

CENTER FOR SECURITY POLICY

20 YEARS OF PROMOTING PEACE THROUGH STRENGTH



20th ANNIVERSARY GALA



“The Future of Freedom”

REMARKS BY

JOHN M. TEMPLETON, JR., M.D.

RECIPIENT OF THE TERRY ELKES SACRED HONOR AWARD

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"The Future of Freedom"

Remarks by John M. Templeton, Jr., M.D.
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TRIBUTE TO TERRY ELKES

I greatly appreciate those very kind words of introduction, but I am even more grateful for the honor of receiving this year the Terry Elkes Sacred Honor Award. I resonate so deeply with all that Terry stood for. He believed, passionately, that the United States was in extreme danger from enemies, both foreign and domestic. He was galvanized, for example, by the threat posed by Islamist totalitarianism and the Shariah agenda that Jihadists are seeking to impose on both Muslims and non-Muslims alike. This agenda has already been shown to involve both "hard" assaults, including terrorism, and "soft" subterfuge such as the suborning of our universities and intrusive influence among America's political leaders.

Like each one of you, Terry Elkes threw himself into doing something about such dangers. He quickly saw the very strategic role of the Center for Security Policy as being a fulcrum for reaching out to opinion leaders and citizens in general. Terry established and became the first chairman of the Center's Board of Regents - which is drawn both from various areas in the United States and abroad. He also threw himself into helping the Center upgrade its business and management processes.

Terry's commitment to the cause of freedom and his leadership skills were formidable assets in addressing dangers faced by America and the entire world. America lost a Reagan-like figure in the defense of liberty when Terry was tragically struck down by a massive heart attack.

I, therefore, consider it an exceedingly great honor to be speaking in memory of Terry and all that he stood for - particularly because his message today is for each and every one of us to step forward to defend, with our talents and resources, the precious heritage of liberty passed down to us by our forefathers.



THE FUTURE OF FREEDOM

I have entitled my remarks "The Future of Freedom." Today there are, of course numerous threats to freedom both at home and abroad. Most of them I shall not talk

about, including those threats on our home front such as threats to our free enterprise system, threats to our First Amendment rights, the threats of excessive regulations and government encroachments, and threats to free labor. Internationally, our freedoms are also in peril due to aggressive movements by certain nation states to capture natural resources for political agendas and the uncurtailed explosion of international criminal organizations threatening first, chaos, and then control of whole states such as may be happening to our nearest neighbor to the south.

But, tonight, I want to share briefly with you five perspectives on particularly compelling threats to freedom. 1) Can we wake up to the lessons of history? 2) A totalitarian ideology is already making its impact clear in more and more nations abroad. 3) Third, is that America is not only under threat externally from this totalitarian ideology but that this ideology is increasingly undermining the entire framework of our democratic ideals and practices right here in America. Fourth, that this totalitarian campaign is only minimally addressed in our print and visual media with the result that America is still largely asleep.

And, fifth, that an aroused and informed citizenry is still America's greatest shield to assure the future of freedom. What is at stake is whether or not America will awaken from its torpor, its complacency, its self-satisfaction and its character-sapping comforts and will mount, once again, a vigorous, sustained commitment to win what is a long and arduous war - a war that will determine the very future of freedom for our children and grandchildren.



THE NATURE OF TODAY'S TOTALITARIAN IDEOLOGY

To be more specific about this totalitarian ideology, there are a variety of names that have been used from Radical Islamism to Global Jihadism, to Wahhabism to Islamo-Fascism. The common denominators conveyed by these titles are all the same:

- First, a conviction that the world has to be cleansed of all non-believers who have different faith and value perspectives.
- Second, that the world has to be cleansed of even Muslims who are not 100% committed Jihadists. Therefore, the blowing up of a truck bomb in a market place filled with Muslim women and children is perfectly acceptable because
- these Muslims are perceived as not being committed to an ideology of death as an instrument of global domination.
- Third, that democracy and civil liberties are a blasphemy to a pure, all-encompassing theocracy.

