

Freethought Today

Vol. 6 No. 6

Published by the Freedom From Religion Foundation, Inc.

August 1989

Jagers Named 'Freethinkers Of The Year'

The Foundation is pleased to announce that Georgia members Doug Jager and his father William will be named "Freethinkers of the Year" at the 1989 annual Foundation convention in Atlanta October 6-7.

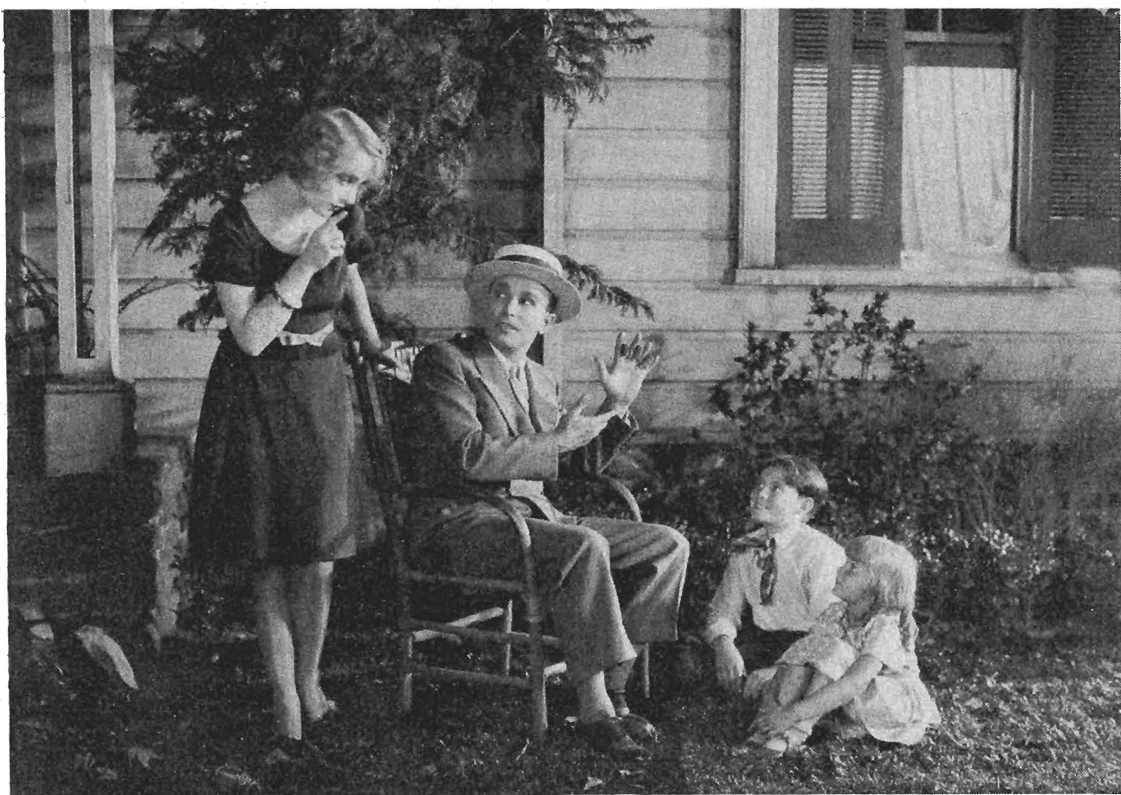
Doug attends the Georgia Institute of Technology and is majoring in physics. Bill, after a career in the military, works as a firefighter.

Each year since 1985 the Executive Council of the Foundation has chosen a "Freethinker of the Year" recipient for an outstanding contribution to state/church separation.

The Jagers' landmark law-

suit to stop illegal pregame prayers at the Douglasville High School in Georgia ended successfully on May 30, when the US Supreme Court upheld a strong ruling by the Eleventh Circuit Court of Appeals against the abuse. The nearly three-year battle was initiated by Doug, who protested routine Christian prayers by ministers at high school football games. As a member of the band, Doug was expected to play *and pray* at the ballgames.

The "Freethinker of the Year" award involves \$500 and a plaque of recognition for special activism on behalf of state/church separation.



What does this 1928 film, "Ned McCobb's Daughter," starring a young Carole Lombard, Robert Armstrong and child actors Billy Naylor and Carmencita Johnson, have to do with a Freethought Hall? Turn to pages 8-9 to find out!



Butterfly McQueen will be given a special recognition award at the Atlanta convention.

Register Now For FFRF Atlanta Convention

Register now for the 12th annual Freedom From Religion Foundation convention in Atlanta, Georgia on October 6-8.

The meeting site is the

warmly recommended Colony Square Hotel.

Convention speakers include Prof. Delos McKown, chair of the Auburn Philoso-

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Payment To Milwaukee Archdiocese Protested

The Freedom From Religion Foundation, a national association of freethinkers working for separation of church and state, has asked the Wisconsin Division of Corrections—Department of Health and Social Services, to stop holding classes at the Archbishop Cousins Catholic Center, Milwaukee.

The Catholic Center is owned by the Milwaukee Archdiocese, yet the State of Wisconsin has scheduled more than 40 classes there in the next few months. The state is paying the Catholic Center for housing and meals for class participants.

In a letter to Stephen Bablitch, director of the Division of Corrections, Foundation president Anne Gaylor noted that the abuse had been called to her attention by a state employee expected to attend a class at the Catholic facility.

"This employee contends, and we agree, that payment by the State of Wisconsin to this religious center violates the Constitution of the state of Wisconsin," Gaylor wrote Bablitch.

Other classes for the Division are scheduled at the state University's Oshkosh campus

and in public facilities in Madison.

"It is not the business of Wisconsin government to be aiding religious organizations," Gaylor said. "Our tax dollars should not be going to the Catholic Church or any church."

The Division of Corrections did not reply to Gaylor's letter, except through the media when the complaint was made public. Michael J Sullivan, deputy administrator of Corrections, told the Milwaukee Sentinel there were no plans to move classes elsewhere.

Using the center "neither advances nor inhibits religion," Sullivan said. "It has a nonreligious purpose. it doesn't foster excessive entanglement with religion."

Gaylor responded: "The Wisconsin Constitution clearly provides that no 'money shall be drawn from the treasury for the benefit of religious societies.'"

"Of course the Catholic Church is benefiting from this cozy arrangement. The state should use the public facilities it has used in the past," Gaylor said.

Judge Only, No Jury In Commandments Suit

The District Court in Denver is honoring the State of Colorado's motion to strike the Foundation's request for a jury trial in the suit asking removal of the Ten Commandments monument from the statehouse grounds.

"The Court's decision was not unexpected," said Robert

R Tiernan, the attorney representing the Foundation. "Isn't it interesting, though, that it is the State, which claims that the monolith has broad public support, that does not want a jury?"

The case will be tried before a judge in the late autumn.

Letter Box

Could Have Used FFRF Back Then

I have wished a thousand times—actually more like ten thousand—that there had been an organization like the Freedom From Religion Foundation when I was a teenager.

When I think back to those troubled years and sleepless nights I spent thinking I was headed for the christian hell my second for some little "sin" I thought I had committed, I abhor religion more than I can state.

Here's hoping that the Freethought Hall Fund totals at least \$100,000 by convention time. If every member gave \$100 that would total over \$300,000. The average "christian" may give that much in just one month to his greedy church.

Keep up the good work. I look forward to each issue of *Freethought Today* and read it cover to cover.

Joseph Cunningham
Illinois

School Prayer In Manitoba

The section entitled "No More Compulsory Prayer In Canada" (April '89) would lead the reader to believe that mandatory prayer has been eliminated from public schools everywhere in Canada.

I can assure you mandatory school prayer is very much alive in the public schools of the province of Manitoba. It is true that teachers were recently allowed to "opt out" of the prayer by standing in the hallway and listening to the same ceremony. For students, classroom prayer persists as it has since the 1890s.

The Manitoba Association of Rights and Liberties is preparing a case against the provincial government on the issue of mandatory school prayer. Court rulings in Ontario and British Columbia suggest that mandatory school prayer will also be thrown out in Manitoba.

Chris Tait
Manitoba, Canada

Three years ago the writer, as a 17 year old public high school student, refused to stand up for daily reading of the Lord's Prayer in his classroom. He was expelled for five days, and his status as valedictorian was revoked. Three

years later, in March 1989 following much organized community harassment of his family, a formal settlement was reached with the Pine Creek School Division. Tait got a cash settlement and a written statement to confirm that he had always acted in good faith. Two years ago the school adopted a new prayer policy: "voluntary" religious exercises are conducted in an assemblyroom every morning; nonpraying students can remain in classrooms. Officials admitted no student has ever done so.

Priestless Funeral??

Having exhausted my previous stock of Ruth Green's *The Born Again Skeptic's Guide to the Bible*, it's time to re-order. I can't seem to hold onto them very long, as all of my friends want their own copy. Powerful stuff.

A friend borrowed my copy last fall and his father, who was a devout Catholic and actually had an audience with the Pope once, got hold of it and read it nonstop, cover to cover. The father's reaction was that he believed he no longer wanted a priest at his funeral. Go figure.

Chances are that I will be ordering another stack of the book soon, as almost all of these are already spoken for.

R Day
Manitoba, Canada

Journey To Freethought

I am 20 years old and have been a freethinker for nearly four years now. I was raised in a Catholic family which to this day attends mass every Sunday. I went through 12 years of parochial education. My first problem with Catholicism occurred in 7th grade when a nun informed the class Jesus was not only the son of God but also God. Even to the mind of a 7th grader this just defied logic.

We were also given a book entitled "A Case for Faith," basically a general introduction to comparative religion. I should thank the Catholic Church for pointing out just how weak a case they had and how much they have in common with Hinduism and other ridiculous beliefs.

My complete break with Catholicism came during my sophomore year in high school after a teacher informed me

that a number of popes had had illegitimate children.

I became fundamentalist which profoundly affected my personality. Belief in an angry god creates angry men.

I saw the world as a struggle between the saved and the damned, and the damned had no right to live, for all rights are derived from God.

In time I became open to the possibility that Christianity wasn't the true faith. I studied every major world religion, current and defunct. One by one I disproved every religion I studied to my own satisfaction.

I can remember the moment that I came to the conclusion there was no god. A feeling overcame me of great relief. My long search for the truth had come to an end.

Rich Nicoletti
New Jersey

'Crucifix-Free' Hospitals Urged

I recently had the "opportunity" to spend two weeks in a religious hospital. The care was actually so bad, that when a chaplain asked if I wanted a prayer I said, "Yes. Please pray for a nurse!"

If such hospitals were to spend more money on nurses and less on chaplains, crucifixes, chapels, bibles, life-size statues of St. Joseph, etc., then everyone would be a lot better off.

I know that my next health care plan will use a hospital that puts patient care *first* and proselytizing *last*, not the other way around.

By the way, how about crucifix-free hospital rooms?

Erica M Byrne
Colorado

Ungodly 'Immoral & Wicked'?

When I read in *Freethought Today* about Mr. Condo's successful efforts to have a slanderous definition removed from the Workfinder software, I checked my 1987 Collegiate Dictionary, Springfield MA, Merriam-Webster publisher, and read "atheism: 2) ungodliness; wickedness."

Sent off a letter to the publisher in my own "soft-sell" style. The reply, I suppose, was predictable. The editor defended the entry.

I have another alert. Everybody check out all the 1980 dictionaries they can. I think I have discovered there is a

strategy by the New Christian Right to get their message into as many dictionaries as possible.

It was providential that I should be in Caldor's Hardware Section two days ago to spot a Random House 1988 edition of their Collegiate Dictionary someone had abandoned, which was not in the usual cellophane-sealed wrap. I seized the opportunity. It listed "atheism: 2) immorality or wickedness." Am working on a letter to them. It was a shock because I had recently checked The Random House 1987 unabridged in the library. It was OK.

It was a pleasure to be in the company of the many freethinkers attending the 1989 Philadelphia Mini-Convention. And many thanks to Anne Gaylor, et al., for another energizing meeting. It did not matter that the food was better in Wisconsin.

I heard at the convention that some members have tried in vain to obtain the Richard Elliott Friedman book *Who Wrote the Bible?* It is available softcover from:

The Complete Paperback Shopper, PO Box 44, Winnetka, IL 60093. (Harper & Row reprint). Order #TT70, \$8.95, shipping \$2.00 (IL add 7% sales tax). It is also available to Quality Paperback Club subscribers.

Alice Frederickson
Massachusetts

More Slander For Atheists

Have you ever bothered to look up the words "atheism" and "atheist" in a dictionary or encyclopedia? I just happened to come across the word "atheism" while looking for something else and found it defined in the World Book as "the belief that God does not exist." I then looked in some other dictionaries and encyclopedias, and these are some of the definitions I found:

"Disbelief in the existence of God"

"Denial of the existence of God"

"The doctrine that there is no God"

"Godlessness, especially in conduct, wickedness"

As if these aren't bad enough, the editors of Webster's New Universal Unabridged Dictionary, Second Edition (1983—still on sale in 1989) were not content to sim-

ply define the words. They had the effrontery to editorialize. These entries appear:

Atheism: "the belief that there is no God. A little philosophy inclineth men's minds to *atheism*, but depth in philosophy bringeth men's minds to religion.—Bacon."

Atheist: "one who believes that there is no God. By night an *atheist* half believes a God.—Young."

