

March 1998 Summit Journal

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From the President's Desk

The following material is from an article that appeared in the December 27, 1997 issue of World magazine entitled "De-Christianized Dartmouth." Since one of our goals is educating Christian young people to be prepared to attend like institutions of "higher learning," this article will not only alert our young people to what is actually going on, but also show the importance of Summit preparation. The following is authored by R. Albert Mohler, Jr. It is subtitled, "Now the naturalists have come to convert the Christians."

"We must confront the ghosts of the past," said James O. Freedman, president of Dartmouth College. While dedicating the new Roth Center for Jewish Life at the college, Mr. Freedman used the occasion to look back to Dartmouth's past and a legacy of 'bigotry' the college had long since repudiated.

"As evidence, Mr. Freedman read from selected letters written by Dartmouth admissions officers before World War II indicating Jewish admissions to the college should be limited. The letters reveal shocking language and anti-Semitic arguments from both alumni and college officials. No institution would allow such ethnic arguments today, and the language is rightly described as offensive.

"A second part of the debate, however, involved the origins of Dartmouth College as a Christian institution. Mr. Freedman read from a 1945 newspaper interview another quotation he considered obnoxious: 'Dartmouth is a Christian college founded for the Christianization of its students,' said Ernest M. Hopkins, then president of Dartmouth.

"This statement demonstrates just how far Dartmouth and other elite academic institutions have departed from their Christian roots. Mr. Freedman, caught up in the current American hunger for the public confession of historic 'sins' such as the ambition to Christianize students, sees Dartmouth's founding as a Christian institution as one of the 'ghosts of the past.'

"Actually, Mr. Freedman did not do justice to the real nature of Dartmouth's Christian roots. Eleazar Wheelock, a leading light of the first Great Awakening, founded the school with the purpose of evangelizing American Indians. 'Moor's Indian Charity School' began operations in 1750, but Wheelock quickly determined to see the school become a full-scale college to rank with Harvard and Yale. The school was to retain its evangelistic mission and to accept liberal-arts students, with the goal of training them as missionaries.

"The mission to 'Christianize the heathen' was attached to the British royal charters for the colonies, but Wheelock's greater concern was the evangelistic commands of the Bible. As he stated in his memoirs, 'But that which was of greatest weight and should powerfully excite and persuade us hereto, is the many commands, strong motives, precious promises, and tremendous threatenings, which fill so great a part of the sacred pages, and are so perfectly calculated to awaken all our powers, to spread the knowledge of the only true God and Savior, and make it as extensive and common as possible.'

"President Freedman did not read from that passage. Nor did he acknowledge the school's first charter, granted by George III, which stated that its purpose should be 'for civilizing and Christianizing the children of pagans, as well as in all liberal arts and sciences, and also of English youths, and any others.'

"President Hopkins was merely stating the obvious in his interview. The mission of the school was to evangelize its students. Yet even in 1945 his claim that Dartmouth was a 'Christian college' was quite a reach. Dartmouth had already abandoned its Christian mission. All that remained was a glorious history and a rather disingenuous transformation of the school into an increasingly secular institution.

"This is the great tragedy of American higher education. All of the colleges and universities founded before the Revolution were established for the training and educating of Christian ministers and for the evangelization of the nation. Harvard, Yale, Princeton, and even the Anglican 'College of William and Mary' were essentially religious institutions. This pattern remained true through most of the 19th century.

"The radical secularization of American higher education began with a broadening of the schools' missions and purposes. Eventually this led to a denial of Christianity as normative for the institutions. Now, as President Freedman's comments show clearly, the very Christian roots of the schools are cause for head-hanging shame inside the ivy-covered walls of the elite academy.

"The end result of the radical secular transformation of American colleges and universities is the virtual banishment of authentic Christianity. Anything else - indeed everything else - is welcome and has a place on the campus, in the curriculum, and in the culture. All that is left is what historian George Marsden calls 'established unbelief.' As he explains, 'Today nonsectarianism has come to mean the exclusion of all religious concerns. In effect, only purely naturalistic viewpoints are allowed a serious academic hearing.'

"Historian Sydney Ahlstrom once remarked that Dartmouth, more than any other institution, provided

missionaries and ministers for the Great Awakening on the frontier. Modern secular Dartmouth, stripped of its Christian identity, is still producing missionaries. But these are missionaries of a very different gospel. Their evangelists are bent on removing even the memory of Christianity."

