

# EDITORIAL CARTOONS

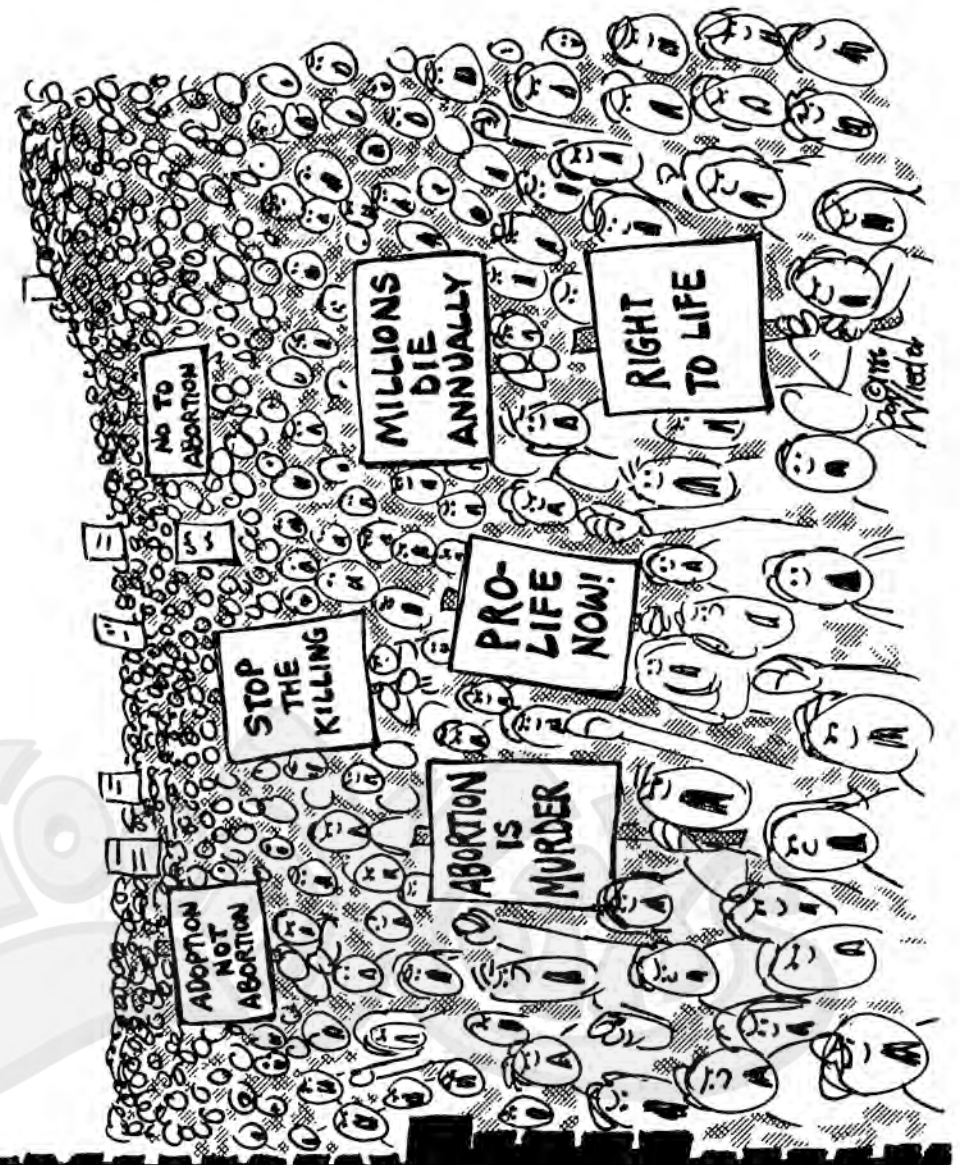
## FROM THE

# RIGHT



# "BRAINWASH"





# "TV'S LATEST SITCOM"

WE IN HOLLYWOOD  
DON'T TRY TO DICTATE  
MORALS - WE MERELY  
REFLECT THE CURRENT  
LIFESTYLES OF  
THE PUBLIC.

