



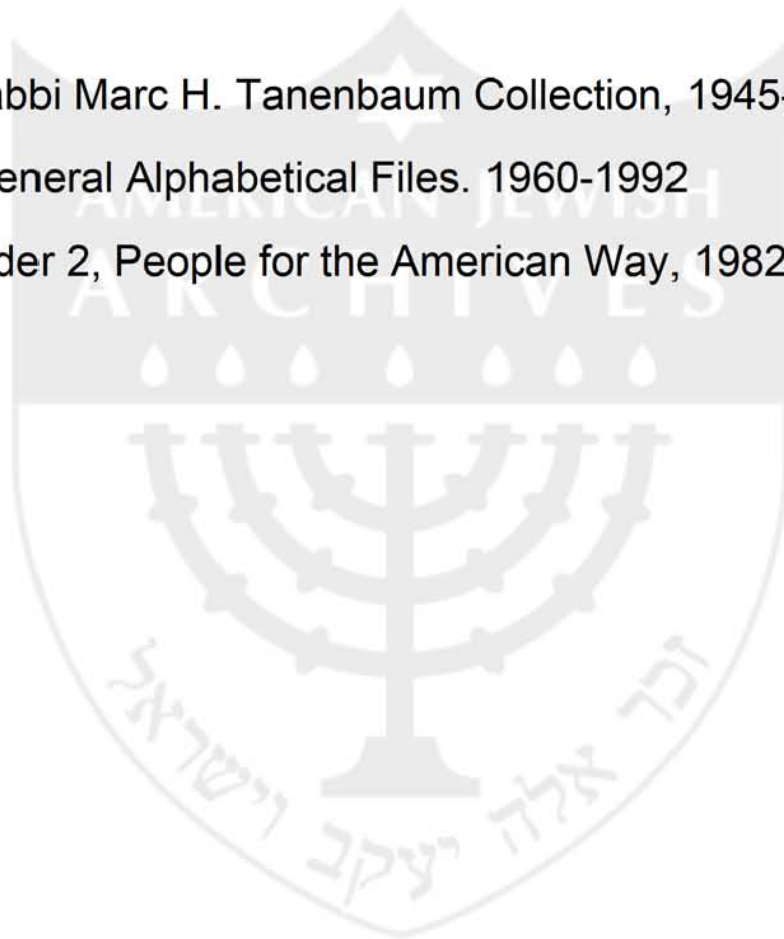
THE JACOB RADER MARCUS CENTER OF THE
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MS-603: Rabbi Marc H. Tanenbaum Collection, 1945-1992.

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Box 88, Folder 2, People for the American Way, 1982-1984.



NEWS FROM

FOR IMMEDIATE RELEASE
NOVEMBER 1, 1984



Contact: Sue Vogelsinger
Joann Shepherd
202/ 462-4777

"The 'October surprise' of the Fundamentalist Right's campaign to 'Christianize America,'" said Anthony Podesta, president and executive director of PEOPLE FOR THE AMERICAN WAY, "has been its increased use of Moral McCarthyism and its stepped up assault on Article VI of the Constitution by imposing religious tests for public office."

Among examples of such assaults cited by PEOPLE FOR is a "statement of faith questionnaire" distributed by a Florida Christian radio station to candidates for public office, including even the local Mosquito Control Board.

According to Podesta, the Florida questionnaire is "only one example of a panoply of last-minute efforts by the Fundamentalist Right to categorize and divide candidates and the electorate by religious beliefs as well as their positions on a fixed set of so-called 'pro-Christian,' 'pro-family' issues that are classified by the Fundamentalist Right as 'God's views.'"

Filling Mailboxes and Church Pews

o In the Wolpe-McGregor race for the 3rd congressional district in Michigan, Rep. Mark Siljander (R.-Mich.) of the neighboring 4th congressional district was one of three public officials who signed a "Dear Pastor" letter that was sent to fundamentalist ministers asking for their help in sending "another Christian to Congress."

o In a pre-election direct mail letter, the American Christian Voice Foundation, the tax-deductible arm of The Christian Voice, described Walter Mondale as a "secular humanist" and declared that Geraldine Ferraro "isn't a pro-family/housewife/mother candidate." The letter requested \$50,000 to buy television time for "Christians for Reagan" spots to "reach 150,000 pastors, plus millions of uneducated, apathetic Christians" before the election.

NEWS FROM



FOR IMMEDIATE RELEASE
November 8, 1984

CONTACT: Sue Vogelsinger
Joann Shepherd
(202) 462-4777

FUNDAMENTALIST RIGHT BOTH WINS AND LOSES IN 1984 ELECTIONS

There was good news and bad news for the Fundamentalist Right on November 6th. While many Fundamentalist Right-backed candidates did win election, a significant number were defeated.

"The Fundamentalist Right has become a strong and influential political machine," said PEOPLE FOR THE AMERICAN WAY's executive director Anthony Podesta, "and it'll continue to be effective until the American people reject the tactics of "Moral McCarthyism" which pose a threat to Article VI of the Constitution by imposing religious tests for public office."

The political activism and tactics of the Christian Nation Movement impacted several targeted races. In Georgia, incumbent Congressman Elliott Levitas was defeated by opponent Pat Swindall, whose wife sent a "Dear Pastor" letter encouraging voters to support her husband because "he is one of us."

In North Carolina, ultrafundamentalist groups led by the Moral Majority, registered over 150,000 new voters, which contributed to their biggest victory -- the reelection by 71,000 votes of Sen. Jesse Helms, who has been described by Jerry Falwell as a "national treasure." Self-proclaimed "Christian activists" were equally successful in Texas where they organized to target and defeat candidates opposed to the ultrafundamentalist agenda. Localized

o On October 29, Jerry Falwell sent a Mailgram to his millions of followers requesting funds to be used to "call 100,000 pastors by Saturday night, November 3." In what he called his "eleventh hour blitz," Falwell accused Walter Mondale and Geraldine Ferraro of being "dishonest, unprofessional, and unfair."

o In a letter to 4th congressional district voters, the wife of Pat Swindall, the opponent of Rep. Elliott Levitas (D.-Ga.) urged recipients to vote for her husband because "he is one of us."

o A letter written by Southern Christians for Helms warns readers: "May Christ enter your heart before the election November 6 because afterwards, God's wrath will be unmerciful through his Christian servants."

Politicizing Religious Airwaves

o In Florida, Christian radio stations -- for the first time -- are polling candidates for public office asking them for a statement of "personal belief and church affiliation," as well as their stands on such issues as abortion, the Equal Rights Amendment, euthanasia, gay rights, school prayer, and secular humanism.

o Texas evangelist James Robison -- in the week before the election -- told his viewers that they could write to him for his set of "Presidential comparisons." Robison's comparisons of the candidates are in the latest issue of his magazine, Life's Answers, which according to him also contains an account of the first time Robison "witnessed to Ronald Reagan." 10/28/84 - Robison broadcast

o Televangelist James Kennedy, whose weekly "religious" broadcasts reach millions of viewers, has been using sermon time to publicize the Presidential Biblical Scoreboard, which rates presidential, congressional, and senatorial candidates on a list of "biblical-family-moral" issues. The guest "sermon" on one of Kennedy's October church services was delivered by Paul Weyrich, New Right politico. 10/21/84 - Kennedy broadcast

o In a recent telecast, televangelist Pat Robertson of The 700 Club told his millions of viewers: "We're asking for Godly people to be in office. We're praying, particularly in this election, you want men of God in various levels of life ... men and women who love God, who believe in the Bible..." 10/4/84 - 700 Club

"sleeping giant" - Falwell - 10/21/84

MEMORANDUM

TO: Rev. Ray Allen, President
American Christian Voice Foundation

FROM: Colonel V. Doner, Chairman
Christian Liaison Committee, Reagan/Bush '84 Campaign

SUBJECT: Christian participation in President Reagan's election success

Dear Ray,

While serving as Chairman of the Reagan/Bush national Christian Liaison Committee, it was my responsibility to initiate, co-ordinate and monitor all Christian activity in support of President Reagan's campaign.

I am overjoyed to tell you three things:

- (1) There is no doubt that the "Christian vote" was crucial to President Reagan's success - and to the large majority of new Congressmen elected.
- (2) There is no doubt that Christian Voice was extremely effective in its recent activities on behalf of the President. The proof of course is in the outcome of the election and the following facts illustrate why I say that.
 - a) President Reagan personally commended Christian Voice's nation-wide television special, "America Betrays Her Children", stating, "With the help of Christian Voice I'm confident we can restore our nation in the eyes of God!"
 - b) Walter Mondale singled out you and your Presidential Biblical Scoreboard for attack. And, radical leftist Norman Lear and his cronies attacked your Report Card on Congress on four major network television programs-- even spending a million dollars to make TV commercials attacking you. Ray, an organization's effectiveness can be measured by the strength of its enemies, and the most visible and vocal liberal humanists in the country have attacked Christian Voice within the last three months.
 - c) There is no doubt that your Report Cards and the Presidential Biblical Scoreboard were among the most important educational weapons of the election. And, the unbelievable successes demonstrated by your pilot project in Texas where you posted 35% of all national conservative gains is convincing evidence of that effectiveness.
- (3) Because of the role you and your network played in the President's election, his advisors are very open to hearing what's on the hearts and minds of the Christian community -- including the members of Christian Voice.

Would you poll your membership asking them what they believe President Reagan should work on as his first priorities? And get that information to me without delay. The liberals are already on the attack trying to cut their losses.

I will personally see that the results are hand delivered to the President's Senior Advisors.

Thanks again for all your help, and the help of your friends and supporters.

1984 ELECTION REPORT

by

Colonel V. Doner, Chairman
Christian Advisory Committee, Reagan/Bush '84

As Chairman of the official Reagan/Bush campaign Christian Advisory Committee, it was my responsibility to help initiate, direct and monitor Christian campaign activity. The leaders of the Reagan/Bush campaign made it very clear from the beginning that they were dependant upon Christian activists and organizations to offset the massive voter registration and turnout campaign launched by the liberals in early 1983. The Christian community was instrumental in producing victory in November, 1984.

The following is a brief report on the activities of various Christian organizations during the 1984 campaign.

- I. American Coalition for Traditional Values - A coalition of 35 major religious leaders formed by Dr. Tim LaHaye with the help of Christian Voice and Moral Majority (Dr. LaHaye is a member of both the Christian Voice and Moral Majority boards). Ron Godwin of Moral Majority designed a \$750,000 mail and telephone campaign to contact 100,000 churches to participate in voter registration. Over 30,000 churches responded.

Gary Jarmin of Christian Voice then hired and directed a 10 person field staff (funded at a cost of \$300,000 by Christian Voice) to follow up with churches and with 300 ACTV city chairmen. Results: over 2,000,000 newly registered Christian voters.

ACTV also distributed an estimated one million educational flyers comparing the Reagan-Mondale records and the party platforms. The information was drawn from the American Christian Voice Foundation Presidential Biblical Scoreboard.

II. American Christian Voice Foundation

1. Distributed five million copies of the 40 page Presidential Biblical Scoreboard. This publication featured on all three television network news programs, in the New York Times, the Washington Post, and other media outlets, was specifically attacked by Walter Mondale and television producer Norman Lear on no less than five network television programs. The Scoreboard was distributed free to 200,000 churches. Dr. James Kennedy distributed 150,000 to his television audience, and Congressman John Conlin sent out 50,000 to his Faith America satellite telecast audience. Numerous national Christian radio programs including Marlin Maddoux (90 stations), John DeBryne (70 stations), Peter Waldron (42 stations), and ACVF's own network (100 stations), also promoted the Presidential Biblical Scoreboard.
2. Christian Voice Foundation aired two thousand 15-minute and ten thousand 2-minute programs over Christian radio stations coast-to-coast promoting voter registration, voter education, and voter turnout.
3. Christian Voice also distributed over 150,000 copies of Your Five Duties As A Christian Citizen by Bill Bright, and How To Do A Voter Registration Drive In Your Church. Both pamphlets were reprinted in 18 major national Christian publications.
4. ACVF co-sponsored Rosie Grier on a national speaking tour promoting moral government and Christian stewardship.

5. 1,000,000 tabloids were distributed urging Christians to vote. They contrasted the voting records of several dozen U. S. Senators, Congressmen and their opponents, and were distributed in their respective states.
6. Seminars on voter registration and education were given to over 2,000 ministers and 10,000 lay leaders.
7. The Texas Plan: Recognizing the crucial importance of the state of Texas for 1984 and beyond, ACVF laid out an ambitious, highly organized pilot project for statewide organization. There, a full time staff of six under the direction of ACVF President Rev. Ray Allen organized five thousand activist volunteers in distributing 2½ million ACVF Report Cards on Presidential, Senatorial, and selected Congressional candidates. The Christian Voice pilot project is now accepted as a model for national strategy. The results: Five new conservative congressmen; sixteen new pro-family state legislators, dozens of newly elected judges, county sheriffs -- even town constables who will defend traditional values. In all, Texas produced sweeping changes in favor of those who have pledged to restore respect for traditional values.

III. Christian Voice Lobby

1. Spent \$500,000 on a one-hour nationwide television special which focused on citizen participation in government to stop abortion, pornography, and return prayer to schools. Called "America Betrays Her Children", the show was hosted by Efrem Zimbalist, Jr., and featured President Reagan, Tim LaHaye, Hal Lindsay, Cheryl Prewitt, Rosie Grier, Dale Evans, and others.
2. Christian Voice also aired a series of public service announcements on 500 Christian radio and television stations. The spots featured Rosie Grier and Cheryl Prewitt, Hal Lindsay, Tim LaHaye, and Efrem Zimbalist, Jr. urging Christians to write for free copies of the Christian Voice Report Card on Congress and other literature.
3. Christian Voice distributed over 350,000 copies of its annual Report Card on Congress which was specifically attacked by Mondale. The Report Card caused a controversy debated by everyone from Tim LaHaye on the MacNeil/Lehrer program; to Charlton Heston and Norman Lear on PBS; to John Buchanan of Norman Lear's radical People for the American Way on the Donahue Show; to my debate with Charles Bergstrom -- also representing Lear's organization on Late Night America.
4. Distributed over 100,000 12-page action newsletters to Christian Voice activists to prepare them for effective political action.
5. Distributed to 5,000 key national leaders C.V.'s latest book, "Christian Voice Guide", a full length action manual covering the "how-to's" of volunteer motivation, spiritual warfare, prayer, voter registration, voter education (how to distribute and/or make up your own report cards on specific candidates, etc.), voter turnout, etc.

IV. Christians For Reagan - A division of the Christian Voice Moral Government Fund, a political action committee, spent over \$250,000 promoting their 2-minute anti-Mondale television commercials which were aired at least twice on the big three national television networks (plus CBN and CNN). Christians for Reagan also produced three hard-hitting 60-second spots which were featured on ABC, CBS, and CNN evening prime time news featuring national co-chairperson Cheryl Prewitt (Miss America of 1980). Christians for Reagan also distributed over 1 million pro-Reagan leaflets.

AMERICAN CHRISTIAN VOICE FOUNDATION

Dear Christian Friend:

President Reagan needs your help.

Liberals and secular humanists failed miserably in their attempt to ban Christian influence from the White House in the election, but they haven't given up.

Now, they're trying to subtly lock Christians out of the White House through trickery -- and they're stealing President Reagan's mandate to govern.

This month, key White House decisions must be made -- key appointments, crucial planning, critical preliminary re-structuring -- all to set the course for President Reagan's second administration, and we have the opportunity to give valuable input into those decisions.

If we don't act now to advise President Reagan to claim his mandate, this crucial history-making victory could be stolen from both the President and from us!

Will you complete the enclosed Private Poll for President Reagan and rush it to me by return mail, today?

Let me explain why your help is so important this week.

Though President Reagan won the largest electoral landslide in America's history, all his liberal critics - especially those in the media -- are saying it wasn't a vote for his policies -- just a vote in favor of his nice personality.

I know. It's another typical liberal humanist line, but it's being parroted so consistently that some -- even some within the White House -- are advising the President to abandon his courageous course to bring America back to moral and fiscal sanity.

They're telling him, "Mr. President, you can't get your programs passed, because the American people don't really want that. They don't like your pro-Christian, pro-moral policies; they just like you, personally."

What brazen treachery! Unless the President hears from us, I fear he might believe their lies. Fortunately, because of our powerful impact in the recent election, most of his advisors are extremely receptive to those of us who have helped the President so faithfully these past months.

Colonel V. Doner, my colleague who served as the national Chairman of the Christian Advisory Committee to the Reagan/Bush '84 campaign, just sent me the enclosed memo asking me to get your ideas to the President's top advisors -- while we have an opportunity to shape policy. A delay of even a few weeks could mean disaster. Will you help?

Time is short, so I'll be brief. Here's what I urgently need you to do:

First -- Complete the enclosed opinion poll. Don't set it aside with the thought of getting back to it later. It might be too late when you finally get around to it. When I've tabulated your responses, Colonel Doner will hand deliver our answers to top-level White House staff members.

Second -- Pray for President Reagan, our Congress and Senate faithfully. Especially pray for the President's safety.

Third -- Help us generate a nationwide groundswell for President Reagan's policies that can't be undermined by Tip O'Neal, Ted Kennedy, and the liberal television media.

This urgent project has to counter the biased picture the President is getting from his critics. And it's going to cost us dollars we don't have to push this critically important campaign. We're already behind the financial eight ball due to the extra expenses of the past few weeks, but I feel we have no choice.

After all, what value is it to win the election, yet lose the war?
That's why I must have your immediate financial help! To get this message to thousands and then take it to the President.

The lives of the pre-born are at stake. The safety of children from pornographers and pedophiles is at stake. Our religious freedom and our children's right to pray in school is hanging in the balance.

I must have your immediate help to get this message out over our network of Christian radio stations and in the mail. It's costing us thousands of dollars to prepare and circulate this private Poll, and even more to tabulate the results so that we can pass them along to President Reagan.

And, I just can't bear to think of failing him, now, when the enemy is attacking from within his own camp.

I know he needs to hear millions of other proud Americans join together and say:


"Mr. President, you have a mandate to restore respect for traditional values and to return America to fiscal and moral sanity. Don't give up now. We're still with you!"

The specific answers you give to this all-important poll should prove our point in a way that can't be ignored or debated.

And your generous financial help today will make it possible for us to get thousands more to join in this urgent campaign to keep Christian values and economic sanity on the President's top agenda.

This is your unique chance to be heard in the White House. Please help me help the President and those little innocent ones we've been sacrificing for so long to defend.

In Him,


Rev. Ray Allen, President
American Christian Voice Foundation

P.S. My colleague Colonel Doner, Chairman of the Christian Advisory Committee to the Reagan/Bush '84 campaign, will hand-deliver the results of our poll to President Reagan's top advisors as soon as the results are tabulated.

P.P.S. Dont delay. Rush your tax-exempt contribution and your completed poll to me today by return mail. And, God bless you for your continued sacrifice.

CHRISTIAN VOICE PRIVATE WHITE HOUSE POLL

(Complete confidentiality of all poll respondees will be protected.)

- Yes No
 Would you describe yourself as a supporter of President Reagan?
 Did you vote in the recent election?

Indicate your opinion about the importance of President Reagan dealing with these issues in the early part of his second administration.

THE ISSUES

ABORTION ON DEMAND

Urgent Very Important Important Not So Important Unimportant

VOLUNTARY SCHOOL PRAYER

Urgent Very Important Important Not So Important Unimportant

CURB PORNOGRAPHY

Urgent Very Important Important Not So Important Unimportant

LOWER THE BUDGET DEFICIT

Urgent Very Important Important Not So Important Unimportant

STRENGTHEN NATIONAL DEFENSE

Urgent Very Important Important Not So Important Unimportant

TUITION TAX-CREDITS FOR CHRISTIAN SCHOOLS

Urgent Very Important Important Not So Important Unimportant

TAX REFORM AND REDUCTION (FLAT-RATE TAX PROPOSALS)

Urgent Very Important Important Not So Important Unimportant

DISARMAMENT TALKS WITH RUSSIA

Urgent Very Important Important Not So Important Unimportant

STOP CHILD PORNOGRAPHY AND CHILD ABUSE

Urgent Very Important Important Not So Important Unimportant

STOP HOMOSEXUAL RIGHTS LEGISLATION

Urgent Very Important Important Not So Important Unimportant

Dear Pastor:

As elected officials serving under the authority of the Lord Jesus Christ we felt it our responsibility to contact you before the November general election.

We realize that there is a clear philosophical difference on social issues in the upcoming 3rd District Congressional election.

All of us, as born again evangelicals, feel it is our responsibility to share with you this election that we are vitally concerned about.

The election in the Third Congressional District pits incumbent Congressman Howard Wolpe against Jackie McGregor.

As Congressman of the neighboring district, I work with Mr. Wolpe. I am dismayed because he has voted against the traditional American values which have helped build this country into the evangelistic arm it has become. Now because we as Christians sat idle and did not involve ourselves in the political process, we have been backed into a corner. The minority viewpoint of evolution is taught to our children in the public schools paid for by your tax money rather than the equally valid position of creationism. The most exhaustive poll ever taken by any pollster (George Gallup) clearly indicates 78% of the people in the United States want both creation and evolution taught alongside each other. Just think what a mandate an elected official would have if they were to receive 78% of the vote. Yet, we continue to elect liberals like Howard Wolpe to represent us.

This is why we feel it necessary to be deeply committed and personally involved in Jackie McGregor's congressional campaign.

Harmon, Al and I have talked to Jackie McGregor about the issues of abortion, voluntary prayer, tuition tax credits, the E.R.A. and other issues which have put all evangelicals' backs to the wall. Jackie McGregor uncompromisingly supports the Right to Life Human Life Amendment, tuition tax credits, voluntary prayer and equal rights but not the E.R.A. It is because of her stand that we come to you asking for your help in her campaign.

We are not asking for money, even though her funds are extremely tight. What we do need is a commitment of volunteers and your vital support. We realize that you don't have much time on your hands to help but by contacting 3 or 4 members of your congregation and sharing some of the thoughts in this letter you can make the difference in helping send another Christian to Congress. Both Harmon and I realize the difference Christians have made in our election. We are sincerely grateful for their contributions.

We hope you will help in Jackie McGregor's campaign for Congress. Your help and support will make the difference in sending another pro-life representative to Washington.

Prayerfully yours,

Mark D. Siljander
Member of Congress

Alan Cropsey
State Senator

Harmon Cropsey
State Senator

P.S. Enclosed are response envelopes for volunteers to return, or they can call Jackie McGregor's campaign headquarters (616) 344-0782. AGAIN, YOUR HELP IS EXTREMELY IMPORTANT.



HHS Simons

special needs adoptions

NOTES

Dorcas R. Hardy, Assistant Secretary for Human Development Services, Department of Health and Human Services, Washington, D.C. 20201

MISSOURI BEGINS NEW CAMPAIGNS; WILL SHARE PROMOTIONAL IDEAS WITH OTHER STATES!



Missouri, which last year started a statewide special needs adoption campaign, has added two new children's campaigns, complete with well-packaged promotional materials. One is a two-state effort, One Church, One Child, launched by Missouri and Kansas in November, based on the project developed by Father George Clements and the State of Illinois. HDS is funding special needs adoption projects in all three states. The new promotional material includes a public service announcement, poster; bookmark and button. The logo is shown at left.

Handwritten notes:
This
part of the
book
Missouri

ONE CHURCH,

ONE CHILD

Missouri has also launched a Foster Care Recruitment Program, with special emphasis on minority foster homes. Promotional

materials include a public service announcement, brochure and a calendar insert.

Division of Family Services Director Joe O'Hara urges other states to reproduce and use these materials rather than going through the expense and effort to develop promotional material. "Our materials are working," Mr. O'Hara said. "In the one year since we started our statewide campaign, we reduced the number of children waiting to be adopted by 23 percent--from 900 children to 690, plus we worked with a number of new children who came into the system." For more information and samples, contact Marie Williams, Director, Office of Public Affairs, Missouri Division of Family Services, P. O. Box 88, Jefferson City, Missouri 65103, (314) 751-3426.

REGION VI PROVIDES MATERIALS FOR SERMONS

In preparation for National Adoption Week--Thanksgiving Week--HDS Regional Administrator Bill Acosta in Dallas wrote a number of Catholic archbishops and bishops within states in Region VI, sharing information on children with special needs and suggesting material for homilies. Copies are attached. You may wish to adapt these materials for use by a variety of religions in your community. The message of children with special needs is one which can be shared with leaders of Christian, Jewish, Muslim and other religious faiths at any time of the year. You may wish to adapt these materials for use by religious leaders in your community. For more information, contact Bill Acosta at (214) 767-4540.

Contact: Bill Acosta, HDS Regional Administrator
Dallas, (214) 767-4540

Homily Suggestion

Throughout any given year, all Catholics are asked to perform many sacrifices and to make many contributions and donations for various humanitarian causes. During the holiday season, in particular, we are asked to think and meditate and to raise our awareness level about why Christ came to us as a child. Throughout the various Sundays of the year we are reminded of Christ's various charitable acts, those of healing, those of feeding, as well as many other acts of forgiveness and mercy toward men and women. All of this is done as a reminder of how much Christ loves us as human beings and how much Christ gave of himself. And sometimes in recognizing how he gave of himself, we fail to recognize the importance of his willingness and his being ever ready to give.

Today's sermon is also about giving ---- but it is a different kind of giving than what we are usually accustomed to hearing from the various passages of the Bible. Today's sermon is about the giving of one's self as a parent to other human beings.

As we come to church every Sunday and as we live our lives every day, we tend to take so many things for granted in the comfort of our own homes and in the presence of our own family. We really think very little about how fortunate we are to have other family members around us, our mothers, fathers, brothers, sisters, grandparents, and other relatives. And we think very little about how lucky we are to have a home to live in, no matter how modest it might be. But there is a sadness in this because even though the great majority of us might feel comfortable and satisfied with these necessities of life, there are large numbers of young children and youth in this country and in our own diocese that do not enjoy the same blessings that we do.

These are children and youth who today feel very much alone. They feel alone because they do not have mothers and fathers of their own nor do they have a place that they can count on that they can call their own home. These are children and youth who for many reasons are living in foster home situations and are waiting to be adopted. These are not babies or young infants, these are children who already know that there is a world full of human beings around them who function as family units and who have a number of family members and relatives who can protect them, take care of them, educate them, and love them in a variety of different ways every day of the year. These children know that other children have mothers and fathers and that they live in houses of their own. Their own parents may now be deceased or, for variety of reasons, the rights of their parents as parents may have been terminated by some kind of a legal process determined by our courts in order to protect these children or for the best interests of these children.

In our state there are many children who are currently freed and ready to be adopted. But at this moment they have no one that they can call their own. Yes, they live in foster homes with foster parents. However, these children and youth know that this is a very temporary situation. Some of these children have even been transferred from one foster home to another on several occasions and all they think they can look forward to is short periods of time in any one home.

Our Bishop feels that we, as Catholics, have a tremendous potential to provide a home and to give of ourselves as adult parents to some of these children in need. These children are usually 8 years of age or older, or they can be found in small or large groups of brothers or sisters because our courts do not like to separate brothers and sisters in the adoptions process, and sometimes these children or youth are found to have different types of physical or emotional handicaps. Yet they are all human beings, they are young and they still have a full lifetime ahead of them, and they certainly could have a much more fulfilling and enriched lifetime ahead of them if they had parents like many of you sitting here today.

We feel that there are many Catholic families who are ready and capable of taking on this type of responsibility. Adopting a child is not an easy thing to do, nor is it logical to assume that every family in our parish can do it. But there are ways of finding out and there is important information that must be considered before taking a step in this direction. Even if you have your own children still living with you, you might be in a position to consider a child or a young teenager as an additional member of your family.

There are a lot of things that we know about our Lord, but one of his most important messages has always been that the love of God means the love of man. This is one of those rare opportunities that we have to show how much we love our God.

Homily Suggestion

The holiday season is a time to look at the life of Jesus as a child and his mission to bring salvation. His life and death emphasize for us the need for community and family. The purpose of his life and death was to restore us to our rightful place as children of God, to enable us to have the privilege of calling God - Father. The importance of this truth of our faith is made understandable through our human experience.

During the holiday season it is customary for us to make some sacrifices so that we can provide gifts to the children, do good works, to make special effort to be faithful children of God and contributing members of our parish community.

How blessed we are to have been chosen before the world was made to become adopted children through Jesus Christ. How privileged to experience the joys and blessings of a human family.

One of the things we ask you to consider during this holiday season is the fact that everyone does not share these same blessings. During the past year we have seen the need here in our parish to open our homes and hearts to refugees homeless due to war and political strife. There is another need which has been presented, but perhaps we have closed our eyes thinking that: not for me, I don't have room, money or time. The need is that of children needing parents and a home. All children, no matter what their individual problems may be, have one thing in common: A need for parents who can accept and love them as they are. There is especially a need for parents for older children, sibling groups and special needs children.

People who adopt children and people who are foster parents are ordinary people who love children and believe human relationships and family are important and want to share the blessings and love they experience with a child. They are people who love life and want to share life and give another the opportunity to grow to love and appreciate the goodness of the earth.

We ask you as the holiday season approaches, to consider being an adoptive parent and provide a home and family for the children who want to be adopted into a permanent family. Let us open our minds and hearts to our Christian and community responsibility and restore these children to their rightful place within the family.

Scripture References:

Ga: 4
Ep: 1
Mt: 25: 35-46

Mrs. Pat Swindall

October 20, 1984

Dear Friend,

I am writing to ask you to vote for my husband, Pat Swindall, for Congress in Georgia's 4th District on November 6th.

Pat and I are expecting our 1st child in early January, and because of this happy event ☺, I've been thinking even more about the country that we're going to leave to our children.

Although it's obvious that Pres. Reagan's policies have started our country back on the road to prosperity; it's also obvious that many of his policies were blocked because of Congress. In fact, our Congressman, Elliott Levitas, voted against his policies a majority of the time, while supporting the Carter-Mondale administration, and Tip O'Neill's programs a majority of the time.

What we need in Congress is new leadership, someone like Pat, who will work with our President and not against him.

(over)

I know that many of you don't know Pat, so I thought that I'd let you learn more from an "insider's" view.

Pat attended Kittredge Elementary and Briarcliff High in DeKalb County. During his elementary years, he & his brother, David, shined shoes and sold CRIT newspapers. In high school and college he worked weekends, holidays and summers at his Daddy's used furniture store. Besides loading and unloading trucks, delivering and buying furniture, he learned about the financial end of the business, which helped him when he started his own business in 1978. (But I'm getting ahead of the story!)

After high school, Pat attended the University of Georgia, and was elected Student Body Pres. When he graduated he stayed at Georgia for 3 more years for law school. (He actually passed the bar a year before he graduated, and graduated 3 months early!)

