

# February 1998 Summit Journal

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## ***From the President's Desk***

Every few years it is necessary to repeat what we are all about with Summit Ministries and the *Summit Journal*. Besides, we are fast approaching 25,000 copies of the *Journal* every month and many receiving these issues are new families.

Nearly everything we print in the *Journal* and teach in our adult/educators or student seminars revolves around four or five major worldviews viz., the Biblical Christian worldview, the Secular Humanist worldview, the Marxist/Leninist worldview, the Cosmic or New Age worldview and, finally, the Postmodern worldview.

We continue to analyze these worldviews in their ten major areas—theology, philosophy, ethics, biology (or science), psychology, sociology, law, economics, politics and history.

By our definition every worldview needs to speak to at least these ten areas to merit the definition of worldview. The controversial aspects are many but two of the most obvious are: whether or not Christianity is a worldview (in contrast to being merely soteriological); and whether or not Secular Humanism is a religious worldview. *Summit Journal* defends the position that Christianity is indeed a worldview and Secular Humanism is just as religious a worldview as Christianity.

It is our position that Christianity has been and is being subverted and replaced in the United States by the Secular Humanist religion. It is also our position that America's government schools (i.e., public schools) are schools of Secular Humanism and the reason many Christian young people lose their way in these schools is because our Christian youth do not understand the gigantic struggle for their hearts and minds.

Summit Ministries and the *Summit Journal* exist to defend the Biblical Christian worldview and expose the various humanist positions for what they really are—enemies of the *Gospel* of Christ and the

Christian world and life view. We invite our readers to join us in this most important of all battles--the battle for the hearts and minds of our youth. And in reality, the battle for the soul of Western Civilization.

Summit Ministries and its publication exemplify St. Paul in Colossians 2:8—"Beware lest any man [professor at Harvard, Yale, Columbia] take you captive through vain and deceitful philosophy [Secular Humanism, Marxism, New Age, Postmodernism], after the tradition of men [Darwin, Marx, Nietzsche, Foucault, Kinsey], after the rudiments of the world [evolution, socialism, sexual revolution, moral and epistemological relativism, racism, totalitarianism], and not after Christ."

## ***Month in Review***

"But these [i.e., the Nietzsches and Foucaults of the world], like natural brute beasts made to be caught and destroyed, speak evil of the things they do not understand, and will utterly perish in their own corruption, and will receive the wages of unrighteousness, as those who count it pleasure to carouse in the daytime. They are [moral] spots and blemishes, carousing in their own deceptions while they feast with you, having eyes full of adultery and that cannot cease from sin, enticing unstable souls."

2 Peter 2:12-14

"When [Michael] Foucault learned that he had contracted AIDS as the result of his pursuit of sexual transgression, that too became in his mind just another limit-experience: sex as a form of death, as well as the power to give death to others through sex. For at least two years after he contracted AIDS (from 1982 to 1984) Michael Foucault continued to visit his various gay orgy sites, knowingly passing the disease on to his anonymous partners. 'We are inventing new pleasures beyond sex,' Foucault told an interviewer - in this particular case, sex as murder."

Arthur Herman, *The Idea of Decline*, p. 357

"If Foucault's personal story seems chilling, it is only because he pursued his own [postmodern] philosophy to its logical extreme. As one biographer put it, 'Foucault took Nietzsche's injunction, to become "what one is," very seriously,' which is to say to become a being whose core is his own will to power. In Foucault's nihilism every trace of ourselves that is shaped by others must be destroyed: our political, cultural, and sexual identities, our notions of right and wrong, sanity and madness, even what is true and false, all vanish. Ultimately even the person himself vanishes."

Arthur Herman, *The Idea of Decline*, p. 357

Unfortunately, Nietzsche, Derrida, Baudrillard and Foucault are powerful influences on American college and university campuses. Intellectuals like the notion of "beyond good and evil," and postmodernism plays into the vortex. Postmodernism's cousins - multiculturalism, feminism and homosexuality - are also heavyweight ideas on our campuses. Christian youth today must be alerted to

such evils and Summit Ministries is one source worth considering for the proper ammunition.

