

Sarah's wrong turn



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The conservative movement is in crisis. Modern conservatism was born in 1955 with the founding of *National Review*. Its editor, William F. Buckley Jr., said the publication's mission was to "stand athwart history, yelling stop!" But history has kept rolling along, smashing every traditional institution in its path. Family, faith, capitalism, our constitutional republic—they have all been shattered by modern liberalism. In the face of this ideological juggernaut, conservatives have offered sporadic and weak resistance. Their ideas have become stale. Too many prefer power to principles. The movement has become corrupt, lazy and ineffective. Having come to Washington to confront the political rot and moral decay, conservatives have become part of the establishment. In other words, they have become part of the problem.



The mission of *Reflections Magazine* is to launch a conservative moral and intellectual revival. We will bring together the finest minds and writers to defend the eternal principles of God, country and family. We seek to forge a reinvigorated conservative movement for the 21st century—one that champions a new nationalism, rooted in a culture of life, small government, a restoration of federalism and victory over Islamist terrorism. Capitol BuildingThe time has come for a one-nation conservatism that reaches out to minorities and women, the unborn and the poor, workers and students. The movement must go beyond its traditional base or else suffer a slow, agonizing death. Our goal is unabashedly counter-revolutionary: to roll back the forces of progressivism. Since the 1960s, a destructive liberal revolution has swept across our land. Characterized by radical secular humanism, sexual permissiveness and milk-toast socialism, it is transforming America into something our Founding Fathers would not only find unrecognizable but repugnant. We stand for the real America, the historic America, the eternal America—an America based on moral traditionalism, an America of limited government, self-reliance and entrepreneurship, an America that won its independence from imperial British rule, triumphed over Nazi Germany and Communist Russia, and has shed precious blood and treasure to liberate hundreds of millions of people around the world, and an America that champions human rights and freedom, in which every individual—regardless of race, color, gender or religion—possesses innate dignity and equal value in the eyes of our creator. We ask like-minded Americans to join us in this struggle for the heart and soul of America.

Edmund Burke, the great philosopher and godfather of Western conservatism, once said: "All that's necessary for the forces of evil to win in the world is for enough good men to do nothing." We refuse to do nothing. We will fight for what is right, true and good. This is the rock upon which we take our stand.

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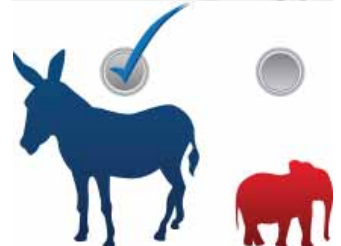
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Mission:

The Edmund Burke Institute for American Renewal was founded in June, 2005 in the nation's capital, Washington, D.C. We are a non-partisan, non-profit, education and outreach organization which aspires to engage and mobilize the millions of African Americans, Hispanics, women and other minorities in this country who share conservative values. We will inform conservative leaders about the needs and aspirations of minorities in order to make the latter feel welcome amongst us. Also, we want minorities to appreciate fully how conservatism is congruent with their values and goals. In short, we will build a steadfast alliance between conservative leaders and minority groups. We hope to preserve all those elements in the American republic that render us a strong and vibrant nation. Simultaneously, we are open to new ideas that will allow more citizens to enjoy the blessings of freedom, prosperity and moral renewal.



How We Differ From Other Conservative Organizations:

1. We seek to update conservative thought. We want to find original ideas on how to bolster timeless principles.
2. We are attentive to the needs of women and minorities. These are not peripheral but are a primary focus of our institute. We want the conservative movement to make adjustments in order to accommodate the unique aspirations of previously marginalized groups. We also want minorities to learn how the conservative movement can benefit them.
3. We are devoted to cultural issues, not just politics. The main battle of our time is to seize the initiative in the cultural arena.
4. We hope to foster a broad alliance with those who adhere to traditional moral principles. We seek to build bridges with individuals of all faiths in order to combat assaults on human dignity.
5. We write policy initiatives, opinion articles and monographs as well as organize symposiums and conferences that appeal to our audience. Hence we do not just think and write: we take action!
6. We do not focus exclusively on one group or on one issue. There are excellent minority conservative organizations across the United States that are currently working in isolation from one another. Instead, we bring these groups together on a variety of issues in order to find common ground and, thus, to be effective in achieving political and cultural change.

Sarah's wrong turn

By Jeffrey T. Kuhner

Sarah Palin's decision to sign a multi-year contract to be a regular "contributor" for the FOX News Channel is a betrayal of her supporters. The decision also sounds the death knell of her political career.

Mrs. Palin joins a growing list of former Republicans who are FOX analysts—Karl Rove, Newt Gingrich, Dick Morris (who also worked for President Bill Clinton) and Dana Perino. This will make the 2008 GOP vice-presidential candidate a media celebrity; it will also provide a handsome paycheck on top of the huge sums of money she has made from her best-selling memoir, "Going Rogue."

If Mrs. Palin's goal is to provide a lavish income for her large family, then perhaps she has made the right move. But if the former Alaska governor is considering a credible run for the 2012 presidential election, then she has made a fatal mistake. She has chosen personal enrichment instead of principles and party.

Mrs. Palin's appeal lies in her populism. She represents the cultural values of Middle America. She is a pro-life social conservative who champions gun-rights and limited government. She is unabashedly patriotic and strongly supports the military.

She is a hockey mom with five children—one who rose from humble origins. She possesses a bachelor's degree from Idaho University (known as Potato U.). Mrs. Palin climbed to the top based on self-reliance and traditional frontier individualism. She is not a Bush or a Kennedy; her success does not depend on wealth or power.

She won election as the mayor of her hometown by running as a maverick reformer. In the gubernatorial race for Alaska, she defeated the incumbent in the GOP primary and a former governor in the general election. Once



in office, she challenged the venal Republican establishment—and won. Mrs. Palin slashed taxes, cut spending and battled crony capitalism. She stood up to ExxonMobil and other large oil companies.

As Sen. John McCain's veep candidate, she energized the Republican base, especially conservatives. Mrs. Palin's great strength was precisely what made her so despised by the liberal media: her anti-elitism. Her candidacy tapped into potent reformist forces that rightly believe the political status quo is rigged, hopelessly corrupt and unsustainable. The fact that she is not a cosmopolitan policy wonk with an Ivy League degree and ties to the Eastern Establishment is what endears her to many in the heartland. She speaks for them; she is them.

Mrs. Palin is not a traditionalist conservative in the mold of Robert Taft, Barry Goldwater and Ronald Reagan. These leaders had blueprints for rolling back the New Deal welfare state. Rather, she embodies right-wing identity politics, whose appeal is mainly to working-class and lower middle-class white Christians. She is a modern-day William Jennings Bryan, a prairie populist opposed to plutocracy, entrenched special interests and Eastern elitism.

Yet, for all her common touch and folksy mannerisms, Mrs. Palin—like Bryan at the turn of the 20th century—cannot hide a seminal reality: she is out of her league on the national stage. To be a genuine populist requires not only to know the people's common interests, but to be better informed, more politically savvy and steadfast in the defense of core principles than they are. Successful populism requires enlightened elite leadership.

This is what Mrs. Palin lacks. It is one thing to be the mayor of Wasilla or the governor of Alaska; it is quite another to be the leader of a broad-based ideological movement. The problem with Mrs. Palin is not her views—and certainly not her Middle American background. Instead, it is her incompetence and poor judgment.

She has made serious mistakes. During the 2008 campaign, her interview with Katie Couric was a disaster. For all her leftist bias, Ms. Couric asked softball questions. When asked, "What magazines and newspapers do you read?" Mrs. Palin's response was pathetic: "All of them."

Moreover, Mrs. Palin's decision to step down

as Alaska's governor before completing her term marked a betrayal of the state's voters (and her supporters). It also showed that she was not willing to finish what she started. In the face of nasty liberal attacks and multiple frivolous lawsuits, Mrs. Palin capitulated. Compare this to Reagan during his tenure as governor of California. The Gipper served two full terms, while standing up to antiwar radicals and a leftist smear campaign.

