

Keystone

The Journal of Christian Home Schoolers

of New Zealand

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Blessed is the man who fears the LORD, who delights greatly in His commandments. His descendants will be mighty on earth. — Psalm 112:1-2



Featured Family

David & Jenny Waldron

Josiah (5), Elijah (7), Zipporah (8), Naomi (10),
Vashai (10mo.)

KEYSTONE

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Editorial



It seems to me David Sant has hit the nail on the head in the first article, "All Education is Religious at Heart", when he says on page 11, "The time has come for Christians to recognise that sending their children to these humanist institutions is sinful and idolatrous. Churches should discipline members who insist on continuing in this sin." Fairly strong words, but we are talking about life and death issues: whose God will be recognised and whose suppressed; whose are the children and who will control their education and indoctrination into the "norms" of society. Professor Dr John Clark at Massey University, who is a total materialist and told us he has no time for gods or souls or any kind of metaphysics, said exactly the same things in a lecture on the philosophy of education that David Sant says in his second paragraph on page 5. Home education will more and more emerge as the most effective way to not only preserve families and rear properly educated and socialised children, but also to propagate the Christian faith. We need only remain faithful, for the enemies of the Cross are busy slaughtering their own posterity as well as killing each other off through their immoral activities. No, God is not mocked:

For the upright will dwell in the land, and the blameless will remain in it; but the wicked will be cut off from the earth, and the unfaithful will be uprooted from it. — Proverbs 2:21-22

It won't be long now and Bill and Diana Waring will be visiting many of you in the north of the country. Something of the way she can weave together history, culture, and home educational ideas with personal experiences for the edification of others can be gained from her article on page 20.

The legal opinion given in the article on page 17 about spanking should be carefully read. Although the Bill of Rights Act may guarantee us the right to practise our religious convictions, we need to be clear as to exactly what our convictions are when it comes to spanking our children. Have you studied the Scriptures for yourself to ensure that whatever corporal discipline measures you may practise are indeed firmly grounded in the Word of God? Carefully examine your motives when you smack, every time you smack, and look at how you actually carry out the procedure. There are people in positions of great power and political influence who are trying to outlaw this aspect of God's child rearing methods, and if we are sloppy in our thinking and indiscreet in our actions, we will only help the enemy's cause and not our own.

And to lighten things up a bit, apart from the Puzzles, a bit of fun is poked at a favourite target — USA hillbilly types — in the Keystroke column.

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It was Henry R. Van Til, in The Calvinistic Concept of Culture (1959) who stated that 'culture' is religion externalised. Look at the expressions of our culture today: hatred, anti-Christianity and anti-morality, drugs and crime. The faith which our popular culture externalises is demonic. Oh, Lord, please give us the wisdom and vision to home educate our children not only to live and work in the midst of this crooked and perverse generation but also to model for them and offer to them the words of eternal life.

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HefNet is the Home Education Foundation's email list discussion group. Established in July 1998, this group has expanded quickly and includes home educators with a wonderfully diverse range of political, religious, philosophical, and methodological views. This mix makes for some red-hot yet edifying debates! Subscription is free by emailing the message "subscribe" to hefnet@xtra.co.nz.

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In Line with Scripture



All Education is Religious at Heart

by David Sant

I am the LORD your God who brought you out of the land of Egypt, out of the house of bondage. You shall have no other gods before me. — Deuteronomy 5:6-7

Most people think of education as a value-neutral arena in which children are taught the knowledge and skills they need to function as adults in society. As Christians, we must realise that education is inherently religious. What is education, if not teaching children about the way the world works?

Children are taught the rules of language and reason, the laws of mathematics, the laws of nature, and the laws of society. Education is the process of teaching children the laws of the God who created the universe, logic, language, and men. All education is indoctrination into a religious worldview, whether it be the true religion of Christianity, or any of the myriad false religions invented by men. All education is undergirded by presuppositions about the origin of the universe, the origin of man, the purpose of man, ethics governing relationships between men, and the continuing existence of the universe in an orderly and predictable manner. It is an inescapable fact that all of these basic assumptions are fundamentally religious. Therefore we must view the schoolroom as the place where children are indoctrinated into the religion of their society. The school is, in effect, a temple. The question which Christians in the twentieth century are late in asking, is this: "Into what religion do the Government schools educate our children?"

When God reaffirmed the covenant with Israel just before their entry into the Promised Land, He gave the Ten Commandments for the second time and then gave them the greatest commandment of all. "*You shall love the Lord your God with all your heart, with all your soul, and with all your strength. And these words which I command you today shall be in your heart. You shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up. You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. You shall write them on the doorposts of your house and on your gates.*" (Deuteronomy 6:5-9)

Here we find that God commands parents to educate their children in His Covenant. This is to be done in every place (home and away) and at all times (from rising to retiring). Christian children must never be in a situation where God's commandments are not being taught.

Proverbs tells us that "The fear of the LORD is the beginning, of all knowledge" (1:7). The whole of

education from physics to spelling falls under this command to use all of life to teach children to know the Lord. The corollary to this is that we should use the knowledge of the Lord to teach children about all of life.

Public Education is Religious

Christians tend to be naive in the ways of the world. What we are only beginning to realise at the end of the twentieth century, the Unitarians and humanists who designed and run America's public school system realised 150 years ago. Public education is fundamentally religious; and their intent was to use public education to remove children from the influence of Christian ideas. The public schools were designed to educate children out of Christianity into the secular religion of humanism. This may seem like a brash statement, until we look at actual writings of the supporters of the public school system.

C. F. Potter, a signer of the "Humanist Manifesto" (1933), self consciously saw public education as the means of educating Christian children into a new religion:

Education is thus a most powerful ally of humanism and every American public school is a school of humanism. What can the theistic Sunday-schools, meeting for an hour once a week, and teaching only a fraction of the children, do to stem the tide of a five-day program of humanistic teaching? -- *Humanism, A New Religion* (1930)

Lest you think this is an isolated example, there are ample proofs that the humanist establishment is still deliberately using the schools to destroy Christianity in the present era. John Dunphy wrote in *The Humanist* (Jan/Feb 1983):

I am convinced that the battle for humankind's future must be waged and won in the public school classroom by teachers who correctly perceive their roles as the proselytisers of a new faith: a religion of humanity that recognises and respects the spark of what theologians call divinity in every human being. These teachers must embody the same selfless dedication as the most rabid fundamentalist preachers, for they will be ministers of another sort, utilising a classroom instead of a pulpit to convey humanist values in whatever they teach, regardless of the educational level pre-school, day care, or large state university.

The classroom must and will become an arena of conflict between the old and the new — the rotting corpse of Christianity, together with all its adjacent evils and misery, and the new faith of Humanism, resplendent in its promise of a world in which the never-realised Christian ideal of love thy neighbour will finally be achieved.

Paul Blanchard notes what most Christians fail to see as one of the primary causes of adolescents turning away from the Christian faith in *The Humanist* (Mar/Apr 1976):

I think the most important factor moving us toward

a secular society has been the educational factor. Our schools may not teach Johnny to read properly, but the fact that Johnny is in school until he is 16 tends to lead toward the elimination of religious superstition. The average high school child acquires a high school education, and this militates against Adam and Eve and all other myths of alleged history.

When I was one of the editors of *The Nation* in the twenties, I wrote an editorial explaining that golf and intelligence were the two primary reasons that men did not attend church. Perhaps today I would say golf and a high school diploma.

There is no doubt that the humanists recognise that the public school system is designed to destroy the Christian faith in children and replace it with another, faith in man. Why do Christians continue to blindly send their children to be taught in these temples of false religion?

State Schools Violate the First Commandment

The religious nature of public education is readily apparent when we ask five simple questions and see how the schools would answer them:

1. How did the universe originate?

PUBLIC SCHOOL: The universe originated in the Big Bang and is self-existing. Each religion of the world has a spiritual explanation for this, and all of them are subjectively true for those who believe them.

THE BIBLE: "In the beginning God created the heavens and the earth." (Genesis 1: 1) "You shall have no other gods before me." (Deuteronomy 5:6,7)

2. How did we get here?

PUBLIC SCHOOL: Over 4 billion years life arose through random chance from the raw materials of the universe. Man is the highest evolved life form and came up from the animals. Man is no more than an animal. The cosmos is divine and biological life is the highest expression of divinity.

THE BIBLE: "Then God said, 'Let Us make man in Our image; according to Our likeness;'" (Genesis 1:26)

3. What is the purpose of man?

PUBLIC SCHOOL: To find individual happiness and self-fulfilment.

THE BIBLE: "Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth." (Genesis 1:28)

4. How shall we relate to other people? What is right and wrong?

PUBLIC SCHOOL: There is no absolute right and wrong. Each society determines within itself what is acceptable behaviour and what is not. Anything is acceptable as long as it does not violate someone else's right to happiness and self fulfilment. The only sin is intolerance of others who differ from yourself. Children need to be taught to accept themselves. Children should

explore their sexual identities in their teen years. Homosexuality is a viable "alternative" lifestyle and must be tolerated, even praised.

THE BIBLE: God gave the Ten Commandments (Deuteronomy 5) and the rest of Scripture to govern relationships between men and God, and men and other men. The God of the Bible holds all men accountable for their actions and is highly "intolerant" of those who disobey Him. He will sentence them to everlasting damnation.

