

# Children's Healthcare Is a Legal Duty, Inc.

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Winter 1984-1985 Newsletter

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## CHILD'S INTEREST IN CONSUMER PROTECTION RECOGNIZED

We are pleased to announce that we are now an affiliate organization of the National Council Against Health Fraud. We feel that our organizations share common goals. Religiously-based medical neglect is a consumer protection issue, as adherents of medicine-shunning faiths rely exclusively on testimonials and denial of physical evidence. In turn, we feel that the mission of CHILD, Inc., by its very name, should include opposition to medical quackery that is imposed on children. I am glad for this affiliation because it shows that offbeat religions are not the only impediment to healthcare. Child protection is our bottom line.

William Jarvis, President of NCAHF, extended this invitation after devoting considerable attention to the concerns of CHILD in the Council's newsletter. NCAHF describes itself as "a nonprofit organization began in 1977 comprising health professionals, educators, researchers, attorneys and concerned citizens wishing to actively oppose misinformation, fraud and quackery in the health marketplace."

This affiliation simply emphasizes the common goals that we share with NCAHF. The two organizations have completely independent governing bodies. If you would like to find out more about the National Council Against Health Fraud, Inc., their address is Box 1276, Loma Linda, CA 92354.

## QUACKERY AND THE LAW

The difficulties of securing effective health care for children were dramatically illustrated in the Christmas day death of 13-year-old Karen Ziegler from Hodgkin's disease, a type of cancer with a high cure rate. According to the San Diego Union, Karen's parents refused conventional chemotherapy and instead took her to a clinic in Tijuana where an herbal tea called Hoxsey's tonic and Laetrile were prescribed.

When Social Services began to investigate, the family fled to Reno. Karen was taken into state custody at her school. Judge Richard Minor said he would "pray for" Karen, but refused to intervene because she was receiving some form of medical treatment. Karen was returned to her parents.

Nine months later, Karen blacked out at her home, paramedics were called, and the state (this time, California) attempted to gain custody again. However, this court order was also withdrawn after Social Service authorities learned the parents had sought help from the Tijuana clinic. "Within the broad range of that term, medical care was being provided," said a member of the district attorney's office.

Dr. Donald Schwartz at Children's Hospital of San Diego said chemotherapy has an excellent 90% success rate in curing children with Hodgkin's disease and that his hospital has not lost a single Hodgkin's patient in ten years.

But neither statistics, diagnoses, nor autopsies appear to have impressed the Zieglers. They believe the real killer of their daughter was not cancer, but harassment from the state. "She died of ulcers that got to a point where she bled to death. She was under a hell of a lot of stress," her mother said.

The courts' disposition of her case is exactly parallel to their ruling in re Hofbauer, New York Court of Appeals, 1979. Social Services began a neglect proceeding against parents who chose nutritional therapy (including Laetrile) for their 7-year-old child suffering from Hodgkin's. Two licensed New York physicians produced by the parents testified that they considered nutritional therapy for cancer patients beneficial and effective, though they did not rule out conventional therapy. The parents testified they would allow conventional therapy if so advised by the proponents of nutritional therapy.

The court declined to intervene because the parents had provided treatment that had "not been totally rejected by all responsible medical authority."



# CHILDHOOD LOST

From AT Wit's End by Erma Bombeck  
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Where have all the children gone?

I don't mean the battery-driven ones who spend their days and nights propped up before TVs and computer terminals. Or the 35-year-old minds in children's bodies who operate a microwave oven and have their own door key before they are 6. Or the ones who log 10,000 jet miles a year visiting two sets of parents.

I'm talking about the children who used to enjoy a couple of years of doing nothing but discovering things around them, exploring their curiosity, easing into a family and being loved. It had a name. It was called childhood.

Where have the children gone? They've passed childhood and proceeded directly to adulthood. Realistically, that's where all the action is today anyway.

Who wants to be a child anymore? There isn't a day goes by that kids aren't blamed for interfering with jobs, marriage and life. There isn't a day goes by that you don't see a sign on an apartment that says, "No Children or Pets Allowed." Children cost more to raise than a condo in Palm Beach. Their worth as an income tax deduction has dropped within the last 10 years. Child-care centers are near the bottom of priorities in this country.

