

# NEW RAMPART

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## Govt. Assaults Baptist School in Nebraska

LOUISVILLE, Neb. — War is being waged here in the rolling, snow-covered hill of Cass County.

Battle cries in this farming town's tiny Faith Baptist Church have been heard throughout the nation — in the White House, the halls of Congress and in fundamentalist congregations from Maine to Orange County.

At the center of the struggle is Faith Baptist Church's refusal to register its 7-year-old day school with the state and to require its teachers to earn state certification.

Pastor Everett Sileven, who spent four months in jail in 1982-83 for keeping the school open in defiance of a court order, says the issue is freedom of religion.

The church, Sileven says, must obey God rather than man. Registering with the state, he says, puts the school under state control — not God's.

The state of Nebraska says the issue is quality education. The Nebraska State Education Association, representing 20,000 teachers, maintains the state has a responsibility to ensure that each child receives a quality education by ensuring that teachers are qualified to teach.

By resisting state regulation, Sileven's 200-member congregation has joined a growing number of churches nationwide resisting what they consider alarming government intervention.

Church leaders say government is knocking down the barriers separating church and state.

The result, they say, is loss of religious liberty.

Currently, there are more than 500 freedom-of-religion cases in U.S. courts.

The issues are regulation of church schools, prayer in public schools and income-tax regulations and property-tax exemptions for churches.

The Nebraska church war began in 1977 when the Faith Baptist Church school opened without registration or certified teachers. Two years later, a court ordered the school closed, but the school remained open pending an appeal.

In September 1982, when the U.S. Supreme Court upheld lower court rulings by refusing to hear the school's appeal, Cass County Sheriff Fred Tesch arrested Sileven and padlocked the church.

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## Military Caught in Massive Overspending on Parts

Sen. William Roth (R-Del.) unveiled a report on overcharges on military spending for tools and spare parts in building the Navy's F-18 jet and the Air Force's AWACS. Roth said that "The Pentagon has certainly been generous in some of its practices."

One item was a hexagonal allen wrench that cost 12 cents apiece. But the Air Force paid \$9,606 each for the same tool. Nuts that cost most people 13 cents each

were bought by the military for \$2,043. Plastic caps for stool legs, cost 17 cents each were bought for \$1,118 each. Transistors that run for 67 cents each, went for \$814 each. Also, off-the-spool electronic-store wire was bought by the Pentagon for roughly \$2,000 per inch.

One reason for the high cost, according to the military, is the ability to get parts and tools quickly. "It's not enough," Roth said, "to get parts delivered on time. Delivery is only one of the factors that is important."

Roth is urging that more contract auditing of the Pentagon be made in the future.

## Poul Anderson Will Speak at FREELAND II on May 12

Poul Anderson, best-selling science fiction writer for decades, will speak after the luncheon at the second annual Freeland Conference on May 12 at the Golden Sails Hotel in Long Beach, Calif.



Anderson has written over 80 books, including **Brain Wave**, **The Enemy Stars**, **The High Crusade**, **Guardians of Time**, **World Without Stars**, **Ensign Flandry**, **The People of Wind**, **The Night Face**, **Tau Zero**, **The Avatar** and **Orion Shall Rise**. Anderson has received seven Hugo and three Nebula Awards for best novelette of the year. He has also received the Tolkien Memorial Award for lifetime achievement in fantasy.

Anderson's speech will deal with the problems of settlements in space. Called "Space: Promise and Problems," Anderson's speech will take a realists approach to future space settlements.

Other speakers include Gary Hudson, who has been active in space industrialization for over 13 years (**Liberty from the Pacific Rim to Space**). Barry Reid, who is the founder of Eden Press has authored several books on privacy including **The Paper Trip**. Reid has been interviewed by 60 minutes and was called by the U.S. Justice Dept. as a "hero to the underworld" (**How to Achieve a New World of Privacy**). Terry Savage is employed as a Senior Business Administrator of TRW in the Spacecraft Engineering Division. Savage was one of the founders of OASIS, becoming its first president (**A Realist's Plan for Building A Free Country in Space**). Conrad Schneiker is a writer for Earth/Space News and works in the computer field (**Liberty World: A Blueprint for Floating Cities**). Wayne White, Jr. is a 1984 graduate of the U.C. Davis School of Law and holds a Master of Administration degree from U.C. Riverside (**Space Law: Real Property Rights in Outer Space**). Bill Pozzi owns Apollo Moving in Costa Mesa and has traveled extensively (**Where to Find Liberty Today**).