5. What is the future of mankind and the universe?

PUBLIC SCHOOL: Man will continue to evolve into a higher and godlike being through survival of the fittest and social engineering. Man shall be saved from his problems through technology, centralised government planning, and education. The universe will continue for a few billion more years until the sun and stars burn out and everything is cold and dead. There is no ultimate meaning to life other than what the individual makes of it. After death men are either reincarnated or cease to exist.

THE BIBLE: "I was watching in the night visions, And behold, One like the Son of Man, coming with the clouds of heaven! He came up to the Ancient of Days, and they brought Him near before Him. Then to Him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve Him. His dominion is an everlasting dominion, which shall not pass away, And His kingdom which shall not be destroyed" (Dan. 7:13,14)

These questions bring out the clear distinction between the religion of the public schools and the religion of Christianity. Public schools are temples of a different god. Its teachers are the priests of this false religion called "humanism" which is merely a reincarnation of ancient paganism. Therefore, Christians who offer their children to the public schools to be educated are violating the first commandment "You shall have no other gods before me," by turning their children over to the priests of a false religion.

The Covenantal Nature of Humanism

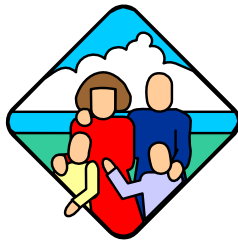
Christianity is the true Covenant between God and His people. All other religions are counterfeits. Because the counterfeits must be imitators of the real thing, false religions are covenantal as well.

In the Christian religion the sign of the covenant is baptism, and the periodic renewal of the covenant is the Lord's Supper. When we take Communion we are renewing our covenant vows to God. The terms of the Covenant are revealed in the Bible, the Word of God. The Covenantal meal of the Lord's Supper symbolises God sustaining us and sanctifying us from sin. He is our God and we are His people.

The religion of Humanism is also covenantal, but it replaces God with the Welfare State. It promises to provide for its citizens from cradle to grave. It also claims "I will be your god and you shall be my people." When people place their children on the yellow school

(Continued on page 10)

Feature Family



David & Jenny Waldron of Raetihi

We have recently been conducting a study of the 17th century. This came about as I was praying for something to do for a unit study when a friend said she was going to study Handel and other great musicians. At the same time I bought a set of historical novels to read to the children about the French Huguenots and then I picked up another book about King Louis XIV. We have studied Galileo, Shakespeare, Johann Kepler, Rembrandt, Isaac Newton, clothing, and food of the period and there is still much more to do. I have also read to the children many stories based in, or written in, the 17th century. The costumes on the front cover of *Keystone* were made for David's birthday when we had a 17th century banquet. In the photo we have Aramis and D'Artagnan (two of the musketeers), Queen Mary of Orange, Sir Isaac Newton at the back, Catherine, Isaac Newton's companion holding Princess Elizabeth and standing is Princess Marguerite of Spain. We are looking forward to coming back to the 17th century when the children are older when we can study physics, drama and other subjects in more detail.

Some background to the real characters behind the costumes in the photograph:

I, David, was brought up in Yorkshire, England and had a varied education and career before meeting Jenny in Wellington. I travelled widely as a non-Christian; always searching for the Truth. God found me when I attended a creation science presentation in National Park eight years ago. The evidence which supports the biblical account of creation is, to me (with a strong mathematical and science background), overwhelming. God has richly blessed me beyond what I could have imagined possible with my wife and five children. Homeschooling for our family is currently one of the 'non-negotiables'. We operate two businesses from home; computer software programming for the forest industries and export cut flowers. Juggling the changing demands of family and business life is never easy and we are at times stretched beyond what we thought we could ever cope with. However, the results in these areas have been very rewarding as we have increasingly been obliged by circumstance to trust more fully in the Lord.

I, Jenny, was brought up in the winterless north and moved to Wellington when I was 16. My last year of schooling was by correspondence which I finished only because my mother encouraged/nagged and pulled me through it. I married at 18, gave birth to Stephanie and moved to Australia. When my marriage broke up, I returned to NZ with Stephanie and, after a while on the

DPB, decided it was time to get a job which I did at the National Bank. After some time there, I convinced them that I ought to be employed in the computer department even though I had no appropriate qualifications and there I met David.

When we were looking for a house to buy in Wellington, we found 31 acres near Mt Ruapehu, bought it, resigned our jobs and found out that I was pregnant in that order in the space of two weeks. The Lord is so gracious. He knew we had to leave the city to find Him and we did 3 1/2 years later. He has blessed us with lovely children and I find I am now more fulfilled and challenged than I ever was as a computer technician. Whoever says being a stay-at-home-mother is boring and dull should try home-schooling.

Our educational ideas for our children started developing years ago. Stephanie had so many problems at our local schools (she tried two primary schools) that she eventually went back to Australia at 11 to live with her father and attend school there. I had never heard of or thought of anything as radical as home schooling. David had, and when he first suggested it, I must admit I wasn't too keen (too many memories of correspondence school). After we became Christians and were married, we were convinced that this is what the Lord wanted us to do. Our methods have changed over the years, but our conviction has remained strong.

We believe that by home educating the children and controlling their environment (e.g. diet, no T.V.) we are achieving the very best for them. Our educational approach is now one that is broadly based on Charlotte Mason and unit studies with Classical Education for Naomi (Latin). We are trying to bring fun, laughter and joy into our training. This is something we are aiming at, and we are achieving it more and more, especially as David becomes more involved in the children's education. Some days we are more successful than others but we want to get away from the "drudge, just got to get through it" view.

Naomi, 10, is a beautiful, graceful young lady, who is a tremendous help with the other children, especially the baby. She is a voracious reader, and it is difficult to keep up a supply of suitable books. She loves all things relating to David's motherland and is more English in many ways than her father. Maybe she'll even follow his footsteps to Cambridge University. She can cook dinner and is an excellent baker. Her carrot cake won 3rd prize at a local gala day, when first prize went to a local chef! She sings in the local community choir with me and sang a duet in front of about 400 people at a Christmas concert. A year ago she started ballet and has done so well that she has caught up with the other girls her age, most of whom have danced for about 5 years, due to her determination and consistent practising. David has started taking her for Maths (Saxon) and Science and she is blossoming under his tuition. She is also studying Latin and Grammar and is finally developing lovely handwriting. Naomi has her own walk with the Lord and was baptised earlier this year.

Zipporah, 8, is “differently abled”. She is amazing in the things she can do. She has an incredible memory and this last month learnt “The Daffodils” by William Wordsworth which she recited to the ladies at our monthly church coffee morning. She is very artistic and has great ideas for paintings and drawings, though learning to tidy up after one of her projects is a challenge for her. Reading and writing are also challenges for her but we are gradually beginning to see progress. We have had her tested by SPELD and she has had lessons with a tutor and these helped tremendously. When we realised, very early on, that she wasn’t “booky”, we knew that ACE, which we were using with Naomi, just wasn’t going to work with her so we moved to an integrated unit study approach. She has thrived with this as long as I do the majority of the reading and she can draw or make related things or dictate stories to me. She too has started ballet which has been very good for her concentration, poise and getting her left and right round the right way. David has started taking the girls to a local climbing wall and Zipporah is a natural climber who shows no fear of heights and possesses excellent persistence and stamina. She is a natural actor/clown and we look forward to seeing what the Lord has in store for her.

Elijah is a very handsome young man of 7. He is asthmatic and does not tolerate dairy products and several other foods. He was a real challenge and life with him was very frustrating before we discovered food allergies and intolerances. I was beginning to think we wouldn’t be able to teach him anything as he was so aggressive and argumentative. His normal self, we have since discovered, is a sweet, caring, shy boy with a winning smile and a keen sense of humour. Elijah is very focussed when we go to the library; either tractor or dog books. He is the proud owner of two golden Labradors, Sindy and Sandy. He loves nothing better than being outdoors with Dad and is very practical with his hands and loves helping to chop up the kindling. Meccano has become his favourite toy especially as Dad has to help him with tightening the bolts.

Josiah, 5, has already decided he wants to be a pilot when he grows up. He is plane mad. We have paper planes flying everywhere, plane posters, planes on the ceiling, plane books, plane t-shirts, model planes and Lego planes. He is continually on the go, very quick to learn and is Elijah’s best friend. He easily keeps up with Elijah in reading and is learning by osmosis.

Vashti is 10 months and what a joy she is! It is sometimes hard going trying to fit in all that I need to do, but any one of her smiles or kisses makes it all worth while. Recently the children asked me how it is Vashti had so much money to put towards a present they were buying, and I told them I gave her 20c for every smile she gave me. They were then worried they’d have to give Vashti 20c every time she smiled at them! She loves to party at 4:00am and is so full of laughter and gurgles that we usually party for a while too. The other children just love her to bits and I’m sure she would be walking by now if the children didn’t pick her up all the time.

To summarise; our family goal is that our children become strong men and women of God. All our homeschooling endeavours relate to this aim. Christ-centred home education has wrought great changes in all of our lives but we are a stronger Christian family because of it. As parents, we need to walk the walk and talk the talk for our children to follow our example. We can only do this with God’s strength and wisdom.

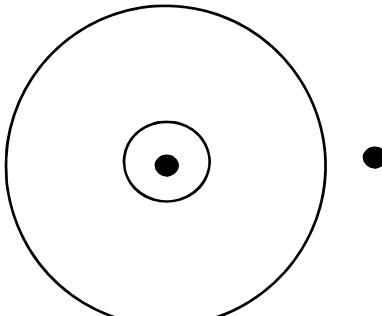
Puzzles

Q1: Mr Smith, a commuter, is picked up each day at the train station at exactly 5 o’clock. One day he arrived unannounced on the 4 o’clock train and began to walk home. Eventually he met the chauffeur driving to the station to get him. The chauffeur drove him the rest of the way home, getting him there 20 minutes earlier than usual.

