was employed as a professional fundraiser for more than fifty years.

Though never mentioned by friends or co-workers, the court-martial was constantly on his mind. In 1938, Zepp decided to do something about it and sought the help of a friend and local attorney, John Osmun. Osmun, who, ironically, was a former Army officer, sympathized with Zepp's case and spent the next fifteen years trying to convince military officials to grant a hearing. In 1953, a military records correction board heard the case and upgraded the discharge from dishonorable to general, though an honorable one was sought.

For the sake of Zepp's wife, Christine, he ended the cause, until she died in 1977. "I made a pledge to Christine and myself that I would get my name cleared if it was the last thing I did," he said, misty-eyed.

On September 12, 1979, Private Edward Zepp went to war for the third time, and won. □

John E. Bell is a staff writer for the Fort Lauderdale News and Sun Sentinel, Fort Lauderdale, Florida.

* See "The Man Who Refused to Fight," LIBERTY, January-February, 1979, p. 6.

International

Deprogrammers Are Losers in Two California Cases

LOS ANGELES—Deprogrammers were the losers in two recent cases in California.

Ted Patrick, best known of the people who attempt to remove adherents from religious groups, was indicted with seven other persons in San Diego on charges of kidnapping a young woman who belongs to the Church of Scientology.

In another case, two associates of Mr. Patrick were ordered by a federal judge in Los Angeles to pay \$10,000 to a Hare Krishna follower whom they kidnapped to deprogram.

The indictments in the Scientology deprogramming were based in part on testimony from a former Scientologist, now a vocal critic of the church, who was present at the deprogramming attempt. Nan McLean, the Scientology critic, said she was evicted by Mr. Patrick because she did not approve of holding 24-year-old Paula Jean Dain against her will.

Ms. Dain, a former model and cosmetology student, joined Scientology against the wishes of her father, Dr. Jack Dain. He and his wife, Mary, the young woman's stepmother, secured the help of Mr. Patrick and five associates to attempt to remove Paula from the group.

The indictment said Ms. Dain was held against her will for 37 days in September and October. Ms. McLean, who was present for most of the time, said Ms. Dain was fed well and was not physically abused, but the young woman was never left alone.

Ms. Dain was finally released October 8 at a Long Beach law office when she signed a release clearing her father, stepmother, and Mr. Patrick of any wrongdoing. But she did not leave the Church of Scientology and is now living with other Scientologists.

In the Hare Krishna case, Ilene I.

Rothstein and Donna Grieving were ordered by U.S. District Judge David W. Williams to pay \$10,000 to Madonna Slavin Walford and the International Society for Krishna Consciousness (ISKCON). Ms. Walford was 19 years old at the time of her deprogramming attempt in October, 1976.

Five members of her family, including her mother, were fined \$100 each in 1977 on misdemeanor convictions of false imprisonment. The recent judgment against the two deprogrammers prohibits them from confining Ms. Walford or any other devotee of the Hare Krishna group.

Slot-machine "Church" Loses High Court Bid

WASHINGTON, D.C.—The Southgate Chapel and recreation center in downtown Memphis, Tennessee, is out of business.

In a brief order the U.S. Supreme Court let stand a lower-court ruling affirming the conviction of Paul E. Vance, who described himself as the minister of what turned out to be a gambling establishment in the Tennessee city.

Without comment the Justices of the High Court agreed with a jury in Memphis that three years ago convicted Mr. Vance, sentenced him to a two-to-three-year sentence in the state penitentiary, and fined him \$1,000.

Mr. Vance argued throughout his lengthy appeal that the chapel and recreation center, sponsored by the so-called Christian Church of Faith, was discriminated against by Memphis police. He said that if the vice squad looked into his operation, it ought also to check out local Catholic church and Jewish synagogue bingo games.

He also said that his church was legitimate because it held services every Sunday, had a minister, held group sessions, helped drug addicts and the homeless, and gave away money to children for bus fares.

Tennessee's assistant attorney general, on the other side, argued that although the state could not subject Mr. Vance and his "church" to a "test of orthodoxy or good faith," it nevertheless "can and frequently must deter-

mine what groups and activities are religious" in the context of the First Amendment.

