



The Phyllis Schlafly Report



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The West Virginia Textbook Case

New York City has recently developed a new problem: a big rise in the number of vicious criminals who are only 12 to 16 years old. These adolescent criminals prey particularly on senior citizens -- those least able to defend themselves against murderers, muggers, and robbers. The youthful hoodlums show no fear of arrest or remorse when they are caught.

The *New York Times* reported that "no one seems to know with certainty what is behind the rise" in youth crime, but speculated that the causes could be the easy availability of handguns and knives, violence in the movies and on television, the laxity of the courts in convicting and sentencing them, or economic privation in the slums.

It is just possible that the protesting parents in Kenawha County, West Virginia have the answer to New York's new problem -- namely, the matter of what children are taught and not taught in the schools.

Children are not born with a sense of right and wrong. These concepts, both in general and in specifics, must be taught to each child. But they are no longer taught in the public schools as a result of years of so-called "progressive education" and its assumption that right and wrong are relative rather than certain. The U.S. Supreme Court administered the coup de grace to moral education by removing God and prayer from the public schools.

Down in West Virginia, where people are less sophisticated than they are in New York, the parents engaged in an unusual intellectual exercise. They actually read the books used by their children in the schools. They came to the conclusion that some of them are anti-God, anti-moral, and anti-patriotic.

The protesting parents reject the argument that, in order to "understand the world around us," we are required to give our children books that promote a tolerance of violence, theft, adultery, obscenity, profanity and blasphemy.

Quite apart from whether the West Virginia textbooks are good or bad is another issue that is just as important -- who is going to control the textbooks? The West Virginia dispute reveals that the most powerful forces are activated and orchestrated in order to prevent mere parents and taxpayers from having any say so over what is taught

in the schools that their taxes have paid for and which their children attend.

"Bookburner" is an irrational epithet hurled at anyone who objects to vulgar, obscene, or immoral books. There are hundreds of thousands of available books from which a tiny selection must be made by someone for use in elementary and secondary schools. The real "bookburners" are those who choose contemporary trash or trivia over books that inspire the young generation with the achievements of great men and women, and that impart the wisdom of past generations.

U.S. Education Commissioner Terrel H. Bell made a remarkable speech in December 1974 calling on textbook publishers to print only "materials that do not insult the values of most parents." He specifically mentioned the Bible, McGuffey's Readers, and the Wizard of Oz as examples of books that both tell interesting stories and teach worthwhile values.

Commissioner Bell never mentioned the West Virginia textbook controversy, but his speech was a vindication of the protesting parents there. He put his finger on the two principal issues in that dispute: (1) whether mere parents should have the right to veto their children's textbooks, and (2) whether the schools have the right to require textbooks that offend the parents' religious, moral, and patriotic values.

The American public has been led to believe that the West Virginia controversy is between a group of red-necked fundamentalist preachers and forward-looking educators striving to drag a backward people into the 20th century. Intelligent discussion of the pros and cons is badly handicapped by the fact that the American public really has no idea of what is in the textbooks being challenged. The magazine *Editor and Publisher* admitted that there isn't "any newspaper in general circulation that is prepared to print the stuff verbatim."

The people in West Virginia know, however, because the parents ran excerpts from the offensive books in a full-page ad in the *Charleston Gazette*. It speaks for itself -- in profanities, obscenities, vulgarities, disrespect for parents, tolerance of violence, drinking and dope, and ungrammatical English.

It would be a mistake to consider the West Virginia textbook controversy a local matter. The same offensive textbooks are used in schools all over the country.

What's In The West Virginia Textbooks?

Listed below are actual excerpts from the textbooks used in Kenawha County, Virginia, which have caused the controversy there. In order that the general public could know what the children are reading, the parents published these excerpts in a full-page ad in the CHARLESTON GAZETTE on November 14, 1974. We apologize for the language, but surely parents have a right to read what their children are reading. The books are published by well-known publishers and widely used in grade and high schools all across the United States.

