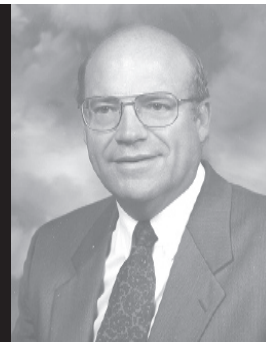




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The Schwarz Report



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To see a complete list of books recommended by the Christian Anti-Communism Crusade please check out our website at www.schwarzreport.org. This site also has back issues of *The Schwarz Report* as well as other great resources.

Marching Through The Institutions

by Rev. Peter Mullen

The BBC is enjoying one of its periodic spasms of second childhood as it relives for a new generation the events of 1968. In that famous Prague Spring there were student protests against the communist dictatorship and the tanks and guns rapidly put these down. The Czech students, denied even the little freedoms we take for granted, had plenty to be rebellious about. I spoke recently with the manager of a hotel in Wenceslas Square. She said, "It was a police state built on lies and coercion. My husband was a history lecturer at the university. He knew that the syllabus he was compelled to teach was the lying propaganda of the Party—in effect of the Soviets.

"The students also knew they were being lied to and they wrote lies in their essays and examination papers. It was the only way they could pass the exams. Any attempt to question the official line meant arrest and imprisonment. My children were at the junior school and when they arrived in class in the mornings the teachers would ask them, 'Did your parents have anyone round for supper last night?' 'Did you hear what they were talking about?'"

It took a further twenty years before freedom came to Prague and to the other Soviet satellite states: twenty years in which workers and students and housewives met secretly in one another's houses and read smuggled copies of *Animal Farm* and *1984*. I met some of these people too. One told me, "You could expect to be beaten up—or worse—if the police caught you reading such books. We had secret visits from British and American academics, philosophers such as Roger Scruton and Paul Helm, who introduced us to Edmund Burke and Michael Oakeshott and encouraged us to keep believing freedom would come, against all the appearances. And we prayed together."

There were protest marches and sit-ins in Paris and London too, but despite the BBC's nostalgia for flower power, fornication and pop stars drugged up to the eyes, these disturbances were only the fits and follies of pampered and self-indulgent middle class youth. The protestors might claim they were campaigning for an end to the Vietnam war or for the liberty to take the same illegal substances being swallowed so enthusiastically by their pop star heroes. But really these were only pretexts. Anything could be an excuse for a demo.

I was at Liverpool university where long-haired and denimed idiots chanted the names of Ho Chi Min and Chairman Mao: well-off kids from the leafy suburbs playing at radical chic, financed by generous Local Education Authority grants and daddy's largesse. Liverpool wasn't Prague but there was a lot that was Kafkaesque about it. For example, the mob would shout and scream and occupy the senate, disrupting university business and neglecting their studies. When asked by the Vice Chancellor why they were protesting, they answered, "Because you're keeping secret

And do not participate in the unfruitful deeds of darkness, but instead expose them. Ephesians 5:11

"Dwell on the past and you'll lose an eye; forget the past and you'll lose both eyes." Old Russian Proverb

files on us!”

The Vice Chancellor replied truthfully that there were no such files. They didn't believe him. So he invited a group of the ringleaders to search his offices and show where the alleged files were being kept. Of course they found nothing, but carried on with their protest, taking refuge in the identity of indiscernibles: “We knew we wouldn't find the files—they're secret!”

The mob pretended that occupying the senate was also occupying the high moral ground. There was nothing moral about it. It was privileged youth in a fit of agreeable frenzy. It had about as much ethical substance as a gang of football hooligans ripping through the town centre after the match. The motivation was merely the thrill of naughtiness—like Chesterton's “...nothing quite so exhilarating as knocking off a policeman's hat.” Those student demonstrators were juvenile delinquents. In Paris events took a nastier turn and in the American universities people were shot dead. “All you need is love” had suddenly turned murderous.

Although it is just pretentious and silly to suggest there was ever an ideology behind the troubles, there was the whiff of *Zeitgeist*. This was a sort of debauched libertarianism. A sizeable proportion of youth got it into its head that it could do as it damn well liked: a caricature Rousseauism, the chains falling off everywhere. Except of course the chains were all imaginary.