Mrs. Palin claimed that, once liberated from the shackles of office, she would be free to campaign on behalf of conservative candidates and rebuild the Republican Party. Mrs. Palin presented herself as the avatar of the conservative movement—just as Richard Nixon helped to revive the GOP in the wake of President Lyndon B. Johnson's 1964 landslide victory or as Reagan galvanized Republicans following Jimmy Carter's 1976 election triumph.

Nixon and Reagan, however, mobilized the GOP's rank-and-file the old-fashioned way: through sheer hard work. They spent years in the political wilderness, fund-raising and giving speeches at local Republican clubs, church basements and town halls. They were serious about politics—which is why they built majority coalitions.

Mrs. Palin is not demonstrating the same resolve. She is a product of our narcissistic celebrity culture. Instead of doing the heavy (and unglamorous) political lifting required of a national leader, she is embracing the luxurious life of a TV talking head. And she has abandoned the very basis of her populist legitimacy: her outsider status.

For all her sound and fury—and at a moment of American crisis—Mrs. Palin has fatally chosen a conventional and lackluster path: to become an integral part of the media class. Her mystique will evaporate as she becomes overexposed and too familiar to be enchanting. Rather than going rogue, she has gone establishment.

-Jeffrey T. Kuhner is a columnist at The Washington Times and president of the Edmund Burke Institute, a Washington think tank. He is the daily radio host of the "Kuhner Show" on WTNT 570-AM (www.talk570.com) from noon until 3:00 pm. This article was first published in The Washington Times on January 15, 2010. http://washingtontimes.com/news/2010/jan/15/sarah-sells-out/?feat=home_columns

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Why blacks vote Democrat

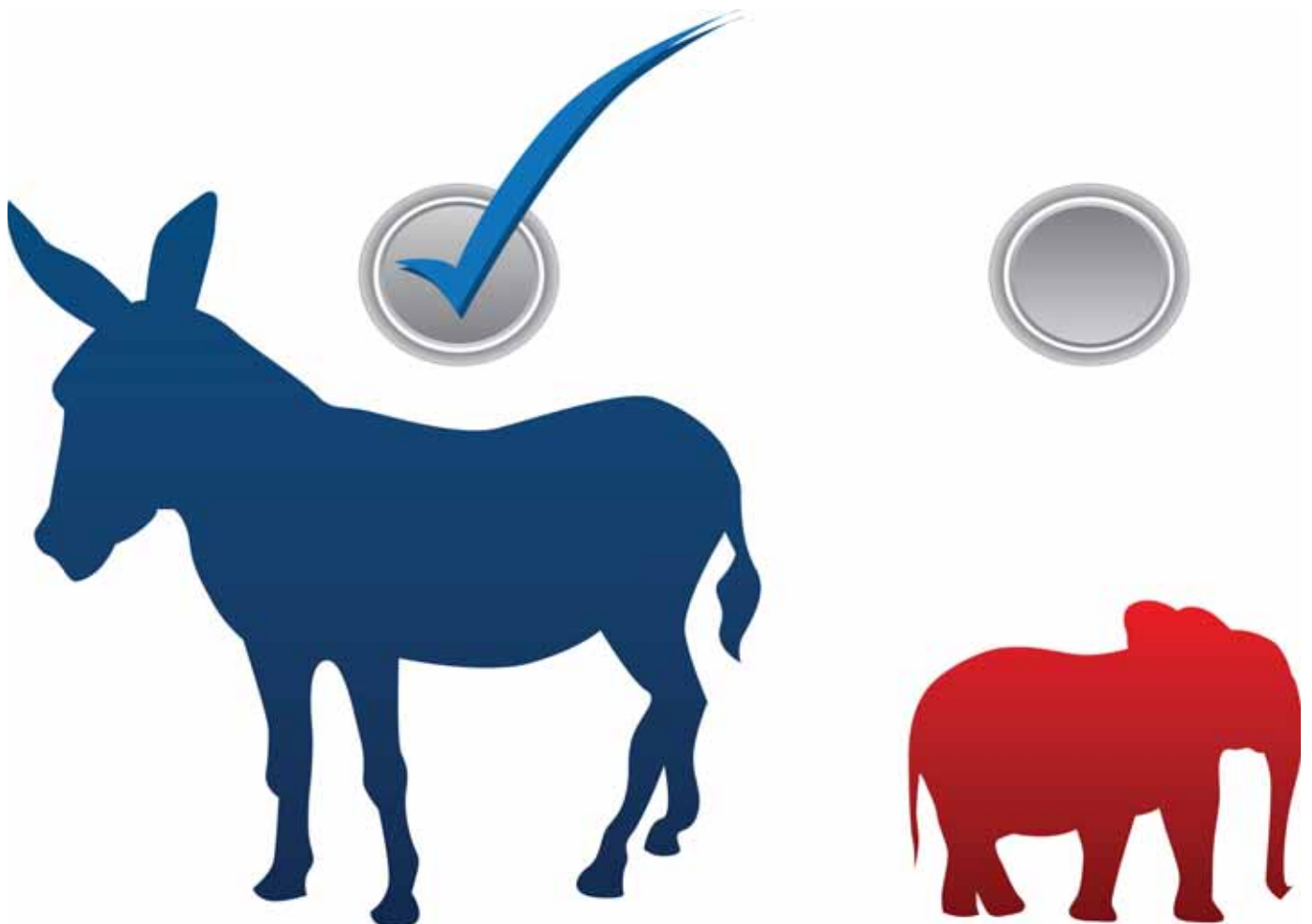
By Ellis Washington

Perhaps one of the most frequently asked questions I receive from the readers of my articles is: “Why do black people always vote for the Democratic Party?” In 2008 then-Sen. Barack Obama beat Sen. John McCain, Arizona Republican, 53 percent to 46 percent. President Barack Obama received 96 percent of the black vote and 77 percent of the Jewish vote. This is unbelievable. Just try to get 96 percent of *any* group of people to do anything. Yet, black politics in America has been unilateral since the progressive movement of the 1890s, the era of Woodrow Wilson (1913-21) and Franklin Delano Roosevelt (1933-45) and the advent of the welfare state. Why?

The Prophets: Thomas and West

Justice Clarence Thomas, perhaps the most noted black conservative, speaks with the clarity and moral authority of the ancient prophets of Israel when he tells America, “But I know that the vote of nine out of 10 black Americans for the Democratic Party or for leftist kinds of policies just is not reflective of their opinions.” But who is listening?

The paradox of the prophet has always been the same: One can have a word from God, a message for the masses of this age, but if it falls on deaf ears, can the people be delivered from their pathology? The answer is no. This, in part, explains why in 2008, 96 percent of black people in America voted for the neo-Marxist Obama. It also accounts for why over 90 percent of blacks *still* think Mr. Obama is doing a good job after his abysmal first



year in office.

Dr. Cornel West, a tenured professor at Princeton University and an acquaintance of Mr. Obama, uttered a very different prophecy to black America which they did hear. Mr. West said, “It goes without saying that a profound hatred of African people... sits at the center of American civilization.” If you believe such a lie about America, why would you still live here? Leaders such as Mr. West, Al Sharpton, Jesse Jackson and legions of others have made very lucrative careers exploiting the endemic pathology of their own people.

In American politics, there is an existential tribal mentality that keeps black people on the Democratic plantation even to their own destruction. It is irrational.

The Metaphor: Detroit

Detroit—the city of my birth and where I currently reside— can be used as a paradigm of the apocalyptic disaster of black people voting for 75 years against their own vested interests. Since the 1967 riots, Detroit has steadily devolved from a cosmopolitan, dynamic city representing people of *all* political, intellectual, racial and ethnic groups—a city which in 1900 was called “the Paris of America”—into a balkanized, racially gentrified and intellectually monolithic city of liberal Democrats, unionism and corruption.

