

and that they had attempted to provide some guidance for parents who would like to maintain good relations with adult children who have joined other religions. Further, it would be useful to find out what precisely happens to people once they have been deprogrammed.

Meanwhile, deprogramming of "cult"

members continues, with or without the cover of legality provided by guardianship or custodianship orders, and legislatures are still considering proposals to set up government commissions to study "cults" or to provide legislative approval for deprogramming. In the past year or so deprogrammers have attempted to deconvert a humanist in

one state and face prosecution in another for allegedly using rape as a "therapy" in the deprogramming of a young woman accused of having become a lesbian.

Books like the Bromley-Shupe and Richardson efforts are a needed corrective for a lot of the nonsense being published about new religions. ●

The Battles of Tim LaHaye

Lester A. Kirkendall

The Battle for the Mind, by Tim LaHaye (Old Tappan, N.J.: Fleming H. Revell Co., 1980), 251 pp., \$4.95, paperback.

The Battle for the Family, by Tim LaHaye (Old Tappan, N.J.: Fleming H. Revell Co., 1982), 249 pp., \$9.95.

Those who read these two books will be transported into an idyllic future filled with compassion where everyone loves everyone else—so long as Tim LaHaye's prescription is followed. Of course LaHaye would say that he is simply revealing the word of God, with whom he has a direct and exclusive pipeline. Certainly he quotes from the Bible when he feels that a quotation will sustain him as he develops the "Christian" ethos that will assure this idyllic future.

Of course, like LaHaye, concerned persons hope for a world populated by caring people, responsibly related, and one devoid of crime and violence. It is not that intelligent, well-educated readers would want a different cosmos, but they will be unable to accept LaHaye's simplistic, naive approach as a way of reaching that goal. At the same time LaHaye would say that this dissimilarity would confirm him as a devout Christian and all others as secular humanists.

Essentially both of these books are written for the purpose of combating "humanism." In the introduction to *The Battle for the Mind* LaHaye declaims:

Most people today do not realize what humanism really is and how it is destroying our culture, families, country—and one day, the entire world. Most of the evils in the world today can be traced to humanism, which has taken over our government,

the UN, education, TV, and most of the other influential things of life

I believe there is yet time for us to defeat the humanists and reverse the moral decline in our country that has us on a collision course with Sodom and Gomorrah. I believe God will yet bless this nation and give us another revival, which I call Great Awakening II

This book is dedicated to explaining humanism in simple terms, so that the man on the street can both understand its danger and be motivated to oppose it at the place it can be defeated—the ballot box. We must remove all humanists from public office and replace them with pro-moral potential leaders.

In the succeeding pages, LaHaye's definition of humanism "in simple terms" is clear—anyone who disagrees with him is automatically, without further analysis, a "humanist" and anti-moral. LaHaye and those allied with him are pro-moral. There are many contradictions and inconsistencies in the book and several appear in the paragraphs just quoted. LaHaye believes that "God will yet bless this nation and give us another revival," supposedly to destroy humanism by motivating the "man on the street." But evidently the man on the street will not respond to revivals, so he must be "motivated to oppose it at the place where it can be defeated—the ballot box." But this must be almost hopeless since humanism already "has taken over our government, the UN, education, TV, and most of the other influential things of life." Even if this overturn should occur, humanists, being the dastards they are, might well be reluctant to relinquish their hold simply because they are defeated in elections. And if LaHaye and his followers accepted a victory coming from the ballot box might they not become humanists themselves, forgoing revivals as they hurried to the polling place?

Of the thirteen chapters, six carry the word *humanism*—the buzz word that has replaced *communism*—in the title, thus emphasizing the extent of LaHaye's concern with this threatening concept. Two other chapters deal with biblical teachings, two with the Moral Majority, one with the brain, and two with what readers can do if they agree that humanism is a menace to our way of life.

LaHaye defines humanism as "a man-centered philosophy that attempts to solve the problems of man and the world independently of God." He mentions (but does not elaborate) the early Greeks and Romans, citing them as the roots of humanistic thinking (p. 27). But God's word goes even further back, and apparently the literal interpretation coming from this source provides the answer to all present-day problems. But, if not, LaHaye (with those deep Christian insights he acknowledges having) can tell us how they should be solved.

Battle for the Mind is politically oriented. Thus:

No humanist is qualified to hold any governmental office in America—United States senator, congressman, cabinet member, State Department employee, or any other position that requires him to think in the best interests of America. He is a socialist one-worlder first, an American second . . . A humanist is just not qualified to be elected to public office by patriotic, America-loving citizens. [p. 78]

LaHaye then cites the "giveaway of the Panama Canal" as:

a prime example of whose team is number one in the hearts of American humanist politicians. America lost on that deal, but socialist and Communist countries all gained. [p. 78]

He then cites and depreciates a myriad of humanistic organizations, including the American Humanist Association, the American Ethical Union, the NAACP, the Urban League, the Sex Information and Education Council of the United States, Americans for Democratic Action, and the National

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Organization for Women, and some choice words are saved for the American Civil Liberties Union. The movie and TV industries dispense humanistic ideas. "Humanist attorneys, from Clarence Darrow to William Kuntzler (cited by the House Internal Security Committee in 1970 as 'Communist oriented' . . .), have so cleverly manipulated attacks on our time-honored institutions and basic moral practices that criminals are barely slapped on the wrist for invading the rights of law-abiding citizens" (pp. 167-68).