Although the demonstrations were mindless, there were minds of a sort not far behind them. Georg Lukacs, for example, who declared, “I saw the revolutionary destruction of society as the one and only solution”—where the solution was the overthrow of Western capitalism. But no one noticed that there was no actual problem requiring a solution. The most privileged, affluent and indulged generation ever ranted and raved about how it was deprived, dispossessed and enslaved.

Lukacs saw the necessity for the destruction of Christian civilisation and he advocated “demonic ideas” in the spread of “cultural terrorism”. Of course the kids loved it. Lukacs was Hungarian, an agent of the Comintern and he set up a schools programme in which children were instructed in free love, and sexual intercourse while being taught that the family was an outdated institution along with monogamy and all manifestations of religion. His aim was to undermine the family by promoting licentiousness among women and children and so weaken the basis of Christian living. The *Zeitgeist* was nihilistic.

Another of these cultural revolutionaries and nihilistic iconoclasts was the Italian Communist, Antonio Gramsci who noticed that the Russian people had not been converted to Communism: rather, they hated it. Gramsci called for “a

long march through the institutions”—the arts, the cinema, education, theological seminaries, the mass media and the new medium of radio. Gramsci became fashionable among the soixantehuitards, among them Charles Reich who revealed Gramsci's influence on him in his best-selling, *The Greening of America*:

“There is a revolution coming. It will not be like revolutions of the past. It will originate with the individual and with culture, and it will change the political structure only as its final act. It will not require violence to succeed and it cannot be successfully resisted with violence. It is now spreading with amazing rapidity and already our laws, institutions and social structures are changing in consequence.”

Victory in the culture wars was guaranteed once Christianity had died in the soul of Western man. This was happening at a speed which the revolutionaries could hardly have imagined in their most febrile moments. The method of the nihilists was an ideology of perpetual change, the human spirit the subject and victim of endless malleability. This method found its rationale in the doctrine of “absolute historicism”—which meant that all morals, values and standards were products of the age. They claimed that there are no absolute moral standards and morality itself should be seen as something which is only “socially constructed.”

The revolutionaries could hardly have expected support from leading churchmen and theologians, but that is what they got, and plenty of it. John Robinson, the Anglican Bishop of Woolwich, had already published his paperback bestseller *Honest to God* telling us that “Our image of God must go” and included a chapter of advice on sexual morality which abandoned scriptural norms for something called “situation ethics” which meant “doing the loving thing in the situation”—not much different from making it up as you went along.

But *Honest to God* and the other debunking popular theological books were only the mild beginnings of a process of iconoclasm which became ever more ruthless and extreme. In a series of books such as Harvey Cox's *The Secular City* and Paul Van Buren's *The Secular Meaning of the Gospel*, we were urged to adopt “Religionless Christianity.” There was even a title *The Gospel of Christian Atheism* by Thomas J.J. Altizer. The churches seemed to be exchanging *Heilige Geist for Zeitgeist*, the Holy Spirit for the spirit of the age. Many clergy enthusiastically supported the liberalisation of the laws on homosexuality, abortion and divorce.

The leading light—or rather the misleading darkness—of the 1960s revolution was Herbert Marcuse. He became the intellectual hero of the revolting students, as their politi-

cal heroes were Che Guevara and Mao Tse Tung. Marcuse invented Critical Theory whose supporters repeated over and over the slogans that Western societies are racist, sexist, xenophobic, homophobic, anti-Semitic, fascist and Nazi. The fundamental ambition of Critical Theory was the mass inculcation of “cultural pessimism” and “alienation” wherein a people prosperous and free comes to see its society and country as oppressive, evil and unworthy of loyalty and devotion.

Marcuse knew that past revolutions had prospered by the use of rallying oratory and persuasive books, but he believed drugs and sex were better weapons. In his book *Eros and Civilisation* he called for the universal embrace of the Pleasure Principle—derived of course from Freud—and the creation of a world of “polymorphous perversity.” It was like the trumpet call of the pagans and bacchanalians who stirred the Israelites to the licentiousness of the Golden Calf while Moses was up the mountain talking with God. Marcuse’s famous slogan caught on worldwide; “Make love, not war.”