As a longtime atheist and lifelong lover of words, I object to inaccurate definitions; I object to being characterized as wicked; I think dictionaries are for defining, not moralizing; and I have written to some of these publishers to tell them so. I ask that you look up these words in your own dictionary and, if you object to the definitions you find, let the publisher know. Perhaps if they receive letters from many atheists, they will take us seriously, define these words correctly, and omit the insults and the homilies.

Laura Edick
California

Sanity & Common Sense

Thank you for your fine work. *Freethought Today* is my much-needed reminder that sanity and common sense still exist somewhere in this country.

Anna Michelle Jiménez
Puerto Rico

It Can Happen Here

A red, white and blue piece of cloth is not the symbol of the USA; it is merely the cloth logo of our government, and deserves no more respect than our government deserves.

The Bill of Rights is the proud symbol of the USA! The patriotism that caused me to volunteer for Vietnam and to serve nine years in the Marine Corps was inspired by the Bill of Rights. Until our government ceases its corrosive assault on the Bill of Rights and becomes dedicated to aggressively enforcing and expanding the Bill of Rights, I will never have a high regard for our government or its cloth logo. I will certainly never support any degree of destruction of our precious First Amendment merely to protect that cloth logo from being inten-

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Freethought Today

published by Freedom From Religion Foundation
P.O. Box 750 • Madison, WI 53701
(608) 256-8900 • (608) 256-5800
Editor: Annie Laurie Gaylor
Contributing Editor: Anne Nicol Gaylor
Staff Assistant: Dan Barker
Staff Photographer: Paul Gaylor
Contributors: Mary Cunningham, Sherry Matulis
August 1989 Subscription price: \$20.00
The only freethought newspaper in the United States

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State/Church Separation Theme Of Philadelphia Mini-Convention

About 75 freethinkers attended the Freedom From Religion Foundation's Philadelphia "Mini-Convention" on June 24-25. The social gathering and program was put on for the convenience of Foundation members in the Northeast and Mid-Atlantic states, attracting members from 15 states, including faraway Texas, Florida, Wisconsin, Michigan, Illinois—and even Oregon!

The program featured many Foundation members who are activists for state/church separation.

Attorney Valerie White, who appeared at the last annual Foundation convention as "1988 Freethinker of the Year," gave a delightful encore recap and update of her successful lawsuit to rid a Vermont courthouse of a lighted cross. Valerie, who has made appearances on 'Donahue' as well as one representing the Foundation on 'Sally Jessy Raphael,' quipped that she has a new title: "Certified Public Atheist." She is also called "The Cross Lady of Hyde

Park."

Matthew Barry gave a witty account of his 1987 attempt to rid the University of Maryland commencements of prayers.

He was scheduled to graduate with a degree in psychology in December, 1987. "I was minding my own business when the University invited me to an honor's convocation modeled after the commencement ceremonies," Matt told the gathering. When it turned religious, "I felt insulted. They'd invited me to this secular ceremony and subjected me to that prayer. I was so mad I got up and walked out of the room."

Quipped Matt: "I thought my chances of ending prayer by myself were as good as a snowball's chance in that place none of us believe in." The ACLU took his suit, but it was thwarted by the US District Judge, who scheduled the hearing for the day before the graduation, and told Matt if the prayers offended him, he didn't have to go. In protest, Matt did not attend his graduation ceremony. His challenge was a successful educational effort, however, garnering impressive media attention in such newspapers as the Washington Post and Baltimore Sun.

Roy Torcaso, the Foundation's Treasurer and member from Maryland, could rest on his laurels, having won a landmark US Supreme Court ruling in 1961 reaffirming the constitutional principle that there shall be no religious test for public office. Roy modestly described the case as "sort of like a football game. A fumbled ball fell into my arms, and I was very proud to run with it."

However, as a Humanist

Counselor with AHA, Roy has embarked on another noteworthy legal challenge in Virginia, where he was denied authorization to preside at a wedding based on religion. After a temporary legal setback, Roy is being represented by a prestigious law firm. A hearing was held on May 26 before a three-judge panel in Virginia. In June the panel rejected the appeal and he is now petitioning the US Supreme Court for a writ of certiorari.

"Why should clergy only have a monopoly" on this service, he asked. "The sole function is to be a witness to report to the Bureau of Vital Statistics. There are estimated to be as many as 20 million freethinkers. My feeling is those individuals are entitled to one of their own kind. We hope to have a decision before the end of the year."

Ed Schempp, an honorary Foundation officer in recognition of his landmark 1963 US Supreme Court victory against bible reading and recitation of the Lord's Prayer in public schools, also made an appearance at the convention.

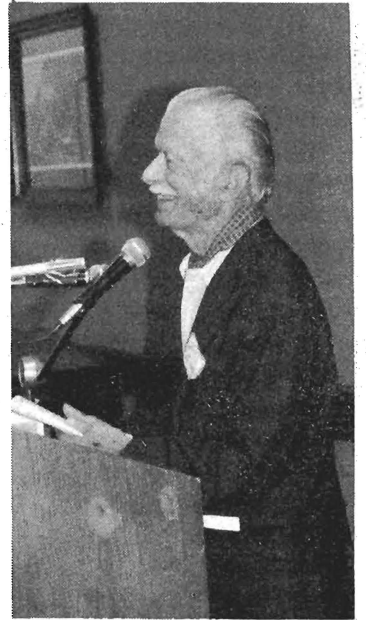
Ed mentioned that he recently visited with his son Elory in Boston. "As I read on monuments and plaques about men and women who left their positions . . . to die for the pursuit of liberty, it washed down on me like an emotional shockwave."

Twenty-six years earlier Ed and his son made a major contribution to liberty by successfully protesting the daily recitation in public schools of ten verses of the bible followed by the Lord's Prayer.

Discussing current issues, Ed noted, "Overall, the enemy is ignorance, not 'satan.'" Ending his talk on a light note, he amused the crowd with some favorite aphorisms, which included this message he spotted on a bumper-sticker: "I am neither for nor against apathy," and this epitaph on the tombstone of a hypochondriac: "I told you I was



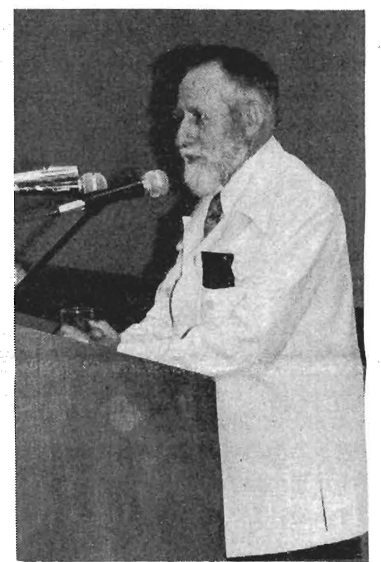
Attorney Valerie White, VT



Jo Kotula, NJ



Dixie Jokinen, NY



Roy Torcaso, MD



Sidney and Ed Schempp, NJ



The Foundation Executive Council and guests posing at Benjamin Franklin's grave in historic Philadelphia. Standing from left: Charline & Jo Kotula, vice-presidents northeast; Council chair Raube Marks; staff member Annie Laurie Gaylor; Acting Secretary Catherine Fahringer; guest Blanche Fearn; Tom Malone, vice-president southeast; Anne Gaylor, Foundation president. Kneeling from left: Roy Torcaso, treasurer, and staff member Dan Barker. All photos this page by Council member Paul Gaylor.



Katherine Sweet's daughter from Maine models her mother's shirt

sick."

Both Ed Schempp and Roy Torcaso are featured in the Foundation's latest film, "Champions of the First Amendment," which was shown at the mini-convention.

Anne Gaylor, Foundation president, gave an update on the Foundation's suit challenging the Ten Commandments monument on the capitol grounds in Denver. Jo Kotula, co-director of the New Jersey chapter and an Executive Council member, presented an insider's view on the initial formation of the Foundation 11 years ago.

For a change of pace, Dixie Jokinen, a New York Foundation member and Ingersoll history buff, spoke about Robert Ingersoll, the great 19th century agnostic and orator. "Ingersoll spoke to more people than anybody else in the 19th century," she noted.

She treated convention-goers to slides of Ingersoll's lovely New York mansion on the Hudson—which had been forgotten and apparently was assumed destroyed until Dixie's recent sleuthing uncovered it. (Anyone interested in the restoration project of Ingersoll's birthplace in Dresden, NY, may contact Dixie Jokinen at 271 Jerusalem Ave., Hempstead NY 11550).

Foundation staff member Dan Barker gave a free-thought concert and a pep talk on the importance of speaking up for freethought.

The convention was covered by Howard Goodman of the Philadelphia Inquirer.

Prior to the convention, the Executive Council of the Foundation met for its mid-year business meeting. The convention was held at the Holiday Inn near historic Independence Mall in Philadelphia.

Elephants And The Catholic Church

By Mary L. Cunningham

This evening I watched with horror a National Geographic show called "Elephants." In Laos baby elephants are taken away from their mothers and tied up at the feet and neck to imprison them. The babies are systematically beaten, knocked down and tortured until their spirit is essentially dead. During the process the baby elephant continually screams a tortured cry. It may fall asleep, or "pass out." The trainer's savage behavior does not stop until the once wild and free-spirited baby is turned into a submissive slave. It is then praised for its passivity. From that moment on, the baby elephant is taught to perform in response to 30 different commands.

The elephant will eventually learn to carry tree trunks up to one ton in weight, lifting them with its trunk, manipulating them onto its back and carrying them to a waiting truck where it juggles the tree from its back and slides it into a truck. Teak trees have been harvested by this method for hundreds of years, bringing great wealth to the perpetrators of these crimes—the elephants' owners.

I suddenly realized that between 1937 and 1949 I, too, had been systematically "beaten and tortured" by the clergy of the Catholic Church during my childhood in Richland Center, Wisconsin. I am now 57 years old. My enslavement was carefully hidden from my awareness for 52 years.

Baby Elephants

As I look back on my childhood, I realize that my parents were quite enlightened. They allowed their children to be free and wild in nature. We roamed the hills and river lands, fields and pastures during all seasons and in all kinds of weather. Our friends were the birds, the trees and flowers and rocks that grew out of the lovely unglaciated area surrounding our home on Highway 80, north of Richland Center.

My brothers and I were like a band of baby elephants at that time: innocent, fun-loving and intelligent young animals. Our mother was a naturalist and we learned to respect all that was natural and wild. Daddy loved the lands surrounding Richland Center. He started buying farms

around the area. Every morning he was up at 4 a.m. dressed in work clothes. He drove to one farm or another. There he spent four hours of heavy labor before coming home for breakfast, shower and business suit. He lived to the age of 93, believing that he ruined his health by the hard labor on the farms. May I be so fortunate.

Capture

One day when I was six, Mother gave me a dress and drove me to town. She took me by the hand into a brick building, where I was to begin my first day of school. I was told to sit at a desk by a person wearing long black skirts and sleeves. Sister Placida. On her head was a stiff, white, tight-fitting enclosure with black material over the top of her head. I was terrified by such a person telling me what to do. Now I look back and am reminded of Darth Vader.

Tortured Cry

My stomach began to tighten up. Within a short time it hurt so badly I was sobbing. I wanted to go home. I was not allowed. I continued to sob. By afternoon my mother was asked to come and get me. This continued for two weeks. I was taken to school, my stomach began to hurt, I cried, mother came to take me home. This memory is burned into my consciousness.

Imprisonment

I was imprisoned, finally, in that school. The ropes were my desk, from which I was not to move, unless I held up my hand and asked for permission to go to the bathroom. How many children wet their pants? We were marched every morning in a double line to a huge building with long benches and statues all over and a man hanging from a wooden cross. He was bleeding and his head was hanging down. There we were made to sit and stand, kneel and genuflect upon command. We were given a black book to hold. None of the words were comprehensible.

More Torture

Each day for several hours we were given a catechism to memorize. Once a week the man who stood up at the front of the church came into our classroom. He commanded us to close our catechisms. A pall descended on the room. He walked around the room and stood right next to me. I could



Mary Cunningham today, a "recovering Catholic"

feel his warm legs. He looked at my papers. "Why did you get two zeros?" I felt humiliated. The number on my paper was "100." Then he rubbed his hand against his belly, which was very large. He, too, wore a black dress. It was all very strange.

Then the interrogations began. "Who is God the Father? What are the Seven Deadly Sins? Who tempted Eve in the Garden of Paradise? How was the first woman created? How many days did it take to create the world? How many Gods are there in one God? Who were the Seven Apostles? What are the Seven Stations of the Cross? Recite the 'Hail Mary.' Recite 'Our Father.' Recite 'The Apostles' Creed.' Tell the story of the birth of Jesus. Who were the Wise Men? Who was Pontius Pilate? Who is the Holy Ghost? Where is God? What are the parts of the Mass? What happens at the Transubstantiation? What was the Assumption of the Blessed Virgin? What is Original Sin? Why must you go to Confession? Why can't you eat meat on Friday? How often must you go to Mass? How often must you go to Confession? What is Holy Orders? What is Extreme Unction? What is Confirmation? What is Baptism? Why must you be baptised? What is a Pagan? Why must you not play with nonCatholics? What is Heaven? What is Hell? What is Purgatory? Where do unbaptized babies go? Who are the Angels? Who is Lucifer? Who is Satan? What is a Guardian Angel? Who is the Patron Saint of Ireland? What is Holy Water? What is Communion? Who announced to Mary that she was to become the Mother of God? What is the Immaculate Conception? What is a venial sin?

