

RELIGION

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State of the School Message

William C. Fletcher

With this issue my term as President of the Kansas School of Religion corporation comes to an end. When I had the good fortune to be elected to this position, I had thought my term would be the normal one year; however, one thing has led to another, and four years have now gone by. Perhaps a brief review of where we have come during these past four years is in order.

As you know, these have been years of transition for the Kansas School of Religion. Our organization's half-century effort to provide the students of the University of Kansas with sound, scholarly teaching in religion has achieved lasting success. The University two years ago created the Department of Religious Studies, and we can be assured that there is now permanent provision in the University's on-going course offerings for attention to this critically important aspect of society. I take real pride in this achievement, and I feel that our forebears, who worked and sacrificed for this indispensable endeavor, would be pleased at this happy culmination of the effort for which they, and many of you, their progeny, struggled.

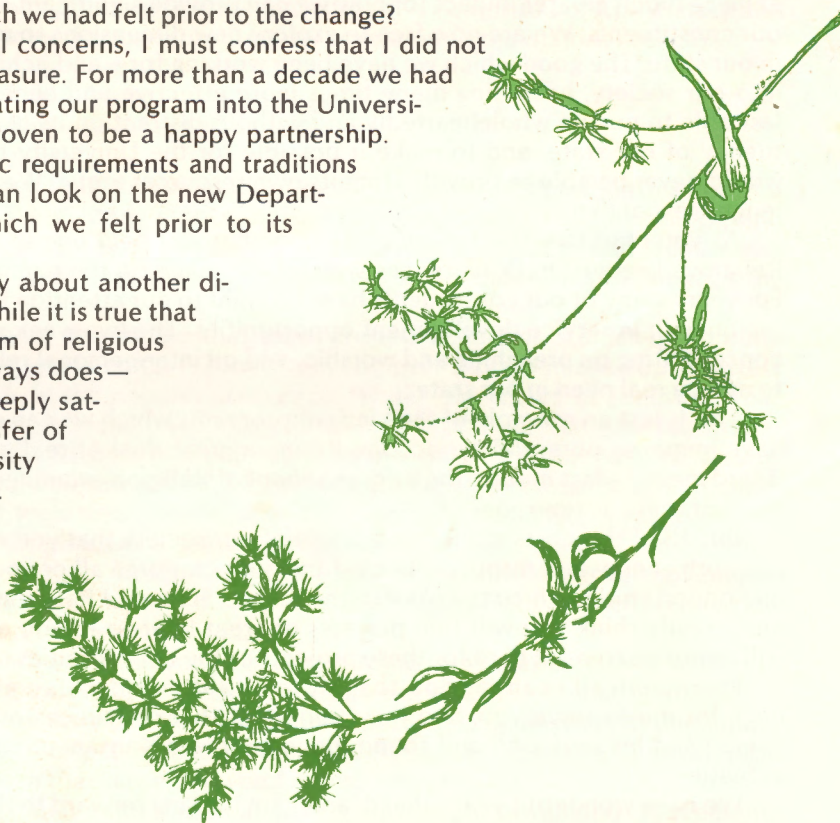
The new Department's program is healthy and is making a significant impact on the life of the University. Some of you will recall the apprehensions which arose when we were contemplating the transfer of the teaching program from the Kansas School of Religion to the University. Would the program continue to pursue those ideals which we had supported for 50 years and more? Would this remain a program which we could view—and to which we as Kansans could send our kids—with the same confidence and pride which we had felt prior to the change?

Although these questions reflected real concerns, I must confess that I did not share these apprehensions in any great measure. For more than a decade we had worked closely with the University, integrating our program into the University's own academic tradition, and it had proven to be a happy partnership. After the transfer was made, the academic requirements and traditions remain unchanged, and I think all of us can look on the new Department's program with the same pride which we felt prior to its establishment.

I was much more concerned personally about another dimension of the transfer process: people. While it is true that we have dedicated our efforts to a program of religious study, the bottom line remained—as it always does—people. I am exceptionally pleased and deeply satisfied that we were able to make this transfer of the teaching responsibilities to the University without damaging the people involved.