On another day, Mr Smith arrived unexpectedly on the 4:30 train, and again began walking home. Again he met the chauffeur and rode the rest of the way with him. How much ahead of usual were they this time?

Q2: John is getting dressed in a hurry, but the light in his closet has gone out. How many socks must he take from the sock drawer to ensure that he has a pair of the same colour, if there are socks of seven different colours in the drawer? (No, the silly guy did not pair them up previously, but just tossed them in loose.)

Q3: The figure shows a small island, on which is a tree, in the middle of a large and deep lake, which is 300 yards across. On the shore is another tree.



How might a man, who is unable to swim, with only a length of rope a bit longer than 300 yards, get from the shore to the island?

(Answers on page 14.)

Exploring God's Creation



Goodbye, Peppered Moths A Classic Evolutionary Story Comes Unstuck

by Carl Wieland

The “textbook story” of England’s famous peppered moths (*Biston betularia*) goes like this. The moth comes in light and dark (melanic) forms. Pollution from the Industrial Revolution darkened the tree trunks, mostly by killing the light-coloured covering lichen (plus soot).

The lighter forms, which had been well camouflaged against the light background, now “stood out”, and so birds more readily ate them. Therefore, the proportion of dark moths increased dramatically. Later, as pollution was cleaned up, the light moth became predominant again.

The shift in moth numbers was carefully documented through catching them in traps. Release-recapture experiments confirmed that in polluted forests, more of the dark form survived for recapture, and *vice versa*. In addition, birds were filmed preferentially eating the less camouflaged moths off tree trunks.

The story has generated boundless evolutionary enthusiasm. H.B. Kettlewell, who performed most of the classic experiments, said that if Darwin had seen this, “He would have witnessed the consummation and confirmation of his life’s work.”¹

Actually, even as it stands, the textbook story demonstrates nothing more than gene frequencies shifting back and forth, by natural selection, within one created kind. It offers nothing which, even given millions of years, could add the sort of complex design information needed for ameba-to-man evolution.

Even L. Harrison Matthews, a biologist so distinguished he was asked to write the foreword for the 1971 edition of Darwin’s *Origin of Species*, said therein that the peppered moth example showed natural selection, but *not* “evolution in action”.

However, it turns out that this classic story is full of holes anyway. **Peppered moths don’t even rest on tree trunks during the day.**

British scientist Cyril Clarke investigated the peppered moth for 25 years, and saw only two in their natural habitat by day — no other researchers have seen **any**. Kettlewell and others attracted the moths into traps in the forest either with light, or by releasing female pheromones — in each case, they only flew in **at night**.

So where do they spend the day?

Clarke writes, “The latest story is that they rest on the leaves in the top of trees, but it’s not really known... either way, they’re very good at hiding.”²

The moths filmed being eaten by the birds were laboratory-bred ones placed onto tree trunks by Kettlewell; they were so languid that he once had to warm them up on his car bonnet.³

And all those still photos of moths on tree trunks? One paper described how it was done — **dead moths were glued to the tree.**⁴ University of Massachusetts biologist Theodore Sargent helped glue moths onto trees for a NOVA documentary. He says textbooks and films have featured “a lot of fraudulent photographs”.^{5,6}

Other studies have shown a very poor correlation between the lichen covering and the respective moth populations. And when one group of researchers glued dead moths onto trunks in an unpolluted forest, the birds took more of the dark (less camouflaged) ones, as expected. But their traps captured **four times as many dark moths as light ones** — the opposite of textbook predictions!⁷

University of Chicago evolutionary biologist Jerry Coyne agrees that the peppered moth story, which was “the prize horse in our stable”, has to be thrown out. He says the realization gave him the same feeling as when he found out that Santa Claus was not real.⁵

Regrettably, hundreds of millions of students have once more been indoctrinated with a “proof” of evolution which is riddled with error, fraud and half-truths.⁸

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1. H. Kettlewell (1959), “Darwin’s missing evidence” in *Evolution and the fossil record, reading from Scientific American*, W.H. Freeman and Co., San Francisco, 1978, p. 23.
2. C.A. Clarke, “Evolution in reverse: clean air and the peppered moth”, *Biological Journal of the Linnean Society* **26**:189-199, 1985.
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4. D.R. Lees & E.R. Creed, “Industrial melanism in *Biston betularia*: the role of selective predation”, *Journal of Animal Ecology* **44**:67-83, 1975.
5. J.A. Coyne, *Nature* **396**(6706):35-36.
6. *The Washington Times*, January 17, 1999, p. D8.
7. D.R. Lees & E.R. Creed, ref. 4.
8. Unfettered by evolutionary “just so” stories, researchers can now look for the real causes of these population shifts. Might the dark form actually have a function, like absorbing more warmth? Could it reflect conditions in the caterpillar stage? In a different nocturnal moth species, Sargent has found that the plants eaten by the larvae may induce or repress the expression of such “melanism” in adult moths (see Sargent T.R. *et al* in M.K. Hecht *et al*, *Evolutionary Biology* **30**:299-322, Plenum Press, New York, 1998).

(From *Creation* magazine, Vol 21, No 3, June-August

Here is the classical evolutionary line on peppered moths from the *Encyclopaedia Britannica*, 15th Ed., 1975, Vol 7, p. 14-15 (Compare the highlighted bits with the facts presented in the previous article):

“One of the most striking examples of observable evolution is the phenomenon known as industrial melanism. Until the middle of the 19th century, the British peppered moth was known only in its grey form, admirably **adapted by its coloration and habits to escape detection by birds when stationary in daylight on the lichens on the bark of trees.** About 1850 an occasional black mutant (given the subspecific name *carbonaria*) appeared and was so conspicuous that black individuals were rapidly taken by bird predators on the bark of trees and the mutation was largely suppressed. Like most mutations, it was recurrent (further evidence of the non-adaptive nature of mutations*) and the mutant moths suppressed. Meanwhile, the Industrial Revolution brought about a marked change in the environment in several parts of Britain, especially in manufacturing districts, where air pollution by carbon dust and soot killed the lichens on the trees and blackened the trunks and branches. Now it was the *carbonaria* mutant that was favoured, and the original pale *betularia* form penalized.

“Direct observations of feeding birds by H.B.D. Kettlewell provided a measurement of the survival rates of the two forms in normal and in industrial areas. Some observations indicated that *carbonaria* survived 17% worse in unpolluted areas, and 10% better in polluted areas, where the populations of peppered moths were now completely dark by 1950. The dark moths are now blacker than those affected by the original mutation, due to reinforcing action of the gene-complex*.

“Here, then, is a mutation which conferred disadvantage on its possessors under the environmental conditions in which it arose, but which, as a result of an unpredictable change in those environmental conditions, now confers marked advantage in survival. **It has resulted in the evolution of the moth from grey to black in a short space of time,** under human observation.”

*It seems we are being fed a contradiction: mutants are said to be non-adaptive, and yet “the gene-complex of the mutant has a reinforcing action”. The entire evolutionary theory is based on the idea that natural selection chooses those mutants best able to help the organism adapt to its present environment. Evolution must insist, therefore, that all organisms are by definition collections of these successive successful mutations. Which is, of course, hogwash. God created each creature with an amazing variety built into its genetic code. Changing environments, isolated populations and natural selection allow this variety to be manifested for His glory and for our use and enjoyment.

(Continued from page 6)

bus to send them off to be educated by the State they are renewing their covenantal vows to the god of Humanism. In return the State provides their children with a covenantal meal, the school lunch, and a “free” education. The god of the State requires obedience and taxes in return for a free education when we are young, college loans, unemployment checks, and social security when we are old. An example of the conscious nature of this covenant is found in a policy paper called “Public Schools and Citizenship” by The Centre on Education Policy:

Historically, schools have prepared students to be good citizens in four ways: (1) teaching students about the role of government in the United States; (2) upholding civic values by teaching students to be good citizens and good neighbours; (3) equipping students with the civic skills they need to be effective participants in a representative democracy; and (4) promoting tolerance and respect for diverse peoples and different points of view.

In point number 4, tolerance is defined as acknowledging other religions and creeds as equally true. This is similar to the Roman government’s licensing of all religions, provided that they acknowledge “Caesar is Lord” and tolerate the practice of other religions. This is polytheism in practice, also called “pluralism.” Christian students who insist on openly holding to their faith in Jesus Christ alone as the standard for all people are attacked and degraded in the classroom for bigotry and intolerance. They must keep the claims of their faith private and merely personal in order to be tolerated.

The Church Must Take a Stand

The public school in America is a tool designed to perpetuate the religion of the Welfare State. Christians who send their children to public school are covenant breakers. Every day the kids get on the yellow school bus they reaffirm their covenant with humanism. Families and churches who do this bring upon themselves the curses of disobedience.

How many Christian families have you heard of who sent their children to the public schools and their children either left the faith, became entangled with drugs, or conceived children out of wedlock? (A lot!) How many homeschooled families do you know who got those results? (Very few!) The fruit of disobedience is all around us, but the church as a whole refuses to recognise that the root of the problem is our schizophrenia in sending Christian children to public schools. The time has come for Christians to recognise that sending their children to these humanist institutions is sinful and idolatrous. Churches should discipline members who insist on continuing in this sin. Public schooling is spiritual adultery and is every bit as serious as breaking the marriage vow. May God have mercy upon our nation and grant us repentance from this grievous sin!