After a time I had my own questions. "How do you know what is true?"

"Because it says so in the Bible."

"What is the Bible?"



Mary, before her "capture" by the Catholic Church

"It's the *Word of God*."
"How do you know?"
"You're *bold*!"

Final Submission

With those words came a scowl, a tightening of the lips, an angry tone of voice. I didn't need to be hit with a ruler, like my older sister. Or be locked in the closet like my brothers. I didn't need to have my pants taken down and be whipped like a friend of mine. I didn't need to be beaten with a wooden switch over my knuckles and wrists like my father. I didn't even have to be sent to the back of the room, to stay there for eight years and never say a word, like Raymond or Jonnie. Or Tom. By now I was a "good" girl, except for the preposterous questions I kept asking.

Slavery

Going to church was frightening, but we were forced to go or be forever condemned to burning in hell. Sometimes my father would get home from the farms a few minutes late and I had to walk into church all by myself. I tiptoed in. Father Mitchell always heard me and turned around, staring at me, through me, until I found my place. I trembled and tried to look pious. On Sunday he would read how much money each family had given him. He handed out the list for all to see.

Wealth to the Perpetrators

Every week we had to go into a little wooden box, kneel down and whisper to Father Mitchell all the sins we had committed during the past week. Since I didn't really have any, I made up a list of things I possibly could have done. "I lied to my Mother. I fought with my brothers. I forgot to say my Hail Marys." Week after week after week for eternity I went to confession. "Fa-

ther forgive me for my sins. The sins I committed this week are . . ."

The male hierarchy of the Church had a nice con game going. They decided we were all guilty sinners from birth. They trained us to come to them to confess our sins. For this we had to pay cash. For close to two thousand years the Catholic Church extracted money from rich and poor alike until they amassed a fortune beyond the imagination. The best real estate in the world is in their hands. Their buildings are filled with gold, while the people, who often live in poverty, continue to fill the coffers. They have killed, raped, stolen from people all over the world in the name of God. History is full of the crimes.

Response

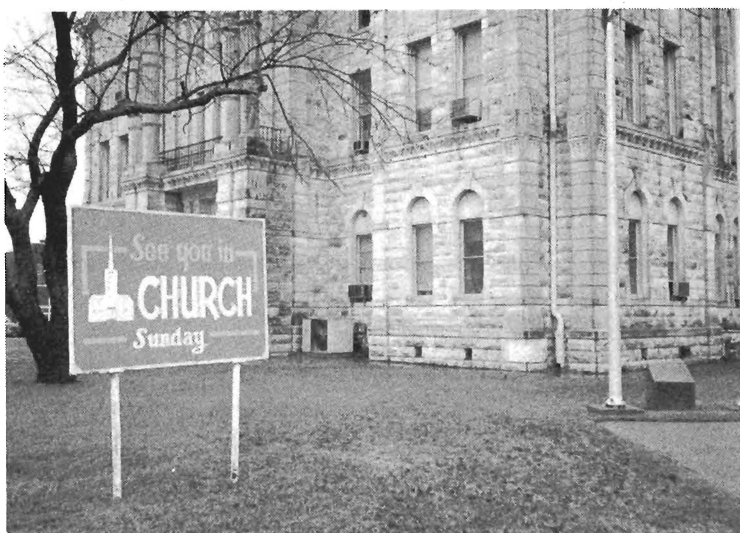
Because I am a human being and not an elephant, I am able to analyze my past. Now I have more questions of the Church, and I ask them with a vengeance. Do you honestly believe that you act in the spirit of Jesus Christ when you force children to believe as you do? Were you teaching about love when you asked me to hate nonCatholics and Jews and Pagans? Were you teaching about the beauty and uniqueness of each individual when you tried to kill our self-esteem at every turn?

Recovery

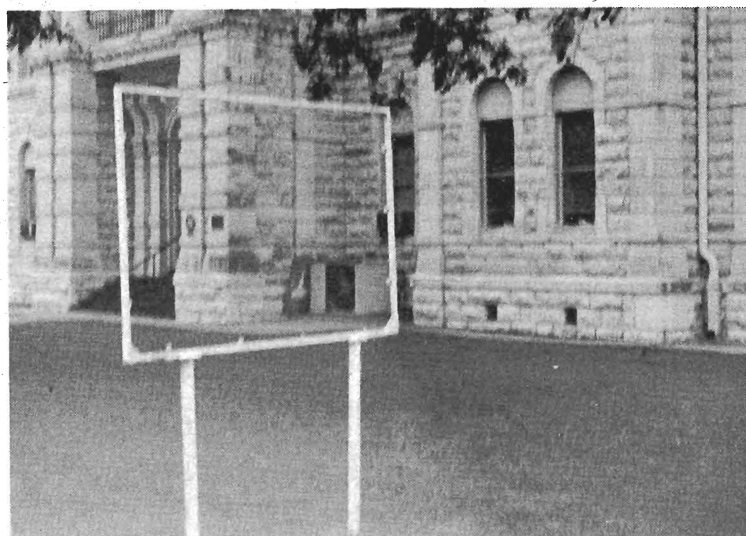
As a child I didn't realize that I had a choice about which school I would attend. I certainly didn't want to go to hell, which was the threat always held over my head. Even though I consciously disagreed with what I'd been taught, I felt threatened by classmates who questioned my religion at the University of Wisconsin. I was married in the rectory of St. Pauls' on campus. That was the last hu-

Continued on next page

It Pays To Complain!



BEFORE: "See you in church Sunday" sign on government grounds in Hillsboro, TX.



AFTER: Following Foundation complaints, the sign disappeared! (Special thanks to Peni Grabowski for the photos)

Seattle Member Defends Principle

Feisty Seattle Foundation member Art Schneider calls himself a "separation of church and state addict."

The retired Boeing engineer embarked on a one-person protest last year to enforce the Washington state constitution's strict interpretation of state/church separation, specifically the section reading:

"No public money or property shall be appropriated for or applied to any religious worship, exercise or instruction, or the support of any religious establishment."

The constitution was amended to allow the legislature to create public chaplaincies. Unlike the constitutions of some other states, however, the Washington constitution has not been amended to specifically permit the rental of school buildings to church groups.

Art discovered that the Shoreline School Board policy was permitting the conditional use of public schools by church groups. He brought the violation to the attention of legal authorities, who agreed with his position. His local board approved a new policy against such abuses by a 3-2 vote.

Catholic

Continued from last page

miliation the Church offered me, because my husband would have nothing to do with a church that charged 50 cents at the door. We never went back.

About the Author: I am 58, wife and mother of four—all freethinkers (two daughters are members of the Freedom From Religion Foundation); retired computer programmer for the State of Wisconsin, a budding writer and businesswoman. Perhaps I will always be a recovering Catholic, because I was so heavily indoctrinated as a child.

Art also discovered that a church in his neighborhood has been using a Shoreline High School parking lot every Sunday free of charge. Shoreline Community Church—which he says subscribes to the strict Christian reconstructionist doctrine seeking to make America a bible theocracy—is across the street from Shoreline High School. The building is no longer used as a school but is still district property destined to be remodeled into a community center and school district headquarters.

The church has not made provisions for adequate parking for its congregation. According to Art, "When they remodeled some years back, they sought, and received a 'variance' from the parking regulations by claiming that they had an agreement with the Shoreline school to use the school parking lot. No such

agreement exists. Further, they said they would prevent parking by church attendees on the adjoining streets. They have not lived up to this stipulation. I am going to the Building and Land Commission to have the variance rescinded for those reasons."

Despite Art's appearance before several school board meetings to argue his case, the school board has not taken action to stop the church's use of its property. However, his protest has had educational value, resulting in a prominent feature about his activism in the Seattle Times.

Art is not giving up. It's the principle that counts, he says.

"It is the duty of every citizen who values our enlightened system of government to come forth in defense of those unique principles. Every attempt to thwart the principle of separation of church and state must be rejected!"



Art Schneider posing at the site of the embattled parking lot. (Photo by Eric Draper/Seattle Times)

'May Lord Bless You' Protested

"May the Lord Bless You and Yours" and "Have a Great Day, May God Bless you" are the new religious greetings appearing on bank deposit slips at the First Federal Savings and Loan Association of Talladega, Alabama.

Alice Daugherty and Melody McCord, freethought sisters, contacted the savings and loan about dropping the religious messages.

Rather tersely, savings and loan officials responded that they saw no problem.

In her letter to the savings institution, Melody McCord wrote that their families would begin closing accounts.

"The idea that 'May the Lord bless you' and 'May God bless you' have no religious significance is absurd. How long would you continue to patronize a business that sent you messages from Buddha or Allah? Our deposit slips and

statements are not pieces of paper that we can dispose of. Our government insists that we keep records for four years. This is our point of conflict."

The intrusion of religion into every sector of life has many Foundation members rebelling.

"Alice and Melody are to be commended for acting on their principles," said Anne Gaylor, Foundation president. "Of course a bank is free to use religious messages. In the same way we are free to take our business elsewhere."

Alabama Freethinkers Gather August 13

The Alabama Freethought Association, directed by Roger Cleveland, is holding its second



In Alabama, freethought is a family affair. From left are: Barney McCord, Melody McCord, Alice Cleveland Daugherty, secretary of the Alabama Freethought Society, and Roger Cleveland, coordinator of Alabama Freethought Society. Alice reports: "My mother and my son also closed their accounts at the religious First Federal Savings and Loan."

"official" meeting Sunday, August 13. The group was formally accepted as a chapter of the Freedom From Religion Foundation in June. The August meeting will take place at

2 p.m. at the Parke Memorial Library, 1814 11th Ave South, Birmingham (east basement entrance). Call Roger at (205)362-8729 for details.

Blackmun Dissents

A Chill Wind Blows

By Justice Blackmun, joined by Justice Brennan and Justice Marshall

Today, *Roe v. Wade* and the fundamental constitutional right of women to decide whether to terminate a pregnancy, survive but are not secure. Although the Court extricates itself from this case without making a single, even incremental, change in the law of abortion, the plurality and Justice Scalia would overrule *Roe* (the first silently, the other explicitly) and would return to the States virtually unfettered authority to control the quintessentially intimate, personal, and life-directing decision whether to carry a fetus to term. Although today, no less than yesterday, the Constitution and the decisions of this Court prohibit a State from enacting laws that inhibit women from the meaningful exercise of that right, a plurality of this Court implicitly invites every state legislature to enact more and more restrictive abortion regulations in order to provoke more and more test cases, in the hope that sometime down the line the Court will return the law of procreative freedom to the severe limitations that generally prevailed in this country before January 22, 1973. Never in my memory has a plurality announced a judgment of this Court that so foments disregard for the law and for our standing decisions.

Nor in my memory has a plurality gone about its business in such a deceptive fashion. At every level of its review, from its effort to read the real

meaning out of the Missouri statute, to its intended evisceration of precedents and its deafening silence about the constitutional protections that it would jettison, the plurality obscures the portent of its analysis. With feigned restraint, the plurality announces that its analysis leaves *Roe* "undisturbed," albeit "modi[fied] and narrow[ed]." But this disclaimer is totally meaningless. The plurality opinion is filled with winks, and nods, and knowing glances to those who would do away with *Roe* explicitly, but turns a stone face to anyone in search of what the plurality conceives as the scope of a woman's right under the Due Process Clause to terminate a pregnancy free from the coercive and brooding influence of the State. The simple truth is that *Roe* would not survive the plurality's analysis, and that the plurality provides no substitute for *Roe*'s protective umbrella.

I fear for the future. I fear for the liberty and equality of the millions of women who have lived and come of age in the 16 years since *Roe* was decided. I fear for the integrity of, and public esteem for, this Court.

I dissent.

□ □ □

.... Thus, "not with a bang, but a whimper," the plurality discards a landmark case of the last generation, and casts into darkness the hopes and visions of every woman in this country who had come to believe that the Constitution guaranteed her the right to exercise some control over her unique ability to bear children. The plurality does so either oblivious or insensitive to the fact that millions of women, and

their families, have ordered their lives around the right to reproductive choice, and that this right has become vital to the full participation of women in the economic and political walks of American life. The plurality would clear the way once again for government to force upon women the physical labor and specific and direct medical and psychological harms that may accompany carrying a fetus to term. The plurality would clear the way again for the State to conscript a woman's body and to force upon her a "distressful life and future."

The result, as we know from experience, see Cates & Rocket, *Illegal Abortions in the United States: 1972-1974*, 8 *Family Planning Perspectives* 86, 92 (1976), would be that every year hundreds of thousands of women, in desperation, would defy the law, and place their health and safety in the unclean and unsympathetic hands of back-alley abortionists, or they would attempt to perform abortions upon themselves, with disastrous results. Every year, many women, especially poor and minority women, would die or suffer debilitating physical trauma, all in the name of enforced morality or religious dictates or lack of compassion, as it may be.