Our faculty members who have worked long and diligently for the School of Religion were taken into the University without loss of rank or place. The stress which is unavoidable in a transfer of this magnitude was minimal and we were able to resolve the problems that did arise. The

University has provided a place for our permanent faculty members which in every case is at least as advantageous as that which we had been able to provide them.



In addition, the University, with its greater resources, has been able to augment the program in ways which we had long desired. Here again, the bottom line is people. The Department of Religious Studies has been able to appoint outstanding new faculty members who are well qualified in their specialties—Bob Minor in Eastern Religions, and Dan Breslauer in Judaic studies. The addition of these faculty members, with their teaching and research competence, has greatly strengthened the program. I think all of us who have been working with the Kansas School of Religion can take satisfaction in this expansion of the teaching program.

Two other new faces appear: Francis Fallon replaces Richard Jeske, and Sandra Zimdars-Shwartz fills the position left by Mary Collins. With this additional staff the department's prospects are truly outstanding, perhaps as good as they have ever been in the history of religious studies at K.U. It now represents exceptional teaching experience, which has achieved success in bringing the scholarly study of religion to our students, together with high qualifications and potential for research which will break new ground in the search for knowledge.

For me perhaps the most gratifying dimension of all has been the change in the financial position of the Kansas School of Religion corporation. When I took office we spent a disproportionate amount of time working at new sources of funds. All of us, I think, were involved in our own religious organizations and we knew the deep and seemingly insoluble economic pressures which had arisen during the 1970's. It had become increasingly difficult, and so some degree a personal dilemma, to go to these denominations and individuals year after year asking them to continue to support the program of religious study at the University of Kansas.

Not that I was ashamed to make these pleas; I would do it again, any time. I thought then and I still feel that fund raising is a worthy and necessary service. But the dilemma was then and still is that the study of religion is something which properly should be supported by the citizenry of Kansas, not by the specific religious bodies. This is a part of our society, and education which ignores religion forfeits its claim to respectability. One way or another, this dimension must be provided to our students; otherwise we are shortchanging them.

Now, happily, the state of Kansas is providing for this teaching program. None of us any longer needs to approach the religious sector of our state seeking resources for the core teaching program. Our efforts can achieve much greater impact for now we can provide significant services which are otherwise unavailable to our constituents. We are now free to explore new dimensions to multiply the impact of religious scholarship in our state. The good which we have been working for—and achieving—over the years can extend outward into our society, becoming many times more effective and beneficial. The Kansas School of Religion is at last able to pursue wholeheartedly and without distraction its two chief goals: to serve the religious constituency of our state, and to make it possible for the University to provide services to our people which it would never be able to provide from its own resources alone. **We have become a program agency.** Our challenge is expanded.

As you read this, the School of Religion has just held one of these new program services. I refer to the Religious Leadership Conferences which took place on the campus of the University of Kansas, June 4-15. For years many of our constituents have brought to our attention the need to provide the active clergy of our region with in-service development opportunities. The two-week summer institute which has just been held, concentrating on preaching and worship, and on inter-personal relationships in the congregation, is an effort to meet a real need in our state.

This is just an example of the kinds of programs which we can effect during coming years. Such programs have immense potential for accomplishing a great deal of real good in our state and in our region. At our Board meeting last month, the Kansas School of Religion examined a number of projects; you will be hearing more of these as time goes on.

But all of this costs money. It is a fact of our society that you achieve very little unless you are willing to put both energy and resources behind the project. I urge all of you, our readers, to look into the possibilities and opportunities which the work of the Kansas School of Religion can provide you. It is an exciting prospect and I really think you will find projects of great interest to you and to your religious concerns. I hope you will continue to work hard for these projects as the opportunities come up during coming months.

For myself, all I can say now that my tenure as president is ended is "thank you." It has been a great privilege for me to serve you, and I am confident that my successor, Howard Hurwitz, will bring his dynamic energy and his profound and sound judgement as a Kansan and as a deeply religious person to our mutual activities.

We have wonderful years ahead, and I am looking forward to them.

William C. Fletcher is Professor and Chairman of Soviet and East European Studies, and is retiring President of the Kansas School of Religion

THE SECTS AND CULTS: A DISSENTING EVALUATION

Timothy Miller

Just as we were preparing for Thanksgiving last year, the news of Jonestown was flashed into our homes. No one will soon forget the image of 900 bodies lying in the tropical sun, and no one will likely ever understand what made it happen.