Month in Review

"Once you were under God's curse, doomed forever for your sins. You went along with the crowd and were just like all the others, full of sin, obeying Satan, the mighty prince of the power of the air, who is at work right now in the hearts of those who are against the Lord. All of us used to be just as they are, our lives expressing the evil within us, doing every wicked thing that our passions or our evil thoughts might lead us into. We started out bad, being born with evil natures, and were under God's anger just like everyone else.

"But God is so rich in mercy; he loved us so much that even though we were spiritually dead and doomed by our sins, he gave us back our lives again when he raised Christ from the dead - only by his undeserved favor have we ever been saved - and lifted us up from the grave into glory along with Christ, where we sit with him in the heavenly realms - all because of what Christ Jesus did. And now God can always point to us as examples of how very, very rich his kindness is, as shown in all he has done for us through Jesus Christ.

"Because of his kindness you have been saved through trusting Christ. And even trusting is not of yourselves; it too is a gift from God. Salvation is not a reward for the good we have done, so none of us can take any credit for it. It is God himself who has made us what we are and given us new lives from Christ Jesus; and long ages ago he planned that we should spend these lives in helping others."

Ephesians 2:1-10

O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home!

Under the shadow of Thy throne
Still may we dwell secure;
Sufficient is Thine arm alone,
And our defense is sure.

Before the hills in order stood,
Or earth received her frame,
From everlasting Thou art God,
To endless years the same.

O God, our help in ages past,
Our hope for years to come,
Be Thou our guide while life shall last,
And our eternal home!

Isaac Watts (1674-1748)

As it will be in the future, it was at the birth of Man -

There are only four things certain since Social Progress began -

That the Dog returns to his Vomit and the Sow returns to her mire,

And the burnt Fool's bandaged finger goes wobbling back to the Fire;

And that after this is accomplished, and the brave new world begins,

When all men are paid for existing and no man must pay for his sins,

As surely as Water will wet us, as surely as Fire will burn,

The Gods of the Copybook Headings with terror and slaughter return!

Rudyard Kipling, "The Gods of the Copybook Headings"

"Each of us by nature sees the whole world from one point of view with a perspective and a selectiveness peculiar to himself. And even when we build disinterested fantasies, they are saturated with, and limited by, our own psychology. To acquiesce in this particularity on the sensuous level - in other words, not to discount perspective - would be lunacy. We should then believe that the railway line really grew narrower as it receded into the distance. But we want to escape the illusions of perspective on higher levels too. We want to see with other eyes, to imagine with other imaginations, to feel with other hearts, as well as with our own. We are not content to be Leibnitzian monads. We demand windows. Literature as Logos is a series of windows, even of doors. One of the things we feel after reading a great work is 'I have got out.' Or from another point of view, 'I have got in'; pierced the shell of some other monad and discovered what it is like inside.

"Good reading, therefore, though it is not essentially an affectional or moral or intellectual activity, has something in common with all three. In love we escape from our self into one other. In the moral sphere, every act of justice or charity involved putting ourselves in the other person's place and thus transcending our own competitive particularity. In coming to understand anything we are rejecting the facts as they are for us in favor of the facts as they are. The primary impulse of each is to maintain and aggrandize himself. The secondary impulse is to go out of the self, to correct its provincialism and heal

its loneliness. In love, in virtue, in the pursuit of knowledge, and in the reception of the arts, we are doing this. Obviously this process can be described either as an enlargement or as a temporary annihilation of the self. But that is an old paradox; 'he that loseth his life shall save it.'"

C.S. Lewis, "An Experiment in Criticism"

Political Censorship on Campus

"For most university administrators, diversity translates into a student body of different ethnic groups and races and a corollary diversity of opinion. However, theory and praxis are not congruent. Faces and backgrounds are indeed variegated, but opinion is invariably homogenous. It is rare for a dissenting voice to be heard in the doctrinaire atmosphere of the classroom. And when it is heard, it requires chest-inflated courage rarely found among adolescents.

"One such person is Paul Teller, advertising representative of The Washington Times Weekly Edition and a Ph.D. candidate at American University. Mr. Teller describes his academic goals in idealistic terms: 'I expected to embark on a grand academic journey into the complexities of politics.' What he encountered was very different.

