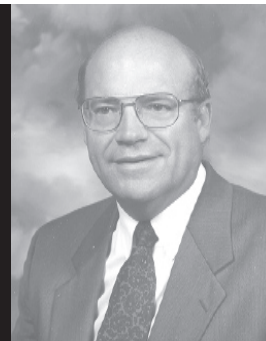




Dr. Fred Schwarz

The Schwarz Report



Dr. David Noebel

Volume 49, Number 4

April 2009

Intelligent Design and Science

by David A. Noebel

Ben Stein's film *Expelled: No Intelligence Allowed* has broken through the steel ceiling around Colorado Springs, Colorado. The *Colorado Springs Gazette* (April 18, 2008) devoted nearly a page to the discussion of Intelligent Design (ID). One article by an agnostic actually supported ID being discussed in science classrooms; another article by an atheist disagreed, saying ID has no place in science classrooms, but could be discussed as a mental disorder in psychology classes. Insisting that ID is pseudoscience, not science, the atheist says, "Science produces testable guesses. If something isn't testable, it's not scientific."

I'd like to address the question of whether or not Intelligent Design is science by first quoting a theoretical physicist claimed by all sides of the argument (theists, atheists, agnostics, pantheists)—namely, Albert Einstein. Richard Dawkins, for one, claims Einstein as a fellow atheist, so he and his followers should pay special attention to what Einstein actually says: "I'm not an atheist, and I don't think I can call myself a pantheist. We are in the position of a little child entering a huge library filled with books in many languages. The child knows someone must have written those books. It does not know how. It does not understand the languages in which they are written. The child dimly suspects a mysterious order in the arrangement of the books but doesn't know what it is. That, it seems to me, is the attitude of even the most intelligent human beings toward God. We see the universe marvelously arranged and obeying certain laws but only dimly understand these laws. Our limited minds grasp the mysterious force that moves the constellations" (Max Jammer, *Einstein and Religion*, 48).

Doesn't Einstein's quotation mirror ID? Aren't arrangement and order in the universe the topics that ID addresses? ID is a quest to discover why the universe "appears to be designed" (which Dawkins admits) and what language speaks to that appearance. The language of the universe appears more and more likely to be the language of mathematics.

Martin Rees, a Cambridge University astronomer, wrote a book entitled *Just Six Numbers: The Deep Forces That Shape the Universe*. Rees argues persuasively that six numbers define and explain the whole universe, and if these six numbers vary to any significant degree, there would be no physical universe.

For example, the number 10 to the 36th power is the number that describes the strength of the electrical forces that holds atoms together divided by the force of gravity between them. If that number were to vary ever so slightly, there would be no physical universe. The number 0.4 describes the actual density of matter in the universe to a critical density. Rees says if the number were 0.3 or 0.5, there would be no universe.

Rees also insists that these numbers are scientific! In fact, he says, "Astronomy is the oldest numerical science. . . . [It] is still the science of numbers, and this book is the story of six that are crucial for our universe, and our place in it" (from the preface).

If mathematics is indeed the underlying basis of the laws of the universe, why shouldn't a discussion ensue in a science class that perhaps a brilliant mathematical Mind stands behind these numbers? Yes, a Mind that even thought up these

Founded in 1953, the Christian Anti-Communism Crusade, under the leadership of Dr. Fred C. Schwarz, has been publishing a monthly newsletter since 1960. *The Schwarz Report* is edited by Dr. David A. Noebel and Dr. Michael Bauman. The Crusade's address is PO Box 129, Manitou Springs, CO 80829. Our telephone number is (719) 685-9043. All correspondence and tax-deductible gifts (the Crusade is a 501(c)3 tax-exempt organization) may be sent to this address. Permission to reproduce materials from this *Report* is granted provided our name and address are given.

very numbers as a portion of the logic of God (John 1:1-3). Certainly the notions of number, logic, law and causality are well within the scientific vocabulary!