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## NEW RAMPART

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### EDITORIAL

## Hard Lesson in Nebraska

The dark side of government regulation designed to protect consumers and improve the quality of services is on display in Nebraska.

That dark side involves seven men jailed for the unspeakable crime of believing their rights to control their children's education superseded the claims of government. The dark side involves overtones of religious persecution, intentional or not. The dark side ultimately involves the implicit claim that the state owns children; that its wishes in regard to children are to be followed in the face of deeply held convictions to the contrary by parents.

It seems surprising that a dispute over whether a small church school in Louisville, Neb., should be required to obtain a certificate from state officials should have escalated to embrace such issues. Those issues are inherent, however, in compulsory schooling laws and laws designed to assure that such schooling is delivered in a manner approved by the government. Such laws doubtless are not intended to persecute religious believers. They have that result, however, when church people take the First Amendment seriously at the same time that government agents insist a state's education laws are of such import that they are to be held sacred.

Leaders of Faith Baptist Church surely did not intend to provoke a confrontation with a leviathan when they opened a small school in 1977. Yet the conflict became inevitable when they declined to register the school with state authorities or to require that teachers have state certificates, putting them in violation of Nebraska law. The law, they claimed, put the school under the control of the government rather than God, and is an unwarranted intrusion on the church.

The first Amendment is straightforward enough. "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof...." Does the free exercise of religion include the right to have one's children educated in conformance with one's beliefs rather than in secularly-oriented government schools? Does a state demand that schools be registered, and that their curricula conform to state standards, constitute a prohibited intrusion into religious affairs?

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#### We Welcome Letters to the Editor!

We will print most letters to the editor. Letters should be 400 words or less. In some cases we will allow longer letters. Write to: Letters, Rampart Institute, Box 4, Fullerton, CA 92632.

A proper reading of the First Amendment should yield answers on the side of the free exercise of religion, unfettered by crippling government. Statecraft is not soulcraft; in a free society, the condition of one's soul is not properly a subject of government supervision, but a matter to be determined between the individual and whatever Supreme Power that individual may or may not acknowledge.

Such a generous interpretation of moral freedom, however, must ineluctably confront the ambitions of rampant government educationism. Purportedly in the interests of literacy and education, government has required that all children not only go to school, but go (preferably) to government schools, or at least to schools approved by government. Nebraska's laws are more rigid than in most states, but all states now have compulsory attendance laws that enforce some government-mandated version of education.

Nebraska may maintain that the issue is quality education, but the issue clearly is one of who shall rule. The students at Faith Baptist score higher on standard tests than comparable students in government schools (as is the case with many private church schools). The state may grudgingly acknowledge that your soul is your own, but it clearly asserts that your body and mind, if you are of school age, belong to the state.

Nebraska is in the wrong. It has overstepped the boundaries the authors of the First Amendment tried to erect between church and state. This outrage, which has seen seven men jailed and a pastor and seven families become fugitives for daring to challenge the state's ownership of children, arose from a laudable concern for quality of education. When you translate even a laudable concern into coercive laws, you inevitably trespass on peoples' rights.

Thus the advertised concern of state education official Herbert Shimek for the 24 children involved ("What kind of mental state are they going to grow up into after being in this kind of war?") has a hypocritical ring. The state started the war. It brought the injunctions and jailed the fathers. It is hardly credible that its only concern was the well-being of the children.

from The Register

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(FREELAND CONF. Cont. from front page)

## Prices for FREELAND II

### ADMISSION:

\$18/\$20/\$22 ..... April 24/May 7/at door

### LUNCHEON:

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Make checks payable to FREELAND at Box 4, Fullerton, CA 92632 (714) 979-5737.

FREELAND II is co-sponsored by Rampart Institute.

# Militarism as Socialism

By Robert LeFevre

The fundamental concept of socialism was stated by Karl Marx about 150 years ago: "From each, according to his ability; to each, according to his need."

In itself, harmless enough. The first six words are, in essence, a redundancy. It is obvious that a person without ability of any kind will have little or nothing. And since it is impossible to take something away from a person who has nothing, we need have no concern about those who are totally destitute or who have only a little. Socialism intends them no harm.