Lawsuit Challenges Display of Ten Commandments in Classroom

GRAND FORKS, North Dakota—A group of parents has challenged the constitutionality of a 1927 law requiring that the Ten Commandments be posted in public school classrooms.

Federal court judge Paul Benson heard oral arguments in the case in December.

Plaintiff's attorney Robert Vogel, a North Dakota law professor, said that the law "shows a governmental preference for one religion over another." But assistant North Dakota Attorney General Murray Sagsveen argued that the commandments have significance that goes beyond the religious roots of the document.

Commenting on the case in Washington, D.C., LIBERTY editor Roland R. Hegstad pointed out that Sagsveen's argument is similar to that used by the U.S. Supreme Court to legitimize Sunday laws in its 1961 decision.

"The Court did hold, however," said Hegstad, "that if a Sunday law had, on its face, in its legislative history, or in its operative effect anything of religion, the Court would take another look at it."

"Only a look at the legislative history of the 1927 legislature would reveal just what the law's supporters had in mind," he said. "But certainly the first four of the Ten Commandments leave no doubt of their religious origin and purpose. Even many churchmen have held that the contents of the first four commandments are outside the province of government."

"At the least," he concluded, "posting the commandments could lead to interesting classroom discussions—for one, Why do most churches disregard the fourth commandment, which calls on mankind to keep holy the seventh-day Sabbath? And imagine a teacher trying to stay within constitutional bounds and answer such questions as Who authored the Ten Commandments? And on whose authority are we told that they must be observed?"

Letters

Silent Night

Many years ago when I was in public school in upstate New York, our class was singing Christmas carols under the direction of the teacher. I declined to join in, and she publicly berated me in front of the whole class and said that everyone must, under any circumstances, sing these songs. Our schools also had all the windows decorated with symbols of Christmas. It is interesting that during the same year, the school decided to put on series of plays commemorating the "spirit of the season." The fourth grade was to present a play with respect to Hanuka—a rather minor holiday commemorating a Jewish military victory. This is not the sort of thing our religion promotes. In any event, the Christian students of the fourth grade refused to have anything to do with the play, both on their own recognition and upon the instructions of their parents. As a result, the play was removed from the program.

MEYER A. GROSS

Attorney
New York City

The federal courts must by all means expurgate religion from public school Christmas celebrations. This means, of course, that the nativity scene and "Silent Night" are out (November-December, 1979).

And please tell the judges that so is Christmas itself. The word means *Christ mass*, two blatantly religious terms that are inexcusable in any public school activity. Instead, I suggest that we call it "Gift Day." Our merchants should welcome such a change, since it spells out much more clearly what they're up to at that season of the year anyway.

"I'm dreaming of a white Gift Day."

Not quite right.

"I'm dreaming of a white——."

Please ask the judges to fill in the blank.

MARVIN MOORE
Keene, Texas

Gold-Rush Sunday Law

"The Gold-Rush Sunday Law" (January-February, 1980) has an interesting postscript that has nothing to do with religious liberty.

You reported that the California Supreme Court was composed of David S. Terry, chief justice; Stephen J. Field, associate justice; and another justice. Justice Stephen J. Field was later appointed to the United States Supreme Court. Prior to that time, a feud developed between Justices Terry and Field concerning the claims of a woman whom Justice Terry later married.

Terry made threats against the life of Field. The United States Supreme court rode circuit in those days, and while Field was riding circuit in California, Terry appeared with his wife at a train station. The bailiff of Justice Field shot and killed Terry, supposedly while in the performance of his duties in protecting the United States Supreme Court Justice. This incident was the basis of another constitutional law precedent: although the bailiff was charged with the murder of Terry, he was released on a writ of *habeas corpus* on the basis that he was a federal officer exercising the duties of his office.

Terry's reputation as "the Terrible" arose from a duel in which he killed the United States Senator from California, a man who was prominently named as a candidate for the office of President in the 1860 election.

It is interesting that a Justice with such a reputation for violence could produce a decision that is just as relevant today as it was then.