Common Objections Answered

(Continued on page 11)

(Continued from page 10)

1. "We send our children to public school to evangelise the other children."

ANSWER: Change the words and see if it still sounds OK. "We send our children to be taught in the Buddhist temple so they can evangelise the other children." Or, "We send our daughters to work in a brothel so they can evangelise adulterous men and other prostitutes." Does that sound outrageous? By sending your children to public school there is a better than 50% probability they'll end up having sex with another student before they graduate. (If you send them to a public university the number who have sex before age 20 is 87%.) Evangelism does not require, or even allow, us to put our children under the covenant authority of pagan teachers. Not to mention, it doesn't work. A small minority of Christian kids who go to secular schools continue in the faith of their parents. The question is, Who is evangelising whom? If you want to evangelise other children, then invite them to your house and present the gospel to them in the context of a Christian family.

2. "We spend time with our kids to help them filter what they are being taught in school."

ANSWER: By doing this you teach your children to be schizophrenic. If the public school teaches them falsehood, then why send them there to be taught at all? It is not possible to counter forty hours per week of indoctrination and peer pressure with a few hours of parental instruction. Remember what C.F.Potter wrote (above): "What can the theistic Sunday-schools, meeting for an hour once a week, and teaching only a fraction of the children, do to stem the tide of a five-day program of humanistic teaching?"

3. "We want our kids to receive a quality education."

ANSWER: In his book, *Strengths of Their Own*, Dr. Brian Ray provides statistical research which shows that average standardised test scores for home schooled children are in the 80th percentile, whereas the average of public school children's scores is the 50th percentile. Public schooling in the vast majority of cases offers an inferior education to homeschooling or private Christian schooling. Even if public school did offer a superior academic education, would academic proficiency be worth the price of a child's soul?

4. "I feel it would be wrong for me to send my children to public school, but it's OK for other people. Each family must do as the Lord leads them."

ANSWER: God has one standard of right and wrong: His revelation, the Bible. It is forbidden to teach your children to believe in other gods. The public schools do exactly that. This is not a subjective issue.

5. "The public school my kids go to has a lot

of Christian teachers."

ANSWER: Really? Does it make a difference whether the teachers are Christian when the curriculum, the administration, and the other students are pagan? Your child's teachers may be closet Christians, but if they dared to say in the classroom, "The God of the Bible is the only true God and Christianity is the only true religion," they would be fired. A Christian teacher who "keeps his light under a bushel" is worse than a teacher who is not Christian at all. He is an example of compromised Christianity.

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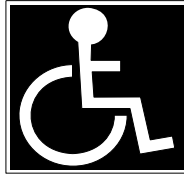
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Learning Disabilities



Journey of Discovery: Ben's Story

by Tracey Cremer, Auckland

When you pass through the waters, I will be with you; and through the rivers, they will not overflow you. When you walk through the fire, you will not be scorched, nor will the flame burn you. - Isaiah 43:2

Ben's story is really the story of our family's faith, and the journey God has taken us on, as we've learnt to depend on Him and not on ourselves, or our own understanding.

For the first two weeks of his life, Ben was the perfect child, due mostly to jaundice. For the next seven months he screamed eighteen hours a day. He was continually sick, despite the fact that I was breastfeeding him. Nothing I tried with him worked, and I would spend my days walking up and down the house, trying desperately to get my son to sleep.

I visited my GP on almost a weekly basis. His attitude was to treat the mother — there was nothing wrong with the baby. We took Ben to a paediatrician, who did blood tests, told us Ben had colic, and would grow out of it.

When Ben developed eczema around his mouth, down his neck and across his chest, I asked to see an allergist. My GP informed me that there was only one, but he didn't have much faith in him. We were desperate, so we went anyway.

That day is etched into my brain — I will never forget it. As we took our screaming child into the paediatrician's office, and before we'd sat down, he said to us: "I know what is wrong with your child." He then spent the next 15 minutes asking us questions, and we spent the next 15 minutes saying: "Yes... yes... yes".

His diagnosis was gastric reflux, and he began Ben on medication. The eczema resolved itself as soon as Ben was no longer dribbling stomach acid.

Because Ben obviously did have allergies, he suggested waiting another two months and then doing blood and skin tests when Ben was 9 months old.

By this stage I'd had enough of blood tests, and I couldn't imagine trying to hold Ben down for skin tests, so my Mother-in-law volunteered. We conveniently left the country and spent a week in Surfers Paradise — taking Samuel to Movieworld and Seaworld and generally enjoying time with our older son, who had lost out so much since Ben had been born.

When we came back home we went to the paediatrician's for the test results. He informed us that Ben did indeed have allergies, but more importantly, he was also immune deficient, and would (a) be susceptible to infection, and (b) would not necessarily make antibodies to infections, so could get the same infection repeatedly.

Ben would not be allowed in daycare, he was not to visit hospitals, he was not to go in a public pool, we were to avoid crowded places, not use public transport, get a dishwasher, use Janola liberally, treat any infection aggressively and not lose our minds in the process! We could not allow anyone with an infection into our home, nor could we visit anyone who was sick.

During the next two years we were increasingly housebound. Every time we went to church, Ben got sick(er), so we stopped going. The minister and one of the elders visited once to pray for Ben, and before doing so stated: "We don't think it will make much difference, but the Bible says to do it, so we will." Gee thanks.

On Samuel's 5th birthday, he woke during the night screaming in pain. His joints were inflamed, and he was in so much pain he could not walk. I spent his birthday carrying him to the doctor's, then the lab, then xray. The blood test results showed that he too had an immune deficiency, and he had started to make antibodies to his own tissue, instead of the infection.

During the next year the longest time we had with both children well was one week. That happened once. Usually a throat infection would graduate to an ear and chest infection, take three or four different antibiotics to finally clear up, by which time Ben would have diarrhoea, we would have two or three days relief, and then we'd start again.

When Samuel was 6 and Ben 3 they both began 3-weekly treatment with blood products at Starship. This was the most agonising choice I have ever made. We had to weigh up quality of life, versus the possible long-term effects of treatment with human blood products. By this stage Dave & I had separated, and we were employing a nanny full time. I was no longer able to cope, and our support network was non-existent. Something had to change.

Within three months of beginning treatment Samuel was healthy, and within six months so was Ben, but it was not without a price. Ben began to stutter the day of his first drip, and this continued for six months, when it stopped as suddenly as it had begun. Both boys reacted to the blood products, and after a trip to see a specialist in Sydney (there were none in NZ) we were able to manage their reactions and continue treatment. Dave and I were able to get back together again too. Sam continued on treatment for a year, Ben for three and a half years. It has now been two months since Ben's last drip, as we're currently doing a trial to see if he is able to come off treatment permanently or if he

will need to continue indefinitely.

Sam began school at 5, and despite (because of?) being absent at least a third of the school year, he was always at the top of his class. On treatment Ben was able to go to kindy, which he loved. It was then that God blessed us with another child.

When I discovered I was pregnant I was in shock. I couldn't believe that God would punish me like this! I had already nursed two sick children for years, and I had no desire to repeat the performance. I was angry at Dave, and angry at God. I wallowed in a pity party for most of the pregnancy.

Christy-Ann has been God's special gift. She is placid and calm, and she delights us all. She's also had reflux and has been sick, but I've learnt that I can indeed do all things through Christ who strengthens me.

God used Christy-Ann as the turning point in our family. Ben started school soon after she was born, and he hated it. I watched my bubbly boy become depressed. He had no friends at school, because he wasn't there often enough to make any. His friends from kindy soon had new friends, and he was left on his own. So much for socialisation.

A neighbour removed her children from the school and began to home school them while she decided where to send them. I'd not thought about homeschooling since I was pregnant with Ben, and I lost all interest after he was born, but now that his infections were under control, God started to fire me with enthusiasm for teaching the boys myself.

Since my boys were at home at least as much as they were at school, and getting them there had become a major hassle since Christy was born, I thought we'd try correspondence for a while and see how we went. The school was very supportive, and helped with getting the paperwork done and off to NZCS. I was intimidated by the exemption process, and jumped at the offer of free correspondence schooling (on medical grounds) without the need to apply for an exemption. I wasn't one of those radical homeschoolers — I had legitimate reasons for taking my boys out of school, and was using a proper curriculum!!

We continued with NZCS for six months, after which time I knew it was inappropriate for both of my boys. I got brave and applied for exemptions. I was now a radical homeschooler! During the time we did do NZCS, I started to educate myself. I learnt about the many and varied ways to homeschool, and the different learning styles. By the time I began in earnest to homeschool my boys, I thought I knew what I was doing. Boy was I in for a rude awakening!

Every method I tried with my boys, from unschooling to workbooks, failed miserably, until I learnt to rely on God every day, and to commit our schooling into His care. This is an ongoing lesson that is being perfected

all the time.

I'd always found Ben's behaviour challenging, and had virtually given up trying to control it, because nothing ever worked. We'd been to see a behavioural paediatrician to discuss (we thought) parameters for behaviour with a chronically ill child, but had only been told to use "time out". There went \$200.

When Dave suggested I listen with him to a Radio Rhema programme he'd heard about ADD, I refused... my son wasn't ADD — he was immune deficient!