In *The Battle for the Family*, LaHaye essentially continues his crusade against humanism because, he says, he has "for years been aware of the evil that humanistic control was exercising over my beloved nation." This threat, while it extends back for many decades, has been intensified in recent years. Between 1976 and 1980 LaHaye

watched a professing Christian [Jimmy Carter] become president of the United States and then surround himself with a host of humanistic cabinet members, assistants, judges, and almost three thousand other humanistic appointees. These people nearly destroyed our nation and, given another four years, might have plunged us into another French Revolution, only this time on American soil. In the process it would have destroyed the American home. [p. 33]

Chapters 2 to 16 discuss the assault on the family being made "by at least fifteen mortal enemies. Homes are being destroyed and children wasted because millions of parents do not even realize that their family's life is under attack" (p. 26). In chapter 2, "Humanism: Family Enemy Number One," LaHaye begins his attack on "the most powerful and subtle enemy of all"—humanism. It is "anti-God, anti-moral, anti-self-restraint, and anti-American" (p. 32). He sees a strong anti-humanist trend developing and detects "signs that leaders of the humanistic movements are running scared." Among those running scared is Paul Kurtz, "chief humanist spokesman" and founder of FREE INQUIRY, a journal "devoted primarily to a defense of democratic secular humanism," a term, according to LaHaye, that "sounds so noble and positive. Let me show you what it means."

Democratic = Unlimited freedom. A totally amoral, free-literature society, and so on. What they do not say is that, historically, amorality always leads to chaos and anarchy.

Secular = Godless or atheistic.

Humanism = Manism or "man is the center

of all things," which leads to the worship of man, the ultimate in selfishness.

Properly translated, then, *democratic secular humanism*, the new banner under which humanists intend to parade their ideology to make it appear more respectable, really means "free, amoral, atheistic manism." I don't blame them for calling it democratic secular humanism; it sounds so much better than what it really is. But I assure you, their semantics will fool no one; we moralists will see to that. [p. 51]

The other fourteen "enemies of the family" are each given a chapter. They are the government, the schools, TV, the media, feminism, materialism, urbanization, easy divorce, women in the work force, pornography, drugs, rock music, homosexuality, and ignorance of family-life principles. Within these chapters some important and significant things are said about current problems and some foolish observations are made about remedial approaches. I realize that as "humanists" read these chapters there will be disagreement about what is important and significant and what are foolish observations. In the chapter on government there are discussions of over-taxation, government-caused inflation, the windfall profits tax, the growth of bureaucracy, and the growth of crime. In the section on crime, LaHaye comments that many people feel vulnerable to a variety of different crimes. This is especially true of women and blacks. LaHaye is strongly for capital punishment. He feels that most, if not all, current violence and crime are the fault of humanism:

As the humanists in our courts and legislative bodies have changed or twisted our laws, minimizing or negating the penalties for breaking laws that were based on the Judeo-Christian principles of the Bible, they have made a mockery of our judicial system. Today criminals laugh at the system, and even murderers know they will not be severely punished.

Capital punishment is a case in point. The people overwhelmingly favor capital punishment for capital offenses. Four years ago the state of California passed an initiative to the state constitution, reinstating capital punishment for certain offenses. To date, not one murderer has been put to death. Between the liberal judges and our flaming liberal governor, the law of the state has been circumvented, and our streets are rendered unsafe and violent as a result. [p. 67]

In Chapter 7, "feminism" and the Equal Rights Amendment are evaluated. LaHaye notes among the original promoters of the

ERA the following organizations: the National Organization for Women, the National Gay Task Force, the American Humanist Association, the American Ethical Union, the Unitarian Universalist Association, the National Council of Churches of Christ, the Socialist Feminist Commission, the Communist Party, U.S.A., the American Civil Liberties Union, and the United Nations Commission on Women. He then comments:

These are only some of the radical organizations that actively promote ERA. At this juncture we must ask, "If the ERA supported the good of America, the family, and specifically women, why would these organizations promote it?" It is the one piece of legislation that would do more to destroy the traditional family in this country than any other they have advocated. That is why it is so difficult for them to realize that it has been rejected by the overwhelming majority of the morally minded American people. [p. 140]

"Rock Music," Chapter 14, has effects that most Christian parents are unaware of, since they are "extremely naive" about it. While LaHaye is not an expert on rock music, it has been pointed out to him that the term *rock and roll* has been taken from the ghetto community and means "fornication." Rock and roll "started a musical revolution that integrated aggressive music and aggressive sex" (p. 194). Many rock-music figures "are not only involved with immorality and perversion, but blasphemy, drugs, the occult and cults" (p. 195).