In fact, 40 percent of the membership of the National Academy of Sciences sees no problem with this very discussion in science departments. For example, Harvard University's Owen Gingerich says that the universe was created "with intention and purpose, and that this belief does not interfere with the scientific enterprise."

If it were scientifically determined that a Supreme Mind is behind the whole universe, atheism would suffer a crushing setback. Yet this is exactly what the psalmist insists: "The heavens declare the glory of God and the firmament shows his handiwork" (Ps. 19:1).

The British mathematician Alfred North Whitehead makes a point about science that Richard Dawkins, Christopher Hitchens, and all atheists might want to consider. Whitehead says, "In the first place, there can be no living science unless there is a widespread instinctive conviction in the existence of an Order of Things, and, in particular, of an Order of Nature." All the early scientists believed in this order of nature. Its modern name is Intelligent Design!

Paul Amos Moody, a superb scientist, wrote *Introduction To Evolution* published by Harper and Row. In it, he admits to his students that the more he studies science, the more impressed he is with the thought that "this world and universe have a definite design—and a design suggests a designer." He goes on to say, "It may be possible to have design without a designer, a picture without an artist, but my mind is unable to conceive of such a situation."

Michael Ruse, editor of the Cambridge Series in the Philosophy of Biology and founding editor of the professional journal "Biology and Philosophy" is a hardcore Darwinist. Yet he considers both Dawkins and Dennett "dangerous." Ruse is worried that if Dawkins and Dennett make evolution and atheism one (they do!) then Intelligent Design advocates will have a legal basis for its discussion in science classrooms. Why? Because teaching Darwinian evolution in the classroom as equal to atheism would violate the First Amendment to the U.S. Constitution. Ruse has a valid point. Sooner or later Secular Humanism as a religion will be in the courts, and atheism will be a key element in the discussion. Already the Seventh Circuit Court of Appeals has declared atheism a religion.

But Ruse, who teaches at Florida State University, is even more direct than Dawkins and Dennett, who equate atheism and evolution. In a telling article published in the Canadian *National Post* (May 13, 2000) he writes, "Evolution is promoted by its practitioners as more than mere science. Evolution is promulgated as an ideology, a secular religion—a full-fledged alternative to Christianity, with meaning and morality. ...Evolution is a religion. This was true of evolution in the beginning, and it is true of evolution still today."

Secular Humanists generally deny their worldview is a religion. Their opponents, however, argue that Secular Humanism is as much a religion as Christianity, Islam, et al, and, therefore, should not be the religion of American public schools. Ruse gives the whole Secular Humanist case away when he says, "Evolution therefore came into being as a kind of secular ideology, an explicit substitution for Christianity. It stressed laws against miracles and, by analogy, it promoted progress against providence. ... One of the most popular books of the era was *Religion Without Revelation*, by the evolutionist Julian Huxley, grandson of Thomas Huxley."

Intelligent Design is not only a scientific concept along with number, causality, and laws of nature, but also explains the appearance of design in nature (the starry heavens that intrigued Immanuel Kant along with the metamorphosis of the monarch butterfly that intrigues me) better than any explanation involving chaos theory, multiverse theory, or plain-old chance. There are intricate designs in nature from the smallest particle in the atom through every cell in our bodies to the vast expanses of the starry heavens because a Designer was involved, which is why the Psalmist proclaimed, "I am fearfully and wonderfully made" (Psalm 139:14).

In closing, permit me to recommend David Aikman's *The Delusion of Disbelief*. Not only does this Christian scholar deal with the Four Horsemen of the Apocalypse (Dawkins, Hitchens, Harris, and Dennett) in a respectable and responsible manner, he also handles their thrusts, cuts, and slashings in a scholarly and convincing fashion. This is a book that every Christian needs to read and digest. He sees clearly that Hitchens is especially vulnerable in stating that "religion poisons everything" and Dawkins and Hitchens are way out of their expertise in Biblical

The Schwarz Report Bookshelf

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

and theological studies. Hitchens, for example, has Jesus born in 4 A.D. and then complains that Luke the physician/historian made a historical mistake. Both Dawkins and Hitchens are also pitifully weak on explaining away the atheistic mass murders of the 20th century (Lenin, Stalin, Mao, Pol Pot, etc.).