I finally decided to prove for myself that Ben didn't have ADD, so I did research on the internet, and found the criteria for diagnosing ADD...there was only one "symptom" that Ben didn't match! I printed out the list and showed Dave — he immediately recognised himself as well.

Now we had another label. The advantage of having a label is that it makes researching and learning about something easier; the disadvantage with the ADD label is that it immediately invokes an emotional response from friends and family members, especially those who have heard the media reports about Ritalin.

Our decision of whether or not to trial Ritalin was almost a non issue — I read a fair amount of literature both for and against and then decided that if it works, we'll use it, if it doesn't, we won't. I've had to sign informed consent forms for blood products for my children, where I'm informed that they may or may not at some future date develop CJD (mad cow disease), and compared to that Ritalin is straightforward. It is a powerful amphetamine, and there are known side-effects, but it certainly doesn't carry the risks we live with. It's a matter of perspective I suppose.

There is a lot of bad press about Ritalin at the moment, yet it is such a small piece of the ADD picture. There seems to be wide misconception of what Ritalin is and what it does. From somewhere the media have given the impression that it is used to sedate unruly children, and this is untrue. It is NOT a sedative, it is a stimulant.

When Ritalin is used appropriately it helps the brain "send inhibition or control messages, which tend to govern impulsive or silly behaviour. Drug therapy also helps ADD children to learn from their mistakes and not repeat silly behaviour day after day. It helps them to be more aware of the consequences of their behaviour. Drug therapy also helps with learning. It allows ADD children to concentrate more, remain on-task and block distractions. It helps them remember what is being taught. ADD kids on drug therapy are often more able to organise their world, work sequentially and present work more precisely. A particular benefit is increased retention from day to day. Children can remember lessons from week to week, rather than having to go back to square one each week." (Ian Wallace; *You & Your ADD Child*)

This is the effect that Ritalin had on Ben, it allowed him

to focus and think clearly. He was able to stay on task and control his anti-social behaviour. Unfortunately after a few months Ben started to have side effects that we weren't happy with, so we stopped using it. This seems to be common.

In my opinion the choice of whether or not to medicate a child is only the business of the family involved and their doctor. It was not a long-term solution, but using Ritalin gave us the breathing space we needed to get our heads around the problem, educate ourselves and plan strategies that work.

During the time that Ben was on Ritalin, God began to speak to me about our diet. I made it my business to learn whatever I could about diet, about how to build the immune system with diet, and finally about food reactions.

One of the books the Lord led me to was *Different Kids* by Sue Dengate. She describes life with her daughter, and how she discovered the effect food had on her daughter's behaviour. I recognised Ben in every page.

Spurred on by the fact that Ritalin was no longer an option, we began an elimination diet with Ben, and have been staggered by the results. Perhaps I shouldn't have been so surprised, as a baby Ben reacted to foods, yet it had never occurred to me that his anti-social behaviour was caused by diet.

Some foods (dairy & colours) make Ben angry (uncontrollable rage), some make him grizzle (hydrogenated oils & amines) and soya products make him "bounce" (hyperactive!!!).

When he doesn't eat these foods, he is angelic. We haven't finished the diet yet, we still have more to learn, but the results so far have been more than I anticipated.

Ben's ADD is not caused by diet, but his behaviour is definitely made worse by the foods in the typical kiwi diet. His behaviour is also made worse by lack of routine, normal "behavioural management" techniques, and unrealistic expectations.

Our family has been on a demanding and often very lonely pilgrimage, but through it all our Lord has been there. I know that when I pass through the waters He is with me, that when I pass through the rivers they will not overflow me, when I walk through the fire I will not be scorched and the flame will not burn me.

I've learnt not to look to any person to provide my needs, but to give that position only to God. I've learnt that it is in the day-to-day drudgery that our faith is worked out, not in a beautiful building with beautiful music and beautiful people. And I've learnt what it means to lay down my life for my Lord.

I've learnt that God made our children eager to learn, and that we must not quench the fire He has given them. I've learnt that He loves my children more than I ever could and that His plans for them are perfect. I've

learnt that He loves me, that He leads me gently, and that His word is the light I need to see clearly.

None of this learning has been easy, and quite frankly I wouldn't have chosen any of it. If I'd been given the option I'd have politely refused. My faith is worked out daily and each day I have to choose who I'm living for. But I've discovered the key to the Christian life, the key to the abundant life, the key to eternal life: "If anyone wishes to come after Me, let him deny himself, and take up his cross, and follow Me." - Matt 16:24

Answers to Puzzles

A1: On the first day, the chauffeur was spared a 20-minute drive. Thus Mr Smith must have been picked up at a point which is a 10-minute drive (one way) from the station. Had the chauffeur proceeded as usual, he would have arrived at the station at exactly 5 o'clock. The 10-minute saving means that he must have picked up Smith at 4:50. Thus Smith took 50 minutes to walk what the chauffeur would take 10 minutes to drive. From this we see that the chauffeur goes five times as quickly as Smith. Now, on the second day, suppose that Smith walks for $5t$ minutes. The distance he covers, then, would take the chauffeur only t minutes to drive. Accordingly, Smith was picked up this time at t minutes before 5 o'clock, that is, at $60-t$ minutes after 4 o'clock. However, starting at 4:30 and walking for $5t$ minutes, Smith must have been picked up at $30 + 5t$ minutes after 4 o'clock. Hence $30 + 5t = 60 - t$, and $t = 5$. Therefore the chauffeur was spared a 5-minute drive (each way), providing a saving of 10 minutes this time.

A2: By taking out eight socks, he is assured of at least one matching pair.

A3: First he ties the rope around the tree on the shore, and then carries the rope on a walk around the edge of the lake. As he passes the half-way mark, the rope starts to wrap around the tree on the island. When he reaches his starting point, he only needs to tie the other end of the rope to the same tree on the shore and then pull himself along the rope through the lake to the island.

career training of my daughters, on the one hand, and pushing them to the feminist career mold, on the other. Proverbs 31 teaches a godly balance: A woman who possesses work skills and financial resources, but who uses those skills in a way that keeps her home with her children and husband. The woman in Proverbs 31 does not stay home barefoot and pregnant watching soap operas. She is busy with more than garden clubs and poetry societies. Yet she is first and foremost at home with her children and husband.

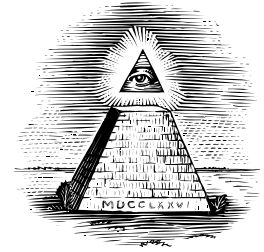
In fact, home schooling offers women the best of both worlds. Home schooling is a job that society values — teaching academics to children. It provides serious intellectual stimulation. It provides many opportunities to be held in esteem by people outside your family. My wife is regularly treated as a superwoman by Christians and non-Christians alike when they find out she home schools eight children.

My wife was a very good student in high school and university. Before we began home schooling she would sometimes complain about the lack of intellectual activity in her life of wiping spills, changing diapers, and doing laundry. A couple of times she even wondered out loud about the idea of going to work. Since we have been home schooling, her need for intellectual challenge has been abundantly satisfied. She has always believed that a mother's place is in the home. But home schooling turned this belief into a intellectually satisfying lifestyle which provides many tangible rewards. The career I will "push" at my daughters is the same one practiced by their mother.

Conclusion

Train your children to work hard and take initiative when they are young. Give them a broad liberal arts education while they are being home schooled. Then help them focus on a career path that will provide them with a real-world living as well as make use of their spiritual gifts.

Statist and Professional Trends



The Parental Use of Physical Discipline in New Zealand (Part II)

by Robert van Wichen, LLB

(In Part I Mr van Wichen introduced this subject by examining Section 59 of the Crimes Act which states:

Every parent of a child and ... every person in place of a parent of a child is justified in using force by way of correction towards the child, if the force used is reasonable in the circumstances.

He explained the legal interpretations of force being used "by way of correction" as opposed to vengeance, spite, ill-will, etc., taking the parent's state of mind at the time into consideration. He then examined the phrase "reasonable in the circumstances", mentioning that the courts have a wide discretion in determining what is reasonable, and will take into account such things as the relationship between the parent and the child, and the family's culture and religious beliefs. In other words the context of the spanking is important.)

III. Illustrative cases

It may be helpful to consider two court cases to get a better understanding of the issues involved.

*R v Peterson*¹⁵

This Canadian case is not only useful as an illustration but also is relevant to the interpretation of section 59.

The Canadian Criminal Code is virtually identical to the New Zealand Crimes Act on this subject.¹⁶

In September 1994, the Peterson family were celebrating Mrs Peterson's birthday at a restaurant while holidaying in Niagara Falls, Canada. Mr Peterson and his two children, Rachel (aged 5) and William (aged 2) returned to their car to get a card and gift for Mrs Peterson. Rachel started to misbehave, and continued after Mr Peterson told her to stop. She pushed William out of the car on to the footpath as he tried to get into the car. Mr Peterson told Rachel not to close the car door, but she ignored him and deliberately slammed the door on her brother's fingers.

Mr Peterson, angered by his daughter's behaviour, decided that she deserved a spanking. He told her this and why. At first, he tried to smack her in the car, but she struggled so much that it was not possible due to the confined space. Initially he was going to spank Rachel over her clothes, but due to her resistance decided to administer the spanking on her bare bottom. He carried her out of the car, placed her on the boot of the car and struck her a number of times with the flat or palm of his hand. Rachel started crying. The trial judge later found that she was uninjured and any emotional trauma was transitory.

This scene was witnessed by three people, one of whom was vehemently opposed to the physical punishment of children. The incident was reported to the Police, and Mr Peterson was charged with assault.

