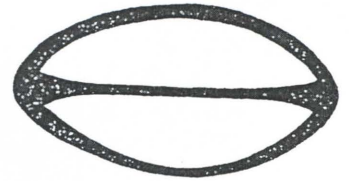


# Ecology: Nature's Use and Abuse



- 1A. THE CONTEMPORARY PROBLEM OF ECOLOGY.
- 2A. THE HUMANISTIC PROPOSALS FOR ECOLOGY.
- 3A. THE DIVINE PLAN FOR CREATION.
- 4A. THE DIVINE PROVIDENCE IN CREATION.
- 5A. THE HUMAN PREEMINENCE IN CREATION.
- 6A. THE SCRIPTURAL PATH OUT OF THE ECOLOGY CRISIS.



## 1A. THE CONTEMPORARY PROBLEM OF ECOLOGY.

### 1b. The Definition of Ecology:

1c. The primary meaning: "The study of the balance of living organisms in nature."

### 2c. The problem areas:

- 1d. Water pollution: the contamination of water with human or industrial waste.
- 2d. Land pollution: the destruction and disfiguration of land through industry or indifference.
- 3d. Noise pollution: the exposure of man to destructive noise levels.
- 4d. Air pollution: the pollution of air with industrial and mechanical fumes.



### 2b. The Importance of Ecology:

#### 1c. The interest in ecology:

Ecology is a topic of great current interest. On the one hand it is a hobby horse of liberal ideologues. On the other hand, it is an increasingly acute problem.



Prof. Manfred E. Kober, Th.D.

2c. The indictment of Christians:

The Christian is indicted by some persons as the basic cause of the ecological crisis with its pollution of the environment. We are forced to think through our position and formulate our view. This type of activity is always good.

3c. The ignoring by the Church:

The Church has ignored the problem and has given little thought to it, let alone helpful guidance as to the Christian's responsibility toward God's creation.

4c. The instructions in the Word:

It will surprise many people to note how much the Bible actually has to say concerning the relationship of man to animate and inanimate creation.



2A. THE HUMANISTIC PROPOSALS FOR ECOLOGY.

Humanistic proposals have perverted the position of man in creation.

1b. The Accusations Against Orthodox Christians:

- 1c. The Christian view of the dominion of man has resulted in the destruction of nature. Man has lorded over nature and mistreated it, it is claimed. (See the letter to the editor in the appendix and my answer to the charge).
- 2c. The Christian view of the transcendence of God has caused a neglect of nature. God is removed from nature and organic life. He breaks into nature only through revelation and thus allows easy exploitation of nature which has no spiritual dimension.

2b. The Answer of Orthodox Christianity:

- 1c. We have dominion over nature but this is neutral. Man is responsible for the creation but must not act recklessly with creation. Christians have taught the use not the misuse and abuse of nature.

- 2c. The immence of God makes Him very much involved with nature.

Col. 1:17 "And he is before all things, and by him all things consist."

3b. The Attempts Apart From Orthodox Christianity:

1c. Pantheistic philosophy:

- 1d. The assumptions of the view:

Man, animals, plants and the rest of nature are of one essence. God is everything. Everything is of equal importance. In the East, ZenBuddhism espouses this view, in the West, St. Francis of Assisi held this view, espoused more recently by Albert



Emerson

Schweitzer in his "reverence for life" approach. Ralph Waldo Emerson would also belong to this group of Pantheists.

- 2d. The approach of the view:  
If man believed that he was of the same essence as the air or the water, he would not pollute it or exploit it. He would treat creation whether animate or inanimate, as his equal.
- 3d. The arguments against the view:
  - 1e. Pantheism degrades man to a being who is no more important than nature or animals.
  - 2e. Pantheism leaves the universe without meaning. It gives an answer for the unity of everything but gives no meaning for diversity and individuality, including man.

2c. Humanistic liberalism:



- 1d. The assumptions of the view:  
Man has developed from some lower form. Change takes place by the clash of opposing ideas. Progress is a synthesis of two opposites, a thesis and antithesis. Truth is always relative.
- 2d. The approach of the view:  
Humanistic liberalism attempts to establish an earthly utopia. The environment needs to be improved. Progress is inherent in nature.
- 3d. The arguments against the view:
  - 1e. Liberalism ignores the basic devolution of nature and society. Nature disintegrates rather than improves.
  - 2e. Liberalism involves itself with the manipulation of and experimentation with nature and man. Nature becomes a tool rather than an object of enjoyment for everyone.

3c. Platonic Christianity:

- 1d. The assumptions of the view:  
Only the heavenly is really important. Nature, comprised of matter, is either of no real value or is sinful in itself, as Plato taught.
- 2d. The approach of the view:  
Nature becomes an academic proof of God and has little value in itself. For example, the Black Stocking Calvinists in Holland treated animals cruelly because they do not have a soul going to heaven.



Antique Bust of Plato.

3d. The arguments against the view:

- 1e. Platonism denies the fact that nature has a purpose in itself: God saw that it was good.
- 2e. Platonism makes a dichotomy between spirit and matter where there is none:  
Matter is considered evil spirit is good; nature is evil heaven is good.

### 3A. THE DIVINE PLAN FOR CREATION.

God purposed creation for man.

1b. Man Is the Sovereign of Creation.

1c. Man is the culmination of creation:

1d. Man is the ruler of creation: Psa. 8:5

"For thou has made him a little lower than the angels, and has crowned him with glory and honor."

2d. Man is the representative of God in creation:

He is made in God's image as God's sovereign emblem, Gen. 1:26,27

"And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them."

2c. Man is the center of creation.

The universe is man-centered because it was created for man and his enjoyment.

1d. The heavenly bodies are formed for earthly seasons: Gen. 1:5, 14; 8:22; 9:3

2d. The purpose for the heavens and the earth is to serve man: Gen. 2

The second creation account of Gen. 2 is a "close-up" of the panorama of chapter 1. It was a common Semitic idea to highlight the most important part of an epic and to elaborate on that. The whole purpose of chapter 1 is to provide a place for man as demonstrated in chapter 2 of Genesis.

2b. Man Is the Steward of Creation:



1c. Man's responsibility toward the divine creator:

1d. His accountability toward God:



1e. The earth: Psalm 24:1

"The earth is the Lord's, and the fulness thereof, the world, and they that dwell therein."

2e. The animals: Psalm 50:10-12

"For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are mine. If I were hungry, I would not tell thee; for the world is mine, and the fulness thereof."

2d. His activity for God:

Nature is for the purpose of Christ. We are stewards of His possession: Col. 1:16

"For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers, all things were created by him, and for him."

2c. Man's responsibility toward the natural creation.

1d. Settling:

1e. Man is commanded at creation to replenish the earth: Gen. 1:28

2e. Man is compelled after the flood to resettle the earth: Gen. 11:8

2d. Subduing:

1e. Man's domain is all the earth: Gen. 1:26

2e. Man's domain is all creation: Psal. 8; Heb. 2:7,8

3c. Man's responsibility toward living creatures:

1d. Dominion: Gen. 1:26, 9:2

2d. Domestication: James 3:7

4A. THE DIVINE PROVIDENCE IN CREATION.

God's providence preserves creation for man.



1b. His Care Sustains Creation: Col. 1:17

1c. God upholds the physical laws of nature.

2c. God meets the physical needs of nature: Gen. 9:8-17

2b. His Concern Spans Every Aspect of Created Life.

1c. God is interested in the beauty of nature: Matt. 6:28-30

"And why take ye thought for raiment? Consider the lilies of the field, how they grow, they toil not, neither do they spin: And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothes the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?"

2c. God is interested in food for creation: Matt. 6:26

"Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?"

3c. God is interested in the death of His creatures: Matt. 10:29

"Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father."

3b. His Compassion Sympathizes With Every Creature.

1c. Rest for animals: Ex. 20:10; Deut. 5:4

"But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates."