"In Campus Reports, he describes an environment at American University that is reliant on faddist opinion, a radical sensibility and intolerance for any idea that smacks of conservatism. In a section on 'Global Politics and Political Economy,' students are now obliged to read Joel Krieger's anti-Reagan, anti-Thatcher diatribe. That is fine as a pedagogical device, but according to Mr. Teller the book is treated with biblical reverence. Other points of view are not encouraged.

"The theorist who receives the most attention in the program is Catherine MacKinnon, author of Towards a Feminist Theory of the State and Feminism, Marxism, Method and the State: An Agenda for Theory. Ms. MacKinnon's radical feminist stance that men subjugate women has received much public attention. But it strikes me as odd she should receive more attention in a political science program than John Locke, Karl Marx, Immanuel Kant, the Federalist Papers, Plato, Aristotle and Machiavelli.

"Mr. Teller narrates graphically the thorough disregard for any point of view differing from the prevailing orthodoxy. Debate is routinely stifled when it takes a direction challenging radical doctrine. 'In class, there was never a shortage of anti-Republican or anti-conservative rhetoric or jokes, and I frequently had to do battle with other students to get a point heard.' To satisfy the requirements of the program, Mr. Teller is willy nilly thrust into the role of student warrior confronting intolerance and indoctrination.

Surely any disinterested party examining this record must ask what is going on at American University. Why is it that a student eager to learn the verities of political theory has been coerced into reading radical dogma? Before the radical view was ensconced on campus sometime in the '70s, there was a tilt leftward at most colleges - even at Columbia in the '50s one could scarcely find a faculty member who

voted for Eisenhower, even though he had been the university's president - but there was also an emphasis on fair play, a willingness to consider a variety of opinions. That willingness to consider different views has been relegated to the ash heap of history."

Herbert London, The Washington Times, March 16, 1997

Homosexual Agenda

"There is another consideration, and it's one a lot of girls talk about, according to Tamika and Krista, both of whom say they are heterosexual. Some college basketball programs have reputations for being more comfortable for lesbians, and some coaches use homophobia as a recruiting tool. But figuring out which programs those are isn't easy, despite all the supposedly authoritative information that's exchanged.

"I wanted to go to a straight school, and I asked people about it,' says Holdsclaw, the best college player in the nation. 'But most of what you hear out there is just people talking, and you can't trust it. I was told not to go to Tennessee, but then I get down there, and Pat [Summitt] is married and has a little boy who comes to the games, and some of the other coaches have boyfriends. I had coaches telling me, "Oh, you know about that school, don't you?" What I did was cross off all the schools whose coaches did that.'

"Tamika says she's played with lesbians, and it's no big deal. But she doesn't want people to think that because she plays basketball, she's homosexual, and she thinks there are schools that feed such a perception, though she would not name one. Krista, who also professes no bias against lesbians, nevertheless says, 'I would prefer not to go to one of those schools. My teammates are people I want to hang out with, and if we have different interests, it might not be the kind of social experience I want in college.'

"On one thing everybody agrees. The players don't seem nearly as concerned about homosexuality as their parents are. 'There's hardly a home visit in which the parents don't directly or indirectly ask me questions about it,' says North Carolina's Hatchell.

"Flynn says parents have asked him what he knows, too. 'The perception is that if a coach is gay, it's a bad situation, which is incredibly false,' Flynn says. 'I know of some [gay] women coaches who are some of the best coaches and best people I know. But people try to make a bigger deal of it than it is.'"

Sports Illustrated, January 19, 1998

Philosophy of Evolution

"The coming generation may identify the attempt 'to spin a world out of its own consciousness' as the presumption that it is. An evolutionary theory of truth vulnerably exposes truth to ongoing instability,

and strips even evolution of the finalities contemporary theory would ascribe to it. Deconstructionists open themselves up to deconstruction.

"In our day we have full-fledged postmodernism, which makes the leap to the denial of objective truth and of an objective world. Curiously, developmental naturalists still seem to assume the final truth of evolutionary theory."

Carl F.H. Henry, *World*, January 24, 1998, p. 26

"'The diversity of life on Earth is the outcome of evolution: an unsupervised, impersonal, unpredictable and natural process.' So read the platform of the National Association of Biology Teachers (NABT), the influential professional society of high school and college science instructors.