Indeed, their very right to be born is in jeopardy.

Small children--more than any other single group--have had to bear the brunt of the changes of the '80s: our mobility, our re-defined family structure, changing technology and new attitudes toward everything, including them.

Children are no longer a dominant force, an excuse, a reason, a goal, a status or a commitment. They are just there.

I have no idea whether this is good or bad. I am just trying to imagine what it is to be a child in these times and to wonder if we could spare a few years so that childhood could once again flourish.

With it, you can take just about anything life has to throw at you. Without it? I'm not sure I could have survived.

Erma Bombeck's essay is a poignant one to me. I feel that children have very low status in this country. How many of us are willing to make significant compromises in our lifestyle to raise children? Children are shuttled from nurseries to day cares, from schools to summer camps. They spend much of their time waiting for adults and must bend to the hustle bustle of the adult world. Their baby sitters are television sets that expose them to violence and cynicism of the adult world. They are, as a thoughtful book has recently labelled them, Children without Childhood.

How many adults even know how to listen and talk to children any more? Much of adult talk at children is the predictable "My, how you've grown" and "What did you learn at school today?" Then they pay no attention to the answer. A couple of times my six-year-old daughter has played a few piano pieces for company in our home. The adults went right on talking throughout her few minutes of playing. There is so little respect for the achievements and interests of children.

I am grateful for my parents and aunts, who did take the time to listen to the hopes and big plans of little children, drew out their interests with respectful questions, wrote them letters, etc. I know now that many children are not so fortunate.

The religious immunity laws would never have happened in this country if society and especially officials charged with child protection responsibilities had cared about the welfare of children.

Today several state legislatures are being pressured to grant exemptions from state licensing for church-run day care centers and even residential facilities for children. Would anyone suggest that church-run hospitals and their staffs be exempted from state licensing? Yet, where only children are involved, religious exemptions from standards of care are being granted.

In the midst of our national malaise about children are many cults and sects to whom children are extremely important. These groups feel a sacred obligation to bend and prune the twigs of children to fit a monolithic world vision. Children are possessions; they must be shaped into perfect representatives of the group's value system. That is difficult because of the spontaneity, innocence, and short attention span of little children. Brutal or bizarre punishments often result.

Children lose, both when our mainstream culture is indifferent to them and when sects focus on them as property to be relentlessly molded.

I have asked both a Jewish rabbi and a Christian minister to write essays on the abusive treatment of children in some pentecostal sects today and the Bible verses used to justify these practices.

We are happy and grateful to have in this issue of our newsletter the essay of Rabbi A. James Rudin, National Director of the Interreligious Affairs Department of the American Jewish Committee in New York City.



# JUDAISM AND THE SCRIPTURES ON CHILDREARING by Rabbi A. James Rudin

It has been said that the "Devil can quote Scripture," and indeed he can! Of course, the Bible is the basis for some of the most exalted moral teachings in the world, but throughout history demonic men and women have cited certain Biblical verses to condone many fanatical and unjust acts including the institution of slavery, the favoring of one child over another by a parent, and the physical and mental abuse of women and children. Morally sensitive people must never allow the mere recitation of a Biblical phrase to justify cruel and destructive behavior.

Nowhere is this strategy more necessary than in our work in countering the excesses of today's new religious cults. All too often cult leaders, usually intoxicated with the power to dominate others and with the conscious will to exercise this frightening power, have justified their monstrous power actions with a few carefully selected verses from the Bible. The mere statement of such proof texts is somehow deemed sufficient to legitimize their dehumanizing actions.

The wild and dangerous quoting of the Bible by cult leaders must be aggressively contested. We must demand humane, life affirming, and, above all, loving conduct toward those who are too weak to defend themselves: young children.

Certain cult leaders often use the following passages to justify childbeating: Deut. 21:18-21, Prov. 3:11-12, Prov. 20:30, Prov. 22:15, Prov. 23:13-14.