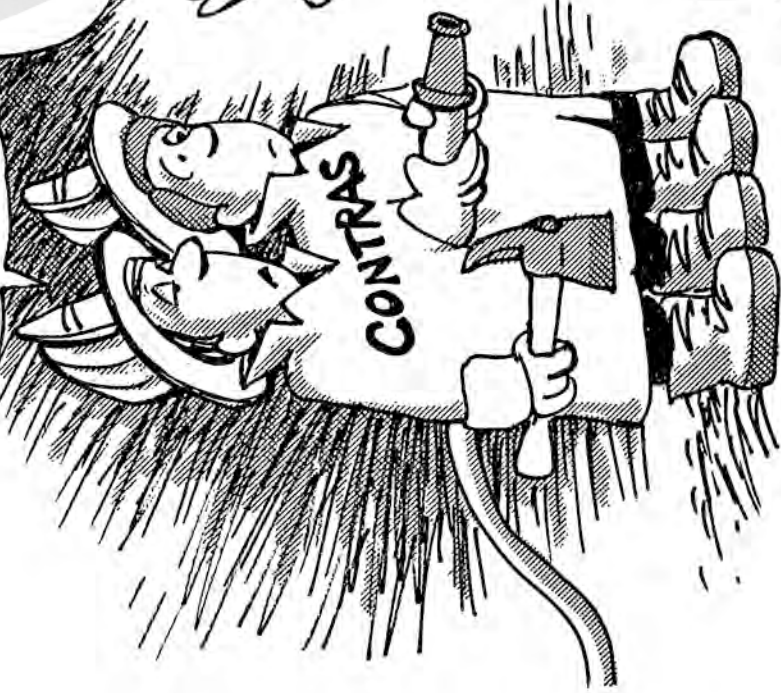


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Roy Wheeler



**STOP!**  
**ALL THIS FIGHTING**  
**MUST END NOW!**

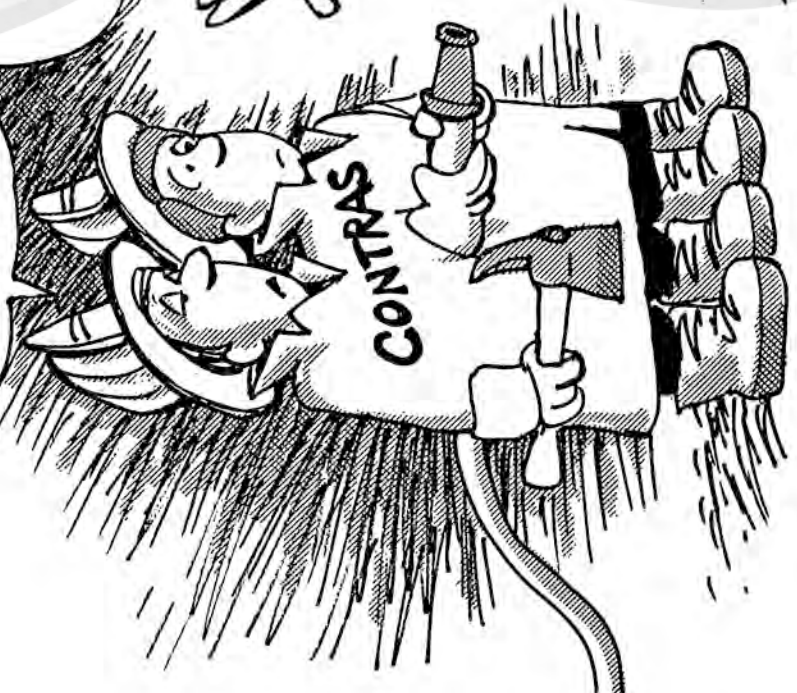
HOPE YOU DON'T  
GET YOUR FINGERS  
BURN'T.