"But in a surprising move that has scandalized evolutionists and secularists in the education establishment, the NABT has excised the key words 'unsupervised' and 'impersonal' from its creed, technically allowing for the possibility that a personal, intelligent creator designed life, albeit through the mechanism of evolution.

"But don't expect evolutionist educators to recant their materialist faith anytime soon. As Phillip Johnson, a leading critic of Darwinism, told *World*: 'I don't think the NABT meant to change its substantive position, which is still that evolution is a completely natural and material process in which God played no role. They merely removed some language that was too explicit in stating their naturalistic philosophy.'

"Indeed, Wayne Carley, executive director of the NABT acknowledged as much, saying the change was made because they wanted 'to avoid taking a religious position.' That is an admission that demonstrates the truth of what Christian critics have been claiming all along: The association's original platform - like Darwinism itself - exceeds purely scientific conclusions, and embraces distinctly religious ideas.

"The NABT decision to change its statement is widely seen as a retreat from the secularist worldview of the 'scientific' community. 'That perception may cause the Darwinists some worry,' Mr. Johnson says, 'because they cannot afford to look as if they are losing confidence.'"

World, January 24, 1998

"Like so many haunting human stories, the scientific story of the Big Bang is circular in the progression of its ideas and circular thus in its deepest nature. Cosmologists have routinely assumed that the universe is expanding because they have been persuaded of FL cosmology; and they have been persuaded of FL cosmology because they have routinely assumed that the universe is expanding. The pattern would be intellectually convenient if it were intellectually compelling.

"If the evidence in favor of Big Bang cosmology is more suspect than generally imagined, its defects are

far stronger than generally credited. Whatever else it may be, the universe is a bright, noisy, energetic place. There are monstrously large galaxies in the skies and countless many suns burning with fierce thermonuclear fires. Black holes are said to loiter here and there, sucking in matter and light and releasing it slowly in the form of radiation. Whence the energy for the show, the place where accounts are settled? The principles of 19th-century physics require that, in one way or another, accounts must be settled. Energy is neither created nor destroyed.

"Hot Big Bang cosmology appears to be in violation of the first law of thermodynamics. The global energy needed to run the universe has come from nowhere, and to nowhere it apparently goes as the universe loses energy by cooling itself.

"This contravention of thermodynamics expresses, in physical form, a general philosophical anxiety. Having brought space and time into existence, along with everything else, the Big Bang itself remains outside any causal scheme. The creation of the universe remains unexplained by any force, field, power, potency, influence, or instrumentality known to physics - or to man. The whole vast imposing structure organizes itself from absolutely nothing.

"This is not simply difficult to grasp. It is incomprehensible."

David Berlinski, Commentary, February 1998

"Until recently, the great physicists have been scrupulous about honoring the terms of their contract. They have attempted with dignity to respect the distinction between what is known and what is not. Even quantum electrodynamics, the most successful theory ever devised, was described honestly by its founder, Richard Feynman, as resting on a number of unwholesome mathematical tricks.

"This scrupulousness has lately been compromised. The result has been the calculated or careless erasure of the line separating disciplined physical inquiry from speculative metaphysics. Contemporary cosmologists feel free to say anything that pops into their heads. Unhappy examples are everywhere: absurd schemes to model time on the basis of the complex numbers, as in Stephen Hawking's *A Brief History of Time*; bizarre and ugly contraptions for cosmic inflation; universes multiplying beyond the reach of observation; white holes, black holes, worm holes, and naked singularities; theories of every stripe and variety, all of them uncorrected by any criticism beyond the trivial.

"The physicists carry on endlessly because they can. Just recently, for example, Lee Smolin, a cosmologist at the University of Pennsylvania, has offered a Darwinian interpretation of cosmology, a theory of 'cosmological natural selection.' On Smolin's view, the Big Bang happened within a black hole; new universes are bubbling up all the time, each emerging from its own black hole and each provided with its own set of physical laws, so that the very concept of a law of nature is shown to be a part of the mutability of things.