HOWARD R. HARRIS

Attorney
National City, California

Religion and the High Court

The article "What Do the Supreme Court's Prayer-and-Bible-Reading Decisions Really Mean?" (September-October, 1979) stated that the Schempps were Jehovah's Witnesses and that they contended that school Bible reading violated their religious beliefs.

As a Jehovah's Witness, I found it hard to believe that we would object to

public Bible reading, since we encourage everyone to read God's Word daily. I found that according to the book *Freedom and the Court*, written by Henry J. Abraham and published by the Oxford University Press in 1967, the Schempps were Unitarians.

JUAN CARLOS ALVAREZ
San Mateo, California

It is amazing and appalling that the people of the United States, including students of higher learning (especially those in the know), should so misunderstand and interpret the Supreme Court's ruling on prayer in the public schools. If this shortsightedness is in any way typical of the reaction of today's news, our country is surely on a collision course, and our freedoms, so-called, including that of religion, will be a thing of the past.

Even an uneducated person of average intelligence could see through the justice of this ruling. Could it be a deliberate attempt to mislead the people? It is incredible that this should still remain an issue after all these years.

GARNET BALCOM

Shelby, Michigan

Totem Addendum

In our September-October, 1979, issue we printed a cartoon that depicted a totem pole. A reader has suggested that the cartoon could be offensive to our Indian friends. Please, forgive us our insensitivity.—The Editors.

BYU—School With Spunk

I am stunned to read a quote by Brigham Young University President Dallin H. Oaks ("BYU—School With Spunk," September-October, 1979) that since "university standards . . . apply equally to men and women, . . . [they] are not discriminatory."

This sounds like the "separate but equal" argument rejected by the United States Supreme Court in *Brown* a quarter-century ago.

I would hope a possible successor to Justice Douglas (as the article states) would appreciate that legal point.

ADRIAN KUYPER
Laguna Beach, California

I take strong exception to your reference to Brigham Young University as

a "Christian" school. It is, rather, a Mormon school, and the Mormons, with their reliance on other "Scriptures" than the Bible, extremely selective usage of the Bible as authority, and such bizarre dogmas as the ability of mortals to become gods after death (i.e., our God was once a mortal as we are, Adam and Moses are now gods, and you, too, given time and a few other factors, can work up to that level), physical marriage after death, et cetera, are anything but Christian. Their view of Christ, alone, would bar them from such a description.

The Mormons certainly meet all the criteria for cult status—but if, in deference to their wealth and influence, you don't want to label them as such, you should at least stop confusing people and maligning Christians by lumping them into our category.

S. B. MILLER
Chicago, Illinois

On Being a Loyal Citizen

The article "How to Be a Loyal Citizen When Government Is Subversive" (September-October, 1979) was interesting, and the problems set forth are awesome in terms of their extreme dimensions. However, the proposed solutions, while reasonable, will probably prove ineffectual because the heart of the problem has not been touched. The problem centers on plain old, dirty old money.

A government, any government, with less money to spend is less likely and less able to carry on procedures and programs where the product is for the most part wasteful and nonsensical. Government is needed to do what individuals cannot do effectively for themselves. (And that statement is incredibly overbroad.) Take away some of the spending power from governmental coffers and they will be forced to get back to basics.

Californians took the step with the now much-loved, much-reviled Proposition 13, and are contemplating a second government-revenue-slashing measure in the upcoming election. Proposition 13 and similar measures are scary tools. They are a meat-ax approach to problems that most persons believe could be more appropriately resolved with a more delicate

scalpel. The government systems, for the most part, will not permit the effective use of the scalpel simply because of their massive and unwieldy characters.

The California economy was assisted with the passage of Proposition 13, which stopped many of the wasteful procedures and programs and, admittedly, some not-so-wasteful programs. The funds that were not pumped into government were for the most part pumped right back into the economy, creating productive jobs and providing services and products that would not have been possible without the funds.

There is no question that many persons and local governmental bodies were financially dislocated with Proposition 13. It is also true that people and business in California have benefited by a bolstered economy. I submit that if the people in other states would pick up the meat-ax, the problems set forth in Mr. Ball's article would quietly disappear.