"I think we must take a leaf out of the scientists' book. They are quite familiar with the fact that for example, Light has to be regarded *both* as a wave and as a stream of particles. No one can make these two views consistent. Of course reality must be self-consistent; but till (if ever) we can *see* the consistency it is better to hold two inconsistent views than to ignore one side of the evidence. The real interrelation between God's omnipotence and Man's freedom is something we can't find out. Looking at the Sheep and the Goats, every man can be quite sure that every kind act he does will be accepted by Christ. Yet equally, we all do feel sure that all the good in us comes from Grace. We have to leave it at that. I find the best plan is to take the Calvinist view of my own virtues and other people's vices; and the other view of my own vices and other people's virtues. But though there is much to be puzzled about, there is nothing to be *worried* about. It is plain from Scripture that, in whatever sense the Pauline doctrine is true, it is not true in any sense which excludes its (apparent) opposite. You know what Luther said, 'Do you doubt if you are chosen? Then say your prayers and you may conclude that you are.'"

C.S. Lewis, *Letters*, 1953

## ***Life without God***

"I was raised a Southern Baptist in a religious environment that favored a literal interpretation of the Bible. But it happened that I also became fascinated by natural history at an early age, and, as a biology concentrator at the University of Alabama, discovered evolution. All that I had learned of the living world to that point fell into place in a wholly new and intellectually compelling way. It was apparent to me that life is connected not by supernatural design but by kinship, with species having multiplied out of other species to create, over hundreds of millions of years, the great panoply of biodiversity around us today. If a Divine Creator put it all here several thousand years ago, he also salted Earth from pole to pole with falsified massive, interlocking evidence to make scientists believe that something was terribly wrong in this dissonance. The God depicted in Holy Scripture is variously benevolent, didactic, loving, angry, and vengeful, but never tricky.

"As time passed, I learned that scientific materialism explains vastly more of the tangible world, physical and biological, in precise and useful detail, than the Iron-Age theology and mysticism bequeathed us by the modern great religions ever dreamed. It offers an epic view of the origin and meaning of humanity far greater, and I believe more noble, than conceived by all the prophets of old combined. Its discoveries suggest that, like it or not, we are alone. We must measure and judge ourselves, and we will decide our own destiny.

"Why then, am I a humanist? Let me give the answer in terms of Blaise Pascal's Wager. The seventeenth-century French philosopher said, in effect, live well but accept religious faith. 'If I lost,' he wrote, 'I would have lost little; if I won I would have gained eternal life.' Given what we now know of the real world, I would turn the Wager around as follows: if fear and hope and reason dictate that you must accept the faith, do so, but treat this world as if there is none other."

Edward O. Wilson, *Free Inquiry* magazine, Winter 1997/98

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

Romans 6:23

"Today, another 100 Americans will be infected with the AIDS virus at a cost of untold dollars and heartache.

"The success story of the late 1980s - when a deadly new epidemic triggered a profound change in human health behavior, sending infection rates plummeting - has come to an end.

"The infection rate has not dropped for three years. The AIDS virus has established a small but very firm foothold in American society, with the number of new infections frozen at about 40,000 people a year.

"Three new trends have AIDS experts worried:

"HIV infection has lost its stigma. There is dangerous optimism that new drugs called protease inhibitors are lifesaving; people hear findings of anti-viral drug trials and assume the AIDS crisis is over.

"A survey by the University of California at San Francisco's AIDS Health Project found that 26 percent of homosexual men said they were less concerned about becoming HIV-positive because of new treatments.

"In an effort to remove the shame of HIV, the homosexual community has adopted the message of 'positive and proud' - and, by inference, 'negative and guilty' - that has inadvertently undercut the prevention message.

"'The Circuit,' a hugely popular new party network that moves from one big city to another, attracts up to 10,000 homosexual men with all-night revelry.