All in all, the Ben Steins, David Aikmans, Vox Days, Alvin Plantingas, Alister McGraths, John Lennoxs, Jonathan Wells', William Dembskis, Michael Behes, Phillip Johnsons, Duane Gishs, Andrew Snellings, Hugh Ross', and David Berlinskis of the world are more than an equal match to any and all bricks and barbs thrown at a Creator and His created order dripping in orderly arrangement. But then this is indeed the precise meaning of Cosmos (Gk, orderly arrangement)!

Ben Stein vs. Sputtering Atheists

by L. Brent Bozell III

I confess that when the producers of Ben Stein's new documentary *Expelled* called, offering me a private screening, I was less than excited.

It is a reality of PC liberalism: There is only one credible side to an issue, and any dissent is not only rejected, it is scorned. Global warming. Gay "rights." Abortion "rights." On these and so many other issues there is enlightenment, and then there is the Idiotic Other Side. PC liberalism's power centers are the news media, the entertainment industry and academia, and all are in the clutches of an unmistakable hypocrisy: Theirs is an ideology that preaches the freedom of thought and expression at every opportunity, yet practices absolute intolerance toward dissension.

Evolution is another one of those one-sided debates. We know the concept of Intelligent Design is stifled in academic circles. An entire documentary to state the obvious? You can see my reluctance to view it.

I went into the screening bored. I came out of it stunned.

Ben Stein's extraordinary presentation documents how the worlds of science and academia not only crush debate on the origins of life, but also crush the careers of professors who dare to question the Darwinian hypothesis of evolution and natural selection.

Stein asks a simple question: What if the universe began with an intelligent designer, a designer named God?

He assembles a stable of academics—experts all—who dared to question Darwinist assumptions and found themselves "expelled" from intellectual discourse as a result. They include evolutionary biologist Richard Sternberg (sandbagged at the Smithsonian), biology professor Caroline Crocker (drummed out of George Mason University), and astrophysicist Guillermo Gonzalez (blackballed at Iowa State University).

That's disturbing enough, but what Stein does next is truly shocking. He allows the principal advocates of Darwinism to speak their minds. These are experts with national reputations, regular welcomed guests on network television and the like. But the public knows them only by their careful seven-second soundbites. Stein engages them in conversation. They speak their minds. They become sputtering ranters, openly championing their sheer hatred of religion.

PC liberalism has showered accolades on atheist author Richard Dawkins' best-selling book *The God Delusion*. But when Stein suggests to Dawkins that he's been critical of the Old Testament God, Dawkins protests—not that Stein is wrong, but that he's being too mild. He then reads from this jaw-dropping paragraph of his book:

"The God of the Old Testament is arguably the most unpleasant character in all fiction: jealous and proud of it; a petty, unjust, unforgiving control freak; a vindictive, blood-thirsty ethnic cleanser; a misogynistic, homophobic, racist, infanticidal, genocidal, filicidal, pestilential, megalomaniacal, sadomasochistic, capriciously malevolent bully."

Dawkins has a website. Its slogan is "A clear-thinking oasis."

It's understood that God had nothing to do with the origins of life on Earth. What, then, is the alternate explanation? Stein asks these experts, and their very serious answers are priceless. One theorizes that life began somehow on the backs of crystals. Another states electric sparks from a lightning storm created organic matter (out of nothing). Another declares that life was brought to Earth by aliens. Anything but God.