- Fourth, that true believers are privileged above and beyond all other citizens - specifically that all believers and non-believers must give deference to Shariah law - a law which takes precedence over law derived from the will of the people. From the viewpoint of the Jihadists, this is a non-negotiable proposition because, to them, human law is a blasphemy to God's will.
- Finally, that global cataclysm, including unrestricted use of nuclear weapons, is a God-ordained approach to creating a new global Caliphate over all peoples, everywhere in the world.

What we are talking about is a dedicated global commitment to a Shariah-based Islamization of the world. This is a process by which radical Islamic values will eventually gain the upper hand over other value systems. In this regard, I am indebted to the contributions of Abul Kasem, who wrote a book called *Critical Views from Inside Islam*.

In a recent interview, he refers to Maududi, the ideological guru of current Islamists, who states that Muslims are the chosen people of Allah to rule the world. This ruling must be done exclusively with Allah's law, which is Shariah. Kasem says that Shariah is "the heart and soul of radical Islam." Shariah empowers radical Islam with "a legal power to enforce its draconian, barbaric and cruel provisions. Shariah gives radical Islam the tools and the legs to force the world to submit to Islam."

Kasem cites ibn Kathir who stresses the following regarding radical Islam.

- First, he cites many verses of the Koran in which he claims that Allah asserts that whoever deviates from Shariah is an infidel and they must be fought.
- Second, that Allah urges believers to make war on unbelievers and hypocrites to show firmness against them.
- Third, cleansing of the world by means of a Jihad against disbelievers must be harsh.
- Finally, ibn Kathir cites verse #9: 73, which he says cancels an often-cited verse that proclaims there is "no compulsion" on religion. This last pronouncement is crucial because apologists for radical Islam keep bringing up, again and again, this abrogated verse on "no compulsion" on religion.

Kasem notes that the absolute supremacy of Shariah is upheld in the Cairo Declaration of Human Rights and Islam in 1990. Article 22 of this Declaration

concludes that all rights and freedoms mentioned are subject to the Islamic Shariah, which is the Declaration's sole source.

Kasem concludes as follows:

"The most unfair element of Shariah is that it repudiates the fundamental principle of justice, that is: equality in the eye of the law. In Shariah, Muslims and non-Muslims are not equal. This inequality extends even to the treatment of Muslim women. Muslim women are not treated as equal to Muslim men in the tenants of Shariah. For example, according to law in Saudi Arabia, the life of a female Muslim is worth only half of that of a Muslim male."



THE LESSONS OF HISTORY

Such observations make it quite clear that we are fooling ourselves if we think we are only fighting a War on Terror. Terror, as an instrument, in one form or another has been around for thousands of years. In the last 100 years, terror has been used as an instrument to bring down governments, to destroy empires, to break the will of your opponent as with the Nazi use of Blitzkrieg, Mao Tse-tung's extermination of tens of millions of people and Pol Pot's killing of 40% of the Cambodian nation.

What is needed is for each and every one of us to understand completely and thoroughly that what counts are the goals of these various terrorisms. The purpose of terrorism, in each of these cases, was to carve out an all-encompassing totalitarian order out of the chaos of a frightened and shattered civilization.

We have, in the past, failed to understand the true purposes of totalitarians. The notion that Hitler's designs on Europe were limited only to Europe led to a moral cravenness on the part of many American spokesmen and leaders of Congress during the 1930's. They lost sight of Jefferson's admonitions that curtailment of freedom elsewhere is also a curtailment of our own freedom.

By the late 1930's, many members of Congress decided to make neutrality the law of the land - even in the face of Hitler's mounting aggression against the freedom of other nations. Leaders in the US House almost passed a Constitutional Amendment saying that America could only be taken to war - not by the President or Congress, but only by the people through a national referendum. The Ludlow Amendment, which was named for its sponsor, Lewis Ludlow, an Indiana Democrat, had, according to a Gallup Poll, support from 73% of Americans. Fortunately, for the future course of civilization and freedom, Congress was unable to muster the necessary 2/3 majority in the House and the Senate to pass this amendment.



THE SKEWED EDUCATIONAL MANTRA IN AMERICA

Much of America today is indulging in similar delusions. For example, the educational messages presented to the last two generations of Americans in high schools, colleges and through the media, can be summarized as follows:

- America is the cause of conflict in the world
- The Jihadists are not really aggressors but are responding, in justifiable reaction, to oppression and poverty
- Western Civilization and America, in particular, are racist and aggression-prone
- National sovereignty is outmoded and is the basis of all conflict
- And finally, the United Nations has more moral integrity than the United States Constitution, and that international law should take precedence over democratically-derived national and local law.