The Deuteronomy verses advise public stoning of a "stubborn and rebellious son." The verses from Proverbs describe punishing children with rods; they also claim that "the blueness of a wound cleanseth away evil," that beatings deliver a child's soul from hell and that a child will "not die" if beaten with a rod.

Yet, these verses simply can not be allowed to stand alone, nor do they in any way adequately or accurately describe the Jewish attitude toward children and childrearing. According to the Jewish religious tradition, there are two equally authoritative sets of laws that are to be used in our everyday lives. One is the actual text of the Hebrew Bible ("The Written Law"), and the second, equally binding, is the Talmud ("The Oral Law"). The latter is a vast work that contains many commentaries, legal judgments, debates, discussions, and interpretations of the Biblical verses. The oral law is still being formulated today.

A rough analogy may be helpful to illustrate this point. The U. S. Constitution, written in the candlelight of the 18th century, is still operative in the space age of the 1980s. The text remains unchanged, but (and it is a gigantic "but") there have been nearly two hundred years of Amendments, court decisions, laws, ceremonies, customs, and habits attached to the Constitution. In effect, "the Constitution is what the Supreme Court says it is." So, too, the Hebrew Bible is what thousands of years of Jewish history, laws, customs, ceremonies, and interpretations say it is.

Simply put, the seemingly harsh verses of the Bible have been muted and softened since they were written thousands of years ago. The text, composed in another time and place and in another language, remains in place, but the meaning attached to it has been radically changed.

A "rebellious son," for example, was NEVER put to death in Jewish history. Why? Because the sages interpreted the verses from Deuteronomy in such a way as to prevent capital punishment. A "rebellious son" (it was never a daughter) was liable for such a terrible punishment only during a specific six month period of his life: between the ages of 13 and 13 and a half. Reliable witnesses had to testify against him, both parents had to bring charges against such a "rebellious son," and the "rebellion" itself was so carefully defined that no child could ever be found guilty of such a charge.

In addition, Jewish law stated that a child, any boy or girl under the age of 13, is not responsible for his or her actions, and does not have to give an account of these actions. Moral responsibility begins at 13, but a child is not legally responsible until age 20, far beyond the prescribed age of the "rebellious son."

Likewise in the Proverbs verses, the same intention is clearly at work: to mitigate the harsh verses and to prevent child abuse, child beating, and the killing of a child. The Biblical "chastening" of a child never meant the physical punishment of a son or daughter. Rather, the author of Proverbs has God in mind as the One Who chastens children, and that Divine chastening is always a moral action, not a physical one.

Judaism has always looked upon children as God's greatest gift. Parents are to love, cherish, and respect their children. A child must be given a religious upbringing, taught a trade or profession, and also taught to swim. The ability to swim is meant in both the figurative and literal sense. That is, a child must be able to survive in actual water and in the "stream of life."

Parents are limited in their power to punish children, and in all cases, the impact of the harsh Biblical verses was reduced to nil. Because the Bible is a sacred text, the ancient teachings about children remain unchanged, but they were never carried out, and should not be literally followed today. Biblical literalness can lead to extremism and fanaticism.

In Judaism, one does not "read" the Bible, rather, one "studies and learns" the Bible. That system of careful interpretation, analysis, and refinement, has provided a strong safeguard against the excesses of child abuse that are always present in any society.

The fact that something is "in the Bible" does not end a discussion, shut down a debate, or justify a destructive act. On the contrary, it can only begin a process. Like the Devil, we, too, can quote Scripture. But unlike Satan, we always bring with us the extraordinarily rich and humanizing commentary that accompanies every Bible verse.



## THE BATTLE FOR OHIO

Ohio probably has the worst religious immunity laws in the country, there have been many faith deaths in Ohio, and we have many incredibly energetic and talented supporters in Ohio. Because of these factors, we have strong hopes for significant legislative change there.

Nevertheless, the Christian Science church has won the first round, and a big one at that. Ohio Representative Paul Jones became interested in the religious immunity laws last fall after reading Jim Quinn's articles in the Akron Beacon Journal. (Jim had previously worked on the Fort Wayne News Sentinel's exhaustive investigation of Faith Assembly.)