2c. Food for animals: Deut. 25:4, cf. 1 Cor. 9:9

"Thou shalt not muzzle the ox when he treadeth out the corn."

3c. Life of the animals: Jonah 4:11

"And should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand, and also much cattle?"





5A. THE HUMAN PREEMINENCE IN CREATION.

Man's prominent place in creation presupposes responsibility.

PEANUTS



1b. Responsibility to the Animate Creation.

1c. We realize our responsibility for the curse on nature and animals.

1d. All animals die because of our sin: Rom. 5:12

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

2d. Some animals are doomed because of our sin: Josh. 7:22

3d. Creation will be delivered because of Christ's righteousness: Rom. 8:22

"For we know that the whole creation groaneth and travaileth in pain together until now."

2c. We reflect our Father's concern for the animals:

1d. We manifest respect for God's creation:

1e. All things are important to God and therefore should be important to us also.

"If I love the lover, I love what the lover has made."

2e. All things are owned by God and therefore valuable: Psa. 24:1; 50:10-12

"He owns the cattle on a thousand hills, the wealth in every mine. He owns the rivers and the rocks and rills the sun and stars that shine. Wonderful riches more than tongue can tell. They are my Father's so they're mine as well. He owns the cattle on a thousand hills, I know that He will care for me."

2d. We maintain our Father's perspective on creation:

- 1e. Man is to have dominion over nature: Gen. 1:26,27
- 2e. Man is infinitely more important than animals: Matt. 6:26; 12:12; Lev. 24:17-22

"How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days." (Matt. 12:12)

- 3e. Man is only a creature, however, and has therefore a certain kinship with the rest of God's creation.
- 3d. We maintain the species of animals that God has created:
  - 1e. Destruction of nature is destruction of a gift from God.
  - 2e. Delinquency in our obligation for dominion amounts to an unfaithful stewardship.

The sport of hunting is certainly justified if it serves a useful purpose such as thinning out a herd or obtaining needed food. Hunting for the sheer joy of destruction as was done with the buffalo and the carrier pigeons is immoral because man destroys without good cause that which does not belong to him.

- 3c. We renounce every type of cruelty:

- 1d. Because God commands it: Deut. 22:6,7; Ex. 23:4-5

"If a bird's nest chance to be before thee in the way in any tree, or on the ground, whether they be young ones, or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young: But thou shalt in any wise let the dam go, and take the young to thee; that it may be well with thee, and that thou mayest prolong thy days."

- 2d. Because animals have feelings: Num. 22:28-33b

- 3d. Because the new nature forbids it: Prov. 12:10

"A righteous man regardeth the life of his beast: but the tender mercies of the wicked are cruel."

How much I understand of my responsibilities as a steward of God's creation demonstrates itself in the common things of life. How do I react, sitting at the edge of the swimming pool, when I see a bee drowning in the water? Will I take a bath slipper and kill the creature or will I look for a stick and allow it to crawl on it, to dry off and to fly away? Do I have a right to kill one of God's creatures? If that creature is not harming me, especially if it is in need of help?

## GUINDON



Vegetarian hunters, shooting mushrooms.



2b. Responsibility to the Inanimate World.

1c. God's ideal for untarnished beauty must be maintained:

1d. God is a God of beauty.

2d. Man is obligated to maintain God's beauty:

1e. Subduing, not spoiling:

God is very interested in how we leave a camp site. He gives specific instructions for the Israelites: Deut. 23:12,13

"Thou shalt have a place also without the camp, whither thou shalt go forth abroad: And thou shalt have a paddle upon thy weapon; and it shall be, when thou wilt ease thyself abroad, thou shalt dig therewith, and shalt turn back and cover that which cometh from thee."

2e. Appropriation, not contamination.

2c. God's provision for earthly resources must be protected:

1d. God is a God of plenty.

2d. We are obligated to maintain this plenty:

1e. Working, not wasting.

2e. Preservation, not extermination.

Endangered animal species certainly should be preserved but not necessarily at all costs. Pollution of the air and oceans, of the land and waterway certainly should be kept at an absolute minimum. Nature is to declare the glory of God not the depravity or at least carelessness and wastefulness of man.

**THE FAR SIDE**



3c. God's directive for orderly dominion must be obeyed.

1d. God is a God of order: 1 Cor. 14:40

2d. Order is the basic law of the universe:

1e. Investigation without annihilation.

2e. Examination without extermination.

6A. THE SCRIPTURAL PATH OUT OF THE ECOLOGY CRISIS.

1b. Rejection of Humanism Proposals:

The culprit for the ecology crisis is actually the Secularist who lacks faith in the creator who commissioned mankind to protect and preserve the earth.

Thompson gives little comfort to these materialists who gloat about the religious exploiters of the earth. He says,

"There is a theological root from which many poisonous growths have sprung up. Repudiation of the biblical doctrine of creation by philosophers and scholars of the church in the 18th and 19th centuries led to a non-theistic, or at least a non-scriptural, concept of the universe. Purely conjectural answers were given to the question of the earth's origin. . . .

The implication was clear - earth just happened. No Mind thought it, no Purpose planned it, no Heart loved its noblest creatures. Random atoms colliding and cohering, propelled by inexplicable forces and fructified by unprecedented generative powers, produced our planet. Accidentally. And accidentally spontaneously, life sprang up. . . .

On the ground we have on our hands a self-creating universe. The laws of physics alone are germane to an order so conceived. What is material is real. Values? Truth? Morality? Referent-less (and thus meaningless) concepts.

So why should I treat my physical environment with respect and gratefulness? It is merely a resource from which comforts, services and enjoyments are engineered. I will exploit the ground under my feet, the waters at my shores and the air above my head for my material advantage. And I will call this progress. . . .

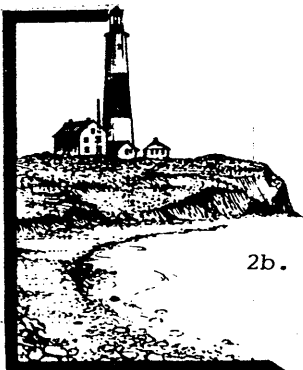
This is the kernel of our present pollution problem. Men have treated the earth as though it belonged to them. They have ignored the divine mandate to tend the garden which they occupy. The heritage of future generations has been squandered in riotous prodigality.

. . . We badly need a theology of ecology. The Bible, of course, offers one, but modern man has been too busy building steel plants and soap factories to read it. Perhaps in his present extremity he might be willing to consider the biblical doctrine of the world." (Fred P. Thompson, Jr. "At Issue" United Evangelical Action, Fall 1970, cited by Krutza and Di Cicco, in Facing the Issues, pp. 23-24)

2b. Realization of Holy Principles:

The Christian view of creation involves stewardship, responsibility and accountability. Munro observes correctly:

"There is no way that an evangelical Christian can biblically justify an indifference to the exploitation of nature. True Christianity is supposed to free a man from his natural self-centeredness and turn his mind toward the welfare of others. The Christian should not be interested in the exploitation of the here and now. Having dominion over, or control of something, should mean its protection rather than the improper use of it. Therefore, those who think that Christianity is a cover for



the self-centered use of any part of nature, be it another man, a forest or a stream, need to rethink their position to see whether this attitude stems from God's nature or their own. Furthermore, since we believe that God acted in the creation of nature, we should be expected to be the proper keepers of the vineyard. The motivation for properly protecting something that was a gift from our Lord and Savior should be far higher than that of a man who believes that it all happened by accident with no intervention by God." (Donald W. Munro, "Indifference to Exploitation Unjustifiable," Journal of the American Science Affiliation, Vol. 21, No. 2, 46 (1969), cited by Krutza and Di Cicco, Facing the Issues, pp. 22-23)

3b. Repentance From Intrinsic Selfishness:

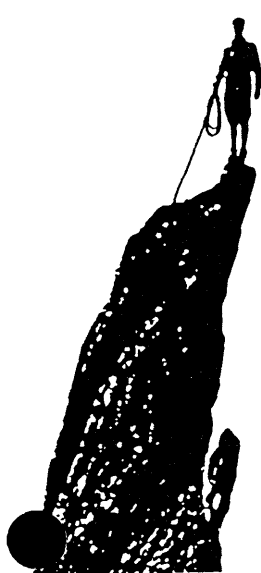
Norman Geisler has correctly discerned the basis of pollution:

"At the basis of pollution is selfishness. Man wants much out of nature but he is willing to put little back into it. He wants to use it for gain whether it is usable again or not. Men cut down forests but often leave wasteland behind them. They use natural resources but do not put the waste products in a reusable form. It is nearsighted and selfish to want the use and gain of nature for oneself without due regard for other men today or future generations. Most forms of pollution are directly traceable to man's exuberance in the greed for gain. According to the Bible, 'the love of money is the root of all evil' (1 Tim. 6:10). The destruction of man's environment is a sad but striking support of this truth." (Geisler, Ethics: Alternatives and Issues, pp. 254-255)

4b. Resolve in Personal Conduct:

"The Christian view of ecology is not based on exploiting natural resources, it stresses responsible stewardship. With a truly biblical understanding, Christians are among the best qualified to establish ethical guidelines to help solve environmental problems. . . . Christians, as well as others, must develop new attitudes and values if the environment is to be saved. Our assumptions that we must have more and more without taking into account the total effect on the environment, must yield to a self-discipline of conscientious conservation. New virtues of concern, discipline, conservation, thrift and stewardship of material resources, must replace the mania for pleasure, comfort, indulgence and luxury. A new moderation is needed to balance man's requirement for enjoyable earthly life against his need to tap its resources.

It's easy to release oneself from responsibility by looking upon man's exploitation of God's earth as a result of man's sinful nature. Yet the Christian still cannot simply identify the root cause as sin and leave it at that. For if we contend that personal conversion is the ultimate key to a better environment, then the world has the right to expect at least as much concern and action from Christians as from non-believers, and probably much more." (Krutza and Di Cicco, Facing the Issues, pp. 24,25)



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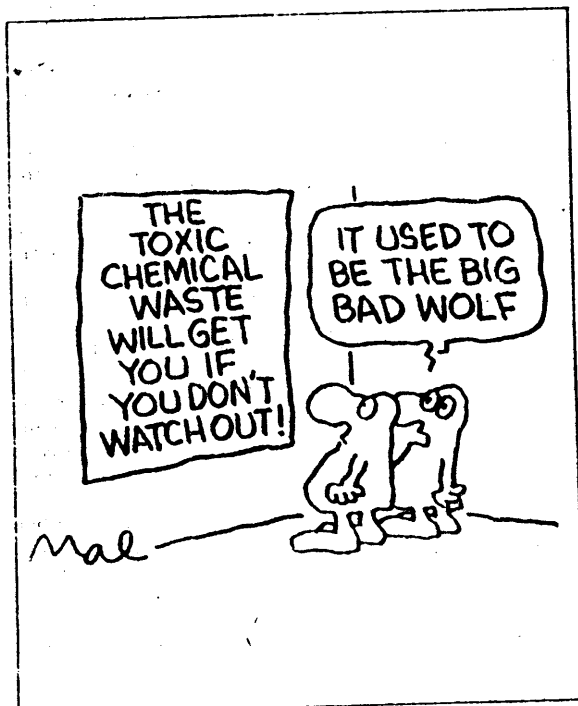
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## The Willies



## ZIGGY





### More sensible for God to leave his creation to the tigers?

If Christianity has a real sore spot it would have to be its sophisticated — no, I take that back; its almost non-existent — attitude toward nature.

I know, I know. We sing, "Fair are the meadows; fairer still the woodlands," words from one of my favorite hymns. But in reality, Christians have probably caused more harm to the environment and caused the extinction of more birds and animals in this world from Shueyville to Timbuktu than any other people on Earth.

If there is a God, a God whom Christians believe in, then you wonder what he was thinking about when he created something so beautiful and in so much order as the Earth, and then threw it all up for grabs to a bunch of litter-bugging, animal-killing, air- and water-polluting slobs such as people are.

It would seem more sensible for him to have left man out of it and just stuck with tigers, butterflies, birds, fish and all the other creatures of this world. They take only what they need, and while they are here they contribute something to the health of the planet.

When the Bible said that God was pleased with his creation, it meant he was pleased with the forests, jungles, plants, animals and all other natural things; not with a Detroit or New York or a Los Angeles or the millions of tons of concrete or DDT spread over the land.

It isn't only a handful of Bible-quoting pioneers pushing into the Alleghenies, with a gun and axe and traps in one hand and a Bible and a small-pox-infected blanket to give to the Indians in the other, and who chopped the forests into groves. Now we have God-fearing Sy the Sodbuster who looks at these groves with the thought of making fields out of them so he can make more money.

And we also have Never-Misses-a-Sunday, City-Slicker Joe O'Phony, who looks at the fields as a potential housing development so he can make more money.

Christians ... try to sell their brand of religion everyday. They never miss church or its activities. They say their prayers at mealtime, bedtime and in-between-time. But their kids will try to brain any wild bird or animal they can overpower, and the parents only see dollar signs when they look at a forest. The sad thing is, the church leaders, such as ministers, priests and rabbis, have been terribly callous toward nature, too.

Someone told me once that no other country would ever take over America because we're a Christian country. My answer to that was that we'd ruin America so much with concrete, litter, congestion and crud in general, that we'd try to build a highway to heaven, but on the way we'd litter Mars and pollute Pluto. — R. D. Vangea, 612 Thirty-fifth St. N.E., Cedar Rapids.

## Blaming Christians for environmental woes

(Regarding the Aug. 18 letter) by R. D. Vangea of Cedar Rapids. Congratulations to him for being able to word so perfectly my sentiments on the realities of people and their negligence and treatment of nature, and especially animals and birds.

The writer lays at the feet of all Christians the guilt for the pollution that goes on around us. He blames Christians for killing animals of the forest. He forgets that many of those who came over to this land were convicts looking for a new life as well as people who were being persecuted for their faith. He also neatly forgets or does not know that many of the people who work for state conservation agencies are dedicated Christians. He evidently does not know of Christian children who go about picking up the mess others leave behind.

It is dangerous to lump all Christians together and say they are all guilty, just as it is wrong to say that all Jews are guilty of killing Christ. Some Christians do not live up to the high moral standards Christ set for the world, but then there are people who are not Christians who are just as bad or worse. — Rev. W. Richard Graves, Prince of Peace Lutheran Church, 415 W. Fifty-third St., Davenport.

If ever I say "Amen" to a letter published in The Register, it's for the

one written by R. D. Vangea of Cedar Rapids. Congratulations to him for being able to word so perfectly my sentiments on the realities of people and their negligence and treatment of nature, and especially animals and birds.

My Bible mentions a time God will have a say in this — a time when the lion and the lamb will lie down together — a time when God's will for his creation will certainly come to pass. — Mrs. Merritt McCoy, 916 First Ave. S.E., Clarion.

The writer has two main premises, both of which are patently untrue: (1) "Christianity has a real sore spot ... its almost non-existent attitude toward nature." (2) "Christians have probably caused more harm to the environment and caused the extinction of more birds and animals in this world ... than any other people on Earth."

In the sixth century, Christians were blamed for the fall of Rome; in the Middle Ages for the bubonic plague, and now for the ecological crisis. One looks in vain for any supporting proof of the charges.

The solution offered? Give creation back to the "tigers, butterflies, birds, fish and all the other creatures of this

world. They only take what they need."