Webster/McGraw-Hill Series

THE ART OF NARRATION: THE SHORT STORY

- Page 324—"You son of a bitch, and he and the fat wop went out through the tables.", "... looked sick as hell ..."
- Page 322—"Sure is hell keeping it down, Joe,"
- Page 327—"... and you feel like swearing and goddamning worse and worse."
- Page 328—"... and could have rode him instead of that son of a bitch."

THEMES IN THE ACT PLAY

- Page 32—"He hasn't said a damn thing."
- Page 34—"For Christ's sake, ...", "Damn it, ..."
- Page 37—"Damn it, ..."
- Page 39—"Listen, you yellow bastard, what the hell's the idea ..."
- Page 57—"He'll be glad to see me too—like hell!", "What the hell ..."
- Page 60—"Well, I'll be damned!"
- Page 61—"The damned son-of-a-gun!", "Serve him damn right if I done it." "Aint that a hell of a fine old man for yuh!", "Ain't he a hell of a nice old man for a guy to have?"
- Page 62—"Ain't he a hell of an old man to have?", "... not by a damned sight!", "I ain't made to be no damned dirt-puncher—not me!"
- Page 63—"Come on, pal. T'hell with supper."
- Page 94—"I've never met a bastard like you before!", "I'm the bastard." "Damn you!"
- Page 122—"You damned right you don't."
- Page 125—"Damn it ..."
- Page 128—"Hell, yes!"
- Page 205—"Is there such a think as a black human brain?", "Damn good riddance."
- Page 204—"Oh, damn your mother's cups."
- Page 212—"Dammit, I know what I said!"
- Page 213—"Good God!"
- Page 218—"Dammit, you unlocked the door, didn't you?"
- Page 217—"What are you doing? (pause) Gilbert? Is that you (creaking springs) What are you ... no, no ... go back to your own bed and go to sleep. (pause, silence) Gilbert? (pause, creaking springs) Gilbert we are old people ... This is ... you shall not. (pause) Please ... please, Gilbert. (Gilbert grunts several times.) How dare you, dare you attempt this disgusting behavior!"
- Page 248—"God damn it. Here's the son of a bitch!"

AFRICAN IMAGES

- Page 79—"Two deaths for a goddam nigger."
- Page 132—"Where's the goddam pass?"
- Page 133—"The blerry bastard." "Blerry black whore."
- Page 134—"Law Bastards.", "Hell what you crying for?"
- Page 135—"What the hell.", "They are wearing me down, goddammit!"

THEMES IN SCIENCE FICTION

- Page 7—"You're a bunch bastards all, damn your eyes."
- Page 9—"What the hell's going on here?"
- Page 40—"... well, hell man, what else can we do?"
- Page 51—"the damn fools ..."
- Page 54—"Oh, go to hell."
- Page 56—"... bastard culture ..."
- Page 57—"For Christ's sake!"
- Page 124—"For God's sake!"
- Page 302—"You sons of bitches," "You stupid damn wretch", "Time hell."
- Page 303—"... and rotted with it as you and your goddamned friends have."
- Page 310—"Damn you Myrion."
- Page 311—"For Christ's sake, Myrion, lie down."
- Page 318—"Hell, it's about time somebody told about my friend ..."
- Page 319—"Von Kleigstadt was in one hell of a state."
- Page 320—"Dammit, Pat! Please marry me!"
- Page 327—"Damn near shook me out of my seat!"
- Page 328—"Tremor, hell!" "Trim charges, hell!"
- Page 329—"Hell, it'll damp out by then!"
- Page 346—"... other instruments knocked to hell ..." "What the hell! What ship is that?" "For godsake man stop talking nonsense ..."

JUMP ROPE JINGLES AND OTHER USEFUL RHYMES

Sally Drank Marmalade
Sally Drank Beer
Sally Drank everything
That Made Her Feel Queer
A-WHOOPSIE Went The Marmalade.
A-WHOOPSIE Went The Beer.
A-WHOOPSIE Went Everything
That Made Her Feel Queer.