"Critics say drugs and unsafe sex make Circuit parties a breeding ground for HIV. 'People are coming from around the country having unsafe sex and then dispersing around the country,' said Michelangelo Signorile, a columnist for the gay magazine *Out*.

"Many are influenced by the sexual libertarian movement called Sex Panic and open discussion of skin-on-skin sex.

"In a perverse way, it is the risk of unsafe sex that makes it so exciting, some homosexual men say. They say sexual risk-taking sets homosexual men apart from what they perceive to be the polite and repressed

world of heterosexuals.

"The appeal of queer sex, for many, lies in its ability to violate the responsabilizing frames of good, right-thinking people,' said Michael Warner, a professor of English at Rutgers University and member of the group Sex Panic.

"Some homosexual men say they are weary of playing actuary, weighing risks instead of savoring pleasure and intimacy. They say that skin-to-skin sex fills a deep psychological need.

"There is a dawning realization that many gay men are engaging in unprotected anal intercourse not because they're drunk, or due to self-hatred, but because [sex] is a meaningful act,' said Eric Rofes, former Shanti Project director and author of the book *Reviving the Tribe*.

"Sex acts are a major part of what constitutes your identity,' he asserts. In early approaches to prevention, anal sex was seen as an expendable act. There was the notion that this act...was something that was easily given up, all the time. ...But the act is very powerful. It gives meaning to who you are, as a gay man."

*The Washington Times*, January 6, 1998, p. A7

"Writing in the November 24 *Weekly Standard*, former Education Secretary William Bennett notes that President Clinton maintained that bigotry and discrimination are the big threats faced by homosexuals. 'But the President misses the point: The real threat to homosexual Americans is not discrimination but physical devastation.' The average American male's life span is 73. For a smoker it's 66 and for a male homosexual it's 43. 'Clinton has repeatedly spoken out against smoking,' writes Bennett, 'because of the early death associated with that act. . . . Why did he not tell that influential Washington gathering that so much of its miser has been self-inflicted—and could easily be prevented? By any objective measure, the gruesome plague of AIDS, as well as other sexually transmitted diseases, is more of a threat to homosexuals than employment discrimination."

*Human Events*, November 28, 1997

"And even as they [homosexuals] did not like to retain God in their knowledge, God gave them over to a debased mind, to do those things which are not fitting."

Romans 1:28

"For this reason [exchanging the truth of God for the lie] God gave them up to vile passions. For even their women exchanged the natural use for what is against nature. Likewise also the men, leaving the natural use of the woman, burned in their lust for one another, men with men committing what is shameful, and receiving in themselves the penalty [AIDS, disease, death] of their error which was due."

## ***Psychiatric Scandal***

"The divide between the two leading counseling professions, psychology and the ministry, is dramatized in a survey that shows only four of 2,400 research articles in psychology journals cite the relevance of clergy in mental health.

"This trend, found in eight journals between 1991 and 1994, robs psychology of data to make a `scientific evaluation of the beneficial or harmful effects of clergy involvement in mental health care,' according to an article in *Professional Psychology*.

"At the birth of psychiatry and psychology early in the century, Sigmund Freud and others argued that religion was a harmful neurosis - making clergy handmaidens of mental-health problems.

"The blindness of today's research to the clergy's role, the new report said, may limit progress in public health because more Americans with concerns defined in the *Diagnostic and Statistical Manual of Mental Disorders* go to clergy than to psychologists or psychiatrists combined.

"`That this continues to be neglected is not in our best interest,' Dr. David Larson, a psychiatrist who is co-author of the report and director of the National Institute for Healthcare Research, said in an interview yesterday. `Race, gender and sexual preference are all considered relevant factors, but not religion or clergy.'

"Clark Clipson, an American Psychological Association member with the Clarkside Psychology Center in San Diego, said he is not surprised that research psychologists overlook clergy counseling. `Where the separation exists is between research psychology and clinical psychology,' he said.

"Mr Clipson said scientists shy away from discussion about religious beliefs or values. Still, he added, psychology has increasingly recognized that it is not a `value-free' science."