Sects and cults were controversial long before Jonestown, but history's most graphic case of cultic madness has caused a lot of people to suspect that their worst suspicions were true—that untold horrors can exist in these peculiar religious movements. A great many individuals today have a friend or a relative active in some new religious movement, and they wonder just what is going on in that mysterious world.



A Definition

There are as many ways to define the terms "sect" and "cult" as there are writers or speakers using them. Ernst Troeltsch set out some widely-read definitions early in this century,¹ but more recent investigators have taken to using the terms differently than he did. For convenience, we will use one of the simplest of definitions here: a sect will be any group which makes a reasonable claim to having its roots in society's religious mainstream, even though it may have many unorthodox features or beliefs. (In America, we will presume that the mainstream is comprised of Christianity and Judaism.) A cult will be any other religious minority, one substantially unrelated to the majority religions.

Our Purpose Here, and a Credo

Henry Luce is said once to have remarked that his publications never endeavored to tell both sides of a story because there were rarely only two sides. Many stories, he said, had eight or ten or more sides, and covering all of the angles was impossible. So it is with the world of sects and cults. Each individual movement is a complex social phenomenon in itself, and there are thousands upon thousands of them in the United States today.

It is perhaps because of the complexity of this milieu that there are few academic studies of contemporary religious movements which examine sects and cults broadly; even fewer articles in the popular press manage to do a thorough and impartial job. In the popular press in particular, the legacy of Jonestown has been, in my observation, a spate of articles of the type one might expect to find in the sensational tabloids—articles which are relatively superficial and which play on the fears of the majority by presenting the various movements in a mainly negative light. I would certainly be the last to argue that all of the sects and cults are benign, but I am also convinced that few of them deserve all of the depreciatory coverage they receive.

Given this negative atmosphere which emphasizes aberrant rather than typical behavior, I am attempting, in this essay, to do two main things: first, to present a brief history of deviant religious movements hardly more despicable than those of the past; and second, to outline some of the positive contributions that the sects and cults are making to religion and to our society today.

Before I begin, let me place before you my two relevant biases regarding sects and cults as a whole. In the first place, my own background and interests place me firmly within the religious mainstream. For my personal religious tastes, liberal Protestantism provides the clearest and most sensible answers to the human predicament. The answers given by most of the sects and cults are not very satisfying to me, and I find the theology of most of them simply untenable. In that sense, I haven't much sympathy for the sects and cults.

In the second place, however, I'm very much a libertarian about the basic right of religious movements to exist, to teach their doctrines, and to try through honorable and open means to make converts to their respective causes. Repression of dissent has no place in the search for truth. The deprogrammers and anti-cultic activists in virtually every case are doing society as much a disservice as are those they rail against.

Sects and Cults in Historical Perspective

All religions were, at their founding, sects or cults. By definition, movements do not start out in the mainstream. Virtually all of the great religions today, and particularly those of the West, have had to struggle to overcome the stigma of sectarianism, and it has typically taken them centuries to emerge victorious in that battle. Then as now those in the religious majority have been loath to give ground to dissenters who would introduce new ideas and practices.

Ancient Judaism for centuries struggled to preserve its integrity against alien cults. In the eighteenth chapter of I Kings we read of the struggle of Elijah, a prophet of Yahweh, against the priests of Baal whose religion long threatened that of the Hebrews. Other prophets in other ages similarly demanded that the people of Israel stand firm in their faith against outside cults.

In the time of Jesus, Judaism was divided into several factions. The Pharisees and Sadducees are those most familiar to readers of the gospels. But there were other, more insistent sectarian movements, such as the Essenes who may have been related to the community whose drive for purity was such that it withdrew to Qumran near the Dead Sea. The Zealots, who fanatically opposed Roman rule, were yet another sect (or group of sects), as were the Samaritans, whose numbers have always been scant but who survive even today as an ethnic sect of Judaism with distinctive beliefs and practices. In its Palestinian years Christianity was, of course, generally regarded as simply another of the Jewish sects.