These patterns have been replicated in big cities across America where large concentrations of black people tend to live. Beginning in the 1960s, black people voted only for blacks and thus victimized themselves with mercenary and dishonest black leadership from the mayor to lower leadership ranks. This drove out the white middle and upper classes (with their tax dollars) and, in a few decades, turned many of these once great cities into America’s largest ghettos: Detroit is among the most preeminent of these cities of infamy.

The Choice: Independence vs. Welfare State?

Liberalism is a politics of poverty, envy and despair. Liberals often attack people like Mr. Thomas, former Secretary of State Condoleezza Rice, Dr. Walter Williams, Thomas Sowell and other black conservatives because they aren’t considered “authentic blacks.” As Harvard Law School Professor Lani Guinier famously wrote against Mr. Thomas in

a 1991 article in the Michigan Law Review, “Black representatives are authentic” when they are “politically, psychologically, and culturally black.”

In the eyes of liberal academics, black conservatives “made it” without acknowledging the aid of white liberal paternalism and their omnipresent civil rights and affirmative action programs. Their independence is the reason these black conservatives are reviled.

So why do black people always vote for the Democratic Party? Because for the past 75 years since the socialist FDR came to power, socially and culturally blacks have been indoctrinated to follow, follow, follow. From antiquity, they followed the African tribal chief and the shaman. During slavery, we followed ‘masser’ and the overseer and did what we were told. The next 100 years after 1865 and the Civil War during *de jure* and *de facto* segregation, we followed poverty-pimp preachers and civil rights activists (not Martin Luther King) who told us that by voting Democrat, God would bless black people through government handouts, a minimum wage and good government jobs.

But welfare and government programs have destroyed the black family. Today, we proudly follow our first black president, Barack Obama, despite the fact that this president has done more harm to America in his first year than any other U.S. president in history.

Admittedly, I don’t have a complete answer to my own questions, but this one thing I know: If my people will honestly face and overcome their four greatest enemies: promiscuity, ignorance, crime and pathology, then, out of necessity, they will stop the Groupthink mentality that keeps them on the Democratic plantation. Then they will take responsibility for the life choices they make without reliance on government. Collectively, blacks need to regain the moral and intellectual standards they had in the 1920s. Only then will blacks stop voting against their moral, economic and political interests and be truly set free.

-Ellis Washington is a legal commentator for WorldNetDaily.com. He has written over a dozen law review articles and several books, including his latest, The Nuremberg Trials: Last Tragedy of the Holocaust.

Racist Democrats

By Steve Malzberg



During the 2008 presidential campaign, those who dared to warn the world about the real Barack Obama were dubbed racists. Since the president's swearing in, those who have taken this president to task for his radical,

socialist, anti-American agenda, have been diagnosed as "having a problem with a black man sitting in the White House." If you oppose the health-care takeover, you are a racist. The same is true if you: oppose the government takeover of the auto industry, oppose the stimulus bill, speak out against the civilian trials being given to terrorists, disapprove of our relaxed efforts on the War on Terror and the plans to tax this economy into disaster, or take part in a Tea Party. If you do, according to some liberals, you might as well be a card-carrying member of the Klu Klux Klan.

But who are the folks that have the real race problems? Let's start with Democrat Senate Majority Leader Harry Reid from Nevada. In 2008, good old Harry described then-candidate Obama as, "light skinned and with no Negro dialect unless he wanted to have one." Mr. Reid has apologized and since he has a "D" next to his name this incident will be swept under the rug. But if Mr. Reid was a Republican, what would happen to him? Let's look at the past.

On December 20, 2002, then-Senate Majority Leader Trent Lott of Mississippi was forced to resign from his position for remarks he made at the 100th birthday party for South Carolina Republican, Senator Strom Thurmond. Mr. Lott said that Thurmond would have made a good president and indicated that he had voted for Thurmond. He then added, "And if the rest of the country had followed our lead, we wouldn't have had all these problems over the years." Mr. Lott quickly became public enemy number one in the liberal media.

In fact, it was none other than Illinois State Senator Barack Obama who told a radio audience at the time,

"The Republican Party itself has to drive out Trent Lott. If they want to stand for something they have to stand up and say this is not the person we want representing our party." And Mr. Reid himself said of Mr. Lott's resignation, "He had no alternative. If you tell ethnic jokes in the backroom, it's that much easier to say ethnic things publicly." So why isn't the same standard applicable to Mr. Reid? The answer is simple: Mr. Lott has an "R" next to his name.

Vice President Joe Biden also has a history of racist remarks. In February 2007, then-presidential candidate Senator Biden went after his rival, Mr. Obama. "I mean, you got the first mainstream African-American who is articulate and bright and clean. A nice looking guy." This is a dreadful gaffe—but no problem for Mr. Biden who blamed it on his mother: "My mother has an expression, 'clean as a whistle, sharp as a tack.'" In July 2006, he also said that in his home state of Delaware, "you cannot go into a 7-11 or a Dunkin Donuts unless you have a slight Indian accent. Oh I'm not kidding!"

Add to all this, in 2007 Mr. Biden provided a shocking analysis of why the schools in Iowa perform better than those in Washington D.C. He told the Washington Post: "There's less than 1% of the population in Iowa that is African American. There is probably less than 4 or 5% that are minorities. What is in Washington? So look, it goes back to what you start off with, what you're dealing with." Is this not starkly racist? Not if you are a Democrat. After all, he did go on to become Mr. Obama's vice president.

Moreover, there is another kind of racism to consider: black racism against whites.

In March 2008, candidate Obama called his grandmother a "typical white person," while explaining that she harbored fears of blacks based on racial prejudice. Can you imagine the public furor if a white senator, especially a white Republican senator who was running for the presidency had called anyone a "typical black person"?

In addition, in the recent book written by John Heilemann and Mark Halperin, *Game Change*, a

friend of Ted Kennedy reveals a conversation that the late Democrat Massachusetts senator had with Bill Clinton regarding Mr. Obama. Mr. Clinton is reported to have told Kennedy, “A few years ago, this guy would have been bringing us coffee.” Also, consider Senator Robert Byrd of West Virginia, who for years was majority leader for the Democrats. It was well known that he was a card-carrying member of the Ku Klux Klan and possibly a Klan recruiter. This mattered little to the Democratic Party.

It is high time to end these double standards. Enough with throwing around the racist label every time a proud, brave, patriotic American expresses his or her outrage and fear over Mr. Obama’s and his party’s liberal agenda. Let the media and the Democrats look at who the real racists are. And while they’re at it, they can take a look in the mirror.

-Steve Malzberg is a nationally syndicated talk show host on the WOR Radio Network and a frequent guest on many television cable shows. He can be reached through www.worradionet.com.

Countering terrorism on American soil

By Joe Vigliotti

On Christmas Day, terrorist Umar Farouk Abdulmutallab attempted to blow up a Northwest flight to Detroit, Michigan. He failed.

This can only be deemed a Christmas miracle. Abdulmutallab’s explosives, hidden in his underwear, failed to detonate properly. He was apprehended and more than 200 lives were spared. Homeland Security Secretary Janet Napolitano initially said that the terrorist attack was foiled because the American security system “worked.” But on December 28, Ms. Napolitano conceded that the security system did indeed fail.

Yet, why would Mr. Obama’s administration—as well as his supporters in the mainstream media—abjectly lie to the American public with the initial contention that the “system worked” and then attempt to marginalize the event?

The administration has been burying the extent of the danger Americans face. For example, contrary to administration spin, the Fort Hood terrorist attack was not the act of a deranged madman but was committed by a radical Muslim. The evidence is conclusive—including Major Nidal Hasan’s shouts of “Alah hu Akbar,” his appearance in Muslim garments while he committed his attack, his ties to radical Muslims and his attempts to contact al Qaeda.

On the heels of the Fort Hood attack, the Obama administration was confronted by a failed terrorist bombing



of a civilian airliner by a radical Muslim claiming allegiance to al Qaeda. The attack failed, and yet unbelievably, the Obama administration initially placed this in their “victory” column.