The most controversial part of the film follows Stein to the Dachau concentration camp, underlining how Darwin's theories of natural selection led to the eugenics movement, embraced by Adolf Hitler. If there is no God, but only a planetary lab waiting for scientists to perfect the human race, where can Darwinism lead? Stein insists that he isn't accusing today's Darwinists of Nazism. He points out, however, that Hitler's mad science was inspired by Darwinism.

Now that the film is complete, the evolutionist prophets featured in the film are on the warpath inveighing against

it, and the alleged idiots who would lower themselves to watching it. Richard Dawkins laments how the film will solicit “cheap laughs that could only be raised in an audience of scientific ignoramuses.” Minnesota professor and blogger P.Z. Myers predicts the movie is “going to appeal strongly to the religious, the paranoid, the conspiracy theorists, and the ignorant—which means they’re going to draw in about 90 percent of the American market.” Myers and Dawkins now both complain they were “duped” into appearing in the movie (for pay).

Everyone should take the opportunity to see *Expelled*—if nothing else, as a bracing antidote to the atheism-friendly culture of PC liberalism. But it’s far more than that. It’s a spotlight on the arrogance of this movement and its leaders, a spotlight on the choking intolerance of academia, and a spotlight on the ignorance of so many who say so much, yet know so very little.

—*Townhall.com*, April 18, 2008

If I Ran the Zoo

by Mike S. Adams

The good folks at the National Association of Scholars (see NAS.org) have asked me to write a short piece modeled after the Dr. Seuss book *If I Ran the Zoo*. Specifically, they want me to enumerate the changes I would make in higher education if I ran the system.

Of course, I’ve never really imagined being in charge of the zoo because, you see, I am an endangered species. I am a Christian, a Caucasian, a Conservative, and a Capitalist. But these four “Cs” were not something the liberals could foresee. When I was hired I was an Atheist, an America hater, an Abortion supporter, and a bit of an Alcoholic. The changes in these four “As” are now the cause of my forays.

Since I am now an endangered species, the liberals like to come by my cage and stare at me while I work. They’ve never really seen the likes of an animal such as me in the zoo in which they work. But I am used to them now. And so I will write about what it would be like to be on the other side—as silly as the proposition might be.

In the zoo in which I work, students applying for the position of resident’s assistant are asked whether they would have any religious objections to providing RU 486 (upon request) to the pregnant young women living in their dorms. Student applicants are disqualified from the job if,

for religious reasons, they would refuse to do so.

If I ran the zoo, I would make employees in the Division of Student Activities go deer hunting with the Second Amendment Club. These employees would have to provide ammunition to the hunters if they ran out. They would be fired if they refused to do so.

In the zoo in which I work, students are not allowed to post signs on their dorm room doors if those signs might “incite” people. They can find themselves in front of a disciplinary committee for violations of this or one of our many other speech codes.

If I ran the zoo, university administrators would be required to read Supreme Court decisions, which have stated that “Every idea is an incitement”. (See *Gitlow v. People of New York*, 1925). Every dormitory student would be required to post materials on his door, which are meant to incite. No student would be given a degree unless he could prove that he incited his fellow students and that he did so with regularity.

In the zoo in which I work, female students are provided with a Women’s Resource Center. But male students are not provided with a Men’s Resource Center.

If I ran the zoo, I would interpret Title IX as prohibiting the building of a center for one sex but not the other. But I would raze the WRC, not build an MRC. This would be symbolic of the fact that Title IX is almost always used to destroy opportunities for some and provide opportunities for none. Afterwards, I would put a nursery in the place of the WRC to care for the children of female students who choose not to abort their children. I would reward these brave pro-life students with free tuition—paid for by doubling the tuition of male students who get women pregnant out of wedlock.

In the zoo in which I work, a pro-life group was recently denied official status by the school. The reason was the injection of a “faith statement” in the club’s constitution—one the university saw as too exclusive.

If I ran the zoo, the people who rejected this pro-life group would have to do community service. I would make them do it all for groups with whom they do not voluntarily associate. They would clean up beer cans at NASCAR races, spent shells at gun ranges, and diapers at Christian day care centers. And after they were through I would have them write “Diversity is our Greatest Strength” 100 times. Or, they could just admit that they don’t really believe in diversity.