In the classical world, religious movements which dissented in important ways from the official Olympian polytheism were common for centuries. In Greece from the sixth to the fourth centuries B.C.E., the strongest single body of dissent was Orphism. Orphic doctrines have been recorded by Plato, Pindar, and other ancient writers, and the movement was prominent enough to have been parodied by Aristophanes, who loved to make fun at the philosophers of his day.² The first great god of the Orphics was Eros for whom they also used their own special name, Phanes. Of course Eros was the classical god of love, and to the Orphics, love was the principle of creation. However, the world created by Eros/Phanes was not the one we know. In a strange twist on the classical cosmogony, Zeus was held by the Orphics to have swallowed Phanes and his creation, and then to have created the world anew.



Like today's sects and cults, Orphism involved far more than a belief in unusual doctrines. Rituals of initiation and purification, the *teletai* or *katharmoi*, were required, and once initiated, the believer was obligated to observe many rules for ritual purity. The most widely known of these rules was abstention from eating meat because the Orphics were believers in the transmigration of souls and believed that the animal you killed and ate might contain the soul of a relative or ancestor.³

Orphism seems to have died out by the time of the rise of Rome, but other cults took its place. The most prominent among them were the mystery religions whose origins were so ancient as to be largely lost to us, but which had a substantial following prior to the growth of Rome and reached their greatest proliferation in the first three centuries of the present era.

The official polytheism of Rome, borrowed in large part from that of the Greeks, did an excellent job of promoting patriotism and explaining the origin and nature of the world, but for some reason it never offered much hope of a good life after death. The mystery religions filled this theological vacuum, and it has been suggested that although the state religion persisted until the official adoption of Christianity in the fourth century, the mystery religions actually claimed more widespread and heartfelt allegiance than the official rites.

The mystery religions, as their name implies, were secret, and the secrets were so well guarded that we still know relatively little about their doctrines and practices today. In outline, however, we have some knowledge of their teachings, partly because they have survived in various forms since that time. (Their closest contemporary counterparts are the various secret societies, such as the Masonic orders and, on the campus, the fraternities and sororities.) Where the state religion offered only fate, the mysteries promised eternal life. The initiation ritual was central to salvation which took place through the believer's spiritual union with the savior god or goddess who had died and then risen. Elaborate rituals surrounded the initiation with lesser rituals continuing throughout one's lifetime in order to preserve the potency of the experience for the initiate. The appeal of the mystery religions was to the heart rather than to the mind, a characteristic which certainly allies them with today's sects and cults. As Michael Grant notes in discussing the era of the greatest popularity of the mysteries,

... these were times when reason had become completely swallowed up in belief. The Knowledge (*gnosis*) that was sought now—some of those who sought it were known as "Gnostics"—must come not by philosophy but by revelation. For that alone could provide the secrets which would defeat the stars.⁴



The most fantastic of the Roman cults was that of the mother goddess Cybele, which came to Rome from Asia Minor. Cybele's was a cult of unparalleled pageantry incorporating many of the standard features of mystery cults. In its earlier form, many days of fasting, lamentation, and colorful processions were followed by the Day of Blood on which the novices mutilated themselves with knives. In later times this rite became the Taurobolium, a grisly ritual which may be unparalleled in all of history. The initiate climbed down into a hole in the ground which was covered with a grate. The priests then led a bull onto the grate and slaughtered it. The blood poured down on the initiate who let it run freely over his body and eagerly drank as much of it as he could. The ceremony is known to have occurred as late as the fourth century; the last recorded instance of it took place on the site of what is now Vatican City.⁵

From Egypt came the cult of the goddess Isis and her brother-husband Osiris. This cult appealed especially to women in Rome. Isis, the goddess, was involved in making possible the god Osiris' death and resurrection. Of all the mystery religions popular in Rome, that of Isis may have had the widest following.

Still another widely followed mystery was that of Mithras whom the Romans regarded as Persian in origin. His initiations involved torture and some suspect that human sacrifice occasionally may have been involved. Nearer the mainstream was the sect of Aesculapius who remains to this day a symbol of healing. Lesser cults abounded in Rome hundreds of them are mentioned by the classical writers. Many of them, incidentally, demanded that their adherents follow strict moral codes in daily life.