*The Washington Times* January 6, 1998, p. A6

For anyone interested in discovering how "value-free" present day psychology and psychiatry really are, check over a new book entitled *Making Us Crazy: DSM - The Psychiatric Bible and the Creation of Mental Disorders* by Herb Kutchins and Stuart A. Kirk. While the Holy Bible has been banned from our educational and court systems, the psychiatric bible is everywhere present. The psychiatric bible is called *The Diagnostic and Statistical Manual of Mental Disorders*.

"Robert L. Spitzer is more than a professor of psychiatry, he is the godfather of modern psychiatric diagnosis. He is the principal author of the *Diagnostic and Statistical Manual of Mental Disorders*,

*Third Edition* (DSM-III), often referred to as "the psychiatric bible." When it was published in 1980, DSM-III revolutionized American psychiatry. Under Spitzer's direction, detailed instructions for making evaluations were officially adopted by the American Psychiatric Association for the first time, and claims were made that the new manual was scientifically sound. We will show that the claims made for the accuracy and scientific value of DSM-III and subsequent editions of the manual are questionable, but there is no doubt about the widespread acceptance of DSM-III and its enormous impact. For more than a quarter of a century, Spitzer led the fight to establish the credibility of DSM, and its success is in no small measure the result of his tireless efforts. Spitzer is very adept at making diagnoses. Not only has he identified the mental disorders of individual clients, but he has also created new diagnostic categories for mental disorders. In fact, he has undoubtedly designed or refashioned more new diagnoses than any other living person in the field of mental health. He has been very involved in inventing a number of diagnoses concerning sex and gender."

Herb Kutchins and Stuart A. Kirk, *Making Us Crazy*, p. 4,5

"Psychiatrists who participate in events such as the Clarence Thomas hearings go far beyond their professional roles and responsibilities. Every psychiatrist is a physician, a professional whose principal mission is to heal and comfort the sick and to prevent the spread of illness. The activities of Dietz, Satinover, Spitzer, and their colleagues had nothing to do with the treatment or prevention of disease, but the American public is accustomed to psychiatrists becoming deeply involved in political and legal struggles, which are far removed from medical treatment.

"The *New York Times* questioned the ethics of psychiatrists making a diagnosis of someone they have never met, because the American Psychiatric Association (APA) prohibits this conduct. The ethical standard at issue is the 'Goldwater rule,' adopted after the 1964 presidential election. During that campaign, many psychiatrists responded to a one-page questionnaire devised by a magazine. The results were summarized in a full front-page headline - "1,189 Psychiatrists Say Goldwater Is Psychologically Unfit To Be President!" - and the accompanying story reprinted psychiatrists' responses to the poll. After Lyndon Johnson used the findings in his campaign, the APA had second thoughts about this type of political psychiatry and prohibited members from offering specific professional opinions about people whom they had not personally interviewed."

Herb Kutchins and Stuart A. Kirk, *Making Us Crazy*, p. 3

"The effect of DSM is broader than its use in courts, schools, and social agencies. Inevitably, psychiatric concepts and the behaviors they 'medicalize' seep deeply into our fiction, theater, movies, language, humor, and view of ourselves and our neighbors. At times, it is even difficult to distinguish between our psychiatric science and our humor. For example, a recent article in the prestigious *American Journal of Psychiatry* proposed adding to DSM a mental disorder characterized by 'uncontrolled buying' or 'frequent buying of more than can be afforded.' In a January 1997 *New Yorker* article, 'Just Click No,' one psychiatrist proposed in jest a DSM category of Internet Addiction Disorder only to discover that many people considered themselves addicted to the Internet and quickly joined self-help therapy groups.

One psychologist, Dr. Kimberly Young, has apparently already asked the APA to give official recognition to the disorder, an action that will pave the way for insurance companies to reimburse addicts for therapy."