Marcuse’s colleague, Wilhelm Reich, produced a hugely successful pornographic movie *WR The Mysteries of the Organism* that argued “There is no political revolution without first a sexual revolution”. The sexual revolution was simply the abolition of traditional Christian morality and the family. The universities were suddenly full of antinomian gurus, radical chic professional people who used their respected positions in society to undermine society. These included Timothy Leary, the anti-psychologist who preached the virtues of the psychedelic drug LSD and nihilism. He said,

“My advice to people today is as follows: If you take the game of life seriously, if you take your nervous system seriously, if you take your sense organs seriously, if you take the energy process seriously, you must turn on, tune in, and drop out. That is to say, life, beyond the pleasure principle, is meaningless.”

This was not, as the phrase had it, “the new morality.” It was only the old immorality in psychobabble. The youngsters of course lapped it up.

This was also the origin of the therapeutic state, in which sin was redefined as illness, crime was only aberrant behaviour and psychoanalysis and even the anti-psychiatry of such as Thomas Szasz and Wilhelm Reich became intellectually fashionable and culturally influential. In a reevaluation of all values, the movies, and TV discovered new heroes and new villains. William Lind of the Free Congress Foundation commented:

“The entertainment industry has wholly absorbed the ideology of cultural Marxism and preaches it endlessly

not just in sermons but in parables: strong women beating up weak men; children wiser than their parents; corrupt clergymen thwarted by carping drifters; upper class blacks confronting the violence of lower class whites; manly homosexuals who lead normal lives. It is all fable, an inversion of reality, but the entertainment industry made it seem more real than the world that lies just beyond the front door.”

Roger Kimball wrote recently in *New Criterion*:

“The long march through the institutions signified in the words of Marcuse, ‘working against the established institutions while working in them.’ By this means—by insinuation and infiltration rather than by confrontation—the counter-cultural dreams of radicals like Marcuse have triumphed.”

Traditional Christian culture is now, in Gertrude Hoffmann’s words, only “a dissident culture.”

The prevailing mood was extremely relativistic and just as irrational. The notion that “everyone is free to make up their (sic) own mind” came to mean that any opinion is as valid as any other. Somehow this institutionalised anarchy was thought to be conducive to democracy, a supposition so insane that it produces in many thoughtful people a spirit of desperation bordering on incredulity—such a man is Cardinal Cormac Murphy-O’Connor who asked in his 2007 Corbishley Lecture, “What kind of culture are we developing which wants increasingly to divorce religion from the public forum?” And he warned, “Religious freedom is not a by-product of democracy but a driving force of it.”

The Cardinal explains exactly why the attempt to base democracy on absolute relativism is a contradiction in terms:

“Relativism takes its stand on a desire for equal treatment of different beliefs in the conviction that these beliefs are relative. Yet in contradictory fashion it does so because of a belief in human equality and human dignity that are not relative values. Relativism is no friend of true democracy. By banishing religion from the public realm in the name of equality, it discounts religious perspectives from debate, banishes truth to a private sphere, labels it ‘religious’ and infers it to be irrational. But in fact truth is not something we construct. It is something we seek together. And there can only be a democratic discussion when truth is a matter of universal concern.”

What began in the 1960s, symbolised and represented by the riots and demonstrations of 1968, was the eruption of a counter culture. Of course there have always been provocative movements, pockets of rebelliousness, mavericks and oddballs of all sorts and conditions. But the phenomenon of 1968 was new. This was when real culture was replaced by the counter culture. As the saying goes,

it was when the lunatics took over the asylum. Not only have they been running the place ever since, they have become more extreme, crazier and more ruthless over the intervening forty years.

We could always put up with a bit of nonsense here and there because we knew the difference between sense and nonsense. Nowadays it is widely believed that there is no difference. We are not mere neurotics who build castles in the air: we are psychotics and living in them. Aberration has become the norm. Sane men feared Nietzsche because he prophesied a revaluation of all values. What we now inhabit is worse: the devaluation of all values.