The judge formed the view, after hearing both Mr and Mrs Peterson give evidence, that they were reasonable, responsible, and caring parents. He described their discipline policy in the home as reasonable and designed to be in their children's best interests.

The Crown raised several arguments. One was that the spanking was not for the purpose of correction, but was due to Mr Peterson being angry. The judge rejected that argument; what is relevant is not whether the parent is upset, distraught, frustrated, annoyed or angry, but whether the parent is in control of his or her anger or emotions. He went on to find that Mr Peterson's conduct was measured and controlled. He accepted that Mr Peterson had an honest and reasonably held belief that a spanking was necessary to correct Rachel, and accordingly the spanking was given for a lawful purpose.

Another of the Crown's arguments was that as the spanking was done in a public place it was not justifiable. The judge, in rejecting the Crown's argument, decided that the place of the spanking was just one of the many factors to be considered in determining whether the punishment was reasonable. The charge of assault was dismissed.

The judge's closing comments are of interest: "It is readily apparent, however, that attitudes within the community towards the corporal punishment of children vary. It is one of those difficult and sensitive social issues where voices are at variance.

... [One of the witnesses] said, as a parent, she was not in favour of the physical discipline of her son, or indeed any child. She told David Peterson in no uncertain terms that what he was doing, in her judgment, was wrong; indeed, she told him that his conduct was unlawful. [That witness] was wrong as to the law of Canada. But her evidence brings into sharp focus the differing views that exist in contemporary society on the subject of child discipline. [Her] views may be shared by many; it is hard to know. But ... this is not a court of social justice, but a court of law. It is the law that a parent ... may physically discipline a child if such parent ... brings himself or herself within the framework of s43. A judge applies the law. Parliament makes the law."¹⁷

R v Erick¹⁸

This New Zealand case involved an appeal to the High Court against a conviction for assault. Mr Erick severely disciplined his six year old son causing extensive, though not permanent, injuries. Using a belt, he had struck him on the face and back at least ten times with considerable force. Mr Erick, a Nuiean Islander, contended that what he had done was in accordance with his culture. Evidence was given by a number of witnesses that severe corporal punishment was a normal part of Nuiean family life. The High Court upheld the conviction entered in the District Court as Mr Erick had admitted to a constable who had interviewed him that the force was excessive even by his own standards.

Of significance was the High Court's acceptance that a person's culture was relevant in determining whether the force used was reasonable. At page 3 of the judgment, Justice Heron stated:

"The statutory defence gives the Court the widest discretion. It provides that the force used must be reasonable in all the circumstances. It is argued for [Mr Erick] that the Courts have recognised in the area of provocation persons of non-European cultures can have different cultural characteristics, and that by analogy different cultural characteristics will be relevant to the issue of reasonable force. ... I uphold that submission. I do not think that it is possible to look at this in a vacuum and simply look at the extent for example of the injuries to the child concerned. It seems to me that it is proper in all the circumstances to have regard [among other things] to the cultural characteristics of the parent and the family as a measure of what is reasonable in all the circumstances."¹⁹

If that reasoning is applied consistently, a Court should also take into account other subjective²⁰ matters such as a family's religious or ethical beliefs. In so doing, ***R v Erick*** rejected the narrower "objective" test, namely, "Would a reasonable person have done what the parent did in these circumstances?", in favour of the wider "subjective" test, namely, "Would a reasonable person ***having that parent's culture and beliefs*** have done what the parent did in these circumstances?". The difference is highly significant.

This approach is consistent with the NZ Bill of Rights Act²¹ which enshrines as a right, not only the right to hold religious and ethical beliefs, but also to manifest them in practice.

Once allowance is made for the subjective characteristics of the parent and his or her family, parents will be given significantly more latitude in determining when to correct a child and the degree of force that is reasonable.

IV. A Note of Caution

Due to widely diverging views on this issue within society, and even within the judiciary it is not possible to rule out the possibility of the Court interpreting section 59 narrowly. J L Caldwell has noted:

“... at least one New Zealand judge has admitted to a personal rejection of disciplinary methods involving ‘resort on occasion to the threat of the strap or slap.’ The modern, less enthusiastic approach may be best exemplified by the observation of Scholl, J. to the effect that there are now ‘exceedingly strict limits’ on the parental privilege of physical punishment.”²²

However, contrast that with what Chief Justice Prendergast said in *Hansen v Cole*²³. This was a civil case late last century in which a pupil brought an action in the Supreme Court against his schoolmaster for caning him. What he had to say applies just as much to parents:

“... Among reasonable persons much difference prevails as to the circumstances which will justify the infliction of punishment, and the extent to which it may be properly administered. On account of this difference of opinion and the difficulty which exists in determining what is reasonable punishment, and the advantage which the master has by being on the spot, to know all the circumstances, the manner, look, tone, gestures and language of the offender (which are not always easily described), - and thus to form a correct opinion as to the necessity and extent of the punishment, considerable allowance should be made to the teacher by the way of protecting him in the exercise of this discretion. Especially should he have this indulgence when he appears to have acted from good motives, and not from anger or malice. Hence the teacher is not to be held liable on the ground of excess of punishment, **unless the punishment is clearly excessive...but if there be any reasonable doubt whether the punishment was excessive, the master should have the benefit of the doubt**”.²⁴ (Emphasis mine).

Further, as a matter of evidence, it is for the prosecution to prove beyond a reasonable doubt that the force used was unreasonable.²⁵ It is not for the parent to prove that the force used was reasonable, or for the purpose of correction. It will suffice if the parent’s version of what occurred is believable.

V. Summary

It will now be clear that a parent may use physical punishment to correct a child provided the force used is reasonable. However, it should be asked why so many

parents have come to believe that it is wrong or illegal for them to smack their children, and fear the consequences of continuing to do so. It is important that the law on this issue is understood so that parents can discern truth from fiction, and fact from propaganda.

References

15. *R v Peterson* (1995) 98 CCC (3d) 253.
16. Section 43 of the Canadian Criminal Code reads, “Every schoolteacher, parent or person standing in the place of a parent is justified in using force by way of correction toward a pupil or child as the case may be, who is under his care, if the force does not exceed what is reasonable under the circumstances.”
17. *Supra*, footnote 15 at page 262.
18. (Unreported, High Court, Auckland, 7 March 1985, M.1734/84)
19. *Ibid*, at page 3.
20. In this context, “subjective” means from the point of view of those directly involved, as opposed to “objective” which means from the point of view of artificial construct such as the reasonable man or detached and unbiased observer.
21. Section 13 of the Bill of Rights Act states, “Everyone has the right to freedom of thought, conscience, religion, and belief, including the right to adopt and to hold opinions without interference”, and section 15 states, “Every person has the right to manifest that person’s religion or belief in worship, observance, practice, or teaching, either individually or in community with others, and either in public or in private.”
22. *Supra*, footnote 2 at pages 376 to 377.
23. [1891] 9 NZLR 272. It is of some interest that even last century this issue was a contentious one; in this case reference was made to a view expressed elsewhere that physical punishment was a “relic of barbarism”. Perhaps things have changed less than some would have us believe.
24. *Ibid*, at pages 281 and 282.
25. *Erick v Police* (unreported, High Court, Auckland, 7 March 1985, M.1734/84) at page 2.

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Teaching Tips



The Buffalo Jumps of Learning

by Diana Waring

A few weeks ago, in the midst of deadline pressures for two books, Bill and I decided it was time to take time. Bidding our teens a fond adieu, we headed off to parts unknown for the evening. Remembering the injunction, “Go West, Young Man, Go West!”, we turned toward Wyoming. Wyoming is one of my favorite states. It teems with wildlife and scenery in nearly every nook and cranny. It is a good place to go to recover from too much bookwork, hence our journey thither.

We took the scenic route from Spearfish, South Dakota to Beulah, Wyoming (just across the border), and continued along the deserted blacktop. The weather that summer evening was very unusual for the high plains. Rather than hot, sunny, and nary a cloud in the sky (the quintessential “Home on the Range”), it was cool, misty and laden with atmosphere. It had a wonderful ambience, a sort of mist-hung backdrop for our moment of solitude.

Bill was looking for a certain site he had noticed from previous journeys down the freeway. A sign had indicated a “buffalo jump” - something used for several centuries by Native American tribes - which seemed like it would be worthwhile to visit. We found a small marker on the side of the road which indicated we had arrived, though there was certainly nothing yet to see.

I guess that’s the deal with buffalo jumps. One minute you’re running along over the plains, and the next, you fall - plop - into the hole. If it were obvious, the buffalo would have noticed.

Signs warned that we were to approach at our own risk, that rattlesnakes were a hazard, and to stay on the dirt path. We saw pictures of archaeological digs previously completed at the site where twenty feet of buffalo bones had accumulated over the six hundred years of use. (Normally, the refuse at an archaeological site is measured in inches rather than feet!). Though we could still see nothing unusual, the signs were promising bigger and better things to come.

We walked a dozen yards up the path (with my rattlesnake antennae well extended), and then, suddenly, the ground stopped. There was an immense, IMMENSE hole in the ground! It was about one

hundred feet deep and two hundred feet in diameter. This was a serious hole!