In the zoo in which I work, feminists ban words they deem offensive. For example, they ban the use of words like “mankind” and phrases like “year of our Lord.” They

are always losing control of their emotions—usually in the midst of asserting their equality, emotional and otherwise.

If I ran the zoo, the feminists would be sentenced to mandatory “de-sensitivity” training. In order to make them less sensitive, they would be strapped down and tranquilized while hearing disagreeable terms repeated in a soft and soothing (preferably female) voice. After hearing words like “adoption” and phrases like “innate gender differences” and “stay at home moms” they would eventually learn to tolerate ideas they don’t necessarily endorse.

That is really all I can think of at this time. So let me end with a little rhyme:

I guess that if I ran the zoo
This is what I’d choose to do
But since my name is not McGrew
I guess I’ll never run the zoo
And so I’ll sue and sue and sue.

—Townhall.com, June 16, 2008

Reagan and Conservatism

by Rush Limbaugh

There are ongoing discussions and debates among conservatives about the kind of president Barack Obama will prove to be, and about how they should react to him. But there is a larger and more important debate going on within conservatism—a debate about what conservatism is. Remarkably, we are hearing from a lot of people who are thought to be conservatives that conservatives need to “get beyond Reagan.” After all, these people say, “The Reagan era is over.” And the liberal media love to print their articles and broadcast their pronouncements to this effect. My response is, well, yes, the Reagan era is over in the sense that it has been 20 years since Reagan was president. But the funny thing is, I never heard the liberals saying that because the era of FDR was over—it ended in 1945—that they needed to “get beyond FDR.” They didn’t say that 35 years later when Reagan was first elected, or when he was reelected in 1984. They didn’t say that when the liberals lost Congress in the 1994 election. Nor did they say it after the 2000 or 2004 elections. Instead, they kept arguing and fighting for the ideas they believe in. And now Mr. Obama is plausibly promising to revive the era of FDR.

So why are some so-called conservatives today argu-

ing that we need to “get beyond Reagan,” by which they mean that we need to abandon the ideas that Reagan stood for? To understand the roots of this argument, I think we only need to look back to the years when Reagan first emerged onto the national scene. There was a lot of resentment at that time among many of the elites in the Republican Party because Reagan hadn’t gone to the right schools, he didn’t come from the right part of the country, he had been an actor rather than a lawyer, he was a bumbling dunce, he was an extremist who was too far outside the mainstream to win, and so on. People have been making these kinds of arguments for a long time. They were saying that conservatives needed to get beyond Reagan even before the Reagan era began. A few of them are the same people. Many of them are new. But what they have in common is that none of them agree with the principles that Reagan stood for. And I would argue that this means that they are not conservatives.

Today the get-beyond-Reagan arguments are often put in so-called pragmatic terms of needing to create blocs of voters who will support the Republican Party. And in order to accomplish this, all that conservatives have to do, these self-proclaimed smart people say, is embrace the idea of big government, because that’s what the American people want and because only so-called big-government conservatives will be able to create blocs of voters by spending money to do them favors. But in answer to this, one has to ask the question—and I’m being a real pragmatist myself here—what’s left for government to spend these days? It’s already bailing people out right and left with taxpayer money that the government doesn’t have. The spigot has been turned on under President Bush. The Obama administration, we can presume, is going to be even more generous in terms of bailouts. But honestly, when we look at auto executives being grilled on TV by liberal members of Congress about their irresponsibility, can we take it seriously? Has anyone ever been as irresponsible with money—and in their case other people’s money—than these very same self-righteous members of Congress?