How long before I am carted from the pulpit and thrown into jail for preaching that Christian marriage is not the moral equivalent of sodomy? Don't laugh—not when you read of how the Bishop of Hereford was fined £47,000 and sent on a re-education course because he refused to employ a practising homosexual in work with children in his diocese. Politicians and clergy who were appointed to defend what is of value in our common life deny and denigrate these things. The very system of honour is corrupt and vile: what other words are left to describe it when pop-stars who advertise their regular use of illegal drugs are rewarded with knighthoods?

The high points of art and culture are derided. Old J.S. Bach is reckoned no better than the latest raucous jingle on the iPod—and if you dare to take issue with this cultural blasphemy you will be dismissed as “elitist.” In the world of the “installation” anything is a work of art so long as someone says it is. And this just means there is no longer such a thing as art. According to deconstructionist critics such as Jacques Derrida, “Texts do not have meanings.” But if that's true, Jacques, then the statement that texts do not have meanings is itself (being a text) meaningless. In this way even the possibility of meaning itself is denied.

“To coin money, regulate the value thereof, and of foreign coin, and fix the standard of weights and measures.

—The U.S. Constitution, Article 1, Section 8

“No state shall..make any thing but gold and silver coin a tender in payment of debts...” —Article 1, Section 10

Econ 101: Sound Money

by John F. McManus

In addition to many other praiseworthy features, our nation has always been known as a productive marvel. People don't come here to starve; they come to enjoy what could be called “the good life.” One key reason why prosperity has always been found in America is the existence of sound money. Its importance should not only

The nihilists are all conquering.

The greatest scandal is that we refuse to pass on to our children—the ones we have not aborted—the values that can truly nourish them. They too are taught that what was once a mortal sin is now only a lifestyle choice. Educationists damn Shakespeare because he is not sufficiently politically correct, and in any case what business has anyone telling our children that the bard is better than a lifestyle magazine? History consists in teaching the young to re-vile and despise the civilisation that has formed us and to turn instead to themes that are entirely secular and often utopian, chief among them the paranoid fantasy of global warming.

Forty years on, we are left to ask what if anything can be done, to echo Eliot's 1922 cry, “What are the roots that clutch, what branches grow out of this stony rubbish?” The remedy is to be found in his poetic evocations of the truth of the Christian Faith. Eliot told us that we couldn't throw out Christianity yet expect all the other good things about our way of life to continue:

“Do you need to be told that even such modest attainments as you can boast in the way of polite society will hardly survive the Faith to which they owe their significance?”

The antidote to the results of the nihilistic iconoclasm which began a generation ago and which now engulf us is the re-Christianisation of the West. This is what the Cardinal told us in his Corbishley lecture. It is what the Holy Father tells us every day and it is what is being preached by a few clear heads and devout spirits in the other Christian churches—such as the Bishops of Rochester and London.

Brethren, pray.

(Rev. Peter Mullen is an Anglican priest serving St. Michael's in downtown London, U.K., and Chaplain to the London Stock Exchange.

never be taken for granted; it should never be allowed to disappear.

More than 50 years ago, economist Dr. Murray Rothbard stated the following very important fact about money: “Money is not an abstract unit of account, divorceable from a concrete good; it is not a useless token only good for exchanging; it is not a ‘claim on society’; it is not a guarantee of a fixed price level. It is simply a commodity. It differs from other commodities in being demanded mainly as a medium of exchange.”

The important word here is “commodity,” something possessing recognizable value unto itself. When a commodity is chosen to be money, it is selected because of its universally accepted value. Experience also shows that whatever is chosen as money should be durable, divisible, transportable, and relatively scarce. As soon as a commodity becomes accepted as money, the cumbersome and frequently unworkable system known as barter loses favor. A medium for exchange now exists. Now, a person can exchange his labor for money and use that money to buy goods from someone who didn’t need his labor. A farmer can sell his cattle and use the money to buy a carpenter’s furniture, and both are completely satisfied.