Of the aspirations and settled understandings of American women, of the inevitable and brutal consequences of what it is doing, the tough-approach plurality utters not a word. This silence is callous. It is also profoundly destructive of this Court as an institution. To overturn a constitutional decision is a rare and grave undertaking. To overturn a constitutional decision that secured a fundamental personal liberty to millions of persons would be unprecedented in our 200 years of constitutional history. Although the doctrine of *stare decisis* applies with somewhat diminished force in constitutional cases generally, even in ordinary constitutional cases "any departure from *stare decisis* demands special justification." This requirement of justification applies with unique force where, as here, the Court's abrogation of precedent would destroy people's firm belief, based on past decisions of this Court, that they possess an unbridgeable right to undertake certain conduct.

.... [T]he plurality makes no serious attempt to carry "the heavy burden of persuading . . . that changes in society or in the law" dictate the abandonment of *Roe* and its numerous progeny, much less the greater burden of explaining the abrogation of a fundamental personal freedom. Instead, the plurality pretends that it leaves *Roe* standing, and refuses even to discuss the real issue underlying this case: whether the Constitution includes an unenumerated right to privacy that encompasses a woman's right to decide whether to terminate a pregnancy. To the extent that the plurality does criticize the *Roe* framework, these criticisms are pure *ipse dixit*.

This comes at a cost. The doctrine of *stare decisis* "permits society to presume that bedrock principles are founded in the law rather than in the proclivities of individuals, and thereby contributes to the integrity of our con-

stitutional system of government, both in appearance and in fact." Today's decision involves the most politically divisive domestic legal issue of our time. By refusing to explain or to justify its proposed revolutionary revision in the law of abortion, and by refusing to abide not only by our precedents, but also by our canons for reconsidering those precedents, the plurality invites charges of cowardice and illegitimacy to our door. I cannot say that these would be undeserved.

□ □ □

For today, at least, the law of abortion stands undisturbed. For today, the women of this Nation still retain the liberty to control their destinies. But the signs are evident and very ominous, and a chill wind blows.

I dissent.

This is excerpted from Justice Blackmun's (partially) dissenting opinion on Webster v. Missouri, handed down on July 3, 1989 (footnotes and legal citations omitted).

Summary Of Webster Decision

Chief Justice Rehnquist, joined by Justices White and Kennedy, upheld three provisions of an antiabortion Missouri statute: the declaration that life begins from the moment of conception; the prohibition of abortions in public facilities; and onerous "viability" requirements for any woman seeking an abortion at 20 weeks or beyond. Even health care practitioners participating in abortions performed on private patients paying with private funds could lose admission privileges to any hospital or facility that leases or rents equipment or land from the public.

The three justices expressly rejected *Roe*'s trimester framework—giving an unconditional right to abortion in the first three months and a conditional right in the second three months—as "unsound in principle and unworkable in practice."

Justice Scalia, in a separate concurring opinion, upheld the three provisions but explicitly called for the overturn of *Roe*, "door-jamb by door-jamb."

Justice O'Connor, in a separate opinion, concurred with the three-judge plurality, but offered differing rationale for upholding the viability testing provisions. She declined to address the underlying validity of *Roe*.

Justices Blackmun, Brennan, Marshall and Stevens concurred only in a limited part of the plurality opinion that dismissed as moot a speech restriction in the Missouri statute. Brennan and Marshall joined Blackmun in his strong dissent. Stevens filed a separate dissenting opinion agreeing in substance with Blackmun, but more strongly repudiating Missouri's declaration that life begins at conception. He wrote that the preamble might regulate not only abortion but use of the IUD and birth control pills. "[The] preamble, an unequivocal endorsement of a religious tenet of some but by no means all Christian faiths, serves no identifiable secular purpose. That fact alone compels a conclusion that the statute violates the Establishment Clause," Stevens warned.

Gaylor Wins In Gaylor Vs. Hanaway

Anne Nicol Gaylor won a major victory for abortion rights in Wisconsin, in a lawsuit representing the charitable Women's Medical Fund, Inc. As volunteer director of the unique charity—which has helped 3,000 women without means obtain safe and legal abortion care—Gaylor sued Wisconsin's antiabortion Attorney General for illegally signing an amicus curiae brief to the Supreme Court urging it to overturn *Roe v. Wade*.

In a secret maneuver in February, Attorney General Don Hanaway, a Catholic, joined four other attorneys general in signing an antiabortion brief submitted by Louisiana. This brief put Wisconsin on record as opposing the right to abortion and declaring that "life begins at conception."

Under Wisconsin law, the attorney general is forbidden from representing Wisconsin in a nonstate court action unless expressly requested to do so by the governor or either branch of the legislature. Hanaway had not consulted any of them.

The Wisconsin public was outraged to learn of his actions in April. Gaylor



Anne Nicol Gaylor

and the Women's Medical Fund went to court.

In an impressive victory, Dane County Circuit Court Judge Mark Frankel ruled on June 12 in Gaylor's favor, and ordered Hanaway to send a letter to the US Supreme Court withdrawing his name from the brief. Hanaway immediately complied.

"It is gratifying to know that attorneys general, as well as ordinary women, have to obey the law," Gaylor said. "Polls have shown that Wisconsin is not an antiabortion state—and now the Supreme Court and the nation know it!"

Anne Nicol Gaylor is president of the Freedom From Religion Foundation.

Open Letter To Supreme Court



Sherry Matulis

Dear Supreme Court Justices:

Coming as it does from but one of those "persons and citizens" mentioned repeatedly in our Constitution, perhaps this letter may seem audacious. I would hope not, because that is *certainly not my intent*. I am not a judge or a lawyer; I am not even much of a "political person." I am just an American woman who greatly admires and, I think, reasonably comprehends both the letter and the intent of the Constitution, and who wishes to call upon my First Amendment right to express to the judicial branch of my government my extreme concern over the recent decision in the *Webster v. the State of Missouri* case—a decision which, unlike the *Roe v. Wade* decision of 1973, I deem to be incompatible with both letter and intent of the First, Fourth, Fifth, Ninth and Fourteenth Amendments to our Constitution.

The *Roe v. Wade* decision—the most prudent and without doubt the most overdue decision ever to be handed down by the Court—was based on the individual's constitutionally implicit right to privacy. Indeed a most appropriate basis, since we would be hard pressed to find anything of a more properly personal and private nature than the decision of whether or not to bear progeny.

An equally appropriate basis for *Roe v. Wade* would have been the religious freedom clause of the First Amendment. Despite all the claims to the contrary, religious fanaticism and the religious fanatic's desire to thwart any and all dissenting opinion has been and remains the foundation for Anti-Choice sentiment.

We have all heard, almost from the very day that the *Roe v. Wade* decision was rendered, the strict Constructionist view that there exists *no* constitutional right to privacy—a view as supercilious as it is fallacious.

Of course the Constitution does not specifically state in any Article and in explicit wording such a right. Any more than it specifically states in explicit wording the right to be stupid. (A right, incidentally, which seems to be cherished above all others, of late.)

But regardless of explicit wording, the right to privacy is there for all to see throughout the Bill of Rights, and is in fact paramount to the very concept of freedom.

How may one have, for instance, the right to freedom of religion—or freedom *from* religion—without a right to privacy? Look at the Third, Fourth and Fifth Amendments and tell me that invasion of individual privacy and unwarranted intrusion into individual citizen's lives wasn't *precisely* what was being proscribed. How may anyone be "secure in their persons, houses, papers and effects" without a right to privacy? How may anyone secure and ensure their Fifth Amendment rights to "liberty" and "private property"—of which, what could be more private than the womb—without this most fundamental and paramount of human rights? And what does the narrow Constructionist "no right to privacy" concept do to the Ninth Amendment—other than negate it completely?

Cause could have been made for the *Roe v. Wade* decision on various of the Articles which comprise the Bill of Rights. But as long as the First, Fourth and Ninth Amendments of that Bill stand, *no* cause can reasonably and justifiably be made *against* that decision—whether in the attempt to abrogate it in one fell swoop or "doorjamb by doorjamb."

When I was a young woman, *unreasonable, unjustifiable* and clearly *unconstitutional* laws against reproductive freedom prevailed. These laws subjected me to religious edicts and dogma not of my choosing and foreign to my nature. They rendered me totally *insecure* in my person and effects. They made of me a biological slave obligated to involuntary servitude to the whims and fancies of subjective ignorance. They inflicted upon me, as the *victim* of a crime, the most cruel and unusual of punishments. They deprived me of my liberty and my property and very nearly my life. In sum, as a *person born* in the United States and thereby properly a citizen entitled to all the privileges and immunities of all other citizens, these unreasonable, unjustifiable and unconstitutional laws rendered my citizenship null and void—not just second class but meaningless, because a woman without reproductive rights has little or no chance to avail herself of other significant rights; they become as illusory as the soul.

It has often been said and, in fact, frequently demonstrated that naturalized US citizens have a greater appreciation of their citizenship and the Constitution than do many of those who are citizens by birth. Primarily because they know first hand what it is like to live in a country where even the most basic of freedoms are denied.

The same thing is rarely, if ever, said of women in their fifth, sixth, seventh or later decades who have been citizens of this country from birth. But the analogy is a valid one. I think women of my age and beyond—particularly women of meager financial means—do have a profound regard for our Constitution and the rights and privileges therein. Primarily because *we* know first hand what it is like to live in a country where even the most basic of freedoms *were* denied.

We know that, while our country and its Constitution were established

by revolution, women's rights—the right to be *included* in that Constitution—have had to be gained by evolution. We remember that 50 years after the right to vote was constitutionally guaranteed to every male regardless of "race, color or previous condition of servitude," no woman in these United States yet had that right. We have not forgotten the successful patriarchal effort of the 19th Century to nationalize the womb. Or the equally successful effort that held well into this century to deprive woman of all but the most medieval of birth control devices and information. (When Margaret Sanger died in 1966, the distribution of birth control devices was still illegal in three states.) We recall all too well the deprivation—the hunger and physical ills and unnecessary deaths—that resulted from these cruel, restrictive laws designed to keep women in "their place."

We are fully aware of what it is not only to sit in the back of that vehicle of liberty known as the Constitution but, further, what it is not to be allowed aboard the vehicle at all.

And thus aware, we do appreciate those hard gained rights and freedoms which *should* have been ours from birth. In simple truth, I think we have grown to appreciate them far too much to ever give them up. What was gained by evolution will, I venture, be kept, if need be, by revolution.

With the *Roe v. Wade* decision, the

States do not become pregnant, women do.

Court dealt a long awaited, greatly deserved blow to the deprivation, degradation and humiliation that were constant companions to the concept of women as expendable incubators. Reading that decision was for me—and for millions of my compatriots—comparable to an immigrant glimpsing the Statue of Liberty for the first time. At the realization that women would no longer be obligated to suffer and die simply because they *were* women—capable of being impregnated, my eyes filled with tears and my heart welled with joy and I knew for the first time in my life what it was like to be *home*. Whereas I had always acknowledged my Constitution with respect, my Constitution had finally returned that acknowledgment. The feeling was one of absolute patriotism. And I thought—and hoped—to retain that feeling for the rest of my life.

Then, on the eve of Independence Day, 1989—what irony! came the Little Hatchet decision to begin chop-chop-chopping away at that tender young branch of liberty's tree—the one made green by a billion tears. Chopping, cropping, weakening the limb upon which hangs the hope for any *real* viability for 53% of the populace.

That the states may now restrict Reproductive Freedom as long as they do not impose an "undue burden" on pregnant women shows reasoning of a nature that is both unsound and dan-

gerous. States are not entities—states do not become pregnant, women do. States have no power to restrict nature, which effects most abortions; nor can states be granted such power by any court. So, realistically, the likely outcome of such restrictive power will be that some very conservative, highly patriarchal men sitting in the legislatures of certain states will restrict (limit) women's *decisions*, making them more dangerous decisions, and thereby restrict (reduce) women's chances for well-being—or, possibly, for being at all.

But regardless of what power is handed them by the Court, these men cannot and will not restrict (reduce) abortion to any perceptible degree. Those 40% of *all fertilized eggs* that fail to implant at all will continue to fail to implant, regardless of any patriarchal legislative decree. Of the remaining 60% that do implant, those 50% that are then washed away within the first two weeks will continue to be washed away, without any legislative knowledge or consent. Of the remaining 30%, somewhere from 5% to 10% will spontaneously abort at some point in the pregnancy. And of the 20% to 25% still implanted, the change in percentage of induced abortions will not be significant. What *will* change significantly is the status of women's freedom and health. In giving states the power to restrict women's *decisions*, the Court empowers the states to act as accomplices before the fact to murder. We will undoubtedly have women of moderate and modest means dying again, simply because they cannot afford to be tourists. And of course we will see an increase in infanticide—which is, for the edification of those Anti-Choice people who have such difficulty with the English language, the *real* murder of *real* babies.

As the Romans wondered: "Who shall watch the watchers; who shall keep the keepers?", I now wonder: Who is to define "undue burden"? I suggest that any restriction upon a woman's reproductive freedom is an undue burden. But others might not see even her death as "undue." In fact, others *did not* see this as undue in that horrible yesteryear of enforced motherhood. And then there was Martin Luther's rather peculiar notion of what constituted an "undue burden": "If a woman grows weary and at last dies from childbearing, it matters not. Let her die from bearing, she is there to do it." And there are myriad mini-Luthers sitting in the state legislatures; men who either dumbly do not realize or simply do not care that in a pluralistic society such as ours the zenith of immoralities shows itself as a total disregard for freedom of choice in personal matters.