Pat then became an Associate of Heyman & Sigemore Law firm, and was promoted to partner 4 years later.

It was during this time that he also started Atlanta Furniture, and just recently we opened our 2nd branch!

I don't know how he finds the time, but during his 9 years of trial practice, and in addition to the furniture business, he has been an active and caring member of the community. He has participated in Leadership Georgia, Friendship Force, United Negro College Fund, and United Way. He's also been a leader, as well as an adult committee member of Young Life (a high-school Christian ministry), taught Sunday School for many years, and led a Bible Study at the Atlanta Federal Penitentiary as part of Chuck Colson's Prison Fellowship. In 1979, he was named one of "America's Outstanding Young Men, by the U. S. Jaycees.

I could go on and on about how much he's accomplished and participated in, but that's not the most important part of Pat. The most important things that I want everyone to know about my husband are that he's a man of his word and he's "one of us"!

Pat has strong ideas about the role of the federal government and will vote his convictions. He'll let you know "up-front" where he stands on issues, and will publish all of his votes in his newsletters, after he casts them.

(We also don't have to worry about Pat becoming (over)

"one of those boys in Washington." We will keep our business and will always be able to feel the effect of government legislation just like everyone else.

If any of you have any questions about Pat, you can call me at 294-3636. I'll definitely be there on October 27+28 from 3-5 p.m., or you can write to me at P.O. Box 467519 Atlanta, Ga. 30346.

Again, I ask you to vote for Pat on November 6th. You have the opportunity to elect a man to Congress who will help us continue on the road to prosperity, as well as who will vote the way he talks. Pat Swindall is that man and We Need Him!

Thanks in advance for your vote.

Fondly,
Kim Swindall

P.S. If you want to help to elect Pat - call us anytime at 294-3636. Above all - please vote!



95.3 fm He is the Word. . . .We are the Music

October 2, 1984

Dear Ms. Winterbotham:


As a service to our listeners and churches in Southwest Florida, we are preparing a "Candidate Position Paper" on moral and family issues. We believe our listeners are not only concerned about where the candidates stand on the local political issues and the candidates professional qualifications for the office they seek, but they're also concerned about where they stand on the important moral issues and traditional family values being debated in our society today. Since adequate information is available on the candidates positions on most of the issues through the various media and campaign literature, we are limiting our questions to the moral issues and traditional family values.

The Position Paper will be broken down by county in Lee, Collier and Charlotte counties. Distribution is planned over the air on WSOR, through local businesses and copies will be sent to approximately 400 churches for distribution to their congregations. Publication in local newspapers is, also, planned.

To insure that we get the Position Paper distributed before election day, we are asking that you return your questionnaire so that we have it by 10/12/84. "No Comment" answers on any questionnaires not returned will be so indicated in the Position Paper.

Please make your response to each issue as brief as possible. Thank you so much for your cooperation.

Sincerely,


W.A. Simon
General Manager
WSOR

What do you feel are your qualifications for the office you seek?

WHAT IS YOUR POSITION ON THE FOLLOWING MORAL ISSUES AND TRADITIONAL FAMILY VALUES?

1. ABORTION: Pro-Life or Pro-Choice
2. ERA
3. EUTHANASIA/INFANTICIDE: What do you think about the trend toward denying treatment to children and the elderly who do not measure up to a doctor or family's definition of a quality of life?
4. FAITH AND MORALITY: Do you believe a person's faith and morality can or should be separated from their views as a public servant?

5. **GAY RIGHTS:** Do you believe Homosexuality should be accepted as an alternative sexuality and lifestyle and condoned in our public schools?
6. **PORNOGRAPHY:** What do you think about the proliferation in recent years of pornography and distasteful material through television, movies and magazines and it's increasing affect upon crime?
7. **RELIGIOUS FREEDOM:** Do you believe our Constitution and our society's concept of Pluralism allows for the free expression of Religion and Free Speech with regard to the expression of religiously-based moral values in public and in public places?
8. **SECULAR HUMANISM:** Do you believe that the religion of Secular Humanism and it's world view should be taught in our public schools while excluding the traditional Judeo-Christian world view? For Example: Evolution vs Scientific Creation.
9. **VOLUNTARY SCHOOL PRAYER:** Should children be allowed to pray in school?
- (IF APPLICABLE, AS IN PARTISAN RACES)
10. Do you endorse all of the planks in your party's platform? If not, where do you disagree?
11. Statement of Personal Faith and Church Affiliation.

Please return to:

WSOR
940 Tarpon Street
Fort Myers, Florida 33901

ATTACKS ON THE FREEDOM TO LEARN: A 1983-1984 REPORT

AMERICAN JEWISH
ARCHIVES

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IT'S TRUE, MY FRIENDS,
SANTA CLAUS IS AN ELF!
HERE, LOOK! EVEN IN
THIS POEM, "A VISIT
FROM ST. NICHOLAS,"
HE'S CALLED A RIGHT
JOLLY OLD ELF!



JOLLY-GET IT?
JOLLY-GAY!
GET IT? AND LOOK AT
WEBSTER'S DEFINITION
OF ELF: "A TINY, OFTEN
PRANKISH FAIRY!"



SANTA
CLAUS
IS A
FAIRY!!



SAVE THE CHILDREN!

IT'S IN THE BIBLE!

THE DIRTY
OLD MAN IN
THE RED
SUIT IS
COMING
TO TOWN!



Cover: One of the examples of censorship was this cartoon by Don Wright of the *Miami News*. It was banned from a high school newspaper in Gillette, Wyoming.

1424 16th St., N.W. ◦ Suite 601 ◦ Washington, D.C. 20036 ◦ Telephone 202-462-4777

A Project of Citizens for Constitutional Concerns, Inc.

Keeping watch over what public school students read -- as well as what they write, view, and think -- has, for many, become a national pastime. In the 1983-84 school year, there were attempts to remove, alter, or restrict students' access to a wide variety of educational materials in 48 of the 50 states.*

PEOPLE FOR THE AMERICAN WAY's second annual censorship report, "Attacks on the Freedom to Learn, 1983-84," documents that during the past school year censorship activity was widespread, pervasive, and better organized than ever before. It was initiated by a variety of sources: parents, teachers, school officials, school board members, librarians, civic groups, publishers, local clergy and church groups. In at least 20 percent of the incidents reported in 1983-84, local protest groups received assistance from nationally organized Far Right censorship groups such as Phyllis Schlafly's Eagle Forum, the national Pro-Family Forum, Mel and Norma Gabler's Educational Research Analysts, Jerry Falwell's Moral Majority, and Tim and Beverly LaHaye's Concerned Women for America.

The reasons given for censorship activity during the past school year include "profanity," "unsuitability," "demeaning," "racist," "inappropriate biblical references," "derisive of Republicans," "uneducational," "historically inaccurate," "meritless," "too realistic," "pedagogically inappropriate," and the old standbys -- "filthy," "rotten," and "too sexually explicit."

*The only states not reporting such attempts were Hawaii and Michigan.

Whatever the euphemism used to initiate censorship, the effects are the same: Censorship -- whatever its label -- limits the diversity of ideas, opinions, and points of view to which young people should be exposed. And which public schools and libraries in a free society have an obligation not only to provide, but to encourage.

Just as last year's PEOPLE FOR report confirmed, "Attacks on the Freedom to Learn, 1983-84" documents that censorship activity is not confined to any geographic area, nor is it limited to either end of the political spectrum. The urge to censor -- today, as in the past -- affects every race, color, creed, and nationality.

There were scattered attempts during the past year to remove racist instructional materials because of what some considered to be racist content. In at least one state -- Illinois -- those attempts were successful. A Waukegan alderman succeeded in an attempt to have Huckleberry Finn removed from a required reading list because of the book's use of the word "nigger." In Chicago, a researcher with the city's board of education has rewritten Huckleberry Finn "in order to make the book acceptable for the classroom." The researcher says that the book, as Twain wrote it, is "trash ... and filled with racism and bigotry."

Although 70 percent of the reported censorship incidents appears to have been initiated by an isolated parent or school official, the reasons cited for those censorship attempts parrot objections consistently raised by Far Right censorship groups. The education philosophy of such groups is

succinct: Children should be exposed to a slanted set of facts that in no way conflicts with either the censors' view of history or their visions of the future. This follows the Gablers' philosophy: "A concept will never do anyone as much good as a fact."

The Organized Censors

National censorship groups such as the Eagle Forum, the Pro-Family Forum, Concerned Women for America and the Gabler's Educational Research Analysts prolifically distribute materials through local parent activists as well as nationally through well known televangelists and ultimately through local ministers and church groups. The materials share a common disdain for pluralism and diversity as represented by the public schools' necessarily wide array of instructional and library materials. A common theme that runs through all of the materials: The public schools are teaching the "religion of secular humanism" and are failing to provide school children with a Christian education.

Rev. Jerry Falwell, president of the Moral Majority, told his television viewers: "In many of our public schools, textbooks are being used that are very, very anti-Christian." As an example, Falwell held up Gordon Parks' award winning autobiographical novel, The Learning Tree. (Parks was honored with an award for the novel by the National Conference of Christians and Jews.) In a recent broadcast Falwell expanded his attack: "Biblically sound textbooks must be written for every school child in every course of study. Our textbooks ... are very humanistic and very riddled with anti-Christian philosophies. That must be changed."

Televangelist Jimmy Swaggart warned his viewers in August that the "religion of secular humanism ... has taken over the public school system." Swaggart added that secular humanists are "man-centered, believe in evolution, death education, and total reading freedom." Swaggart cited as sources for his information the Gablers of Texas and Rev. Tim LaHaye, executive board member of the Moral Majority.

Clear examples of national censorship network involvement is seen in a number of local incidents reported during the past school year:

- o In Church Hill, Tennessee, a local parent group was formed -- with the assistance of Concerned Women for America -- to demand that an alternate reading curriculum be provided for fundamentalist children. Parents claimed (after using Gabler textbook "reviews") that the school's adopted reading series "promoted the religion of secular humanism," and thus violated the constitutional rights of the children of ultra-fundamentalist parents.

- o In Arkansas, members of FLAG (Family, Life, America and God), a group aligned with Phyllis Schlafly's national Eagle Forum objected to curriculum materials because of "sexually explicit passages," and other "questionable material." The school board appointed an ongoing review committee to examine past, present, and future school materials to make sure that the materials meet FLAG's standards.

- o In Oregon, local members of the Pro-Family Forum and Eagle Forum claimed that a school system's guidance and counselling program smacked of "secular humanist indoctrination." Funding for the program was eliminated.

(The Eagle Forum and Pro-Family Forum led a national movement to attack guidance and counselling programs across the country.)

The Censor's Targets

Curriculum materials objected to during the past school year included textbooks, library books, films, student publications, nursery rhymes, children's stories, magazines, guidance and counselling programs, and sex, health, and drug education courses.

Classics as well as contemporary literature found their way on the censors' 1983-84 hit lists. Young adult novels by Judy Blume and Norma Klein were frequent targets along with literary classics such as Huckleberry Finn ("racist overtones"), Animal Farm ("political theories"), Of Mice and Men ("vulgarity and obscenity"), The Grapes of Wrath ("disgusting"), and The Great Gatsby ("glamorization of adultery").

Contemporary classics challenged included Arthur Miller's play, "The Crucible" ("witchcraft"), Harper Lee's To Kill a Mockingbird ("racism and language"), William Golding's Lord of the Flies ("excessive violence and language"), Studs Terkel's Working, and the 1983 Pulitzer Prize winning novel by Alice Walker The Color Purple ("inappropriate portrayal of religion and too sexually explicit"). Also on the 1983-84 list: Little Red Riding Hood ("excessive violence"), The Three Billy Goats Gruff ("too violent for children"), and Mother Goose Rhymes ("anti-semitic").

Other censorship incidents that occurred during the past school year:

o In Alabama, Arizona, and Massachusetts, legislation was introduced to require the teaching of creationism in science classes whenever evolution is taught. (In one state, Texas, a 10-year old textbook rule that required that evolution be treated in textbooks "as only one of several theories that explain the origin of humankind" was repealed after local and national efforts initiated by PEOPLE FOR THE AMERICAN WAY.)

o The use of three films in public schools was challenged -- "The Day After" (Florida), "Inherit the Wind" (Missouri), and "Ordinary People" (Indiana).

o School officials attempted to censor student publications in Maine and Wisconsin.

o In Wisconsin, a parent removed a book from a high school shelf and has refused to return it because it contains "offensive language and sexual content."

Precensorship Activity

One of the most insidious effects of censorship activity is the chill that it casts on teachers, librarians, and school officials. Fear of controversy over classroom or library materials all too frequently prompts school people and librarians to steer clear of anything but bland, safe instructional materials. In Maryland, a librarian tore out pictures that she found offensive from the "bathing suit" issue of Sports Illustrated. In New York, a librarian removed two books that she objected to from a display of banned books.

Publishers have similarly been influenced by the national trend of censorship activity: Parents in Minnesota discovered that high school English students were studying a sanitized version of Romeo and Juliet in a literature anthology published by Scott, Foresman and Company. The publisher had deleted about 400 words from the Shakespeare play because of "sexually explicit material." The anthology, Arrangement in Literature, remains part of the school curriculum.

In an effort to please school boards, textbook adoption committees and the market, major publishers routinely distribute to textbook authors a list of guidelines on topics to avoid. Among the topics that authors are instructed to avoid: "political figures in American history over whom controversy still exists: F.D.R., Nixon and Agnew; for example; living people who might possibly become infamous; topics that would undermine legitimate authority -- the family, the government and its branches, teachers, police and so forth; poems and stories written by known or suspected dissidents."

Other topics on publishers' taboo lists: "references that put the free enterprise system in a bad light; evolution, magic, fortune-telling, sex, arcades, video games, skateboarding, religious holidays, and censored books."

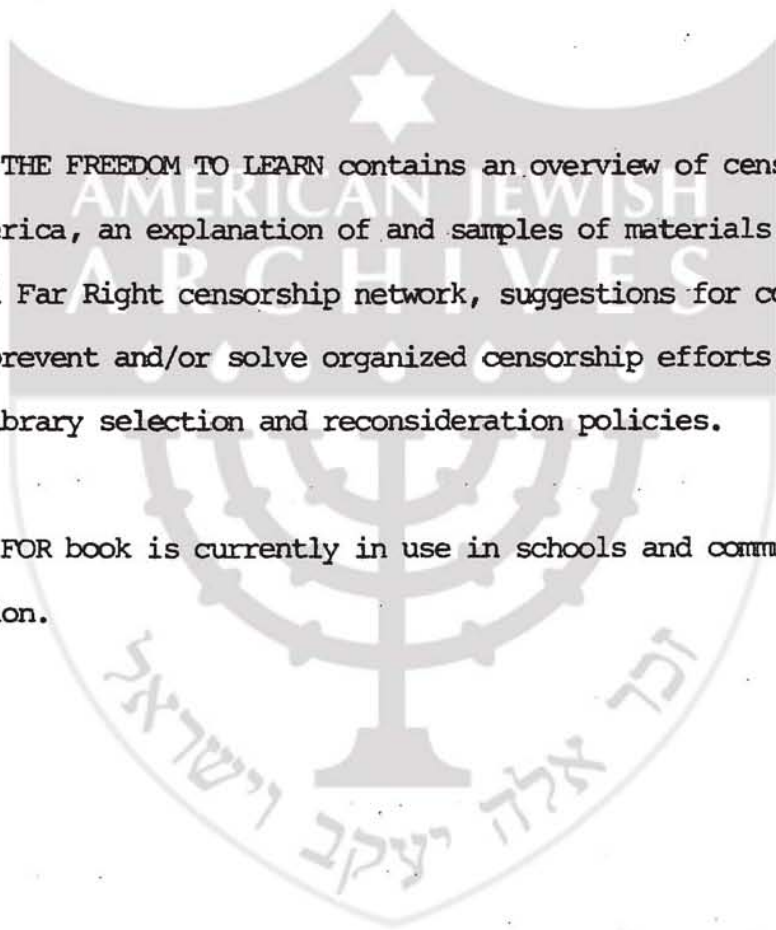
Not surprisingly, the publishers' lists of topics to avoid closely parallel many of the objections raised by Far Right censors to library and instructional materials that are included in this year's censorship report.

* * * * *

To assist parents, teachers, school officials, and community leaders in preventing or solving censorship controversies, PEOPLE FOR THE AMERICAN WAY has published a 125-page citizen action guide, PROTECTING THE FREEDOM TO LEARN. The guide is available for \$9.50 per copy; bulk rates are available on request.

PROTECTING THE FREEDOM TO LEARN contains an overview of censorship activity in America, an explanation of and samples of materials distributed by the national Far Right censorship network, suggestions for community organizing to prevent and/or solve organized censorship efforts, and model textbook and library selection and reconsideration policies.

The PEOPLE FOR book is currently in use in schools and communities across the nation.



Samples of
ATTACKS ON THE FREEDOM TO LEARN
1983 - 1984

The list of censorship incidents included here is not inclusive, but rather a sampling of the kinds of censorship activities that occurred during 1983-84. Only those incidents that were reported and subsequently documented by PEOPLE FOR THE AMERICAN WAY were included in this report.

ALABAMA

Incident: Proposal before the state board of education to require the teaching of creationism in science classes in state's public schools.
Initiator: Eagle Forum member and former member of state's textbook selection committee
Resolution: Proposal was not recommended to state board.

ALASKA

Incident: Objections to A Way of Love, A Way of Life: A Young Person's Introduction to What it Means to be Gay by Francis Hanckel and John Cunningham in the Fairbanks North Star Junior-Senior High School library because of homosexual content; book described as "filthy, rotten stuff."
Initiator: Teacher and parents
Resolution: Review committee voted to retain book but restrict it to senior high school students. Soon after, Parents in Action was formed. The group circulated a petition to place an initiative on the October ballot calling for the removal of school board members who voted in favor of retaining the book.

ARIZONA

Incident: Objection to Studs Terkel's Working in Phoenix's Washington School District. Challenged as too "profane" for use in seventh and eighth grade classrooms.
Initiator: School board members
Resolution: School board voted 4 to 0 to remove the book from the curriculum. Some board members admitted that they hadn't read the book.

* * * * *

Incident: Creationism legislation introduced.
Initiator: Representatives Henry Haws (R) and Jim Cooper (R) from Mesa-Tempe-Scottsdale district
Resolution: Bill was not reported out of Education and Government Operations Committees.

ARKANSAS

Incident: Objections to all textbooks and library books in the Concord Public School because of "sexually explicit passages" and "objectionable materials."
Initiator: Parents and members of Family, Life, America, and God (FLAG), affiliated with the Eagle Forum.
Resolution: Review committee appointed by the school board to routinely examine K-12 curriculum and library materials.

CALIFORNIA

Incident: Objections to 1983 Pulitzer Prize-winning book The Color Purple by Alice Walker in Oakland's Far West High School honors English class. Reasons for challenge included "inappropriate portrayal of religion," "too sexually explicit" and "excessive violence."
Initiator: Parent
Resolution: Six member committee of scholars and writers reviewed the book and unanimously agreed that it was an appropriate reading assignment. Parent plans to ask school superintendent to reconsider the committee's recommendation.

COLORADO

Incident: Objections to Norma Klein's book, Give Me One Good Reason, in Colorado Springs' Widefield High School library because of "immorality," "promiscuity," and "profanity." Removal urged.
Initiator: Parent
Resolution: Widefield School District Board of Education agreed with the recommendation of its reconsideration committee and refused to ban the book. Parent said she will continue to "educate public about the book."

* * * * *

Incident: Objections to children's book Night of Fire and Blood by Leo Kelley in Aurora's elementary school libraries because of alleged unsuitability for young readers.
Initiator: Parent
Resolution: Seventeen member committee recommended removal of the book from elementary school library and to restrict its use to middle and high school library. This is the first time a book has been banned in the Aurora Public School System.

CONNECTICUT

Incident: Objections to Ginn 360 Reading Series in a Simsbury elementary school because the dialect was demeaning to blacks.
Initiator: Parent
Resolution: School principal decided series would continue to be used in classroom.

DELAWARE

Incident: Objection to Mother Goose Rhymes, illustrated by Arthur Rackham, at the Kirkwood Highway Public Library in New Castle County because of an alleged anti-semitic verse.
Initiator: Local citizen threatened to withdraw the book from the library and not return it.
Resolution: Head librarian removed the book while investigating the complaint, but decided that the verse in question pertained to a particular individual and not all semitic peoples. Book was returned to the collection.

FLORIDA

Incident: Pinellas Park High School social studies teacher was forbidden from showing a videotape of the ABC-TV movie on nuclear war, "The Day After," to a 12th grade class.
Initiator: School officials said the film had not been prescreened and approved.
Resolution: Film was not used in classroom.

* * * * *

Incident: Objections to Great Unsolved Mysteries and Reading Notebooks, an elective series in Escambia County fifth grade classrooms, because of "inappropriate biblical references."
Initiator: Local minister
Resolution: School board voted to retain the books.

GEORGIA

The 1984 update to a three year survey [1981-1984] of Atlanta's public high school classrooms found these books challenged: Orwell's 1984 ("religious reasons"), Carson McCullers' A Member of the Wedding ("racist overtones"), F. Scott Fitzgerald's The Great Gatsby ("glamorization of adultery"), and John Steinbeck's The Grapes of Wrath ("disgusting"). Other challenged books reported in this survey from more than 150 teachers in 21 schools include George Orwell's Animal Farm ("political theories"), Mark Twain's Huckleberry Finn ("racist overtones"), Arthur Miller's play "The Crucible" ("witchcraft"), and Emily Bronte's Wuthering Heights ("supernatural").

HAWAII

During the past school year, there were no censorship incidents reported from Hawaii.

IDAHO

Incident: Objections to The Golden Book of the Mysterious by Jane Werner Watson and Sol Schaneles in Moscow's elementary school classrooms because of witchcraft and occult content that is deemed "uneducational."
Initiator: Local church
Resolution: School review committee voted to retain the book.

ILLINOIS

Incident: Objections to Mark Twain's Huckleberry Finn in Springfield High School English classes because of alleged racism.
Initiator: Teacher urged removal of book from the curriculum.
Resolution: School review committee refused to ban the book but recommended implementing a guidebook to aid teachers in their presentation of the novel.

* * * * *

Incident: Objections to Mark Twain's Huckleberry Finn, Margaret Mitchell's Gone With the Wind, Harriet Beecher Stowe's Uncle Tom's Cabin and Harper Lee's To Kill A Mockingbird in Waukegan's public schools because of books' "racism" and "language."
Initiator: Waukegan alderman, after complaints from students and parents
Resolution: School board officials voted to remove Huckleberry Finn from the required reading list.

INDIANA

A censorship survey of public libraries conducted by the Indiana Library Association reported that 39% of the respondents had experienced patron complaints about materials in the past two years. Challenged materials included four books by Judy Blume, Thy Brother's Wife by Andrew Greeley, The Baby Exercise Book, You and Your Toddler, The Next Whole Earth Catalog, a videocassette of the film "Ordinary People," record albums and books on magic and witchcraft. The study also revealed that a sizable minority of those surveyed admitted to treating "questionable or challenged" materials differently from other materials by putting them in restricted areas and cataloging them under special labels, i.e., "limited circulation."

IOWA

Incident: Objections to Norma Klein's young adult novel, What It's All About, in Dubuque Community School District because of "profanity, nudity and an excessive number of people who are divorced."
Initiator: Parent urged removal of book from school library shelves.
Resolution: An 11-member reconsideration committee unanimously agreed to keep the book.

KANSAS

Incident: Objections to John Steinbeck's Of Mice and Men and the anonymously written Go Ask Alice in the Mackville Junior-Senior High School library.
Initiator: Parents
Resolution: Review committee recommended that books be placed on "limited access shelves" available only with teacher or parental permission.

KENTUCKY

Incident: Objections to textbook Understanding Health for ninth grade health classes in Louisville public schools because of "sex education applications of materials" and "lack of morality."
Initiator: Citizens for Decency in Public Schools, a group affiliated with the Gablers and Eagle Forum
Resolution: The reconsideration committee of the county board of education voted to retain the book.

LOUISIANA

Incident: Objections to young adult novel by Judy Blume, Then Again, Maybe I Won't, and Rosa Guy's Edith Jackson in St. Tammany Parish school libraries because they are "pervasively vulgar."
Initiator: Superintendent and school officials
Resolution: Books removed from school library shelves.
After three months, St. Tammany School Board voted to return the books to the library shelves.

* * * * *

Incident: Objections to two textbooks up for statewide adoption, Exploring Career Decision Making and The Survival Series, because they "put parents in a negative light" and "encourage children to question authority."
Initiator: President of Shreveport Eagle Forum chapter
Resolution: State board's textbook adoption committee voted to adopt the textbooks.

MAINE

Incident: Brunswick High School yearbook editor and school officials refused to allow student to include quotation about capital punishment adjacent to her senior photograph. The quote: "The executioner will pull the lever four times. Each time 2000 volts will course through your body making your eyeballs first bulge, then burst, and then broiling your brains." Objections to the quotation: "offensive, repugnant language...and, not proper item for a yearbook." Student claimed that failure to include quote violated her First Amendment rights.
Initiator: School officials
Resolution: Federal Judge ruled that yearbook should include quotation.

MARYLAND

Incident: Objections to pictures in "bathing suit" issue of Sports Illustrated magazine in Salisbury's Wicomico Senior High School library.
Initiator: Librarian tore pictures out of magazine.

MASSACHUSETTS

Incident: Sex and health education courses challenged as advocating and promoting "secular humanism" in Athol High School.
Initiator: Parents
Resolution: School Board's human development subcommittee endorsed continuation of courses.

MASSACHUSETTS (Con't.)

Incident: Request to the Holyoke School Board that creationism be taught along with evolution as part of Hampshire Regional High School's biology course.
Initiator: Parents
Resolution: Still in progress.

MICHIGAN

During the past school year, there were no censorship incidents reported from Michigan.

MINNESOTA

Incident: Portions of Shakespeare's Romeo and Juliet (about 400 words) expunged from ninth grade English anthology, Arrangement in Literature at Minneapolis' Roosevelt High School because of "sexually explicit material."
Initiator: Scott, Foresman and Company (publisher)
Resolution: Parents objected to the publisher's "secret censorship" and requested that the complete version be taught. School officials criticized the publisher for misrepresentation and required teacher to explain to students that the play is an abridged version. The anthology remains part of the curriculum.

* * * * *

Incident: Objections to Go Ask Alice in suburban Minneapolis' Osseo High School library because of "language."
Initiator: Parent
Resolution: School board committee voted to retain book.

MISSISSIPPI

Incident: Objections to Cujo by Stephen King, Head Man by Kin Platt, and Go Ask Alice, in four Rankin County School District libraries because books were considered "profane" and "sexually objectionable."
Initiator: Over 30 parents urged removal of books.
Resolution: School board removed books from library and placed them in restricted area; is considering adoption of formal reconsideration policies for the school district.

MISSOURI

Incident: Objections to supplemental materials used in elective family relations course in Independence's William Chrisman High School. Three books, belonging to the teacher, were challenged because they include such topics as homosexuality, birth control and pre-marital sex.

Initiator: Members of local Pro-Family Forum urged removal of books from display in classroom.

Resolution: Books removed.

* * * * *

Incident: Objections to film version of Inherit the Wind at Oakville Junior High School near St. Louis because it was "historically inaccurate, poked fun at religious beliefs and was not appropriate for an earth sciences class."

Initiator: School officials

Resolution: Teacher asked for outside arbitrator who decided that film should be shown. School board ignored the request but agreed to show the film only after "parts on religion" were removed.

MONTANA

Incident: Objections to Norma Klein's Breaking Up in the Missoula Public Library's bookmobile because it was "trash." Removal urged.

Initiator: Parent

Resolution: Still in progress

NEBRASKA

Incident: Objections to Playboy as part of collection at Bennett Martin Public Library in Lincoln because it "promotes sexual hedonism." Removal urged.

Initiator: Local minister and citizens

Resolution: Library board voted to retain magazine.

NEVADA

Incident: Objection to sex education book, What's Happening to Me? in the Henderson Public Library because its contents are "too sexually explicit and unsuitable for children." Removal urged.

Initiator: Parents

Resolution: Library board removed book from collection.

NEW HAMPSHIRE

Incident: Objection to Norma Fox Mazer's Up In Seth's Room in Claremont Junior High School library because of "sexual content."
Initiator: Parents
Resolution: Book review committee voted to keep the book in the library.

NEW JERSEY

Incident: Objection to Butterfly Revolution by William Butler in Norwood Junior High's eighth grade literature class because of "offensive language."
Initiator: Parents
Resolution: School administrator suggested review procedure for book. Still in progress.

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Incident: Objections to Go Ask Alice in Totowa's Memorial School library because of "profanity and sexual references." Removal urged.
Initiator: Parents
Resolution: School board voted to retain the book.

NEW MEXICO

Incident: The textbook, Experiences in Biology, (1981 edition) published by Laidlaw Brothers, a division of Doubleday Publishing Company, does not include the word "evolution."
Initiator: The publisher omitted the word in order to "avoid the publicity that would surround a controversy."
Resolution: Adopted for statewide use by the New Mexico State Board of Education.

* * * * *

Incident: Arrangement in Literature, a high school anthology, includes an expurgated version of Romeo and Juliet because of "sexually explicit material."
Initiator: Scott, Foresman and Company, the publisher, deleted about 400 words from the play.
Resolution: Adopted for statewide use by the New Mexico State Board of Education.

NEW YORK

Incident: Objections to Eric by Doris Lund and Black Boy by Richard Wright in suburban Binghamton's Maine-Endwell's 10th grade English class because of "objectionable language."
Initiator: Parents
Resolution: School board voted to retain books.

* * * * *

Incident: Two books by Alex Comfort, The Joy of Sex and More Joy of Sex, included in a Jericho High School exhibit of banned books were removed from display because of "inappropriateness for high school students."
Initiator: High school librarian

NORTH CAROLINA

Incident: Objection to the children's classic Little Red Riding Hood at the Durham Public Library because of "excessive violence." Removal urged.
Initiator: Parent
Resolution: Library book review committee voted to keep the book on the shelf.

* * * * *

Incident: Objection to Arna Bontemps short story, "Summer Tragedy," in a Wayne County high school library because it describes death and old age "too vividly."
Initiator: Parent
Resolution: A review committee comprised of parents and teachers voted to retain the book.

NORTH DAKOTA

The Intellectual Freedom Committee conducted a statewide censorship survey of 85 public libraries during 1980 - 1984. In 57% of the challenges, the book in question was retained in the collection; 14% of the challenges resulted in re-labelling the book and 11% of the challenges resulted in removal from the collection. Among those books removed in 1984 were The Snowman and See Texas and Die. Titles of challenged books included Tiger Eyes by Judy Blume ("too realistic"), Duluth by Gore Vidal ("language"), Semi-Tough by Dan Jenkins ("obscene language") and Madeline L' Engle's And Both Were Young ("incest").