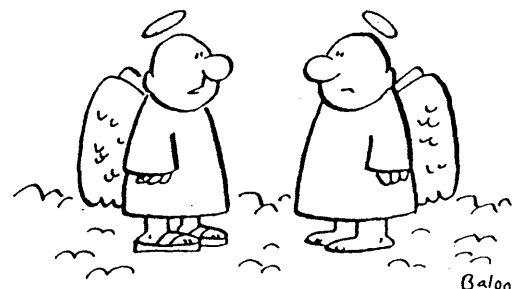
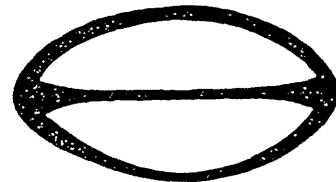
Vangea ignores, first of all, the destructive side of nature itself. His gentle animals are involved in a life-and-death struggle. Jane Goodall, living among African chimpanzees for 17 years, describes the conditions among them as "war and kidnapping, killing and cannibalism. ... Our chimpanzees ... could on occasion become savage killers, ruthless cannibals" with "their own form of primitive warfare."

Granted, there is an ecological crisis. Granted, too, that some Christians have not always treated nature with respect, but Christians are no more or less responsible for the situation than anyone else.

A Christian is the only one who has a proper appreciation of nature, because he knows Jesus Christ, the creator, in a personal way. He believes that "all things were made by Him" (John 1:3).

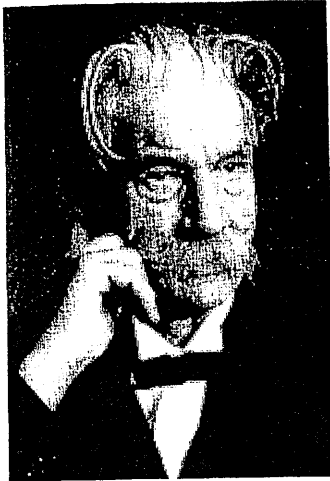
The Christian knows that every man was made in the image of God and has been given dominion over God's creation (Genesis 1:26-27). As such, man may use but not abuse the realm of his dominion. — Manfred E. Kober, professor of theology, Faith Baptist Bible College, Ankeny.

This is the symbol of ecology, which represents a fusion of the letters "e" and "o". The "e" represents our environment, earth. The "o" stands for the oneness of our house ("oikos") and the organisms which inhabit it.



"You'd better get some sandals on -- this is an acid-rain cloud."

## Important Individuals in the Ecological Controversy



Albert Schweitzer

German theologian/musician/  
medical missionary who  
taught absolute respect for  
all life



Immanuel Kant

German philosopher who  
stressed the categorical  
imperative as the rule for  
all conduct



Ralph Waldo Emerson

American poet and  
transcendentalist who  
taught pantheistic oneness  
of all being



Al Gore

American politician calling  
global warming mankind's  
greatest threat, thus receiving  
the Nobel Peace Prize



Francis Schaeffer

Christian apologist who  
wrote balanced book on  
ecology



Václav Klaus

Czech President, the lone  
outspoken critic among  
world leaders of the  
environmental hoax



## Článek ze serveru [www.klaus.cz](http://www.klaus.cz)

7.11.2007

### The Other Side of Global Warming Alarmism

*Thank you for the invitation and the opportunity to address this distinguished audience. I would like to start by stressing how glad I am to be for the first time in the well-known Chatham House which has been the place of so many important talks and discussions in the whole 87 years of its existence.*

Thank you for the invitation and the opportunity to address this distinguished audience. I would like to start by stressing how glad I am to be for the first time in the well-known Chatham House which has been the place of so many important talks and discussions in the whole 87 years of its existence.

My speeches here in London have been in the past years connected with two topics. The first one was the end of communism and our way of getting rid of its legacy. The second one was the European integration.

**The transition from communism to a free society is over, and not only in my country.** We may have reservations about developments in some of the former communist countries but I disagree with the attempts to look at those countries with a misleading optics of fighting communism there even now. It is a mistake and I am afraid a slightly snobbish position as well.

My second topic here used to be Europe and the European Union. Whereas the first issue is more or less closed because communism is over, the second issue is here with us. It has not faded away. On the contrary, with treaty after treaty, with summit after summit, **the danger of creating a brave new world of a post-democratic European supranationalist entity is getting more and more acute.**

After almost half a century of communism **the Czech Republic had a strong desire to be a normal European country again.** We understood and accepted that it requires – these days – to become a member of the European Union. Nevertheless, due to **our experience with the suppression of freedom and democracy in the name of allegedly “higher” goals,** we consider the current European unification project itself – again an almost holy and sacred goal which explains, justifies and excuses everything – not only a blessing.

The recent embracement of the so-called Reform Treaty, which is in all important aspects identical with the old Constitutional Treaty, is a defeat for all true European democrats and should be interpreted as such. **The down-playing of its true essence is intellectually unacceptable and morally inexcusable.**

Nevertheless, there is another threat on the horizon. I see this threat in **environmentalism** which is becoming a new dominant ideology, if not a religion. **Its main weapon is raising the alarm and predicting the human life endangering climate change based on man-made global warming.** The recent awarding of Nobel Prize to the main apostle of this hypothesis was the last straw because by this these ideas were elevated to the pedestal of “holy and sacred” uncriticisable truths.

It became politically correct to caricature us, who dare to speak about it, as those who are talking about things they do not understand and are not experts on. This criticism is inappropriate. People like me do not have ambitions to enter the field of climatology. They do not try to better measure global temperature or to present alternative scenarios of the future global climate fluctuations.

They need not do it because the climate change debate is basically not about science; it is about ideology. It is not about global temperature; it is about the concept of human society. It is not about scientific ecology; it is about **environmentalism, which is a new anti-individualistic, pseudo-collectivistic ideology based on putting nature and environment and their supposed protection and preservation before and above freedom.** That's one of the reasons why my recently published book on this topic has a subtitle: **"What is Endangered, Climate or Freedom?"**.

When we look at it in a proper historical perspective, the issue is – once again – freedom and its enemies. Those of us who feel very strongly about it can never accept

- the irrationality with which the current world has embraced the climate change (or global warming) as a real danger to the future of mankind, as well as

- the irrationality of proposed and partly already implemented etatist and dirigistic measures because they will fatally endanger our freedom and prosperity, the two goals we consider – I do believe – our priorities.

My position can be summarized in the following way:

1. Contrary to the currently prevailing views – promoted by global warming alarmists, by Al Gore's preaching, by the IPCC, or by the Stern Report – **the increase in global temperatures in the last years, decades and centuries has been very small** and because of its size practically negligible in its actual impact upon human beings and their activities. For most of the Earth's history (95% of it), the globe has been warmer than it has been for the last 200 years. In addition to it, using history again, it has been proved that the consequences of modest warming have been mostly positive, not negative.

2. **The arguments of global warming alarmists rely exclusively upon very speculative forecasts, not upon serious analysis and extrapolation of past trends or upon undeniable conclusions of natural sciences.** The available empirical evidence is not alarming. The highly publicized forecasts made by some leading environmentalists are based on experimental simulations of very complicated forecasting models that have not been found very reliable when explaining past developments. They were mostly done by software engineers, not by scientists themselves.

3. The debate has its important scientific side connected with the dispute whether the current mild warming is man-made or natural. Let's listen to the scientists but one thing is and becomes evident more and more: **the scientific dispute about the causes of recent climate changes continues.** The attempts to proclaim a scientific consensus are self-debilitating. There is none. More and more scientists, on the contrary, dare to speak out about it.

4. The issue has an important economic aspect which requires the application of a standard cost-benefit analysis. **A rational response to any danger depends on the size and probability of the eventual risk and on the magnitude of the costs of its avoidance.** I feel obliged to say that – based on my knowledge – **I find the risk too small and the costs of eliminating it too high.** The application of the so-called "precautionary principle," advocated by the environmentalists, is – conceptually – a wrong strategy, because human civilization cannot exist in a regime of the precautionary principle.