ANTHONY H. RANSFORD
Attorney
Laguna Hills, California

Congratulations on your September-October, 1979, issue! I was about to cancel my subscription from boredom and irrelevance of topics when you revived my faith in your magazine. I especially enjoyed "How to Be a Loyal Citizen When Government Is Subversive." Personal encounters with "government" have taught me that William Ball's words are true—and wise.

GARY SEVERSON
Bellingham, Washington

When Denmark Saved Its Jews

I for one have appreciated many of the fine and informative articles you have been printing over the years. Articles such as the one by Rabbi Sidney Jacobs in your September-October, 1979, issue ("When the New Year Came in Springtime") should go a long way in making for better understanding and feelings between Jews and Christians. The actions of the selfless Danish Christian community during World War II probably has no equal in world history. It is a model of decency at its best. It should serve as a model and an

inspiration, and it is good that you saw fit to remind us that man is capable of such goodness and kindness toward his fellow man.

For those historians who might want to use the facts of the article in their own writings, a word of caution is in order. Some facts in the second paragraph of the article are not correct.

"The date was September 29, 1943. More than a hundred Danish Jews had gathered for the morning [Sabbath] service. . . . This was the morning preceding Rosh Hashanah, the Jewish New Year."

This would mean that the first day of Rosh Hashanah was on Sunday in 1943. That is impossible, because the first day of Rosh Hashanah (Rosh Hashanah is a two-day holiday) can *never* fall on a Sunday. Actually, in 1943 September 29 was a Wednesday, and the first day of the holiday was on September 30.

I mention all this only because the author of the article offers footnotes indicating source material that he consulted, which leads me to believe that those books are the origin of these erroneous dates. Before others copy the error, it might be useful to set the record straight.

RABBI ALFRED J. KOLATCH
Editor in Chief
Jonathan David Publishers
Middle Village, New York

I intend to Xerox the article on Denmark's Jews and the Nazi occupation and distribute it to anyone who ever says to me again, "What can you do against an organization as ruthless and brutal as the Nazis, even if you disagree with them?" Denmark showed what could be done; there is never, anymore, any excuse available to those who sink into hopelessness, do nothing, and acquiesce in murder. In fact, with a little more alertness and sense of morality, abominations like Nazis and Communists would never get into power in the first place!

NORMAN HUDIS
Canoga Park, California

What Is a Cult?

I deeply appreciated the rational analysis of "cultism" and government in the article "Congressmen Look at

Cults" (May-June, 1979), which was full of unfortunately uncommon sense on the subject. And it is wise for all religious persons to recall that "what appears to be cult to one person or religious group is true religion to another." The statement appears to be fully in accord with your publication's history of tolerance. As the article pointed out, upon certain bases of accusation, even Jesus or Paul might be condemned as cultists with some semblance of consistency.

However, Mr. Alexander's "What Is a Cult?" effectively undoes the good of the other article. Though Mr. Alexander carefully points out that there is a wide spectrum of meanings attached to the word *cult*, his own discussion of the word is less a definition than a negative confession of faith. For though the unspoken assumption of his article is that any group to which the term *cult* is applied has some reason to resent it—unless, perhaps, *cult* is applied in the narrowest sociological sense—Mr. Alexander, evidently a committed Christian, seems to believe that there is both a rationale and a reason for Christians to apply the term to certain of those they consider non- or quasi-Christian. Now, words in themselves are not to be blamed for the use made of them, and I do not wish to ban *cult* simply because it has been used as an aspersion or been used too broadly. But Mr. Alexander's definition is really not useful for an analysis of religion, for it is a definition only insofar as it defines his concept of orthodoxy by labeling the heterodox—and that can be done, if it must be, more honestly and perhaps even more kindly with the word *heresy*.

More honestly because "heresy" issues straightforwardly from personal conviction and out of differentiation from the system held by the speaker—and heresy does not pretend to explain or to classify the beliefs not held. And yet again more honestly because heresy makes no claim to a scientific rationale via the puerile psychology used by the "deprogrammings" and by popular writers on the "cults." And perhaps more kindly because heresy at least pretends to confine the area of difference to the rarified regions of theology, but *cult*, as Mr. Alexander

uses it, suggests no parity between the parties—here it is a question of authentic religion versus spurious or merely pretended religion.