That sort of moral strictness, again something found in most of the popular sects and cults today, grew stronger in the Roman world with the passage of time. In part that may have been in response to the surprising growth of what was regarded in Rome as yet another cult, a new movement whose initiation rituals were less fantastic than most, but which made some of the most stringent behavioral demands of all: Christianity.

From its earliest days in the first-century Roman Empire, Christianity was a religion of dedicated believers who practiced great self-denial in their single-minded pursuit of salvation. Edward Gibbon, in *The Decline and Fall of the Roman Empire*, offered this overview of behavioral standards among the adherents of Christianity in its early, underground days:

The unfeeling candidate for Heaven was instructed not only to resist the grosser allurements of the taste or smell, but even to shut his ears against the profane harmony of sounds, and to view with indifference the most finished productions of human art. Gay apparel, magnificent houses, and elegant furniture, were supposed to unite the double guilt of pride and of sensuality: a simple and mortified appearance was more suitable to the Christian who was certain of his sins and doubtful of his salvation. In their censures of luxury, the fathers are extremely minute and circumstantial; and among the various articles which excite their pious indignation we may enumerate false hair, garments of any color except white, instruments of music, vases of gold or silver, downy pillows (as Jacob reposed his head on a stone), white bread, foreign wines, public salutations, the use of warm baths, and the practice of shaving the beard, which according to the expression of Tertullian, is a lie against our own faces, and an impious attempt to improve the works of the Creator. When Christianity was introduced among the rich and the polite, the observation of these singular laws was left, as it would be at present, to the few who were ambitious of superior sanctity.⁶

Sectarian Groups of the Middle Ages

From the fourth century onward, Christianity was clearly established as the religion of the West. But its rise in status from that of a cult to that of the dominant religion did not mean that religious dissent ground to a halt. Quite the contrary, for from the outset, the Christian establishment had its sectarian and cultic competitors.

The most long-lasting of these competitors was what we now call witchcraft. Often defined as the "Old Religion," or "paganism," witchcraft was gradually replaced by Christianity throughout Europe. Today a few practitioners of witchcraft remain, rehearsing the old fertility rituals, but in the middle ages there were more of them, and only over many centuries, and with difficulty, did the Church largely eradicate them.

New forms of dissent also appeared and began to be noticed by about the 12th century, the era of the first Crusade. Some of the dissent was within the Church in the form of new religious associations. Of these the dominant group was the Cistercians whose first monastery, a place of great strictness in reaction to the lack of discipline in other monasteries, was founded in Citeaux, France. The famous early leader of the Cistercians was Bernard (1090-1153), who founded the influential monastery of Clairvaux in 1115. Because Bernard was such a pillar of dedication and moral leadership, centuries later, he was warmly praised by both Luther and Calvin. Other leaders of the 12th Century, such as Arnold of Brescia and Peter of Bruys, were more radical in their criticism of the Church, and foreshadowed the Anabaptists, who became the major pre-Reformation critics of Rome and whose descendants today, including the Mennonites, we still regard as sectarians.

Other sects broke more resolutely with the Church of Rome. The 12th Century also saw the rise of the Cathari (the "Pure"), also known as the Albigenses (from Albi, one of their main areas of strength in southern France), who were influenced by the earlier radical dissenters, the Bogomiles. Strict ascetics, as were the adherents of the new Catholic movements of the period, the Cathari by the end of the century were a strong opposition for Rome. Among other things, the Cathari developed a distinctive ritual, the "consolation," which effected forgiveness of sins and restoration to the Kingdom of God through the laying on of hands and the placing of the Gospel of John on the head of the candidate. The recipient of the consolation was believed to have become "perfect," but in order to retain perfection he had to eschew marriage, refrain from taking oaths, not participate in warfare, avoid possessing property, and refrain from eating meat or dairy products. The Cathari, who held that their teachings were distinctly Biblical in origin, were dualists who came to believe that all material things were evil in origin, and thus came to reject the sacraments, the central rites of the Church.

Still another sect of this period was the Waldenses, whose founder Peter Waldo, or Valdez, took the New Testament ideals of poverty and nonresistance at face value. They were excommunicated by Pope Lucius III in 1184. In the face of repression they retreated to the Alpine valleys of northern Italy where they still survive, the only one of the medieval sects still in existence today.