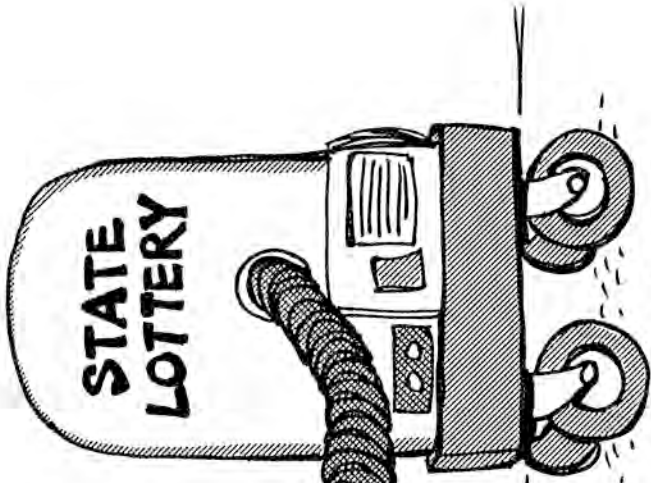
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R. Ketter

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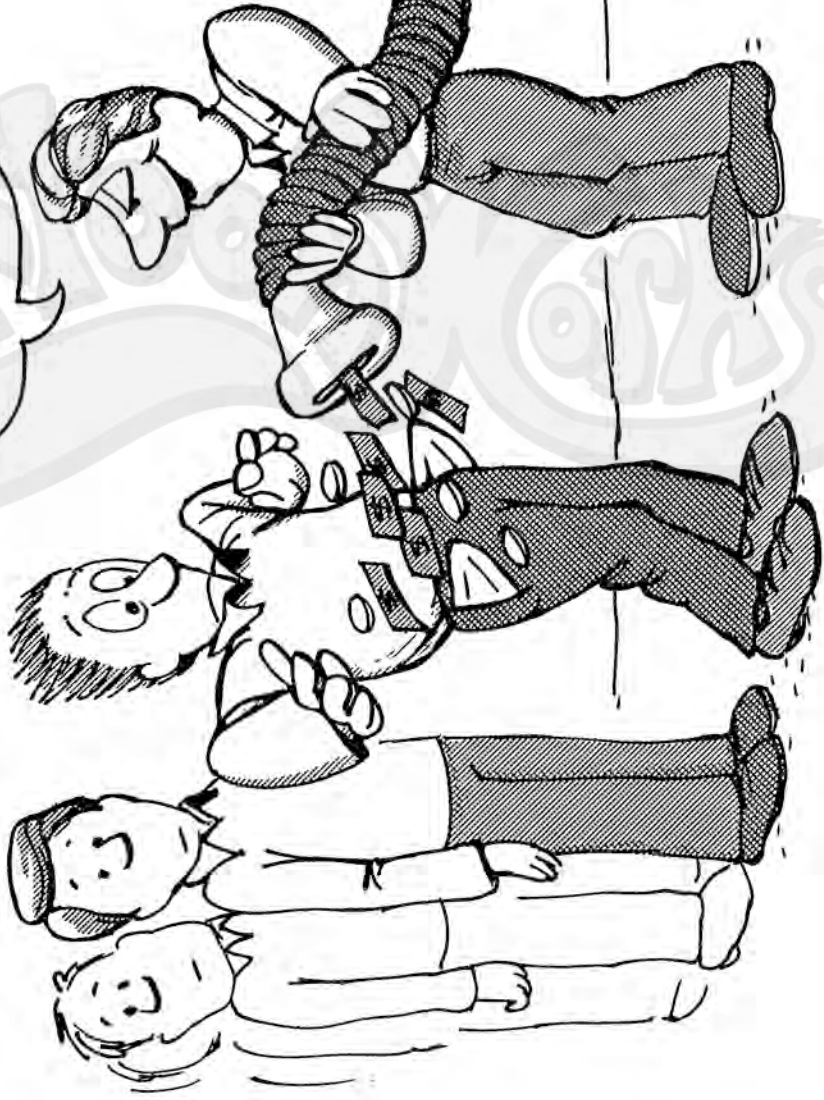
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BURN'T.