Another inherent danger in empowering the states to make this sort of personal and private decision for the individual lies in the "backfire factor," a factor well recognized by the framers of our Constitution: the state that can tell a woman she cannot have an abortion today is the state that can tell her she *must* have one tomorrow. And once the precedent is set, to suppose that this sort of tyranny could never happen here is naive, at best. It is akin to supposing that reproductive health care clinics could never be bombed or

Continued on page 13

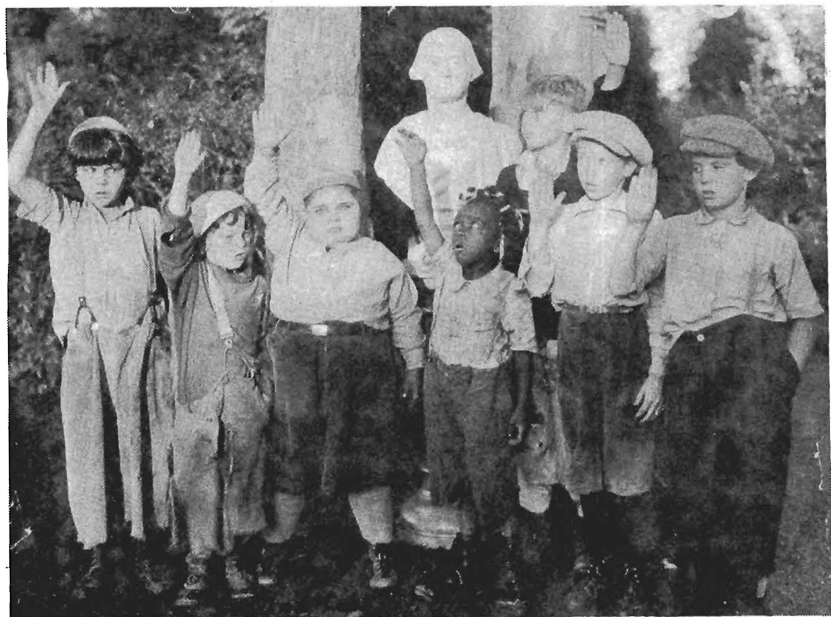
Bill Naylor's Photo Album



Atheist actor Billy Naylor, far left, in Cecille B DeMille's 1926 "King of Kings." HB Warner played Jesus.



Billy Naylor with Irene Rich and Carmencita Johnson, in a dramatic scene from "Ned McCobb's Daughter"



This is an "Our Gang" comedy circa 1923 called "Telling Whoppers." Naylor is the boy on the far right. He worked in the silent version preceding "Little Rascals."



"Reducing," MGM 1931, with Anita Page, Bill Naylor and Marie Dressler.



A photo from "The Big Trail," John Wayne's first picture directed by John Ford. Bill Naylor is the boy just to the left of Wayne.



Billy Naylor, boy boxer on left. One of Billy's several boxing scenes in the movies.

An Atheist Kid In Hollywood

What was it like to be an atheist child actor working with Cecil B. DeMille?

William A. Naylor remembers the religious director quizzing him on which church he attended. "I told him I didn't go to church and didn't believe in God," Naylor recalls. "This was probably the worst thing I could have done as I was not hired for a very big part as the crippled child in the picture *King of Kings*."

Billy Naylor was given another role in that picture about Jesus, however.

He first came to Hollywood in 1922 at age six with his father William Sr. His parents had been divorced following religious disagreements between his atheist father and his very devout Catholic mother.

"My father always pointed things out to me about how religion was really only a business, and how stupid it was to believe in a god, and the trouble one has when other people try to convert you and sometimes hurt you."

When father and son first arrived in California, they slept on a riverbank. Naylor's father found work as a gym attendant in a Culver City Stadium, where the pair slept on cots there. Bill was introduced to boxing by former champ Tommy Ryan and started competitive boxing with other boys at age seven. The promoter arranged two-round bouts for him, allowing him to keep the money tossed in the ring by fans.

His boxing ability was rewarded with a role as a boy boxer in the original *Leather Pusher* series with Reginald Denny and later Tom Mix.

Considered a natural, Billy worked on the original, silent "Our Gang" comedies starting in 1923. "I worked off and on in the 'Our Gang' comedies for about two years." He co-starred with Marie Dressler, Anita Page, Polly Moran, Lucien Littlefield, Buster Collier and Jay Ward for MGM. His work brought him in early contact with some actors who later became big-name stars, including an early Carole Lombard flic *Ned McCobb's Daughter* (1928), and *The Big Trail*, John Wayne's first picture directed by John Ford. Bill worked with William Boyd (later "Hopalong Cassidy") on the movie *Yankee Clipper*.

Meanwhile he kept boxing for pay until age 10. "I used to fight in Culver City, Venice, Ocean Park and on the back lot of MGM Studios. This was one way to earn some money



Bill Naylor at 30

to eat on."

As he grew up Bill was an active member of the Hollywood Athletic Club, gaining acclaim for handball and ocean swims. He was graduated from Hollywood High School in 1935. He then went to work at Warner Brothers Studio in 1937 as a messenger boy and later in casting. One of his last acting jobs before he quit acting entirely was *The Hagan Girl* at Warners' Brothers with Shirley Temple and Ronald Reagan.

Bill went into the Film Editing Department in 1945 as an apprentice, became an assistant film editor (working six years for Warners and 14 in independent field) and then a sound effects editor. His film editing credits include a Betty Hutton TV series and a James Michener TV pilot for South Sea Productions of "Hawaii."

His sound editing credits include such films as *Whatever Happened to Baby Jane* with Bette Davis and Joan Crawford (nominated for an Academy sound award), *King and Four Queens* with Clark Cable and Eleanor Parker, *Cattle King* with Robert Taylor and Joan Caulfield, and many others.

As sound editor he worked on many TV series, including *Bonanza*, *Superman*, *Roy Rogers* and *Highway Patrol*. He edited commercials for Max Factor, Mattel Toys and General Foods.

He also edited "loop lines" for such actors as Frank Sinatra, Tony Curtis, Natalie Wood, Clark Gable, Edward G. Robinson, and Victor Mature.

"Loop lines," he explains, is the process where actors would repeat dialogue in a sound studio when background noise during filming had drowned out their lines. His job was to make a loop of the picture and sound track, then record the new dialogue until everything was in sync, and dub it.

"If there was a really stressful job it is being a sound effects editor, especially on TV

when you have to meet an air date every week," he advises.

In 1977, then a 50-year industry veteran who had taken a disability retirement the year before, he created a stir in *Variety* and the industry by going public with his protest to the Academy of Motion Picture Arts & Sciences about his removal from active status. Although expected to pay dues, this meant he no longer had a vote in the academy. Protesting that all members should be treated equally (big-name retirees were not denied voting privileges) and retirement shouldn't mean loss of a vote, Naylor prevailed, and his voting rights were reinstated. He believes credit may be due to the "efforts of Ed Asner, who was on the Board of Governors at that time."

William Naylor, one of the benefactors of the Freethought Hall Fund, explains his interests: "I believe separation of state and church is very important and believe in helping such organizations because I couldn't do anything about it alone.

"I believe in freethought."

Board Member John Cassman Dies At 89

John Cassman of Coaldale, Pennsylvania, a member of the Foundation since 1978, died on June 22. Born on May 7, 1900, John recently celebrated his 89th birthday. He had served on the board of directors of the Foundation as a Pennsylvania representative since 1980, and was an early Life Member.

The son of Catholic immigrants from Poland, John was excommunicated from the Roman Catholic Church at age 22.

John had to leave school at age 13 to go to work, but he read widely.

Friends reported that John died of a heart attack during his afternoon nap. He had been in failing health the past few years, but had maintained a regular correspondence with freethought friends.

"I thought of John as a typical atheist," said Anne Gaylor, Foundation president. "He was a great reader, and a kind and gentle person. We will miss his letters which were always cheerful and encouraging."

He was buried on June 24, 1989 in the Grand Army Cemetery, Summitt Hill, Pennsylvania.

Freethought Hall Donor List

Major Donors

Elizabeth H. Elliott, MA	\$30,000
Blanche Fearn, FL	\$20,000
(\$10,000 as memorial for Fred Reinfeld)	
Anton Molnar (a bequest)	\$11,000
Arlene Schone (a bequest)	\$9,958.81
Roger Fleck, AZ	\$1,000
Cecelia Ghannam, AZ	\$1,000
Phyllis Grams, WI	\$1,000
William Hamilton, AL	\$1,000
Arlene Ogden, CA	\$1,000
William Naylor, CA	\$750
Robert Holman, CA	\$700
Mildred Perpigna, WA	\$600

\$500 Donors

Patricia Barker, AZ
Paul Bonom, NY
John Burton, NJ
A.R. Gordon, VA
Dora Holen, AK
Jo Kotula, NJ
Priscilla Ruth MacDougall, WI
Elizabeth Marks
(a memorial from Raube Marks)
Tom Malone, GA
Thomas H. Nicol, MN
Margaret Reheis, NJ
Marian (Mickie) Scholtus
(a memorial from Jay Scholtus)
Kenneth C.H. Stockhoff, CA

Freethought Hall Fund Reaches \$90,000!

The Freethought Hall fundraising drive, started just last year, is perking along! Gifts from 178 donors through June 30, 1989 totaled a heartwarming \$90,618.15.

Donors who contribute \$500 or more to the Fund will be listed on a permanent plaque at the Freethought Hall-To-Be. Names of all donors will be catalogued in a book to be on permanent display at the Hall.

The Foundation is planning to buy or build a permanent home for the Foundation offices, library and a proposed "Freethought Hall of Fame."

Freethought Halls were commonplace in 19th century Wisconsin, and often acted as secular centers of community life. The Foundation wishes to revive freethought visibility by erecting a landmark to modern freethought activism.

"Since the growing Foundation badly needs more space, we are most appreciative of the generous response," said Anne Gaylor, Foundation president. "If everyone would contribute something, the new Freethought Hall could become a reality in 1990."

New Life Members Are Welcomed

Welcome to two new Life Members of the Freedom From Religion Foundation. Long-time member Richard Hewetson, Minnesota, became a Life Member this summer, as did Marie Ellicker of California.

Life Members (a \$1,000 one-time membership donation with never another renewal notice) are listed on Foundation letterhead and now number 48.

★ Thanks for the news clips! ★

(Complete periodical name & date appreciated)

Anne's Column



Trashing A Constitutional Principle

By Anne Nicol Gaylor

Separation of state and church is really one of the simplest and clearest concepts around. If it is religious, it belongs in the private sector. You do not introduce or intrude religion into government business, or place religious symbols on public property. You do not aid religion with the public's money.

Years ago all school children learned that separation of church and state was one of the principles that made our country special. We were first among nations to establish that principle, first to have leaders who made no claim to a divine pipeline. School children learned to respect the wall of separation between church and state.

Now we are faced with the trashing of that principle. The awfulness of the Reagan legacy became clearer in July when the US Supreme Court ruled, by only a *single*-vote majority, that a nativity scene in a courthouse, of all places(!), was unconstitutional.

That ruling should have been unanimous in support of state/church separation.

The Court blew it in another decision in July, allowing a menorah display in a city hall by a 6-3 vote, ostensibly because it was part of a larger holiday display.

It should be clear to everyone in this country that placing religious symbols on public property is entanglement of church and state. The religionists promote these displays to show government endorsement of religion; that is their devious purpose. In its small way, a nativity scene at a courthouse announces to all passersby: "This is a Christian courthouse. Ours is a Christian government. We are a Christian nation."

Appropriately, nativity scenes (at least if they are flying solo) will no longer deface public property. But the ominous pronouncement for the future is there in the minority decision on the creche. Chief Justice William Rehnquist and Justices Anthony Kennedy, Antonin Scalia and Byron White have accused those who voted down the creche of holding "an unjustified hostility toward religion."

Now why should neutrality be called hostility? What marshmallow minds do these right-wingers have?

True hostility toward religion would be such things as punitive laws forbidding private groups to build churches and church schools. Hostility would be not allowing a particular religion to operate at all because government had determined it was too zany. Hostility would be taxing church property at a higher rate than other property.

A government neutral toward religion does not finance religion, it does not promote it or enhance it with religious displays, whether those be a creche, a menorah or a monument of the Ten Commandments.

Those who support state/church separation must speak out now! We must restore respect for that principle. Three justices who are generally supportive of state/church separation on the Supreme Court now are over 80. Who will their replacements be? Obviously, on these appointments the wall of separation between state and church will stand or fall.

Voting against the creche (5): Blackmun, Brennan, Marshall, Stevens and O'Connor.

Voting for the creche (4): Rehnquist, White, Scalia, Kennedy.

Voting for the menorah (6): Rehnquist, White, Scalia, Kennedy, Blackmun and O'Connor.

Voting against the menorah (3): Brennan, Marshall and Stevens.

You Won't Believe You're Reading This!

Preaching Hygienist

A born again dental hygienist who ignored at least a dozen warnings to stop preaching at captive patients and was fired, cannot receive unemployment benefits, ruled the Michigan Court of Appeals. "A dentist has the right to expect his dental hygienist, whose work is often painful and requires the patient to be verbally and physically submissive, to behave in a manner which does not add more discomfort."

*Source: Boston Globe
July 9, 1989*

Prison Ministry for Swindall?