But as more and more facts came to light, Ms. Napolitano was forced to backtrack, admitting that the national security apparatus failed. At last, she stated the obvious. One wonders how Abdulmatallab even managed to gain an American visa when he had been included on various persons of interest lists, domestically and internationally. He had even been banned from the United Kingdom. His father had alerted several international intelligence agencies that his son, a radical Muslim, was dangerous. All of this should have aroused suspicions. In addition, Abdulmatallab paid for a one-way airline ticket in cash while bringing along only a small carry-on bag. “What more do you need to at least give the guy a pat down?” wondered Republican Representative Peter King of New York on Fox News.

President George W. Bush took great care to construct a potent counterterrorism and national security system after September 11, 2001, including improving inter-agency cooperation among intelligence-gathering organizations. Mr. Obama shut down overseas CIA interrogation centers and as a result, ruptured the flow of intelligence. The recent breakdowns that occurred in the intelligence and national security communities have been under Mr. Obama’s watch and the administration needs to take responsibility for this. At the very least, Ms. Napolitano should be fired.

Also, why were air marshals conspicuously absent from the flight? It was a Dutch man who put Abdulmatallab into a stranglehold to apprehend him. Whatever the reasons were for the missing air marshals, the problem needs immediate remedy—although, granted, if the terrorist attack had succeeded, the air marshals would have been useless. But once the bomb did not detonate, the air marshals would

have been indispensable to subdue the terrorist.

Indeed, the failure of the terrorist attack cannot be ascribed to the strength of Mr. Obama’s national security systems. The failure of the attack can only be attributed to the sheer ineptitude and idiocy of the terrorist and the willingness of civilians to apprehend him. By sheer good fortune Abdulmatallab’s bomb failed to work properly. Yet we should not have come so close to losing so many lives.

Every method possible must be used to secure the breach and improve the system. Continual improvement is necessary in order to maintain an effective national security and counterterrorism system. Vigilance is essential to American national defense. When Hasan slipped through the scrutiny of the government, culminating in the terrorist attack at Fort Hood, Mr. Obama should have redoubled the government’s efforts to clamp down on and stop terrorist attacks. Yet instead, the president urged caution, tolerance and tepid legal responses.

If we must resort to profiling to keep us safe, then so be it. Effective profiling requires more than simply considering ethnic and religious backgrounds when screening passengers or travelers into America. Other red flags are: Warnings from relatives, being banned from entire countries and paying for one-way tickets with cash, for example. Profiling entails a careful analysis that consists of more than just suspicion based on religion or complexion. The warning signs about Abdulmatallab were there. Yet we did not pay attention.

It is apparent that Mr. Obama’s liberal philosophy is no match for the barbaric realities of terrorism. Terrorists do not demonstrate any tolerance or mercy when they kidnap and behead reporters or blow up innocent civilians.

Otto Von Bismarck, first chancellor of Germany, noted that God watches out for drunks, children and the United States. God was certainly watching out for the United States on Christmas day—but we cannot expect God to do the things we ourselves are capable of doing.

-Joe Vigliotti is a writer and essayist residing in Maryland. His work can be found at: www.tradition-tomorrow.blogspot.com.

Where is the money for our defense?

By Herbert London

As the plans for American foreign policy are being debated in the White House and the corridors of Congress, it is increasingly apparent that the options are limited.

It is not that options are limited by the lack of imagination, albeit, that is a factor. The overarching concern is that foreign policy options are limited by the lack of resources.

President Barack Obama's initiatives to stimulate the economy and insinuate the government into the banking, financial services, automobile, insurance and health care industries are tied inextricably to the decisions on the foreign policy front.

It would appear that intentionally or inadvertently, domestic decisions are driving national security and foreign policy goals. How can you build a 300-ship navy when you require resources for universal health care? And how can you pay for sustained military deployments when the deficit is 10 percent of the GDP?

It may be convenient for this administration to have an aggressive domestic stance, one that devours the bulk of the budget so that the president can pursue his desire for the incremental withdrawal of forces abroad and the cessation of new military hardware. Why consider the F22, for example, when there are insufficient funds for the construction of this aircraft?

This is the pursuit of a global strategy using capital limitation as its justification. Just as it was fashionable in the 1990's to discuss overreach—the worldwide deployment of troops that drained our resources—it is now appropriate to describe present policy as under-reach—the belief that any deployment is beyond our present resource capability.

Where this strategy leads is obvious. The United States is on the highway to Great Britain of 1990, a once great power that ruled the seas, but is presently relegated to marginal military status. Should

the United States pursue this goal to its logical conclusion, there will no longer be a global hegemon capable of shaping world affairs; there will only be regional powers and international instability.

Of course, it should be noted that all foreign policy decisions are constrained by available capital. A nation incapable of generating wealth can only be a military power if it impoverishes its people. For democracies this tactic is unacceptable. If we have guns, we insist on butter as well. Hence, an Obama plan that promises a lot of butter must limit and eliminate guns.

What differentiates Mr. Obama from his predecessors is that domestic spending drives his agenda and offers a rationale for international timidity and conciliation. He embraces a view of U.S. imperial impulses that must be subdued, and he seeks to do so by spending on the domestic front, thereby forcing decisions on the international stage.

As the president has noted, "We have run out of money." But we have only run out of money for defense preparations. The domestic agenda proceeds in an unrelenting fashion, oblivious to asymptotes. One Obama aide noted the only limit to our spending is in our imagination. Presumably, that imagination has the dollar printing presses working overtime.

This condition has alarmed our putative allies and given comfort to our enemies. The president may appear as a sensible man doing only what the budget dictates. But in truth, the budget is a political instrument that can be used to drive policy decisions. The nexus between domestic and foreign spending is palpable. In the Obama age, only the former counts. It is the manifestation of his philosophical underpinnings and the rationale for his foreign policy decisions.

-Herbert London is president of Hudson Institute and professor emeritus of New York University. He is the author of "Decade of Denial" and "America's Secular Challenge."

Navy SEALs denied justice

By Neal Puckett

Three U.S. Navy SEALs now face military criminal charges arising from an allegation that the Iraqi insurgent who led the 2004 ambush, killing, burning, mutilation and hanging of four American contractors was punched in the gut. If they are convicted, they could be sentenced to up to a year in prison, lose up to two-thirds of their pay for a year, lose all rank and receive a bad-conduct discharge from the Navy. Such a conviction would remain on their records for life.

The Navy SEALs (SEAL stands for **S**ea, **A**ir and **L**and) are among the most highly-trained, sharply-honed instruments of national security our armed forces can produce. They are given the toughest assignments in the most dangerous and remote regions in the world—and they wouldn't have it any other way. They take pride in being the best and most professional warriors on earth. As the saying goes, "If you are an enemy of the United States and you have a SEAL team after you, you can run, but you'll just die tired."

In September 2009, Special Warfare Operators Matthew McCabe, Julio Huertas and Jonathan Keefe were assigned a mission to locate, capture and return a mass murderer who had been at or near the top of the war's most-wanted list since 2004. They completed the mission and thus became national heroes—even though they remained largely unknown. In fact, we would not have known their identities but for the advice of senior military lawyers.

Shortly after the insurgent had been detained, a bloodstain appeared on his clothing and he complained of having been hit in the gut by his American captors. Rather than handling the matter with a stern warning to avoid any future appearance of impropriety, the allegation was brought to the attention of a senior military lawyer. The commanding general decided to take stern, formal disciplinary action which would have ended the careers



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of all three of the SEALs. That disciplinary action, known as Article 15 Non-Judicial Punishment (NJP), carries with it a right to refuse to accept the punishment. All three SEALs separately and independently refused because it seemed to them that they would be denied a fair and impartial hearing; apparently they had already been determined to be guilty. Rather than thinking through all of the other alternatives available, the senior legal advisor recommended that the general refer these cases to prosecution by court-martial. This action ensured that the public would become aware of the case.