By and large, the sects of the middle ages were suppressed. But their impact survived, and eventually was felt in the Church in the religious orders founded by such saints as Dominic and Francis of Assisi. And their dissent eventually was felt in a form that had an historic effect on the western Church: the Protestant Reformation of the sixteenth century.

The American Sectarrians

The European settlement of what is now the United States was in part an outgrowth of the religious dissent which came to a head in the Reformation. Even though England was separated from Rome under Henry VIII, the dissenting impulse could not be contained in existing forms and structures. Some of the radical Puritans whose ideals were not satisfied in the Church of England became settlers in New England, seeking once and for all to establish a "New Israel" in the wilderness. Yet dissent bred dissent: hardly had Massachusetts Bay been established when radicals such as Roger Williams and Anne Hutchinson found Puritan constraints too severe, and they broke off into still newer movements. The founding of Rhode Island by Williams, who was expelled from Massachusetts in the dead of the winter of 1635, encouraged still more sects since, in an unprecedented move, he opened his new colony to dissenters of all stripes — including such unthinkable minorities as Quakers and Jews. A half-century later, Pennsylvania similarly proclaimed religious toleration. Well before the Revolutionary War, religious dissent was an established way of life in the colonies.

With the expansion of the American frontier, the nineteenth century proved to be a high-water mark for sectarian and cultic activity in the new nation. Religious refugees and minorities — Mennonites, Hutterites, Rappites, and dozens of other groups — settled the new territories, and their descendants are very much with us today.

But not all of the sectarians were refugees from abroad — the U.S. proved well able to spawn new religious minorities of its own. In the nineteenth century the most distinctive tendency was toward religious communalism and utopianism. By mid-century, hundreds of thousands believed that religious values could best be put into practice through separation from the larger society. The most successful of the communal sects was the Shakers, whose variant Christianity lasted for over two centuries. As the brothers and sisters, rigidly segregated by sex, they pursued agricultural and intellectual living. Hundreds of other groups made similar commitments and determined that salvation lay in community: the Mormons, the New Harmonists, the Universal Friends, the Oneida Community, the Amana Society, and the Hopedale Community provide only a few of the names of groups whose activities have been recorded for us.

Other sects which were not communal also flourished on the frontier, including the early adherents of such now established denominations as the United Methodist Church and the Disciples of Christ. And by the end of the century, even more esoteric groups were emerging, such as the Theosophists and the Vedanta Societies, both of which promulgated teachings based on the great Oriental traditions.

The Sects' Positive Contributions

The prevailing religious bodies have always viewed the sects and cults as threats to their own power and prestige, and historically they have often tried to suppress their smaller competitors. However, the religious minorities have simply refused to disappear. After nearly five centuries of strenuous condemnation and banishment which officially ended only recently, Jews still survive in Spain. Despite the ascendancy of

Islam, some Zoroastrians survive in Iran. Despite the enormous expansion of Christianity in Africa, tribal religions endure. And in countries proclaiming freedom of exercise of religion, minorities have not only prospered, but have in some cases grown into mature participation in the country's religious life.

As social scientists in various disciplines have long argued, the persistence of the religious minorities points up the fact that they obviously provide services for and meet the spiritual needs of some members of society. Beyond that, they serve as a check on the majority bodies, lest the latter too much ignore these same needs. At the risk of oversimplifying and overshooting a long list of particulars, let me list, in general terms, five ways in which the sects and cults are useful to the religious world as a whole:

—They affirm some basic social values. Many persons picture sect and cult leaders as undermining some of our cherished beliefs and practices, but in fact the overwhelming majority preach a straight and narrow gospel. Hard work, avoidance of too much pleasure, focusing the mind on things spiritual, and keeping one's sights set on another world rather than this one are among the characteristic teachings. Asceticism in one form or another pervades the sects and cults. Many today decry a cult's requirement that members give up their material possessions without stopping to realize that nonpossession is a central teaching of Christianity, promoted as an ideal by, among others, the religious orders of the Catholic Church.