If it is realized that a baseless description of a group as a cult requires an apology (as in Senator Hayakawa's mention of the Jews for Jesus), it should be realized that the word has recently acquired the power to insult, even if the speaker bases his use of it on what he believes is the strictest Biblical definition of what is "the false, . . . the forbidden, and the irrelevant." And while all religious persons and all Christians have the right and perhaps even the duty to decry what they conceive is error, the making of *catalogues raisonnés* of error has never been very fruitful and is more akin to prejudice than to rational discourse or religious witness.

And the making of such definitions also permits sweeping attacks to be made through mere parenthetical examples, for while Mormons or Jehovah's Witnesses may be cited only as examples of some particular aspect of the definition, by association they are caught up and, presumably, condemned by the whole catalogue.

It seems significant to me that Jesus' concern was the positive proclamation of His message. Admittedly, Jesus' tolerance was not of the "all roads lead to heaven" sort, and He indeed warned of false prophets; but He never made a list of those signs that would follow them that *did not* believe.

MARK SOLOMON
Orem, Utah

Illuminating the Illuminati

Alleged conspiracies have become a favorite topic in contemporary literature. This type of sensationalism is, I believe, undermining the faith of Americans in many of our traditional institutions. It is very healthy, therefore, to publish an occasional debunking of rumors and legends ("Illuminating the Illuminati," May-June, 1979).

Dr. Walter Utt has done a great service to America by tracing the roots of the popular Illuminati fable. His article was a remarkably good example of scholarly material written in an easily understood and readable style. Upon

finishing the reading of the article, I felt that Dr. Utt had presented a definitive case—there was not a single word more that could be said.

Being a Roman Catholic, I do not have contact with your magazine. I was very surprised at the general quality of the writing and editing of the issue—the first I had ever seen.

J. WILLIAM SCHWEIKER
Saratoga Springs, New York

I thought you might be interested to know that members of the John Birch Society were able to eliminate a course in Satanism being taught in the Fresno, California, schools by giving it several thousand dollars' worth of publicity.

Really, when we see the drastic changes that have taken place in our country during recent years, as well as the unfortunate changes in the public school system, and the appearance of Satanism courses in diverse geographical areas, I can hardly see how anyone could say that all of these things just happened and there is no conspiracy. It would seem just as easy to believe the evolution theory that man just happened.

RONALD L. McMULLEN
Exeter, California

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Perspective

China's Children

If children were the measure of a nation's international structure, the People's Republic of China would stand high. Ironically, it is, in large part, their very number that pushes China far down among the nations in many categories, including that all-important Amount-of-Food-Served-Up-Three-Times-a-Day. But more about that in "The Sleeping Giant Awakes." Here, a bouquet of forget-you-nots from one editor who would rather lose all his photographs of the Great Wall and the incomparable Likiang River trip (see page 7) than those of China's children. Their greeting—"Ni hao, shu-shu ["How are you, uncle?"]?"—brightened many a day of decrepit-factory viewing and collective-farm ennui.

The bouquet: Children watching, in inarticulate wonderment, their likeness appear on Polaroid film; a 3-year-old clutching his first balloon; prepubes-



PHOTO BY ROLAND HEGSTAD

cent ballet-dancers-to-be working on routines before a mirrored wall; 11-year-old accordion players doing what sounded like the Chinese version of "Turkey in the Straw"; elementary school children trying to copy one editor's Frisbee-throwing technique (also elementary; no challenges from anyone over 9, please).

A poignant moment: At the site of the former headquarters of the Seventh-day Adventist Church in China, now a children's cultural palace, a former missionary pointed out the grave

of his two children, who had died, within 24 hours of each other, of scarlet fever.

Some day the future of Chinese-American relations may be decided by an official who remembers the day he held his first balloon, or who covets the technology that made his face appear on a blank piece of paper handed him by an American tourist. May he remember also the American children who sleep in China's soil, laid there by parents following their Lord's command to "go, teach."—R.R.H.

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