When money exists, commerce is no longer inhibited, as it is when barter prevails, by what Dr. Rothbard called “the need for a double coincidence of wants.” Smith can use money to purchase goods from Jones when those goods had previously been unobtainable because Jones had been offered something he didn’t want.

Immediately, we see that sound money spurs commerce, stimulates a wide diversity of labor, and helps mightily to advance civilization. Sound money is not the product of advancing civilization; it is a cause. John Birch Society founder Robert Welch made this point many years ago when he wrote:

“When Tacitus said of the German aborigines nearly two thousand years ago, ‘we have taught them to accept money,’ he was boasting justifiably of this step towards bringing the benefits of civilization to some barbarian tribes.”

Sound money makes it possible for some to study medicine, become teachers, create art, perform as clergymen, produce food, or undertake a wide array of professions. In a barter system, if a teacher needs shoes but a shoemaker has no desire to be taught, the hoped-for transaction doesn’t occur. The teacher might then seek someone else who wants his lessons and will pay for them with something the shoemaker desires. The teacher will, therefore, accept that something for his lessons, not because he wants it, but because the shoemaker does. This is indirect exchange, a step on the way to having money.

When money is introduced into a system, the teacher who becomes employed and earns money for his efforts will find no problem using his money to transact business with the shoemaker or with anyone else. So too will a doctor, a musician, a painter, a clergyman, and many others who produce no goods but who receive money for their services and contribute to the advancement of civilization. As mentioned above, money acting as a medium for exchange allows for a wide diversification of labor, a great leap forward in any society. The claim

that sound money is the cause of advancing civilization needs no further explanation.

History confirms the use of a wide variety of items for money. Valuable substances such as salt, sugar, cattle, tobacco, and shells acted as a medium for exchange in bygone cultures. But when the need for the money to be durable, divisible, transportable, and relatively scarce was recognized, experience showed that gold and silver were the best commodities to use for money. No government mandated this, nor did any economic guru make the decision. The wisdom of mankind operating in the marketplace settled on these precious metals as the best commodities to use for money.

Another important point about money is that once a commodity has been freely chosen to act as money, there is no need for government management. Gold and silver are commodities whose value and availability will be determined in the market place, just as will the value of any other commodity. Government management of the value, amount, and particulars of automobiles, shovels, gloves, refrigerators, etc.—all commodities—is never considered in a free and open society. In like manner, commodities such as gold and silver should never be encumbered by government decision making.

History also tells us that there are three basic kinds of money: 1. Commodity money (gold and silver) that we have already described; 2. Fiduciary or trustworthy money substitutes such as paper receipts, tokens, checks, and other financial instruments; and 3. Fiat money—money that is not backed by any precious commodity—that is a valueless substitute for commodity money and is made to seem valuable only by government edict or “fiat.” While fiduciary money opens the door for counterfeiting, a constant concern that is relatively controllable, the third type of money—fiat money issued by government—invites mass production and distribution (inflation) and immense fraud.

In the years before they separated from England, our colonial forefathers experimented with fiat money and paid dearly for doing so. With no limitation on the amount produced, they experienced lost credibility, a slowdown in productivity, civil disruption, and widespread personal animosity and hardship. Viewing this obvious destructiveness, the British Parliament outlawed irredeemable paper money for the colonies in 1764. Immediately, gold coins from Europe began circulating within the colonies. With economic stability restored, commerce again flourished and the other problems always accompanying fiat money faded away.

After the Declaration of Independence and the need to finance the ensuing struggle with Great Britain, the Con-

tinental Congress issued fiat money. Called “continentals,” the new currency was soon discovered to have no backing, but was given temporary credibility when the fledgling government enacted “legal tender laws” to enforce their use. Even though the war ended in triumph, the problems caused by fiat money—slowed commerce, unemployment, person-to-person animosity, fear of losing assets, and loss of confidence in government — threatened to tear the infant nation apart. Once the war ended and the Founders decided to revise the existing government, one of their main goals was to bar the issuance of paper fiat money.