One of LaHaye's informants has told him an "incredible" story:

A recording by a well-known rock group had a secret message to Satan when played backward. The words to the song were harmless enough when the record was played normally, but through electronic means [it is possible] to record the song backwards, and a clear, haunting chant to Satan was unmistakable. As incredible as that sounds, I have heard it. [p. 196]

These two books display no sense of history or of the conflicts that have historically characterized both religious and humanist thought. *The Battle for the Family's* concluding chapter is called "The Future of the Family," but there is no penetrating discussion of the social trends and developments that have fashioned today's thinking, only the assertion that they are all humanist in character. LaHaye claims that he and his wife have visited forty-four countries, but no awareness of cultural differences comes through. The Christian religion apparently

is the only one about which LaHaye has any knowledge. The significance of industrialization and technological advances in all their many aspects are not discussed other than a brief reference to the writings of George Orwell and Alvin Toffler. LaHaye does make use of these technological developments in getting his books printed and in making cassettes and biblically based materials that may be purchased from "our

Family Life COM club."

But Tim LaHaye is a "compassionate" man: "America is a free country, as you know; therefore humanists should be permitted to live and work here" (p. 49).

Obviously LaHaye lives in a categorized world, divided into two parts, the good and the bad. It is God opposed to Satan, the Bible opposed to rock music and pornography, and Tim LaHaye opposed to secular

humanism. It all comes out very simply so long as you swallow all of his arguments and agree with his definitions. I suggest that these two LaHaye books be retitled *Through the Looking Glass*. Perhaps you will remember this quotation: "'When I use a word,' Humpty-Dumpty [Tim LaHaye] said, in rather a scornful tone, 'it means just what I choose it to mean—neither more nor less.'"

Sex and Religion in the Middle Ages

Gordon Stein

Sexual Practices and the Medieval Church, by Vern L. Bullough and James Brundage (Buffalo, N.Y.: Prometheus Books, 1982), 289 pages, cloth, \$22.95.

Somewhere deep in the back of the minds of most modern people, there is the notion, hardly thought about, that there is a relationship between religion and sex—that the two flow from the same set of impulses and that one (religion) might be an attempt to control the other (sex). Vern Bullough and James Brundage show us that we are not far off the mark in thinking this, because the church has long tried to regulate and control sexual behavior. This interesting book fills a real gap in the literature. Many of us have heard of phallicism and other types of sex worship that existed in ancient times. Here we see what happened to this homage to sex during the medieval period.

Sexual Practices and the Medieval Church is divided into three sections. The first deals with sources of medieval church law dealing with prostitution, homosexuality, celibacy, and so on. The origins of these laws (often a modification of Roman law) and the opinions of church "fathers" varied: some of the views of St. Augustine, Gratian, and the various popes became church law. There was quite a bit of disagreement over the particulars, however. For example, the definition of a "crime against nature" varied considerably, as did the punishment.

The second section deals with the actual canon (church) law of the medieval period.

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Some of the areas investigated include concubinage and marriage, adultery and fornication, impotence, rape and seduction, and prostitution. Quite a few important distinctions are made, and it is especially interesting to trace the development of the rape laws from their beginning, when they were based on the concept of the woman as property. At first, the father of the raped woman could sue for damages. The raped woman herself had no status to sue. Actually, the Roman law, which was secular, prescribed death and confiscation of property as the punishment for rape. The secular law in the medieval period usually prescribed some form of bodily mutilation as punishment (usually castration), so that the ecclesiastical court's punishment of excommunication, public penance, or whipping was much more to the advantage of the defendant. All clergy had a right to an ecclesiastical trial, and almost any man could obtain one merely by taking sanctuary in a church and pleading for a church trial.

The third section takes a short look at sex in the literature and the scientific writings of the medieval period and at a few miscellaneous topics. Although most of the articles are by Bullough and Brundage (individually), five other experts have each contributed a chapter on their particular specialty. The chopiness that this might be expected to produce does not occur, probably because of skillful editing.

The chapter concerning sex in the scientific writings of the period is the most interesting from my viewpoint. It is amazing how much trust was put in the astrologers of the period. For example, they were used to verify whether a woman was a virgin. One shudders to think of all the women whose

lives were ruined by decisions of astrologers. It will show the level of medical sophistication during this period to quote a few sentences paraphrased from Averroes, the famous Arabic physician of the twelfth century. He was writing about what causes sterility in males: "Male infertility can be caused by a diminution of the digestive power in the testicles, which renders the sperm unfit for generation. If the testicles become too hot, the sperm burns; if they are too cold, it is not cooked well enough" (p. 199). While the idea *does* have a grain of truth in it (too much heat on the testicles *will* lower the sperm count), the basic conception is totally wrong.

One of the important things we learn from this book is that sex was important to the people of the medieval period, and it was vigorously practiced and enjoyed in spite of repressive church theology. Even though we still know all too little about the sexual practices of that time, this book is a good beginning in the study of medieval sexuality and its relation to religion.

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