There is good news and bad news about this. The good news is that America has now learned about the heroism of these three brave American warriors who captured one of the Iraq war's most notorious monsters. For that, they should have been awarded medals. At least, they are now being showered with admiration and appreciation by patriotic Americans across the land. However, the bad news is that by mishandling the response to a comparatively minor allegation, the special warfare community and the public in general have roundly condemned the senior leaders in charge of the war. No one in America should condone mistreatment of detainees during wartime. It is the policy of the United States that detainees be treated humanely. We have to adhere to that policy regardless of whether our enemies choose to violate the laws and conventions of modern warfare. But there should always be a level-headed, military commander's evaluation of the seriousness of any allegation of mistreatment before deciding what to do about it.

This incident and its mishandling by senior military lawyers should serve as a negative example. Readers should compare it to the mishandling of the cases of Army LTC Allen West in Iraq in 2003 and CPT Roger Hill in Afghanistan in 2008. The introduction of lawyers onto the battlefield and in some cases, embedding them into battalion staffs, has created both a false sense of security and an over-reliance on lawyers by unit commanders.

Military legal advice is most often slanted toward invoking the full military legal process, like the court-martial system. Part of that tendency is an effort by military lawyers to justify their value to the commander. But the main part of it is because that is the only tool with which they are expertly familiar. For example, if you are a hammer, most problems tend to look like nails. With a precious few exceptions, military lawyers have not been, nor will they ever be, combat commanders. Military commanders do best when they are in their roles as leaders using traditional techniques to maintain good order and discipline. The case against these three brave Navy SEALs makes clear that military commanders at all levels would do better to solve problems using traditional leadership techniques rather than by resorting to advice from their lawyers.

-Neal A. Puckett, Esq., LtCol, USMC (Ret.), is the senior partner at the Law Firm of Puckett and Faraj, PC. Mr. Puckett also represents SO2 Matthew McCabe, U.S. Navy SEAL.

Notre Dame: Drop the charges against 88 pro-lifers

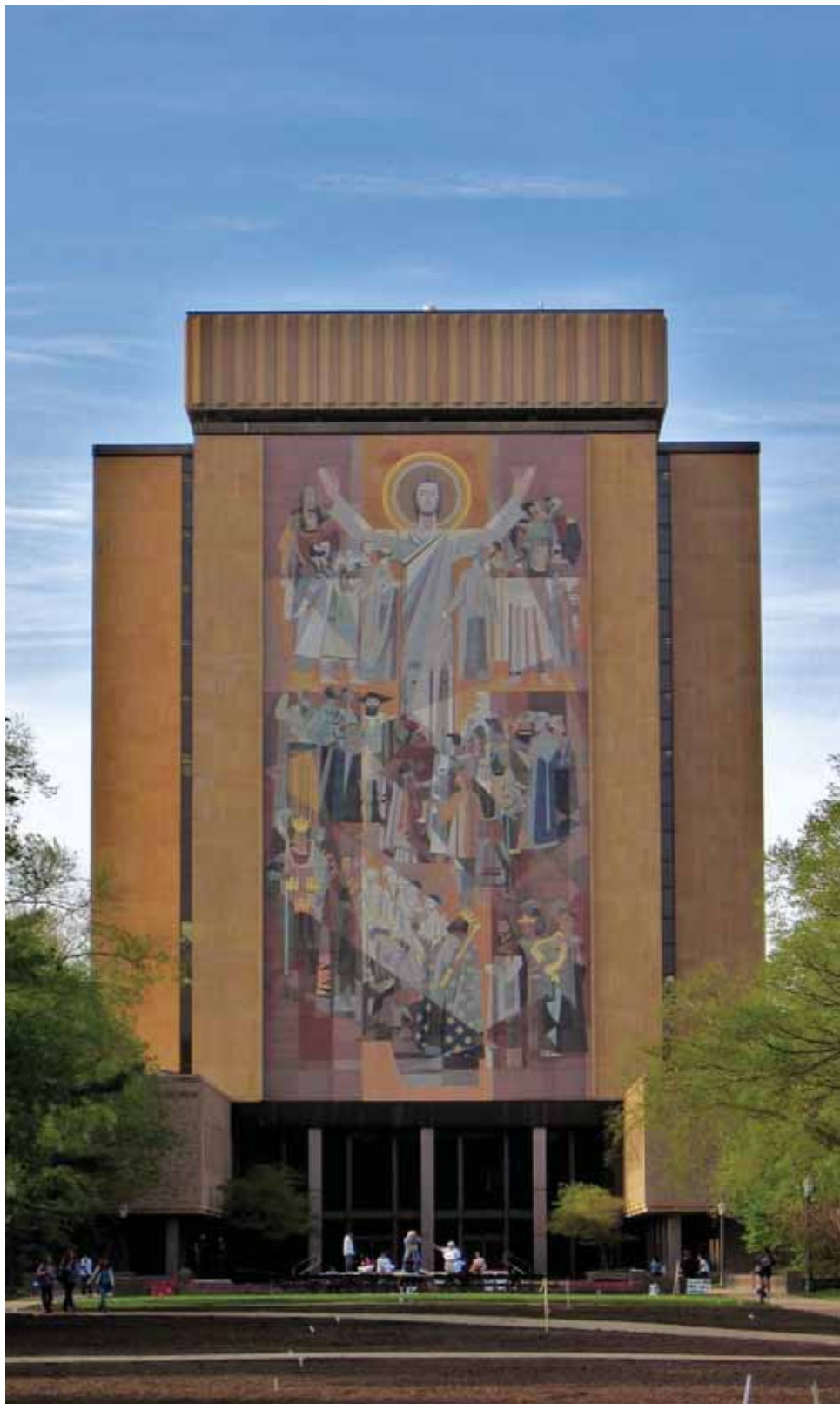
By John Ritchie

When President of the University of Notre Dame Fr. John I. Jenkins invited our pro-abortion president, Barack Obama, to address the graduating class of 2009 and receive an honorary law degree, his decision sent shockwaves throughout the Catholic world. More than 80 American Catholic bishops opposed the decision and over 360,000 people signed a petition calling on Notre Dame to avert the scandal by rescinding the invitation. Pro-lifers vehemently urged Notre Dame not to relinquish its Catholic identity by selling its honor for a fleeting moment of fame.

Catholic liberals argued, however, that the invitation was extended because of the office of the president, not because of his pro-abortion record. They would separate the man from the office. This relativistic distinction made the honor somewhat ambiguous, and thus, morally justifiable in their eyes. However, a university born under the sign of the cross and placed under the patronage of Mary the Mother of God cannot favor ambiguity. Jesus also clearly condemned ambiguity: “But let your speech be yea, yea: no, no: and that which is over and above these, is of evil” (Matt. 5:37).

Indeed, no amount of dialogue or intellectual sophistry will change the fact that abortion is wrong, which explains why dozens of brave Notre Dame graduates decided not to attend their own graduation ceremony.

But Fr. Jenkins refused to reconsider. Consequently, abortion activists prevailed. Notre Dame’s Catholic identity was betrayed and the cause of the unborn was smothered in the name of “dialogue.”



As our pro-abortion president was being honored at Notre Dame, a group of 88 dedicated pro-life advocates peacefully walked onto the campus as the voice of the unborn. Some calmly prayed the rosary, while others simply carried a photograph of the Virgin Mary. Campus security responded by swiftly carting them off to jail. Among those arrested were Fr. Norman Weslin, an elderly Catholic priest; Catholic nuns; Norma McCorvey, the “Jane Roe” of *Roe v. Wade* who has since become a pro-lifer; and Ambassador Alan Keyes. According to press reports, pro-Obama advocates were allowed to roam freely on campus, while individuals displaying pro-life messages were singled out.

Months later, the 88 pro-lifers still face criminal trespass charges, up to one year in prison and heavy fines. They have also been summoned to appear before the South Bend, Indiana court, which, for many, entails long-distance travel and a considerable financial burden.