OHIO

Incident: Objections to materials about conscientious objectors in Albany's Alexander High School guidance office because of alleged "communist" content.

Initiator: Local American Legion and Veterans of Foreign Wars group

Resolution: School board voted unanimously to ban materials from the school.

* * * * *

Incident: Objections to adoption of textbook Understanding Health for required ninth-grade health class in Oak Hills, a Cincinnati suburb, because it is "anti-Christian" and "pro-abortion."

Initiator: Local parents and church groups; 1350 parents signed a petition against the book's adoption.

Resolution: School board voted to adopt the book.

OKLAHOMA

Incident: Objections to human behavior reference books owned by guidance counselor in Eufaula Junior High School because of sexual content.

Initiator: Parent asked that school system develop new guidelines for type of materials students can use. Wanted guarantees that students "won't be taught humanism, Marxism, Communism and sexual freedom."

Resolution: School issued directive prohibiting teachers from giving students materials unless approved by state textbook guidelines, school library guidelines or by the principal.

OREGON

Incident: Objection to fairy tale The Three Billy Goats Gruff in Eagle Point's White City Elementary School library because it was "too violent for children."

Initiator: Parents

Resolution: School board voted to retain book.

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Incident: Objections to guidance and counselling program in Lincoln County School District because of alleged "secular humanism indoctrination."

Initiator: Parents and members of the Pro-Family Forum and the Eagle Forum

Resolution: Program was eliminated.

OREGON (Con't.)

Incident: Objection to sex education book, Changing Bodies, Changing Lives, in Sandy Union High School library because it "gives little attention to the moral and financial consequences of abortion and sex."
Initiator: Parents
Resolution: School board voted to transfer the book from the school library to the administration office.

PENNSYLVANIA

Incident: Objections to sex education course at York County's Red Lion Area Senior High School because course "openly, directly and vehemently encourages homosexuality, adulterous activity, premarital sex, prostitution, disrespect for parents and other types of activity..."
Initiator: Red Lion Citizens for Decency, a parents group, signed a petition with more than 100 signatures urging dismissal of teacher for "advocating immorality in the classroom."
Resolution: School board has retained teacher and parents group has taken the case to court.

RHODE ISLAND

Incident: Objection to Let Me Die Before I Wake: Hemlock's Book of Self-Deliverance for the Dying by Derek Humphrey at the Cumberland Public Library because it "contained instructions for euthanasia."
Initiator: Library patron
Resolution: Library board voted to retain the book.

SOUTH CAROLINA

Incident: Objections to Robert Cormier's The Chocolate War in Richland School District middle school libraries because of "pervasive vulgarity."
Initiator: School board
Resolution: School board voted to remove book from use in all middle schools, then rescinded action and agreed on book's use on restricted basis—for eighth graders only.

SOUTH DAKOTA

Incident: Objection to children's book by National Book Award winner Ursula LeGuin because it was inappropriate for young readers in the Brookings County Public Library.
Initiator: Library patron
Resolution: Children's librarian reviewed book and moved it to the adult collection.

TENNESSEE

Incident: Objections to Holt, Rinehart and Winston reading series in Church Hill Elementary School because it "promotes secular humanism and teaches values contrary to religious beliefs."

Initiator: Parents formed Citizens Organized for Better Schools (COBS) with help from national censors Mel and Norma Gabler and Concerned Women for America. CWA legal counsel filed suit against school system arguing that the reading series infringed on religious beliefs of 38 parents and children.

Resolution: U.S. District Court judge ruled that the readers do not violate constitutional rights.

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Incident: Objection to books, including John Steinbeck's Of Mice and Men, in Knoxville's Holston High School because of "vulgarity," and "obscenity."

Initiator: School board chairman

Resolution: No formal complaints filed as yet and books remain on the shelves.

TEXAS

Incident: Objections to 10 year old rule requiring textbooks used in state's public schools to describe evolution as "only one of several explanations of the origin of man and to present it as "theory rather than fact."

Initiator: PEOPLE FOR THE AMERICAN WAY, Texas scientists, educators, and concerned citizens

Resolution: Attorney General declared the requirement an unconstitutional intrusion of religion into state matters. State Board of Education repealed the rule.

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Incident: Objections to textbook, Biology, Second Edition, in Odessa's high schools because it allegedly "provides sex instruction instead of sex education." Pictures of anatomy, childbirth, and sections on birth control were objected to.

Initiator: Parent

Resolution: State Textbook Committee adopted the textbook.

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Incident: Objections to Nobel Prize winner William Golding's Lord of the Flies in the Olney Independent School District's freshman English reading list because of "excessive violence and bad language." Removal urged.

Initiator: Parent

Resolution: School board committee recommended that book be kept on the approved reading list.

UTAH

Incident: Objections to Ken Follett's Eye of the Needle in Provo's Timpview High School library because of "four letter words and sex."
Initiator: Parent
Resolution: School librarian re-read book and removed it from the shelf, citing lack of merit.

VERMONT

Incident: Objections to East Montpelier High School production of "Runaways," by award winning playwright Elizabeth Swados because of "inappropriateness."
Initiator: School board
Resolution: Students requested injunction against the ban; Federal Judge denied request.

VIRGINIA

Incident: Objections to Gentlehands by M. E. Kerr in Fairfax County's Lake Braddock Secondary School seventh grade English class because it allegedly "encouraged drug and alcohol abuse and is anti-semitic."
Initiator: Parents
Resolution: School board voted to retain book.

WASHINGTON

Incident: Objection to Norma Klein's book, It's OK If You Don't Love Me, in Vancouver's Gaiser Junior High School library because of book's sexual passages. Removal urged.
Initiator: Parent
Resolution: School officials removed book from library.

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Incident: Objections to National Book Award winner Ursula LeGuin's The Lathe of Heaven in a Washougal senior high school literature class because of "advocacy of non-Christian religions," "profanity," and "poor sentence structure."
Removal urged.
Initiator: Parent
Resolution: Instructional materials committee of the school board voted to continue to include book in the curriculum. The school already has an alternative selection policy.

WEST VIRGINIA

Incident: Elementary schools' drug prevention course challenged as promoting secular humanism and values clarification in the Mercer County Public Schools.
Initiator: Parents
Resolution: Committee of parents and teachers reviewed materials. Some were deleted from the course as "pedagogically inappropriate." The course is now taught as part of health curriculum, not as separate course.

WISCONSIN

Incident: Objections to five textbooks on social studies and home economics in Racine because of "moral values." Social studies texts were said to be "too opinionated" and "pacificistic" and "derisive of Republicans."
Initiator: School board members
Resolution: School board voted to ban the textbooks, but later reversed its decision.

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Incident: Objections to Judy Blume's novel Forever in Green Bay's Bayview Middle School library.
Initiator: Parent
Resolution: Committee voted to keep the book in library, but school board overruled decision and banned book.

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Incident: Objections to editorial on homosexuality in Madison East High School's student newspaper because it was "poorly written and potentially disruptive."
Initiator: School principal
Resolution: Editorial banned but school district officials overruled principal and editorial was printed.

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Incident: Copy of Vision Quest by Terry Davis taken from shelf of New Berlin High School library because of language and sexual content.
Initiator: Parent
Resolution: Book has not been returned and parent refuses to file a formal objection.

WYOMING

Incident: Objections to Campbell County High School student newspaper publication of a cartoon on the Moral Majority because it "ridiculed individuals." (See cover)

Initiator: School officials

Resolution: Teacher removed from position as faculty advisor to student newspaper and cartoon banned from paper.

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Incident: Objections to Stephen King's The Firestarter and The Shining and William Campbell's The Bad Seed in the Gillette High School library because they are "anti-Christian and demonic."

Initiator: Local citizens

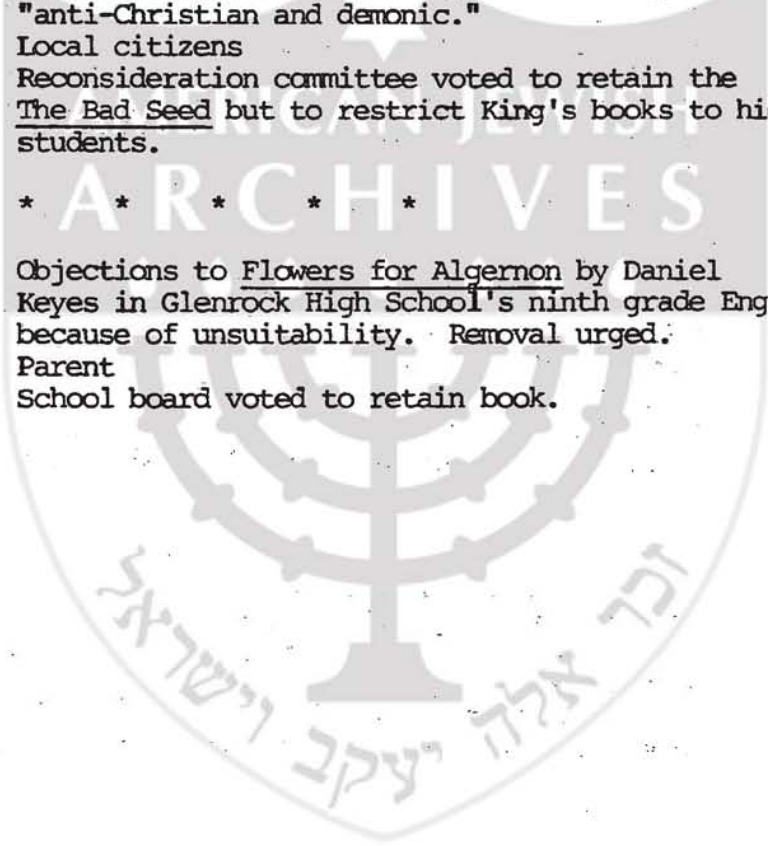
Resolution: Reconsideration committee voted to retain the The Bad Seed but to restrict King's books to high school students.

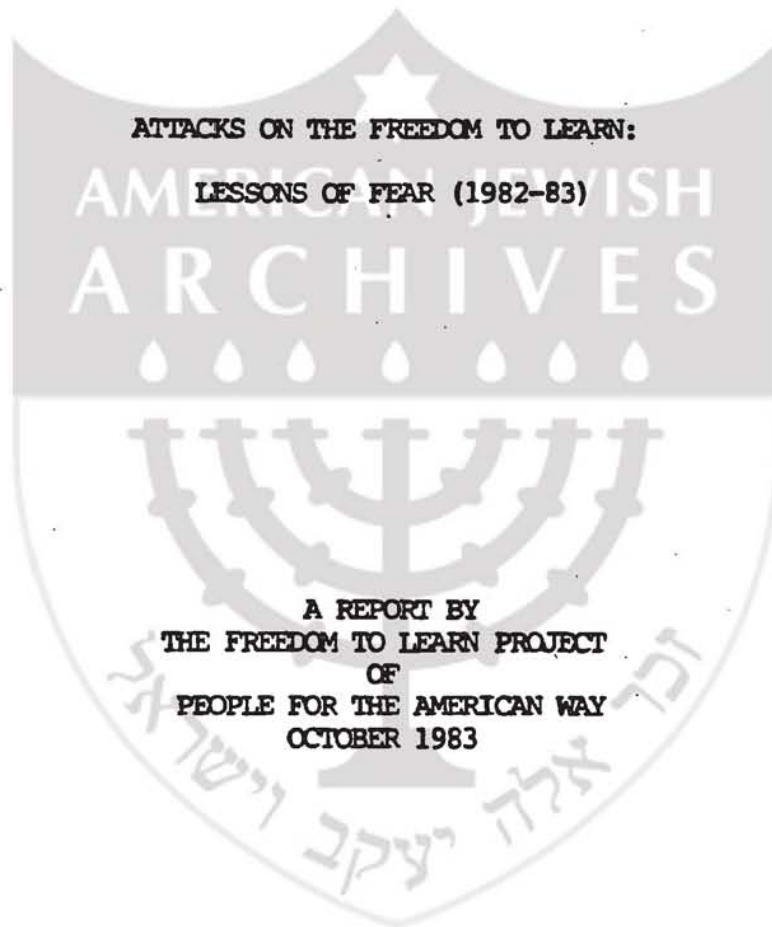
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Incident: Objections to Flowers for Algernon by Daniel Keyes in Glenrock High School's ninth grade English class because of unsuitability. Removal urged.

Initiator: Parent

Resolution: School board voted to retain book.





The 1982-83 school year was a banner year for America's censors. According to data compiled by People for the American Way, there were attacks on the freedom to learn -- through censorship attempts, anti-public education legislation, efforts to mandate religion in the public schools -- in 48 of the 50 states.*

Examples of the kinds of attacks on the freedom to learn that occurred during the past school year have been compiled in this new People for the American Way report, "Attacks on the Freedom to Learn: Lessons of Fear (1982-83)."

This report corroborates the conclusions of previous censorship studies done both on the national and state levels. All agree: In 1982, censors and other anti-public education critics made a record number of attempts to force public schools to reflect their narrow religious and political orthodoxy.

Professor Edward Jenkinson, national censorship expert and author of Censors in the Classroom: The Mind Benders, called People for the American Way's report "only the tip of the iceberg."

* The list of incidents documented by this report is not inclusive, but only a sampling of the kinds of attacks on the freedom to learn that occurred during the past year. For the two states, Maine and Hawaii, in which challenges were not reported during the past school year, this report describes incidents from the 1981-82 school year.

For each censorship incident that is reported," Jenkinson said, "there are 50 others that never are." In Indiana, Arizona, and South Dakota, heads of local anti-censorship groups admitted that they were reluctant to publicize censorship attempts. Those involved, they said, were afraid of negative community pressure; some were afraid of losing their jobs.

Teaching materials under attack during the past year ranged from materials such as Catcher in the Rye, works by Judy Blume, Of Mice and Men, The Lottery, and The Diary of Anne Frank to award-winning films and world geography texts that state that the earth is millions of years old. Also caught in the fray: Huckleberry Finn, Doris Day: Her Own Story, The American Heritage Dictionary, Newsweek, and drug and sex education courses.

The People For report documents that censorship attempts are not confined to any geographic area of the country, nor to either end of the political spectrum. In the 1982-83 school year, for example, there were scattered attempts to remove Huckleberry Finn because some groups find it offensive, but none of those attempts resulted in actual removal of the book from classrooms or library shelves. By far, the greatest number of censorship attempts during the past year were initiated by individuals and/or organizations that espouse the education philosophy of the Far Right: students should be exposed only to a fixed and rigid set of ideas and values that match the censors' view of the past as well as their visions for the present and the future.

The National Far Right Censorship Network

Last year, most reported complaints against teaching materials seemed to come from individual parents and/or school officials. Isolated parental complaints usually are just that, and more often than not, can be resolved by the substitution of an alternate assignment. More than one school official has said: "It's easy to tell the difference between an isolated parental complaint about a book and an organized censorship effort. The person who's part of an organized censorship movement usually isn't deterred by the offer of an alternate reading assignment. His attitude usually is 'I don't want my child reading that book, nor anyone else's.'"

Protests led by organized citizen groups against teaching materials almost always can be traced to national Far Right censorship organizations such as the Moral Majority, Phyllis Schlafly's Eagle Forum, the Texas-based Pro-Family Forum, and Mel and Norma Gabler's Educational Research Analysts, Inc. (Samples of the kinds of materials distributed by these organizations to stir up discontent with the schools are found in the Appendix.) Some examples:

- o In California, a group calling itself IMPACT (Interested Monitoring Persons Against Contemporary Textbooks) protested illustrations of a girl wearing "a transparent skirt" and "an exposed boy" standing in a doorway. Without discussing his decision with the California textbook commission, the publisher, Holt, Rinehart and Winston, made the changes, saying "if there's something controversial in a book, it's better to take it out." The "obscene" illustrations were discovered with the help of a "high-powered magnifying glass" and the Pro-Family Forum.

- o A local Florida group, Parents for Academic and Responsible Education, used Gabler materials to object to a health text that allegedly promoted "secular humanism."
- o With assistance from the Eagle Forum and the Gablers, a Kentucky group, Citizens for Decency in Public Schools, protested curriculum, textbooks, and library books which the group said were "pornographic and lacked morality."
- o Using model legislation prepared and distributed by a national Far Right group (the American Legislative Exchange Council) and with help from the Gablers, a parent in Corvallis, Oregon founded the Committee for Quality School Textbooks. The group's target: the entire school curriculum, which the committee called "anti-God, anti-American and anti-Christian."
- o The Washington state Moral Majority chapter filed a lawsuit on behalf of a parent who objected to the use of Gordon Park's award-winning novel The Learning Tree in a high school English class. The Moral Majority claimed the book promoted "secular humanism," thus violating the establishment clause of the First Amendment. In 1982, a U.S. District Judge upheld the school board's decision to retain the book. The group plans to appeal the decision.

Rallying Cries and Tactics

Because of the involvement of national censorship groups, the reasons cited for censorship attempts have a familiar, consistent ring. Promotion of "the religion of secular humanism" in novels, texts, or the curriculum, is the most often cited cause for objection. Used as a catch-all cause for alarm, "secular humanism" can mean

anything from the teaching of evolution to sex education to discussions of students' opinions. People for the American Way's 1982-83 report shows "secular humanism" as a primary reason for protests in, among others, attempts to censor Let's Talk About Health (Florida), a social studies text (Maryland), a drug and alcohol abuse prevention program (New Hampshire).

In other communities, reasons for promoting censorship included:

- o "obscenity" — Doris Day: Her Own Story (Alabama), The American Heritage Dictionary (California), Merriam-Webster New Collegiate Dictionary (New Mexico), One Day in the Life of Ivan Denisovich (Oklahoma), and others.

- o "inappropriateness for young students" — Norma Klein's Breaking Up (Oregon), The Lottery (Missouri), the film, "Ordinary People," (Ohio) and more.

- o "too liberal" — Newsweek magazine (North Dakota).

- o "racial slurs" — Huckleberry Finn (Pennsylvania).

In several states, the tactic used to impose religious and political ideology was not school and library censorship, but the introduction of statewide legislation interjecting religion into the schools. In the last two years more than 20 attempts have been made to pass bills requiring the teaching of Biblical creationism in science classes. And numerous national, state and local attempts have been made to legalize government-mandated school prayer in public schools. When unsuccessful in passing laws mandating specific prayers, nationwide prayer advocates have begun introducing bills requiring a "moment of silence" for religious meditation. In Tennessee, for

example, where a 1982 school prayer bill was declared unconstitutional, several state legislators were successful this year in substituting a bill requiring "a moment of silence."

Protecting the Freedom to Learn

Two factors make the difference between censorship attempts and actual censorship: selection/reconsideration policies and supportive citizen involvement. In almost every instance when school systems had solid, written policies for how to handle complaints, and/or had the support of organized citizens, the freedom to learn was protected. Here are a few examples:

- o In Corvallis, Oregon, People for the American Way members helped to launch a citizens' group in support of the public schools and the freedom to learn. The new group, People for Public Education, helped to raise community awareness about the threats posed to public education by the censorship demands of the Committee for Quality School Textbooks.

- o In Elkader, Iowa, a parent objected to "filthy language" in Kin Platt's Head Man, a novel about a boy's life and death in the slums of Los Angeles. Following its reconsideration policies, a review committee met and reported its findings to an open meeting of the school board. Parents supportive of the school and of the novel's place in the school library were present and voiced their support. The book remained in Central High School's library.

o In Hannibal, New York, parents objected to the use of Mike Royko's book about former Chicago Mayor Richard Daley, Boss, in an elective English class. The school board set up a three-member committee to review the book. The decision: The book remained on the reading list.

o Parents in Harrisburg, Pennsylvania, objected to Arthur Miller's play, "The Crucible," because of its "ungodly" message. Following its reconsideration policy, the school appointed a committee of parents and teachers to review the book. The committee recommended that the book continue to be read by eleventh graders; the school board concurred.

What is at stake in current censorship controversies clearly is more than the freedom to teach and the freedom to learn. If censorship continues to increase -- and continues to go unreported, unchecked, and unchallenged -- its effects will be even more far reaching than the chill it currently casts on public school classrooms and libraries. Our future as a pluralistic democracy begins in local communities -- in the public schools.

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People for the American Way's Freedom to Learn Project has spent the last academic year helping students, parents, teachers, librarians and school administrators learn about attacks on the freedom to learn: how and why they occur, and what local citizens can do to help resolve them or, better yet, help prevent them from occurring. In addition to phone calls, letters and meetings with

concerned citizens, People for the American Way has just published a comprehensive handbook designed to give readers information they need to combat censorship and show support for our public schools. Protecting the Freedom to Learn: A Citizen's Guide can be ordered for \$9.50 (includes postage and handling) from People for the American Way, 1424 16th Street, NW, Suite #601, Washington, D.C. 20036.



Sampling of
ATTACKS ON THE FREEDOM TO LEARN
1982 - 1983

ALABAMA

Incident: Objection to John Steinbeck's Of Mice and Men
in high school English class in Scottsboro.
Initiator: Over 700 parents signed a petition urging
removal of book.
Resolution: Removed from curriculum.

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Incident: Objection to John Steinbeck's East of Eden,
Anthony Burgess's A Clockwork Orange and
biography of Doris Day in Anniston because of
"obscenity." Removal urged.
Initiator: Local ministers and church members led a
petition drive.
Resolution: Books removed and put in storage room.

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Incident: Objections to various pieces of literature
including works by Anne Frank, Thomas Wolfe,
James Baldwin, Langston Hughes and Henrik
Ibsen.
Initiator: Four members of State Textbook Committee.
Resolution: Minority report filed along with
recommendations for purchase. Although report
was first of its kind to be part of public
record, books were purchased anyway.

ALASKA

Incident: Objection to Going to Extremes by Joe McGinnis
in Barrow High School Library based on alleged
unfair characterization of community.
Initiator: School board member.
Resolution: Book remained in library.

ARIZONA

The Chair of the Arizona Library Association Intellectual
Freedom Committee indicated that while censorship incidents
have been reported, the Committee usually does not make them

public. Reasons for this vary, but they include fear of job loss and negative community pressure. A few examples of challenged materials include Some Swell Pop by Maurice Sendak and Ray Bradbury's The Halloween Tree.

CALIFORNIA

Incident: Revisions requested in two state-wide elementary school textbooks to remove illustrations of girl in "transparent skirt" and "boy standing in a door exposed."
Initiator: IMPACT (Interested Monitoring Persons Against Contemporary Textbooks) — censorship group in Fresno affiliated with the Pro-Family Forum — and C. Hugh Friedman, State Board of Education member.
Resolution: Illustrations were removed from the textbooks by publishers Holt, Rinehart & Winston.

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Incident: Objections to 13 "obscene" words in newly purchased American Heritage dictionaries for Folsom High School.
Initiator: High school officials.
Resolution: The dictionaries were shipped back to the distributor.

COLORADO

Incident: Objections to sex education film; novel, It's Okay If You Don't Love Me by Norma Klein and home economics teaching materials in Colorado Springs' Widefield High School.
Initiator: Widefield Parents Association, a small but vocal ultra-fundamentalist group.
Resolution: The sex education film was never in the Widefield collection. The home economics materials were used as preparatory guides for teachers and not students. But It's Okay ... was removed from the library due to "inappropriateness."

CONNECTICUT

Incident: Creationism legislation introduced.
Initiator: Rep. Leo Flynn (D-Norwich).
Resolution: Died in House Education Committee.

DELAWARE

Incident: Objections to high school curriculum pilot course — Choices (National Education Association course on nuclear defense) — in Dover.

Initiator: School district's advisory council had approved the course, then rescinded it. The teacher objected to this decision, which was referred to the State Board of Education.

Resolution: Board of Education denied the grievance, and the ban on teaching this course continues.

FLORIDA

Incident: Objection to Haines City high school curriculum use of Ray Bradbury's The Martian Chronicles.

Initiator: Parent. The teacher allowed the parent to black out words in daughter's book that offended her or have her child read another book. Parent refused and filed request for reconsideration.

Resolution: Principal and other school officials decided to retain the book.

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Incident: Objection to Palm Beach County junior high school use of textbook, Let's Talk About Health, because of "sexually explicit illustrations" and "secular humanism."

Initiator: Parents for Academic and Responsible Education, affiliated with the Gablers and Pro-Family Forum.

Resolution: Review committee voted to retain the book.

GEORGIA

Incident: Objection to My Brother Sam Is Dead, a book about the Revolutionary War by James and Christopher Collier. Challenged as too "profane" for use in school libraries in Gwinnett County.

Initiator: Parents obtained 1200 signatures on a petition.

Resolution: Committee voted to substitute an abridged version of the book without the alleged profanity.

* HAWAII

Incident: "Values Education" and sex education courses challenged as unsuitable for inclusion in high school classroom curriculum.

Initiator: Four members of the Hawaii School Board who were elected on a "pro-family" platform.

Resolution: Funding for sex education program stopped, 1981-82.

IDAHO

Incident: Principal in Lewiston's Centennial Elementary School ripped up part of In The Night Kitchen by Maurice Sendak after complaint that the book was "unacceptable."

Initiator: Parent.

Resolution: Principal and others decided that school needs a book selection policy; one is currently being developed.

ILLINOIS

Incident: Objections to Soup and Soup and Me, by Robert Newton Peck, in Peoria school library because books are allegedly anti-Semitic and "detail earthy situations."

Initiator: Unidentified.

Resolution: Staff review committee and school board voted to retain books.

INDIANA

Professor Edward Jenkinson, national censorship expert, said that "during the past school year, a minimum of 30 censorship attempts within the boundaries of Indiana were reported to me by teachers, students, school board members, parents, and administrators."

IOWA

Incident: Objections to "filthy language" in Elkader's Central High School library book by Kin Platt, Head Man. The novel is about a young boy's violent life and death in the slums of Los Angeles.

Initiator: Parent and fundamentalist ministers.

Resolution: School followed its reconsideration policy for educational materials, and the review committee voted to retain the book in the library.

KANSAS

Incident: Objections to children's book, The Great Gilly Hopkins, by Katherine Paterson. Parent of Salina's Lowell Elementary School student found words "God," "damn," and "hell" offensive.

Initiator: Parent.

Resolution: Special book review committee (two parents, school librarian, principal and two teachers) was established to investigate the complaint. A majority voted to remove the book. The school board overruled the committee and voted that the book remain in the school library.

KENTUCKY

Incident: Objections to Louisville school curriculum (including sex education and home economics) school library books, and American history textbooks, based on "pornography and lack of morality."

Initiator: Citizens for Decency in Public Schools, affiliated with the Gablers and Eagle Forum.

Resolution: School review committee voted to retain books.

LOUISIANA

Incident: Objection to Jefferson Parish high school English class use of The Great Santini by Pat Conroy because of "pornographic" content. Urged removal.

Initiator: Several parents.

Resolution: School committee reviewed the book and voted to retain it for classroom use.

* MAINE

Incident: Woodland High School Library in Baileyville banned 365 Days by Ronald Glasser in the spring of 1981 because of alleged offensive and abusive language.

Initiator: Parents.

Resolution: School committee voted to remove the book in April of 1981, then two months later, the committee reconsidered and voted to place the book on a "restrictive shelf." In a class action suit brought by a student, U.S. District Court Judge Conrad Cyr ordered the book placed back on the shelves in January of 1982.

MARYLAND

Incident: Objections to use of textbook Street Law in Baltimore suburb of Glen Burnie high school social studies course because book allegedly promotes values clarification, a "belief that there are no absolute rights or wrongs."

Initiator: Parent.

Resolution: Still in progress.

MASSACHUSETTS

Incident: Objections to Pembroke elementary school fifth grade vocabulary workbook of Biblical tales because book allegedly "projects [an] image of God as hellfire and brimstone [and of] God and women as subservient. . ."

Initiator: Parents.

Resolution: School Board members refused to ban the book because they said it is used strictly for vocabulary purposes.

MICHIGAN

Incident: Objection to four books about homosexuality in the Niles Public Library because books were said to be "dangerous to youth." Removal urged.

Initiator: U.S. Congressman Mark Siljander (R-Fourth District) and local minister.

Resolution: After a public hearing, library board voted unanimously not to remove books.

MINNESOTA

The President of the Minnesota Coalition Against Censorship and author of a 1981-1982 censorship survey in Minnesota reported that the rate of censorship incidents during the past year continued as it had the previous two years. In 1981-1982, 36% of secondary school libraries, 52% of elementary school libraries, and 43% of public libraries reported challenges to Minnesota library resources. Titles of challenged books in 1982 - 1983 include: John Steinbeck's Of Mice and Men, Alex Haley's Roots, and Erich Segal's Love Story.

MISSISSIPPI

Incident: Creationism legislation introduced.
Initiator: Mississippi State Senators Emerson Stringer (D-Columbia), David Smith (R-Hattiesburg) & Ronnie Shows (D-Bassfield).
Resolution: Bill died in committee; sponsors moved to attach it to Textbook Procurement Commission Extension and Appropriation bills. Rejected by House.

MISSOURI

Incident: Objections to school curriculum materials, including film version of Shirley Jackson's The Lottery, Craighead George's novel Julie of the Wolves and Humanist magazine for "inappropriate content" in Mexico's junior and senior high schools.
Initiator: Parents.
Resolution: School board unanimously refused to ban materials.

MONTANA

Incident: Objection to Libby High School English class use of Catcher in the Rye.
Initiator: Parents.
Resolution: School board decided not to remove book from curriculum, but parents will be advised that children can read alternate book.

NEBRASKA

Incident: Objection to Robert Ludlum's The Matarese Circle in Pierce High School Library because of "rough language."

Initiator: Parents.
Resolution: Board of Education voted to keep book in school library but now requires written parental permission before students can check it out.

NEVADA

Incident: Objection to Carson City Seeliger Elementary School library books on witchcraft because of "occult" nature of materials.

Initiator: Parent.
Resolution: Parent presented his views to school board after filing complaint form; wants parents to be given greater voice in material selection. Books remained on shelf. Permanent selection committee being formed.

NEW HAMPSHIRE

Incident: Objection to Candia Elementary School drug and alcohol abuse prevention program because of the alleged teaching of "values clarification."

Initiator: Parents.
Resolution: School board voted to eliminate the funding for the program.

NEW JERSEY

Incident: "Moment of silence" in Old Bridge public schools introduced in December, 1982. "Moment of silence" legislation passed.

Initiator: School board member; state legislature.
Resolution: After local citizens threatened a lawsuit to halt prayer, the Old Bridge School Board voted to drop the measure. Law suit pending challenging constitutionality of legislation.