—They fulfill a prophetic role by pointing up the shortcomings in majority religion. To cite one case in point, much of mainstream American religion has embraced our national obsession with bigness to the extent of losing touch with the individuals who make up its constituency. By way of contrast, the sects and cults are almost always small and make their members feel not only wanted, but needed. The Unification Church, for example, has only seven thousand or so members, and most who stay with the movement very long may expect to meet personally the venerated Sun Myung Moon himself. How many Episcopalians have eaten dinner with the Presiding Bishop, or United Presbyterians conversed with the Stated Clerk?

—They provide clear standards and expect adherence to their rules. Our society is awash in relativism; high crime rates and pervasive moral decadence flourish as the major religious bodies, reflecting the opinions of the narcissistic and self-indulgent majority, seem confused about right and wrong and about how people should make moral choices. Sects and cults demand a moral narrowness unthinkable to many modern sophisticates, and in so doing they attract a lot of people who want answers rather than more questions.

—They provide new ideas and help spice our debate on faith and practice. Much of the theology of this century has been influenced by ideas from outside the mainstream Jewish and Christian traditions. For example, as theologians have tried to articulate a theology and ethics of the environment, they have often found conceptual help in various Asian traditions, notably Taoism. In a different vein, sectarians of the left have been arguing for a century that religious bodies should be directly involved in promoting social justice; finally Christian theology has responded to that insistent call by making liberation theology its major new current in the 1970s. As Edith Hamilton once wrote,

"In the long history of man's search for God and a basis for right living, the changes almost always come as something better. Each time the new ideas appear they are seen at first as a deadly foe threatening to make religion perish from the earth, but in the end there is a deeper insight and a better life with ancient follies and prejudices gone."

—They are the source of important new major religious bodies. Two hundred years ago the Methodists were a scrappy, pious sect in the process of dropping out of the Church of England. One hundred years ago the Mormons were widely regarded as zealots best left alone. But times change, and few today denounce the Methodists or the Mormons with the fervor usually called up for the Moonies or Hare Krishnas. What religious group today can deny that its ancestors were sectarians or cultists? Without new movements, there would be little innovation in religion.

Words of Assurance

As I have said, my purpose here has been not to present a balanced analysis of sects and cults, but rather to recount some of their virtues to a generation which roundly criticizes them even as—or perhaps because—large numbers of its members seem attracted to the new religiosity. In the wake of Jonestown one would have to be mad to believe that the sects and cults are always harmless. But to my mind the greater danger is that in reaction to these aberrations we will retreat from our historic commitment to freedom of religion, which has, I believe, caused the religious bodies of this country to be among the healthiest on earth.

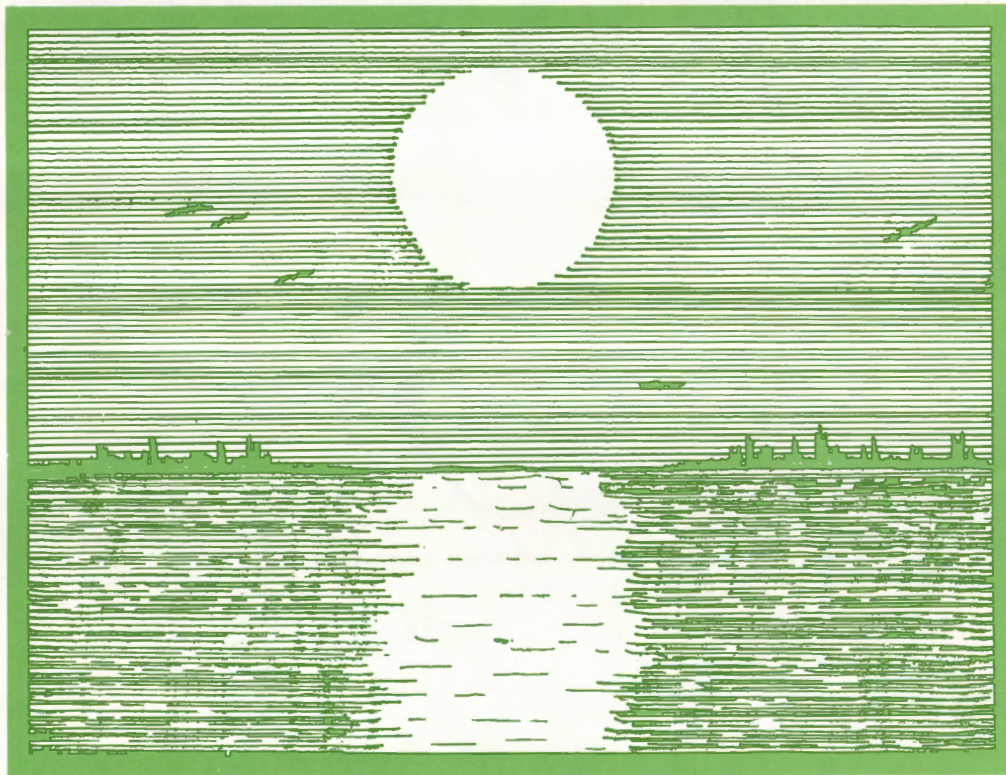
The Jim Joneses and other false prophets will not disappear, neither will the con artists, swindlers, organized criminals, fast-talking salesmen, unethical politicians, false advertisers, and the myriads of others who throughout history have preyed on the weaknesses of some persons. But persecution is not the answer to false prophets in a free society. If we cannot best them in the free marketplace of ideas, they will win no matter how much we weep and gnash our teeth. Let us remember Gamaliel's wise counsel in Acts 5:38-39:

I advise you, stay away from these men and don't bother them, for if this scheme or this work is of human foundation, it will fail; but if it is truly Godly, you will not be able to defeat them. You might even be found fighting against God!

Notes

1. Ernst Troeltsch, *The Social Teachings of the Christian Churches*, New York, Harper and Brothers, 1960.
2. The clearest parody of Orphism by Aristophanes is found in *The Birds*, lines 693 ff.
3. For a discussion of Orphism see chapter 11 in W.K.C. Guthrie, *The Greeks and Their Gods*, Boston, Beacon, 1950.
4. Michael Grant, *The World of Rome*, New York, New American Library, 1960, pp. 183-184.
5. *Ibid.*, pp. 195-196.
6. Edward Gibbon, *The Decline and Fall of the Roman Empire*, New York, Peter Fenelon Collier and Son, 1900, volume 1, p. 560.
7. Edith Hamilton, *The Greek Way to Western Civilization*, New York, New American Library, 1948, p. 166.

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INTERSESSION TOUR OF INDIA PLANNED

A Study Tour of Religion and Culture in India will be conducted by Robert N. Minor of the Department of Religious Studies. The tour is booked through Maupintour Travel Service for December 29 through January 11. Famous sites to be visited include Bombay with its Parsee temples and towers of silence, the Buddhist Cave Monasteries with their world-renowned paintings at Ajanta, the "Golden City of a Thousand Temples" at Kanchipuram. Another site scheduled by the tour is the home of the modern Indian thinker Sri Aurobindo in Pondicherry as well as the town inspired by his thought, Auroville. The tour will also visit Calcutta with its temples and museums and the Ramakrishna Mission, Benares, on the sacred Ganges where Hindus come to bathe and where for many their bodies are cremated. Khajuraho with its Chandella temples and the extraordinary Taj Mahal are also scheduled for visitation. In addition to structured trips, the tour provides free time to explore from centrally located hotels in the heart of activity.

According to Dr. Minor, whose specialty is religion in India, the tour may be taken for three hours credit, graduate or undergraduate, or credit free. Teachers and others who may be interested in credit for the tour will meet in Lawrence seven Saturday mornings beginning October 27, to discuss assigned readings, preparation for the trip, and to see films and slides in preparation for visiting the sites. Credit will be given in the spring semester, 1980, but all work except a paper will have been completed by then.

The cost of the tour, \$1689, includes round trip air fare from Kansas City to India, seven flights within India, hotel accommodations, all meals, accident and health insurance, all service charges, private coaches, entrance fees, and baggage handling. Dr. Minor noted that this price is considerably less than similar trips available to the individual who desires to travel to India. This then becomes a unique opportunity to see India first-hand at a price that, because of inflation and rising oil prices, will probably not be available again.

For further information about the tour and credit options write:

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