No, the socialist proposes to take only from those persons who have more than just a little, and sometimes might have a lot.

The purpose of this taking is explained in the final six words: "to each according to his need."

The socialist doesn't propose to enrich himself. Of course not! Socialists are assistants to the Heavenly Host and therefore want nothing for themselves. They simply propose to take from those who have and give it away to those who have nothing.

This sounds so good, so righteous. But there are two problems, the first of which I've already revealed with a hint. When did you ever see a socialist, or anyone else for that matter, working for nothing? In practice, although the socialist proclaims that he is working only for the good of those having little or nothing, the bulk of all socialists have improved their own lot significantly.

And the cost of collecting and redistributing is often so large that by the time the gravity flow from ill-gotten dough trickles from the top to the bottom, those with nothing at all still have nothing at all.

The second problem is far more serious. It is that persons with ability prefer to keep the products of their own industry, investments or labor.

The socialist answer to this reveals the real evil of the doctrine. Instead of pleading and trying to sell the idea of giving to the poor, socialists are so convinced that sharing is at the very least, divinely ordained, that they usually don't allow choice in the matter. Socialists will exploit those with ability as though they were slaves, and take from them the fruits of their labor.

Socialists need a tool that will enable them to act out the Marxist dogma. They must have government help. Government is the only agency that can steal from those with ability without going to jail. All thieves are socialists; they merely seek to share the wealth. The smart ones have government approval; they don't go to jail, they just get re-elected.

When socialism takes a firm hold, what usually emerges is what we call a "welfare state," where the wishes of those who have little or nothing are supreme. Socialists, calling themselves Democrats or Republicans (or some other pleasant sounding name), claim to "represent the wishes of the people."

There is another problem with the socialist doctrine. Marx was not explicit. He didn't say just what it was that had to be taken from the haves, or just what was going to the have-nots.

It is perfectly obvious that nearly everyone figured they knew what Marx meant. Money. You take money from the rich and give it to the poor.

But I think it important that Marx didn't specify. It

wasn't the money that was important to him. It was the idea of organizing society in such a way that the fruits produced by some members of society, whether in the form of money or anything else, should be equally shared by all members of society.

Marx was apparently hoping that people would be just as happy producing for everyone else as they were producing for themselves. Therefore, whether the production resulted in money or in houses, bread, automobiles, clothing, education, medical care or what have you, the central thought was that all would have equal access to it.

But this takes me to a point which is fascinating. Since Marx wasn't specific about what "society" is supposed to receive, it seems reasonable to assume that anything the politicians can construe as being "beneficial" can be foisted off and the people compelled to pay.

Most of us have known for years that government-run schools, libraries, medical programs, clinics, lunchrooms and so on, are socialist devices. These agencies and organizations are supported under duress. But precisely the same can be said about the military and all the plans and schemes attaching to them, including their hardware.

It is conspicuous, at least to me, that Reagan views a confrontation with Russia and Syria, and possibly other countries as well, as "beneficial." It is something he sees as "good." Therefore, he is going to foist it off on everyone and we will all have to pay for it. Not just in money. Marx doesn't insist on that. The payment can be in lives and treasure. Oh, yes. And it could be in human liberty.

Perhaps we're going to keep the Welfare State but manage to do it within a Police State. The latter now looms as more than a possibility.

Robert LeFevre was the founder of Rampart College in the 1950's and has authored half-a-dozen books. LeFevre writes a weekly newspaper column for the Freedom Newspapers, Inc.

## Modern Science & Ancient Understandings

By Butler D. Shaffer

Well, we made it to 1984, the year in which we focus on the tyranny of the State as described by George Orwell. I suspect that as television, radio, newspapers, universities, and academic organizations review Orwell's works, there will be a generous misunderstanding foisted off on to the American public.

In the waning days of 1983, for example, I saw an Orwell conference on cable television, during which some of the speakers seemed to have no inkling of the essence of Orwell's warnings. These speakers looked not to the dangers of State supervision, manipulation and control of people, but to the problems associated with private businesses collecting information on people, and to the need for an expansion of State power to deal with such activities. Institutionalists do have a way of corrupting the spirit of human liberation into a mandate for more institutional power.