NEW MEXICO

Incident: Objections to two books on teenage sexuality in Santa Fe High School because of "controversial content."

Initiator: Students, parents and librarian.
Resolution: School board rejected bid for removal.

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Incident: Objection to use of Merriam-Webster New Collegiate Dictionary in Carlsbad elementary and senior high school classrooms because of alleged obscene words.

Initiator: Parent.

Resolution: Carlsbad Assistant Superintendent for Instruction authorized removal of 100 copies of dictionary.

NEW YORK

Incident: Introduction of "moment of silence" in East Meadow, Long Island elementary school.

Initiator: School board members.

Resolution: A local citizen galvanized community support, and East Meadow School District officials ended this practice.

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Incident: Objections to Boss by Mike Royko in Hannibal High School elective English class because of "filthy language" and alleged profanity.

Initiator: Parents.

Resolution: School board set up a three-member committee to review the book; the committee ruled that the book remain on the reading list.

NORTH CAROLINA

Incident: Objection to Catcher in the Rye and Brave New World in Randolph County high school library.

Initiator: School officials.

Resolution: Books were removed from library shelf and placed in restricted area available only if students have written parental permission.

NORTH DAKOTA

Incident: Objections to Newsweek, banned from 9th and 10th grade social studies classes in Minot because it was "too liberal."

Initiator: School board member.

Resolution: School board banned it from use; then reversed itself and decided to use both Newsweek and U.S. News & World Report as part of social studies curriculum.

OHIO

Incident: Objections to use of "Ordinary People" (film) as part of sophomore English class in Mount Vernon because of "R" rating.

Initiator: Parent.

Resolution: School Board voted to retain film, but ruled that students must now be forewarned before film is shown.

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Incident: Objection to elementary school health class curriculum and film in Columbus because some materials were written by Planned Parenthood, which was described by a parent as a "radical organization that promotes homosexuality, promiscuity and the most vile kind of behavior." Further objections to a film on venereal disease and any discussion of death, divorce and family problems.

Initiator: Parent (Alice Moore, who led the successful fight to ban textbooks in Kanawha County, West Virginia in 1974-75).

Resolution: In progress.

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Incident: Objections to four books from Xenia elementary school libraries because they allegedly emphasize drugs and sexual activity and are anti-Christian.

Initiator: Parents.

Resolution: Xenia Board of Education unanimously voted not to ban the books after public hearings were held.

OKLAHOMA

Incident: Objections to Tulsa Central High School honors program use of Alexander Solzhenitsyn's One Day in the Life of Ivan Denisovich as part of Russian literature course because of "filthy, vulgar language."

Initiator: Parent.

Resolution: Committee of educators and parents denied request to withdraw novel from curriculum; policy already exists to substitute another work if requested.

OREGON

Incident: Objection to Salem Middle School library's inclusion of Norma Klein's Breaking Up as part of collection; said to be inappropriate for middle school students.

Initiator: Parent.

Resolution: Following its appeal process for instructional materials, the school board's book review committee decided to remove book from Middle School library but keep it on the high school library shelves.

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Incident: Objection to "non-traditional, anti-American teachings." Misuse of Public Law 97-280, which designated 1983 as "Year of the Bible." Resolution introduced purposely misinterpreting "Year of the Bible" to mean that Fundamental Christianity is our national religion and all public education must be based on the Bible. Also, introduction of model legislation to remove materials and curricula. (Legislation patterned exactly after bill published by ALEC, American Legislative Exchange Council, a national Far Right group).

Initiator: Local group, Committee for Quality School Textbooks, with help from the Gablers.

Resolution: Books and materials remain part of the curriculum, and People for Public Education, a new citizens group, was formed to counter further censorship efforts and to support public education.

PENNSYLVANIA

Incident: Objection to State College High School English class use of Huckleberry Finn because of the book's "racial slurs."

Initiator: Parent.

Resolution: Book remained in classroom and parent began a study on the effects of the book on adolescents.

* * * * *

Incident: Objection to Harrisburg's Cumberland Valley High School eleventh grade curriculum use of "The Crucible" by Arthur Miller because of its "ungodly" message.

Initiator: Parents.
Resolution: Committee of parents and teachers reviewed the book and recommended that it be retained; the school board concurred.

RHODE ISLAND

Incident: Challenge to four books (three by V.C. Andrews and one by Robert Cormier) in Richmond's Chariho Regional School Library District because of "pornographic content and repulsiveness."

Initiator: Parent.
Resolution: Superintendent found the books suitable for inclusion in library.

SOUTH CAROLINA

Incident: Objections to What Happened to Mr. Forster by Gary Bargar as part of the Children's Room collection in the Greenville Public Library because one of the characters is a homosexual.

Initiator: Parent.
Resolution: Complaint brought to the City Council. Council members decided that the library should make a decision. The library's selection committee decided to place the book in the "Parenting Collection" in the children's room.

SOUTH DAKOTA

The Chair of the South Dakota Library Association Intellectual Freedom Committee reported that, while numerous censorship incidents have occurred during the past year, school librarians and teachers are reluctant to make incidents public. Reasons for this vary, but include fear of job loss and negative community pressure.

TENNESSEE

Incident: 1982 school prayer bill declared unconstitutional.

Initiator: Rep. Don Dills (D-Dyersburg) and State Senator Frank Lashlee (D-Camden) introduced a bill requiring a "moment of silence" in January, 1983.

Resolution: Bill passed both Houses of the Tennessee legislature in February, 1983.

TEXAS

Incident: Objections to world geography, civics, health, and homemaking textbooks which encouraged classroom discussion and the exchange of ideas, discussed evolutionary concepts without giving equal time to Biblical creationism, or realistically presented negative aspects of American history. Filed before the State Textbook Committee and Board of Education in Austin.

Initiator: Mel and Norma Gabler and their Educational Research Analysts staff, and members of the Pro-Family Forum and the Eagle Forum.

Resolution: One world geography text rejected by State Textbook Committee because of its treatment of evolution; qualifying language on evolution added to several other texts; discussions of "nontraditional" families excluded from homemaking texts.

UTAH

Incident: Legislation introduced in Utah House to provide tuition voucher system and tuition tax credit for parents of private elementary and secondary school students.

Initiator: C. Hardy Redd (R-Lasal).

Resolution: Both bills died in House Rules Committee.

VERMONT

Incident: Burlington school library copy of Ernest Hemingway's The Sun Also Rises, along with other books and records, burned in public record and book burning demonstration.

Initiator: Local citizens.

VIRGINIA

Incident: Objection to Wise Middle School's use of The Diary of Anne Frank as part of English class because of Anne's "blossoming adolescence."
Initiator: Parent.
Resolution: Book remained part of curriculum. School already has an alternative selection policy.

* * * * *

Incident: Liberty Baptist College, the educational arm of Rev. Jerry Falwell's Liberty Baptist Church, was granted temporary certification for its biology education program, despite the fact that Falwell publicly stated that LBC's graduates would teach "creation science," not evolution.
Initiator: Liberty Baptist College.
Resolution: Temporary certification granted by Virginia Board of Education in December, 1982.

WASHINGTON

Incident: Objections to The Wagon Man, a folk tale by Arthur Crowley and Annie Gusman, as part of the Walla Walla Public Library's Children's Room collection because of alleged inappropriateness. Removal urged.
Initiator: Parent.
Resolution: Library Board ruled that the book was a folk tale/fantasy, and therefore properly belonged in the Children's Room.

* * * * *

Incident: Lawsuit filed protesting the use of Gordon Parks's award-winning autobiographical novel The Learning Tree in a high school English class in the Mead School District near Spokane. Objections to the novel were based on the "anti-God religion of secular humanism," alleged obscene language, excessive violence and specific blasphemies against Jesus Christ.
Initiator: Washington state Moral Majority chapter on behalf of parent.

Resolution: U.S. District Judge dismissed lawsuit on September 13, 1982. Judge was reluctant to have the federal courts "interfere with the rights of educational authorities to determine curriculum."

WEST VIRGINIA

Incident: Objection to Richwood's Cherry River Elementary School Library's copy of Time/Life book on great cities of the world because it contained a picture showing several Japanese men sharing a public bath.

Initiator: Petition signed by 75 parents.

Resolution: School board decided that the book should stay in the school library.

WISCONSIN

Incident: Objection to Judy Blume's Are You There God? It's Me, Margaret in Fond du Lac elementary school library because of alleged inappropriateness for younger readers.

Initiator: Parent.

Resolution: School district's reconsideration committee decided to retain the book.

WYOMING

Incident: Objection to all Gillette junior and senior high school library copies of Up in Seth's Room by Norma Fox Mazer. The novel treats sympathetically a teenage girl's efforts to resist sexual advances of her boyfriend.

Initiator: Parent.

Resolution: Reconsideration committee voted to remove book, but decision was appealed to the school board by school district's media specialists on the grounds that the committee was "illegitimately constituted." School board reconvened and voted 6 - 1 to retain the book.

* For the two states, Hawaii and Maine, in which challenges were not reported during the past school year, this report describes incidents from the 1981-82 school year.

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HUMANISM

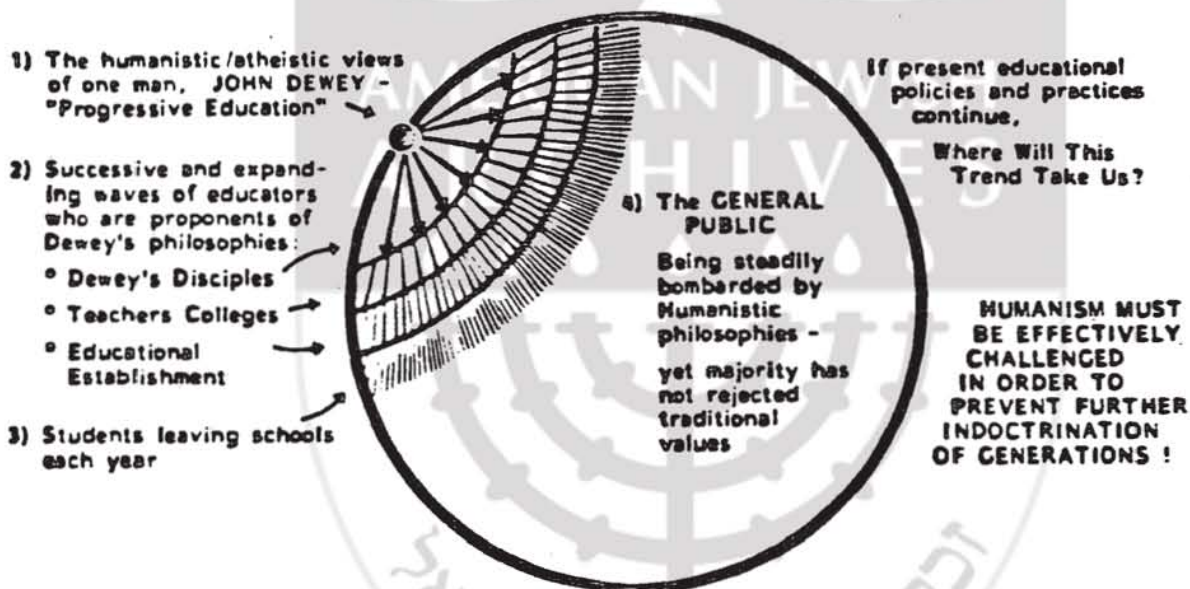
Words such as "humanism" and "humane" are often used to describe some aspect of the educational experience. To most people these two words are interchangeable. They think these terms indicate that children are being put through a "civilizing" process—being taught to be kind, considerate, generous, or nice to one another. Promoting "human relationships" is a very popular endeavor. What could be bad about "Humanism?"

HUMANISM is faith in man instead of faith in God. Webster's Dictionary defines Humanism as:

"The distinctive tenant denying the divinity of Christ; also the system of doctrine based on this view of Christ. 2. The doctrine that man's obligations are limited to and dependent alone on, man and human relations. B. The doctrine of Saint-Simon that man's nature is perfectible through his own efforts without divine grace..."

HUMANISM is a no-God religion [U.S. Supreme Court cases: *Torcaso, 1961; Seeger, 1964*] and as much a religion as Christianity. This no-God religion is being passed on to our children through public education, in a subtle but effective manner. How is this?

THE SPREADING of SECULAR HUMANISM



THE TEACHINGS of HUMANISM

- EVOLUTIONARY DOGMA.....the idea that evolution is unquestioned scientific fact
- SELF AUTONOMY.....the idea that children are their own authorities
- SITUATION ETHICS.....the idea that there are no absolute rights or wrongs
- CHRISTIANITY NEGATEDthe idea that there is no supernatural (salvation, heaven/hell; many humanists claim belief in Deity, but place their faith in man rather than in God
- SEXUAL FREEDOM.....the idea that public sex education is necessary, but without morals; belittles modesty, purity, chastity and abstinence/accepts abortion, premarital sex, and homosexuality
- TOTAL READING FREEDOM...the idea that children should have the right to read anything
- DEATH EDUCATION.....the idea that there is no hope beyond the grave
- INTERNATIONALISM.....the idea that world citizenship is preferable to nat'l patriotism
- SOCIALISM.....the idea that socialism is superior to private ownership

Educate yourself. Suggested inexpensive material available from Pro-Family Forum:

CASSETTE TAPE Humanism in Education by [unclear] [unclear] [unclear] and [unclear] [unclear] [unclear] for 7 years in the [unclear] of [unclear].
[unclear] - Australia \$4.00

Humanist Manifestos I and II - humanist publication of their basic creed (\$2.00). In leaflet form (50').

Values Clarification by humanists Simon, Howe, and Kirschenbaum. 79 strategies; widely used. includes 7-step "valuing process" previously mentioned (\$7.95)

The Aspen Institute for Humanistic Studies - reveals national goals and personalities involved in prominent humanist "think tank" (\$3.00).

Why Are You Losing Your Children? by Barbara Morris (\$3.95).

Change Agents in the Schools by Barbara Morris - an expanded discussion of why you are losing your children (\$7.95).

The Hate Factory, by Erica Carle - with emphasis on the impact of social science (\$2.50).

Secular Humanism in the Schools The Issue Whose Time Has Come, by Dr. Onalee McGraw (\$1.25).

Is Humanism Molesting Your Child? by Frances Hill.
\$6.00 per hundred

(On mail orders please add for postage and handling \$1.00 for order of \$5.00 or less and 75c for each additional \$5.00 or any part thereof. Texans add 5% sales tax)

Pro Family Forum

P O Box 14701
Fort Worth, Texas 76117

Lottie Beth Hobbs, National President

is
humanism
molesting
your
child
?



How Is It Disguised?

Determining the extent of Humanism in the school requires some detective work. Terms of designation are constantly changing. It may be called values education, valuing skills, values clarification, self-awareness, decision making, self-acceptance, interpersonal relation skills, etc. Films, textbooks, and library books frequently contain Humanism and provide excellent opportunities for open "honest" discussion which includes teacher pressure and peer pressure. Curriculums often contain courses on human (Humanistic?) sexuality and family living. Or, sex education may be sandwiched in with reading, history, health, biology, etc.

Note that textbooks and teacher's manuals are not essential for implementing Humanism. More and more teachers are being trained with our tax dollars to be effective "change agents" and to sneak Humanism into the classroom. They are encouraged to be "models" for desired behavioral changes. Fortunately, some schools and teachers are resisting the thrust of Humanism. However, some are rushing forward to create a new social order.

How Can It Affect Your Child?

His conscience can be slowly remolded until ultimately he recognizes no need for God and parental values. Parents are portrayed as unloving, uncaring, and inadequate. Slowly, he is conditioned to view his parents with distrust and disrespect. Alienation often results. Serious emotional problems, serious moral problems, and serious spiritual problems often occur.

**LET'S PROTECT OUR
FAMILIES FROM CHILD
MOLESTERS!**

How Can You Help Your Child?

Examine your child's library and textbooks for immoral, anti-family, and anti-American content. Arrange to view films shown in classrooms. Objectionable material should be taken to the principal. If he is unresponsive, go to the superintendent, and then to school board members one at a time. If necessary, get the support of other parents and go to the entire school board. Voice your views to the state school board, state legislators, governor, and U.S. congressmen.

Teach your child to recognize Humanism and its techniques and strategies.

Humanism in the school is unconstitutional, and your child, as well as the teacher, should be aware of his constitutional rights. In 1978, the Hatch Amendment to the Elementary and Secondary Education Act became law. (copy available from Pro Family Forum) It provides you and your child protection from invasion of privacy. You may instruct your child to refuse to discuss, orally or in writing, his personal feelings about his private life, social issues, or controversial political issues. Discussing personal feelings of a third person, such as Jane or John, is another deceptive invasion of privacy.

You may assure your child that refusal to discuss his personal feelings is not a symptom of mental illness. Role playing was developed for mental patients and criminals. Your child should be aware that role playing, games involving "What would you do if . . . ?" and games involving suicide and mercy killings can cause emotional trauma. He should inform you when exposed to any Humanistic technique or strategy.

Pro-Family Forum is dedicatedly working to help your child. Become an active member. Help start a chapter if none is near you.

Help alert other parents. Give copies of "Is Humanism Molesting Your Child?" to twenty-five or more parents. Ask them to give copies to twenty-five of their friends, and these in turn to give copies to their friends.

How is Indoctrinated?

How could such complex issues of Humanism possibly be indoctrinated into your child in elementary or high school? NOT BY ACCIDENT Under Lenin and Stalin, Pavlov developed the technique of conditioning dogs to bring about the desired results, and from this beginning, Humanist psychologists and behavioral scientists successfully developed techniques which can GRADUALLY CHANGE YOUR CHILD'S CONSCIENCE, PERSONALITY, VALUES, AND BEHAVIOR

An extensively used technique is Values Clarification which can be used to convince the child that he has the right to develop HIS OWN personal values, free from parental influence and authority, free from religious influence. It can further convince the child that there are NO ABSOLUTES, NO RIGHT, NO WRONG. The child is told that whatever value he chooses is right for him, as long as he uses their seven-step method. To arrive at his value, he is to:

1. Choose the value freely. (Free from parental guidance and religious morals of right and wrong) (parenthetical comments added)
2. Choose from alternatives (Choose from alternatives, including those DIFFERENT from parental values, such as to have premarital sex or not to have premarital sex).
3. Choose after considering the consequences. (What child can see far enough ahead to fully realize the adverse consequences of such a blind course of action?)
4. Prize and cherish the value. (Cherish the value because his own personal feelings have guided him to choose what is most important to him).
5. Publicly confess or affirm the value. (Be courageous enough to bravely take a stand and to influence peers).
6. Act on the value (If he chooses premarital sex as his value, he is to take action and carry it out)
7. Act upon the value regularly (Live by the value consistently to establish it as his chosen behavior. He does his own thing). (parenthetical comments added)

Other Humanistic strategies for behavioral change are role playing, whereby the child acts out emotional situations such as conflicts with parents, also magic circles, value appraisal scales, questionnaires, diaries, journals, public interviews, etc. Survival games and open-ended situations of "What would you do if...?" develop situation ethics, to say the least.

Whatever the strategy, the objective is basically the same - to get your child to reveal his very heart, soul, mind, and even his subconscious thoughts before his peers and teacher. In turn the peer group openly discusses his personal feelings and values and challenges him to defend his values and how he arrived at them. (Peers who challenge seldom accept values resulting from parental and religious influence). A child's only defense for some values may be that the parents that he loves hold the same values. Thus, both the child's and parents' values are subjected to open criticism from peers when his values differ from theirs. Skilled "change agents" (teachers) can manipulate discussions to create peer pressure for conformity to non-Christian standards. They have been known to intimidate slow conformers.

Values education frequently incorporates the above techniques and strategies with these issues:

Premarital sex	Racial equality	Anger
Extramartial sex	Drugs	Fear
Homosexuality	Death	Hate
Lesbianism	Mercy killing	Love
Incest	War	Marriage
Women's lib	Ecology	Divorce
Abortion	Communism	Family conflicts
Contraceptives	Free enterprise	Parental values
Poverty	Disarmament	Interdependence
Police brutality	Church	(one-world government)

Are these issues on which you want your child to choose his values, free from your influence, and free from any standard of RIGHT AND WRONG?

Isn't it time for parents to demand that Humanism be removed from our schools? Isn't it time for parents to demand that schools educate our children in academic skills instead of Humanistic values?

What Is Humanism?
How Is It Indoctrinated? How Is It Disguised?
How Can It Affect Your Child?
How Can You Help Your Child?

What Is Humanism?

Below are some basic beliefs of Humanism.

Humanism:

- Denies the deity of God, the inspiration of the Bible, and the divinity of Jesus Christ.
- Denies the existence of the soul, life after death, salvation and heaven, damnation and hell.
- Denies the biblical account of creation.
- Believes that there are no absolutes, no right, no wrong — that moral values are self-determined and situational. Do your own thing, "as long as it does not harm anyone else."
- Believes in removal of distinctive roles of male and female.
- Believes in sexual freedom between consenting individuals, regardless of age, including premarital sex, homosexuality, lesbianism, and incest.
- Believes in the right to abortion, euthanasia (mercy killing), and suicide.
- Believes in equal distribution of America's wealth to reduce poverty and bring about equality.
- Believes in control of the environment, control of energy and its limitation.
- Believes in removal of American patriotism and the free enterprise system, disarmament, and the creation of a one-world socialistic government.¹

Humanism is referred to by Humanists as a "faith" and a "religion."

It was declared by the U. S. Supreme Court to be a religion. Does this religion have effective Sunday Schools? Not exactly. It has effective Monday through Friday schools. That's right! Our public schools. Doesn't the Constitution require separation of church and state? Yes, indeed! However, schools are rapidly changing from traditional education to "change agents" for Humanism. Who pays for it? YOU DO!

¹ Humanist Manifestos I and II; Prometheus Books, Buffalo, N.Y.
The Aspen Institute for Humanistic Studies; Freeman Dages; Provo, Utah

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AD HOC COMMITTEE FOR RELIGIOUS FREEDOM

June 7, 1984

Ad Hoc Committee
325 Pennsylvania Ave SE
Washington DC 20003

Dear Friend,


Although you were unable to join us at the religious liberty rally in Washington DC on May 30, we wanted to let you know that it was a great success. As you will note from the excerpts enclosed, each speaker commented on the historic nature of the event. More than 500 clergy attended, from all diverse religious persuasions and at the end, the vast majority indicated their willingness to spend one week in jail in solidarity with Reverend Moon as an expression of their strongest possible support for the preservation of religious liberty.

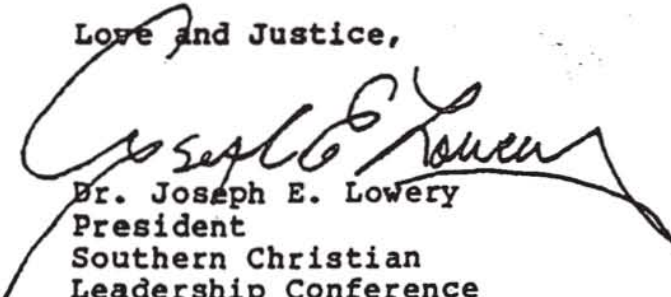
Also enclosed is a copy of the Religious Liberty Proclamation that was signed by each of the participants in the rally. It is our sincere hope that you and/or your organization will sign this proclamation as soon as possible. Please return your signed copy to 325 Pennsylvania Avenue, SE, Washington, DC 20003.

This is an urgent period for religious liberty in America. Let us all work together to awaken this nation to our grave concern for the future of religious liberty. The Ad Hoc Committee for Religious Freedom will be hosting a rally in Baltimore on Monday, June 11, 10 a.m. at the Hilton Hotel, Francis Scott Key Ballroom, 101 Fayette Street. We hope that you will participate.

Yours for Religious Freedom,

Love and Justice,


Dr. Tim LaHaye
President
Family Life Seminars and
Moral Majority, California
Co-Chairman of Ad Hoc Committee
for Religious Freedom


Dr. Joseph E. Lowery
President
Southern Christian
Leadership Conference
Co-Chairman of Ad Hoc Committee
for Religious Freedom

MIR. MOON'S



The Reaction Of Some Church Leaders And Lawyers Goes Much Too Far

In May, the U.S. Supreme Court refused to review the 1982 conviction of the Rev. Sun Myung Moon on charges of tax evasion. He was ordered to pay \$25,000 in fines and begin serving an 18-month prison term July 20. A host of religious leaders from various political persuasions have come to Moon's defense. An Ad Hoc Committee For Religious Freedom, co-chaired by Dr. Tim LaHaye of the Moral Majority and Dr. Joseph Lowery of the Southern Christian Leadership Conference, was set up. The committee paid the plane fare and hotel bills of hundreds of clergymen to attend a rally at the Hyatt Regency in Washington, and many of the clergymen indicated their willingness to spend one week in jail in

solidarity with Rev. Moon. On June 26, Moon accepted the invitation of Sen. Orrin Hatch (R-Utah) to testify before a Senate judiciary subcommittee. Hatch compared Moon's conviction to the persecution of his Mormon ancestors and other religious minorities. Moon complained that the government had exploited his unpopularity by insisting on a trial by jury instead of a trial by judges. "Jesus Christ got the jury trial and he got the verdict," Moon said. In the following analysis, Stan Hasty, a Washington correspondent for the Baptist Press Service, tries to strip away the emotional arguments of Moon's conviction.

by Stan Hasty

Lawyers who specialize in church-state constitutional law have legitimate reasons for expressing concern over the conviction of Unification Church leader Sun Myung

Moon on charges of tax evasion and conspiracy.

But they should exercise care in making too much of Moon's legal problems.

Since 1969, when a highly politicized Internal Revenue Service stripped both the National Council of Churches and Billy James Hargis' Christian Crusade of their tax exemptions for criticizing the Nixon Vietnam policy, these attorneys have kept a wary eye on the powerful IRS bureaucrats.

That year, both the NCC and Hargis condemned the Nixon policy, but from opposite sides of the political fence. While the NCC was urging the withdrawal of U.S. troops, Hargis was blasting Nixon for not bombing Hanoi "back into the Stone Age," to use an unhappy phrase from that unhappy time.

So Nixon and his IRS surrogates took

Stan Hasty is a Washington correspondent for the Baptist Press Service which carried this news analysis.

ECLIPSE



the action that would most hurt the critics, stripping them of their respective federal income tax exemptions. Interestingly enough, the NCC won its legal battle to save its exemption while Hargis lost his. Hargis, a right-wing extremist, refused to join the case of the left-leaning NCC, although the interdenominational group supported the Tulsa, Okla.-based preacher.

Lawyers who specialize in the increasingly important field of church-state law have been worried ever since—and understandably so.

But their arguments that Moon's conviction and probable imprisonment mark a new and dangerous day in the all-too-often adversarial relationship between the IRS and the churches do not quite wash.

They are on even shakier ground when some of their number argue that the Supreme Court, by refusing to review Moon's conviction, appears to be siding with the IRS in the agency's perceived

battle with churches.

In its May 14 notice (one line in an 11-page list of orders), the high court did not affirm the lower court rulings in the Moon case. What the justices did was to deny review of the case, pure and simple. They gave no reasons, but all lawyers know that except in a tiny percentage of cases, that is the norm. The Supreme Court, when it adjourns its current term about July 1, will have processed some 5,000 cases, of which only about 150 will have received full review and decision.

The justices refused to hear the Moon case apparently because they saw no compelling reason to do so. They were not convinced by the church lawyers' arguments in a slew of friend-of-the-court briefs that churches and their leaders are in imminent danger of IRS intrusion because of the Moon conviction.

In those briefs, filed by church groups ranging from the National Council to the National Association of Evangelicals and by church leaders including Jerry Falwell

and Charles Stanley, the church lawyers argued that the IRS went after Moon because he is unpopular. They also argued that Moon held the funds under investigation "in trust" for his followers.

But the government succeeded in convincing a jury at a U.S. district court in New York that the funds belonged to Moon personally, not to the church.

The church lawyers said that Moon is the personification of his church. The IRS replied that "religious leaders, no less than the average taxpayer, must assume the risk, when they engage in undocumented transactions, that the jury may not believe their account of the events."

By "undocumented transactions," the government referred to deposits in two Chase Manhattan Bank accounts totaling \$1.7 million over a three-year period. The accounts yielded over \$100,000 in interest dividends, not a cent of which was reported by Moon on his income tax returns for those years. Although his church is incorporated as a tax-exempt religious organization, the funds in Chase Manhattan were entered, not in church accounts, but in Moon's name.

Such financial wheeling-and-dealing virtually invites investigation by the IRS, whose mandate from Congress is, after all, to find taxable income.

(Parenthetically, attorneys for churches need to be reminded from time to time that income tax exemption is a privilege granted churches and other non-profit organizations, not an absolute right.)

Unquestionably, Moon's unpopularity as a leader of what many Americans consider a dangerous cult played on the minds of the jurors that found him guilty. Church lawyers and all others who love religious freedom are necessarily concerned when a religious minority is persecuted. But in Moon's case, Supreme Court justices apparently were unconvinced that persecution was the issue.

Other church leaders, whether of similarly controversial sect-type religions or of store-front congregations, ought to take the Moon case as a warning that they may not be able any longer to play loose-and-easy with church contributions. They ought to be worried.

At the same time, Moon's conviction and the Supreme Court's refusal to review it should not be seen as more than what it is. And, to borrow a legal phrase attorneys seem to like, church lawyers should not conjure up a parade of imaginary horrors about its long-term consequences. □

Diverse groups rally for religious freedom

Monte 7/26/84

Associated Press

Groups supporting the Rev. Sun Myung Moon staged a candlelight service in Lafayette Park across from the White House last night following a rally against what they said was government "encroachment" on religious affairs.

"Though this nation was founded because of religious persecutions, bureaucratic intervention is becoming the rule and not the exception," said Dr. Joseph Lowery, president of the Southern Christian Leadership Conference and president of the National Crusade for Religious Freedom.

Mr. Lowery was one of several speakers to address some 3,000 people attending "A Pageant for Religious Freedom," a musical theater production in which actors portrayed famous American patriots such as Patrick Henry, Thomas Jefferson and Abraham Lincoln speaking on religious persecution. About 1,500 persons unable to enter the capacity filled Constitution Hall held another rally outside in defense of religious liberty.

"We must be mindful that certain groups are seeking to curtail religious freedom in America and we must be ever ready to fight those who would do so," Mr. Lowery said. "Too often in the past, we have seen

government encroachment into our affairs."

The event was sponsored by Mr. Lowery's National Crusade for Religious Freedom and the Coalition for Religious Freedom, headed by Dr. Tim LaHaye, president of Family Life Seminars.