Former Congr. Pat Swindall, a devout born again convicted of perjury in his testimony about a money-laundering scheme, has this to say: "I know that I will go where God sends me, and certainly if God chooses for me to go to prison, I will go with a good attitude."

Women Told To Sacrifice Lives

"Even in the case that the life of the mother (sic) is in danger, she has to sacrifice her life" rather than have an abortion, says Msgr. Arnold Biedermann of Ventura, California. Nor is poverty justification for choosing abortion, according to the Catholic leader. "Christ said you will always have the poor. The poor are a blessing."

Source: Ventura Star Free Press

Cardinal Urges Skipping Classes

Boston's Cardinal Bernard Law urged Catholics to skip classes on AIDS in the city's public schools, saying they pose "moral and physical danger." Responded school activist Jean McGuire, children "have a right to know how to protect themselves" from disease.

*Source: USA Today
May 22, 1989*

Talk About Double Standards!

The wife of Rev. Charles Smith and 12 other women in his Zebulon church were sentenced to 29 days in jail for severely beating three women who had had sex with the pastor. One woman was hospitalized for two days. Wake Dist. Court Judge Stafford G Bullock said he was appalled by the assailants' foul language. Rev. Smith of the House of Prayer, in good biblical tradition, was not attacked.

*Source: Raleigh News & Observer
July 4, 1989*

Episcopalian Gynophobia

Twenty-six Episcopalian bishops, 268 priests, 315 laymen and 1400 observers established a "church within a church" on June 2 in Fort Worth, TX called the "Epis-

copal Synod of America," in response to ordination of female priests. The reactionary group also opposes abortion, acceptance of homosexuality and inclusive theological language.

*Source: Florida Times-Union
They Just Don't Learn Very Fast*

It took 144 years but the Southern Baptist Convention, formed in 1845 to support slavery, finally officially repented of its past bigotry in resolutions passed at its June convention. Then it turned around and called for legislation to ban all abortions except to save a woman's life!

*Source: AP/San Antonio Light
June 16, 1989*

He's Found His Niche

Dennis Shore, a former Ohio newspaper publisher fired by the Dayton Daily News for refusing advertising from a gay rights group, has accepted a job as executive editor of Moody Monthly Christian magazine.

*Source: Fundamentalist Journal
July/August 1989
Some Deal!*

Spotted: a coupon ad for a FREE worship service at the First Reformed Church. "No offering required, just drop coupon on offering plate!" Submitted by Mark Welty.

*Source: Waterloo Courier
June 27, 1989*

More Catholic Lobbying

Los Angeles Archbishop Roger Mahony recently sent letters to Catholic state legislators telling them to toe the line against abortion rights: "It is unfortunate that so many Democrats across our country have been co-opted by radical feminist groups to believe that this is an issue involving the quality for feminism . . . I am hopeful that our Catholic legislators will be in the forefront of expounding this preeminent civil rights and moral issue. . ."

*Source: San Francisco Examiner
July 9, 1989*

Video Stores Ban 'Last Temptation'

The nation's largest video-store chain, Blockbuster Video, won't stock "The Last Temptation of Christ" at its 343 company-owned outlets, the first such action against a major studio release.

'A Plant in Every Agency'

A Washington state legislative panel held a widely criticized hearing on "satanism" in May, at which a gum-chewing witness decked out in coat, hood, wig and dark glasses (who refused to give her first name) warned that Satan "has a plant in every agency." Legislators were advised to turn to the "Holy Bible" to battle devil worship. Rep. Phil Talmadge

protested: "What'll it be next week, a hearing on two-headed dogs?"

*Source: Associated Press, Spokane
May 25, 1989*

Send A Buck To HUD

Born again Marilyn Louise Herrell, a real estate agent who has testified she diverted \$5.5 million from HUD, much of it given to Christian charities, has a solution to her problem. The fundamentalist suggested HUD could recover the amount she gave to charity if other Christians would send \$1 each to HUD.

*Source: LA Times/Providence Journal Bulletin
June 16, 1989*

Pastor Gets Just Deserts

An evangelist with a history of housing code violations was ordered to move into a rat- and roach-infested house he had rented to a poverty-stricken man and his wheelchair-bound daughter. Rev. Eugene Sacus, 42, of Pentecostal Deliverance Church of Apostolic Faith, Grand Rapids, was required to live there one month.

*Source: Miami Herald
June 23, 1989*

Church of Prostitution?

A Los Angeles couple is charged with running a house of prostitution at their Church of the Most High Goddess. Will and Mary Ellen Tracy claim sins of male followers are absolved through sexual intercourse during religious rites.

*Source: Ventura Co. Star-Free Press
May 27, 1989*

Why Did He Allow Accident?

"'A miracle:' 2 survive wreck" was the credulous headline over a photo showing a car-carrying two Denver women who escaped serious injury—crunched between two trucks. "I think their angels were working overtime," said a traffic investigator. A bible was found in the car's front seat.

Source: Denver Post

'God's Smuggler'

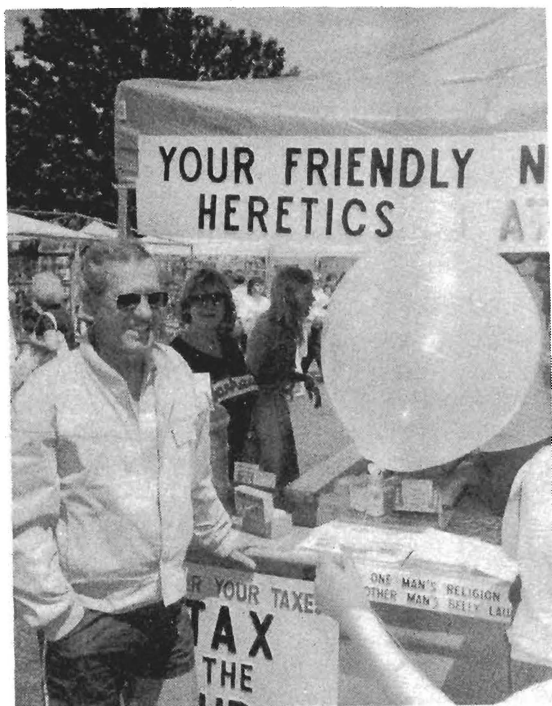
Rev. Robert K. Hawley, director of "Open Doors, USA," heads an international ministry: "We go to the most restricted of restricted countries. We do it officially if we can. If we can't we do it unofficially. We always obey the government unless it's contrary to the Gospel," said the author of "God's Smuggler."

*Source: George Cornell-AP
April 8, 1989*

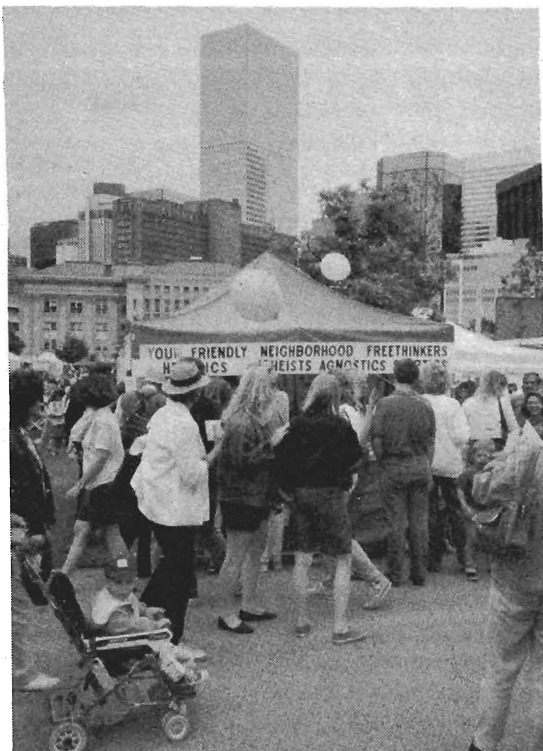
Good News!

A nationwide survey of 18,125 women by McCall's magazine shows that fewer than 3% would turn to members of the clergy for moral guidance.

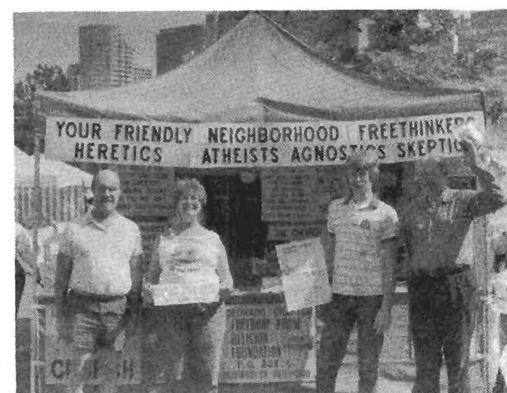
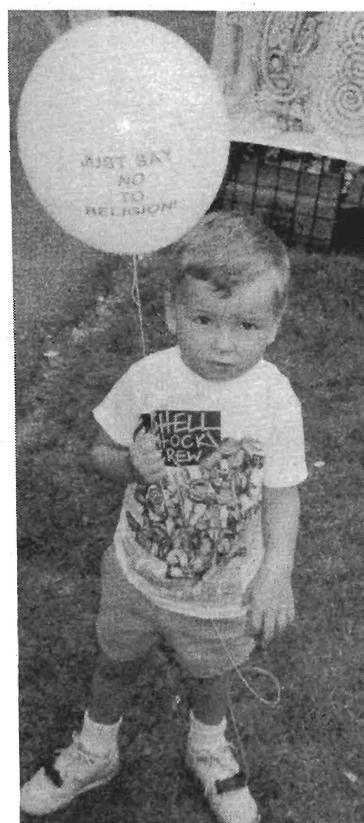
Freethought Scenes From Denver's People's Fair



Robert Tiernan, attorney arguing the Foundation's suit against the Ten Commandments on the Denver capitol grounds



The Denver chapter's freethought table attracted many onlookers. Chapter director Deanna Frank reports that the People's Fair was rained out June 3. "Despite US weather service predictions of 100% certain rain—the manager consulted a *soothsayer* whose tarot cards said no rain. It was a virtual cloudburst." This photo was snapped just before the deluge. The fair reconvened June 10 and 11.



Deanna Frank, chapter director, and her crew in front of booth.

Hallelujah! Someone Finally Noticed!

According to a crime-scene expert, a religious background, along with interests in heavy-metal music, drug use and suicide—are often characteristics of young people who commit ritualistic crimes.

"You will never see the atheist kid become a satanist, because in order to believe in Satan you have to believe in God," says Pat Wertheim of the Arizona State Crime Laboratory in Tucson. (Source: AP/Florida Today, 6/23/89)

Fundamentalism Keeping Women In Bondage

Unless women's status is improved, the world's population could almost triple to 14 billion by the year 2100.

Too many women remain trapped because of fundamentalist religions that "seem to be designed to somehow keep women in bondage," Dr. Sadik of Pakistan said in her 1989 State of the World Population Report. Dr. Nafis Sadik is executive director of the UN Population Fund.

Half of the women of the world have no access to family planning services, Dr. Sadik reported. Her goal is to ensure that 58% of women in developing countries use contraception by 2000, and 71% (the current level in industrialized countries) by the year 2025. "But this will not happen un-

less more of the world's women are given more health care, family planning services, education, and employment opportunities." (Source: Associated Press, May 1989)

Schlesinger On Judeo-Christian 'Tradition'

Arthur Schlesinger, Jr., historian and professor of humanities at the City University of New York, made these remarks during the inauguration of Vartan Gregorian at Brown University in April:

"As a historian, I confess to a certain amusement when I hear the Judeo-Christian tradition praised as the source of our present day concern for human rights; that is, for the valuable idea that all individuals everywhere are entitled to life, liberty, and the pursuit of happiness on this earth. In fact, the great religious ages were notable for their indifference to human rights in this contemporary sense—not only for acquiescence in poverty, inequality, exploitation, and oppression but also for enthusiastic justifications of slavery, persecution, abandonment of small children, torture, and genocide.

"Religion during most of the history of the West saw the trials visited on [hu]mankind in this world as ordained by the Almighty to test and purify sinful mortals. From the religious perspective nothing that took place on earth mattered in comparison with what

would take place hereafter. The world was but an inn at which humans spent a night on their voyage to eternity, so what difference could it make if the food was disgusting or the innkeeper a brute? Moreover, religion enshrined hierarchy, authority, and inequality; hated blasphemy; and feared heresy. . . .

"It was the age of equality that brought about the disappearance of such religious appurtenances as the *auto-da-fé* and burning at the stake, the abolition of torture and of public executions, the emancipation of slaves. Only later, as religion itself began to succumb to the humanitarian ethic and to view the Kingdom of God as attainable within history, could the claim be made that the Judeo-Christian tradition commanded the pursuit of happiness in this world."

(Source: Chronicle of Higher Education, May 3, 1989. —Submitted by Michael Hakeem)

New Alcoholism Program Offers Recovery Without Religion

James Christopher, a Foundation member, founder of SOS (Secular Organizations for Sobriety) and author of *How to Stay Sober: Recovery Without Religion*, is now program director of Priority One.

"Priority One is a new outpatient treatment for chemical dependency that uses an entirely secular approach based

on reason and compassion," according to clinical director Dr. William L. White.

"Most studies have shown that outpatient treatment is equally as effective as hospitalization, and the cost is reduced dramatically," says program coordinator John Winner. "Our position is that one's belief, or nonbelief, is a separate issue from the recovery process."