Still, I am becoming increasingly convinced that a fundamental change in human thinking is taking place within the world, a change which no amount of moralizing or institutional chest-beating will be able to discourage. There is a quiet revolution taking place in human consciousness, and it seems clear that there is a decentralizing, deinstitutionalizing flavor to the

Continued on page 4

metamorphosis. We humans are, I believe, becoming more sensitive to the inter-related nature of all of life, and more respectful of individual expressions of life. We are, in other words, tending to move away from collective, abstract definitions of life—such as expressed in that vulgar utilitarian premise, “the greatest good for the greatest number”—and beginning to realize that life doesn’t even exist except in individual forms.

The changes that have been taking place have come from two principal sources: the physical and biological sciences, and eastern philosophy. The nature of the changes have been chronicled in Marilyn Ferguson’s now-famous book **The Aquarian Conspiracy**. This book offers the best introduction to the work being done by the many men and women who are exploring new ways of thinking. Within the sciences, such books as Fritjof Capra’s **The Tao of Physics**, and Gary Zukav’s **The Dancing Wu Li Masters**, develop the relationships between understanding enunciated thousands of years ago by eastern philosophers and the current work in quantum physics.

There have been a number of other books demonstrating this scientific confirmation of ancient mystical insights, among them Robert March’s **Physics for poets**, Fred Wolf’s **Taking the Quantum Leap**, and Michael Talbot’s **Mysticism and the New Physics**. Another important work is Erich Jantsch’s **The Self-Organizing Universe**, which explores the interconnected, evolutionary, and self-organizing nature of the universe. In Jantsch’s statement, “the more freedom in self-organizing, the more order,” one sees the implications for these new paradigms in the sciences for the concept of unstructured, freedom-oriented social relationships.

There are other books that have helped to integrate scientific concepts in such a way as to provide a more generalized understanding of nature. The best of these efforts, without much doubt, was Jacob Bronowski’s **The Ascent of Man**, an outstanding television series that ended up in book form as well. Other quite interesting books include Lewis Thomas’ **The Lives of a Cell**, Horace F. Judson’s **The Search for Solutions**, and Douglas Hofstadter’s **Godel, Escher, Bach**. And it wouldn’t be appropriate to mention these books and ignore biologist David Ehrenfeld’s wonderful **The Arrogance of Humanism**.

For those with a deeper interest in the theoretical foundations of the physical sciences, I would recommend David Bohm’s **Wholeness and the Implicate Order**, as well as a book edited by Ken Wilber, **The Holographic Paradigm**. Wilber is one of the leading thinkers in the field of human consciousness, while Bohm is one of the most thoughtful of the world’s physicists. It is difficult to try to summarize—or synthesize—the works I have mentioned herein. Suffice it to say that, in my opinion, the work currently being conducted on the proverbial “leading edge” of the physical sciences—work that is becoming increasingly influenced by eastern philosophy—offers some of the most exciting and promising intellectual grounds for a condition of human liberty.

Not all of these writers understand either the nature of political institutions or the necessity for human freedom. Some of them, in fact, have so restricted their own transformation that they see in this work little more than a new and improved package for peddling State

socialism. Still, when scientists begin to tell us of the autonomous and spontaneous nature of order in the universe; when they discover something akin to free will operating at the sub-atomic level; when they talk about the unpredictable yet self-organizing nature of matter and energy, can the liberation of mankind be far behind? Can people who delight in the free and spontaneous activities of particles find less delight in seeing those characteristics in their own neighbors?

*Butler Shaffer is an author and teaches law at Southwestern University in Los Angeles.*

## **EDUCATION: Problem isn’t money NEA, college courses deserve blame**

**By Charles D. Van Eaton**

My secretary’s husband is a high school history teacher. He takes both the subject and the task of presenting it to not-always-receptive pupils seriously. Often when I visit him at his home I find him reading some history tome. We often talk about the subject and the best way of presenting it. He likes his subject and he truly enjoys teaching.

Lately, however, he hasn’t been happy with his job. He’s tired of being bombarded with left-wing propaganda from the union of which he’s forced to be a member. To keep his job he’s required to pay dues to the Michigan Education Association and thereby, the National Education Association (NEA). For his union dues he gets the NEA’s journal. I’ve read it and its contents reveal one thing loud and clear: those who control the union are left-wing ideologues with an agenda for American tax-supported education quite different from what the typical taxpaying parent has in mind.