The Rev. Moon, the spiritual leader of the Unification Church, began an 18-month prison sentence last Friday for failing to report \$162,000 in income on his federal tax return. In Jin Moon, the Rev. Moon's second daughter, read a letter to the pageant from the Rev. Moon at Danbury prison calling on all churches to stand together in defense of religious freedom.

"I came because I'm for religious freedom for everyone," said Evelyn Darrah, 61, who said she is a member of the Christian Tabernacle Church in Washington. "Mostly I hope we can bring back prayer to our schools."

"There are people from all denominations here," said Lori Antolock, a volunteer worker for the pageant. "And their basic concern is religious liberty for everyone."

Lori Antolock said the organization knows of 1,000 instances in which the government has illegally infringed on religious freedom.

Moon Group Financing Anti-Communist Lobby

By Michael Isikoff
Washington Post Staff Writer

A political arm of the Rev. Sun Myung Moon's Unification Church has contributed \$500,000 to finance a new anticommunist lobbying campaign headed by John "Terry" Dolan, chairman of the National Conservative Political Action Committee (NCPAC).

CALL, a lobbying group founded by Dolan, is using the funds to pay for television commercials and mailings promoting legislation to cut off the importation of "slave labor" goods from communist countries, block high-technology transfers to

the Soviet Union, and support development of antisatellite weapons.

The money to fund these efforts is coming from Causa International, a Unification Church organization whose chairman, Bo Hi Pak, is Moon's top deputy and the chairman of News World Communications, the parent company of The Washington Times.

The donation has caused a serious internal rift among conservative activists, many of whom recently backed out of CALL when they learned of the Unification Church financing. "In politics, there is very little money given without

something being asked in return," said Paul Weyrich, director of the Committee for the Survival of a Free Congress, who has refused to join CALL. "I believe this is going to be a serious problem. . . . Moon doesn't exactly have a great image in this country."

Moon, a 64-year-old South Korean evangelist, was convicted of income tax fraud in 1982 and is now serving an 18-month prison term at a federal prison in Danbury, Conn. His church claims more than 2 million members worldwide, including 30,000 to 40,000 in the United States—a figure former church

members say is exaggerated. The recruiting and fund-raising methods of its young members, called "Moonies," have caused continuing controversy in this country.

Rhonda Stahlman, chairman of CALL, strongly defended the contribution, saying that Causa shares a common anticommunist philosophy with most conservatives. She also said that Causa was the largest single source of funds for the lobbying group and that "they'll probably give us more in the future."

"I'm not aligning myself with the Unification Church," said Stahlman.

See DOLAN, A11, Col. 1

Moon Group in Anti-Communist Effort

DOLAN, From A1

"I'm a Baptist who graduated from Bob Jones University. . . . There are no strings on the money and there never will be any."

Dolan will not talk to any reporter of The Washington Post, according to a spokesman. In an interview last night with NBC News, Dolan said: "We think that everybody has the right to spend money to get their point of view out. These people are concerned about the growth of communism. They want to stop it and we think that's an admirable goal."

NCPAC, Dolan's political action committee, spent several million dollars in 1980 and again in 1982 on negative television commercials aimed at defeating liberal members of the House and Senate. NCPAC is located in the same Alexandria office building as CALL, but Stahlman said the two organizations are separate. CALL was originally established as Conservatives Against Liberal Legislation, but it is now widely called the Conservative Alliance.

The Causa donation is part of a growing involvement by Unification Church groups in the New Right. Founded by Moon in 1980, Causa and its domestic affiliate, Causa USA, have been conducting seminars and conferences throughout the United States and Latin American countries promoting "Godism," which it describes as an alternative philosophy to communism. Causa International has opened up offices in nine Latin American countries, made contributions to a group of right-wing businessmen and military officers in Honduras, and financed trips by Latin American journalists and political leaders to seminars in Seoul.

The group also recently spent several hundred thousand dollars holding similar conferences for Nicaraguan exiles and other Hispanics in Washington and Fort Lauderdale, Fla., according to Silvio Arguello, a Miami businessman who is attempting to set up an organization of Nicaraguan exiles backing the "Contra" efforts to overthrow the Sandinista regime.

Arguello said Causa is planning additional conferences that he hopes to use to boost his anti-Sandinista effort.

Causa director Thomas Ward has refused to answer numerous phone calls from a reporter, but in a written response to questions from The Post, Ward said Causa contributed the \$500,000 to CALL because it considered the group to be "committed to awakening the American people to the imminent threat which Sovietism poses at this time."

Warren Richardson, Causa's former executive director who once served as general counsel to the Liberty Lobby, has served as a lobbyist for CALL and helped draft the package of bills known as the Human Rights and National Survival Program that the group is promoting, Stahlman said. The bill to ban the importation of "slave labor" from communist countries will be introduced in the House by Rep. Daniel Crane (R-Ill.), Stahlman said.

The television commercials CALL is planning to run on behalf of these bills includes two 60-second spots,



JOHN 'TERRY' DOLAN
... group has 'admirable goal'

one of which features the widow of the late Rep. Larry McDonald (D-Ga.), reminding viewers of her husband's death in the downing of a South Korean airliner by the Soviets last year, Stahlman said.

Stahlman said the \$500,000 contribution grew out of a meeting she had last year with Pak in which "he asked how do you think communist aggression can be stopped, and I said here's how. He said, 'Great, you're the brains, I want to contribute.'"

Conferees A Domestic-V

Associated Press

Senate and House conferees agreed yesterday on legislation to provide \$63 million in grants to help states provide services for the victims of domestic violence.

The legislation also extends the definition of child abuse to include the denial of care or treatment to handicapped newborns. The legislation would require state child abuse agencies to set up procedures for reporting and investigating cases in which medically necessary treatment, nutrition and other services are withheld from infants with life-threatening birth defects or risk losing federal child care funds.

The overall bill, which must get final approval from the Senate and House, authorizes \$63 million over four years for child abuse and adoption programs.

Elsewhere on Capitol Hill

BED AND BATH SALE

Save 20% to 50% on towels, comforters, pillows and blankets

Norman Lear

May 7, 1984

President Ronald Reagan
The White House
Washington, D.C. 20001

Dear Mr. President:

I am deeply troubled by what seems to be an endorsement of the so-called "Christian Nation movement" in many of your recent speeches. While I fully respect (and would fight to protect) your right to whatever spiritual and religious beliefs you prefer, I am concerned that you not use the office of the Presidency as "Evangelist-in-Chief" or to further the notion that any particular group of Americans is to be accorded special standing because they practice any religion.

To me, it is no coincidence that the First Amendment to the Constitution contains both the guarantee of free speech and the guarantee of separation of church and state. History shows that they are inextricably linked.

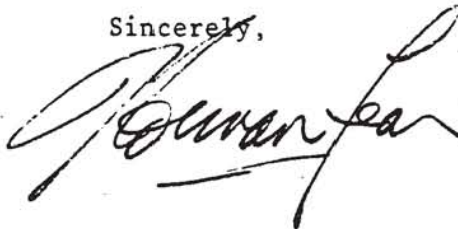
Without separation of church and state, free, spirited public debate is impossible. The mutual respect that is essential to democratic debate is lost when a President's opinions on public policy are used as some sort of perverse test of a citizen's standing with the Almighty.

While I know that you cannot control the statements of all your supporters, millions of Americans would be greatly relieved if you would clarify that you do not officially embrace the "Christian Nation movement;" that you do not intend to use the office of the President to favor a particular religious dogma; and that you intend instead to preserve the Presidency as an office for all the people, believers and non-believers alike.

As Reverend Billy Graham remarked in 1981, "It was a mistake to identify the Kingdom of God with the American way of life... I've come to understand there are no simplistic answers to the exceedingly complicated problems we face as a country -- and as a planet."

Thank you for your attention. The country looks forward to hearing from you.

Sincerely,



/jk

cc: Carolyn Sundseth
Liaison to the President, Religious Affairs

THE WHITE HOUSE

WASHINGTON

May 22, 1984

Dear Norman:

I appreciate your writing (May 7) and giving me a chance to set some things straight. First let me say that until I read your letter I was unaware of any "Christian Nation Movement," and I certainly do not support the notion that any group of citizens is to be accorded special standing "because they practice any religion."

I do believe the first amendment is being somewhat distorted or misinterpreted by some who would, by government decree, make freedom of religion into freedom from religion. The first amendment plainly is to ensure that in this nation there shall be no official state church. The amendment says the government shall not establish religion but it also just as plainly says the government shall not interfere in the practice of religion.

But isn't the government doing the latter when it decrees that a child cannot ask a blessing before lunch in the school cafeteria -- particularly when we remember the child is compelled by law to attend school?

It is true I've addressed a number of religious groups -- always by their invitation. Some have been Protestant, some Catholic, some Jewish and some have been conferences or conventions of representatives of all religions. Usually I've expressed my views on matters ranging from the right of a child to pray in school -- if the child wants to do this -- to tuition tax credits to correct the injustice of a parent supporting two school systems while only using one, and to my belief that abortion on demand is the taking of a human life unless and until someone can prove the unborn child is not a living being.

Norman, maybe we're coming to the same concern from opposite viewpoints, namely the threat to individual freedom. I believe that Madalyn Murray O'Hair, who brought about the anti-school prayer decision, was imposing her atheism on those of us who believe in God. The goal of our nation must always be the ultimate in individual freedom consistent with an orderly society.

Now, having said this, let me also say that I approve of the references to God in the Declaration of Independence, the inscription "In God We Trust" on our coins and engraved on the wall in the Capitol Building. I believe history shows that every great civilization that has ended up in history's dustbin did so after forsaking their God or Gods. At the same time, I believe in every American's right to worship whatever God or Gods he or she chooses or no God at all. I also believe, however, that the God of Moses and His Son admonished us to go into all the world and spread their word. But those who hear must decide for themselves as to accepting that word.

Well, I've gone on long enough, but let me just close by saying that I believe I have a responsibility to speak out for decency and the basic moralities without which there can be no civilization or personal freedom.

Sincerely,

Ronald Reagan

Mr. Norman Lear
People for the American Way
Suite 601
1424 16th Street, N.W.
Washington, D.C. 20036

Norman Lear

June 15, 1984

My Dear Mr. President:

Thank you for taking time to answer my recent letter. Your thoughtful response provoked a few concerns which I would like to pursue further.

I was surprised that you were unaware of the "Christian Nation" movement, since so many of the fundamentalist religious leaders to whom you have granted special attention have made a "Christian America" the centerpiece of their political activity. I refer primarily to Paul Weyrich and the Reverends Jerry Falwell, Pat Robertson, James Robison, and Jimmy Swaggart.

Were you aware, for example, that Rev. Robertson stated on one of his broadcasts:

"The Constitution of the United States is a marvelous document for self-government by Christian people. But the minute you turn the document into the hands of non-Christian people and atheistic people they can use it to destroy the very foundation of our society. And that's what's been happening."

Rev. Falwell has said:

"The idea that religion and politics don't mix was invented by the Devil to keep Christians from running their own country."

And Paul Weyrich has said:

"We are talking about Christianizing America. We are talking about simply spreading the Gospel in a political context."

Similar sentiments have been expressed by these men on other occasions as well.

President Ronald Reagan
June 15, 1984
Page two

I feel compelled to underscore to you this alarming kind of rhetoric because some senior staff members at the White House have apparently picked up this theme of contempt for non-fundamentalists. Mr. Bob Sweet of your staff described your lobbying effort for government-mandated prayer readings as:

"...an indication of what can be done if the Christian people in America join together on a particular issue. I believe that this is a test run."

And your liaison for religious affairs, Carolyn Sundseth, called for:

"all saved Christians" to pray that her fellow White House staffers "get saved or get out" of government.

Forgive me for quoting at such length, Mr. President. Because you care deeply about individual freedoms, I knew you would be troubled by these examples of religious intolerance -- and their association with your Presidency.

The issue is not, as you suggest, between atheists and believers. It is the imposition of a creed on citizens through the powers and public role of the government -- whether that creed be Christianity, Judaism, Buddhism, or atheism. It is not the substance of what is imposed -- but the imposition itself -- that is objectionable to a free people.

Mr. President, without freedom from religion, we would have no freedom of religion. Because the very essence of freedom is the ability to say "yes" or "no." As Martin Luther said, man has only one freedom: to say no to God. Without the freedom to say no, there is no freedom to say yes. There is no freedom.

Mr. President, as I think you know, it is not only atheists who oppose government-supervised school prayer. While atheists may harbor hostility toward the whole notion of God, the United Methodist Church, the American Baptist Churches in the U.S.A., the United Church of Christ, and the American Jewish Congress, among others, bear no such hostility. Yet they do oppose government interference with their religious practices.

President Ronald Reagan
June 15, 1984
Page three

The First Amendment does not simply prohibit the establishment of an official state church, as we both agree. It means that government cannot prefer one religion over another in its actions, or even prefer religion. As James Madison wrote to the Virginia House of Delegates in 1785, "...the same authority which would establish Christianity in exclusion of all other religions could establish any particular sect of Christians in exclusion of all other sects."

I agree with you that the word "God" has a place on our coins -- but I also believe it is no accident that our coins, which bear the inscription, "In God We Trust," make another affirmation on the reverse side: "E Pluribus Unum" -- "Out of Many, One." Our strength as a nation stems from our respect for diversity. This principle is diminished when the Presidency becomes the pulpit for only one of those religious traditions, however sincere its adherents.

It is not a solution for the federal government to wash its hands of the matter and let local communities decide and divide which religious tradition should prevail -- as your recent School Prayer Amendment would have done. As you promised upon taking the oath of office, the President must "preserve, protect and defend" the Constitution and the individual freedoms guaranteed in the Bill of Rights for all citizens. The spirit of liberty is not advanced by abdicating that role with respect to school prayer.

Until you mentioned it in your letter, Mr. President, I had never heard that any branch or level of government in our nation had decreed that a child cannot ask a blessing before lunch in the school cafeteria. Mr. President, I would appreciate knowing more about this. I would dedicate myself to protecting the right of that child to ask that blessing.

Please understand that the concerns I express in this letter are not directed at your efforts to speak out for decency; that is your duty as President. Nor are the concerns I express directed at your testimony of religious faith; that is your right as a free American citizen and what you consider a vital part of your faith.

What alarms me is your assumption of a governmental role of Evangelist-in-Chief. By this, I mean your use of the ceremonial and official powers of the Presidency to validate one set of religious beliefs over another. In so doing, you

President Ronald Reagan
June 15, 1984
Page four

say to those Americans who do not share your particular religious beliefs that they are second-class citizens. As you said in a recent newspaper interview:

"We have respected every other religion.
They're free to practice in our country..."

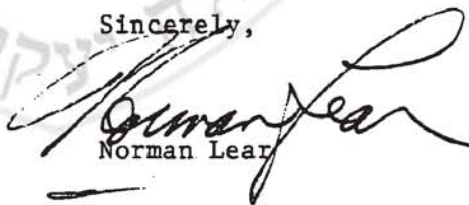
Mr. President, there are no "other" religions in "our" country. America belongs to all its citizens no matter what their religions. No faith has a special patrimony in the eyes of the Constitution.

In that vein, please do not denounce your political opponents by the terms of your faith -- and thereby imply that they are sinful. Call them mistaken if you must, but do not question their religious integrity.

I share your conviction that the "basic moralities" of civilization should be promoted. Sectarian beliefs should have no government sanction, however. Your record so far disappoints many of us who care so deeply about religious liberty for all citizens. We would welcome a more forthright reassurance that the Presidency does not play favorites with respect to America's religions.

Mr. President, I appreciate your patience in reading this far. In the hope that more Americans would consider these issues and let you know their feelings, I have taken the liberty of sending a copy of this letter to other citizens. I hope to hear from them, and I hope you will, too.

Sincerely,



Norman Lear

/ph

President Ronald Reagan
The White House
Washington, D.C. 20500

THE WHITE HOUSE

WASHINGTON

June 25, 1984

Dear Norman:

I won't attempt to respond to the quotes you listed in your letter not knowing the context in which they were uttered. It does seem to me, though, that people of any persuasion urging their associates to participate in political activity is pretty much what democracy is all about. And I say this even though I'm sure I would disagree with the course they might be suggesting we follow.

But in mentioning one form of such activity, you referred to me as lobbying for government-mandated prayer readings. That is how the school prayer amendment was defeated. Its opponents made the argument that we were advocating mandated prayer. We were doing nothing of the kind; to the contrary, we opposed mandated prayer. We wanted nothing more than recognition that the Constitution does not forbid children from praying in school if they so desire.

Norman, my father moved around a lot in search of better opportunities. As a result, I attended six different schools in the eight years of elementary school. There was never one in which there was prescribed prayer yet we knew we could pray if we wanted to. You asked about the case I mentioned of a child not being allowed to say grace in the school cafeteria. Without looking it up, I believe the locale was New York and it was children not child. The school authorities thought they were required to forbid the practice. Evidently some parents made a case of it and the courts upheld the school authorities.

I am not using this office as a pulpit for one religion over all others, but I do subscribe to George Washington's remark regarding high moral standards, decency, etc. and their importance to civilization and his conclusion that to think we could have these without religion as a base was to ask for the impossible.

Obviously, when I'm addressing an audience who share my own religious beliefs -- indeed, a religious group -- I see nothing wrong with talking of our mutual interests. I can recall no instance where I have ever tried to proselytize others or impose my beliefs on those of other faiths. Madelyn Murray O'Hare demanded and got denial of anyone's right to pray in a school. I simply ask that children be allowed to pray if they so desire -- and that prayer can be to the God of Moses, the Man of Galilee, Allah, Buddha, or any others.

I said I would not take up the quotes of the clergy you brought to my attention, but isn't it possible those quotes were defensive rather than aggressive? Possibly they were in response to such statements as made in "The Humanist" by Paul Kurtz: "Humanism cannot in any fair sense of the word apply to one who still believes in God as the source and creator of the universe. Christian Humanism would be possible only for those who are willing to admit that they are Atheistic Humanists. It surely does not apply to God-intoxicated believers."

Then there is the statement by John J. Dunphy (same magazine) that the battle for humankind's future will be waged and won in the public school classroom and the new faith of Humanism will replace the "rotting corpse of Christianity."

Believing that both of us are arguing for individual liberty, I have to call to your attention that it is Humanist doctrine that "we must relinquish some of our liberties and that religious values are overridden by what government determines is the general welfare or in the public interest."

Well, I've gone on too long. It was good to hear from you.

Sincerely,

Ron

Mr. Norman Lear
People for the American Way
1424 16th Street, N.W.
Suite 601
Washington, D.C. 20036



Norman Lear

July 19, 1984

President Ronald Reagan
The White House
Washington, D.C. 20500

My Dear Mr. President:

Although this is not what we originally began to discuss, please forgive one final attempt by me to clarify why so many Americans find prayer reading in the public schools so contrary to the spirit of religious liberty.

Our fundamental disagreement, it seems to me, centers on what it means for the government to "mandate" religious observances in the schools. You suggest that a prayer is mandated only if a child is forced to participate in the worship. But simply because a student can decline to participate does not make it "voluntary."

The very selection of an "official" prayer or prayers relegates all other beliefs, including the belief in no God, to a second-class status. That is hardly consistent with the Constitution's promise of religious liberty for all. No one "voluntarily" chooses second-class citizenship. I hope you will agree with me: there are no "other" religions in America; all are equal in the eyes of the Constitution. No majoritarian religious group has the right to use the instruments of government to promote its creed, especially when it may offend the religious consciences of other American citizens.

Mr. President, I agree with you that the Constitution does not forbid children from praying in school if they so desire. As a man of great faith, you know that no government has the power to banish God Almighty from the schools or any place else. God is everywhere, and abides in the hearts of men and women whenever and wherever they pray. But supplication to the Lord is made in many different ways, and it is the government's duty to respect that.

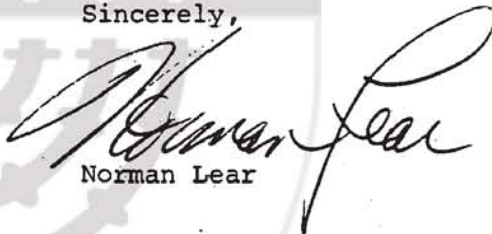
I took the trouble to investigate the case of children in New York who were allegedly forbidden from asking a blessing in the school cafeteria before lunch. Twenty-one years ago the Second Circuit Court in Stein v. Oshinsky did not prohibit any child from asking a blessing in the school cafeteria; it prohibited recited prayers in classrooms by groups of children. Each of those children remained free to pray individually before, during, and after classes, and most assuredly in the school cafeteria. Their religious liberty lives on! And so does the liberty of their fellow students. There is simply no law or court decision that prevents any student this very day from praying any time, any place he or she wishes.

President Ronald Reagan
July 19, 1984
Page two

If the clergy I cited in my last letter were responding to such "humanists" as Paul Kurtz and others, it strikes me as a stunning non sequitur. The reverends are leaders of a major religious and political movement that reaches twenty million followers every week; Mr. Kurtz and his colleagues at "The Humanist" magazine speak bi-monthly to a constituency of fifteen thousand. Could it be that Revs. Falwell et al prefer to debate straw men instead of their brethren in mainstream religious groups? It is those mainstream religious groups which disagree so vigorously with any effort to amend the First Amendment to encourage government religious ritual.

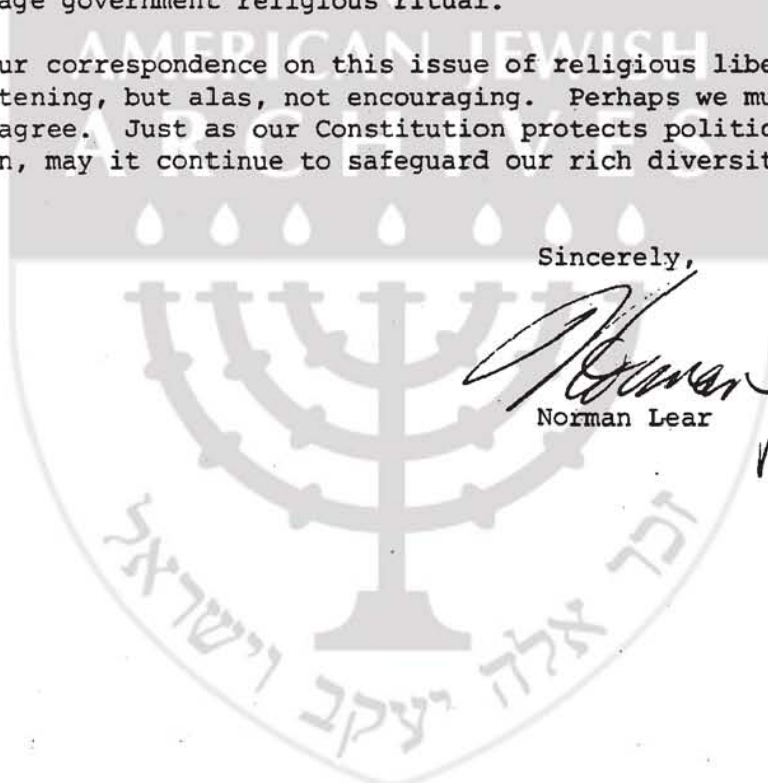
Our correspondence on this issue of religious liberty has been enlightening, but alas, not encouraging. Perhaps we must simply agree to disagree. Just as our Constitution protects political differences of opinion, may it continue to safeguard our rich diversity of faiths as well.

Sincerely,



Norman Lear

/lls



**People For The
American Way**



1424 16th St., N.W. • Suite 601 • Washington, D.C. 20036 • Telephone 202-462-4777

A Project of Citizens for Constitutional Concerns, Inc.



Science Texts and Texas Dogma

by: Barbara Parker

Wayne Moyer

THIS OP ED ALSO APPEARED IN:

DAILY NEWS	Hays, KS	1-05-84
SOUTHERN ILLINOISAN	Carbondale, IL	1-05-84
MERCURY	Manhattan, KS	1-08-84
SENTINEL	Keene, NH	2-23-84



Science texts: Profit versus fact, conflict

STAR-TELEGRAM

JAN 10, 1984

Fort Worth, TEXAS

Barbara PARKER

Wayne MOYER

One conclusion of the recent rash of education reports was this: Science education in American public schools is failing to prepare today's students for the economic, technological and scientific challenges of the 21st century.

To help remedy the problem, a variety of recommendations was made, including this one from the National Commission on Excellence in Education: "Textbooks and other tools of learning and teaching should be upgraded and updated to assure more rigorous content. . . . University scientists, scholars and members of professional societies . . . should assist willing publishers in developing the products. . . ."

The implementation of that remedy is made impossible for the other 49 states by the State of Texas. The Lone Star State, in fact, turns the recommendation on its head.

Despite consistent defeats in the courts and outspoken opposition from mainstream religious leaders, the proponents of "scientific creationism" have quietly and effectively been gaining ground in the public schools. Their most effective ally: the Texas State Board of Education.

For the last 10 years, the board has required textbooks to present evolution — if it's presented at all — as theory rather than fact; and "in a manner that is not detrimental to other theories of origin."

That textbook rule affects science textbooks and teaching not only in Texas. As the nation's single largest purchaser of textbooks (the state accounts for 10 percent of biology text sales nationally), Texas influences what is available in textbooks that are used across the country.

One publishing representative explained: "We'll give them (Texas) whatever they want. We don't care, if they just tell us what they want."

Another publisher has said: "If we couldn't sell a book (in Texas) without 'creationism' in it, I imagine you'd see it in there."

Because of the Texas rule, which

was adopted by the Texas board in 1974 to appease creationists Mel and Norma Gabler, an embarrassing number of leading publishers have significantly decreased coverage of — and emphasis on — evolution and related topics. No matter that evolution is the cornerstone of modern biology and chemistry and geology and astronomy.

Examples of the effects of the Texas rule on biology texts published since 1974 aren't hard to find. The 1968 edition of *Biology*, a high school text published by Silver Burdett, contained more than 22,000 words about topics related to evolution. The 1981 edition of the same book contained fewer than 4,400 words on the subject. The 1968 edition described evolution as "almost universally accepted by biologists." No comparable statement has appeared in editions published since 1974.

Holt, Rinehart and Winston, publishers of the nation's best-selling high school biology text, *Modern Biology*, reduced the number of words relating to evolution in the 1981 edition to 12,807 — a decrease of almost 6,000 words from the book's 1973 edition. The 1973 edition of *Modern Biology* stated: "Scientists do not doubt that organisms living today descended from species of previous ages." That sentence has been removed from subsequent editions.

What's happening is clear: Public pressure from "scientific creationists" and the Texas anti-science rule — not new scientific data — are responsible for the exodus of evolution from the nation's textbooks. The creationists' goal — to reduce science to a belief system divorced from evidence — is within their grasp. The predictable consequence: a decline in the understanding of biology and a growing ignorance of how science works.

Nobel laureate Steven Weinberg, professor of physics at the University of Texas, said recently: "The people who wrote the Texas rule do not know what a theory in science is and what a fact in science is. . . . The problem is a misunderstanding of the methods and tone of science." Weinberg described the situation as "so profound as to make the angels weep."

Even if the Texas State Board of Education doesn't know the difference between a scientific theory

and scientific fact, one can assume that textbook publishers do. If profits are at stake, however, it seems to be an easy distinction to overlook.

In 1981, when Laidlaw Brothers (a division of Doubleday) deleted the word *evolution* from its only high school biology text, the publisher explained: "We wanted to avoid the publicity that would surround a controversy. . . . We'd like to sell thousands of books."

He added that another reason for the deletion was to allow teachers "to teach biology without being forced to face controversy from pressure groups."

The fact of the matter: Trying to teach biology without evolution is like teaching astronomy students about the sun and the planets without any explanation of gravity. Or like teaching chemistry students the names and properties of all the elements without teaching them about the Periodic Table. Or like teaching a course in American history without any reference to the Declaration of Independence or the Constitution.

Without teaching evolution in biology class, students might as well spend class time memorizing the telephone book. Or organizing a new pressure group that wants to add Charles Darwin to the book of Genesis.

Until Texas comes to its senses and does away with its anti-science rule — or until publishers develop enough backbone to resist it — the job of ensuring that the nation's students receive the best science education possible falls squarely in the corner of citizens, parents, school boards, teachers and the clergy. It is up to us to reject textbooks which distort scientific integrity and to demand those that are based on modern scientific knowledge.

It's clear: As long as the matter of science education is dictated by the State of Texas and the textbook publishing industry, the real losers in the struggle will continue to be our children — and ultimately, the nation.

Barbara Parker is director of the Freedom to Learn Project of People for the American Way — a First Amendment citizens' group. Wayne Moyer, former executive director of the National Association of Biology Teachers, is science consultant to the Freedom to Learn Project.

The New York Times

JANUARY 21, 1984

WASHINGTON — Last year was a banner one for America's censors. In 48 of the 50 states, there were attempts to remove, alter or restrict textbooks, library books, teaching materials and courses that don't match the censor's view of the world.

It is clear from this that censorship is not a small-town, Midwestern, or Southern phenomenon. National censorship data confirm that attempts to restrict reading materials occur as often in California or New York as they do in Iowa or Mississippi. In fact, there are usually more censorship attempts in metropolitan areas than in small, rural towns. Big city school systems and libraries offer a greater diversity of books and ideas, which makes it easier for people to find material they don't like.

In New York State, more than 20 percent of the school superintendents who responded to a recent survey reported censorship attempts in their districts during the past three years. Teaching materials removed from New York's school systems included "The Catcher in the Rye," Norma Klein's "It's O.K. If You Don't Love Me" and a high school health text.

Just as censorship knows no geographic boundaries, neither is it confined to one end of the political spectrum. Whether from the right or the left, the censors have in common an attitude that shows little regard for the reader's ability to arrive at his own conclusions.

By and large, however, scattered attempts by women's groups and minorities to remove books because they are "racist," "sexist" or "anti-Semitic" are rarely successful, in part because of the prevailing wisdom that holds that to inhibit discussion of discrimination and intoler-

Barbara Parker is director of the freedom to learn project of People for the American Way, a citizens' group that defends the First Amendment.

America's Dignity Censors

By Barbara Parker

ance only perpetuates them.

On the other hand, attempts by ultra-fundamentalists to ban textbooks and literature that probes past and present social problems are becoming increasingly successful. The shibboleth invented by the far right — "secular humanism" — has been used effectively to label any book or teaching material that isn't God-centered as inevitably man-centered and, therefore, unacceptable.

The charge of "secular humanism" has been used to ban books and courses that explore the theory of evolution, the controversy over Vietnam, the Watergate experience and current national problems such as poverty, teenage pregnancy, unemployment, drug use, the arms race and shifting roles in the American family.

Anyone who's not convinced about who the winners are in the current struggle needs only to look at a sampling of censors' victories over the past several years:

• In 1981, Laidlaw Brothers, a division of Doubleday, bowed to demands of the "scientific creationists" and deleted the word "evolution" from its only high school biology textbook. The publisher said that the word was omitted "to avoid the publicity that would surround a controversy."