As the original complainant, the University of Notre Dame could intervene and ask the county prosecutor to dismiss the charges. In fact, nearly 20,000 people signed an online petition sponsored by Tradition Family Property Student Action, asking Notre Dame to drop the charges. So far, however, Fr. Jenkins has not taken any serious public measures pressuring the state to ease the burden on these pro-lifers.

More recently, Fr. Jenkins announced that he will be attending the annual March for Life in Washington, D.C. on January 22. Although laudable in itself, Fr. Jenkins’ announcement left countless pro-family advocates puzzled: How can a Catholic priest not publicly advocate leniency for 88 peaceful pro-life advocates, while making plans to attend the March for Life? The contradiction is glaring.

The incident begets a larger question: Is Notre Dame on a direct collision course with its long-standing Catholic identity? Consider the following

three examples. **First**, Notre Dame funded a [student trip](#) to the National Equality March in Washington, D.C, held on October 11, 2009; the pro-homosexual march demanded same-sex marriage and the abolition of the military’s “don’t ask, don’t tell” policy for homosexuals. Second, Notre Dame’s [Gender Relations Center](#), on its 2009 Fall Initiatives calendar, announced “National Coming Out Day” and “National Day of Silence.” Also, on September 8, 2009, Notre Dame Professor of Theology Fr. Richard McBrien made a shocking statement in the [National Catholic Reporter](#): “Eucharistic adoration, perpetual or not, is a doctrinal, theological, and spiritual step backward, not forward... it is difficult to speak favorably about the devotion today.” These examples demonstrate that the university is gradually retreating from cardinal Catholic precepts.

Despite these occurrences, there is still hope for truth to prevail. Those familiar with Notre Dame’s beautiful campus instantly recognize its golden dome. It serves as a pedestal for a large statue of Our Lady of the Immaculate Conception. The statue fittingly portrays Mary crushing the head of the serpent, calling to mind the passage from Genesis 3:15: “I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for her heel.”

Although the Notre Dame scandal has caused a major rift within the Catholic community, faithful Catholics can turn to Mary, the mother of God, who crushes the serpent’s head, certain that she will guide and help us as we struggle to defend the 88 pro-life advocates who are being persecuted and to uphold the brilliant heritage of Notre Dame.

-John Ritchie is the director of Tradition Family Property Student Action, a project of the American Society for the Defense of Tradition, Family and Property. Their “Drop the Charges” petition to Notre Dame can be signed online at www.tfpstudentaction.org

Hollywood's war on beauty: Tinseltown has lost its way

By Grace Vuoto

“My closing advice is very sincere: In the life of anyone who loves movies, there must be time to see *8½*,” writes Roger Ebert in his Dec. 23 review of the recently-released Rob Marshall musical *Nine*. Mr. Ebert panned the latest adaptation of the famed Italian director's 1963 masterpiece. And indeed, to compare Federico Fellini's *8 ½* to *Nine* is akin to contrasting the Sistine Chapel with the golden arches of McDonald's.

8 ½ is one the best films ever made; it is a work of art. *Nine* is a glossy, often self-conscious series of dance numbers strung together with poor acting, tendentious directing and lame singing. It is not even good commercialization of its prototype. *Nine*, though it has been nominated for several Golden Globe Awards, is not faring well at the box office and will likely soon be forgotten, whereas *8 ½* continues to stand the test of time.

Yet, there is one element of truth that is captured in both films that is often lacking in contemporary movie-making. “La vita è una festa,” declares Guido Anselmi, the protagonist of *8 ½*, in an epiphany in the penultimate scene. At last, he recognizes that he must renounce his self-obsessed lifestyle and embrace the beauty of creation and God's plan for him.

The phrase “La vita è una festa” cannot be simply translated for the word “festa” has no English equivalent. The word “festa” literally means party or feast or holiday. The phrase can mean “Life is a grand party,” or as the English dubbing of *8 ½* prefers “Life is a holiday.” In both instances, the Italian meaning is lost in translation.

“La vita è una festa” conveys all that is beautiful, bountiful, joyous and glorious. “La vita è una festa,” really means to be in sheer ecstasy and union with the wellspring of divine splendor. “Festa” cannot be understood in pragmatic or secular language; in the context of the movie, “festa” means celebration, relishing the happiness of being in unison with God and His creation.

In *Nine*, the cinematic equivalent of that moment of epiphany is transmitted in a scene that features

the song “Cinema Italiano,”— a resplendent musical number performed with panache by Kate Hudson and her dazzling entourage of dancers. The song has garnered a Best Song nomination at the Golden Globes. It is indeed one of the moments in the film worth seeing and treasuring. Although this remains a second-rate version of the original epiphany in *8 ½*, there is a moment of authentic jubilation which jumps from the screen—however fleeting and cheapened it may be in this version.

In *8 ½*, Fellini takes us on a transformative, profound journey from the first to last scene. The main character, Guido, a famous director, struggles to make a meaningful film. He is overcome by his own inner turmoil—part of which is driven by his guilty conscience for his marital infidelity. Another source of his torment is his quest for artistic truth. He is at once enchanted by the hedonism, promiscuity and fanciful nature of the movie-making set of actresses, writers and directors of his time. This is the circle in which he is fully immersed. However, it also a group which he does not respect; he views his peers with mistrust and derision. He even often seeks to escape altogether from this milieu and its false values.

Simultaneously, he is enchanted by existential philosophy and contemplates a post-modern critique of his Catholic upbringing. In his paralyzing confusion, he considers that there is no meaning to life and that he has nothing left to say; that faith is a mere illusion; that the world itself is in hopeless disarray. He falls deeper and deeper into depression, until a moment at a press conference in which, in a dreamlike trance, he crawls beneath a table, points a gun to his chest and commits suicide. He and his quest to make another movie are now dead.

Yet, he reemerges from his death-trance to ultimately recognize that it is not the world that is confused, but that it is he who is lost; it is his own lifestyle that has plunged him into darkness. At last, he declares: “La vita è una festa” and he sees clearly the glory of his own existence, the eternal loveliness of his wife and their sacred union—and the charm of all those in his life who in some way contributed to

this revelation and who are deserving of his love. In a childlike recreation of heaven, all the individuals from his life hold hands, form a circle and take part in a triumphant circus. The scene is absurd, comical and alluring. His heart is now large enough to embrace all these people, flaws and all, who have been part of his journey to divine truth.

8 1/2 is also a stirring portrait of Italy itself. Fellini is an astute critic of the institutions of his childhood, including the Catholic Church that is mired in both hypocrisy and revelation. The savage whore, Serrafina, is condemned by the community as “the Devil.” But the young Guido can see that she is no less human than the priests who flog him for going to see her. This is Italy in its palpable contradictions. When Guido sinks into despair as an adult, he nonetheless turns to the leaders of the Church for ultimate wisdom and guidance.

The movie also delves into the leading strands of twentieth-century thought—and their clash with

traditional values. Fellini is really saying that if we fully and sincerely accept any of the alternatives to Christianity presented by the artists and thinkers of the twentieth century—such as hedonism, liberalism, Communism, atheism and existentialism—we must ultimately commit suicide. These roads lead to an increasing isolation and darkness of the mind to the point of self-extinction. It is only Christianity—as transmitted by the imperfect instrument of the earthly church—that kindles the life-giving love embedded in the human heart which is the source of all that is beautiful and worth living for.

How many more movies in our day, even if they cannot approach the poetry of Fellini’s work, could nonetheless benefit from a little dose of that sensibility —“*la vita è una festa.*”

-Dr. Grace Vuoto is the Executive Director of the Edmund Burke Institute for American Renewal.

Hardball with Catholicism

By Michelle Laque Johnson

MSNBC *Hardball* host Chris Matthews, who famously redefined his job as a journalist from “holding the president accountable” during George W. Bush’s presidency to “making the Obama presidency work” after the 2008 election, now seems to think it is also his job to redefine the role of a Catholic bishop.