As history has amply demonstrated, down the line the kind of central planning that Mr. Bush has begun and that Mr. Obama plans to escalate isn’t going to work. Although it may succeed in increasing the control of government over people’s lives—which is how many liberals these days seem to define prosperity—it will fail miserably in restoring economic health to America. So in fact, during a time of economic trouble like this when liberals are in charge of both elected branches of government, conservatives have a golden opportunity to reintroduce to the

American people the free market ideas and policies that have made our country the greatest and most prosperous country in human history.

My first point, then, is that there is no pragmatic reason today for conservatives to abandon the ideas of Reagan. It is worth remembering, after all, that despite the warnings of Republican “pragmatists” in the economically bleak 1970s that Reagan was too far outside the mainstream ever to be successful politically, Reagan won the presidency in two landslides—and that in 1994, his party took over the House of Representatives, for the first time in 40 years, using Reagan-like arguments.

But there is a second and more important point to be made in response to the argument that conservatives should get beyond Reagan. The main idea that animated Reagan wasn’t anti-communism or supply side economics. Reagan’s main idea was the main idea of the American founding—the idea of individual liberty—and the policies that he supported, both internationally and domestically, grew from that. America was founded on the idea that our individual freedoms derive from God, not from government, and that government should protect those freedoms and never violate them. Reagan argued, and history has shown, that America does best when it is true to its original idea. It does best when its people are left free to work in their individual self-interest—not meant in the sense of being selfish, but in the sense that they are left free to work to improve their own lives and the lives of their families, and for the good of their communities and of the nation at large. The biggest problem with the argument that conservatives should get beyond Reagan, then, is that the idea of individual liberty will never go out of style as long as America exists. To argue that the Reagan era is over is to argue that the era of freedom is over. And to argue that conservatives should abandon Reagan’s principles is to argue that they should stop being conservatives.

There is no such thing, at least in America, as “big-government conservatism.” A government that abides by the Constitution and protects our God-given freedoms is by definition limited. Rather than carving out blocs of voters by surrendering their principles, conservatives need to continue to tell the American people as a whole that the ideas of individual liberty and limited government are right and that the policies that come from those ideas work best to produce prosperity. Conservatives don’t need to reinvent themselves. They need the courage to be once again who they were.

—Hillsdale College’s *Imprimis*, January 2009

Hollywood vs. Family

by Don Feder

How many of you live outside the United States? As an American, I want to apologize to you.

Every day, an American industry drops metric tons of toxic waste in your countries and your homes. I refer to Hollywood, whose primary products are sex, violence, perversion, nihilism, attacks on religion, and a thorough-going anti-family ethic. These are products produced both for domestic consumption and export.

That wasn’t always the case. As fans of old movies can attest, in the 1930s and ’40s, Hollywood was unabashedly pro-family. It treated parents with respect, took sex seriously, affirmed faith, and generally promoted those values that foster social cohesion.

Fathers were wise and benevolent. Mothers were loving and nurturing. Children were generally respectful. In movies like “Since You Went Away,” “The Best Years of Our Lives,” “A Tree Grows In Brooklyn,” the “Andy Hardy,” series and “I Remember Mama”—family life was celebrated.

This ethos was charmingly encapsulated at the end of 1939 in “The Wizard of Oz,” with Dorothy’s heartfelt declaration, “There really is no place like home.”

Movies of that era called us back home. Today, Hollywood tells us that at best families are irrelevant, and at worst stifling, suffocating and an obstacle to self-actualization and happiness.

With honorable exceptions, today the typical movie family is comically or tragically dysfunctional. To one degree or another children are rebellious, if not self-destructive. Parents are portrayed as well-meaning fools or monsters. We’ve gone from “Father Knows Best” to Father’s a beast, or an idiot, or a raving lunatic.

Typical of this assault on normalcy was a 2006 comedy—nominated for an Academy Award—called “Little Miss Sunshine.” The movie revolves around the road trip of a family that includes: a father who’s a failed motivational trainer, a mother who’s a chain-smoking neurotic, an uncle who’s a suicidal homosexual, a brother who worships Nietzsche and a grandfather who’s a drug addict. This is Hollywood’s idea of family life in the 21st century.