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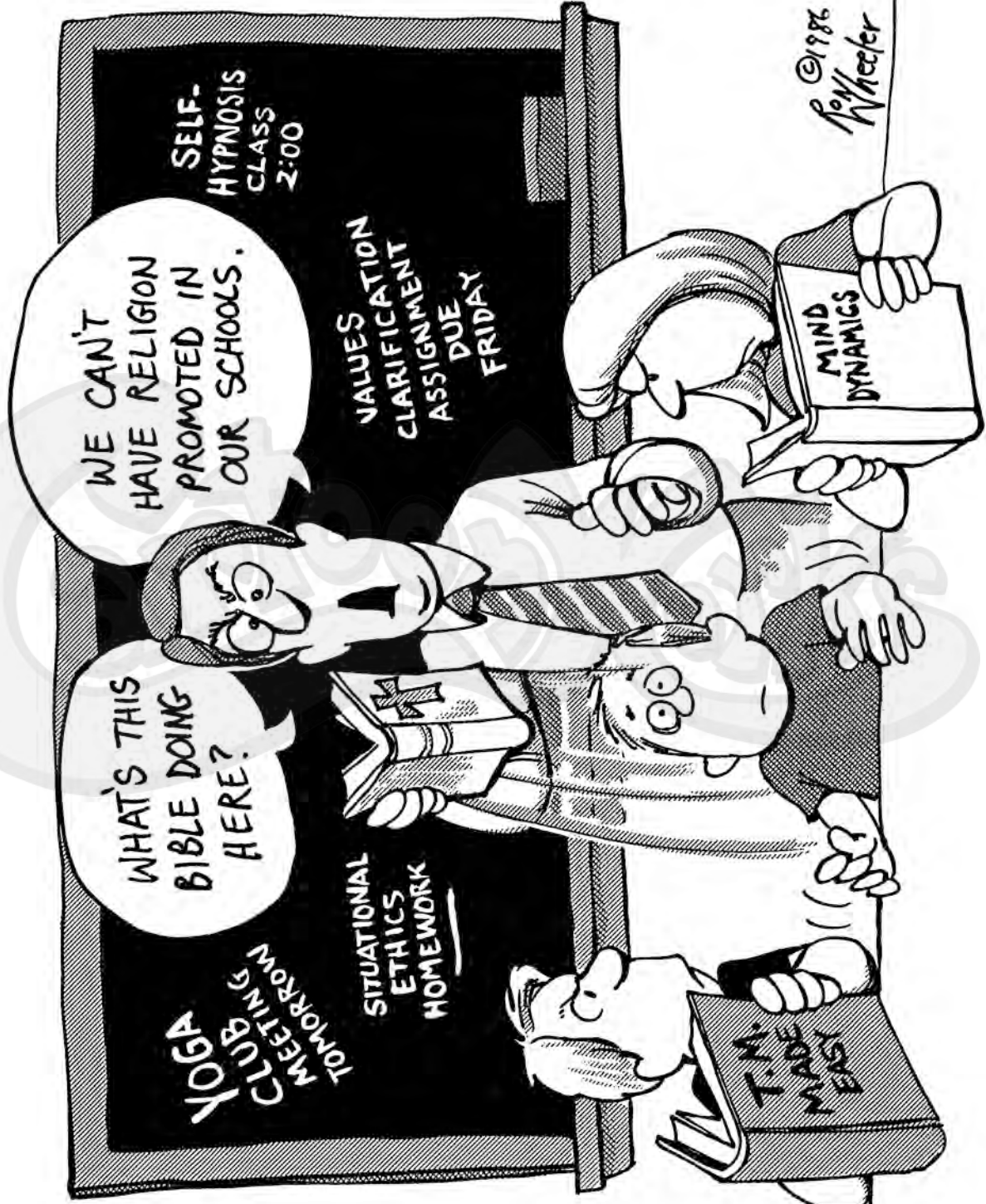
THANK YOU  
VERY MUCH.  
NEXT?