"There is, needless to say, no evidence whatsoever in favor of this preposterous theory. The universes

that are bubbling up are unobservable. So, too, are the universes that have bubbled up and those that will bubble up in the future. Smolin's theories cannot be confirmed by experience. Or by anything else. What law of nature could reveal that the laws of nature are contingent? Yet the fact that when Smolin's theory is self-applied it self-destructs has not prevented physicists like Alan Guth, Roger Penrose, and Martin Rees from circumspectly applauding the effort nonetheless."

David Berlinski, Commentary, February 1998

We highly recommend Dr. David Berlinski's 11-page article in Commentary (February 1998) on the Big Bang theory of the universe to all our readers. Big Bang theory is to cosmology what evolution theory is to biology. Berlinski maintains both are in huge scientific trouble. Both are inherently metaphysical speculations - not observable scientific (physical) facts. On the age question of the universe, we recommend Walter Brown's *In The Beginning* (\$17.95) and Richard Milton's *Shattering the Myth of Darwinism* (\$24.95). Both can be ordered from Summit Bookhouse. Please add \$5.00 or 12% of total order, whichever is greater, for shipping. To order, call (719) 685-9103 or write Summit Bookhouse, PO Box 207, Manitou Springs, CO 80829. Also, for more books that help refute Darwinism, see the back page for the special offer on Phillip Johnson materials.

Communism's Mark on the World

"What [Fidel] Castro had spent 40 years consolidating, the pope unraveled in five days. Everywhere he went, crowds chanted, 'Cuba was always Catholic! Cuba was always Catholic!' How many divisions has the pope, indeed.

"But if the papal visit has fanned the sparks of faith and liberty into a blaze, it was others who kept those sparks alive. Often at an unspeakable price, as the poet Armando Valladares reminds us at the end of *Against All Hope*, his memoir of life and death in Castro's prisons:

"Twenty-two years in jail. I recalled the two sergeants, Porfirio and Matanzas, plunging their bayonets into Ernesto Diaz Madruga's body; Roberto Lopez Chavez dying in a cell, calling for water, the guards urinating over his face and in his gasping mouth; Boitel, denied water too, after more than 50 days on a hunger strike, because Castro wanted him dead; Clara, Boitel's poor mother, beaten ... in a Political Police station because she wanted to find out where her son was buried.

"I remember Estebita and Piri dying in blackout cells, the victims of biological experiments; Diosdado Aquit, Chino Tan, Eddy Molina, and so many others murdered in the forced-labor fields, quarries, and camps. ... The hundreds of men wounded and mutilated in the horrifying searches. Dynamite. Drawer cells. Eduardo Capote's fingers chopped off by a machete. Concentration camps, tortures, women beaten ... the beatings of Eloy and Izaguirre. Martin Perez with his testicles destroyed by bullets....

"And in the ... the gray, ashy dust and the orgy of beatings and blood, a man emerged, the skeletal figure of a man wasted by hunger, with white hair, blazing blue eyes, and a heart overflowing with love,

raising his arms ... and pleading for mercy for executioners. "Forgive them, Father, for they know not what they do." And a burst of machine-gun fire ripping open his breast.'

"The pope's visit to Cuba was a great occasion, presaging the downfall of Castro and his savagery. But greater even than the pope were the Cubans who never stopped believing - and paid for their belief with their lives."

Jeff Jacoby, *The Gazette Telegraph*, February 2, 1998

"It was, finally, in the name of those selfsame ideals that Nazism and Communism alike arrogated to themselves the right to murder whole categories of men, which is exactly what they proceeded to do upon assuming power, and on a scale previously unknown in history. And that is why it is proper to judge them both, in their very nature, as criminal systems. Equally criminal? Anyone who has studied the two systems' record of homicide - the Nazi unparalleled in its ferocity, the Communist unparalleled in its extent - or contemplated the fate of the millions upon millions of human beings whose souls and spirits were crushed even though their bodies survived, must respond, I think, simply and firmly: yes, equally criminal.

"But this raises another question: how is it that, today, the two systems are treated so unequally in historical memory, to the point where one of them, Soviet Communism, though a still-recent presence on the world scene, has already been all but forgotten?"