There are family values and there are Hollywood values.

Family values include fidelity, respect, love, sexual restraint, nurturing, and mutual support.

Hollywood values are the exact opposite. The worldview which shapes today's movies includes:

Sexual liberation—the glorification of pre-marital sex (including adolescent experimentation), adultery, promiscuity, homosexuality, and the sexualization of children. In other words, actors and actresses, writers, directors, and producers want us all to live the way they do. In movies, more often than not, casual liaisons end well. Forget about marriage, characters don't even have to fall in love before they fall in bed. The 2005 film "The 40 Year Old Virgin," was based on the premise that an unmarried 40-year-old man who was sexually inexperienced was a freak of nature. The next time you go to a romantic comedy, take a stop watch with you and time how long it takes for the couple to have intimate relations. You'll only need the second hand.

Live-for-the-moment—The family ethic is based on restraint, self-sacrifice, and sublimating our own short-term happiness to the greater good—which, of course, makes long-term happiness possible. The Hollywood ethic is based on the immediate gratification of whims. It tells us that not to express our feelings—and act on them uncritically—is unhealthy, neurotic, and soul-annihilating.

The cult of the imperial self—or in the words of the pop song, "I-gotta-be-me". Hollywood regularly tells us that putting anything ahead of our own happiness—including family obligations—is stupid, if not psychotic.

Militant feminism—the bizarre and amply refuted notion that men and women are psychologically identical, that so-called gender-roles are socially imposed and that to believe otherwise is "sexist." Think of all the films where 110-pound women, who look like anorexic fashion models, beat up 190-pound men, who look like football players. Hollywood actually believes that 1997's "GI Jane" was a reflection of reality. That was the movie where Demi Moore (who previously starred in "Striptease") became a Navy SEAL. But the family is based on gender roles. "Mr. Mom" notwithstanding, a man can't nurture a 2-year-old as well as a woman. Men and women were endowed with physical and psychological attributes which compliment each other—the more we try to obliterate those differences, the harder family life becomes.

Radical secularism—the belief that religious expression is dangerous and a hindrance to happiness and self-fulfillment. In film after film—including "Kingdom of Heaven," "King Arthur" and "V for Vendetta"—Christians are portrayed as sadistic, hypocritical, or repressive.

But it's faith that validates the natural family. The Bible is a handbook of family values. Undermine traditional religion and you will inevitably undermine the family.

The normalization of homosexuality—the dogma that people are born homosexual or heterosexual and are unable to change, that all voluntary sexual activity is equally good and that homosexual liaisons must be afforded the same recognition and respect as heterosexual marriage. Note all of the movies where homosexual characters are happy, helpful, well-adjusted, and generally appealing—so unlike members of the typical Hollywood family. Like promiscuity, pre-marital sex, and adultery, homosexuality undermines the family. The natural family will not thrive when competing models are validated.

The family ethic rejects each and every one of these nitwit notions. It posits moral absolutes and demands sexuality sublimated by monogamous marriage, marital fidelity, putting others (and the common good) before self, gender differentiation, and the Biblical perspective on sexual relations.

These worldviews are diametrically opposed.

If you'd like to know how well Hollywood values work, compare the divorce rates of Beverly Hills and Biloxi, Mississippi—or the number of Manhattanites in therapy versus the number of residents of Rapid City, South Dakota who are going through a mid-life crisis.

Hollywood's arsenal includes seductive images splashed across the screen, stories that stack the deck in favor of its worldview, and beautiful faces selling its social poison. All we have is truth.

Of all the challenges to the natural family—bureaucracies, courts, academia, feminism, homosexual activism and the sexual revolution—this is the most potent. It invades every aspect of our lives, attacks our values and inculcates its worldview ceaselessly.

We must find new ways to expose and counter this foe. Otherwise the real-life family of the future will look like the Hollywood family of today.