• Last year, in Folsom, Calif., 146 volumes of "The American Heritage

Dictionary" were banished to a storage room — before being returned to the publisher — because of 13 "inappropriate" words. (The same dictionary has been banned from use in Texas classrooms as well as in others in towns in Ohio, Indiana, Alaska and Missouri.)

• In 1982, members of Phyllis Schlafly's Eagle Forum succeeded in eliminating all required reading lists from the high school English curriculum in St. David, Ariz. Targets of the campaign: "Of Mice and Men," "Lord of the Flies" and classics by Poe, Hawthorne, Stevenson and Hemingway.

• In February 1983, the Alabama state school superintendent said that he would write a letter to all of the state's local school districts urging them to be cautious when — or if — they assign 10 books in literature classes. The "questionable" material included "Of Mice and Men," Ibsen's "A Doll's House," "The Diary of Anne Frank" and Langston Hughes's poem "Harlem." The works were labeled "sad, bizarre, hostile, depressing, and discouraging" by four members of the state textbook committee.

• In Fremont, Ohio, after complaints that a passage in James Baldwin's "If Beale Street Could Talk" was "sexually explicit," a compromise was reached: The book now is being taught with eight pages torn out of each edition.

Censorship today is more than just an ugly word. It's a frightening and increasingly powerful political phenomenon. If it continues to go unreported and unchallenged, its effects will be even more far-reaching than the chill it casts on public school classrooms and libraries. What is at stake in censorship struggles is more than the freedom to learn. Our tradition as a pluralistic democracy begins in local communities — and in the public schools.

THIS OP ED ALSO APPEARED IN:

TIMES NEWS, Hendersonville, N.C., 1-28-84
QUAD CITY TIMES, Davenport, IA., 1-31-84

Censors made '83 banner year in fight against freedom

STAR-TRIBUNE

Minneapolis, MN

January 24, 1984

By Barbara Parker

Washington

Last year was a banner one for America's censors. In 48 of the 50 states, there were attempts to remove, alter or restrict textbooks, library books, teaching materials and courses that don't match the censor's view of the world.

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In fact, there are usually more censorship attempts in metropolitan areas than in small, rural towns. Big-city school systems and libraries offer a greater diversity of books and ideas, which makes it easier for people to find material they don't like.

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By and large, however, scattered attempts by women's groups and minorities to remove books because they are racist, sexist or anti-Semitic are rarely successful, in part because of the prevailing wisdom that to inhibit discussion of discrimination and intolerance only perpetuates them.

On the other hand, attempts by ultra-fundamentalists to ban textbooks and literature that probe past and present social problems are becoming increasingly successful. The shibboleth invented by the far right — "secular humanism" — has been used effectively to label any book or teaching material that isn't God-centered as inevitably man-centered and, therefore, unacceptable.

The charge of "secular humanism" has been used to ban books and courses that explore the theory of evolution, the controversy over Vietnam, the Watergate experience and current national problems such as poverty, teenage pregnancy, unemployment, drug use, the arms race and shifting roles in the American family.

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Censorship is more than just an ugly word. It's a frightening and increasingly powerful political phenomenon. If it continues to go unreported and unchallenged, its effects will be even more far-reaching than the chill it casts on public-school classrooms and libraries.

What is at stake is more than the freedom to learn. Our tradition as a pluralistic democracy begins in local communities — and in the public schools.

Barbara Parker is director of the freedom-to-learn project of People for the American Way, a citizens' group.

It Was a Banner Year for Censorship

By Barbara Parker

WASHINGTON — Last year was a banner one for America's censors. In 48 of the 50 states, there were attempts to remove, alter or restrict textbooks, library books, teaching materials and courses that don't match the censor's view of the world.

It is clear from this that censorship is not a small-town, midwestern or southern phenomenon. National censorship data confirm that attempts to restrict reading materials occur as often in California or New York as they do in Iowa or Mississippi. In fact, there are usually more censorship attempts in metropolitan areas than in small, rural towns. Big city schools systems and libraries offer a greater diversity of books and ideas, which make it easier for people to find material they don't like.

In New York State, more than 20 percent of the school superintendents who responded to a recent survey reported censorship attempts in their districts during the past three years. Teaching materials removed from New York's school systems included "The Catcher in the Rye," Norma Klein's "It's O.K. If You Don't Love Me" and a high school health text.

Whether from the right or the left, the censors have in common an attitude that shows little regard for the reader's ability to arrive at his own conclusions.

Attempts by ultra-fundamentalists to ban textbooks and literature that probe past and present social problems are becoming increas-

ingly successful. The shibboleth invented by the far right — "secular humanism" — has been used effectively to label any book or teaching material that isn't God-centered as inevitably man-centered and, therefore, unacceptable.

The charge of "secular humanism" has been used to ban books and courses that explore the theory of evolution, the controversy over Vietnam, the Watergate experience and current national problems, such as poverty, teenage pregnancy, unemployment, drug use, the arms race and shifting roles in the American family.

Anyone who's not convinced about who the winners are in the current struggle needs only to look at a sampling of censors' victories over the past several years:

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Censorship today is more than just an ugly word. It's a frightening and increasingly powerful political phenomenon. If it continues to go unreported and unchallenged, its effects will be even more far-reaching than the chill it casts on public school classrooms and libraries. What is at stake in censorship struggles is more than the freedom to learn. Our tradition as a pluralistic democracy begins in local communities — and in the public schools.

BARBARA PARKER is director of the freedom-to-learn project of People for the American Way, a citizens' group that defends the First Amendment.

New York Times Special Features

Does Reagan Care About Public Schools?

Equal opportunities for all students are essential to educational excellence. But the Reagan administration and conservatives are undermining federal programs to promote equality in the schools.

By Anthony T. Podesta

A national commitment to educating all our children is the backbone of American democracy. Since 1787, when Congress passed its first ordinance establishing a system of public education, we have devoted immense energy and vast resources to educating our young people. We are the only nation in the world that provides a free, universal public high school education to all who want it, and our public schools do more than those in any other country to provide educational opportunities to students with special needs.

But our schools are far from perfect. In response to urgent new demands for excellence in education, proposed reforms range from higher teachers' pay to a longer school day and a back-to-basics curriculum.

In the midst of this healthy national debate, powerful

Far Right opponents of public education, both in and outside of government, are working to reverse America's historic commitment to equal education opportunity for all schoolchildren. While Reagan administration officials publicly proclaim their commit-

ment to educational excellence, they are quietly dismantling federal programs that work to ensure educational equity for all schoolchildren and proposing budget cuts that will make the schools' job even more difficult.

As the National Commission on Excellence in Education was releasing "A Nation at Risk," the President was blaming the decline in educational quality on court decisions that obligate schools to work to correct "long-standing injustices in our society: racial segregation, sex discrimination, lack of opportunity for the handicapped."

The commission's report, in contrast, underlined the crucial importance of government involvement in nurturing "the gifted and talented, the socioeconomically disad-

vantaged, minority and language minority students and the handicapped." These students, the commission stressed, are the American children "most at risk."

Yet the administration is working to eliminate programs specifically designed to help those students. It has proposed a \$2.2-billion cut in Department of Education's budget that would eliminate Indian education programs, civil rights training and assistance centers and the women's educational equity program.

The administration has dropped 750,000 children from Chapter One programs, which provide remedial reading and math instruction to disadvantaged children, nearly half of them minorities. The Heritage Foundation, a conservative think tank whose views are highly valued by the administration, complains that the program "favors 'disadvantaged' pupils at the expense of those who have the highest potential to contribute positively to society."

After failing in its attempt to repeal the Education for All Handicapped Children Act, the administration proposed a 30 per cent budget cut in the programs authorized under the act. The far right objects to the "special treatment" these programs provide. The administration has also slashed funds for bilingual education by a third and has proposed an additional 32 per cent cut in the program, which assists non-English speaking children until they are proficient in English.

Even those programs designed to benefit gifted and talented students are under attack. The administration is pushing for a 13 per cent cut in the budget for the National Institute of Education, which funds research on ways to challenge gifted students and encourage all students to stretch their minds.

The administration has cut back dramatically on enforcing civil rights laws and regulations which require that schools receiving federal funds obey antidiscrimina-

tion laws. The Department of Education's civil rights division has drastically limited its investigation of complaints about schools that discriminate against minorities, women and handicapped students, and has backed school administrators in Supreme Court cases challenging antidiscrimination regulations.

Robert Billings, the Moral Majority's first executive director, who led the Religious Right's fight against IRS regulation of Christian schools, now directs the Department of Education's 10 regional offices and is acknowledged by far right leaders as "the voice for Christian schools" in the administration.

After a public outcry and congressional resistance halted the administration's campaign to eliminate the Women's Educational Equity Act Program, government officials cut the program's staff in half and purged its long-

time director, career civil servant Leslie Wolfe. Education Department Undersecretary for Management Charles Heatherly, who edited a 1980 Heritage Foundation attack on the department, calls the program "a feminist program feeding at the public trough."

In a wholesale purge, the administration replaced all 14 members of the Advisory Panel on Financing Elementary and Secondary Education who had been appointed by President Carter at Congress' direction. Connaught Marshner, one of the far right's most influential antipublic education activists, was installed as the panel's new head.

Marshner admitted that she deliberately excluded "pressure groups" — which she defined as teachers' organizations — from the panel's meetings, saying, "I would go out of my way to avoid hearing what the pressure groups have to say." Marshner's panel has recommended drastic cuts in funding for public education, including abolishing the Education Department.

Although the administration's antipublic education campaign is masked by public pronouncements of support for our nation's schools, other far right leaders are more outspoken. The Rev. Jerry Falwell writes: "I hope to see the day when, as in the early days of our country, we won't have any public schools. The churches will have taken them over again and Christians will be running them."

The Heritage Foundation's "Agenda for Change," one of several reports used by the Reagan administration as its blueprint, also calls for a retreat from government commitment to education. The report's chapter on public education concludes, "... the eventual goal should be the complete elimination of federal funding."



Cleaning Up N.C. Campaigns

By Barry Hager

Ask yourself, do you approve of the way political campaigns are conducted today? If you are like most Americans, the answer is no.

Despite the decibel level of news bulletins and headlines trumpeting the current electoral battles, and despite the inescapable barrage of 30-second and 60-second TV ads for candidates, the evidence is substantial that Americans are increasingly turned off, not on, by the campaign process. Notwithstanding the emergence of the baby-boom young professionals and blacks in Democratic presidential politics, the early 1984 numbers show lower voter turnout than in 1980, continuing a general downward trend in citizen interest documented for over 20 years.

In North Carolina, again despite high-profile voter registration efforts by the Moral Majority on one hand and by minority leaders including the Rev. Jesse Jackson on the other, the reality is that we do not turn out the voters who already are registered let alone those who are not. As Alex Brock, state Elections Board director, points out, less than half of those registered to vote bothered to do so in the last, 1982, election.

Why? Recent conversations with North Carolinians from all walks of life suggest at least two reasons:

— Campaigns today are dominated by slick media advertisements that are microscopically short on

substance and irritatingly long on image. Many political commercials peddle their candidates' names and smiles and little more. Many of us feel as insulted by such commercials as we do by Madison Avenue's frequently mindless efforts to sell us other products.

— Even worse, campaigns today tend toward negativism and distortion — the kind of mudslinging or dirty campaigning that may mislead voters about particular candidates, that on occasion appeals to racial or religious bigotry and that ultimately breeds public cynicism and disrespect for candidates in general.

Trying to remedy these problems isn't easy, primarily because none of us want to tamper with our cherished First Amendment freedom to say whatever we please in the realm of politics. Yet there are simple, workable steps that could be taken. A number of remedial steps are embodied in a new Fair Campaign Practices Code recently proposed by People For The American Way.

This campaign fairness code calls upon all candidates for public office to voluntarily take eight specific steps to upgrade North Carolina's campaigns. The gist of those code provisions is that:

— Candidates should tell the truth and should forego appeals to religious, racial or similar intolerance in their campaign ads and literature;

— Candidates should run open

campaigns where any member of the public and press can see and compare all of the candidates' ads, direct-mail letters and literature as soon as those materials are used in the campaign;

— Candidates should be fair with any opponent they are attacking by giving him or her immediate notice of any attack being made in a direct-mail letter, TV or radio ad or other campaign literature.

Note that the code does not set up prohibitions on negative ads or attacks on opponents. Not only would such prohibitions fall First Amendment scrutiny, they also might inadvertently deprive the public of what can be appropriate criticism of an opponent's record or character. Note also that the code does not set up an all-wise referee to decide for the rest of us what is or is not fair or truthful.

Instead, the code operates on the most democratic of principles: let the people know, and let the people decide. The disclosure provisions of the code guarantee that the public will know what candidates are saying to one and all, preventing the special appeal to one interest group that doesn't square with the candidates' other pledges in other forums. And the provisions calling for notice to an opponent being attacked guarantee that the public will hear both sides of any allegation, not just the side of the candidate who can buy the most air time or who cleverly makes a surprise charge on election eve,



knowing there will be no time for a fair rebuttal.

If candidates are genuinely committed to letting the people of North Carolina know their positions on the issues and how they differ from their opponents, they have nothing to fear from adhering to this Fair Campaign Practices Code. Likewise, if they sincerely intend to attack their opponents only with truthful attacks that will hold up under public scrutiny, then the provisions of this code will be easy to abide by.

As citizens and voters, North Carolinians deserve more informative, more intelligent and cleaner campaigns. If the candidates abide by principles of fair play maybe we will all vote, for a change.

(Hager is the North Carolina director of People For The American Way, a statewide, non-profit educational organization devoted to the promotion of First Amendment political, intellectual and religious liberties. Its office is in Winston-Salem.)

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Democracy: A Risky Business
by: Anthony T. Podesta

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TRANSCRIPT-TELEGRAM	Holyoke, MA	4-25-84
NEWS-DAILY	Jonesboro, GA	5-03-84
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NEWS	Harrisburg, PA	5-03-84
DURANGO-CORTEZ HERALD	Durango, CO	5-14-84
JOURNAL	Cahokia, IL	5-23-84
HOOPESTON CHRONICLE	Springfield, IL	5-23-84
OVERSEAS PRESS CLUB OF AMERICA		July 1984



There are some who believe that Americans shouldn't know too much

By ANTHONY T. PODESTA

The past few years have been productive ones for America's censors.

From the highest levels of government to local communities and schools across America, censorship has become a frightening reality. In whatever form it takes — imposing pre-publication restrictions on government officials, blacklisting United States Information Agency speakers, denying visas to foreign speakers, weakening the Federal Freedom of Information Act, prohibiting press access to the Grenada invasion, "protecting" students from controversial books, courses, and ideas, eliminating textbook coverage of controversial events in American history — the effects of censorship are the same: It stifles the debate and diversity of discussion that traditionally has been the core of our democracy.

The government's efforts to control information and ideas are, according to government spokespersons, in the best interest of the country. The prevailing attitude: The less everybody knows, the better.

Administration officials explain that press coverage of the Grenada invasion was prohibited for fear that the media weren't "on our side." General Maxwell Taylor elaborated the same attitude earlier this year when he said: "I believe strongly that people have a right to know what their (armed) forces are doing but not today, not tomorrow, but at the appropriate time." Taylor added that not only is timing crucial to public understanding, but how the news is presented is an important ingredient as well: "If they (the people) get the information in a block, they might well know what to do with it, but when they get it piecemeal, there's just confusion."

In other words: It's dangerous for people to be left to the task of thinking and sorting things out for themselves; they might come to conclusions different from those sanctioned by the government.

The same attitude prevails among those who seek to censor ideas and information from the nation's schools. Students, the censors argue, shouldn't be encouraged to arrive at their own conclusions. Professional Texas censor Norma Gabler has explained the philosophy succinctly: "An idea will never do anyone as much good as a fact . . . The problem with too many books is that they leave students to make up their own minds about things."

In other words: Students should be taught what to think rather than how. They shouldn't be taught the lessons — the traditional values — that are learned from lively discussion, dissent, and debate.

Last year, for example, in 48 of the 50 states, there were attempts to remove a wide variety of

library books, textbooks, and courses from the public schools. In a majority of the incidents, the censors' ire was provoked because the "questionable" material promoted student discussion and understanding of ideas and competing philosophies.

Library books — such as the "The Diary of Anne Frank," "The Grapes of Wrath," "Of Mice and Men," "The Catcher in the Rye," "To Kill a Mockingbird" — were increasingly declared unsuitable because they are "sordid," "dreary," "depressing," or "just plain filthy." The problem is that such books contain ideas that the censors say are "anti-American" or "unChristian."

Controversy, it seems, has become a threat to the censor's view of the American way of life.

If the censors continue to succeed, whether at the national level or in the local schools, our nation will cease to know — and ultimately forget — the value of our democratic traditions of diversity, dissent, and debate. Those who believe in the freedoms guaranteed by the First Amendment and the Bill of Rights would do well to spread the word: Democracy is a risky business. Without controversy and confrontation and open and free debate, there is no way that it can survive.

Mr. Podesta is Executive Director of People for the American Way. The National Forum is funded as a public service by AFSCME, the public employee union.

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Getting Smart to the "Dumbing Down" to Textbooks
by: Anthony T. Podesta

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commentary

The Pursuit Of Blandness

School Textbooks Emphasize Graphics, Avoid Controversy

By Anthony Podesta

Almost everyone has a theory about the decline of American education, but the best explanation may be this simple statistic: According to the March 28 issue of *Education Week*, more than 70 percent of classroom time is spent reviewing material from the textbooks. If this reliance on texts doesn't disturb you, take a look at the books your children are assigned in school.

You'll find attractive pictures and eye-catching graphics. You'll also find short words, short sentences, short paragraphs and short chapters. In a nutshell, many textbooks are short on substantive information that challenges students to think for themselves.

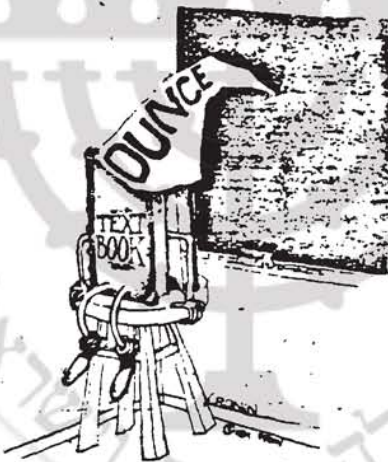
Too many textbooks are inadequate because they were written not to promote learning but to avoid controversy. Over the past decade, for example, biology texts have included less and less information on the theory of evolution. No matter that it's considered the cornerstone of modern biology. The study of evolution offends "scientific creationists" who believe the world and all living things were created in six days. Ten thousand years ago.

History texts avoid antagonizing super-patriots by glossing over the agonizing chapters of American history, such as slavery, child labor and the sweatshops. Anthologies of American literature omit the more socially critical works of authors like Mark Twain, John Steinbeck, Shirley Jackson and James Baldwin. Today's school books are frequently bland, standardized and easily digestible. This pedagogical Pablum isn't a healthy diet for growing minds, and students' deteriorating test scores tell the story of a generation starving for intellectual nourishment.

Since 1969, there's been a steady decline in science achievement scores for 17-year-olds. And the National Commission on Excellence in Education reports that nearly 40 percent of all 17-year-olds cannot draw inferences from

written material and only one-fifth can write a persuasive essay.

Secretary of Education Terrell H. Bell has decried what he calls "the dumbing down" of textbooks. However, many of Secretary Bell's underlings are part of the problem. When parents have called the Department of Education to complain about the low quality of textbooks, they have often been urged to work with such self-appointed textbook censors as Phyllis Schlafly's Eagle Forum and Mel and Norma Gabler's Educational Research Analysts, which is



funded by Jerry Falwell's Moral Majority.

Although they're less well known than Falwell or Schlafly, the Gablers are the leaders of the textbook censorship movement. Working with a paid staff of eight, the Gablers seek to purge textbooks of references to evolution, as well as topics such as civil rights, women's rights and environmentalism. The Gablers object to the very idea of encouraging children to think for themselves. The Gablers have said: "Allowing a student to come to his own conclusions about concepts creates confusion."

This know-nothing philosophy has national influence because Texas buys its school books statewide after an

approval process that is vulnerable to professional censors like the Gablers. And, as the nation's leading purchaser of textbooks, Texas sets the tone for the texts that are published for children in all 50 states. An executive of Doubleday recently admitted that if Texas officials "back us up against a wall and say, 'Either you take it out or we won't sell the book in Texas,' then we'll take it out."

Fortunately, concerned Americans are fighting the textbook censors, and Texans are leading the way. On April 14, the Texas Board of Education repealed a 10-year-old rule restricting references to evolution in textbooks. The board acted after thousands of Texans, including teachers, librarians, scientists, and concerned parents, joined against the textbook censors. Texas Attorney General Jim Mattox issued a courageous opinion holding that the anti-evolution guideline was unconstitutional, and People for the American Way threatened legal action against the Board of Education if the rules weren't repealed.

Meanwhile, educators and public officials from other states are organizing to break the stranglehold that Texas censors exert over the nation's textbooks.

Florida Gov. Bob Graham recently hosted a conference of educators from 22 states in an effort to form a "cartel for excellence" to improve textbooks. Graham told the conference: "The message we are sending today is a message of the marketplace: Raise the standards, and we will buy the books."

That's economic language that textbook publishers understand. And, everyone who cares about quality public education should sign on to the governor's message. It is time we returned to teaching students how to think, not what to think.

Anthony Podesta is executive director of People for the American Way, a nonprofit citizen's group based in Washington that concerns itself with First Amendment issues.

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Low marks for many textbooks

Anthony Podesta

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If this reliance on texts doesn't disturb you, take a look at the books your children are assigned in school.

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Too many textbooks are inadequate because they were written not to promote learning, but to avoid controversy.

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History texts avoid antagonizing super-patriots by glossing over the agonizing chapters of American history, such as slavery, child labor and the sweatshops.

Today's school books are frequently bland, standardized and easily digestible. This pedagogical pabulum isn't a healthy diet for growing minds, and students' deteriorating test scores tell the story of a generation starving for intellectual nourishment.

Since 1969, there's been a steady

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Secretary of Education Terrell H. Bell has decried what he calls "the dumbing down" of textbooks. However, many of Secretary Bell's underlings are part of the problem.

When parents have called the Department of Education to complain about the low quality of textbooks, they have often been urged to work with self-appointed textbook censors including Phyllis Schlafly's Eagle Forum and Mel and Norma Gabler's Educational Research Analysts, which is financed by Jerry Falwell's Moral Majority.

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People for the American Way

Textbooks starve kids' intellect

by Anthony Podesta

Editor's note: Anthony Podesta is executive director of People for the American Way, a nonprofit citizen's group that works to promote and protect 1st Amendment freedoms.

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Students need to learn to think

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Almost everyone has a theory about the decline of American education, but the best explanation may be this simple statistic:

According to Education Week, more than 70 percent of classroom time is spent reviewing material from textbooks.

If this reliance on texts doesn't disturb you, take a look at the books your children are assigned in school. You'll find attractive pictures and eye-catching graphics. You also find short words, short sentences, short paragraphs and short chapters. In a nutshell, many textbooks are short on substantive information that challenges students to think for themselves.

Too many textbooks are inadequate because they were written not to promote learning but to avoid controversy.

Over the past decade, for example, biology texts have included less and less information on the theory of evolution. No matter that it's considered the cornerstone of modern biology. The study of evolution offends "scientific creationists" who believe the world and all living things were created in six days. Ten thousand years ago.

History texts avoid antagonizing superpatriots by glossing over the agonizing chapters of American history, such as slavery, child labor and the sweatshops. Anthologies of American literature omit the more socially critical works of authors like Mark Twain, John Steinbeck, Shirley Jackson and James Baldwin.

Today's school books are frequently bland, standardized and easily digestible. This pedagogical pabulum isn't a healthy diet for growing minds, and students' deteriorating test scores tell the story of a generation starving for intellectual nourishment. Since 1969, there has been a steady decline in achievement scores for 17-year-olds.

Secretary of Education Terrel Bell has decried what he calls "the dumbing down" of textbooks. However, many of Secretary Bell's underlings are part of the problem. When parents have called the Department of Education to complain about the low quality of textbooks, they have often been urged to work with self-appointed textbook censors including Phyllis Schlafly's Eagle Forum and Mel and Norma Gabler's Educational Research Analysts, which is funded by Jerry Falwell's Moral Majority.

The Gablers, working in Texas with a paid staff of eight, seek to purge textbooks of references to evolution as well as topics such as civil rights, women's rights and environmentalism. This know-nothing philosophy of education has national influence because Texas, the nation's largest purchaser of textbooks, sets the tone for texts published for children in all 50 states.

Fortunately, concerned Americans are fighting the textbook censors. The Texas Board of Education this year repealed its 10-year-old rule restricting references to evolution. The board acted after thousands of Texans, including teachers, librarians, scientists and concerned parents, joined together against the censors.

Florida Gov. Bob Graham recently hosted a conference of educators from 22 states in an effort to form a "cartel for excellence" to improve textbooks. Graham's message: "Raise the standards, and we'll buy the books."

That's economic language that publishers understand. Everyone who cares about quality education should sign on to the governor's message. It is time we returned to teaching students how to think, not what to think.

Podesta is director of People for the American Way, a citizen group that seeks to protect First Amendment rights.

With religious name-calling on rise it's time for a truce for '84 elections

By Anthony Podesta

SPECIAL TO THE SENTINEL

Rep. Geraldine Ferraro ignited a firestorm of controversy when she suggested, in an offhand comment, that President Reagan isn't a good Christian.

Angered by anti-abortion demonstrators who questioned whether she is a good Catholic, Ferraro said: "The president walks around calling himself a good Christian, but I don't for one minute believe it because his policies are so terribly unfair."

Responding to Ferraro, a spokesman for the Reagan-Bush re-election campaign replied indignantly that Reagan's Christianity "goes without saying," and added: "Questions about any candidate's commitment to religion should not be part of the political discourse" but left to a "higher authority."

President Reagan, however, hasn't been practicing what his campaign staff preaches. When it comes to holier-than-thou political rhetoric, Ronald Reagan has no match. And, when it comes to attacking the religious convictions of one's opponents, Geraldine Ferraro didn't cast the first stone.

Just a few days before Rep. Ferraro's challenge, the president met at the White House with the American Coalition for Traditional Values. Backed by television evangelists Jerry Falwell, Jimmy Swaggert and Tim LaHaye, ACTV announced plans to deliver at least 2.5 million fundamentalist votes to President Reagan on Election Day.

Rep. Newt Gingrich, R-Ga., told the fundamentalist meeting that political work for Reagan's re-election is part of a Great Awakening revival of religious faith. ACTV Chairman LaHaye explained the group's philosophy: "The problem with America is . . . we do not have enough of God's ministers running the country."

Instead of disassociating himself from this inflammatory rhetoric, the president assumes the robes of religious authority. In his first re-election campaign speech, Reagan asserted that the Bible is the basis for his political platform: "Within the covers of that single Book are all the answers to the problems that face us today — if only we'd read and believe."

In an earlier political address Reagan dismissed those who disagree with his views on abortion and the nuclear freeze, declaring: "There is sin and evil in the world, and we're enjoined by Scripture and the Lord Jesus to oppose it with all our might."

In fact, it has become practice for the religious Right to attack opposing views as "sin and evil." Gary Jarmin, the ACTV national field director and head of a group called Christian Voice, regularly issues religious "report cards" rating members of Congress as "pro-Christian" or "anti-Christian" depending on their voting records. For instance, a vote to create a cabinet-level Department of Education is "anti-Christian." A vote to eliminate shelters for battered women is "pro-Christian." Votes like these gave Rep. Ferraro an 82 percent "wrong" rating on her Christian Voice report card, making her only an 18 percent Christian. Christian voters may

want to think twice about these report cards after learning that every member of the clergy in Congress has flunked.

*You can give your opponents hell
without trying to send them there.*

As long as one political party is under attack on religious issues, it can be expected to counterattack. What's good for the goose is good for the gander, says Rep. Ferraro. But what is acceptable to the elephant and the donkey is not necessarily good for the American people.

The last thing America needs is a name-calling contest between the moral majoritarianism of some Republicans and the social gospel of some Democrats. You can give your opponents hell without trying to send them there.

Ronald Reagan, George Bush, Walter Mondale and Geraldine Ferraro are all God-fearing, patriotic, pro-family Americans. What the American people need to decide is whether the records and programs of Reagan-Bush or Mondale-Ferraro are more appropriate for the needs of the nation in the 1980s. This question will best be resolved by political debate, not religious warfare.

We elect a president, not an Evangelist-in-Chief.

Anthony T. Podesta is president and executive director of People for the American Way, a national, non-partisan First Amendment citizens' group working to protect individual freedoms.

FORUM

Let's have a campaign, not a holy war

By Anthony Podesta

Rep. Geraldine Ferraro ignited a firestorm of controversy when she suggested, in an offhand comment, that President Reagan isn't a good Christian.

Understandably angered by anti-abortion demonstrators who questioned whether she is a good Catholic, Ferraro attacked Reagan: "The president walks around calling himself a good Christian, but I don't for one minute believe it because his policies are so terribly unfair."

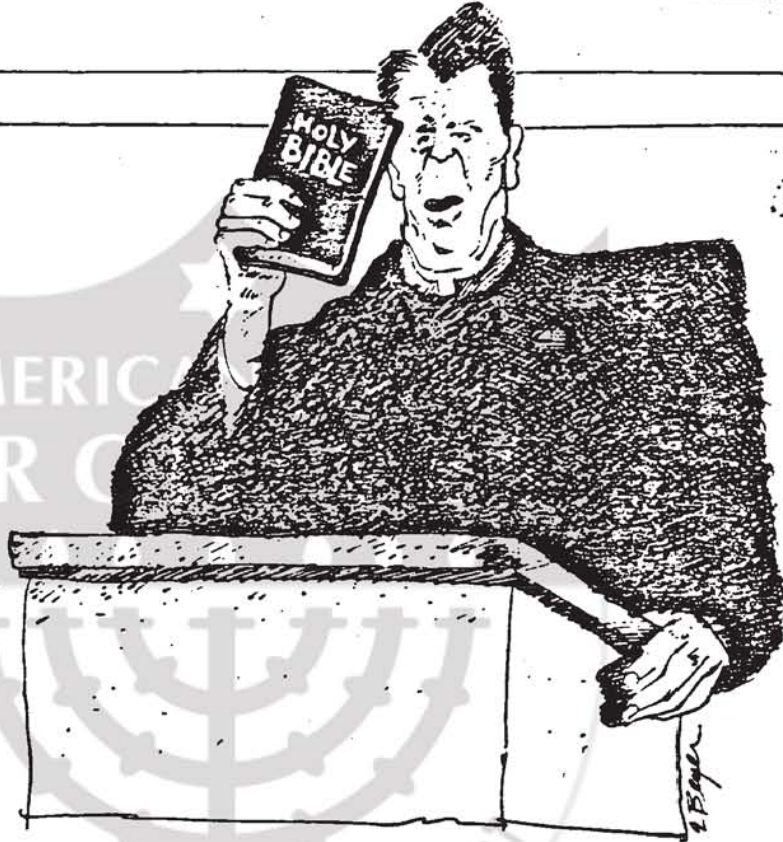
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Rep. Newt Gingrich, R-Ga., told the meeting that political work for Reagan's re-election is part of a great awakening revival of religious faith. ACTV Chairman LaHaye explained the group's philosophy: "The problem with America is... we do not have enough of God's ministers running the country."