APPLYING THE LESSONS OF HISTORY TO IRAQ

It is not surprising, therefore, that there are strident and persistent voices in America today, willing to throw over all that has been won and gained in Iraq and to meekly surrender our victories and slink back home. Just consider what the escalating impact of our cravenness and lack of resolve would be. This would be a grievous impact, not just in the Middle East, but in the minds of opinion leaders in Eastern Europe and Asia. It would also have a galvanizing impact on individual avowed enemies of America, like Ahmadinejad.

- First, our enemies would be emboldened, not just in the Middle East but around the world
- Second, Iran would seek to capitalize on the vacuum in Iraq and consolidate its growing dominance from Lebanon to the Arabian Sea with its proxies Syria and Hezbollah becoming even more aggressive.
- Third, Al Qaeda would gain a safe-haven in Sunni areas of Iraq. As a result, the majority Shia population in Iraq would have no choice but to look to Iran for protection. This, in turn, would be likely to engender greater support for Al Qaeda in many areas of the Muslim world.

- Fourth, the mortal danger to Israel will only escalate - as its foes are perceived as ascendant, and its protector, the U.S., is seen to be on the ropes and in retreat.
- Fifth, our allies around the world would, understandably, worry about being similarly abandoned. Many would probably feel no choice but to pursue nuclear weapons and other offensive capabilities currently deemed to be unnecessary because of what, up to now, has been America's strong security guarantees.
- Finally, the perceived triumph of the Jihadists in Iraq will also intensify our peril at home as their counterparts in various Muslim Brotherhood front organizations in the U.S., such as the Council on American Islamic Relations, or CAIR, will redouble their efforts in mosques, prisons and academic institutions to undermine, and ultimately supplant our government and Constitution.

Incredibly, the media and the leaders of America's majority party will not look at this compelling logic on its own merits. Instead, they are propelled by a committed policy of surrender at any price. They have forgotten the wisdom of one of their pre-eminent leaders, John F. Kennedy, who promised in his Inaugural Address that the United States would "pay any price, bear any burden, meet any hardship, support any friend, oppose any foe, to assure the survival and success of freedom."

Even more to the point, these party leaders, and most of America's media, refuse to even consider the warning of Senator Joe Lieberman in his efforts to remind all Americans what is at stake. In a recent article, Senator Lieberman referred to a great Democratic Secretary of State, Dean Acheson, who once warned: "No people in history have ever survived, who thought they could protect their freedom by making themselves inoffensive to their enemies."

Going back in history only to 1975, the world noted that political leaders in the U. S. Congress, driven by a vindictive "surrender at any price" agenda, broke their solemn vows to the South Vietnamese people to continue to provide generous military, humanitarian and other support to their country to protect themselves against aggression from North Vietnam. Congress even refused any more funds for humanitarian assistance. In short order, South Vietnam was overrun. One million Vietnamese lost their lives as a result, and millions more remain enslaved to this day.

This same mind-set of surrender at any price is much in evidence today. I would put forward a prediction that, if American political leaders abandon Iraq to the Jihadists by eliminating military support, food and other materials - that within two years, these same surrender-minded leaders will also begin to agitate for America and the West to abandon Afghanistan as well.



SHARIAH IN THE ISLAMICIZATION OF EUROPE

At this point, I would like to explore with you, first of all, just how far the usurpation of national democratically determined law in Western Europe has been undermined. In many official circles in Europe, the impact of decades of multiculturalism has resulted in the perspective that a religious belief cannot be subversive. This view is revealed by the fact that the School of Oriental and African Studies in London recently celebrated the 30th anniversary of the Iranian Islamic Revolution. The ideological mania for multi-culturalism also directly contributes to spectacles such as occurred in the U.K. in 2006 of well-heeled middle class demonstrators bearing placards reading "We are all Hizbollah Now."

Just consider the following incidents in Western European nations reported by Islam-Watch.org in recent years.