—GrasstopsUSA.com, May 21, 2007



Islam and the Brits

by Damian Thompson

Islam is the fastest-growing religion in Britain: the number of Muslims has grown from 1.6 million to two million since 2000. Moreover, every major public institution has changed its policies to accommodate the demands of Islamic “community leaders.” The Government, the Opposition, the police, schools, the Church of England, the BBC, and now Channel 4 are all helping Muslims construct a parallel Islamic state.

Early next year, the think tank Civitas will publish a survey of 100 British Muslim schools. Entitled *When Worlds Collide*, it will argue that some of them are pushing pupils into ghettos. Young women, in particular, are forbidden to pursue career opportunities. “Every year, an incalculable number of Muslim young women are lost to the wider world,” says the report. One school website links to al-Qaeda; another directs pupils to a scholar who advocates the murder of Jews.

Until recently, these radical mullahs were blamed for turning disaffected youths into bombers. But, in August, a leaked MI5 report revealed that Islamist terrorists tend not to be obvious religious extremists. The Muslim community usually knows nothing about them.

For years, the Government has offered Muslim leaders self-governance in return for information about “dangerous” elements. But if terrorists cannot be accurately identified, this is a waste of time. Unelected community leaders extend control over Muslims, yet society is no safer.

Self-censorship is crucial to this growing separatism. The BBC’s director-general, Mark Thompson, says that Muslims should be treated more sensitively than Christians.

In America, Random House cancelled publication of Sherry Jones’s novel *The Jewel of Medina*, about Mohammed’s six-year-old bride Ayisha. But Martin Ryna of Gibson Square in London did agree to publish. Three men were subsequently charged with conspiring to damage his home. Islamic groups have threatened Borders bookshops with violence if they sell the novel.

Although most Muslims do not condone such attacks, many support the proposal that Islam should enjoy privileged status. After the 7/7 terrorist murders, the Home Office commissioned reports from Muslim working parties. Their recommendations included “Muslim teacher accreditation” to ensure special treatment for Muslim children; Muslim oversight of policing methods; and a

new verbal etiquette in which Islamist terrorism should be referred to as “criminal” rather than religiously inspired. There were also hints that British Muslims should be allowed an unofficial veto over foreign policy.

In the event, the Government backed away from the more extreme demands. Others have been quietly met. A National Association of Muslim Police was set up in 2007 and is regularly consulted by senior officers.

Government ministers rarely put the words “Islam” and “terrorism” in the same sentence. Conservative front benchers follow the same practice, except when addressing the Conservative Friends of Israel. “I have been told off by three members of the shadow cabinet for using the phrase ‘Islamist terrorism’ when I have appeared with them,” says Douglas Murray, director of the Centre for Social Cohesion.

The major development, however, has been the encroachment of Sharia law into public life. Last February, the Archbishop of Canterbury, Dr. Rowan Williams, declared that British Sharia was “inevitable.” In fact, instruments for expanding it already exist. A network of Muslim Arbitration Tribunals (MATs) has been set up with Home Office support. In theory, these bodies are just a form of “alternative dispute resolution.” They are “unable to deal with criminal offences,” says the MAT website. Yet it also confirms that they can “assist” the police with domestic violence, sometimes “with a view to reconsidering criminal charges.”

MATs also deal with wills, where Sharia discriminates against females. The Government is also anxious to attract Muslim investment by regulating British Islamic banking; the only way to do that is to grant legal recognition to Sharia.

According to Murray, “what we are seeing is the state deferring to a seventh-century Arabian tradesman as a source for secular law.” He was speaking on Christmas Eve. The next day, Ahmadinejad spoke to the nation. Yesterday it was reported that Baroness Butler-Sloss, one of Britain’s most senior legal figures, wants Sharia divorces to be enshrined in law. For the first time in decades, religion is moulding public life in this country; but that religion is not Christianity.

—*London Telegraph*, December 26, 2008