Alain Besancon, *Commentary*, January, 1998

"There is no need to rehearse the facts in detail. As early as 1989, the Polish opposition itself urged that the former Communist regime in that country be forgiven its sins. In most of the former East European satellite nations, there has been no strong drive to punish those responsible for depriving their fellow citizens of their liberty or for corrupting, brutalizing, and murdering them over the course of two or three generations. Except in Germany and the Czech Republic, Communists have been allowed to remain active politically, and indeed they have regained power in a number of places. In Russia and other former Soviet republics, Communist officials have likewise remained in place, including in the police.

"In the West, this de-facto amnesty has met with widespread approval - but then, many in the West have their own history of accommodation with Communism, which they appear no more eager to confront. To speak only of France, the fact that the Communist party compiled over the decades an ignominious record of collaboration with the Kremlin, a record now fully exposed and documented, in no way prevents it from being accepted at the heart of French democratic politics.

"By contrast, the cursed memory of Nazism seems to intensify every day. An ample literature expands yearly. Museums, library exhibitions, movies, novels, and memoirs are devoted to keeping the horror fresh in mind, and the term Nazi itself has become a shorthand for the most heinous opprobrium conceivable. Being linked to it, however tenuously, is enough to bring utter disgrace upon an artist or

writer: in the same year the French-Romanian writer E.M. Cioran was revealed to have had a prewar past tainted with Nazi associations, and was unanimously condemned for it, the works of the surrealist Louis Aragon were published in a Pléiade edition to a no less unanimous concert of praise; no one mentioned Aragon's record as a Stalinist, other than to excuse it."

Alain Besancon, Commentary, January 1998

"Although his theological views changed over the decades, Barth's political views did not. Barth's socialism colored his theology, in ways that many of his readers did not understand. In 1956 Barth explained in an interview, 'I decided for theology because I felt a need to find a better basis for my social action.' His theology was a tool to be used in furthering his socialism; a justification for his political views. While at Safenwil, Barth was 'Comrade Pastor,' according to his biographer. 'Socialism,' Barth claimed, 'is a very important and necessary application of the gospel.' In 1916 he wrote that the 'capitalistic order and ... the war [are] the two greatest atrocities of life.' In the first edition of his commentary on Romans, written during World War I, he declared that a time will come 'when the now-dying embers of Marxist dogma will flare up anew as world truth, when the socialist church will rise from the dead in a world become socialist.' In 'Jesus Christ and the Movement for Social Justice,' an essay Barth published in 1911, he explained the relationship between Jesus and socialism: 'If you understand the connection between the person of Jesus and your socialist convictions, and if you now want to arrange your life so that it corresponds to this connection, then that does not at all mean you have to "believe" or accept this, that, or the other thing. What Jesus has to bring us are not ideas, but a way of life. One can have Christian ideas about God and the world and about human redemption, and still with all that be a complete heathen. And as an atheist, a materialist, and a Darwinist, one can be a genuine follower and disciple of Jesus. Jesus is not the Christian world view and the Christian world view is not Jesus.'"

John Robbins, The Trinity Review, February 1998

"Skipping ahead nearly 40 years, one finds Barth praising the good intentions of the Communists and even specific Communist dictators, such as Joseph Stalin, butcher of the Ukraine. Writing in 'The Church Between East and West' (1949), Barth defended his vocal anti-anti-Communism: '[I]t is pertinent not to omit to discriminate in our view of contemporary Communism between its totalitarian atrocities as such and the positive intention behind them. And if one tries to do that, one cannot say of Communism what one was forced to say of Nazism ten years ago - that what it means and intends is pure unreason, the product of madness and crime. It would be quite absurd to mention in the same breath the philosophy of Marxism and the "ideology" of the Third Reich, to mention a man of the stature of Joseph Stalin in the same breath as such charlatans as Hitler, Goering, Hess, Goebbels, Himmler, Ribbentrop, Rosenburg, Streicher, etc. What has been tackled in Soviet Russia - albeit with very dirty and bloody hands and in a way that rightly shocks us - is, after all, a constructive idea, the solution of a problem which is a serious and burning problem for us as well, and which we with our clean hands have not yet tackled anything like energetically enough: the social problem.' Then, in a revealing statement, Barth declared that Communism was not - and by its very nature could not be - anti-Christian: '[I]n its relationship to Christianity, Communism, as distinguished from Nazism, has not done, and by its very

nature cannot do, one thing: it has never made the slightest attempt to reinterpret or to falsify Christianity, or to shroud itself in a Christian garment. ... There is nothing of the false prophet about it. It is not anti-Christian."