# "SPOON FEEDING"







©1986  
Roy Wheeler

SELF-HYPNOSIS CLASS 2:00

VALUES CLARIFICATION ASSIGNMENT DUE FRIDAY

WE CAN'T HAVE RELIGION PROMOTED IN OUR SCHOOLS.

WHAT'S THIS BIBLE DOING HERE?

YOGA CLUB MEETING TOMORROW

SITUATIONAL ETHICS HOMEWORK

MIND DYNAMICS

T.M. MADE EAST

**"ONWARD CHRISTIANS SLUMBER"**

**ZZZZ  
ZZZZ  
ZZZZ**







©1996  
Roy McEder





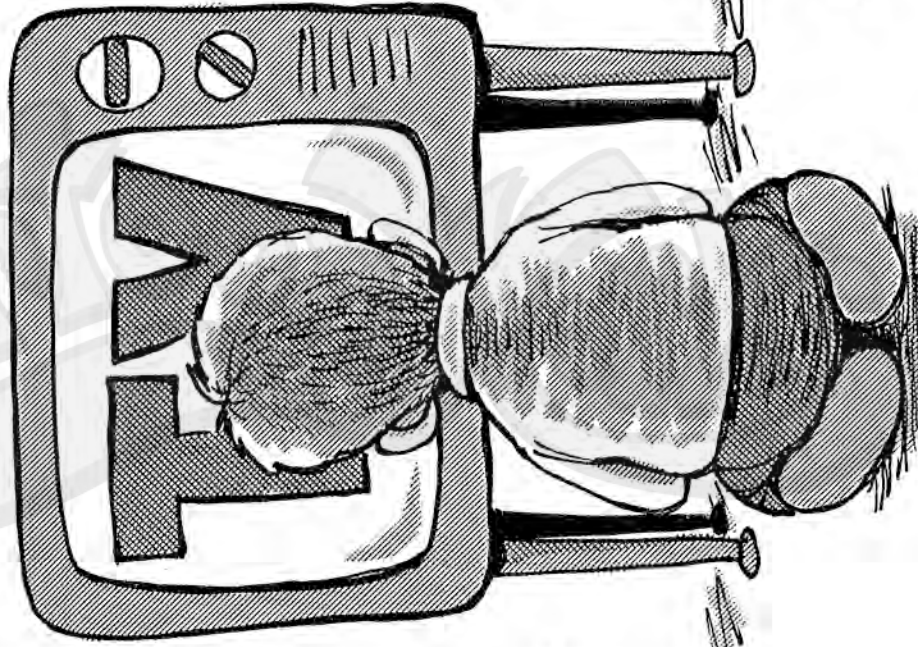
MONEY!  
MORE  
MONEY!

CONGRESS

SOCIAL  
ILLS

© 1986  
Roy Wheeler

**"SOCIETY'S NUMBER ONE  
CHILD ABDUCTOR"**



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F. Wheeler

**"THE CART BEFORE THE HORSE"**





# PORNOGRAPHY

WHERE'S THE GUY WHO SAID, "IF YOU DON'T APPROVE OF IT, YOU DON'T HAVE TO WATCH IT?"

HE GOT SUCKED IN LONG AGO.

©1986  
Roy Miller

—When you look at pornography, you will not find anything that would make you doubt your sanity, but only because you are already sane.





IN THE EVENT OF A  
NUCLEAR ATTACK, PRAYER  
WILL BE ALLOWED.