Virtually all alcohol treatment programs base counseling and therapy on the 12-steps of Alcoholics Anonymous, which hinge recovery on belief in a "Higher Power" or "God, as you understand Him."

Priority One can be contacted at PO Box 46248, Los Angeles CA 90046, (213)854-1186.

Christopher's book, *How to Stay Sober: Recovery Without Religion*, can be ordered for \$13 through FFRF, PO Box 750, Madison WI 53701.

AJ Ayer, 78, British Freethinker, Dies

Alfred Jules Ayer, a philosopher with a chair at Oxford, died in a London hospital room on June 27. Ayer wrote the influential *Language, Truth and Logic* in 1936.

San Antonio Favors Church Tax

Although some states tax church-owned property used

for commercial gain, many do not, including Texas. The public of San Antonio is currently up in arms over the antics of the downtown First Baptist church. After buying up residential homes (which consequently went off the tax rolls), the church put up a parking lot for which it is not paying taxes, and is now renting spaces out commercially.

After soliciting reader opinion, the San Antonio Express News printed 19 lively responses. The good news: 18 favored taxation, and many favored general and not just commercial taxation.

Typical were such responses as:

"We are facing shrinking tax bases, demand for more services, higher costs of services and an increasing tax burden that is killing the spirit to work hard, succeed and make money. Exempting church-owned commercial property cannot be tolerated. — D.W.J."

"When priests, ministers or rabbis start and actively participate in political organizations, all church-related income of that particular church should be taxed. — S.I.B."

Incidentally, in a reference to this issue in the June-July Freethought Today, Trinity Baptist church was inadvertently identified as the church in question rather than First Baptist. (Source: Express News, 6/25/89, submitted by Catherine Fahringer)

Black Collar Crime Blotter

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Letter Box Continued from page 2

tionally damaged as a form of political protest.

We freethinkers have to take this hysteria of angry flag-iconography very seriously. Jingo-patriots will try to harness this outrage to seriously damage the First Amendment with another amendment prohibiting damaging the US flag intentionally. Such a move would offer conservative judges the opportunity to prohibit forms of political protest that offend the majority.

"It can't happen here!" some might protest. Ha! Take a look at the US Supreme Court's history of interpretations that allowed censorship of speech and press, that have allowed government to establish religion, and have prohibited citizens from assembling with others who share their ideas and goals. Don't tell me it can't happen here because it has happened here!

G Richard Bozarth
Texas

Parents Of Ignorant Kids

Although we never encouraged our children to investigate any particular religion (superstition) we didn't particularly discourage them either.

As a consequence, two of them joined the Catholic religion and the other two rely on astrology (a pseudoscience) to assist them in their decisions. Obviously they inherited our worst genes.

There are various "support" groups for battered women, alcoholics, etc. Do you know of any for our situation? If not, may I suggest something called POSAIC, Parents of Superstitious and Ignorant Children. Members of the clergy whose children turn away from organized superstition could have a group called POIC, Parents of Intelligent Children! These groups probably wouldn't help much, but it would be something. Especially if the saying is true that Misery Loves Company.

Robert Fleming
Colorado

Mr. Fleming would be glad to hear from others "in the same boat." The Foundation will forward mail to him sent c/o of FFRF.

'Even An Ounce of Self Respect'

Over the last few years I have noticed a disturbing trend within the gay community, however slight, toward the ac-

ceptance of "gay spirituality." This ranges from open (not to mention closeted) involvement in the dominant faiths to New Age and pagan religions.

As elsewhere, religion is gaining ground by default. When there is little or no organized opposition to religion, the idea that religion is good expands disproportionately to fill every nook and cranny.

Religion then becomes even more attractive to the Lost, Lonely and Bored (and more comforting to the faithful) because it appears to be the only game in town when it comes to doing something positive and worthwhile with one's life. People have to know that freethought is an option, and that it is healthy and humane.

I just can't understand how any lesbian or gay man with even an ounce of self respect can willingly embrace a religion that hates them! I'm completely baffled by this.

I'm convinced there are a large number of closet freethinkers and potential freethinkers who simply need to know where they can find a support system (like the Foundation) which could focus their energy, ideas and anger more effectively.

Until then, most of the disenchanting will continue battling the symptoms, but avoid attacking the disease itself.

Mary Hamilton
Iowa

Agree To Disagree

Although I am not a typical freethought person I do support separation of church and state and read your newspaper. I'm sending my survey with this letter and am interested to find out how many religious (liberal like myself or otherwise) readers you have. I have found for the most part your paper to be objective. Thanks.

In response to Glenn Generaux's question on living with a Christian mate I have this advice. After this many years you both know that neither one of you is going to change your views. Accept the fact and agree to disagree. Respect her, and she (hopefully) will respect you. Dwell on those things you do have in common.

I find you can stand up for your rights and inform people without being pushy. Have *Freethought Today* around where she'll see it but not feel threatened. Eventually she may begin to read it. I did, after having it around for five years.

I hope all freethinkers as well as religious people can be more tolerant and treat each other with respect and kindness.

JRRS
Minnesota

Church Wastes Time

Leslie R Norton wrote to ask what advantages could be cited for freethought as opposed to religion. I think the most valuable advantage is time.

Think about the mindless repetition which is the hallmark of church services. What excuse is there for the 5000th repetition of the Lord's prayer? (What's the matter, didn't the 1st 4999 "take"? Or wasn't the "Lord" listening?) There are readings from the bible, generally from parts you've never heard of before

and don't care if you never hear from again, all designed to underscore some point the minister is about to make in his sermon. (And they accuse *atheists* of always quoting the bible out of context.) The hymns are OK, I guess, but you wonder exactly how much the point is getting across when polls show the favorites among adults are "Onward, Christian Soldiers" and that kids prefer "Gladly, the Cross-Eyed Bear."

For my part, I'm a regular devotee of the 1st Church of Basketball. While religionists are cooped up in church, honing up their praying ability, dropping their bucks into the collection plate and suffering in their tight ties and high heels and growing even broader across the beam, I'm working up a good lather with healthy exercise and having fun.

Everybody gets exactly the same amount of time in life: 24 hours a day. What we make of our lives depends on what we choose to do with our share of that time. Why waste it in church?

Richard S Russell
Wisconsin

Letterbox Guidelines

Due to our high volume of mail and to ensure we can publish as many letters as possible, please limit length to 200-250 words or less.

H. H. WALDO Bookseller

New, Used and Out-of-Print Books

- 1. Life and Writings of Thomas Paine** *Containing a biography by Thomas Clio Rickman and Appreciations by Leslie Stephen, Lord Erskine, Paul Desjardins, Robert G. Ingersoll, Elbert Hubbard and Marilla M. Ricker.* Edited and annotated by Daniel Edwin Wheeler. NY: Vincent Parke & Co., 1908. 10 volume Special Deluxe Independence Edition of the Centenary Issue of the writings of Thomas Paine, number 33 of 500 numbered copies. Blue grey cloth, paper labels, gilt tops, deckled paper, marker ribbons, very good condition - \$250.
- 2. Age of Reason** *Being an Investigation of True and Fabulous Theology* by Thomas Paine. 1794. NY: Willey Book Co., 1942. Blue cloth, very good - \$10.
- 3. The World of Law** *A Treasury of Great Writing about and in the Law: short stories, plays, essays, accounts, letters, opinions, pleas, transcripts of testimony - from ancient times to present.* Edited by Ephraim London. In 2 volumes: **The Law In Literature and The Law As Literature.** NY: Simon & Schuster, 1960, 1st printing. Over 1400 pages, near fine in good dust jackets - \$20.
- 4. Romanism and the Republic** *A Discussion of the Purposes, Assumptions, Principles and Methods of the Roman Catholic Hierarchy.* By Rev. Isaac J. Lansing, M.A. Boston: Arnold Publishing Co., 1890. 14 antiCatholic discourses, 447 pages, good condition - \$15.
- 5. The Chaos of Cults** *A Study in Present Day Isms* by Jan Karel Van Baalen. 14th edition, revised and enlarged. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1954. 384 pages, some underlining, notes. Good - \$10.
- 6. Christian Science** *With Notes Containing Corrections to Date* by Mark Twain. NY: Harper & Bros., 1907. Twain's attack against Christian Science and its founder Mary Baker Eddy. 264 pages, very good - \$18.
- 7. The Bible Unmasked** by Joseph Lewis. The Freethought Press Association, 1950, 23rd edition of this classic. 240 pages, very good with good dust jacket - \$18.



H.H. WALDO 1827-1912
Celebrating The Freedom To Read

- 8. Minority Report** *H.L. Mencken's Notebooks.* Published by Alfred A. Knopf, 1956, 1st edition. HLM suffered a stroke in 1948 leaving him unable to write; shortly before his death in 1956 these Notebooks were discovered by his longtime secretary. It is clear from Mencken's preface he intended to publish them. The book consists of hundreds of notes - some only lines, others running to several pages. 293 pages, very good with good dust jacket - \$19.
- 9. Separation of Religion and Government** *A Study of Separationism in America* by Frank Swancara. The Truth Seeker Co., 1950, 1st edition. The First Amendment, Madison's Intent, and the McCollum Decision. 246 pages. Fine in fine dust jacket - \$20.
- 10. Birth Control and Libel** *The Trial of Marie Stopes* edited and with commentary by Muriel Box. A.S. Barnes & Co., 1968. In 1921 Dr. Stopes opened the first birth control clinic in the British Empire; this was her crime. 392 pages, near fine - \$20.

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one has debunked it
since Thomas Paine*



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A Case Against Madalyn Murray O'Hair: Interrelated Essays on an Experience Part One

by
G. Richard Bozarth

The author was a member of American Atheists from March 1977 to July 1980 and an employee in the American Atheist Center, Austin, Texas, from December 1978 to July 1980. This book, the first part of a four-part series, is constructed out of Bozarth's diary, letters, and memory, as well as documents acquired either during his time with American Atheists or from people, some of them still members of the group, who have had cause to send them to him. With these sources Bozarth gives an account, often an eyewitness one, of life in the American Atheist Center and of Madalyn Murray O'Hair as she really is when not performing for the public. This book provides the means for a more complete and realistic understanding of Madalyn both as a person and as an activist leader. This book provides facts about American Atheists that will allow the reader to measure more realistically this Freethought activist organization, as well as measure more realistically the veracity of Madalyn's claims about the organization.

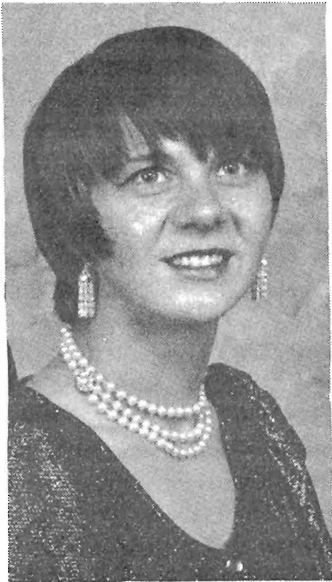
8 1/2 X 11 pamphlet, saddle-stitched, 34 pages.

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P.O. Box 313
Round Rock TX 78664

Musings à la Mongère

Change Of Pace



A N Mongère

By A.N. Mongère

Since the Constitution of the United States of America is quite outspoken in regard to the disestablishment clause, why is it of utmost importance for the majority of her citizens and nearly all of their politicians to make it a point to thumb their noses at the First Amendment?

In view of the recent emotional outburst about a fellow who burned a US flag five years ago in Dallas, one must conclude that the US-American people have voluntarily decided to choose between a flag and a constitution! Obviously, they want to uphold the flag and kick the constitution out the window.

If my ancestors who came from France with Marquis de Lafayette to liberate Americans from Britain, had known that, they could have simply mailed a bale of cloth instead of risking their lives during that war of independence.

□ □ □

Speaking of advice columnists' propensity for universally recommending consultation with clergy counselors . . . Abigail van Buren seems to be fairly ignorant to begin with, because that woman will print any nonsense. One time she had the audacity to print a letter from some ex-GI claiming there are no paved roads in Europe (I suppose those folks just fly their Ferraris and Mercedeses over gravel ruts).

Another time, she swallowed hook, line and sinker the assertion that German city buses have no seats. That know-it-all is about the most gullible urchin under the sun, and it really doesn't surprise me that she gobbles up religion with a ladle for a spoon.

I spent seven years in Germany (of about 30 in Europe) and never saw a bus without

seats. They even sport seats on their planes, trains, trams and subways. If you want to dole out the where-with-all for first class rail tickets, you can turn your entire compartment into a kingsize bed with fabric upholstery. If you don't get confused about the wagon you enter, you can go from one end of Europe to the other without ever changing trains, because they'll just unhitch and rehit your entire car in various railroad stations. They also bring food and beverages to your compartment.

How does that sound for comfort when compared to these flying crates of the Ma-and-Pa-Kettle expresses with five-inch leg room over here? In fact, if you count the 30 minutes you have to be at the airport before take-off, and the time it takes for everybody to enter and exit by one door and collect the baggage, as well as the fact that airports are located in the middle of nowhere, while train depots are downtown, a TGV (train de grande vitesse) is faster than an airplane.

Yet this Abby will buy any story that represents the old country (wherever that may be) as some idyllic cow village of the 15th century. Reading columns like that makes one wonder if the world has come to a screeching halt and turned backward.