The utter immensity of this hole in the ground, and the unexpectedness of it on the continuous plains, helped us to understand how effective this was for the Lakota and other tribal peoples. In preparation for winter food, they would position men at the edges of the jump and bowmen around the inside of the hole (far enough away, hopefully, to avoid being crushed by falling buffalo...). Then a group would turn a herd of buffalo toward the jump and, at the last minute, frighten them into stampeding. Once a buffalo was moving fast and in the right direction, gravity took over. Many of the buffalo died as a result of the fall. Others died from falling neighbors. And the few who didn’t die naturally were helped along by arrows from the men in the bottom of the hole.

The archaeological digs have shown that the people who used this jump were able to “process” a lot of meat in a very short time. It was both a successful and relatively easy procedure, since they used the natural resource of the immense (Did I mention it was IMMENSE?) hole in the ground and the natural law of gravity, to help them.

That natural hunger to discover and learn is one of the most powerful forces that you will ever find!

Now, you may be asking, “Just what do a buffalo jump and homeschooling have in common?” I am glad you asked! As I stood gazing at this incredible site, I suddenly saw the relationship between the two, and realized how fortunate we are to have the benefits of “buffalo jumps”

in our own homeschooling.

To begin with a contrast, do you remember when you were in school? Do you remember how often you were bored out of your mind... how uninterested you were in what had to be memorized... how all of that school work was so disconnected from “real life”? Did you ever ask yourself - or your teacher - “Why do I have to do this?” Personally, I felt like I was “doing time” with no chance of parole for twelve years... Occasionally, there would be a flash of interest, an insightful teacher, a momentary experience of discovery, but that was certainly not the norm. Perhaps, there are some of you who do not relate to these questions, but the vast majority of homeschooling parents I have met immediately affirm that this was definitely their experience.

When we try to teach our own children, these school days experiences can come back to haunt us. Here are our precious offspring yawning, their eyes glazed over, asking, “Mommy, do we HAVE to do this?” Ouch! We understand exactly what they mean, but we do not know what to do about it since all we could ever do was sit and suffer for all of those years,

and we never really knew the cause.

Enter - the "Buffalo Jump!"

On the other hand, have you ever seen your child absolutely self-motivated to learn more about something? Whether it was baseball, dead bugs, piano, or how to make fried ice cream, whatever it was, they were eager, rarin' to go, could not wait to find out. That natural hunger to discover and learn is one of the most powerful forces that you will ever find! The trick, you see, is to recognize it when it is happening and to provide opportunities for it to happen — then allow the full "weight" of their curiosity to bear them deep into whatever they are learning about.

Let me give you an example. After we moved from Washington to South Dakota, Michael asked me one day, "Mom, why do steel ships float?" I looked around in dismay - not a single steel ship in sight!

"Ummm... Michael, that is a REALLY good question, but I don't know the answer. Let's go to the library." With great expectations, we sailed off to the library. We asked the librarian, "Do you know why steel ships float?" She looked around in dismay - still not a single steel ship in sight.

"Hmmm... Try this book." It was a college level book on boat building, and beyond me. "Michael, let's try looking through other books at home." And look we did. We looked high, we looked low. We looked through every book we could think of,

as Michael continued to wonder, "Why do steel ships float?" It got so we were asking everyone in sight, "Excuse me, sir, but do you know why...?"

Finally, one late night I suddenly remembered a book about how things work. "Mmmm. I wonder..." I sprang from the bed to the bookcase and quickly turned to the index. When what to my wondering eyes did appear but the listing, "Why steel ships float". EUREKA! Our answer was at hand.

As the whole family learned about that principle of buoyancy, and about the ancient scientist/mathematician/inventor Archimedes, we thought up several creative ideas for experiments with lead fishing weights. We pounded and dropped and observed and recorded. By the time it was done, Michael's curiosity about why steel ships float had motivated the whole family to jump into the thing with him, learning things beyond our ken and certainly beyond our lesson book!

Many, many dinner table discussions have resulted in perusing encyclopedias, requesting library books, searching internet listings, and questioning experts. Questions have come up during mathematics that were totally off the point but worth pursuing nonetheless. Ideas have been generated during car rides that require lots of thinking and discussing (and, sometimes, putting on hold until we can get to a reference book!). There have been on-the-spot opportunities to learn while having an x-ray (How can you tell if my finger is broken?); while eating at a Chinese restaurant (What was your home like in China?); while visiting a cattle

ranch (Where did those brands come from?).

These moments, when someone wonders, “why?” or, “when?” or, “how?” or, “who?” or, “what if,” are the Buffalo Jumps. They present the perfect opportunities to use the tremendous force of natural curiosity to propel a student into interesting, meaningful learning.

Just as the buffalo jumps were used as effective, efficient means of procuring meat for the tribe, so are the buffalo jumps of learning a very effective, efficient means of getting knowledge into a child. Rather than the few inches of refuse found in normal archaeological sites, remember that buffalo jumps provided archaeologists with more than twenty feet of “stuff”! In the same way, learning that is motivated by a hunger to know - where the student rushes headlong into it - is far more productive; it leaves far more evidence of knowledge acquired than the normal method of “read the chapter and answer the questions in the back.”

“Okay, okay. But will our children, on their own, EVER fall into one of these educational buffalo jumps?”

Good question! The buffalo, ambling along on their own, wouldn’t have just fallen in. What did the Native Americans do? They knew where the buffalo were and where the jump was. All they needed was to move the herd in that general direction, and at the appropriate moment, “motivate” them! The natural law of gravity took care of the rest.

In our analogy, the parent is the one who knows where their students are (in level, in experience, and in ability). A parent who has “spied out the land” will also be aware of what sorts of things really interest their children, whether it has to do with inventions, or biographies, or sports, or crafts, or hands-on experiments, or whatever. What the parent can do is to begin moving the students toward a possible area of interest (buffalo jump), and, at the appropriate moment, motivate some excitement into that area (in other words, activate their natural curiosity.) Do this by finding a fantastic book in the library and reading a few chapters out loud (like *Carry On, Mr. Bowditch*), checking out a video from the library which shows how cathedrals were built in the Middle Ages (like *Cathedral* by David Macaulay), taking a field trip to see a sculptor sculpting, visit an elderly gentleman who fought in the war, and much, much more.

These motivating moments, that you help provide, will get those children stampeding right smack into real learning! Then all you have to do is stand by, ready to assist. Ah, the Buffalo Jumps of Learning - what an incredible provision of God!

Writing a Good Competition Essay

by John & Marjo Angelico

So you are interested in entering an essay competition? Well, good for you! I hope you will find the whole adventure exciting and rewarding. If you’re going to expend all that energy, writing for others like that, you might like to check your style against some commonly accepted expectations -- those the competition judge will no doubt be looking for.

Firstly, I expect you are studying English every day from a good text that guides you into (among other things) correct grammar, spelling, paragraphing and all those little basic things. It’s time to put all of that learning into practice! Writing ungrammatically in a competition is a little like eating rudely at a wedding. It’s an unnecessary insult and wouldn’t happen if you had developed good habits from the start. You won’t be marked only on those things, but they distract the reader from your topic and cause him to wonder about you and whether you could possibly have anything to say! It might seem unfair, but it is avoidable, so why not learn those little ground rules and open some doors for yourself?

Secondly, your regular English lessons will probably also have covered vocabulary. Choose expressive words and metaphors and bring your subject alive to your readers. Also vary sentence length and sentence starts, so that the reader wants to keep reading.

Thirdly, good essays have a clear structure in three major parts. First comes an introduction which states the topic in a tantalizing way, maybe creating a “bridge” between the reader and the topic. Sometimes it’s easiest to write the introduction last. It is worth spending a little time writing a really good one.

The second part is the largest, and it is called the body. In this part you lay all your arguments or explanations in a logical order, for example in chronological order, or outlining arguments starting from the least impressive and ending with the “last word!”: your most convincing point. Other sequences are valid too, but the main thing is that there should be a discernable order. Within the body each paragraph should have its own internal order, with a topic sentence and explanations and possibly a “bridge” to the next paragraph.

The last part of the essay is called the conclusion, because that’s where you conclude (finish). The essay should not merely end. In the conclusion you say what all your arguments or points lead one to believe. Leave nothing “dangling”. You need to round off and leave the piece feeling finished and memorable.

You might say that you first tell your reader what you’re going to say, then you say it and then you tell them what you said. That makes it sound boringly repetitive, but it isn’t really; it’s a very good help to the reader to aid them in understanding the point.

After the conclusion comes another bit that's not really part of the essay, though it is essential to include it. The Bibliography is where you list all your references for the essay. You must give full details of any book you quote directly as well as any that gave you ideas, enough detail so that others can "retrace your steps". Usually you give the information in this order: first, the author or editor of the book: surname, comma, first name or initials. Then the title, underlined, and then the publisher, city of publication, and date. Direct quotes from these books, or references to their information can be footnoted with just the author and page number when you have a good bibliography.

Of course the main thing about writing an essay is having something to say. There is no reason to merely summarize what one book says, unless you say that is what you are doing. Then it is not an essay, just a book summary. To be an essay, it should draw information from several sources and then contribute the author's (that is, your) ideas. It is unlikely that you will really develop thoughts of your own to share until you have filled yourself to overflowing with your reading. A good essay has a theme or hypothesis which is "proven" by evidence from the sources. Every step should be documented, so that readers can trace your thoughts back to the facts. You will find it very rewarding to clarify your thoughts enough to do this. Keep in mind who your audience is — who will be reading your work. This will help you decide how much detail you need to include and how much you can

assume.

All the above are the basics of any essay or article writing. If yours is for a competition, you have the added advantage that your "audience" will have specified what they are looking for. Be sure to take advantage of this help by measuring up your work against their guidelines.