- Muslim doctors have refused to treat AIDS patients because, according to Shariah law, homosexuality is a crime.
- Muslim medical students have refused to complete those portions of their curriculum that they consider to be in conflict with their faith.
- Muslim cab drivers have refused to transport blind passengers with guide dogs because their faith tells them that dogs are unclean.
- More recently, we have had Islamist Imams petitioning the National Health Service hospitals in the U.K. insisting that the beds of Muslim patients be turned to Mecca five times a day. Another one of the Imam demands is that National Health Service Muslim surgeons be allowed to refuse to scrub their bare arms in defiance of regulations designed to prevent infection.
- In one other example, a German court in 2006 ruled that a German Muslim man had the right to beat his wife, since this was permitted under Shariah law.

Earlier this year, the Archbishop of Canterbury, Rowan Williams, stated that the implementation of Shariah law in Britian was, what he called, "unavoidable." In this regard, one wonders what the response of the British people and the government of the United Kingdom would be when the city council of Manchester, England, is taken over by Shariah law proponents who then pass city-wide Shariah laws.

Once again, Abul Kasen gives us dozens and dozens of insights regarding what

such Shariah laws might be. These include:

- Beating a wife is allowed
- The wife must worship the husband
- Prohibition on polygamy is a violation of Shariah law
- Stoning to death is an appropriate punishment for adultery
- A male guardian of a virgin woman may force her to marry a man of his choice
- The only way for a wife to get a divorce is to convince the Shariah court and then also to pay money to her husband
- Beating a child is appropriate if he or she fails to pray and fast
- No expiation is required for killing an apostate of Islam
- Jihad is obligatory for every Muslim who is able to perform it, male or female
- And, finally, slavery is allowed



SHARIAH IN THE ISLAMICIZATION OF THE UK

Although the British public appeared to reject the Archbishop of Canterbury's call for the legalization of Shariah law in Britain, in fact, the British government is already affording Islam a special status provided to no other religion or culture. The result is the development of parallel jurisdictions and the growth of an Islamic state within the UK. For example, British banks now offer "Shariah-compliant" mortgages. And the British Treasury is currently considering the introduction of Shariah bonds - regardless of the fact that it is now clear that Shariah finance offers a deceptive camouflage for legitimating seditious Shariah law and facilitating the financing of terror.

The crux of the problem in the U.K. lies with current British government policy that pursues a strategy of cultural appeasement in order to buy off - as it believes - the worst prospects of terrorism and urban violence. In actuality, the British government's misguided approach merely enables radical Islam to achieve its goals. For example, Moussawi, the head of Hizbollah's anti-Semitic television station is welcomed into Britain on a speaking tour. In addition, Hizbut Tahrir, which is banned around the world as a terrorist organization continues freely to recruit countless thousands of

impressionable young British Muslims to the cause of the Islamic takeover of Britain and the West.

A recent, perceptive research paper asserts that Britain's security is being put at greater risk from without because British democracy, itself, is at risk from within. In allowing the progressive fragmentation of British society and the weakening of its military and defense infrastructure, the government has left Britain open to the pincer movement of cultural colonization and terrorist attack.

The UK's lack of self-confidence in these matters is in stark contrast to the implacability of its Islamist terrorist enemy, within and without the country. These threats are genuine and stark, but European political and media opinion leaders persist in pretending that these totalitarian dangers are not real. As a result, the Free World is being forced to relive history, as in the 1930's before Hitler conquered the continent by force, when appeasement dominated the psychology of Europe's democracies.



SHARIAH IN THE IMPACT OF ISLAMICIZATION

Before I close, I want to share with you several examples of how decades of multi-cultural propaganda have reduced the majority of Europeans to a craven silence.

- First, is the curtailing of freedom of speech because of fear of physical violence. In February, 2006, a major story in the news was the Danish cartoons depicting the Prophet Mohammed. What followed were reports of editors suppressing these images out of fear of retaliation. The Boston Phoenix, for example, was one of the few periodicals to admit that they were not showing the cartoons out of fear of violence against their staff. Thus, Western media, who ordinarily passionately proclaim freedom of the press, bowed to Shariah law out of fear. What then about our many centuries old heritage of freedom of speech? Nothing but silence.
- Second, the Muslim Council of Britain has played a prominent role in pushing Shariah on British society as a whole. In February 2007, the group launched a campaign to end "un-Islamic activity" at all schools. Targets included playground games, swimming lessons, school plays, dance lessons, parents' evenings and even vaccinations. The Council also wanted Arabic language classes for Muslim students and said the Koran should be recited in music classes. Also, they demanded that all schools should ensure that they have prayer rooms with washing facilities attached.