In a Nov. 23 episode, Mr. Matthews took to task Bishop Thomas Tobin from Providence, Rhode Island. Mr. Matthews inserted himself into a controversy between Bishop Tobin and Congressman Patrick Kennedy, Rhode Island Democrat. Mr. Kennedy publicly revealed that Bishop Tobin asked him not to receive Holy Communion as long as he obstinately persisted in voting for abortion. Note: it was Mr. Kennedy who revealed this—not Bishop Tobin.

Mr. Matthews, who identifies himself as a Catholic, said this Holy Communion prohibition amounted to the Church “telling a politician how to vote.” His voice got louder and louder as he demanded to know what law the bishop would pass to end abortion and what, if any, penalty he might assess against a woman having an abortion.

Bishop Tobin said it was his job to lay out the moral principles and the states’ job to assess penalties. Mr. Matthews decreed that



this unwillingness to lay out the law and its penalties was exactly why the Church should not get involved in such matters.

Mr. Matthews' argument is based on quicksand.

When a British journalist named John Cornwell wrote a book in 1999, *Hitler's Pope*, claiming that Pope Pius XII had not done everything possible to defend the Jews from Adolf Hitler and his concentration camps during World War II—an assertion that the Catholic Church and many Jews have vigorously repudiated—there was a public uproar. No one commended the Church for “staying out of politics.” Rather, they asked how a religious leader could fail to get involved in the policies of this sovereign nation and stop such heinous conduct.

Why did so many ask that question? Could it be because what Hitler did was *morally* wrong? Might this mean that moral values actually do have a place in politics—and every other sphere of life? The answers to these latter two questions are undoubtedly, “Yes.”

Let's take this analogy a bit further. Mr. Matthews said the bishop should not get involved in politics if he wasn't willing to write the law and assess penalties.

Did the Church get involved in determining the civil penalties for those who supported the Nazi regime? Does that mean that the pope should not have spoken out against this conduct and aided the Jews in every way possible? The answer is obvious.

Also, consider the following: Is abortion any less of an important issue than the holocaust? Hitler exterminated approximately six million Jews. Since the U.S. Supreme Court legalized abortion in *Roe v. Wade*, 3,000 babies are aborted *every day* in the United States alone. Even the Alan Guttmacher Institute, which supports abortion, estimates that 50 million babies have been killed in the United States since abortion was legalized. This is in one country alone. If you extrapolate this worldwide, the number of deaths from abortion is staggering.

Should the Church—or any religious or even morally conscious individual—remain silent on the abortion Holocaust any more than it should have remained silent on the Jewish Holocaust?

Let us also consider for a moment how Bishop

Tobin “transgressed” into politics, according to Mr. Matthews. What the bishop actually did was ask Mr. Kennedy, *in private*, not to receive Holy Communion as long as he supported abortion.

Why would the bishop take this action? The answer is religious, not political.

If a person freely decides to become a Catholic, he or she, among other things, must believe: a) that Holy Communion is not just a symbol of Christ, but Christ Himself, and b) in the Ten Commandments including the one that says: “Thou shalt not kill.”

Consider also this Biblical statement: (1 COR 11:26-27): “And Christ said, ‘He who eats and drinks unworthily, eats and drinks condemnation on himself.’ For as often as you eat this bread and drink the cup, you proclaim the death of the Lord until he comes. Therefore whoever eats the bread or drinks the cup of the Lord unworthily will have to answer for the body and blood of the Lord.”

How do you eat and drink unworthily? That goes back to the real definition of the bishop's job which Mr. Matthews does not seem to understand. As “shepherd” of a diocese, the bishop's job is to show people the morally correct path in order to keep them from eternal damnation. Because Mr. Kennedy is part of Bishop Tobin's diocese, the bishop's job is to ensure that Mr. Kennedy understands that abortion is murder and that murder cannot be condoned in any way. When you support murder, you commit a serious sin against God. If you receive Holy Communion in this state, “you eat and drink judgment” on yourself.

Bishop Tobin's job is not to gain favor with Mr. Matthews or the Obama administration. It is to help save the souls of his flock—that includes Mr. Kennedy, those who might be influenced by Mr. Kennedy, and even by Mr. Matthews.

Christians believe that when we die and stand before Christ to be judged, we will be held accountable for the souls over whom we had an influence. This is especially true for bishops and priests. In this case, Bishop Tobin can stand proud.

-Michelle Laque Johnson is director of communications for EWTN, the largest religious media network in the world. The views expressed are solely her own and do not necessarily reflect those of EWTN.

Boldly American

By Robyn Wethington

Bill O'Reilly's latest book, *A Bold Fresh Piece of Humanity*, is filled with American stories of camaraderie, faith and nobility.

Mr. O'Reilly, as known by his TV personality on *The O'Reilly Factor*, will not accept “no comment” for an answer. While some live their life by the notion that no good deed goes unpunished, Mr. O'Reilly would rather stress that no injustice goes unaccounted for. He presents himself as an independent thinker—which does not always win friends from either side of the political spectrum. His gutsy and original persona renders him a truly American treasure.

In *A Bold Fresh Piece of Humanity*, Mr. O'Reilly discusses how he was raised in a Roman Catholic, blue-collar American family. Catholic readers will find humor in and will be able to relate to the recollections of his Catholic school days. This easy-to-read account of Mr. O'Reilly's upbringing explores the experiences that shaped his bold, fresh character.

Mr. O'Reilly explains the origins of his beliefs through personal anecdotes. For example, he refers to watching his father leave every morning for a job he hated. His father was drained by his accounting work—employment that did not challenge him or bring out his true potential. Mr. O'Reilly made a promise to himself that he would instead pursue his talents and passions to the fullest. As host of *The O'Reilly Factor*, the most watched news program on cable television, Mr. O'Reilly has proven that with hard work and perseverance, dreams can come true. He is exemplary to all Americans as a self-made man.

Mr. O'Reilly marks the steps he took to achieve his wealth and fame. He did not come from a wealthy family. In his youth, he was always willing to be diligent and to take on random jobs, including shoveling snow and painting houses. In addition, he had little parental guidance concerning his career. He also never took any government hand-outs. Mr. O'Reilly provides plain and simple advice: “Learn a skill, work hard.” He believes that if this “mantra were drummed into America's children, this country would be a far better place.”

Mr. O'Reilly's narrative is raw, yet meticulous. The book is divided into short stories centered on specific themes; each segment can be revisited over and over again for edification and inspiration. He also begins every chapter with a quotation that solidifies the theme. Some of these include words from Theodore Roosevelt, Thomas Jefferson, Cus D' Amato and William O'Reilly Sr.. He uses lyrics from Eric Clapton, the Eagles, The Standells, The Beach Boys and St. Brigid's school song. Those who came of age in the '50s, '60s and '70s will appreciate his comical and down-to-earth references to the pop-culture of the time.

Mr. O'Reilly reminds the current generation not to give up too easily and to forge true character. The author offers tips and direction to those who may feel they are out of options, unable to control their next move. He states that our forefathers did not intend to create a country where its people would be tempted into succumbing to “the man,” or what's been nicknamed the “nanny state.” He insists that this country must maintain its free-market principles and must champion equality of opportunity rather than equality of outcome.

In conclusion, Mr. O'Reilly wants to help Americans cling to the great traditional values championed by our forefathers. He is determined to combat the many forces that seek to thwart each citizen's right to pursue freedom and happiness. And for this, he is indeed a bold, fresh piece of humanity.

-Robyn Wethington is an outreach coordinator for The Edmund Burke Institute. She is also a student at the University of Missouri's School of Journalism where she is majoring in Strategic Communications with a minor in Political Science.