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For instance, a vote to create a cabinet-level Department of Education is "anti-Christian." A vote to eliminate shelters for battered women is "pro-Christian." Votes like these gave Ferraro an 82% "wrong" rating on her Christian Voice report card, making her only an 18% Christian. Christian voters may want to think twice about these report cards after learning that every member of the clergy in Congress has flunked.

As long as one political party is under attack on religious issues, it can be expected to counterattack. What's good for the goose is good for the gander, says Ferraro. But what is acceptable to the elephant and the donkey is not necessarily good for the American people.

The last thing America needs is a name-calling contest between the moral majoritarianism of some Republicans and the social gospel of some Democrats. You can give your opponents hell without trying to send them there. The 1984 political campaign must not become a holy war.

Instead, both parties should agree to the guideline proposed by Ferraro — that there be no more attacks upon the religious faith of any candidate. As part of this truce, the candidates should agree to go further and condemn any group or individual using such intolerant tactics.

Ronald Reagan, George Bush, Walter Mondale and Geraldine Ferraro are all God-fearing, patriotic, pro-family Americans. What the American people need to decide is whether the records and programs of Reagan-Bush or Mondale-Ferraro are more appropriate for the needs of the nation in the 1980s. This question will best be resolved by political debate, not religious warfare.

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DALLAS, TEXAS

NEWS

AUG 17 1984

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SUNDAY -- 336,806

Politics, religion don't mix

By MICHAEL HUDSON

IN DALLAS this week, the next salvo will be fired in the escalating battle over who represents "traditional" family values. Both Democrats and Republicans are jockeying for position as the protector of the American family.

Family Forum III, the third annual conference staged by New Right groups like Moral Majority and the Free Congress Foundation, is convening in Dallas in an attempt to graft its ultra-fundamentalist philosophy onto the Republican platform.



Among its proposals, the self-proclaimed "pro-family" movement will argue the party of Abraham Lincoln should oppose ratification of the ERA and pursue a larger defense budget

LED BY JERRY FALWALL and Eagle Forum founder Phyllis Schlafly, the "pro-family" network has maneuvered to establish itself as the sole exponent of traditional family values. It has identified a laundry list of controversial political issues on which they maintain God and Bible dictate a single "pro-family, moral" position.

You might be surprised to learn it is "pro-family" to oppose the federal Department of Education, to oppose the nuclear freeze and to favor stripping the federal courts of jurisdiction to enforce civil rights.

Moreover, the "pro-family" movement is promoting a type of moral McCarthyism, where those who disagree on these political issues are branded "anti-family" or "anti-God."

Certainly these radical right leaders have a right to their beliefs and a right to participate in politics, but should their philosophy be followed by either party?

Publicly, these groups decry "intrusion" of the federal government into our private lives. In reality government intrusion is either advocated or opposed depending on the issue.

For example, they believe the government should in-

trude to mandate school prayer, to channel tax dollars to religious schools and to control women's reproductive freedom. Then they say the family must be *protected* from the government when it seeks to protect battered women, ensure sexual equality or enforce laws against segregation.

"Pro-family" groups like the Christian Voice rate members of Congress and issue "moral report cards" which establish "pro-Christian" and "anti-Christian" votes on issues like increased foreign aid and the Department of Education. In effect they are attempting to establish a religious test, based on their own narrow beliefs, for public office.

THIS THREAT BECOMES even more real when it begins to affect the White House and the presidency. Last month "pro-family" leaders formed a new group, the American Coalition for Traditional Values (ACTV). Rev. Tim LaHaye explained the group's philosophy: "The problem with America is . . . we do not have enough of God's ministers running the country." ACTV's goal is 1984 is to deliver at least 2.5 million fundamentalist votes to the president on election day.

One would hope President Reagan would disassociate himself from this extremist rhetoric and remain the president of all the people. Unfortunately, he has endorsed these groups and assumed the role of their evangelist-in-chief.

The last thing America needs is a holy war, where competing sides battle over who has an exclusive relationship with God and who solely represents traditional family values.

The truth is, both Democrats and Republicans are God-fearing, patriotic and "pro" family. Neither party should fall prey to extremists using the "pro-family" banner to promote a regressive political agenda.

What we need is honest political debate over which of the parties can best meet the needs of America in the 1980s, not religious warfare.

Michael Hudson is Texas coordinator of *People for the American Way*, a national, nonpartisan, First Amendment citizens' group working to protect individual freedoms.



NORMAN LEAR

Guest columnist

Our political leaders mustn't be evangelists

LOS ANGELES — Gov. Cuomo's dispute with Archbishop O'Connor and Rep. Ferraro's challenge to President Reagan threaten to overshadow what I believe is the most troubling example of mixing religion and politics: the president's assumption of the role of a fundamentalist Evangelist-in-Chief.

In his first re-election campaign speech, he asserted that the Bible is the basis of his political platform: "Within the covers of that single book are all the answers to all the problems that face us today — if only we'd read and believe."

Earlier he had rebuked those who disagree with him on a range of political issues: "There is sin and evil in the world, and we're enjoined by Scripture and the Lord Jesus to oppose it with all our might."

His introduction of religion into public policy threatens both open debate and religious freedom.

To me, it is no coincidence that the framers of the Constitution wrote Article VI, which prohibits religious tests for political office, and the First Amendment, which guarantees both free speech and the separation of church and state. History shows that these freedoms are inextricably linked.

Our Constitution does not simply prohibit the establishment of an official state church. It means that government cannot prefer one religion over another in its actions, or even prefer religion.

These conflicts over religion and politics are not between

Norman Lear is founding chairman of People for the American Way. This is adapted from his recent correspondence with President Reagan.

atheists and believers. In a free society, the government should in no way attempt to use its powers to impose any creed or doctrine — whether that creed be Catholicism, fundamentalism, Judaism, Buddhism, or atheism. It is not the substance of what is imposed but the imposition itself that is objectionable to a free people.

I agree with President Reagan and Rep. Ferraro that the "basic moralities" of civilization should be promoted by government. Sectarian doctrines, however, should have no government sanction.

In a recent interview, the president said, "We have respected every other religion. They're free to practice in our country...."

What "other" religion? There are no other religions in "our" country. America belongs to all its citizens, whatever their religious beliefs. No faith has a special patrimony in the eyes of the Constitution.

All public officials must "preserve, protect, and defend" the Constitution and the individual freedoms guaranteed in the Bill of Rights for all citizens. The spirit of liberty is not advanced by suggesting that some beliefs are more American than others or by equating disagreement with sin.

Charles V. Bergstrom and David Saperstein

God and Politics

One of the most prominent characteristics of last week's Republican convention was the unprecedented infusion of religion into that political arena. Despite all the attention given to the convention, the most alarming example of recent efforts to "Christianize" America was overlooked. The week prior to the convention, Christian ministers and priests across the state of Texas received a letter from the chairman of Reagan-Bush '84, Sen. Paul Laxalt, addressed: "Dear Christian Leader."

"As leaders under God's authority, we cannot afford to resign ourselves to idle neutrality in an election that will confirm or silence the President who has worked so diligently on your behalf and on behalf of all Americans," the letter said. It spoke of President Reagan's "unwavering commitment to the traditional values which I know you share," and ended with a call on the clergymen receiving the letter to "organize a voter registration drive in your church . . . to help assure that those in your ministry will have a voice in the upcoming elections . . . a voice that will surely help secure the re-election of President Reagan and Vice President Bush."

Accompanying the letter was a flyer with the legend, "Christian Voter Program Information Enclosed," and a photograph of a smiling Ronald Reagan and the headline, "President Reagan Has Been Faithful in His Support of Issues of Concern to Christian Citizens."

This presumptuous attempt to equate party politics with Christianity is deeply offensive. The message—that God is a Republican and that the Christian thing to do is to reelect Ronald Reagan—abuses the political process and alienates Buddhists, Jews, Muslims and other non-Christians, not to mention agnostics, atheists and secularists, among others, telling them that they are something less than full-fledged citizens. And it tells Christians that they are being untrue to their



By Powell for the Raleigh News Leader

faith if they do not return the Reagan-Bush team to office.

The design is quite clearly a conscious one by Republican strategists. It is part of a broad political program that seeks to impose a religious conformity on the American people by legalizing school prayer, permitting religious figures to evangelize in our public schools and promoting other actions that breach the wall of separation protecting religions from governmental interference and government from religious intrusion. It resonates in the president's accusation, made at the prayer breakfast held during the convention, that opponents of school prayer are "intolerant of religion." Church-state separation is not anti-religious; it has helped organized

religion achieve a variety, richness and success unknown in any land.

There is something ugly and frightening about invoking and manipulating theology to advance partisan political ambitions. It is arrogant to assert that one's position on a political issue is the true "Christian" or "Jewish" view, and that opposing views are un-Christian, un-Jewish, immoral or sinful. The manipulative character of this letter is reflected in its reducing religious values to abortion and school prayer with no mention of the Biblical injunctions to feed the hungry, clothe the naked, remember the aged, welcome the stranger at the gate, or seek peaceful ways for nations to resolve their differences.

Christians and Jews agree and disagree

with each other and among themselves regarding political positions, and that is perfectly proper in our pluralistic society. What is not proper is that religious dogma should be used by political parties or religious organizations as the yardstick for determining the quality of candidates for public office.

To invoke God's authority in behalf of a political candidate and to present one party's agenda as the "Christian" approach is low politics and bad religion. The Reagan-Bush letter reflects an unprecedented effort to mobilize church facilities in support of one particular political party or candidate. While individual religious leaders can endorse candidates, work in their campaigns or even run for office, both the state and the religious communities have drawn the line at religious organizations, churches or synagogues engaging in such activities. The Reagan-Bush campaign has done a terrible disservice to religious freedom, the integrity of the political process and, perhaps most important, to the religious leaders and churches receiving the letter—for if churches implement the letter's appeal they would be seriously jeopardizing their tax-exempt status.

As the materials for the Republican convention were being assembled in Dallas earlier this month, someone discovered that a copy of the New Testament had been included in each delegate's kit. A strong protest was made, and the Christian Scriptures were removed. The attempt to slip the Gospels into the Republican convention is of a piece with the Republican effort to persuade Christian clergy that God wants Ronald Reagan back in the White House. It is time for religious leaders of all faiths to demand that it be stopped.

Rev. Bergstrom is executive director of the Office for Governmental Affairs for the Lutheran Council in the U.S.A. Rabbi Saperstein is director of the Religious Action Center of Reform Judaism in Washington.

The Republicans' Amnesia

By John Buchanan

WASHINGTON — President Reagan kicked off his re-election campaign with a declaration that the Democrats are "going so far left, they've left America." I'm concerned that our party — the Republican Party — is moving so far in the direction of the New Right that it is abandoning its own best traditions.

Traditionally, the Republican Party has stood for civil rights for minority members, equal rights for women and constitutional liberties for all Americans. Above all, the Republican has opposed government encroachment on individual rights.

The Republican tradition was defined by Abraham Lincoln in the struggles to preserve the Union and abolish slavery. This tradition was refined by both the right and left wings of our party — by conservatives such as William Howard Taft, Robert A. Taft and Barry M. Goldwater as well as liberals such as Theodore Roosevelt, Wendell L. Willkie and Nelson A. Rockefeller.

In the past, the debate between liberal and conservative Republicans concentrated upon the role of government in providing social services. Neither liberals nor conservatives challenged the Grand Old Party's historic commitment to constitutional liberties for all and equal opportunities for blacks and women. Only the New Right has challenged these traditions — and claimed a divine mandate for doing so.

There is no stronger testimony to the abandonment of traditional Re-

John Buchanan, chairman of People for the American Way, an organization that focuses on individual freedoms, was a Republican Representative from Alabama from 1965 to 1981.

publican Party values than the possibility that Republicans will be swept out of office this year on a tidal wave of women's votes, including the votes of business and professional women. Lest we forget, it was the Republican Party that supported extending the right to vote to women. And passage of the 19th Amendment — which gave women the right to vote — ushered in the Republican era of the 1920's.

Republicans once led the way on the Equal Rights Amendment but now have fallen by the wayside. The 1980 Republican platform was the first in 40 years not to support the Equal Rights Amendment. If the Republican Party wants to close the "gender gap," let's put the E.R.A. back in our platform instead of puzzling over how to put down Geraldine A. Ferraro.

The party of Abraham Lincoln is also in danger of forgetting its roots on the issue of civil rights. The civil rights legislation of the 1950's and 1960's was overwhelmingly supported by Congressional Republicans and enacted into law over the filibusters of Southern Democrats.

I can still recall the eloquent defense of civil rights legislation by two Republicans from Lincoln's home state — Everett M. Dirksen and John B. Anderson. Yet now those Republicans attempting to provide leadership on such issues as voting rights and tax exemptions for segregated private schools are condemned and even invited out of the party by the radical right-wing leader Terry Dolan of the National Conservative Political Action Committee.

How far the Republican Party has strayed from its traditions is revealed in its unseemly embrace of the ultra-fundamentalist right wing, including the Moral Majority, Christian Voice and the recently organized

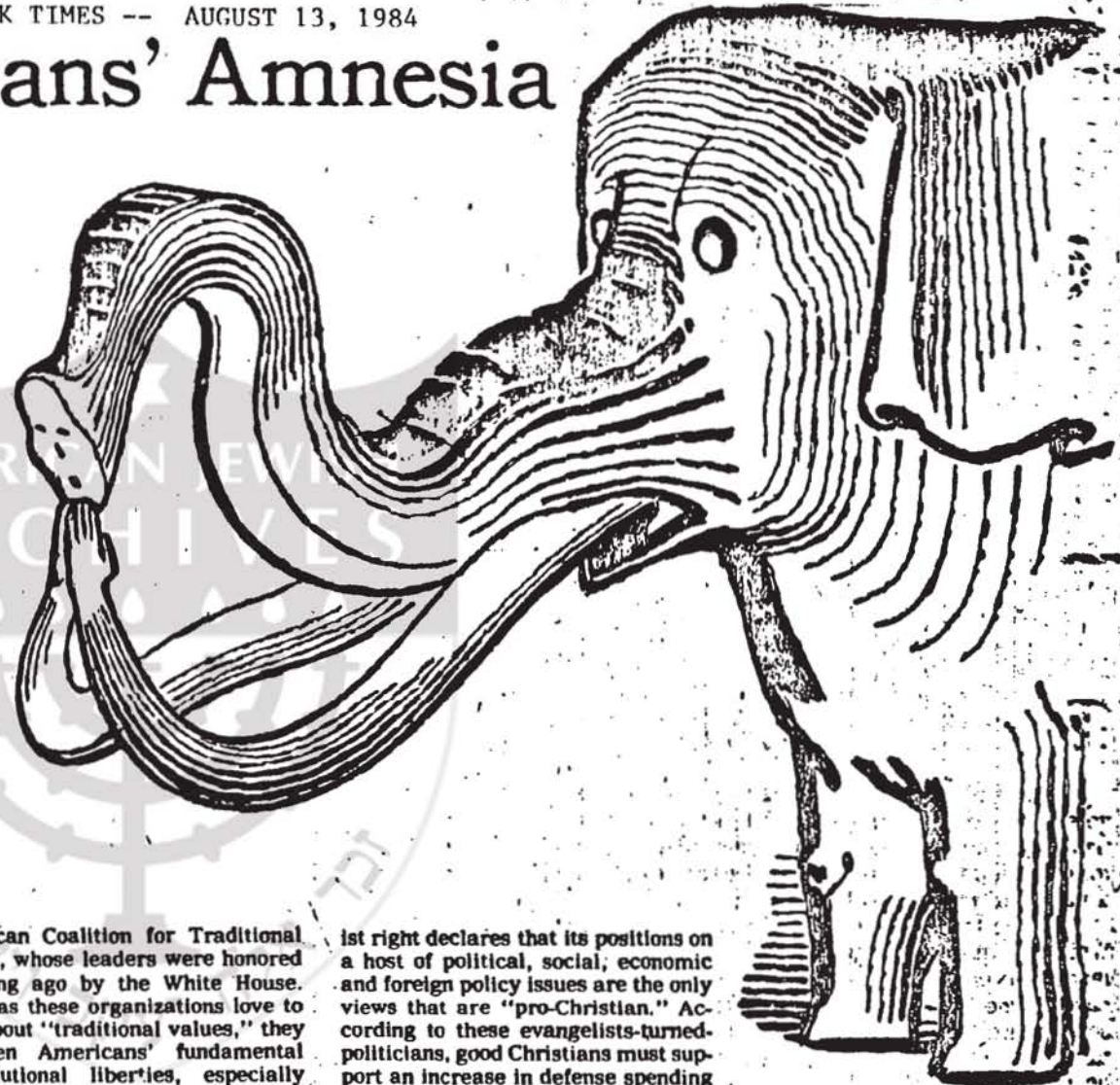
American Coalition for Traditional Values, whose leaders were honored not long ago by the White House. Much as these organizations love to talk about "traditional values," they threaten Americans' fundamental constitutional liberties, especially First Amendment guarantees of religious freedom and separation of church and state.

Apparently preferring theocracy to democracy, Tim LaHaye, chairman of the American Coalition for Traditional Values, has said: "The problem with America is ... we do not have enough of God's ministers running our country." The fundamental-

ist right declares that its positions on a host of political, social, economic and foreign policy issues are the only views that are "pro-Christian." According to these evangelists-turned-politicians, good Christians must support an increase in defense spending and oppose the Equal Rights Amendment, the National Science Foundation, the Department of Education. And if you disagree, you're "anti-God" and "anti-family."

This moral McCarthyism not only extends the trend toward abandoning the party's heritage but also threatens to suffocate free debate over the future of Republicanism. That's why

it is so important for mainstream Republicans — liberals and conservatives alike — to speak up for our party's traditional support of civil rights for minorities, equal rights for women and religious liberty for people of all faiths. If we don't speak up now, the party of Abraham Lincoln may be hijacked by Tim LaHaye and Terry Dolan.



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A party torn from its roots

GOP must regain its soul from radical right

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There is no stronger testimony to the abandonment of traditional Republican Party values than the possibility that Republicans will be swept out of office this year on a tidal wave of women's votes, including the votes of business and professional women. Lest we forget, it was the Republican Party that supported extending the right to vote to women. And passage of the 19th

John

BUCHANAN

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Apparently preferring theocracy to democracy, Tim LaHaye, chairman of the American Coalition for Traditional Values, has said: "The problem with America is... we do not have enough of God's ministers running our country." The fundamentalist right declares that its positions on a host of political, social, economic and foreign policy issues are the only views that are "pro-Christian." According to these evangelists-turned-politicians, good Christians must support an increase in defense spending and oppose the Equal Rights Amendment, the National Science Foundation, the Department of Education. And if you disagree, you're "anti-God" and "anti-family."

This moral McCarthyism not only extends the trend toward abandoning the party's heritage but also threatens to suffocate free debate over the future of Republicanism. That's why it is so important for mainstream Republicans — liberals and conservatives alike — to speak up for our party's traditional support of civil rights for minorities, equal rights for women and religious liberty for people of all faiths. If we don't speak up now, the party of Abraham Lincoln may be hijacked by Tim LaHaye and Terry Dolan.

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Republican Party heading off the New Right wall

By John Buchanan

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Now, far from the Republican Party's roots, its traditions are revealed in its unseemly embrace of the



"How does he do that?"

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Special Features

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September 7, 1984

In The Name Of God

By John Buchanan

The problem with America is... we do not have enough of God's ministers running the country," says television evangelist Tim LaHaye. The Rev. LaHaye's solution to this "problem" is a new religious/political organization, the American Coalition for Traditional Values (ACTV).

Backed by prominent television evangelists Jerry Falwell, Jimmy Swaggart and Jim Bakker, ACTV had its public debut at a recent Washington conclave, highlighted by a White House reception hosted by President Reagan. ACTV leaders announced plans to deliver 2.5 million newly registered fundamentalist voters to the Reagan-Bush ticket on Election Day.

I agree that religious leaders, like all other citizens, have the right to participate in the political process. However, ministers don't have the right to declare that you must share their political viewpoints in order to be a good Christian — and damn you as a heretic if you disagree. And that's just what ACTV is planning to do — with the implied support of the White House.

As part of its political battle plan, ACTV plans to rate every member of Congress according to a 10-point fundamentalist manifesto that calls for cuts in domestic social programs, increased defense spending and opposition to the Equal Rights Amendment.

ACTV won't be the first organization of the Religious Right to threaten public officials with political damnation if they don't vote for the ultra-conservative wish



list. ACTV Field Director Gary Jarmin also heads a group called Christian Voice, which regularly issues report cards rating members of Congress as "pro-Christian" or "anti-Christian." Christian Voice also recently published a "Presidential Biblical Scorecard" on the Reagan-Bush and Mondale-Ferraro tickets, which labels Walter Mondale a "humanist/Presbyterian," rather than an authentic Christian, and declares that the Democratic ticket's policies on the federal budget and nuclear weapons violate biblical commandments.

The Religious Right rates public officials according to New Right ideology, not Christian theology. There is nothing in Scripture that requires good Christians to join Christian Voice in opposing the Equal Rights Amendment, federal aid to education and the nuclear freeze.

Not surprisingly, the Christian Voice

report cards reveal the politics of the members of Congress, not their piety. The 12 senators and 47 House members awarded 100 percent ratings by Christian Voice are all Republicans. Of those with a rating of zero — 66 in the House and 20 in the Senate — all but four are Democrats. Among the members of Congress who received "100 percent Christian" ratings were two representatives who were convicted of federal crimes and one who was censured for having sex with a teen-age congressional page.

For all their lip service to traditional values, these groups threaten the American tradition of religious and political liberty. As one outspoken advocate of America's traditional values, Sen. Barry Goldwater, has declared: "I'm frankly sick and tired of the political preachers across this country telling me as a citizen that, if I want to be a moral person, I must believe in A, B, C or D... I am even more angry as a legislator who must endure the threats of every religious group who thinks it has some God-given right to control my vote on every roll call in the Senate."

Just as no public official has the right to tell you how you must worship in order to be a good American, no religious leader has the right to tell you how you must vote in order to be a good Christian.

John Buchanan, a former U.S. representative from Alabama, is chairman of People for the American Way, a Washington-based organization that concerns itself with constitutional liberties.

Is There A "Christian" Way to Vote?

ALSO APPEARED IN:

PAXTON DAILY RECORD	Paxton, IL	8-30-84
POST-INTELLIGENCER	Paris, TN	8-30-84
GLOBE-GAZETTE	Mason City, IA	9-04-84
MILLVILLE DAILY	Millville, NJ	9-05-84
BERKSHIRE EAGLE	Pittsfield, MA	9-05-84
ROCKY MOUNTAIN NEWS	Denver, CO	9-10-84

"Religion in Politics: From Kennedy to Reagan"
by: Norman Lear

ALSO APPEARED IN:

TIMES	Salisbury, MD	9-05-84
REPUBLICAN EAGLE	Red Wing, MN	9-07-84
TRIBUNE	Casper, WY	9-08-84
SUN	Jamestown, ND	9-08-84
BULLETIN	Norwich, CT	9-16-84



Religion, politics mixing too well

BISMARK, N.D.
TRIBUNE 9/8/84

TV producer calls for return to separation of church and state

By NORMAN LEAR

Not since 1960, when the United States elected its first Catholic president, has religion played so prominent a role in a national campaign.

While the man who was elected president in 1960 sought to dispel the religious issue, the incumbent president in 1984 has taken every opportunity to raise religious issues.

In 1960, John F. Kennedy reaffirmed the traditional separation of church and state. In 1984, Ronald Reagan calls for enhancing the role of religion in public life. Interestingly enough, both men summed up their positions on church/state issues in speeches before religious audiences in Texas.

IN THE MOST dramatic moment of his campaign, Kennedy went before the Greater Houston Ministerial Association to answer charges that the Catholic Church would dictate his decisions as president. Kennedy said: "I believe in an America where the separation of church and state is absolute — where no Catholic prelate would tell the president, should he be Catholic, how to act, and no Protestant minister would tell his parishioners how to vote."

Kennedy went on to tell the audience of Protestant ministers: "I believe in an America that is officially neither Catholic, Protestant nor Jewish... where no religious body seeks to impose its will directly or indirectly upon the general populace or the public acts of its officials."

TWENTY-FOUR YEARS later, Ronald Reagan is seeking to reverse the terms of public debate that were established by our nation's founders and reaffirmed



(Television producer and writer Norman Lear is founding chairman of People for the American Way, which describes itself as a national non-partisan citizens group dedicated to protecting and promoting Americans' constitutional liberties. It was formed in 1980 by civic and religious leaders concerned about the growing power of an intolerant, vocal minority.)

BE OUR GUEST

by President Kennedy. In an address at what was billed as an "ecumenical prayer breakfast" on Aug. 23 in Dallas, Reagan declared that those who oppose prayers in the public schools are "intolerant of religion." Presumably, Reagan is accusing not only the Supreme Court but also dozens of Episcopalian, Lutheran, Jewish, Methodist, Presbyterian and other religious groups — all of whom oppose public school prayers — of being "intolerant of religion."

And, in a statement that appears to suggest that only the godly have a place in government, Reagan said: "Our government needs the church because only those humble enough to admit they're sinners can bring to democracy the tolerance it needs in order to survive."

REAGAN'S SPEECH came in the midst of a Republican National Convention, which, far from displaying "tolerance" and "humility," sought a renewed mandate from the voters by claiming a mandate from God

In his benediction after the renomination of President Reagan and Vice President Bush, the Rev. Jerry Falwell, leader of the Moral Majority, called the Republican running mates "God's instruments for rebuilding America."

Preceding Falwell, the Rev. E. V. Hill named the Republicans "the prayer party." And the Rev. W.A. Criswell, the minister who delivered the benediction after Reagan's acceptance speech, questioned the religious faith of Americans who do not belong to the Grand Old Party, saying: "The Democrats are not nearly as religiously oriented as the Republicans are. I suppose they substitute social work for God's work."

PRESIDENT REAGAN himself has not been reluctant to don the garments of religious, as well as political, authority. In his first reelection campaign speech, he asserted that the Bible is the basis of his political platform: "Within the covers of that single Book are

that face us today — if only we'd read and believe."

Earlier he had rebuked those who disagree with him on a range of political issues: "There is sin and evil in the world, and we're enjoined by Scripture and the Lord Jesus to oppose it with all our might."

RESPONDING TO repeated declarations of religious warfare by the Republicans, several leading Democrats have also started using holier-than-thou rhetoric. Vice presidential candidate Geraldine Ferraro questioned whether Reagan is really "a good Christian" because of the impact of his budget cuts upon the poor.

In his keynote address to the Democratic convention, New York Gov. Mario Cuomo turned the tables on Reagan's fundamentalist supporters by suggesting that the president has pursued policies of social Darwinism while the Democrats' programs follow the precepts of St. Francis of Assisi.

IT WOULD BE a tragedy for all Americans if the 1984 campaign degenerates into displays of public piety and religiously tinged attacks upon political opponents. Ronald Reagan and Walter Mondale should reaffirm the vision that John F. Kennedy stated so eloquently 24 years ago: "I believe in a president whose views on religion are his own private affair, neither imposed by him on the nation nor imposed by the nation upon him."

And then both candidates should do what John F. Kennedy pledged to do in his historic Houston speech: turn their attentions to "the real issues which should decide this campaign. And they are not religious issues, for war and hunger and ignorance and despair

"50 State Survey"
by: Barbara Parker

THE PIONEER	Bemidji, MN	9-11-84
NEWS-RECORD	Harrisonburg, VA	9-11-84
JOURNAL	Flint, MI	9-12-84
TIMES-JOURNAL	Ft. Payne, AL	9-12-84
POST	Frederick, MD	9-12-84
JOURNAL-TIMES	Racine, WS	9-12-84
DAILY JOURNAL	Int'l Falls, MN	9-13-84
SENTINEL	Keene, NH	9-13-84
MESSENGER	Mayfield, KY	9-13-84
LEADER	Corning, NY	9-13-84
TIMES-REPUBLIC	Watseka, IL	9-13-84
STAR-TRIBUNE	Casper, WY	9-13-84
DAILY STAR	Hammond, LA	9-14-84
NORTHWESTERN	Oshkosh, WS	9-16-84
TRIBUNE	Kokomo, IN	9-20-84
DAILY NEWS	Faribaul, MN	9-21-84
JACKSONVILLE DAILY NEWS	Jacksonville, AR	10-03-84
CHICAGO DEFENDER	Chicago, IL	10-24-84
INDEPENDENT	Marshall, IL	10-25-84

Self-censorship is rampant in the schools.

By Barbara Parker

What do "Of Mice and Men" and "Mother Goose Rhymes" have in common? They are among a multitude of materials that were censored during the 1983-84 school year.

In the school year that just ended, there were censorship incidents reported in 48 of the 50 states.

In every state but Hawaii and Michigan, censors found "objectionable," "pedagogically inappropriate," "uneducational," "meritless," "demeaning," "historically inaccurate," "filthy," "racist," "rotten" materials in use in America's public schools.

Those labels and others were applied to "The Great Gatsby" (galmorization of adultery), "1984" (religious reasons), "Animal Farm" (political theories), "The Grapes of Wrath" (disgusting), "To Kill a Mockingbird" (racism and language), "The Color Purple" (inappropriate portrayal of religion), "Little Red Riding Hood" (excessive violence), as well as a wide array of films, courses, textbooks, and other instructional materials.

There's little doubt: Censorship in public schools and libraries is rampant, widespread, and contagious. In efforts to avoid the controversies that accompany such activities, school people quietly have begun to censor themselves. Last year a Maryland librarian

ripped out photographs from an issue of Sports Illustrated magazine because she thought the pictures of people in bathing suits were inappropriate for a school library. In New York State, a librarian removed copies of several books from a banned books exhibit because she thought the books were "inappropriate for students." A school board in Wisconsin banned a social studies textbook series because board members thought the books were "opinionated, pacifistic, and derisive of Republicans." A researcher with the Chicago public schools rewrote "Huckleberry Finn" because, according to him, the book — as Mark Twain wrote it — is "inappropriate for the classroom and nothing but trash." An Arizona school board removed Studs Terkel's "Working" from the curriculum because some board members, who hadn't read the book, believed that the book was "too profane."