In art classes, according to the Council, Muslim children should not be allowed to draw people, as this is forbidden under some interpretations of Islamic law. Finally, while the Council insisted that all British children should learn about

Islam, it wanted Muslims to have the right to withdraw their children from lessons dealing with Christianity and other faiths.

And, so, we ask again: what about the voice of the majority? What we get is nothing but silence.

- Third, one way in which Shariah has taken firm hold in the United Kingdom is through polygamy. Muslim men are allowed to have multiple wives in the UK as is permitted under Shariah. One side-effect of this is a monetary burden on the welfare system since each wife is entitled to benefits. Moreover, these benefits for multiple wives only extend to Muslims because of the permissibility of polygamy under Shairah.

And, so, we might ask: what about the voice of the taxpaying public? Once again, nothing but silence.

- Finally, in Europe, we need to explore the question of national sovereignty which even the United Nations upholds. Muslim enclaves in which Muslim populations virtually rule autonomously by Shariah law have developed over a period of years in France and are beginning to emerge in Britain as well. 751 of such "Sensitive Urban Zones" exist throughout France. In these areas, French authorities often have little or no authority at all. These zones have become hotbeds of organized crime, creating a curious nexus between Shariah and the mafia. Similar zones are now developing in the UK. Military personnel have been warned against wearing their uniforms in these areas because Muslims might be offended. In contrast, attacks against non-Muslims who venture into these areas have become more and more common.

Therefore, we might ask: what about each nation's territorial integrity of freedom? Again, nothing but silence.



SHARIAH IN AMERICA

If the free world outside of America is docilely surrendering its freedoms of speech, of the press and of assembly, what are the developing encroachments of Shariah ideology in America? What are the usurpations being promoted by committed Islamists in the United States?

- First, in February 2007, Muslim author Issa Smith wrote an article citing Native American courts as precedent-setting for the introduction of Shariah law in America.
- Second, are the growing encroachments on taxpayer-based education in

America. For example, ibn Ziyad Academy, is a charter school in Inver Grove Heights, Minnesota. Charter schools are public schools and by law, must not endorse or promote religion. Nevertheless, evidence indicates that this academy is a dedicated Islamic school, funded by Minnesota taxpayers. Moreover, this school shares the headquarters building of the Muslim American Society of Minnesota whose mission is “Establishing Islam in Minnesota.” The building where the school is based also houses a mosque. A teacher recently resigned from this school to report its illegal religious orientation, revealing for the first time that it was operating as a virtual tax-funded maddrassa.

- Third, at Target, a large national retail chain in the U.S., Muslim cashiers at the Minneapolis store have refused to handle pork products. These employees are being allowed to opt out and are being reassigned to other positions at the store.
- Fourth, Harvard University has moved to make Muslim women more comfortable in the gym by instituting privileged women-only access time six hours a week to accommodate religious customs which prohibit some students from being dressed immodestly in the presence of men.



THE CHALLENGE FOR OUR TIME

To summarize, regarding Shariah ideology encroachments here and abroad, the primary issue is whether liberty, secured by the will of the people through Constitutional authority, will survive.

- First, will there still be one rule of law that applies to everyone?
- Second, should one group be accorded the privilege that they do not have to adhere to the law of the land?
- Third, should one group have the right to impose and administer their own law separate from and above Constitutionally derived law?

Fourth, what is the future of fair and equal liberty for all when self-proclaimed privileged groups refuse to adhere to the law of the land?

I would suggest that, when that happens, you no longer have a rule by law but an arbitrary dominance by self-appointed special interest groups.

It is helpful to remember that Americans fought a seven-year-long war of independence to assure that ordered liberty might prevail over the privilege of arbitrary power.