In November, Jones added an amendment to repeal ORC 2151.421 to a popular Senate bill establishing an information center for missing children.

As faithful readers of our newsletter know, ORC 2151.421 says,

Nothing in this section shall be construed to define as an abused or neglected child any child who is under spiritual treatment through prayer in accordance with the tenets and practice of a well-recognized religion in lieu of medical treatment, and no report shall be required as to such child.

Many of us expected the repeal amendment to pass easily. For one thing, the federal government had announced it would cut off \$250,000 a year in federal funds to Ohio if ORC 2151.421 remained intact.

The Christian Science church launched a massive letter-writing campaign to the Ohio legislature. The Speaker of the Ohio House got over a hundred letters against Jones's repeal amendment. The senator to whose bill the amendment had been attached asked that it be withdrawn.

However, the federal government had "helpfully" pointed out to Ohio that all they really needed to drop was "no report shall be required as to such child." With money at stake, the legislature dropped just that much.

Now Ohio has lost the financial incentive for change and still does not, in the opinion of Jones's staff and others, have a reporting requirement. Even though the federal government now requires failure to provide medical care to be part of state definitions of child neglect, it allows Ohio to retain a law that says no child getting prayer from a well-recognized religion is abused or neglected. Faith healers will not feel obligated to report medical neglect of children as long as those religious immunity laws remain in the statutes.

Our friends have circulated petitions in Ohio to repeal the religious immunity laws. A victim of Christian Science, Paul Michener, and his wife have gathered over 60 signatures. Naomi Twining in Toledo conceived of the petition idea and has coordinated the entire project.

Representative Paul Jones has introduced his own bill, HB 67, this session. As I understand, it retains Ohio's three main religious immunity laws, 2151.421, 2919.22(a), and 2151.03(e), but in each case adds disclaimers saying that the laws do not apply if the child suffers serious physical harm.

This parallels the approach taken by Oklahoma after the acquittal of Jason Lockhart's parents. It protects rights to free exercise of religion, but warns believers that they will be held responsible for injuries to children.

Personally, I would be happier without religious immunity laws. I've never seen evidence that any legitimate free exercise concerns motivated them or created a need for them. But I am, of course, very grateful to Jones for his thoughtful and arduous work. I endorse HB 67, though I am still hoping one "except that" clause can be dropped.

William Evans, lobbyist for the Christian Science church in Ohio, said, "We've established a track record which, in my opinion, is as good or better than the record of doctors. I think the law should recognize that a child isn't being neglected if that child is under the care of a scientific, Christian method of healing."

He complained that Jones's proposal "doesn't recognize any difference between responsible Christian Scientists and irresponsible faith healers." Christian Scientists "have nothing to do with all the deaths caused by these faith healers," he said.

We believe they do bear responsibility because they have brought in the religious immunity laws that encourage a variety of faith-healing proponents to endanger children. We also point out that several Ohio children have died or been injured because of Christian Science beliefs and their cases were not reported to the state.

As usual, the Christian Science church has submitted its own model legislation straight from Boston. The church wants to retain blanket religious immunity, regardless of what happens to the child, and to add the following definition:

A well-recognized religion means any religion which has practitioners or clergy accredited by its parent organization, who provide spiritual treatment through prayer alone and whose charges for such treatment qualify as deductible medical expenses on individual federal income tax returns, and are reimbursable pursuant to the terms of sickness and accident insurance policies issued by several large insurance companies authorized to do business in this state.

As if we hadn't already figured out that the Ohio legislature wrote the laws in 1977 purely for the benefit of the Christian Science church, the church now asks the legislature to make crystal clear that Christian Science is the only well recognized religion in Ohio. That is chutzpah!



# MEETING BETWEEN CHRISTIAN SCIENCE CHURCH AND MEDICAL ORGANIZATIONS

Our good friends at the American Academy of Pediatrics had an interesting meeting with the Christian Science church in Washington, D. C. on December 11th.

Senator Hatch, R-Utah, asked the AAP and the AMA to meet with the church and attempt to work out a compromise religious exemption from reporting requirements.