Even textbook publishers pulled out their blue pencils and did some "safety-editing" themselves. From Minnesota to New Mexico, high school students are reading a sanitized version of "Romeo and Juliet." About 400 words of Shakespeare's prose were purged by the publisher of a literature anthology because the publisher (Scott, Foresman and Company) had doubts about some of the Bard's "sexually explicit passages." An-

other major publisher has removed words from the dictionary.

But sex isn't the only subject that's giving publishers pause: A textbook author was given a list of "topics to avoid." Among them: "political figures in American history over whom controversy still exists: F.D.R., Nixon, Agnew, for example; living people who might possibly become infamous; poems and stories written by known or suspected dissidents; references that put the free enterprise system in a bad light."

The attitude of the censors — that students should learn only a noncontroversial version of American history, read only cheerful, uplifting books and be exposed only to a sanctioned set of facts and ideas — is not one that a free society can embrace. If textbooks are "dumbed down" to provide nothing more than safe information and libraries contain little more than "Rebecca of Sunnybrook Farm," where are young people going to learn the stuff that makes them think?

Those of us who believe in the First Amendment and know the value of informed dissent, discussion and debate had better spread the word: Democracy is a risky business and without the free flow of information, there's no way that it can survive.

Barbara Parker is program director of People for the American Way.

Censorship: Right or Wrong?

By David Broyles
and
Barry Hager

(Editor's Note: Book Censorship Week was Sept. 9-15. Today's Market presents two opposite views on censorship in the United States.)

IN UNPRECEDENTED numbers, today's parents are complaining about school textbooks and library holdings. One very good way to gain a perspective on this group is by watching the emerging Reagan majority, a majority that shows all signs of becoming one of the biggest in the history of America's presidential elections. This majority responds enthusiastically when Reagan complains about official interference in private life — in religion and the family. And this enthusiastic response grows out of the firm ground of American principles. It is beautifully expressed in the hallowed phrases of the Declaration of Independence, which says that legitimate governments will protect the natural right of citizens to live as free men. It will protect citizens, not direct them, in exercising their natural rights to life, liberty and the pursuit of happiness.

This is obvious to every candid observer: Since World War II, there has been a substantial change in America's moral base and a substantial increase in the public display of "trash." Furthermore, it is clear that a New First Amendment is being used to protect this process. Beyond this, the New First Amendment is being used to engage in social engineering on a scale that would make the founding fathers turn in their graves.

Trash — obscenity, pornography, libel — were never protected before, because, for nearly 200 years, no one's wildest imagination gave birth to the notion that they were included in the purposes of the First Amendment. The founders never dreamed that citizens could avoid exposure to it, or even that it would be advisable to do so, but they knew it would be wrong to permit trash to be openly and profitably displayed as though it was publicly acceptable. It would create great confusion, they realized, for teachers and other recognized representatives of the public to offer trash as just another option or just another subject for "value clarification." It would obscure the natural distinctions between what gratifies and encourages the baser animal nature of man and those higher qualities they held to be distinctively human.

It is the work of trash and obscenity to publicly display those pleasures that, for humans, are essentially private, as if men were the same as animal herds. Men blush at such things; animals can't. The confusions thus introduced are especially dangerous in democracies. They make more difficult the kinds of distinctions that are necessary if free men are to wisely choose public officers and public policies. What is required for such choices is a discrimination between those who deserve the public confidence and those who do not, between those who deserve the privileges of citizenship and those who deserve punishment for wrongdoing.

On reflection, one realizes that while the advocates of the New First Amendment claim to be for expanded freedom, they are actually the unwitting destroyers of its foundations. A citizen body reduced to confusion about moral choices and constantly tantalized by seductive attractions already show signs of public neurosis. It is growing ripe for enslavement, and the new class shows every sign of ambition for even more effective power. It shows every sign of wanting to play the role of the classic democratic tyrant, the one who hides his tyranny behind a specious mask of concern for the rights of citizens. It is high time that the new power-seekers be stopped. The American people must regain their traditional self-confidence in their essential democratic decency and recapture control over their government, a government that is, after all, still the last great hope of mankind.

— David Broyles

SINCE YOU ARE READING a newspaper, you must be one of the hardy band of souls who still believe that reading, as opposed to watching television, for example, is worthwhile and entertaining. Presumably, you would be alarmed at the notion that censorship is alive and prevalent in North Carolina.

If so, then you should be alarmed, because censorship is a real problem in North Carolina — and throughout the nation — today. That many not seem possible, at first glance, in an age of apparent permissiveness in many quarters. Yet the reality is that efforts are regularly made to ban books from library shelves and from school curricula. Worse yet, many teachers in our public schools and many librarians are acutely aware of the presence in our communities of would-be censors, and a dismaying number of educators themselves admit to yanking books off shelves to avoid controversy.

What kinds of books have been challenged and censored recently in North Carolina? Examples include "The Grapes of Wrath," "Of Mice and Men," "The Diary of Anne Frank," and even "The Living Bible."

What do these books have in common, apart from being generally regarded as highly important, quality books by most educators? And why would anyone want to ban such books?

The answer is a complex one, requiring discussion of a much larger phenomenon in our country today. The fact is that there is a sustained and vocal attack on the public education system, led by such ultrafundamentalist TV evangelists as the Rev. Jerry Falwell and the Rev. Pat Robertson, joined by such anti-feminist activists as Phyllis Schlafly.

The gist of this attack on public education is that America's children are learning wicked things in our schools, because the schools have been taken over by "secular humanists." "Secular humanist" is a full-blown epithet hurled at anyone who dares to dispute the theological and political positions taken by these televangelists and their allies.

To give you an example of the kind of anti-public school rhetoric being engaged in by these people, let me quote from a press re-



lease of Ms. Schlafly's that she handed out in Dallas on Aug. 13, where she was taking part in the shaping of the platform of one of the country's two major parties. Ms. Schlafly stated: "Among the wrong things children are learning in school are how to commit suicide, how to use illegal drugs, how to engage in premarital and promiscuous sex, and how to lie, cheat, steal and spy on their parents."

That could be dismissed as inconsequential ranting if it had not come from a person who is admitted to the high political councils of this country. And it could be dismissed as a bizarre aberration, except that it is consistent with statements regularly being made to millions of Americans on "The 700 Club," Falwell's "Old Time Gospel Hour," and Jim Bakker's PTL program.

For all of us who believe in the important mission of public education and who believe that we should be working to improve it rather than tearing it down with such extremist concoctions, the disturbing reality is that these attacks on public education are being believed by many parents and citizens. Many of them are understandably aroused by these statements and sincerely fear that their children are being exposed to horrible, antireligious doctrines in public schools. The result too often is that they rush to the schools and demand that books or whole subjects, like evolution, be banished from the schools, not just for their children but for everyone else's too. In a word, the result is censorship.

What can be done about it? First of all, learn more about this whole problem. As a concerned reader, maybe you ought to watch some of those television evangelists yourself to see what they are saying. Talk with school teachers and librarians and learn from them what they are trying to accomplish and whether they have had any brushes with this attack on public education. And, most of all, be willing to speak out in defense of open education, the right to read and the the right of your children to read and learn to think for themselves. Ultimately, however, as a famous bear says about another kind of destructive force, only you can prevent censorship.

— Barry Hager

(Dr. Broyles is a professor of politics at Wake Forest University. Hager is N.C. director of People for the American Way.)

What Falwell can learn from King's example

By NORMAN LEAR

The Rev. Jerry Falwell says that his critics are hypocritical. He says that the same critics who condemn him for the way he "mixes religion and politics" praise Dr. Martin Luther King Jr.

In fact, millions of Americans are critical of Falwell for the same reasons they revere the memory of King.

King, like Falwell, was a Baptist minister from the South who spoke out on the social issues of our times. The similarity ends there. Jerry Falwell seeks to polarize Americans in the name of a narrow dogma. Martin Luther King sought to heal the nation's divisions.

When Martin Luther King spoke out on social issues, he appealed to a sense of morality that is shared by people of every religious heritage. He did not demand that everyone adhere to dogma espoused only by his own church; instead, he worked for dignity and for all.

King's most urgent message was to remind Americans of our common humanity, for, as he said so eloquently: "Injustice anywhere is a threat to justice everywhere. We are caught in an inescapable network of morality, tied in a single garment of destiny."

Falwell, on the other hand, has divided Americans by claiming a monopoly on morality, attacking those who do not share his religious views. For instance, he has called Jews "spiritually blind" and flatly declared: "If a person is not a Christian, he is inherently a failure." King never attacked people of other faiths.

Far from preaching a divisive message, King urged his followers to share a redemptive love for all people, even those who hated and oppressed them. Nonviolence was more than just a tactic for King; it was an appeal to the spark of conscience that is the living evidence of God's handiwork in all men and women.

While King was a prophet of reconciliation, Falwell is an apostle of vengeance. "A political leader, as a minister of God, is a revenger to execute wrath upon those who do evil," writes Falwell in his book, *Listen, America!* In the same book, Falwell explains, "The role of government is to minister justice and be a terror to evildoers." In all of King's writings, there is no advocacy of "terror," "wrath," or "revenge."

Unlike Falwell, King never claimed that his views on social issues carried a divine mandate or that his adversaries were enemies of God. Indeed, King's descriptions

of his own role were remarkably modest. In his final speech, he described himself, not as a prophet or a savior of his people, but simply as a "drum major for justice."

What a difference between King's righteousness and Falwell's self-righteousness: While King stressed that we are all God's children, Falwell has gone so far as to suggest that his adversaries are agents of Satan.

While King described himself as "a drum major for justice," Falwell acts as if he is chairman of God's political action committee. In his benediction at the Republican National Convention, Falwell hails Ronald Reagan and George Bush as "God's instrument for rebuilding America." In contrast, King never suggested that he knew how God wanted Americans to vote.

If Falwell truly believes that his role is similar to that of Martin Luther King, then let him emulate King's humility. Surely King's example can teach Falwell, as he taught all Americans, that humility, tolerance, and mercy are essential in religious and political leadership.

Lear, a producer, writer and director in films and television, is founding chairman of People for the American Way, an organization devoted to study and protection of the First Amendment.

The News & DAILY ADVANCE

Lynchburg, Virginia

October 13, 1984

Two ministers on social issues

By NORMAN LEAR

Jerry Falwell says his critics are hypocritical. He says that the same critics who condemn him for the way that he "mixes religion and politics," praise Martin Luther King Jr.

The fact: Millions of Americans are critical of Dr. Falwell for the same reasons they revere the memory of Dr. King.

King, like Falwell, was a Baptist minister from the South who spoke out on the social issues of our times. The similarity ends there. Jerry Falwell seeks to polarize Americans in the name of a narrow dogma. Martin Luther King sought to heal the nation's racial and religious divisions.

When King spoke out on religious issues, he appealed to a sense of morality that is shared by people of every religious heritage. He did not demand that everyone adhere to dogma espoused only by his own church; instead, he worked for dignity and equality for all.

King's most urgent message was to remind Americans of our common humanity, for, as he said so eloquently: "Injustice anywhere is a threat to justice anywhere. We are caught in an inescapable network of morality, tied in a single garment of destiny. What affects one directly, affects all indirectly."

Falwell, on the other hand, has divided Americans by claiming a monopoly on morality, attacking those who do not share his religious views. For instance, he has called Jews "spiritually blind" and flatly declared: "If a person is not a Christian, he is inherently a failure." While King was also a committed Christian, he never attacked people of other faiths.

Far from preaching a divisive message, King urged his followers to share a redemptive love for all people, even those who hated and oppressed them. Non-violence was more than just a tactic for King; it was an appeal to the spark of conscience that is the living evidence of God's handiwork in all men and women.

While King was a prophet of reconciliation, Falwell is an apostle of vengeance. "A political leader, as a minister of God, is a revenger to execute wrath upon those who do evil," writes Falwell in his book, "Listen, America!" In the same book, he explains, "The role of government is to minister justice and be a terror to evildoers." In all of King's writings, there is no advocacy of "terror," "wrath" or "revenge."

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What a difference there is between King's righteousness and Falwell's self-righteousness! While King stressed that we are all God's children, Falwell has gone so far as to suggest that his adversaries are agents of Satan. He has said: "Our battle is not with human beings. Our battle is with Satan himself."

While King described himself as a "drum major for justice," Jerry Falwell acts as if he is chairman of God's political action committee. In his benediction at the Republican National Convention, Falwell hails Ronald Reagan and George Bush as "God's instrument for rebuilding America." In contrast, King never suggested that he knew how God wanted Americans to vote.

If Jerry Falwell truly believes that his role is similar to the mission of Martin Luther King, then let him emulate King's humility. Surely King's example can teach Falwell, as he taught all Americans, that humility, tolerance and a sense of mercy are essential elements of religious and political leadership.

Lear is founding chairman of People for the American Way headquartered in Washington, D.C.

OPEN FORUM/JOHN BUCHANAN**New Demagoguery:
'Moral McCarthyism'**

ON FEB., 10, 1950, Senator Joseph McCarthy announced that he had a list of 205 Communists working in the State Department who were busy handing over America to the Russians.

On June 24, 1984, the Rev. Jerry Falwell announced that he had a list of 208 members of Congress who had "voted against freedom for our children." Falwell's list — which he said should be displayed "on the marquee of the world" — turned out to be a roster of representatives who voted against the administration's policies toward Central America.

Joe McCarthy never released his list, but, for four years, until he was denounced by President Eisenhower, he polluted our nation's politics with unfounded charges that governmental, religious, and military leaders were "soft on Communism" or even "card-carrying Communists" themselves.

BECAUSE of his demagoguery, the word "McCarthyism" has entered the political dictionary as a synonym for reckless public slander. Now, three decades after Joe McCarthy plied his trade of political defamation, a new breed has appeared who could teach the inventor of McCarthyism a few new tricks.

While Joe McCarthy was content to question his opponents' patriotism, the new McCarthyites also attack their adversaries' religious beliefs, their family lives and their personal morality. "Moral McCarthyism" is the only way to describe this new demagoguery.

The virtuoso of Moral McCarthyism is Falwell, founder and leader of the Moral Majority. While Joe McCarthy simply called the Democrat-

ic Party Communist-dominated, Jerry Falwell's Moral Majority Report has expanded the rogues' gallery that "largely controls" the Democrats to include "homosexuals, militant feminists, Socialists, freezeniks, and the like."

Accusing its enemies of religious as well as political heresies, Falwell's publication has flatly declared that the Democratic Party is "anti-God."

Indeed, while Joe McCarthy only claimed to be fighting agents of Stalin, Jerry Falwell has proclaimed that his opponents are servants of Satan: "We're fighting against humanism, we're fighting against liberalism ... we are fighting against all the systems of Satan that are destroying our nation today ... our battle is with Satan himself."

FALWELL is not alone in linking dissent with the devil. Charles Stanley, president of the Southern Baptist Convention and a leader of the American Coalition for Traditional Values, has called the Equal Rights Amendment "a satanic attack upon the American home."

Joe McCarthy's downfall came after he red-baited President Harry Truman, General George Marshall, leading Protestant clergymen and the U.S. Army.

Today's Moral McCarthyites are equally reckless in their attacks upon public figures. For instance, Christian Voice recently published a "Presidential Biblical Scoreboard" which labels Walter Mondale a "Humanist/Presbyterian," rather than a sincere Christian.

Not content to label only presidential candidates, Christian Voice also publishes "moral report cards" which rate members of Congress. According to Christian Voice, it is anti-family for a member of Congress to support shelters for battered wives, anti-Christian to favor the Equal Rights Amendment and immoral to vote for funds for the National Science Foundation. On the other hand, good Christians support cuts in federal aid to education and increases in defense spending.

THIRTY YEARS ago, Joe McCarthy claimed that anyone who challenged him was an enemy of America. Today, the Moral McCarthyites go one step further: They declare that to disagree with them is to be a foe of God Himself.

Television evangelist Pat Robertson rebuffs critics of his theo-politics: "You are trying to silence a prophet of God. The Bible says this, 'He (God) removed kings for their sake saying, touch not my anointed and do my prophets no harm ... God Himself will fight for me against you — and He will win.'"

Such equations of dissent with ungodliness have no place in public debate in a free society. In 1954, President Eisenhower had the courage to repudiate Joe McCarthy, setting the stage for a censure vote against McCarthy by his fellow senators.

Thirty years later, President Reagan can earn the gratitude of future generations by emulating Eisenhower's statesmanship and repudiating the new demagoguery of Moral McCarthyism.

(John Buchanan, an ordained Southern Baptist minister, served as a Republican congressman from Alabama from 1965 through 1981. He is now chairman of People for the American Way, a national nonpartisan First Amendment citizens' group founded in 1980 and now claiming 100,000 members.)

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Post Election Look at Fundamentalist Right

There was good news and bad news for the Fundamentalist Right on Nov. 6. While many Fundamentalist Right-backed candidates did win elections, a significant number were defeated.

The Fundamentalist Right has become a strong and influential political machine and it'll continue to be effective until the American people reject those tactics of "Moral McCarthyism" which pose a threat to Article VI of the Constitution by imposing religious tests for public office.

The political activism and tactics of the Christian Nation Movement impacted several targeted races. In Georgia, incumbent Congressman Elliott Levitas was defeated by opponent Pat Swindall, whose wife sent a "Dear Pastor" letter encouraging voters to support her husband because "he is one of us." In North Carolina, ultrafundamentalist groups led by the Moral Majority, registered over 150,000 new voters, which contributed to their biggest victory—the re-election by 71,000 votes of Sen. Jesse Helms, who has been described by Jerry

Falwell as a "national treasure." Self-proclaimed "Christian activists" were equally successful in Texas where they organized to target and defeat candidates opposed to the ultrafundamentalist agenda. Localized versions of the Christian Voice Presidential Biblical Scorecard were distributed, branding targeted candidates as anti-family and anti-Christian. A total of six incumbent members of Congress opposed by the Fundamentalist Right went down to defeat in North Carolina and Texas alone.

The losses of the Fundamentalist Right, however, were also substantial. In Falwell's home district, Rep. James Olin (D.Va.) won re-election despite repeated attacks by Falwell questioning his patriotism. Sen. Roger Jepsen (R.Ia.), a far-right favorite who told voters that the choice was between Judeo-Christian "moral absolutes and the values of the atheist or secular humanist—who make up rules as they go along," lost his Senate seat to challenger Tom Harkin. In Michigan, Rep. Howard Wolpe won re-election despite efforts by fellow Congressman Mark Siljander (R.Mi.) to encourage voters in Wolpe's district to "send another Christian to Congress."

An overall look at the new make-up of Congress indicates that Fundamentalist Right legislation may have actually suffered a setback. In comparing the Senate vote on a government mandated prayer amendment of last March with the newly elected Senate, it appears that there will be a shift of four votes opposing passages of the amendment in the 99th Senate.

Although the losses of the Fundamentalist Right may have actually outweighed their successes, leaders of the movement to "Christianize America" will undoubtedly claim a mandate from the American people to actively continue to pursue their social agenda with tactics that threaten constitutional rights and individual freedoms.

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Judge Candidates on Records, Not Religions

By ANTHONY T. PODESTA

Name-calling is nothing new in American politics. What was new—and frightening—in 1984 was that so much of this name-calling resulted from applying a religion "test" to candidates for office, in direct defiance of the U.S. Constitution. This happened not only in the celebrated cases of candidates for federal offices; the tactic was applied in innumerable local elections as well. It can be argued that the effect was even more devastating, more restrictive of the electoral process in small towns and counties.

An incident in Florida is typical: A candidate for a mosquito-control board received a questionnaire from a fundamentalist radio station. It demanded to know her "personal faith and church affiliation" and her views on abortion, homosexuality and prayer in public schools. That kind of inquisition illustrates the hypocrisy of a movement that purports to defend traditional American values while violating Article VI of the Constitution, which specifically prohibits religious requirements for public office.

A leading advocate of this requirement is television evangelist Tim LaHaye, who has said: "The problem with America is . . . we do not have enough of God's preachers running the country." LaHaye's solution is to "flood the federal bureaucracy with Christians."

LaHaye believes that his co-thinkers should receive a quota of 25% to 30% of all federal jobs. "Among government employees, there should be the same (proportionate) number of Christians as in the population at large," he contends. To help fill these jobs, LaHaye is assembling a "talent bank" of people who are eager to work for the government. And LaHaye is moving his American Coalition for Traditional Values (a coalition of television evangelists including Jerry Falwell, Jimmy Swaggart and Jim Bakker) from San Diego to Washington.

LaHaye's demand that government jobs be awarded on the basis of religion rather than merit may be misguided, but he's no joke. LaHaye's coalition claims to have delivered 2 million newly registered fundamentalist voters to the Reagan-Bush ticket. In addition to the Reagan landslide the religious Right has claimed credit for the reelection of Sen. Jesse Helms in North Carolina and the defeat of seven Democratic congressmen in North Carolina, Texas and Georgia.

In a year in which an ordained minister, Jesse Jackson, sought the Democratic presidential nomination and the Roman Catholic

bishops of the United States issued pastoral letters on abortion and economic policy, there's nothing unique about religious leaders involving themselves in politics. What sets the religious Right apart is its tendency to present political issues as tests of faith and to challenge the right of non-fundamentalists to hold public office.

This year Christian Voice published a slick magazine, the Presidential Biblical Scorecard, which attacked hundreds of members of Congress for voting against "Biblical Commandments." According to Christian Voice, the Bible makes clear that senators and representatives must vote for increased defense spending and against the equal rights amendment, the Department of Education and most domestic social programs.

The Presidential Biblical Scorecard not only attacked Walter F. Mondale's voting record but also claimed that he is not a sincere Christian, damning him as a humanist and therefore not a true believer. In North Carolina, where the religious Right helped defeat three incumbent congressmen, its campaign literature described some candidates as "the Christian candidates," implying that their opponents weren't good Christians. One candidate went so far as to distribute leaflets claiming that he was a "born-again Christian" while his opponent was not.

These holier-than-thou campaign tactics become a blatant appeal to bigotry when used against Jewish candidates. In Michigan, Rep. Howard Wolpe, a Democrat, survived a campaign in which a congressman from a neighboring district, Republican Mark D. Siljander, urged voters to defeat him and "send another Christian to Congress." In Georgia, Democratic Rep. Elliott H. Levitas wasn't so lucky. He was defeated by Republican Pat Swindall, whose campaign included a mailing from Baptist ministers praising him as a "good Christian," and a letter from Swindall's wife urging voters to support her husband because "he is one of us."

These not-so-veiled appeals to bigotry have no place in American politics, and should be condemned by both political parties and Americans of all faiths. It is time for all Americans to reaffirm the wisdom of our nation's founders and insist that political candidates be judged on their records, not their religions.

Anthony T. Podesta is president of People for the American Way.

AS I SEE IT

Moral McCarthyites Call Disagreement The Gravest of Sins

By John Buchanan

Thirty years ago, Americans breathed a sigh of relief as the Senate censured Sen. Joseph McCarthy (R-Wis.) for his reckless charges that the nation's governmental, religious and political leaders were "soft on communism." McCarthy died in disgrace two-and-a-half years later, but the word "McCarthyism" entered the political dictionary as a synonym for reckless public slander.

Now a new breed has appeared who could teach the inventor of McCarthyism a few tricks. Whereas Joe McCarthy was content to question his opponents' patriotism, the new McCarthyites also attack their adversaries' religious beliefs and personal morality. That's why the phrase "Moral McCarthyism" describes this new demagoguery.

A prime example of Moral McCarthyism during the 1984 campaign was a slick magazine called the "Presidential Biblical Scorecard," which faulted hundreds of political candidates for voting against "Biblical" commandments.

According to Christian Voice's "Scorecard," the Bible commands members of Congress to vote for increased defense spending and against the Equal Rights Amendment, the federal Department of Education and most domestic social programs. And any politician who disagrees just isn't voting like a true Christian and may not even be one.

For instance, the "Scorecard" labels Walter Mondale as a "Humanist / Presbyterian," not a sincere Christian.

Just like Joe McCarthy, the Moral McCarthyites play fast and loose with the facts. Rep. Tom Vandergriff (D-Tex.) was attacked by the Religious Right, which distributed leaflets accusing him of favoring abortion and school busing. But, as the Rev. James Draper, pastor of the First Baptist Church of Euless, Texas, told *The Atlanta Constitution*: "Tom Vandergriff doesn't favor abortion on demand. And there hasn't been a vote on school busing during the last two years."

The Moral McCarthyites' basic political tactic is equating disagreement with sin. The virtuoso of Moral McCarthyism, Jerry Falwell, has proclaimed that his opponents are servants of Satan, declaring: "We're fighting against humanism, we're fighting against liberalism, theological liberalism. We are fighting against all the systems of Satan that are destroying our nation today. But our conflict is not with flesh and blood. Our battle is not with human beings. Our battle is with Satan himself."

Thirty years ago, Joe McCarthy claimed that anyone who challenged him was an enemy of America. Today, the Moral McCarthyites go one

**Jerry Falwell has
proclaimed his opponents
are servants of Satan.**

step further: They declare that to disagree with them is to be a foe of God Himself.

Our free institutions survived the plague of McCarthyism because leaders from both parties had the courage to challenge Joe McCarthy. Much of the credit belongs to a Republican President, Dwight D. Eisenhower, who wisely repudiated McCarthy, setting the stage for the censure vote against McCarthy by his fellow senators.

Thirty years later, President Ronald Reagan can earn the gratitude of future generations by emulating Eisenhower's statesmanship and repudiating the new demagoguery of Moral McCarthyism.

John Buchanan, an ordained Southern Baptist minister, served as a Republican Congressman from Alabama from 1954 through 1981. He is now chairman of People for the American Way, a national nonpartisan citizens' group working to protect and promote constitutional liberties.

Tolerance needs a rebirth in '85

By BARRY HAGER --- 12-30-84

We may need a sense of humor to get through 1985. As bruising as 1984 was for North Carolinians, there's little relief in sight.

In 1984 we entered an era most citizens will probably deplore: the era of the permanent campaign. It was a year in which \$25 million was spent on a single political contest, we had to go to the polls three times, you practically had to give up television to escape political commercials, and we got some extraordinarily heated and offensive rhetoric about which were the candidates of decency, morality and patriotism.

In keeping with the spirit of the new year, we ought to resolve to learn some lessons from what we as citizens did to ourselves in the electioneering of 1984.

Religious people had better start worrying about what's being done to religion as well as to politics by the way religion is being used to affect political outcomes. Of course, clergymen are citizens with just as much right as lawyers or farmers or those in any other calling to be involved in our government.

What is disturbing, though, is that some of these religious leaders are cynically exploiting religious faith and taking advantage of the respect for others' religious faith and for religious rank, which almost all of us have, in order to advance their purely political agenda.

If you listen to the Rev. Jerry Falwell or one of the other televangelists, what you hear is threats rather than persuasion. You are not told that because a Christian believes in forgiveness and compassion, faith should logically lead him or her to embrace a certain position on capital punishment or the nuclear freeze or any other issue. You are told instead, in point-blank terms, what the "Christian" political agenda is, and if you don't agree with it, then, brother, you are not a good Christian, no matter how devout you might think you are.

What does that "Christian" agenda include? Opposition to the nuclear freeze, opposition to the Equal Rights Amendment, opposition to the existence of the federal Department of Education, opposition to an abortion under any circumstances, including rape or incest, opposition to increased regulation of day-care centers and other government responses to the growing problem of child abuse. It means support for the Reagan-Weinberger military buildup and many more positions that, to put it mildly, are debatable no matter what your religion.

The tactic of intimidation implicit in labeling a particular political agenda as the one and only "Christian" or "moral" one works, as we have seen all too often. Candidates as well as individual citizens fear to disagree with the positions es-

Point of view



Editor's note: The author of this article is North Carolina director of People for the American Way, an organization formed to counter the Moral Majority in public debate and to argue for separation of church and state in American politics.

leads to being counterattacked for being anti-religious or immoral, which is a lot more fearsome than simply being called wrong or misguided.

Criticizing a religious leader is even more difficult. For most of us, the titles Preacher, Father, and Rabbi are powerful ones.

This suggests a couple of rules we have a right to ask religious leaders involved in politics to observe: Leave your titles and your religious rank out of it, and subject your positions on political issues to the same scrutiny the rest of us have to face. That doesn't mean you can't discuss the religious or moral bases of your position. What it does mean is that you have no right to demand that the rest of us accept your positions on difficult policy questions because of your rank in a religious hierarchy or your assertion that you have been endowed with a special revelation.

And above all, don't use religion to intimidate and squelch debate. If your ideas are sound and soundly argued, you should have faith they will prevail.

That point about the "Christian" label leads to another lesson we must learn from 1984: The American Coalition for

Traditional Values — the group that was welcomed by the Republican Platform Committee in Dallas in August and that vowed to register more than two million "Christian" voters for President Reagan — is attempting to establish an official religion in this one nation where we have achieved some degree of success in avoiding religious strife and discrimination.

ACTV and the Moral Majority targeted people to register based on their religion. Candidates in North Carolina, Michigan, Georgia, California and other states were opposed explicitly because they were not "born-again" Christians, even though some of them were church-going Christians. ACTV leader Tim LaHaye, a Moral Majority board member and also a televangelist, has called for a "quota" system to ensure that Christians get their "share" of appointive offices as well as elective.

All this flies in the face not only of the First Amendment guarantee that we will have no official established church, but also violates the oft-forgotten Article 6 of the Constitution, which wisely and emphatically states: "no religious test shall ever be required as a qualification to any office or public trust under the United States."

If you are not a Christian, the danger in this effort to force a "Christian nation" is apparent. But even if you are, think carefully. Rep. Steve Neal of North Carolina, for one, was attacked in his opponent's handbills because his opponent claimed the title of true Christian. And fundamentalist ministers in North Carolina and elsewhere have publicly stated that Anglicans and Catholics are not included in their definition of "Christian."

What these folks are saying is that they will determine whether you are a "good Christian" entitled to participate in our political life. If you consider yourself a Christian, ask yourself: Can you pass their test?

We also need to put an end to the invective being used to slander people who do not agree with the political agenda being pressed by the televangelists and their allies in the name of religion.

Wounds heal slowly from divisive, hateful rhetoric. If we are to continue to have a society based on goodwill and respect for the rights and beliefs of others, we have to take a firm stand against this invective. Unfortunately, turning the other cheek doesn't seem to be working.

We had better stand more openly for a tolerant society that respects honest differences of opinion — or we will let our society slip away into bigotry and intolerance.

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