"Fudge, Fudge"	It's Just A Newborn Baby!
Fudge, Fudge	Wrap It Up In Tissue Paper
Call The Judge.	Put It On The Elevator.
Mama's got a newborn Baby!	One, Two, Three,
It's not a girl,	And
and it's not a boy.	Out Goes She!

"I Was Standing On The Corner"
I Was Standing On The Corner,
Not Doing Any Harm.
Along Came A Police Car
And Took Me By The Arm.
He Took Me Around The Corner,
And He Rang A Little Bell.
Along Came A Police Car
And Took Me To My Cell.

OBJECTIONS TO GALAXYIE SERIES— SCOTT FORESMAN COMPANY

THRUST

The most depressing stories in the textbook adoption are found in the Galaxy Series. There is disregard for governmental authorities, stealing, beating, shooting, hate and lying.

Some stories suggest that it is best not to tell the truth as you might embarrass someone.

The article "God Bless This Child" suggests that money and independence can solve all problems.

FOCUS

"The Kitten" page 67 is a senseless story of cruelty, telling about the killing of a kitten.

"Spoil A Child" page 174. Tells of a mother being cruel to her son and his not knowing why she was cruel.

VANGUARD

The language used in the dialogues contains much slang and vulgarity. Any time religion is mentioned in the text, it is depicted in a bad way.

There are 11 poems scattered throughout the book. None of them reflects anything but depressing and morbid thoughts. None of them show any beauty or depict the joy of living.

PERSPECTIVE

The overall theme of this book is violence, hatred of different races, murder, dope, drinking, disrespect for parents and older people. Out of 600 pages, only 87 were used for teaching English.

The stories in this book were all sad, terrible stories. There were no happy thoughts at all. This is written more like a murder mystery than an English book.

ACCENT

"The Legend of Joe Lee." The main character, who is described as irresponsible, concerned with nothing but himself, his car, and his girlfriend, ends up the hero in the story.

"The Fate of The Hero". Comment: Violence seems to prevail. The hero is pointed out as being unthinking, dumb, and hated or resented by his fellow employees because of his desire to make good, his honesty, his willingness to work, and his safety-mindedness, giving rise to the thought that these traits are not to be desired.

COMPASS

There is excessive cursing and taking the name of God in vain.

These are supposed to be multicultural stories, but do we have to subject our youth to the bad side of life? Don't children love their parents anymore? The morbid stories far outweighed the good stories in this book.

1. "On Saturday Afternoon" . page 112. The story of a ten year old boy who was helping a man to hang himself.

MAN by McDougal, Littell & Co., 1970-71

MAN In the Fictional Mode 1

Page 6—Use of God's name in vain.

Page 62—Use of God's name in vain.

Page 69—Goddamn, and What the hell.

MAN In the Fictional Mode 4

Page 32—"for God works in mysterious, but inefficient ways, and He needs help."

MAN In the Fictional Mode 6

Pages 1-17—Damn, hell, God's sake, knock the Living Jesus out of you.

Pages 20-39—The bully speaks of doing God's dirty work.

MAN In the Expository Mode 2

Page 99—"How the boy trembles and delights at the sight of white excrement of the bird!"

Pages 75-81—Hell, ass whippin, dumb damn lid.

Pages 1-16—"All praise to Allah that I went to Boston when I did. If I hadn't, I'd probably still be a brainwashed black Christian."

MAN In the Dramatic Mode 2

Pages 1-19—Hell, ass.

MAN In the Dramatic Mode 5

Pages 14-15—Refers to "the preservation of the law in all its sick dignity."

MAN In the Poetic Mode 4

Page 74—"Telling children that God is in heaven and all's right with the world is wrong."

MAN In the Poetic Mode 5

Page 4—"God's No One."

Page 48—11 (picture of Marilyn Monroe's face) "pondering of her perfect breasts"

MAN In the Poetic Mode 6

Page 27—"Oh, all the laws!" "apples, perfect for window cracking."

AMERICA READS (SCOTT FORESMAN)

COUNTERPOINT IN LITERATURE

Page 51—"Damn fool"

Page 74—"Where the hell you been?"

Page 133—"stupid damn fool" "Oh God" "What the hell shall I do?"