The church sent two of its lawyers from Boston, Mason LaSelle, the Committee on Publication for Washington, D. C.; and a lawyer on LaSelle's staff. Two AAP officials came from Chicago. Also present were two AAP representatives from Washington and three AMA representatives.

The church distributed the agenda for the meeting and also a two-page explanation of the difference between Christian Science and fundamentalist faith healing groups. As usual, they claimed that they have a science, a well-documented healing record, and "experience-tested, rational conviction of the effectiveness of spiritual healing," while other religions have only "blind faith."

After a lot of talk about their well-documented healings, one AMA representative asked if they kept any records on their failures. Well, no. And eventually the doctors learned that the church's records do not include statistics or medical verification.

Church spokesmen emphasized that parents should have the freedom of choice. One doctor asked how their parents would get the education to identify diseases and make an informed choice between medicine and Christian Science. The spokesmen replied that they couldn't help but get lots of information about disease from the media.

The church's main complaint was about the requirement to report failure to provide medical care. Such a requirement will have "a chilling effect" on the practice of Christian Science, they argued, because rejection of medical care is a necessary condition of Christian Science treatment.

To me, this is their typical double standard. They throw their parents to the wolves, saddling them with all the responsibility of an informed choice. Simultaneously, they argue that their practitioners should not have to report sick children because that would interfere with their means of earning a living.

The medical organizations made no concessions to the church on the reporting requirements.

## IN MEMORY OF MAGDALENE BARTELL by Doug Swan

Magdalene was one of CHILD's original honorary members. Magdalene was the first person we turned to when we learned our baby, Matthew, was dying of meningitis. We had believed the Christian Science practitioners when they kept assuring us he was getting better. We had believed our lifelong church that medicine did not heal.

When at last we took our baby to the hospital and found that the church really would not pray for a dying baby, I knew we had to get out of Christian Science. No one who refused such a simple thing as a prayer for a sweet and innocent baby could convince me they were doing the Christian thing. Intellectually I had known they wouldn't pray under those conditions, but I had never been emotionally alive to what that meant.

Magdalene was the one we called the morning after we took Matthew to the hospital. We were shattered and needed someone with Christ living in her heart to pray for our baby. Someone to cry with us and comfort. When our church abandoned us at the hospital door, this total stranger reached out. She knew how to bind up our broken hearts.

Grace United Church of Christ was her church and became our church. She loved and forgave and so did they. She and Reverend Sain supported us in prayers and deeds as we came to know what it means to be a Christian. Many others have helped us get things done for children's rights in the following years, but Magdalene's warm and understanding heart has a special place. She was first. She was there to help when we were crushed. Thank God for such a beautiful woman.



## SATANIC CULT KILLINGS AND EXORCISMS

Several brutal killings of children have occurred that are linked to devil-worshipping cults or devil-cleansing rituals. A murder-suicide in Northport, New York last summer led residents to realize the danger of a teen group, The Knights of the Black Circle, which had existed for at least 3 years. The group participated in rituals while using LSD, mescaline, and other drugs. Richard Kasso confessed that he repeatedly stabbed a 17-year-old boy and gouged out his eyes, while another cult member held the victim down and forced him to say "I love Satan" as punishment for stealing 10 bags of PCP. Kasso hung himself in the Suffolk County Jail shortly after his arrest.

In Sanford, Maine, a judge sentenced 18-year-old Scott Waterhouse in the strangling death of a 12-year-old child last fall. Prosecutors said Satanism motivated the killing.

John Lane and Cynthia Palmer, an Auburn, Maine, couple, are accused of burning to death in an oven Palmer's 4-year-old daughter, Angela. In October, 1984, neighbors heard the little girl scream, "Let me out," and smelled an odor like burning hair. One came to the door and asked if something was on fire. She said the man responded, "Yes. I'm cooking Lucifer." The couple was ordered to undergo psychiatric evaluation and found competent to stand trial though more tests are planned.

Also last fall, three children in Cleveland died when their father burned and stabbed them in order to rid them of the devil. At the same time, a woman in Fremont, Ohio went to trial for asphyxiating her 2-year-old granddaughter during a 25-hour ritual to "cleanse her of sin" last March.