Herb Kutchins and Stuart A. Kirk, *Making Us Crazy*, p. 12

"One of the most powerful effects of DSM is due to its connection to insurance coverage: DSM is the psychotherapist's password for insurance reimbursement. Whether you are depressed or just blue, manic-depressive or just moody, anxious or just high-strung is not simply a matter of semantics; it is the key to millions of dollars in insurance coverage for psychotherapy, hospitalization, and medications. This vital connection exists because all mental health professionals must list a psychiatric diagnostic label, accompanied by appropriate code number, on their claims for insurance reimbursement. DSM provides the key to the dollars not only from private health insurance carriers but also from massive government programs such as Medicaid, Social Security Disability Income, benefit programs for veterans, and Medicare. Because of the financial incentives structured into the development and use of DSM, decisions about which human problems get included as mental disorders in DSM and who qualifies for the reimbursable diagnostic label are vulnerable to pressure from advocacy groups, professional associations, and corporations."

Herb Kutchins and Stuart A. Kirk, *Making Us Crazy*, p. 12

## ***Communist Hypocrisy***

"In the heart of Managua stands the statue of a Sandinista guerrilla, AK-47 held defiantly on high. At its base, these words by the legendary Nicaraguan guerrilla Gen. Augusto Sandino: 'In the end, only the workers and peasants will remain.' Seven years after Nicaraguans first voted to end the Sandinista revolution, only to be thwarted by a back-room Conservative-Sandinista deal, and a year after Liberal Arnaldo Aleman was elected to try once more, Sandinista intransigence continues to delay Nicaragua's transition to democracy.

"But today the Sandinista's leadership is struggling not to protect their revolution - that is already gone - but to keep the private properties they first seized in the name of their revolution - and then gave as gifts to one another in a 1990 land grab known as La Pinata. A former top Sandinista privately estimates the value of properties grabbed by the top 10-15 Sandinistas at over \$3 billion, high stakes indeed. The battle pitches the Sandinistas against former owners, the Church and Mr. Aleman. Until August, the Sandinista leaders were winning.

"Then, in mid-September, Mr. Aleman announced a Liberal-Sandinista compromise to solve La Pinata. Sandinista small holders keep their homes and farms, with the promise that the government will indemnify prior owners, but requires large holders (read Sandinista leaders) to return extra houses or pay prior owners themselves. Mr. Aleman argued that the La Pinata impasse had to be broken at almost any cost so other reforms could go forward, but with memories still raw from the Conservative-Sandinista



deal of 1990, public reactions were strong. Managua's perpetually crusading daily *La Prensa* published a list of luxury homes grabbed by the richest revolutionaries."

*The Washington Times*, January 5, 1998, p. A13

## ***Environmental Hysteria***

"Recently 15-year old Nathan Zohner presented an interesting project at his high school science fair in Idaho Falls, Idaho. In his project, he described the dangers of a chemical compound known as 'dihydrogen monoxide.' His report showed that dihydrogen monoxide can cause nausea, hallucinations, and even death when used in large doses, and that thousands of deaths are caused in the U.S. as a result of exposure to this chemical.

"He also reported that billions of dollars of ecological damage is caused in this country annually due to the uncontrolled release of dihydrogen monoxide into the atmosphere, yet many states continue to import and sell the chemical without any regulation at all.

"So, after learning all of this, if you said, 'This stuff is dangerous. The government should ban it,' you're in agreement with 86 percent of the people who reviewed Zohner's presentation. Twelve percent of the reviewers said they would have to learn more before supporting federal regulations, and only 2 percent of the people said, 'Wait a minute, "dihydrogen monoxide" is H<sub>2</sub>O.'

"That's right, just plain water.

"The goal of his science project was not to educate people about the dangers of dihydrogen monoxide, but rather to demonstrate how easily people can be lured into banning something they don't understand by simple manipulation of a few statistics."