Page 114—"My God"

Page 116—"damn good"

Page 141—"Kill that damn thing."

OUTLOOKS THROUGH LITERATURE

(Grade Nine Teacher's Research Book)

Page 3—From article Censorship and the Values of Fiction. "There you have found such things as teenagers speaking profanities, the phrase "fuck you" repeatedly and a schoolboy visit to a prostitute. It must seem to you that I am being merely perverse when I say that such a book is really highly moral when read properly, yet I mean something quite real and concrete by this claim."

Page 3—"those goddamn little bastards" "Christ, man.", "no shit", "he's a mean son-of-a-bitch", "they'll beat the shit out of me," "how the hell are you"

EXPLORING LIFE THROUGH LITERATURE

Page 20—"And then that damned tea's always filling himself up with."

Page 23—"Peter's always so damnably resentful when anyone else..." "I'll be damned if this isn't the best thing you've hit on yet."

Page 35—"You can be damn sure you won't lose by it."

Page 35—"Still—damn it all—you must remember."

Page 42—"I'm damned if I'll put up with that."

Page 43—"It's disgraceful that these damn bureaucrats should be . . .

Page 44—"It'd be a damn nuisance if he did."

Page 46—"Who the hell cares about danger." "You're always so damned frightened, Alaskan."

Page 49—"But then damn it all . . ." "But damn it!"

Page 50—"Damn it, there he is!"

Page 52—"They don't care a damn about the general good."

Page 57—"My name's Peterson alright—But I'll be damned if . . ."

Page 58—"the damnable solid majority . . ."

Page 59—"No damn it—you've never had the courage."

Page 64—"Well—to hell with it."

Page 65—" . . . that damned expression—!"

Page 66—"To hell with my practice!"

Page 68—"Damn it." "Ignorant, damnable mongrels that they are!"

Page 70—"They both got away—damn them!" "No I'll be damned if we are Katrina . . ."

FICTIONAL BIOGRAPHY Two

Page 2—"bastards"

Page "You old son of a bitch"

Page —"There no telling what the fool white folks will do"

FICTIONAL MEMOIR ONE

Page 22—"bastard"

Page 30—Boy says poem to father "Look up, look, down, look at my thumb, gee you're dumb."

Page 41—"I could hear his Goddam eye blinking.

MEMOIR

Page 31—"Damn grandmother's got it together."

Page 34—"were bitching that their maids stole"

Page 25—"Black as a nigger."

NARRATIVE POETRY

Page 61—"Ballad of the Carpenter"—Mockery of Christ's life and death on the cross.

Page 90—"Malcolm X"—"I hustler, I pimp, I unfulfilled black man."

COMMUNICATE

Page 47—"The most dangerous threat in the modern world is based on the "either-or" fallacy, namely; that we must choose between "capitalism" and "Communism."

Scripts 2

Page 163—"Feel my old bag's tits"

Page 173—"them sons-bitches too onery"

Page 190—Goddammit! All this crapping 'round and footsyng . . . Ass!"

Scripts 3

Page 87—"That fat old bitch"

Page 91—"God, he'll fix it. "Hell, no."

Page 92—"Damn thing" "Yes, by God."

Page 99—"Goddam cards"

Autobiography One

Page 10—"I beat the hell out of her.

Page 11—"Pig-tailed bitch

Page 29—"I pissed in my pants"

Page 32—"Get your ass over here"

Page 77—"You bastard"

Diaries

Page 38—"Goddam"

Page 82—"bloody bastard"

Page 87—"goddam"

Fables

Page 13—"The True Christian"—sarcastic and cynical view of the Christian religion.

Page 35—"HYP-TT"—Sacrilegious, blasphemous and intentionally offensive toward Christianity.

BIOGRAPHY 2

"If the man in the store said he already had insurance, and if his attitude was bad -- if he told me to get the hell out -- then I'd go back that night and rob him. I never carried a gun, never hurt anybody except the insurance companies and their bastardly thieves anyway. . . . There's only two ways to open a safe -- you can beat the son of a bitch open or you can blow it."

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