©1986  
Ron Fawcett

**"LULLED TO SLEEP"**

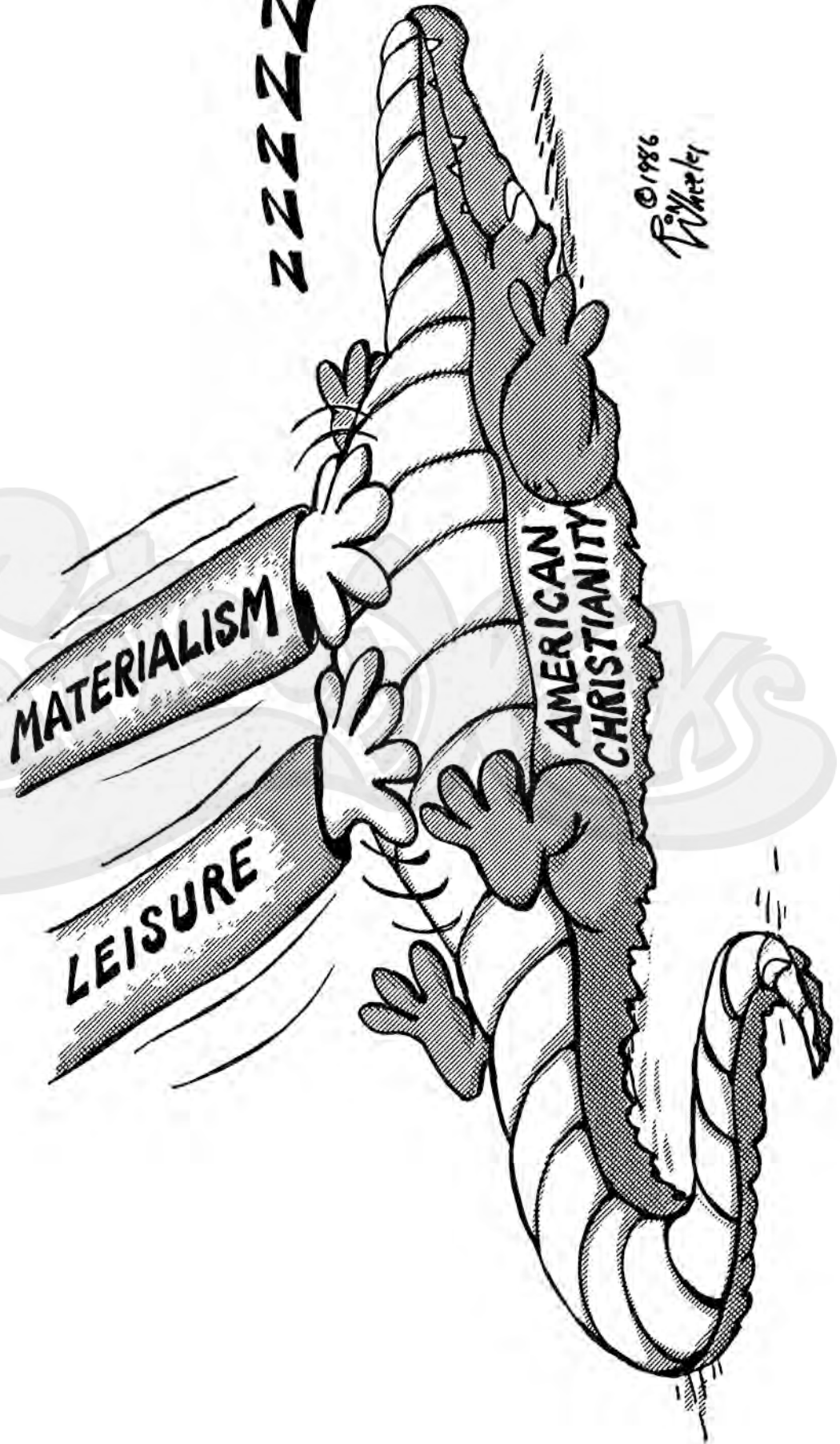
**MATERIALISM**

**LEISURE**

**ZZZZZ**

**AMERICAN  
CHRISTIANITY**

©1986  
P. W. W. W.