Martin Sobieraj, *The Gazette Telegraph*, December 27, 1997

"The U.N. science advisory group, the Intergovernmental Panel on Climate Change, is developing a big credibility problem. Its 1996 report, the basis of Kyoto, had to admit the rapid warming predicted by computer models was not occurring. So they hit on an explanation to account for the discrepancy: Sulfate aerosols, particles created from the burning of coal and other sulfur-containing substances, were supposed to reflect incident sunlight and create an offsetting cooling - making the models agree with observations that show no warming trend. Unfortunately, the details don't match. The southern hemisphere, containing fewer aerosols, should be warming rapidly - but isn't.

"And now, the final blow has been dealt to the IPCC house of cards by Professor Joyce Penner, an IPCC stalwart, who was among the first to incorporate aerosols into climate models. According to a Dec. 8 news release from the University of Michigan, her latest computer modeling suggests 'the warming

we've seen over the last hundred years may simply be due to natural variability' - not human activities such as energy generation."

S. Fred Singer, *The Gazette Telegraph*, January 7, 1998

"Sea level has been rising at an average rate of about 7 inches per century for several centuries, and nobody quite knows why. But it is certainly not due to climate changes or any human influences.

"The climate did warm sharply between 1900 and 1940, recovering from the previous cold centuries of the 'Little Ice Age.' Can we trace the effect of this warming on sea level? Many glaciers are still melting as a result of the higher temperatures compared to 100 years ago. Also, ocean water expanded, as most substances do when their temperature is raised. But the sea-level data taken during this period suggest both of these effects were overcome by an increased evaporation from the ocean surface, followed by more rain, which turned to ice over the polar regions and increased ice accumulation there. The net result: a transfer of water from the ocean to the polar ice caps and a slowing down of the ongoing sea-level rise.

"There is a lesson to be learned here. Should the climate warm again - for any reason - it is likely to further depress sea-level rise."

S. Fred Singer, *The Gazette Telegraph*, January 7, 1998, p. S7

"The climate may not be heating up, but the rhetoric certainly is. A group of physicians is trying to turn global warming into a health problem, comparing the earth to a sick patient. Psychiatrist Eric Chivian, director of the Harvard Medical School Center for Health and the Global Environment, organized a letter-writing campaign just before the Kyoto conference, claiming global warming will cause epidemics to rage out of control."

S. Fred Singer, *The Gazette Telegraph*, January 7, 1998

## **Other**

"Exactly two years ago, my words appeared on these pages for the first time. The article provided statistical evidence about the nature of the so-called 'National Standards for U.S. History' by analyzing the illustrations. Of the 55 plates, a mere 12 were relevant to the subject matter. More revealing of the authors' intentions, however, were the 18 images which depicted what they saw as 'America the Horrible.'

"That was not my first time with the 'Standards.' I wrote a general critique in the *Wall Street Journal* on Nov. 8, 1994, as soon as Lynne Cheney had sounded the alarm. The authors fired back, but not as extensively as they have done now in a book called *History on Trial* (Knopf, 1997). For the first time in

my 61 years of existence, I find myself in a chapter titled 'The Right-Wing Assault' and given first place at that.

"Use of such a title, of course, identifies authors Gary B. Nash, Charlotte Crabtree, Ross E. Dunn as being on the 'Left,' and brings to mind the title of another book called *Leftism: An Infantile Disorder of Communists*. It was written by Vladimir Ilyich Lenin.

"But I do plead guilty to the charge of assaulting the 'Standards' because, as quoted by the authors from my piece, they are based on a concept 'developed in the councils of the Bolshevik and Nazi parties and successfully deployed on the youth of the Third Reich and the Soviet Empire. The recipe called for schools that dispense not knowledge but a compendium of selected events, personalities and interpretations. More important, knowledge was eliminated of such events and personalities as were deemed to have no usefulness by the ideologues or the Nazi or Bolshevik party (which also gave us the concept of political correctness)."

Balint Vazsonyi, *The Washington Times*, January 6, 1998, p. A13

"Goodness knows, history has not been all cloudless glory. But presenting it as all horrible is as unrealistic as making it all wonderful. History is a record of what people have done. Since people will do good things and bad things, it stands to reason that history will convey a mixture of the two.