It was once said of the Puritans that people with a strong faith in God also have a vivid concept of the devil. Looking at the damage caused by belief in an interventionist devil, we hope that it is not a necessary concomitant of faith in God. I would like to discuss the Satan-worshipping cults and the believers in demon-possession as two separate phenomena. However, they do, in my opinion, share a determination to oversimplify the complexities of life.

According to Cornerstone magazine, vol. 13, issue 71, p. 77, "most Satanist groups begin with a handful of people seeking an outlet to express their rebellion against authority, their rejection of God and Christ, and maybe some easy sex along the way. For many teenagers, involvement with occult black magic begins with the wish to defy or offend parents and society. Some involvement begins with thrill-seeking or simple curiosity. Later, the initial thrill is replaced with other enticements."

Almost 500,000 copies of The Satanic Bible have been sold to date. It provides plenty of suggestions for activities. However, many Satanic cults add their own rituals, such as the hanging and mutilation of German shepherd dogs in a Satanic cult spread among three states and linked to "Son of Sam" killer, David Berkowitz.

Satanism has been linked to the heavy metal rock scene. The lyrics and promotional methods of groups such as Deep Purple, Black Sabbath, Venom, Mercyful Fate, Iron Maiden, and Grim Reaper suggest worship of Satan. In an interview with Cornerstone magazine, vol. 13, issue 72, p. 41, a member of Grim Reaper claimed that their group (and the record companies) are simply jumping on a commercial bandwagon in exploiting these suggestions and that no-one in his group practices occultism.

Further back in time, we have clippings about several other deaths because parents believed their children were demon-possessed. In May, 1980, 15-month-old David Stein died near Albany, Oregon, because his parents believed he was possessed with the devil. Their evidence? He would not kneel and close his eyes during prayer sessions. His father testified that after beating the little boy with rods three times a day for seven days, the Lord told him "it wasn't correcting him and he was becoming hard of heart and rebellious." So he isolated him, gave him only water for the next seven days, and beat him with a rod hundreds of times. Stein was convicted of murder and sentenced to life in prison. Mrs. Stein has just been paroled after serving four years for manslaughter.

In 1982, a 19-year-old Puyallup boy was allegedly confined and abused by his family because they thought him demon-possessed. According to sheriff's deputies, David Chubb was beaten and kicked daily and forced to wash his hands in the toilet. His younger brother reportedly held him down and "clawed out his stomach and back leaving multiple scratches." Mrs. Chubb claimed that David spoke in other voices and spat at them. She said her son was "a modern-day David like the one who wrote the Psalms, and the devil was trying to prevent that."

Another son, Dennis Chubb, died in 1975 of pneumonia. According to deputies, the family declined to take the 9-year-old child to a hospital because of religious beliefs.

Also in 1982, here in Iowa, a father slashed the throat of his 22-day-old baby because he believed the baby was demon-possessed. The father attempted suicide in prison, and Governor Terry Branstead personally spoke with him, trying to repair the morale of this devout church-going Christian.

In 1983, the Arkansas legislature was pressured to grant exemptions from state licensing for day care centers run by religious organizations. State Representative David Matthews of Fayetteville testified that a religious cult member in Northwest Arkansas had brutally murdered a three-year-old girl in an exorcism ritual while her mother looked on. He pointed out that the cult would have met the state's definition of a "religious organization."

While Satan worship may be only isolated youthful rebellion, belief in demon possession is a feature of the broad-based pentecostal movement. Pentecostals have claimed to exorcise demons of sickness, of lies, of fornication, Hitler demons, divorce demons, and even the spirit of Sears and Roebuck. In his early years Oral Roberts emphasized demon possession as a cause of illness. Many revivalists have made special studies of demonology. In Your Christian Dollar, A. A. Allen published eighteen pictures of demons as seen and drawn by a demon-possessed woman, and urged those possessed to send for a special blessed cloth to receive deliverance.

Many claims of deliverance are supported by photos "showing spiritual things which were not visible to the natural eye, but which God permitted to become visible to the eye of the camera." [Myron Sackett, "Deliverance from Poverty," Abundant Life (April, 1958), 19]

As always, I wonder where the preachers are when the tragedies occur. When children are maimed and killed because people believe demonic spirits have entered them, what do preachers do about it? Do they modify their teachings in any way?