5. The deindustrialization and similar restrictive policies will be of no help. Instead of blocking economic growth, the increase of wealth all over the world and fast technical progress – all connected with freedom and free markets – we should leave them to proceed unhampered. **They represent the solution to any eventual climate changes, not their cause.** We should trust in the rationality of men. We should never forget that the government failure is always much bigger than the market failure. We should not believe more in Al Gore than in the omnipotence of the Soviet or Czechoslovak central planners. Fifty- or hundred-year plans of the current environmentalists will not be any better than the five-year plans which liquidated the economic freedom (and the economic efficiency connected with it) in the centrally planned economies of the past.

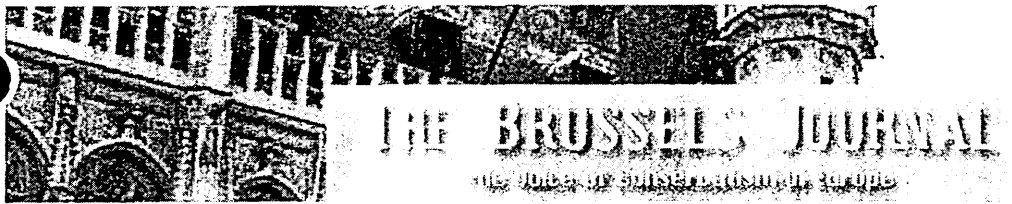
6. The global warming issue has a very important North-South and West-East aspect as well. Environmental quality is a luxury good and demand for it increases with income and wealth. The developed countries had to go along the path of the environmental Kuznets curve in the past and do not have any right to prematurely impose their current overambitious environmental standards upon less developed countries, because that would lead to an economic disaster there.

The only conclusion is that **no radical measures are necessary**. Famous Czech writer of the early 20th century Jaroslav Hašek, whose book "The Good Soldier Schweik" is known world-wide, made a point with saying: "To chce klid". The Englishmen would probably say "Take it easy".

I lived most of my life in an oppressive and very unproductive political, economic and social system called communism. It was impossible to "take it easy". Now I live in a system based on the ideology of Europeism which prefers supranational institutions with their post-democracy to the good old democratic institutions in a well-defined constitutional sovereign state. It is difficult to "take it easy" again. And **we are moving – very rapidly – to the era of environmentalism** in which environment (or perhaps the irrational claims of environmentalists) is placed ahead of men and their freedom. **We can take the global climate changes easy, but the climate propaganda and new wave of dangerous indoctrination of the whole world not.**

Václav Klaus, Chatham House, London, 7 November 2007

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## Global Warming Is a Myth

By The Brussels Journal

Created 2007-02-12 21:59

A quote from Vaclav Klaus, President of the Czech Republic, in the Czech daily *Hospodářské Noviny*, 8 February 2007 (translation Lubos Motl)

Global warming is a myth and every serious person and scientist says so. It is not fair to refer to the U.N. panel. IPCC is not a scientific institution: it's a political body, a sort of non-government organization of green flavor. It's neither a forum of neutral scientists nor a balanced group of scientists. These people are politicized scientists who arrive there with a one-sided opinion and a one-sided assignment. Also, it's an undignified slapstick that people don't wait for the full report in May 2007 but instead respond, in such a serious way, to the summary for policymakers where all the "but's" are scratched, removed, and replaced by oversimplified theses.

This is clearly such an incredible failure of so many people, from journalists to politicians. If the European Commission is instantly going to buy such a trick, we have another very good reason to think that the countries themselves, not the Commission, should be deciding about similar issues.

[...] Other top-level politicians do not express their global warming doubts because a whip of political correctness strangles their voice. [...] Environmentalism as a metaphysical ideology and as a worldview has absolutely nothing to do with natural sciences or with the climate. Sadly, it has nothing to do with social sciences either. Still, it is becoming fashionable and this fact scares me. [...] Indeed, I never measure the thickness of ice in Antarctica. I really don't know how to do it and don't plan to learn it. However, as a scientifically oriented person, I know how to read science reports about these questions, for example about ice in Antarctica. I don't have to be a climate scientist myself to read them. And inside the papers I have read, the conclusions we may see in the media simply don't appear. But let me promise you something: this topic troubles me which is why I started to write an article about it last Christmas. The article expanded and became a book. In a couple of months, it will be published. One chapter out of seven will organize my opinions about the climate change.

[...] It is not quite exactly divided to the left-wingers and right-wingers. Nevertheless it's obvious that environmentalism is a new incarnation of modern leftism. [...] [W]e know that there exists a huge correlation between the care we give to the environment on one side and the wealth and technological prowess on the other side. It's clear that the poorer the society is, the more brutally it behaves with respect to Nature, and vice versa.

It's also true that there exist social systems that are damaging Nature - by eliminating private ownership and similar things - much more than the freer societies. These tendencies become important in the long run.

They unambiguously imply that today, on February 8th, 2007, Nature is protected incomparably more than on February 8th ten years ago or fifty years ago or one hundred years ago.

## Guest Comment

On NRO

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August 28, 2002, 9:00 a.m.

### Unsustainable

It's the third world, not the West.

By Jerry Taylor

As the U.N.'s "World Summit for Sustainable Development" got under way this week in Johannesburg, South Africa's President Thabo Mbeki welcomed the 12,600 attendees with the warning that "unsustainable patterns of production and consumption are creating an environmental disaster that threatens both life in general, and human life in particular." The root of the problem, according to Mbeki, is that the international economic order is "constructed on the basis of a savage principle of survival of the fittest." And thus, the U.N. conference got off on a predictably wrong foot.

First, blaming Western industrialized nations for producing and consuming too much is misguided. If the West didn't produce as much as it does, standards of living in countries like South Africa would be lower than they are today. If the West didn't consume as much as it did, we'd join those countries in their pool of human misery. Nobody in the United States has to apologize for living in nice houses, eating well, investing in education, spending money on health care, or enjoying life. Despite what the U.N. would have us believe, those things did not come at the expense of the third world or the global environment.

Tropical rainforest deforestation, for instance, has little to do with Western consumption. Less than ten percent of the harvested timber is exported. Most of that wood is burned for fuel, and most of the cutting takes place to clear the way for third-world farmers who lack the capital to increase yields in any other way save for putting more land under the till. Third-world poverty — not Western affluence — is the problem.

Pollution, moreover, is likewise primarily a problem in the developing — not the developed — world. As anyone who's traveled can attest, air and water quality in the West is far better than it is in countries like South Africa and continues to improve at jaw-dropping rates. Western nations aren't the ones exporting "brown clouds" to the Third World. It's the Third World that's exporting brown clouds to the rest of us.

President Mbeki ignores the fact that the West doesn't simply consume natural resources. It also creates them. Natural resources are simply that subset of the earth's "stuff" that we can harness profitably for human benefit. As knowledge and technology expands, our ability to harness new and different sorts of inert matter for human use expands along with it. It's the only way to square the fact that — no matter how you measure the availability of fossil fuels, minerals, or foodstuffs — they're becoming relatively more abundant, not scarcer, even in the face of growing consumption.

Second, Mbeki's slur against Western capitalism as a "primitive" and "self-destructive" ethos of "survival of the fittest" is insipid. First, the lesson of the 20th century is that no other economic system is as capable of producing wealth and bettering the lot of mankind than capitalism, a fact that should be clear to president Mbeki of all people.

Third, virtually every serious analyst is now well aware of the link between economic growth and environmental quality. Once per capita income reaches a certain point (somewhere between \$2,500

and \$9,000, dependent upon the pollutant), ambient concentrations of air and water pollution begin to decline in real terms. Analysts have also found a link between poverty and deforestation, between poverty and land degradation, and between poverty and environmental-health threats.