Later, America fought the exceptionally bloody Civil War to assure, again, that ordered liberty would prevail over the practice of human slavery.

Now for the third time in America’s history, we are caught in a titanic struggle against a totalitarian ideology that demands special privilege for some and the placement of ordered liberty into a second class status.

Traditionally, the national character of Americans has been to resist special privilege. Previously, even the suggestion of such privilege stuck in our craws. The question is - are Americans willing, once again, to sacrifice whatever it takes to preserve ordered liberty? Alternatively, is the enemy emboldened because it perceives a fundamental break in the moral fiber and the national character of many of our elites - whose propensity to defeatism is so prevalent?

Even a highly discredited enemy can win against a defeatist nation or a defeatist culture. To win, you do not need to fly airliners into sky scrapers. All that the enemy needs to win is confusion in our minds about our heritage and our values - values that both brought forth the world’s greatest democracy, and have, in the past, given us courage and resiliency in the face of adversity.

All the radical Islamists need is for Americans to say - “Well, I am concerned, but I think I will let someone else carry the weight.” This attitude of passing the responsibility to others has not been America’s heritage from the Minutemen in Massachusetts to the million of citizens who volunteered for the military within three days after the deceitful attack on Pearl Harbor in 1941.

Today, we need to ask: where are a million or more Americans demonstrating vigilance against Shariah’s fundamental threats to our liberties? Which Americans are willing to step forward with their talents, their treasure and especially their time?

The gripping challenges before us are precisely why I have supported and continue to support the Center for Security Policy. The threats to the security of America and the free world are real. For example, these threats are steadily increasing every time we accept the Council for American Islamic Relations as the legitimate voice of Islam in America. These threats are portentous when radical Wahhabist money results in the placement of their Shariah Imams in our prisons. Finally, these threats are unstoppable unless we wake up and become a highly impactful voice for galvanizing public opinion to understand how much freedom hangs in the balance - not just today but even more so tomorrow and each day afterwards.



WHAT WE CAN DO - AND *MUST DO*

We can respond by shaking our heads; we can even retreat to our current comforts and our enervating complacencies - all in the thought that these threats won't eventuate in our lifetimes. But the real message about these threats is what kind of America and what kind of world do we want to leave to our children and grandchildren. For example, if one of our grandchildren were seriously sick, we would sacrifice anything we could for the sake of that grandchild. We would sacrifice our time. We would apply all of our talents and even commit all our treasure to save that grandchild. But what if the danger was not illness today for our grandchild but the prospect of complete subservience to a totalitarian ideology that tells your grandchild, in minutest detail, what he or she can and cannot do?

In the history of America, over 12 million Americans gave their lives for the defense of freedom at home and abroad. How can we both honor their sacrifice and preserve freedom for our grandchildren?

The simple, but heart-gripping question is what are each one of us willing to sacrifice? What are we willing to give our lives for?

This same question was addressed by those freedom-loving, but sober-minded and earnest, signers of the Declaration of Independence in 1776. After stating why they committed themselves to independence and to liberty, they then concluded this document with these words: "... with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our lives, our fortunes and our sacred honor."

In point of fact, some of the signers lost their lives in the defense of liberty. Some of these signers lost their fortunes in assuring the success of liberty. But not one of these signers lost their sacred honor.

For each one of us tonight and in the days to come, we need to consider several sober questions: What is my sacred honor when it comes to those I love and care for? What is my sacred honor for the country which has given me so much? And lastly, what is my sacred honor for the preservation of Western Civilization, out of which America arose?

What can each one of us do to contribute our talent to networking with others in building up a concerned and committed group of citizens for the sake of our future? What sacrifices of

my time can I make to assist in this challenge? And, finally, what can I do with my

treasure to support those who are having the most strategic impact in this struggle?

The Minutemen of Massachusetts did not leave the responsibility of confronting the threats to their liberty to others. They stepped forward as a body that carried them on to Bunker Hill and, eventually, to victory at Yorktown.

It is my earnest prayer that each one of us will capture that spirit of liberty that transformed the world and can still do so today.

In closing, I want to thank each one of you for your concern, your commitment and the spirit of gratitude in your hearts that impels each one of us to step forward and to make a difference.

Thank you very much.