Information for this article was taken from the Sacramento Bee, Fort Worth Star Telegram, USA Today, Cornerstone magazine, and All Things are Possible by David Harrell among other sources.



## THE FUTURE OF FAITH ASSEMBLY

In our fall newsletter, we reported that Kosciusko County prosecutor, Michael Miner, had given evidence to a grand jury about the death of 15-year-old Pamela Menne. With previous deaths, Mr. Miner has always said that the Constitution and Indiana's religious immunity laws prevented him from filing charges. But the convictions in Noble and Whitley counties apparently forced his hand.

In November, 1984, indictments were returned not only against Mr. and Mrs. Menne, but also Reverend Hobart Freeman. The parents were charged with reckless homicide, criminal recklessness, and neglect of a dependent. Freeman was charged with aiding and inducing reckless homicide and the other crimes.

On December 8th, Freeman died at age 64 of pneumonia and heart ailments. And on December 17th, another Kosciusko County grand jury charged Faith Assembly member Barbara Irwin with reckless homicide in the November 21st pneumonia death of her infant son.

There is widespread speculation about whether Faith Assembly can survive without its charismatic leader. Shortly before Freeman's death, one of Freeman's sons-in-law, Bruce Kinsey, had resigned his position in the church, citing his disagreement with the rejection of medicine. I have heard that Kinsey plans to take a group to Kokomo, Indiana, and start a more moderate version of Faith Assembly.

Our Board member, Barbara Clouse, says that cars are packed as thickly as ever at the Faith Assembly meeting place in Warsaw, Indiana. She expects Freeman's other son-in-law, Steve Hill, to carry on with the leadership of Faith Assembly.

The Oleson's civil suit has forced disclosure of Hobart Freeman's assets. He earned more than \$160,000 in 1983 and controlled personal and sect-related assets of nearly \$1 million. Some one will probably want to carry on with such a lucrative enterprise.

Indiana legislator Bob Alderman is trying again to get statutory protection for children in faith-healing sects. Last year his effort to repeal the religious immunity law was blocked by Senator Leslie Duvall. It was also opposed by Peg Shively of the Kosciusko Welfare Department who charged that criminal penalties might just encourage martyr-attitudes among Faith Assembly parents.

This session Alderman has introduced a bill that defines child endangerment as a crime and has no religious exemption for this crime. The Christian Science church is strongly opposed to his bill, Alderman says.

## CLERGY SPEAK OUT AGAINST FAITH ASSEMBLY

Robert Preus, president of Concordia Theological Seminary in Fort Wayne, Indiana, was the first local religious leader to denounce faith deaths at a news conference last March. "There is no scriptural basis whatsoever for letting your child die when a pill, an injection or an operation could save his life," Preus said.

Preus said his wife, a nurse, saw Christian Science children die because their parents would not allow a simple operation.

On October 31st, a letter from 24 local clergymen appeared in the Fort Wayne News Sentinel. The letter argued that "there is no conflict between vital faith and responsible medical science." It also argued that "sickness and physical limitations" are not "an indication of God's displeasure, or our own lack of faith and commitment to God."

## BRIEFLY NOTED

Dave and Nigel Oleson have won the right to a trial in their civil lawsuit against the Faith Assembly leadership. U. S. District Judge William Lee rejected defense attorneys' claims that the suit violates First Amendment freedoms. The suit accuses Faith Assembly of 13 acts of injury, involuntary servitude, invasion of privacy, fraud, deceit, and infliction of emotional duress connected with Nigel's membership in the group.

The U. S. Department of Health and Human Services expects to issue a Notice of Public Rulemaking on its child protection regulations during February, 1985. The NPR opens a period of about sixty days for public comments about these regulations. The NPR will appear in the Federal Register, which may be found at any library that is an official repository of government documents.

The seventh National Conference on Child Abuse and Neglect will be held in Chicago, November 10th through 13th. Those interested in making presentations should contact Ann Cohn of the National Committee for the Prevention of Child Abuse, 111 E. Wacker Drive, Chicago IL 60601.