During the debates leading to the creation of the U.S. Constitution, Connecticut’s Oliver Ellsworth declared that it was “a favorable time to shut and bar the door against paper money.” Pennsylvania’s James Wilson agreed and stated that doing so “will have a most salutary influence on the credit of the United States.” New Hampshire’s John Langdon said that he would rather reject the whole Constitution than allow the federal government the power to issue paper money.

The resulting Constitution incorporated the demand to avoid fiat money. Not only was the newly crafted federal government given no power to issue money, it was granted no authorization to manage it. The government was awarded authority to establish a mint to “coin money” and to establish standards for its size, weight, and purity. That’s all. There was no authorization to issue money and, certainly, no authorization to delegate a non-existing power to some private entity such as the Federal Reserve. Even the states, jealous guardians of their own prerogatives, agreed to the Constitution’s mandates never to “emit bills of credit” (paper money), or to “make any thing but gold and silver coin a tender in payment of debts.” And our infant nation prospered, becoming in a short time the world’s greatest producer.

There were other factors that contributed to America becoming the envy of the world. But sound money, unencumbered by government meddling, was among the most important. For 150 years, the American dollar was “good as gold.” And being labeled “sound as a dollar” was a welcome compliment.

During the 20th century, however, the dollar suffered transformation from being trustworthy fiduciary money to government-mandated fiat money. The result has brought on all of fiat money’s woeful consequences—slowed commerce, unemployment, person-to-person animosity, fear of losing assets, and loss of confidence in government. A return to sound money, the kind our nation once enjoyed and the kind our Founding Fathers mandated, must become one of the highest priorities for all who love America and cherish its freedom.

—*The New American*, April 14, 2008, p. 15, 16

Secular Socialism: Europe’s New Religion

by Lowell Ponte

“Religious instruction must disappear from the schools.... The man who is tied to the dogmas of the Churches need look for nothing from us in the future.”

Thus declared the Nazi inspector of Munich city schools in Germany, June 1939. His words appear in the July 1945 U.S. Office of Strategic Services (OSS) study “The Nazi Master Plan,” available online in pdf format in four parts from the “Nuremberg Project” at Rutgers University and the *Rutgers Journal of Law and Religion*.

“Implementation of this objective started with the curtailment of religious instruction in the primary and secondary schools,” the OSS (forerunner of today’s Central Intelligence Agency) document continues, “with the squeezing of the religious periods into inconvenient hours, with Nazi propaganda among the teachers in order to induce them to refuse the teaching of religion, with vetoing of...religious text books, and finally with substituting Nazi *Weltanschauung* and ‘German Faith’ for Christian religious denominational instruction.... At the time of the outbreak of the war...religious instruction had practically disappeared from Germany’s primary schools.”

Adolf Hitler’s evil attempt to carry out genocide and his mass murder of six million Jews is recognized as one of history’s greatest crimes against humanity.

Less well known, but revealed clearly in this OSS document, was Hitler’s master plan to destroy Christianity and replace it with his own “German Faith” concocted from a mixture of occultism, pre-Christian paganism, racism and National Socialism (whose German words for his political party contracted into “Nazi”).

Hitler’s regime was bent on “eliminating all political organizations other than the Nazi party,” the OSS analysis says. It was a jealous religion that allowed no other gods but Hitler and no rival institution that might explicitly or implicitly challenge its totalitarian authority.

Such hatred and fear of other religions is a hallmark of socialism. Karl Marx denounced religion as the “opiate of the masses,” preventing them from martyring themselves to the cause of Marxist revolution. The late Soviet Union promoted atheism, then watched its empire start unraveling in Poland because the Roman Catholic Church and its Polish Pope commanded vastly more love and loyalty from the people than the Church of Marx.

In the Peoples Republic of China the Marxist rulers fearfully persecute a sect whose simple meditation

undermines government control over peoples' minds. Communist China days ago imprisoned yet more peasants in labor camps for the subversive crime of merely possessing Bibles.

Socialists in the United States, including those who behind the scenes control one of America's two biggest political parties, have not yet attained the degree of power held by their comrades Hitler, Stalin and Mao. But here, too, their aim is to purge all other religions from the public square—from public school classrooms to holiday displays—so that their socialist faith can have a monopoly as our official government-imposed religion.