The NEA is determined to frame the debate on education in its own terms. No one is permitted to challenge what goes on in the classroom who doesn’t qualify as a “professional educator” — a term used but never defined by the NEA. Even if someone does fit the vague description of a “professional educator,” they will not last in the power centers of the NEA if they take a public position contrary to the NEA party line. (If anyone in this country has the right to be called a “professional educator,” it’s Dr. Chester Finn of Vanderbilt University. He has challenged the NEA’s stand on a number of issues. For that he has come under brutal criticism from the NEA.)

*(continued on next page)*

## **Libertarianism & War Conf. Slated for April 1**

A one day seminar on Libertarianism and War is scheduled at Cal State Univ. Long Beach (in the privately funded Soroptimist House) on April 1. Sponsored by The Voluntaryists, Society for Libertarian Life and the CSCLB Philosophy Association, the two main speakers are George Smith and Jeff Hummel.

A lavish dinner will follow the seminar and participants are invited to stay to join in active debate and socializing for hours afterward.

According to a advertising flier on the conference, the main theme of the conference is how libertarians deal with the issue of war.

Price for the seminar ticket is \$10, buffet is \$7.50. Write to The Voluntaryists 433½ N. Van Ness, Los Angeles, CA 90004 or call (213) 630-4396.

The NEA has a simple solution for what ails American education: spend more money. Anyone who argues that money is not the problem is accused of being opposed to education and unworthy of being listened to.

Money, however, is not the problem. Per pupil spending on education (i.e., total spending divided by the number of pupils enrolled) has increased 600 percent in the last 20 years. Education now accounts for 7 percent of our GNP. We spend more on education than on defense. Yet, over the past 20 years, the quality of education in this country has deteriorated. If money is the solution then there would not be a problem. More money, obviously, is not the answer.

Where does the problem lie? It lies in the NEA mentality and the colleges of education which spawned it. For a long time in this country the people who ran education have come from a single frame of reference — a frame of reference which has elevated form at the expense of substance. That is what is done in the typical college of education in American universities. It is from such schools that those who run the NEA have come.

Would you like to be a high school history teacher? Go to college and take a degree in secondary education with a field in social studies. Don't major in history alone — that won't permit you to be certified. You see, you have to be certified by a body of state education bureaucrats who long ago became the wards of the very colleges of education which developed the "professional education" courses you must take to become certified.

That's the great secret — to become a "professional educator" you have to be certified. To be certified you have to take many hours of "professional education" courses — not history, mathematics, physics or other things which take time — but, rather, those courses which the education fraternity have determined will fit you in to the mold they have designed.

As a general rule (I say this based on 19 years in their presence) those who run America's colleges of education are among the most poorly educated people in the world. They know little or nothing about history, mathematics, physics or any other truly academic subject. What they do know is a lot of garbage about "materials and methods in education." It is thus they have forced upon millions of people who want to teach. To accomplish this they have succeeded in convincing ignorant state legislators that their views should frame the governmental bodies that certify teachers.

People like my secretary's husband, who truly care about this subject, are frustrated. They know that the NEA and the college of education are only interested in maintaining their own power. They also know that until the power to these two groups is broken — which means putting an end to "professional certification" requirements and compulsory union membership — education cannot be improved in America.

*Charles D. Van Eaton teaches economics at Hillsdale College in Michigan.*

## **Communication as a Tool for Promoting Libertarianism Part I**

**By L.K. O'Neal**

**The article below was first given at the Libertarian Toastmasters of Orange County (5275) in January of**

1984. The author is a newcomer to the libertarian philosophy and gives fresh approaches to promoting the philosophy. The speech was long and therefore the article will be printed in several editions of NEW RAMPART.

I told this friend of mine, Wally, about my plans for this talk. I told him the theme of the speech was to be **Communication as a Tool for Promoting Libertarianism**. He pondered this for a moment.

"Yup," said Wally. "Communication is the only way you're ever going to promote Libertarianism. You keep it a big secret, and it's not going to be easy to promote."

Well, Wally was just being silly, but it was rather a profound silliness, if you think about it. You've got to shout it from the rooftops, if you want Libertarianism to affect lots of people.

You've heard about the socio-economic classes, the Haves and the Have-Nots? Between these two is a middle group, which Saul Alinsky calls the Have-a-Little, Want a Little Mores. They've struggled to get a house, a car, and other minor conveniences of interest to a small family. They've pulled themselves up by their own bootstraps. So much time and effort has gone into acquiring their meager property that they aren't great risk takers. They're mostly content to go along with government policies and lay low, to preserve the status quo. They slosh around in a quagmire of indecision. They are the greatest threat to Libertarianism today, because they do nothing, and allow the government to continue.