The Academy of Medicine of New Jersey will hold a seminar for physicians about cults at Englewood Hospital Learning Center in Englewood, New Jersey on April 10th. Dr. Margaret Singer and Marcia Rudin are among the speakers.

The Kingdom of Island Pond, well-known for allegations of extreme physical abuse of children, is now suspected of medical neglect. In January, Vermont officials were reportedly seeking Roger and Jo Ellen Griffin who family members believe are refusing treatment for their 1-year-old son who may have rickets.

A 4-year-old Rhode Island girl was taken into state custody in November to treat a bone disease. Her father, self-ordained pastor Wade Demers believed God would heal her by November 3rd, but after the date had come and gone said he felt it was wrong for him to "pin God down" on a specific date. After negotiations with doctors and lawyers, the parents have agreed to provide physical therapy at home, the girl has been returned to her parents, and the state will monitor the family until February 11. Declaring the settlement a victory, Demers said of the state, "They found out God was right and the nut French kid who God appointed as a pastor wasn't speaking his own mind but was speaking by the spirit of God."

On January 23, a Catholic priest in Boise, Idaho was sentenced to 7 years in prison for lewd conduct with a teenage boy. Judge Alan Schwartzmann said the supervisors of Reverend Mel Baltazar have their own "atonement to do" for knowingly allowing the priest's deviant behavior to continue over a period of years.

A caller from Tennessee has advised us that Pamela Hamilton has had a recurrence of cancer and that the state will not force her to undergo more treatment because of her poor prognosis. Pamela and her parents had resisted medical treatment for Ewing's sarcoma for several months because of their affiliation with the Church of God of the Union Assembly.

On March 6, preliminary hearings will be held in Logan County, Oklahoma, in the case of Vickie Darlene Sorrell's parents. The Sorrell's are members of Church of God Chapel and therefore denied Vickie medical care for Rocky Mountain spotted fever. They are charged with second degree manslaughter.



## WHAT CAN I DO TO HELP CHILD?

First and foremost we need ears and eyes around the country to help us trace the cases of religiously influenced child neglect and abuse. Please read your newspapers and magazines carefully and share what you find with us.

Secondly we need to expand our national impact. By the first of the year we had members in nineteen states. We have a goal to double the number of states with CHILD members this year. Who do you know that would be interested in our activities? We will gladly send them a newsletter or two and some basic information about CHILD with or without using your name.

And of course we need continued financial support. But we do pledge to be frugal and to donate all the time that it takes to keep CHILD moving. An expanding membership base will do a great deal to meet our modest needs. One hundred members averaging \$50 support each would cover our expenses this coming year. We have over 50 members already.

It is as easy as 1, 2, 3.

1. Send us clippings.
2. Tell us who you know who might be interested in joining CHILD.
3. Send in your own membership contribution now.

THANKS! Douglas Swan, Treasurer

## TREASURER'S REPORT

In 1984 CHILD spent \$4405.18. Of this amount \$1453.86 was for long distance calls, \$1223.16 for travel, \$519.39 was for postage, \$355.69 was for copying expenses, \$362.62 for press clipping services, and the remainder was for miscellaneous expenses.

The total income for the year was \$4225.95. This included \$510 in membership fees for 34 families or individuals, \$24 in interest, and the rest was reimbursement for services or generous donations from our friends. Thank you.

## TAX EXEMPT STATUS AS A PUBLIC CHARITY

This January, I filled out forms requesting permanent recognition as a publically supported charity. We needed to meet two tests during the Advance Ruling Period. We must be at least one-third supported by public donations. We are more than two-thirds publically supported. We must receive no more than one-third of our support from endowment, interest, etc. We received less than one percent of our funds in that manner. I am confident we will be granted permanent status as a publically supported charity when the review is complete. Contributions to CHILD remain tax deductible.

This map represents the number of CHILD, Inc. members in each state as of December 31, 1984. Fifty-three members in 19 states--and what outstanding individuals they are to know and work with! Let's set a goal to double the number of members and the number of states represented in 1985.