"Yet, over time, most societies assemble a record that tends to be more negative or more positive. Thus the record becomes a sort of historic balance sheet. The 'Standards' would have you believe that America's 'balance sheet' is negative. I wish the authors and I could make a wager about the long-term outcome.

"America, my wager would go, will be recorded as the country that afforded greater liberty for more people than any other.

"America will be recorded as the country that produced constantly growing affluence for an ever-increasing number and proportion of its citizens.

"America will be recorded as the country that never ceased critically to examine its own conduct, and that never ceased to search for improvement in every area of human endeavor.

"America will be recorded as the country that has displayed unprecedented magnanimity in victory.

"America will be recorded as the country that, like no other in history, sent its best and brightest to fight for the survival and liberty of others without expecting a single inch of territorial gain.

"Any takers, Mr. Nash?"

Balint Vazsonyi, *The Washington Times*, January 6, 1998, p. A13

"The huge publicity surrounding the trial's debates [i.e., Scope's trial] between Clarence Darrow and William Jennings Bryan solidified liberal opinion against Bryan's larger concerns. In the midst of Menckenesque ridicule, the serious issues that Bryan attempted to raise were widely dismissed.

"Perhaps most important was that the populist attacks on biological evolution trivialized the old anti-Jeffersonian argument and thereby helped seal its doom. A central point in the campaigns for anti-evolution legislation was that if specifically Christian teachings were to be banned from tax-supported schools, then so also should teachings that attacked Christianity. Bryan, for instance, argued that `in schools supported by taxation we should have a real neutrality wherever neutrality in religion is desired. If the Bible cannot be defended in these schools it should not be attacked, either directly or under the guise of philosophy or science. The neutrality which we now have is often but a sham: it carefully excludes the Christian religion but permits the use of the schoolrooms for the destruction of faith and for the teaching of materialistic doctrines.'

"Bryan here correctly identified a major problem in American democracy. If Christianity was no longer going to be the established religion, either officially or unofficially, in the tax-supported schools, then what philosophy *would* be established? If doctrines of materialism prevailed and schools routinely taught that all religion was an illusory human creation, then irreligion would be established. Darwin's own version of Darwinism was materialistic, and philosophies built on evolutionary analogies increasingly were given a materialistic bent. Such philosophies, whatever their merits, Bryan was pointing out, should hardly be permitted to travel under the colors of neutrality toward religion, especially toward biblicist Protestantism."

George M. Marsden, *The Soul of the American University*, p. 326

We know the answer to William Jennings Bryan's question: "what philosophy would be established?" It is the religious worldview of Secular Humanism!

The bride, white of hair, is stooped over her cane

Her footsteps, uncertain, need guiding

While down the opposite church aisle with a wan toothless smile

The bridegroom in wheelchair comes riding

Who is this elderly couple thus wed?

Well, you'll find when you've closely explored it

That here is that rare, most conservative pair

Who waited till they could afford it.

## ***Book of the Month***

***The Death of Truth***, Dennis McCallum, general editor, 288 pages, paperback \$10.00

Those of you who have been reading the *Journal* carefully will have noticed that we have devoted a lot of space and ink to the topics of postmodernism and multiculturalism. The reason for this is that these anti-Christian philosophies have become accepted by so many and that they influence so many areas of thought.

*The Death of Truth* begins with a survey of the worldview of modernism and how it developed into postmodernism. Once the mindset behind postmodernism is explained, specific applications of postmodern impact are demonstrated in the areas of health care, education, history, psychotherapy, law, science and religion. From there, they go on to give ideas about how to witness to the postmodernist. The witnessing examples offered are helpful and give further insight into the mind of the postmodernist. Order this book from Summit Bookhouse for \$10.00, plus \$5.00 or 12 percent of total order, whichever is greater, for shipping and handling by calling (719) 685-9103, or by writing Summit Bookhouse, PO Box 207, Manitou Springs, CO 80829.