New Jersey's victory for marriage

By Mary Jo Anderson

Gay lifestyle advocates had hoped to add New Jersey to the five states that have legalized same-sex unions. The gay advocacy marketing plan includes the creation of an atmosphere of “inevitability” around the issue of gay unions. New Jersey rebuffed their bid to add that state to a recent string of successes: Connecticut, Iowa, Massachusetts, New Hampshire and Vermont.

The New Jersey Senate voted down the bill 20-14 on January 7, 2010. Despite the state's 2006 gay civil union law, the preservation of legal marriage as a bond between one man and one woman is a crucial victory for American families. “This is the last hope the gay marriage movement has of legislatively approving gay marriage any time in the foreseeable future,” said Maggie Gallagher, leader of the National Organization for Marriage. Note her care to specify “legislatively.”

New Jersey's victory—in a Democratic majority state Senate— sends a direct message to all Americans: Gay marriage is hardly “inevitable.” Forty state legislatures have enacted laws that protect marriage as the union between one man and one woman.

The culture war has ravaged what all societies of all eras have recognized as the first unit of society. Strong nations are structurally dependent upon strong families. Weaken families and you imperil the inner structure of the nation. Americans understand this principle intuitively, even when they lack the rhetorical skills to debate the matter with their more liberal peers. That intuition is reflected in poll after poll since the mid-1980s. It is also reflected in the reality that wherever a state has legalized same-sex unions, it has done so *without* a general vote by citizens.

Gay advocates study the same polls. Their political strategy has been to seek “rights” via the state courts and to bypass the American voter. Thus, within hours of their defeat in the Senate, supporters of “gay marriage” vowed to take their fight to the New

Jersey Supreme Court. Many good souls are professionally engaged in the defense of marriage.

Yet this is a battle that must be waged by every citizen. Defenders of marriage need a tactical weapon to improve the general public's ability to articulate what marriage *is* and *is not*.

The layman requires a brief but coherent response to the claims by advocates that gay unions are “rights” and that such unions can strengthen the institution of marriage. Creative minds should be enlisted to assist in crafting one or two-line rebuttals that anyone can remember. The effective responses need to be simple enough to stick in the mind after a five-minute encounter at the office water cooler. They must be responses that are anchored in the universal human experience.

The fundamental idea put forward by gay marriage advocates is that if marriage creates stability for families, then committed same-sex pairs will add to the national stability. This is the argument Daily Dish columnist Andrew Sullivan has made—and it was effective enough to reel in Washington Post's E.J. Dionne who admits this line of thought converted him from a supporter of domestic unions while an opponent of gay marriage to a supporter of gay marriage.

Mr. Dionne notes: “What moved me were ...arguments for gay marriage put forward by the writers Jonathan Rauch, Andrew Sullivan and New York Times columnist David Brooks. They see society as having a powerful interest in building respect for long-term commitment and fidelity in sexual relationships and that gay marriage underscores how important commitment is. Prohibiting members of one part of our population from making a public and legal commitment to each other does not strengthen marriage; it weakens it.”

No, it does not. Some states—including New Jersey and California—have domestic partnership laws

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that confer on these “public and legal commitments” all the legal benefits of marriage—everything except the word “marriage.” These public commitments acknowledge that the gay pair intends to make their union permanent. Thus, all “rights” have been granted. Adding the word “marriage” to the menu will not increase their *intent*, which, in any case, is not something the law can judge.

Then, why aren’t the gay and lesbian communities content with domestic partnership laws that grant them every benefit that married persons have? No one can claim they are the subject of discrimination when they have the same benefits. What sticks in their craw is a word that they cannot change even if they wrest it free of 10,000 years of human history: Marriage.

Marriage itself is not a right. If it were, the government would have the authority to force someone to marry anyone who had been unable to find a willing partner. If what is meant by “right” is that two homosexual persons who declare their commitment have a legal claim on the same legal goods that the law provides to heterosexual couples, domestic partnership laws provide that. Logically, then, gay pairs who intend to publicly commit themselves are deprived of *nothing*. They have the same actual rights as married persons in those states where domestic partnership laws were passed.

What is missing in the view of the gay advocates is parity of definition—not parity of rights. They want

their pairings to be *defined* exactly the same as heterosexual couples are. But, it is not the same. It cannot be the same. And even where courts have ruled in its favor, it does not make it so, precisely because the content of marriage is beyond the purview of any court.

Marriage joins the two halves of the human species into one unified human bond that produces new humans. Though a marriage can at some point be less than a harmonious bond, it is a bond, nevertheless, that still encompasses the totality of what it is to be human. A man alone or a woman alone or two men or two women cannot achieve the physical and emotional union of two halves, that is, the fullness of humanity, into one bond. The complementarity of the two sexes is not simply physical mechanics; it embraces the totality of what it is to be male or female. Studies prove that male and female brains are different, as are their various immune systems, hormonal systems and nervous systems.

The lifetime sharing of these differences, yet living as one unit, is not duplicated in any other form. This is nature’s decree. Marriage precedes any other social institution. It predates all forms of government and it is beyond the scope of any legal system. To deny this reality is a futile exercise in social engineering.

-Mary Jo Anderson is a journalist and co-author of “Male and Female He Made Them: Questions and Answers on Marriage and Same-Sex Union.”

Communist China wary of American profligacy

By Kerry and Peggy McCarthy

Those who scold and denigrate the United States for using a disproportionate amount of the world’s natural resources seemingly have no problem with the U.S. government consuming a lion’s share of the world’s available capital resources to fund our national debt. Liberals accuse America of imposing democracy “at the point of a gun,” but they are willing to impose their own views on others as they advocate greater and greater government spending at an alarming rate.

ShanghaiDaily.com reported on December 18

that Deputy Governor of the People’s Bank of China Zhu Min commented on the U.S. debt during an address to an academic audience. The news report did not specify whether he responded rhetorically or to a direct demand in saying, “The United States cannot force foreign governments to increase their holding of Treasuries.” Yet the word “force” is telling. “Double the holdings?” Mr. Min declared, “It is definitely impossible.” Mr. Min’s words sound like the response to a definite and unreasonable demand. “The world does not have so much money to buy more U.S. Treasuries,” he said.

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Mr. Min's major point was loud and clear. The world does not have enough money to buy U.S. debt. China, recognizing that self-restraint has been removed and that our debt is about to explode, is resisting U.S. demands for more capital.

Until now, the sale of treasuries to finance our increasing debt has not caused serious alarm, even though when other countries buy our bonds, they obviously divert capital away from their own and toward our uses. When others no longer see us as a good risk, the U.S. government will have to introduce into our economy freshly-printed money, which inevitably leads to inflation—perhaps hyper-inflation.

It is interesting to note: A communist country is putting the brakes on the type of spending that could actually supplant a capitalist economy with a socialist one. Experience shows that cutting taxes and reducing the size of government would actually stimulate the economy. Is insistence on massive spending an adherence to a liberal faith that government must grow and spend more? Or is it a purposeful move to engage the Cloward-Piven strategy and bankrupt our economic system by increasing expensive entitlements? The [Cloward/Piven Strategy](#) is another method employed by the radical Left to [create and manage crisis](#).

The Cloward/Piven Strategy is named after Columbia University sociologists [Richard Andrew Cloward](#) and [Frances Fox Piven](#). Their goal is to overthrow capitalism by overwhelming the government bureaucracy with entitlement demands.

It is rumored that Mr. Obama, in his upcoming State of the Union Address, may introduce as a title for his administration, "A New Foundation." He is trying to follow in the tradition of previous administrations such as the New Deal, the Great Society, and the New Frontier. "A New Foundation" might be the most appropriate title for the current administration if the foundation our country was built on is about to crumble.

Karl Marx predicted the success of socialism only after a fully-developed capitalist stage. Hence America's conversion would fulfill his prophesy. Liberals who condemn our country, saying we use 25 percent of the world's resources to support 5 percent of the world's population, should be up-in-arms at the thought that we propose to use an even more disproportionate percentage of the world's capital resources to fund our debt.

-Kerry W. and Peggy McCarthy are writers living in Indiana.

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