But these Have-a-Little, Want-a Little-Mores **do want** a little more. They may be presently immobile, but they're not immovable. They're discontent. It is this very drive for a better life that can be utilized as a stepping stone to Libertarianism. They recognize social inequities perpetrated by government controls. They require only the courage to move towards liberty.

The fear of these non-movers is justified in history. Every time a revolutionary group has gotten going, the Haves have shrieked in terror. In their paranoia, they have strengthened government by aiding it in tracking down other groups of enemies of the state. For a revolution against government is more than just the takeover of a geographical territory. Passive minds can be awakened to liberty. As John Adams said of the Revolutionary War, "The revolution was effected before the war commenced. The real revolution was in the hearts and minds of the people. This radical change in the principles, opinions, sentiments and affectations of the people was the real American Revolution."

Friends, activists, we are on the brink of the Libertarian Revolution. History-makers are here in this room tonight, and at other Libertarian gatherings around the land. It behooves us to prepare ourselves and our neighbors, so that each individual may meet government head-on, and thumb his nose.

How are we going to arm ourselves to both fend off government and help inactive people to educate themselves about freedom? Well, argument, mainly. Face it, we are rational beings, evolved from animals. As William Rusher says, "Animals don't argue—they simply square off and fight." Arguing is the rational alternative.

Now some people don't like to tangle. But Rusher also says, "that a man's dislike for arguing is based on his conviction that he may lose!" It takes skill to win arguments. Tonight we'll look into some ways to do that.

But defiant church members reopened the school this September. The day before Thanksgiving, fathers of seven pupils were jailed for refusing to answer charges that they were illegally sending their children to an unregistered school.

In addition, arrest warrants were issued for the men's wives and Tresa Schmidt, the school's supervisor, and Sileven, who is Schmidt's father.

Sileven, the women and their 24 children reportedly fled the state.

On the Sunday after Thanksgiving, the church appealed for support to fundamentalist pastors throughout the nation.

By last week, more than 400 pastors from at least 32 states had arrived in Louisville. Twelve had come from California, including two from Orange County: the Rev. Terry Cantrell of Bethel Baptist in Santa Ana and Pastor Larry Anderson, a student at Simon Greenleaf School of Law in Santa Ana.

During a court hearing Tuesday, Judge Ronald Reagan ordered the seven men held in jail on contempt of court charges until they agreed to talk. He refused to appoint an attorney to represent them. Since it is a civil case, Reagan said, the law does not require him to appoint an attorney.

The seven men say they've been unable to find a lawyer they trust who is willing to represent them.

The men are jailed in the county seat, Plattsmouth, south of Omaha and 15 miles west of Louisville, a town of

1,100 on U.S. Route 66.

Faith Baptist Church is a small, ranch style building just down the road from Ash Grove Cement Company, Louisville's only major industry.

On the church's glass doors a sign reads: "Notice: This is a private building." It goes on to say that anyone wishing to worship or seeking spiritual counsel is welcome, but it ends with this warning: "All others, including governmental officials, enter only with permission."

Inside the church on Friday night were two folding tables covered with literature about freedom of religion and copies of the U.S. Constitution. Up a few stairs, 10 or 15 men huddled around a television set watching a videotape of Sileven's arrest and the padlocking of the church.

Promptly at 7:30, the TV was switched off, and more than 100 pastors and laymen gathered in the church's red-carpeted auditorium for a preaching and prayer service. At the back, men from the church and Pat Robertson's Christian Broadcasting Network in Virginia videotaped the proceedings.

The meeting opened with a rousing hymn.

"It's a tremendous thing watching all these pastors," said Richard Thompson, a layman from Parkview Baptist Church in Waco, Texas.

As Thompson looked around the room, his eyes filled with tears and his voice broke as he said: "What you're witnessing is the end of religion in this country."

## Japanese Out-Perform Students in the U.S.

The average Japanese high school student is better at mathematics than 99 percent of typical U.S. high school students, according to a new study.

When only the top U.S. students tested were compared with the top Japanese, the Americans fared even worse. On the same math test, only one in 1,000 U.S. students scored as high as the top Japanese.