HEE  
HEE

U.S.

NOT ME, YOU IDIOT!  
HIM!

GRRRR  
GRRRR  
MEDIA  
HOUNDS

Roy Keeler

**"NOW SHOWING AT A  
THEATER NEAR YOU"**

# MINIONS

**EXOTIC**

(THAT MEANS SEX)

**ACTION-PACKED**

(THAT MEANS VIOLENT)

LOVEABLE DEMON-LIKE  
CREATURES FROM OUTER  
SPACE TRY TO SCRATCH YOUR  
SPIRITUAL ITCH BY EMULATING  
CHRIST THROUGH—SUPERNATURAL  
HEALING POWERS, OFFERING  
ETERNAL BLISS IN THE  
HEAVENS, UNCONDITIONAL  
LOVE, CONQUERING DEATH, ETC.

**RATED K - FOR THE KIDDIES**

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P. W. WHEELER





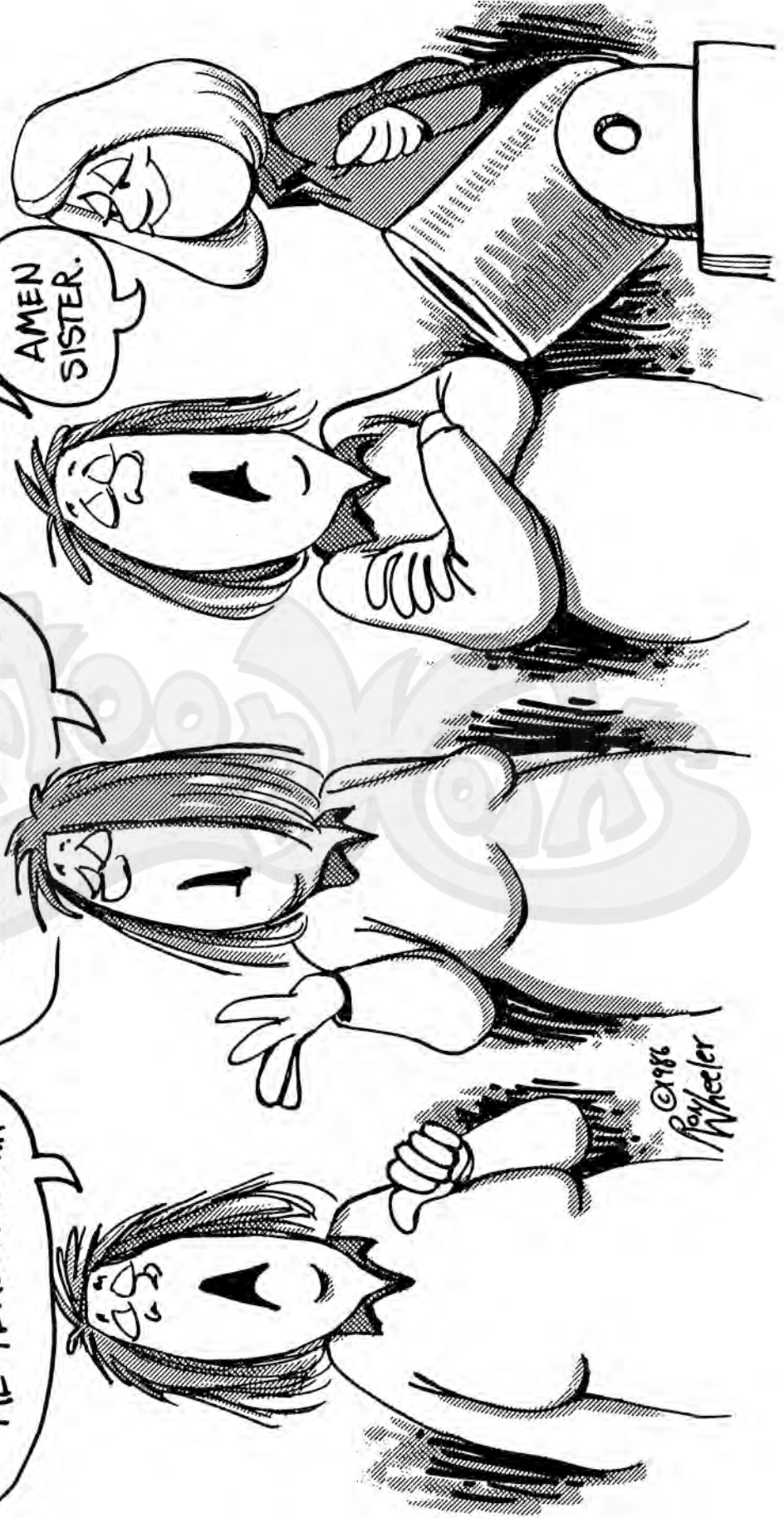
# "THE PRO-CHOICE ARGUMENT"