“Religion,” as defined by the American Heritage Dictionary, can be “A cause, principle, or activity pursued with zeal or conscientious devotion.”

Humanism, as defined by the Oxford English Dictionary and embraced by socialists from Adolf Hitler to Hillary Clinton, can be “the Religion of Humanity.” In this nominally-secular Humanist religion man replaces God as, in the Greek philosopher Protagoras' phrase, “the measure of all things.”

The United States Federal Government is prohibited by our Constitution's First Amendment from making any law “respecting an Establishment of Religion [i.e., a state church like the Church of England], or prohibiting the free exercise thereof.”

This had the effect, wrote the author of our Declaration of Independence and third President Thomas Jefferson in an 1802 letter to the Danbury Baptists, of “building a wall of separation between Church and State.”

What did Jefferson mean by this? Part of the answer appears in his preface to one of the only three things for which he wished to be remembered on his tombstone, his 1779 Virginia Statute on Religious Freedom.

“To compel a man to furnish contributions of money for the propagation of opinions which he disbelieves and abhors,” wrote Jefferson, “is sinful and tyrannical.” (I think of this each time I witness National Public Radio (NPR) and the Public Broadcasting Service (PBS) using my coerced taxes to broadcast Bill Moyers, an ultra-Leftist who thus has pocketed far more than \$20 million taxpayer dollars.)

A man should not even be forced to support a particular preacher of his own religious persuasion, Jefferson continued, for to do so would deprive him “of the comfortable liberty of giving his contributions to the particular pastor whose morals he would make his pattern, and whose powers he feels most persuasive to righteousness....”

Jefferson believed that religion should be something between a person and his or her God and that government should not interfere here. “It does me no injury for my neighbor to

say there are twenty gods or no god,” wrote Jefferson in 1785. “It neither picks my pocket nor breaks my leg.”

For most of two centuries this separation of church and state helped America avoid the religious wars that killed millions in Europe and elsewhere.

But the Left has broken that peace. It has done so by violating another key tenet of the Jeffersonian ideal—that government should remain very, very small, thereby leaving almost the entire public square open to each person's free exercise of religion.

The Left has invoked a new syllogism—that church and state must be separate, that the state must intrude and exert control everywhere and over every aspect of our lives, and therefore that the church must vanish.

As such reasoning makes clear, today's Leftists are morally unfit to lick Jefferson's boots, much less to quote this founding father of our liberties to advance a socialist agenda that Jefferson would despise and oppose with every fiber of his being. Jefferson's and Ben Franklin's motto, after all, was “Rebellion to Tyrants is Obedience to God,” a phrase that almost became part of America's Great Seal.

Today's religious war, launched by the Left, masquerades as a struggle to preserve religious liberty by exorcising religion from every government building, budget expenditure, public school commencement speech and other activity. This is a lie.

We in truth are caught in a crossfire—oops, delete the word “cross” with its Christian implications—between two religions. The Judeo-Christian faith of the Bible is under attack by the Humanist “religion” of the Left that aims to uproot and replace it, just as was attempted by Hitler's National Socialist Germany, by the late Marxist Soviet Union, and today by Communist China.

The central point of this column is that secular socialism in America inherently violates the First Amendment. It does so by relentlessly enlarging government. Because every new inch of cultural and social ground invaded by government is thereafter purged of religion, every incremental expansion of government violates the religious “free exercise” right of those whose lives it invades.

All secular socialism is therefore by its very nature a rolling juggernaut of genocide against the worshippers of every other religion.

And all socialism is therefore evil and an enemy of human rights, whether it is the socialism of Hitler or of Hillary.

In recent decades the courts (most of whose current judges have been appointed by Leftists) have tended to rule that where government advances religion must retreat in the name of separation of church and state.

judges have been appointed by Leftists) have tended to rule that where government advances religion must retreat in the name of separation of church and state.

What the courts should rule, instead, is that, because of the inherent supremacy of the First Amendment, government should be prohibited from advancing its own Establishment of Socialist Religion, its sphere of power and influence, any further. Wherever government advances, it creates a de facto "Establishment of Religion," a humanist state "church" from which all other faiths are forcibly excluded.