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That latter point deserves more attention. Approximately two million people across the third world die every year because they rely upon dung and kerosene to heat their homes and cook their food, a practice that generates deadly amounts of indoor air pollutants. Another three million people a year die in Africa alone because they rely on lakes and rivers for drinking water that has been contaminated by untreated sewage and other wastes. Yet both electrification and water treatment requires capital investment that the third world can't afford because, well, they're more interested in redistributing wealth to fight "jungle capitalism" and following every trendy environmental fad that crosses their path than in promoting the economic freedoms and private-property rights necessary to facilitate economic growth.

Unfortunately, President Mbeki and most of the rest of the attendees are largely interested in getting a handout from the West. And they believe that guilt-tripping Europeans and Americans for their excessive consumption and economic success is the way to get it. Other attendees see the conference as yet another front in their war against economic liberalism. To the extent that either party succeeds, sustainable development will be hobbled, not helped, by the Johannesburg conference.

— *Jerry Taylor is director of natural-resource studies at the Cato Institute.*

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<http://www.nationalreview.com/comment/comment-taylor082802.asp>





## *More sensible for God to leave his creation to the tigers?*

If Christianity has a real sore spot it would have to be its sophisticated — no, I take that back; its almost non-existent — attitude toward nature.

I know, I know. We sing, "Fair are the meadows; fairer still the woodlands," words from one of my favorite hymns. But in reality, Christians have probably caused more harm to the environment and caused the extinction of more birds and animals in this world from Shueyville to Timbuktu than any other people on Earth.

If there is a God, a God whom Christians believe in, then you wonder what he was thinking about when he created something so beautiful and in so much order as the Earth, and then threw it all up for grabs to a bunch of litter-bugging, animal-killing, air- and water-polluting slobs such as people are.

It would seem more sensible for him to have left man out of it and just stuck with tigers, butterflies, birds, fish and all the other creatures of this world. They take only what they need, and while they are here they contribute something to the health of the planet.

When the Bible said that God was pleased with his creation, it meant he was pleased with the forests, jungles, plants, animals and all other natural things; not with a Detroit or New York or a Los Angeles or the millions of tons of concrete or DDT spread over the land.

It isn't only a handful of Bible-quoting pioneers pushing into the Alleghenies, with a gun and axe and traps in one hand and a Bible and a small-pox-infected blanket to give to the Indians in the other, and who chopped the forests into groves. Now we have God-fearing Sy the Sodbuster who looks at these groves with the thought of making fields out of them so he can make more money.

And we also have Never-Misses-a-Sunday, City-Slicker Joe O'Phony, who looks at the fields as a potential housing development so he can make more money.

Christians . . . try to sell their brand of religion everyday. They never miss church or its activities. They say their prayers at mealtime, bedtime and in-betweentime. But their kids will try to brain any wild bird or animal they can overpower, and the parents only see dollar signs when they look at a forest. The sad thing is, the church leaders, such as ministers, priests and rabbis, have been terribly callous toward nature, too.

Someone told me once that no other country would ever take over America because we're a Christian country. My answer to that was that we'd ruin America so much with concrete, litter, congestion and crud in general, that we'd try to build a highway to heaven, but on the way we'd litter Mars and pollute Pluto. — R. D. Vangen, 612 Thirty-fifth St. N.E., Cedar Rapids.





1900 N.W. FOURTH ST. \* ANKENY, IOWA 50021 \* 515-964-0601

August 21, 1979

Letters-to-the Editor  
Mr. Gilbert Cranberg,  
Editorial Page Editor  
The Des Moines Register  
715 Locust Street  
Des Moines, IA 50304

Dear Mr. Cranberg:

I hope you will grant me the courtesy of replying to R.D. Vangen's letter in the Saturday, August 18, 1979, Des Moines Register. I do not recall having ever seen compressed into such a short letter so much illogic, ignorance, and invectives. The writer's contention is, as the caption suggests, that it would have been "more sensible for God to leave his creation to tigers." The writer has two main premises, both of which are patently untrue:

- (1) "Christianity has a real sore spot . . . ; its almost nonexistent attitude toward nature.
- (2) "Christians have probably caused more harm to the environment and caused the extinction of more birds and animals in this world . . . than any other people on Earth."

The illogic of the above charges has a déjà vu ring to it. In the sixth century, Christians were blamed for the fall of Rome, in the middle ages for the bubonic plague and now for the ecological crisis. One looks in vain for any supporting proof of the charges. All one finds is ad hominem arguments and name calling. Christians are pictured as "Bible-quoting pioneers with a gun. . . in one hand and a Bible and a small-pox infected blanket to give to the Indians in the other." They are called "Never Misses-a-Sunday Joe O-Phony" whose "kids will try to brain any wild bird or animal they can."

The solution offered? Give creation back to the "tigers, butterflies, birds, fish and all the other creatures of this world. They only take what they need."

Vangen ignores, first of all, the destructive side of nature itself. His gentle animals are involved in a life and death struggle. Jane Goodall living among African chimpanzees for seventeen years, describes the conditions among them as "war and kidnapping, killing and cannibalism. . . our chimpanzees. . . could on occasion become savage killers, ruthless cannibals" with "their own form of primitive warfare." (National Geographic, May 1979, p. 594.)

Granted there is an ecological crises. Granted too, that some Christians have not always treated nature with respect, but Christians are no more or less responsible for the situation than anyone else. To charge them with the main responsibility for the extinction of animals is a most reckless charge. It is true that about fifty species disappear each century and man may hasten the disappearance of certain species, but the abundance of evidence indicates that man has very little to do with it (John J. McKetta, Spectrum, May 1975).



Mr. Gilbert Cranberg

2

August 21, 1979

For reasons known only to himself, the writer is perpetuating the myth that the crisis in ecology is Christianity's fault. Lynn White Jr. gave a major impetus to this fable in his Science magazine article on "The Historical Roots of Our Ecologic Crisis" (March 1967). The ridiculousness of the charge is ably demonstrated in Francis A. Schaeffer's Pollution and The Death of Man--The Christian View of Ecology. The Christian does have a wholesome attitude toward nature, though Vangen is ignorant of that too. The fact of the matter is, a Christian is the only one who has a proper appreciation of nature, because he knows Jesus Christ, the creator, in a personal way. He believes that "all things were made by him" (John 1:3), that "by him all things consist" (Colossians 1:27), that like God the Father, He is concerned about the beauty of nature, including "the lilies of the field" and even "the grass of the field" (Matthew 6:28,30). The Christian knows that God is mindful of every sparrow who falls. (Matthew 10:29-31; Luke 12:6-7) and does not delight in the willful destruction of animals (Jonah 4:11).

The Christian knows that every man was made in the image of God and has been given dominion over God's creation (Genesis 1:26-27). As such, man may use but not abuse the realm of his dominion. The Christian also realizes that sin and evil in nature and in the world are caused by man's sin (Romans 5:12), and he sees that there exists only one remedy, the death of Christ, through which ultimately "creation itself shall be delivered from the bondage of corruption" (Romans 8:21).

A consistent Christian would have an additional reason for respecting God's creation. As a member of God's family through faith in Jesus Christ as a Savior from sin, he treats God's creation lovingly. IF I LOVE THE LOVER, I LOVE WHAT THE LOVER HAS MADE.

If Christians have been callous toward nature, it is because they have been inconsistent. They are not generally "the litter-bugging, animal killing, air and water polluting slobs," as charged by Vangen. The beer cans along America's highways and the forest fires started by discarded cigarettes can probably not be blamed on Christians. They try to honor the creator and His creation. They know why creation is important. Anything important to God is important to them. They may be occasionally inconsistent, but not innately indifferent about nature as the article charges.