Particularly these ex-GI's are always such impeccable authorities on every country under the sun, even if they spent their entire military hitch in Ft Dix, NJ or Ft Polk, LA (both installations are in the boonies). Yet they pen out letters enlightening the general population of the USA about some of the darnedest things: foreign laws they can't possibly be familiar with, family customs and cultural aspects that are a book with seven seals for all other foreigners, and all-encompassing, national viewpoints which some buddy gathered during a conversation in pidgin English with one prostitute or a drunkard in a bar!

Ms. Mongère is a Foundation member and transplanted Swiss who pens her amusings from Texas.

What Is A Freethinker?

free-think-er *n.* A person who forms opinions about religion on the basis of reason, independently of tradition, authority, or established belief.

Classifieds

FREETHOUGHT TODAY offers classified advertisements at 25¢ per word, \$5 minimum per insertion, for convenience of FFRF members and subscribers only. Make checks payable to FFRF, Inc., PO Box 750, Madison WI 53701.

ASSOCIATIONS

BERTRAND RUSSELL SOCIETY . Information: FFRF, Rd 1, Box 409, Coopersburg PA 18036. ^{5/90}

BOOKS

BOOKS BY Robert Lindner: *Rebel Without A Cause; Stone Walls and Men; Prescription for Rebellion; The Fifty-Minute Hour; Must You Conform?* ¹²⁻⁸⁹

GROUP

SECULAR ORGANIZATION FOR SOBRIETY, self-help group for recovering alcoholics and addicts, meets each Thursday at 7:30 p.m. at Unitarian Church West, 13001 W North Avenue, Brookfield WI. SOS is non-profit; no dues or fees. For info: (414)797-9861 (days) or (414)453-2755 (evenings).

GROUP

RATIONALISTS OF GREATER MADISON, an FFRF chapter, has monthly meetings in Madison, WI. They are packed with activities and lively exchanges of ideas. Join us! RGM, PO Box 290, Madison WI 53701-0290, (608)233-5850.

PRODUCTS

LABELS: END ALL National Debt, TAX the Churches!! 576 only \$5 ppd. Eagle Box 6312 Corpus Christi Tx 78466-6312 ^{10/89}

Jehovah's Witness Changes Mind Too Late

John Trumong, a 24 year old Vietnamese immigrant, converted from Buddhism to Jehovah's Witness three years ago.

Following a car accident June 26, he told doctors he would rather die than receive blood transfusions. Jehovah's Witnesses believe blood is sacred and transfusions violate "God's Laws."

His family tearfully urged a judge and an appeals court to order the necessary transfusions. The judges refused to intervene.

Members of Truong's congregation kept vigil at the hospital urging him "to be strong and hang in there."

Finally, on July 1, bleeding from his mouth, his hands trembling, Truong asked for help and signed a consent form. He had waited too long. On July 4 he died. (Source: Ventura Star Free Press)

PUBLICATIONS

SEPARATE CHURCH and State? Why support either? Read *The Match*—an international journal of atheism and anarchism. \$10/four issues. PO Box 3488, Tucson AZ 85722. ⁹⁻⁸⁹

PUBLICATIONS

DEVASTATING BIBLE critique—150-page book. Plus 1,000 biblical absurdities, contradictions, and obscenities. Also 12 essays. Much more. \$8.50. Colvin, 345 Culver, Playa del Rey, CA 90293. ¹¹⁻⁸⁹

PUBLICATION

LAWS OF THE JUNGLE by Allen Thornton. Despite some right-wing bias and a few innocuous references to "god," this booklet remains an excellent synopsis of anarchist logic and refutation of the State. Freethinkers interested in subjecting government to the same rigorous scrutiny and skepticism they apply to religion should find food for thought here. Send \$2 to: Mermaid Press, Box 183, Vermilion OH 44089. ¹⁰⁻⁸⁹

PUBLICATIONS

ATHEIST/AGNOSTIC literature for sale. Includes out of print material. Free list. Write: Paul Kay, 43 North Street, Madison NJ 07940.

Sample Copies For \$2.00

Send two dollars with the name and address of each person you wish to receive a sample copy of *Freethought Today*, to: FFRF, Inc., P.O. Box 750, Madison WI 53701. *Freedom depends upon freethinkers.*

(Please specify if the individual is a freethinker.)

Target of the Month

HELP US RESPOND TO RELIGIOUS-RIGHT COLUMNISTS

Help the Foundation and its activist Correspondence Group members respond in a timely fashion to newspapers which carry biased syndicated columnists, by filling out this form. We need *your* help in compiling a list of publications regularly carrying right-wing religionists because syndicates do NOT release names of newspapers subscribing to their columnists.

Please note: if you read more than one local newspaper, be sure to indicate which columnists are run in which newspaper. The form has extra space provided.

1. Full newspaper name: _____

Newspaper mailing address (or city): _____

The above newspaper regularly carries the syndicated columns of (circle): GEORGE WILL, PATRICK BUCHANAN, CAL THOMAS, JAMES KILPATRICK (Other syndicated religionist): _____

2. Full newspaper name: _____

Newspaper mailing address (or city): _____

The above newspaper regularly carries the syndicated columns of (circle): GEORGE WILL, PATRICK BUCHANAN, CAL THOMAS, JAMES KILPATRICK (Other syndicated religionist): _____

Please return to:

Target List, c/o FFRF, PO Box 750, Madison WI 53701

Thanks for your help!

(If you spot a column specifically attacking freethought or state/church separation, please send promptly to FFRF with date and newspaper name recorded. If any of your letters on freethought or state/church separation are published, remember to send to FFRF Scrapbook.)

PUBLICATION

THE TWIN CURSES by John Hinesey. Unusual, fascinating dramatization of one man's private liberation. Biblical burdens uniquely lifted. Human values sensibly affirmed. San Geronio Books, PO Box 684, Beaumont CA 92223. \$8.95 pp.

RESEARCH

FREETHINKER DOING research on nontheist community. Looking for people who are interested in participating. Please send correspondence and for questionnaire to: Sid Smith, PO Box 1542, East Lansing MI 48826-1542. ⁹⁻⁸⁹

TRAVEL

VISIT WASHINGTON STATE . Make St. Helens Manorhouse Bed and Breakfast Inn your headquarters. Visit Mt. Rainier. See Mt. St. Helens' volcano and devastation. Large air conditioned rooms. Antique motif (no bibles). Full logger's breakfasts (no blessings). No smoking. Children over 12, please. \$49.00 double/private baths. 7476 US Highway #12, Morton WA 98356 (206)498-5243. ⁹⁻⁸⁹

WANT TO BUY

APPALACHIAN FOLK-ART, postcards or books on Appalachian culture, etc. Sharen Keim, 9671 E Rand Pl., Tucson AZ 85715.

State/Church Notes

What Next? Midnight Texas Bible Ceremony Protested

Catherine Fahringer, director of the San Antonio Foundation chapter, and the Foundation national office protested what they called an "outlandish violation" at the Texas State Legislature. A group of 13 legislators and supporters nicknamed the "Disciples" held a midnight bible ceremony to distribute bibles to legislators on Sunday, May 28, just prior to the close of the 71st session.

The "Bible Study Group" distributed 181 bibles inscribed with a bible verse and embossed with the state seal, to all members of the House and Senate, as well as to statewide office holders. Legislators were instructed to leave the bibles in their legislative desks so they could refer to them before casting votes.

"We wonder if the moon was full that night!" quipped Anne Gaylor, Foundation president. "This bible study group is directing elected officials to consult one religion's teachings before making legislative decisions. The US Constitution mandates that there can be no religious test for public office.

"If the bible commandments were to be legislated, women would have few if any civil or domestic rights, and slavery would be legal," Gaylor noted. "We would be required to adopt primitive barbarisms, such as stoning to death homosexuals (Lev. 20:13), blasphemers and unbelievers (Lev. 24:16), and 'stubborn sons' (Deut. 21:18-21). Pork, shellfish (even Alaskan King Crab - Lev. 11:9-12) would have to be outlawed in Texas! It would be illegal to 'pick up sticks' on Saturday (Numbers 15:23-26, transgressors are stoned to death).

And if we were to obey the Tenth Commandment, 'Thou shalt not covet. . .' (Ex. 20:17), the whole basis for our free enterprise system would crumble! Is this the kind of guidance the Texas legislature needs?"

It took Catherine Fahringer a lot of investigation to document the violation, as media covering the late-night session generally ignored it. Following persistent inquiries, she discovered House Resolution 1025. One of its "whereases" reads: "The Honorable Gibson D (Gib) Lewis, Speaker of the House, and other friends have made it possible to provide a Special Edition Holy Bible (Zondervan New International Version) for the desk of every House and Senate member, the Judiciary, and every statewide elected official with the hope that each office holder will sign his or her name and record a favorite scripture in every session of the Legislature on down through the years."

The House of Representatives then went on record to "express appreciation to the House Bible Study Group."

Bill Jager Takes On New Prayer Protest

Bill Jager, whose suit with his son Doug successfully ended pregame football prayers at the Douglasville high school, is now protesting prayers before the Douglas County Board of Commissioners.

"As a resident and taxpayer, I am placing a formal complaint with the Board of Commissioners on the established Christian religious practice of having prayers led by a minister from a local church before each of your public meetings. I find the practice distasteful and unnecessary. The business of government can be conducted without this

religion act," Jager wrote the Board in late June.

The Foundation backed up Jager's complaint with the Board, also sending a letter to the local newspaper. "When the county lends its power and prestige to a particular clergyman, this is governmental endorsement," wrote Foundation staff member Annie Laurie Gaylor. "This turns a public meeting composed of elected officials—who are pledged to serve the entire community—into an exclusive religious club." She suggested board members should worship on their own time, not on taxpayers.

Following the protest, the Douglas County Sentinel wrote a front-page story on the issue and begrudgingly editorialized on June 26 that the prayers are unconstitutional.

Thus far the Board has not responded to the Foundation's request for further information on the entanglement. However, someone on the Board released the Foundation letter to some area clergypersons, who have taken it upon themselves to write the Foundation chiding notes. "Does the Board now depend on ministers to answer its correspondence?" Gaylor asked them in a follow-up letter. Jager has been promised a response from the Board soon.

□ □ □

In a related development, following a grand jury probe, Commissioner Steve Farris agreed to reimburse the county for \$500 the Commission recently donated to the Douglas County Community Gospel Choir. Farris, one of the primary defenders of ministers praying at the Board meetings, said the commissioners gave the group \$500 to defray expenses for an "educational trip to California."



Madison freethinker Judy Fowler poses in front of her new secular polling place.

2 Down; 8 To Go

Another Church Polling Place Bites The Dust

The Madison, Wisconsin Common Council voted in June to change the location of the Ward 21 polling place from St. Bernard's School to the Barrymore Theatre.

The Freedom From Religion Foundation asked the city last fall to replace 10 religious polling sites with secular ones. The Council agreed to give preference to secular sites so long as polling places are wheelchair accessible. In March, the First Congregational Church in Ward 44 was replaced with a secular site, at the request of Dan Barker and

Annie Laurie Gaylor, freethinkers who vote in that ward.

Foundation member Judy Fowler had also requested that she no longer be compelled to vote at a Catholic Church. Her alderperson said he made the change in order to help publicize the neighborhood theater.

"Now it's two down, eight to go," commented Annie Laurie Gaylor, editor of *Freethought Today*. "We look forward to secular substitutes being found for the remaining religious polling places."

Sign Up For Convention

Continued from front page

phy Department, Alabama, who will speak on "Biblio-Idiocy."

Prof. Ken Saladin of Georgia will speak on "An infidel in the Boy Scouts—And Other Religious Conflicts in Darkest Georgia."

Tom Malone, activist director of the Atlanta Freethought Society, a chapter of the Foundation, will give a welcoming address.

The Jager family will be honored as "Freethinkers of the Year." Bill Jager will be on hand to discuss the successful landmark suit against prayers at public high school special events.

A special recognition award will be presented to actress Butterfly McQueen, a Life Member of the Foundation. As one of the few stars of "Gone with the Wind" still

alive today, Ms. McQueen expects to be in Georgia for activities commemorating the 50th anniversary of the famous film.

Other speakers are being confirmed. A complete program will be printed in the biannual Private Line newsletter and in the September *Freethought Today*.

FFRF registration for the convention is \$35 for members, \$45 for nonmembers. Meals are optional, with Saturday's luncheon costing \$15 and Saturday dinner \$20.

The Colony Square Hotel is \$69 plus tax for single or double occupancy. If you wish to stay at the hotel, please check the registration form on page 16. The Foundation will mail you a hotel card enabling you to receive a special rate.

FFRF, Inc. P.O. Box 750, Madison, WI 53701

Convention Registration Form

**Twelfth Annual Convention, Atlanta, Georgia
Oct. 6-8, 1989**

☐ Send me a hotel reservation card.

☐ I am arranging my own accommodations.

____ Member registration(s) @ \$35 ea. _____

____ Nonmember registration(s) @ \$45 ea. _____

____ Saturday buffet lunch(es) @ \$15.00 ea. (includes tax & tip) _____

____ Saturday banquet dinner(s) @ \$20.00 (includes tax & tip) _____

Make checks payable to FFRF, Inc.

TOTAL ENCLOSED _____

NAME OR NAMES _____

STREET/CITY/STATE/ZIP _____