The findings were based on a mathematics exam developed by the Educational Testing Service of Princeton, N.J., and given to a random sample of 1,700 Japanese high school students.

The study, the first in more than a decade that directly compares U.S. and Japanese students, found the performance gap between the nations growing.

Other recent comparisons, including those cited by President Reagan's National Commission on Excellence in Education, were based on 1965 tests.

"It has really gotten much worse since then," said Herbert Walberg, urban education professor at the University of Illinois, who led the study. "The Japanese students have improved since the 1960's and our students have gone downhill."

Walberg said Illinois high school students tend to score at or slightly above the national average on standardized U.S. performance tests, and thus could be considered a representative sample of U.S. students.

He noted that at the urging of U.S. advisers after World War II, the Japanese developed a "mass education" system based on the U.S. model that attempts to get as many students as possible to finish high school.

But here, too, Japan has surpassed the United States,

Walberg said. About 90 percent of Japanese students graduate from high school, compared with about 75 percent in the United States.

Multinational studies also have ranked Japan's educational system higher than other developed nations'.

In the last 12-nation study of mathematics, published in 1967, Japanese teen-agers ranked first; U.S. students were ninth.

A study of science in 13 nations also found Japanese students first, while U.S. teens were seventh.

"Math is clearly their (Japan's) strong suit, but I do think the evidence shows we're falling further and further behind," said Stanford education Professor Michael Kirst, who also has studied Japanese schools. Researchers cite several reasons for Japan's educational achievement.

Japanese students attend school longer than U.S. students, 240 days per year versus about 180 in the United States.

Math and science instruction is also "faster paced" Walberg said. "By the 10th grade, even our best kids could not cope with the level of math taught in the Japanese schools."

Japan also has a standardized national curriculum, virtually a taboo topic among U.S. educators.

The researchers also say the highly competitive national entrance exams for aspiring university students create an "intensity" in Japanese schools that is virtually unheard of in the United States.

## FREE CATALOG

### Rampart Institute's New Catalog

Books by LeFevre, Anthony Hargis, Robert Love, Rose Wilder Lane, etc. The catalog has the largest selection of tapes by LeFevre. Also, lapel pins.

Premier argumentor William F. Buckley, Jr., finds the most important factor of debate to be appraising the moods and desires of the audience. The mood of the masses is decidedly unlibertarian and passive. Revolution succeeds by spurring the population into mass revolt. To appeal to the masses, one must understand the current perceptions of the public.

People are wary of new ideas. They won't step abruptly from their security into the unfamiliar. They need a bridge, to cross from their own experience to a new way. Americans have been confined by government for so many years that the idea of liberty is even viewed as radical.

One often-neglected aspect of getting one's point across is listening to the other person. Listening will help make your argument stronger in two ways: 1) Personal attraction is infectious. If you pay attention to what a man says and take an interest in his affairs, he'll return the compliment. When it's your turn to speak, he'll be a courteous and receptive listener. 2) Paying attention to the other person will arm you in advance to overcome his objections. You gain a natural advantage by letting the other person speak first. Once you know his concerns, you can then tackle each one. What better way to win an argument than to know each of your opponent's weapons before it's your turn to use yours?!

Even having a good memory for names can help to win people over to your side. I'm sure you know, Sharon, how calling people by name in conversation can really hold their attention. Don't you agree, Dick? And you can bet that they'll remember your name, too. It's hard to forget someone who takes interest in you.

Letting the opponent speak first, paying attention to his arguments, and having a good memory will all aid you in bridging the gap between that person's own experience and Libertarianism. He will welcome the opportunity to talk, and get the idea that he'll have the chance to voice his ideas in a Libertarian crowd. (Heh, heh....Don't tell him he'll be lucky if he can get a word in edgewise....)

After hearing his arguments, you'll be able to respond to them directly. You'll show him links between his present needs and the things Libertarianism has to offer. You're meeting him more than halfway. When you remember his name, you show him that you do care about him and who he is. You let him know that you want him involved in Libertarianism.

Take a look at how I got involved. I moved to Los Angeles, having never before crossed paths with Libertarianism. Toastmasters had been recommended to me, and, by sheer luck, I visited Libertarian Toastmasters Club 4211. I joined, and soon became friends with many of the club's members. I began to sense an air of freedom. In conversation, I kept hearing this word, Libertarianism.