Very sincerely

*Manfred E. Kober*

Manfred E. Kober, Th.D  
Professor of Theology  
Faith Baptist Bible College  
Ankeny, Iowa

FLASHPOINT, August 1995

## Billy Graham Says, "Save the Earth, Not Babies!"

Billy Graham has told columnist Cal Thomas that saving babies by fighting abortion is not "a big thing" to him (*World* magazine, Feb. 18, 1995). But, says the famed evangelist, he is concerned about saving Mother Earth. To him, *that's* a big thing. Indeed, Graham is so upset about the environmental harm being done to planet Earth that he recently vowed to begin actively speaking out on this issue.

The Reverend Graham has long maintained that the pro-life movement is irrelevant since "No one really knows when life begins" (*Right to Life of Greater Cincinnati* newsletter, Jan. 1992). Again and again, he has refused to become involved in speaking out against abortion. "It's not an issue I wish to pursue," Graham arrogantly informed CNN talk show host Larry King in 1993. "I try to stay away from these things that are so emotional," Graham told the *Philadelphia Inquirer* newspaper in 1992.

Neither is homosexuality a hot button for Billy Graham. "It's not a big sin," the evangelist recently told startled reporters at a national press conference. On the *Larry King Show* (Dec. 1994), Graham justified this by explaining that homosexuals and lesbians are just "born that way."

But apparently, while the popular North Carolina Baptist evangelist doesn't want to expend his energies battling abortion, homosexuality, pornography, New Ageism in public schools, the New World Order, and other rampant evils, he does not feel the same way about environmentalism. Interviewed recently on Cal Thomas' television program on Cable TV's *CNBC* network, Graham



Save Mother Earth, not unborn babies, is Billy Graham's plea.

insisted that protecting the environment is more important than protecting the unborn. Here's the exchange between Billy Graham and Cal Thomas (also see *World* magazine, Feb. 18, 1995, p. 10):

**Mr. Thomas.** "You've been reluctant to speak out on the top social issue of our time, abortion. Why?"

**Mr. Graham.** "I think the top social issue of our time may be ecology (the environment). I think that's more dangerous... and I'm going to start speaking out on that."

So, to Billy Graham, the murder of 40 million babies through abortion since 1963—in the U.S.A. alone—is not "a big thing" he needs to deal with. Admittedly, Graham is a politically astute liberal. He well knows that fighting abortion is politically incorrect, and he realizes that, were he to support the saving of unborn babies, the famous evangelist would not make the next published list of "America's Ten Most Admired Men."

Graham also knows, however, that saving Mother Earth is politically correct. After all, every good liberal wants to save the environment *and* kill the unborn babies—all at the same time!

What might God have to say about Graham's pandering to satanic baby-killers? In Psalm 94:16, God implores: "*Who will rise up for me against the evildoers? or who will stand up for me against the workers of iniquity?*" Now comes Billy Graham, one of the most liked and most popular men on Earth, to whine and cry out, "Not me, Lord, not me!"

**THE CHRISTIAN NEWS**  
September 11, 1995 Page 27

# The “Science” of Global Warming

by James Lewis

Trofimko Lysenko is not a household name; but it should be, because he was the model for all the Politically Correct “science” in the last hundred years. Lysenko was Stalin’s favorite agricultural “scientist,” peddling the myth that crops could be just *trained* into growing bigger and better. You didn’t have to *breed* better plants over generations, as farmers have been doing for ages. It was a fantasy of the all-powerful Soviet State. Lysenko sold Stalin on that fraud in plant genetics, and Stalin told Soviet scientists to fall into line—in spite of the fact that nobody really believed it. Hundreds of thousands of peasants starved during Stalin’s famines, in good part because of fraudulent science.

There is such a thing as pathological science. Science becomes unhealthy when its only real question—“*what is true?*”—is sabotaged by vested interests, by ideological Commissars, or even by grant-swinging scientists. Today’s Global Warming campaign is endangering real, honest science. Global Warming superstition has become an international power grab, and good science suffers as a result.

Freeman Dyson, one of the great physicists alive today, put it plainly enough in his autobiography:

“...all the fuss about global warming is grossly exaggerated. Here I am opposing the holy brotherhood of climate model experts and the crowd of deluded citizens who believe the numbers predicted by the computer models. ... I have studied the climate models and I know what they can do. ... They do a very poor job of describing the clouds, the dust, the chemistry and the biology of fields and farms and forests. They do not begin to describe the real world that we live in.”

When the scientific establishment starts to peddle fraud, we get corrupt science. The Boomer Left came to power in the 1970s harboring a real hatred toward science. They called it “post-modernism,” and “deconstructionism”—and we saw all kinds of damage as a result. *Scientific American* magazine went so far as to hire a post-modern “journalist” to write for it. John Horgan became famous for writing a book called *The End of Science*, but never seemed to learn much about real science. It was a shameful episode.

The explosive spread of AIDS occurred when the known evidence about HIV transmission among Gay men was suppressed by the media. The medical science establishment did not speak up. HIV is most easily transmitted through anal

intercourse, because the anus bleeds far more easily than the vagina. So one Gay man simply passes blood products straight on to the next. Sexually transmitted plagues have been studied scientifically ever since syphilis arose several centuries ago. We know how to limit their spread, but many Gay men have died as a result of political suppression of scientific medicine. The spread of AIDS was partly a self-inflicted wound.

Pathological science kills people and ruins lives. Such fake science is still peddled by the PC establishment in Europe and America. Global Warming is only the most recent case. Rachel Carson’s screed against DDT caused malaria to re-emerge in Africa, killing hundreds of thousands of human beings. Those human-caused disasters have never been discussed honestly in the media, and rarely if ever in science journals. The DDT scandal is still suppressed.

In Britain, much of the alarmism about Mad Cow disease was never justified scientifically. It was pure, math-model-driven science fiction, just like Global Warming. But it was pushed very vigorously by the British science establishment, which has never confessed to its errors, and is therefore likely to make the same ones again. In politicized science, public hysteria actually builds careers; in real science, it tends to ruin careers. Years after the Brits realized that Mad Cow was a false alarm, the French admitted that *Oui, Messieurs, we had ze Mad Cow, naturally, but we are not hysterique, comprenez vous? Besides, cow brains are a great delicacy, and one only lives once. Vive la France!* Right across the Channel in Britain, farmers were required by law to destroy and bury hundreds of thousands of sheep and cows. It was an economic disaster, and all because of wildly alarmist science.

Britain is even more vulnerable to politicized science than we are, because medicine is controlled by the Left. That is a huge chunk of all science in the age of biomedicine. But the *British Medical Journal* and even the venerable *Lancet* are no longer reliable sources. Their political agenda sticks out like a sore thumb. It was *The Lancet* that published a plainly fraudulent “survey” of Iraqi civilian casualties a few years ago—the only “survey” ever taken in the middle of a shooting war. As if you can go around shell-shocked neighborhoods with your little clipboard and expect people to tell the truth about their dead and wounded: Saddam taught Iraqis to lie about such things, just to survive, and the internecine fighting of the last several years did not help. The whole farce was just unbelievable, but the prestigious *Lancet* put the fake survey into the public domain, *just as if it were real science*. It was a classic *agitprop* move, worthy of Stalin and Lysenko. But it was not worthy of one the great scientific journals. Many scientists will never trust it again.



Pathological science has erupted most often in the last hundred years in the field of education, where “whole-word reading” fraud undermined the reading abilities of whole generations of American kids. Young adults can no longer tell the difference between “it’s” and “its,” even though their grandparents learned it in grammar school. The field of education is gullible and fad-prone, and is very unhealthy as a result. That’s why new teachers are taught to peddle PC—ideology is all they have.

Pathological science has erupted in fields like psychology and medicine, but not often in the hard sciences. In physics, Cold Fusion claims were discredited very quickly. Now, Global Warming is a fraud simply because climatology is *not* a hard science. That’s what Freeman Dyson, who knows what physics can do, meant by saying that the models “do not begin to describe the real world that we live in.”