John Robbins, The Trinity Review, February 1998

Other

"6th Session dittos from the summer of '97! My name is A.J.N. I am from a little town in Kansas about an hour north of Wichita. I am attending John Brown University in Siloam Springs, Arkansas. In one of my business classes, we were assigned to write about a person who has influenced us positively. Your name came to mind. Even though I never had a one on one conversation with you, you had a great deal of impact on me.

"I want to thank you for providing a program such as the Summit for kids. Even in a conservative, Christian school such as JBU, there are some disturbing philosophies among people here. You helped me concrete many of my own opinions so that I might not waver from them.

"I have also taken to heart one of your favorite sayings, 'If you want to be a leader, you must be a reader.' I have always enjoyed reading, but only for recreation. Now reading takes on a new meaning. It has become essential to me to stay on top of things.

"Dr. Noebel, you and your staff are top notch. I don't know that I have ever learned so much in my life. I came straight home and told my friends about it. I have been recommending the Summit to everyone I know.

"Again, thank you for creating an environment of solid learning for kids like me. It has helped me out more than you could know. Someday, Lord willing, I'll be sending my kids there to gain a better knowledge of the world and the Bible. May the Lord continue to bless you and your ministry."

A.J.N.

If you or someone you know are thinking of attending one of our eight sessions this summer, you need to call immediately for a Summit brochure and application. At this writing, we have nearly 20,000 Summit brochures printed and distributed. Call us at (719) 685-9103.

"Liberty cannot be preserved without a general knowledge among the people, who have a right ... and a desire to know; but besides this, they have a right, an indisputable, unalienable, indefeasible, divine right to that most dreaded and envied kind of knowledge, I mean of the character and conduct of their rulers."

John Adams in Mark R. Levin's article, The Washington Times, January 19, 1998, p. A17

"Beware of adults who suddenly 'recover' their memories of childhood abuse. The 'memories' probably never happened.

"Recovered memory was the flavor of the month only a short time ago, but now psychiatrists in the United States warn against encouraging patients to 'recover' early memories of abuse at the hands of their parents.

"The therapists who do that are often quacks who plant psychologically false memories that take on a life of their own once they enter the patient-doctor dialogue.

"The problem is not unique in America, and the London Guardian reports that the campaign to expose the charlatans' techniques in the name of science has now spread to Britain. A report commissioned by the Royal College of Psychiatrists, which will be published in the British Journal of Psychiatry in April, concludes that 'any memory recovered through hypnosis, dream interpretation or regression therapy is almost certainly false.'

"The writers blame the use of powerful therapeutic tools of persuasion for creating hundreds of false accusations against parents which not only destroy whole families, but undercut the authenticity and credibility of real victims who report abuse. Boys and girls who are abused are more likely to become obsessed over their past traumas than to repress them. They may not tell friends or relatives what happened because they are ashamed, but they do not necessarily lie to themselves. Repressed trauma has dramatic appeal, but it's clinically unreliable, no matter how vivid the 'recall.'

"Psychoanalysts in the United States are particularly sensitive to the abuse of power by so-called therapists who use memory techniques associated with Freud. Freud is surely spinning, too. It was Freud who, after much soul searching, concluded that women patients in Vienna who told him about their fathers having sexually abused them were weaving fantasy, not remembering anything real.

"With hindsight, neither of his interpretations is intellectually satisfying."

Suzanne Fields, The Washington Times, January 19, 1998, p. A17

Book of the Month

Of Phillip Johnson, World Magazine said, "His attack on Darwinism is unravelling a worldview." This month, Summit Bookhouse is offering a Phillip Johnson special, where we feature each of his three works, which have made significant contributions to the evolution/creation debate. No Christian worldview library is complete without all three of these books!

Darwin on Trial \$11.99

Johnson's first offering, *Darwin on Trial* examines Darwinism and exposes it for what it really is. It is

not scientific, but rather a theory built to support the assumptions that there is no God.

Reason in the Balance \$19.99

Johnson's second book examines the philosophy of naturalism, which dominates the educational landscape today. He shows how it impacts thinking in many areas, such as education and abortion.

Defeating Darwinism by Changing Minds \$9.99

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