I recall joining the club without even knowing what Libertarianism meant. Just in the nick of time, I remember deleting a portion of my icebreaker speech in which I analyzed the meaning of the word. I almost stated in my icebreaker that if Libertarians were a group of liberated vegetarians, I thought I'd fit right in!!

Literature was made available to me. My friends talked of freedom, I needed to learn more about it. But without the personal contact, I would never have stumbled onto Libertarianism. Because I cared about my friends, I wanted to understand the ideas which had such an impor-

tance in their lives.

As I read and talked more, I could see things in Libertarianism that I, too, wanted. But none of this would have come about without people taking an interest in me. I was welcomed to Libertarianism. I felt that the movement wanted me.

Because of the prevailing theme of "Laissez-Faire", I notice that many Libertarians take a similar "Live and let live" attitude about converting new people to Libertarianism. I hope nobody here is a "closet Libertarian". I hope freedom and liberty make up the ostinato humming constantly under your lives. If you believe in Libertarianism, and live it, you do so because you know it is right. Making knowledge available, in literature and in your conversations, tossing Libertarianism into the paths of people walking with no convictions, is the kindest favor you can do.

This idea of Libertarian missionaries educating the natives in this way, harkens back to starting at the person's level of experience. You begin with the familiar before you expose a new person to blatant liberty. You give him just a little, to start. Then he starts asking for Libertarianism in greater doses, and pretty soon he's hooked.

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## BOOK REVIEW

# "Life After Doomsday" Not Another Doomsday Book

**Life After Doomsday**, 1980 by Bruce D. Clayton, Ph.D. ; The Dial Press, New York, 1980.

If "survivalism" is a subject that has seemed too distant or morose for you to think about until now, I would recommend you start with this book. Dealing with this subject can bring some strikingly clear insights on where we might be going, how we got here and how to deal with it. Even if you are convinced that nuclear war means the utter annihilation of all life on earth, (a claim the author convincingly dismantles) the range of other possible emergency situations are generally quite survivable by those with a measure of common sense and a little foresight.

It's not a new release, but it should remain timely. With all the recent media-activity and credibility fallout around the subject of nuclear war (ABC's **The Day After**, etc.) this 185 page softcover is a breath of purified air.

In *Life after Doomsday*, Mr. Clayton has not only written a readable but intelligent and engaging summary of human survival during nuclear war and other major disasters. Past history has demonstrated its share of "doomsday" events—from ice ages to plagues, and teaches that life has gone to the prepared, the rational, the capable.

The book not only addresses itself to the well-worn questions of nuclear war survival, but gives rational advice on preparation for earthquakes, hurricanes, widespread rioting, and countless other foreseeable emergencies which may make such seemingly minor considerations as having 14 gallons of drinkable water spell the difference between a period of inconvenience or death.

The scope of this book is amazing. There are such intriguing details as a 50 cent "key" which can be used to open manhole covers, (most of which are suitable for emergency shelters) to a discussion of life and society

after an attack. Self-defense, food storage, evacuation and shelter location are all given well-reasoned and insightful coverage. Complete plans are included for building a homemade version of a \$600 fallout meter out of a tin can, aluminum foil and some common household items. Even the possibilities of ocean-going survival are discussed—(west coast survivalists may take some interest in the fact that safety from fallout is just 20 miles offshore whereas east coast inhabitants would need to go 200 miles out.)

Many of the commentaries have decidedly pro-individualist and libertarian insights. It's probably a safe bet that libertarians and survivalists have much in common, and I for one hope that libertarians are more likely to prepare themselves for surviving major disasters, especially since statism in general has helped create many of the "doomsday" scenarios we face.

So, amidst all the claims and counter-claims about the inherent sanity or insanity of trying to cope with nuclear war or other eventualities, this book and others like it will quietly and calmly lead more and more into the growing, mostly invisible ranks of the survival conscious, the prepared, the willing and able.

It's a book that may change your thinking if not your lifestyle—probably for the better. Laying in the proper knowledge, tools and supplies can allow life to continue, either by preventing or coping with disaster. Isn't that, after all, the success story of evolution?

—Dan Twedt

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## Trust in Government Increases

For the first time in nearly two decades, Americans are expressing increased confidence in their government, according to a national poll by the Institute for Social Research at the University of Michigan. But only 33 percent say they believe federal officials can be trusted to do what is right.

**New York Times news service, July 1983**

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