Islam: A Religion of Conquest

by Brett M. Decker

Islam is a religion of peace. Strangely enough, that is a political article of faith that no one has been allowed to question publicly since Islamic terrorists killed thousands in attacks on New York and Washington.

Despite having this idea constantly pounded into their heads by network anchormen, U.S. government officials and even Pope John Paul II, millions of Americans are not so sure that Islam is peaceful at all. Certainly if one surveys the Islamic world, from the Middle East to South and Southeast Asia, it is obvious that pro-Western Muslim countries such as Malaysia, Qatar and Turkey have been more secular, and thus less religious. Wellsprings of terror—such as Saudi Arabia, Iran and Pakistan—are more fundamentalist. But which interpreters of the faith hold the right to claim they are living by the true spirit of the Koran?

In his new book, *Onward Muslim Soldiers: How Jihad Still Threatens America and the West* (published by Regnery, a sister company of *Human Events*), Robert Spencer makes a compelling argument that the jihadists are the true successors to the religion founded by Muhammad 14 centuries ago. Mr. Spencer quotes extensively from the prophet himself to undermine the notion that he peddled pacifism like some ancient Arabic Gandhi.

"Paradise," said Muhammad, "is under the shades of swords." One of Osama bin Laden's favorite verses from the Koran explicitly lays out the *raison d'être* of jihad: "Slay the idolater [unbelievers] wherever you find them." This call to arms allows little room for modern-day apologists who argue that terrorists misinterpret the Koran for their own purposes.

Countless other myths are demolished in *Onward Muslim Soldiers*. For example, Islam was never a religion of tolerance. Muhammad himself called Jews "you brothers of monkeys" to their faces. The traditional three options that Muslim armies gave their opponents before battle were to convert to Islam, agree to accept Islamic law and dominion, or be killed.

Non-statist religions should not be required to retreat or yield in the face of expanding government. The state religion that worships ever-larger government should be prohibited by the courts from such expansion in the name of religious liberty.

Okay, I confess. I'm a utopian idealist. As wrote the poet Robert Browning: "Ah, but a man's reach should exceed his grasp, Or what's a heaven for?"

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It was accepted practice that Muslims had a right to the property of non-Muslims, and that Muslims could kidnap the wives of unbelievers and make them concubines. Enslaving Jews and Christians was considered a merciful alternative to execution. Through murder and coercion, Islam was successful in extinguishing all other religions from Arabia in a short period of time.

Islam was never peaceful, but rather was based on conquest from the beginning. During his life, Muhammad commanded 27 battles, and his troops were ruthless. After one victory over the hated infidel, Muhammad had the defeated massacred and ordered that their 600 to 900 heads be delivered to him.

Atrocities of this sort were common at the hands of Muhammad's forces. According to the author, none of these were defensive wars necessary to protect a fledgling religion. Rather, the goal was to plunder foreign lands for economic gain and to acquire *lebensraum*, or living space. The marauders were astonishingly successful.

As Mr. Spencer writes: "Before the prophet had been dead ten years, Muslim armies had taken Syria, Egypt and Persia. Muslim armies conquered Damascus in 635...; substantial portions of Iraq in 636; Jerusalem in 638; Caesarea in 641; and Armenia in 643... By 709, they had complete control of North Africa; by 711 they had subdued Spain and were moving into France... Muslim forces first besieged... Constantinople for a full year starting in August 716; Sicily fell in 827. By 846 Rome was in danger of being captured by Muslim invaders."

Could this invasion be happening again? Muslims are emigrating into Western countries by the millions, and it is taught even in moderate mosques that no non-Muslim has the right to rule over Muslims.

Mr. Spencer writes that many contemporary Muslim "see their goal as nothing less than the establishment of Islamic states in Europe." Archbishop Giuseppe Bernardini reports being told by a Muslim leader that, "Thanks to your democratic laws, we will invade you. Thanks to our religious laws, we will dominate you."

—*Human Events*, September 22, 2003, p. 22