The climate is *not* “just basic physics,” as some people claim. Basic physics is great for understanding CO<sub>2</sub> in lab jars and planets in space, but it has no complete accounting for a wooden kitchen chair, because wood is far too complex a material. Nobody has a complete physical understanding of wood—there are too many different cellular layers, molecules, and unknown interactions, all produced by a genetic code that is just beginning to be understood. We only know the genomes for a few plants, and we don’t know how their genes are expressed in cells and proteins. So forget about applying basic physics and chemistry to kitchen chairs. Plants and trees are hypercomplex, like the climate.

Modern science fraud seems to come from the Left, which makes it especially weird because the Left claims to be all in favor of science. Marxism itself was a scientific fraud, of course. In 1848 Marx and Engels claimed to have a “scientific” (*wissenschaftlich*) theory of history. They predicted that communism would first arise in England, because it was the most advanced capitalist nation. (*Not*) They predicted that centralized planning would work. (*Not*) They predicted that the peasants and workers would dedicate their lives to the Socialist State, and stop caring about themselves and their families. (*Not*). They predicted that sovietization would lead to greater economic performance. (*Not*). And then, when seventy years of Soviet, Chinese, Eastern European, and North Korean history showed Marx’s predictions to be *wrong, wrong and wrong again*, they still claimed to be “scientific.” That’s pathological science—fraud masquerading as science.

(Current Marxists are more anti-scientific, because they’ve finally figured out that the facts don’t support them, but they still haven’t given up their fantasy life. Millenarian cults never give up, even when the facts go against them.)

Scientists love to cite the historic “martyrs of science”—like Galileo Galilei, a great genius who was forced late in life to recant his views on the solar system by Pope Leo X. Or

Giordano Bruno, who was actually burned at the stake. But the scientific establishment itself can be easily seduced by power, just like the Church was in Galileo’s time. Science is just done by human beings. So we get plainly political editorials in magazines like *Scientific American* and *Science*. They jumped on Global Warming superstition before the facts were in.

Last year MIT Professor Richard Lindzen published an amazing expose in the *Wall Street Journal* editorial Page. It is called “Climate of Fear: Global-warming alarmists intimidate dissenting scientists into silence.” Why are real scientists not speaking up enough against the Global Warming fraud? Well, some have been fired from their jobs, and others are keeping their heads down:

“In Europe, Henk Tennekes was dismissed as research director of the Royal Dutch Meteorological Society after questioning the scientific underpinnings of global warming. Aksel Winn-Nielsen, former director of the U.N.’s World Meteorological Organization, was tarred by Bert Bolin, first head of the IPCC, as a tool of the coal industry for questioning climate alarmism. Respected Italian professors Alfonso Sutera and Antonio Speranza disappeared from the debate in 1991, apparently losing climate-research funding for raising questions.”

If scientists were totally honest, they would memorialize Trofimko Lysenko just like they celebrate Galileo. In some ways, Lysenko’s name should be as well-known as Galileo, as a stern warning of what can so easily go wrong. There are wonderful scientists, who must be honest, or they will fail. And then there are some corrupt scientists who are not honest. It’s really that simple. Scientists can be demagogues, too. We should not pretend that all are what they should be. They’re not. Fortunately, healthy science has all kinds of built-in checks and balances. Pathological science circumvents those.

Some scientists rationalize this corruption of their vocation by saying that people can lie for a good cause. The record shows otherwise. Fraudulent science and science journalism has led to AIDS going out of control; to DDT being banned and malaria gaining a new lease on life in Africa; to decades of famines in Russia; to children being badly mis-educated on such basics as reading and arithmetic; to endless slew of unjustified health scares, like Mad Cow; and to a worldwide Leftist campaign cynically aiming to gain international power and enormous sums of money, based on a simple, unscientific fraud.

When the truth-tellers in society begin to sell out and tell lies for some ideological goal, people end up dying.

—*American Thinker*, November 2, 2007

## Climate of Opinion

Last week's headlines about the United Nation's latest report on global warming were typically breathless, predicting doom and human damnation like the most fervent religious evangelical. Yet the real news in the fourth assessment from the Intergovernmental Panel on Climate Change (IPCC) may be how far it is backpedaling on some key issues. Beware claims that the science of global warming is settled.

The document that caused such a stir was only a short policy report, a summary of the full scientific report due in May. Written mainly by policymakers (not scientists) who have a stake in the issue, the summary was long on dire predictions. The press reported the bullet points, noting that this latest summary pronounced with more than "90% confidence" that humans have been the main drivers of warming since the 1950s, and that higher temperatures and rising sea levels would result.

More pertinent is the underlying scientific report. And according to people who have seen that draft, it contains startling revisions of previous U.N. predictions. For example, the Center for Science and Public Policy has just released an illuminating analysis written by Lord Christopher Monckton, a one-time adviser to Margaret Thatcher who has become a voice of sanity on global warming.

Take rising sea levels. In its 2001 report, the U.N.'s best high-end estimate of the rise in sea levels by 2100 was three feet. Lord Monckton notes that the upcoming report's high-end best estimate is 17 inches, or half the previous prediction. Similarly, the new report shows that the 2001 assessment had overestimated the human influence on climate change since the Industrial Revolution by at least one-third.

Such reversals (and there are more) are remarkable, given that the IPCC's previous reports, in 1990, 1995 and 2001, have been steadily more urgent in their scientific claims and political tone. It's worth noting that many of the policymakers who tinker with the IPCC reports work for governments that have promoted climate fears as a way of justifying carbon-restriction policies. More skeptical scientists are routinely vetoed from contributing to the panel's work. The Pasteur Institute's Paul Reiter, a malaria expert who thinks global warming would have little impact on the spread of that disease, is one example.

U.N. scientists have relied heavily on computer models to predict future climate change, and these crystal balls are notoriously inaccurate. According to the models, for instance, global temperatures

were supposed to have risen in recent years. Yet according to the U.S. National Climate Data Center, the world in 2006 was only 0.03 degrees Celsius warmer than it was in 2001—in the range of measurement error and thus not statistically significant.

The models also predicted that sea levels would rise much faster than they actually have. The models didn't predict the significant cooling the oceans have undergone since 2003—which is the opposite of what you'd expect with global warming. Cooler oceans have also put a damper on claims that global warming is the cause of more frequent or intense hurricanes. The models also failed to predict falling concentrations of methane in the atmosphere, another surprise.

Meanwhile, new scientific evidence keeps challenging previous assumptions. The latest report, for instance, takes greater note of the role of pollutant particles, which are thought to reflect sunlight back to space, supplying a cooling effect. More scientists are also studying the effect of solar activity on climate, and some believe it alone is responsible for recent warming.

All this appears to be resulting in a more cautious scientific approach, which is largely good news. We're told that the upcoming report is also missing any reference to the infamous "hockey stick," a study by Michael Mann that purported to show 900 years of minor fluctuations in temperature, followed by a dramatic spike over the past century. The IPCC featured the graph in 2001, but it has since been widely rebutted.

While everyone concedes that the Earth is about a degree Celsius warmer than it was a century ago, the debate continues over the cause and consequences. We don't deny that carbon emissions may play a role, but we don't believe that the case is sufficiently proven to justify a revolution in global energy use. The economic dislocations of such an abrupt policy change could be far more severe than warming itself, especially if it reduces the growth and innovation that would help the world cope with, say, rising sea levels. There are also other problems—AIDS, malaria and clean drinking water, for example—whose claims on scarce resources are at least as urgent as climate change.

The IPCC report should be understood as one more contribution to the warming debate, not some definitive last word that justifies radical policy change. It can be hard to keep one's head when everyone else is predicting the Apocalypse, but that's all the more reason to keep cool and focus on the actual science.

A U.N. report shows  
the 'warming' debate  
is far from settled.