There are other aspects of essay writing that can be fine-tuned as you gain experience. Seeing how many aspects I have already outlined, I expect you will be gentle on yourself as you gradually develop skill. It's really quite an adult task, which a well-educated secondary student might attempt, but I doubt that a primary student could do well without help.

You can develop the skills, whatever your age, when you write letters to someone you know. With your "known audience" you can patiently add to your skills till it doesn't seem like such an effort. Of course you won't get a lot of practice writing bibliographies, but all the rest can develop at your own rate.

One final word of caution. Avoid using the word "essay" and similar in your article. Your reader will have to fight hard the impulse to throw your work aside. It makes you sound like a bored schoolboy doing his tedious homework! Just try to sound interested in the topic.

Writing articles for others to read can be very rewarding, but only when you have something worthwhile to say, and are comfortable with all the basic tools (grammar, interesting vocabulary, essay structure, quotation know-how, and the ability to follow instructions). To develop “something to say”, read, read, read! To gain familiarity with the tools, write letters and try to make them as interesting as possible. Then go for your competition, knowing you are making a serious contribution and will reap rewards in clear thinking — and you may even win!

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Are We Parents Misunderstood? By God’s Grace, We Often Are.

~~You thought~~ you were just smiling at your daughter from a hot packed auditorium,

But she looked at your face and saw approval
and will treasure that look forever.

You thought that you were just patting her on the head, or just ruffling his hair,

But your child cherished the warm loving touch and longed for more.

You thought you were just reading a bedtime story for the hundredth time,

But your child was learning to associate your voice with warmth, pleasure and security.

You thought you were just letting your children help paint the house even though the extra time and trouble it took was a pain,

But your children learned that you value their contributions.

You thought you were just singing silly songs on a long boring trip,

But your children learned that your love and trust in them allowed you to reveal a side of your personality that you never revealed in public.

You thought you were just killing a few minutes by throwing a ball in the back yard,

But your son, aware that your time is precious, knew you were investing it in him.

You thought the tears in your eyes went unnoticed,

But your daughter saw that she was deeply imbedded in your heart.

You thought the outing wasn’t much of a success because the fish didn’t bite and the sun didn’t shine,

But your son still treasures every word you spoke, for they were spoken from father to son, just the two of you.

You thought you were simply giving her a quick hug “just because”,

But your daughter carried it with her for a long time, thinking you meant, “I love you!”

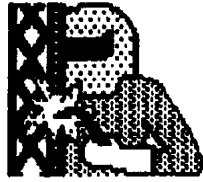
Keystroke



Computer Technology for Country Folk

1. LOG ON: Makin a wood stove hotter.
2. LOG OFF: Don't add no more wood.
3. MONITOR: Keepin an eye on the wood stove.
4. DOWNLOAD: Gettin the farwood off the truk.
5. MEGA HERTZ: When yer not kerful gettin the farwood.
6. FLOPPY DISC: Whatcha git from tryin to carry too much farwood.
7. RAM: That thar thing whut splits the farwood.
8. HARD DRIVE: Gettin home in the winter time.
9. PROMPT: Whut the mail ain't in the winter time.
10. WINDOWS: Whut to shut wen it's cold outside.
11. SCREEN: Whut to shut wen it's blak fly season.
12. BYTE: Whut them dang flys do.
13. CHIP: Munchies fer the TV.
14. MICRO CHIP: Whut's in the bottom of the munchie bag.
15. MODEM: Whut cha did to the hay fields.
16. DOT MATRIX: Old Dan Matrix's wife.
17. LAP TOP: Whar the kitty sleeps.
18. KEYBOARD: Whar ya hang them thar keys.
19. SOFTWARE: Them no good fer nuttin' plastik eatin' irons, whut some folks akchully use as nifes 'n' forks.
20. MOUSE: Blasted furry critter whut eats the grain in the barn.
21. MAINFRAME: Holds up the barn roof.
22. PORT: Fancy Flatlander wine
23. ENTER: Northerner talk fer

Strengthening Support Groups



Group Dynamics and Incorporation

by Craig S. Smith

Each support group will form its own unique character. This simply reflects the fact that each is formed for a different set of reasons and formed by different people. It is easiest on everyone to "grow" into a recognisable support group rather than "go" into it, forming one overnight from nothing. In the first method, you do as you are able and as you have keen and eager helpers. If you "go" into something, it is like trying to organise others who don't want to be organised, and you could end up frustrated beyond words.

Some support groups limit their numbers. This has several advantages. It preserves the group's character and group dynamics. This can be extremely important for some, for the character and dynamics of that set of individuals could be the entire attraction of a support group. A group of home educating mums, all good friends from way back, will see their support group as a natural extension of their years of friendship. A set of mums all from the one church denomination will

obviously see and appreciate and approach things in very similar ways, minimising the need to be wary of other differing value systems within the group. Although welcomed with opened arms for here are other brave souls who have "seen the home schooling light", one or two new families coming along will definitely change the way the original group interacts. The new comers could well have completely different needs, aspirations, expectations and value systems and could easily step on the toes of the original group members simply because they do not know the unwritten "rules of relationships" which have already developed among the others.

Larger and growing groups have more complex dynamics and are always changing and become less personal. Larger groups also require...and expect... more organisational structures. If the organisation isn't there, the person seen to be in the "leadership" position is criticised: totally unfairly and unjustifiably as the person is a volunteer already busy with her own family. But criticism comes and sometimes it can be severe. This can be very hurtful (support group members, please take note), but it is also an excellent opportunity to learn and grow. Criticism is simply part of the price of serving in a leadership capacity. "No pain, no gain" is a true statement. However, this can be avoided by a well-focussed executive committee, and larger groups can certainly begin to gain larger discounts and attract the attention of those offering various goods and services. One danger to watch for is that you don't allow the support group's mechanics and growing administrative requirements to become a higher priority

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than your children's education. It is easy to be pushed along by circumstances, especially when so many people are hoping you will do this and do that and what a fabulous opportunity to serve others....before making any commitments to being chairperson, ask your husband. Better yet, get the dads to do all the admin, for the mums are already doing all the teaching.

It is to be expected that support groups will fluctuate over time and that some members find one group no longer meets their needs so they move to another or establish their own. Many home educators belong to several groups, for again, each offers something unique. When you see this happening in your own group, recognise it as a natural occurrence and try not to make life difficult for yourself or others by questioning loyalty and commitment. Our loyalty and commitment is to our Lord and our families long before it is given to some support group. Sure, it is nice to have things remain the same, but that isn't always realistic.

Incorporation

Many support groups become legally incorporated. Probably the only benefit to doing so is to be able to qualify for Clear and Telecom donations and grants from various agencies. There are two ways to become incorporated.

1) Via the Incorporated Societies Act, wherein you need 15 people to sign a deed of incorporation. You have elected officers and AGMs and must have minutes of meetings and financial statements, properly audited. These are legal requirements. It can seem a somewhat top-heavy bureaucracy for a few outings and some mums wanting to get together. But large groups with lots of assets (a resource library for example) may need such a structure. It means someone is going to do a lot of work administratively that has nothing to do with home education. An incorporated society's structural requirements will of necessity draw some people away from the task of home education for more or less hours a week. It is also expensive: \$250 to incorporate and if you get a lawyer involved in writing the constitution and other paper work it will cost several hundred dollars more.

2) The Charitable Trust form of organisation requires only three people as trustees of whatever assets you have or will have. It costs nothing to gain legal incorporation as a charitable trust, although it will if you hire a lawyer to do your constitution and other paper work. Charitable trusts are not legally required to present minutes or have AGMs or to provide financial statements, unless the trust is applying for grants. The trustees can just organise activities themselves and make all the decisions. Most people are quite happy to

pay fees and have others do all the work. Or you can have elected officers and run the show like an incorporated society. But in that case, the elected officers must be very clear about what parameters they must work within as laid down by the constitution and the trustees. The trustees are still responsible for what the elected officers do. We have seen terrible problems erupt among good friends when it slowly dawned on the elected officers that the trustees could overturn any decision made by the elected officers. Although this rarely actually happens, the elected officers must be willing to operate within this system.

Either form, incorporated society or trust, can have a status with the IRD as profit-making or charitable.

Charitable status means no bank fees and no worries with income tax. In addition, donations of \$5 or more to an organisation with charitable status are themselves tax deductible.

Either form can hire people to work for them (as long as the constitution allows for it). If the person hired is considered self-employed, or hired on a contract basis, the person is responsible for his or her own tax concerns. Having your organisation becoming the employer means getting into ACC and PAYE issues, which one really wants to avoid if possible. Either form can register for GST at any time if you see advantages to that.

So there are a lot of issues to consider, but probably only with a larger group. Most start by a couple of mums organising something for themselves and then others want to join in. That's fine. When someone says, "Hey, you should organise such and such," you can respond, "Great idea! Feel free to organise it and we will do what we can to support you in your efforts." We began organising things for our own children and were quite happy to have others join in. But when others began to expect us to organise things for their children (even when their children were a totally different age group) and then NOT SHOW UP when we did organise it, we became more discerning. Outrageous? This happens in virtually every support group we've talked to.

The group must serve you and other home educators. Never let the group's organisational and administrative requirements cause you to serve them to the point that you can no longer home educate effectively.

There is a mountain of information available through the CAB or other local community support agencies or on the web at: <www.community.net.nz/>.

**Better yet, get the dads
to do all the admin,
for the mums are
already doing all the**