I BELIEVE  
IT'S WRONG FOR  
ME PERSONALLY...

...BUT I DON'T WANT  
TO INFRINGE ON  
OTHER'S RIGHTS...

...TO BLOW AWAY  
THEIR FAMILIES.

AMEN  
SISTER.





KISSING SOMEONE WHO SMOKES IS LIKE KISSING AN ASHTRAY — EXCEPT YOU DON'T GET GREY LIPS.

PEACEFUL, SURROUNDINGS,  
PEACE AND QUIET,  
PEACE LOVING  
COMMUNITY



©1986  
Roy Wheeler



## Old-time religion: newfound place in mainstream

By Kathy Sawyer  
The Washington Post

In 1980, presidential candidate Ronald Reagan told them, "I endorse you." In the years since, they have settled like a newly awakened angel of conscience on the nation's right shoulder, redefining the terms of public debate.

They are conservative Christians, commonly called the "religious right" or the "new Christian right."

Meet some of them coming to church on an autumn Sunday morning in the condominium-filled fields east of Dallas:

- Gordon Galloway, a young computer software engineer who can speak trilingually

about the second law of thermodynamics. With him is his wife.

- Matt Logan, an actor who is fresh from a tour with his Texas Shakespeare troupe. He beams up the steps in designer jeans and sneakers.
- Alton Murrell, a self-opinion structural steel erector. He is with his wife and daughter.

• Barbara Montgomery, a recovered alcoholic and former addict. She has a degree in history and teaches at an inner-city community college.

They all speak of receiving messages from the Lord as matter-of-factly as those of another American subculture speak of getting in touch with their feelings.

Their faith, they readily acknowledge, makes them suspect in the minds of many co-workers and neighbors, who stereotype conservative Christians as bigoted, redneck and often illiterate Bible-thumpers on the fringes of American secular life.

In the years after the civil rights crusades and other social upheavals of the 1960s, it became unpopular to speak ill of blacks and other minorities. The Christian right remained almost the only minority that was socially acceptable to its eyes.

But as the nation opens its eyes to conservative Christians in the 1980s, it finds that they are not coming up the street or the uncle near Dubuque—securely entwined through society's mainstream.

They are huge in number, and they are diverse.

In the age of hydrogen bombs and computer dating, "born-again" Christians who take the Bible as God's literal truth account for at least one-fifth of the U.S. population, or about 35 million adults, polling experts say.

These Christians are concentrated in the South and rural Midwest, according to the polling experts. Most of them, 85 percent by one estimate, are white.

They subscribe to a rich diversity of doctrinal interpretations, but what unites most conservative Christians is their belief in the divinity of Jesus Christ and in the literal

truth of the Bible—from Eden to Armageddon.

In a society groping for answers in a jungle of moral ambiguity, they seem unambiguously certain they have found "the answer."

Unlike traditional fundamentalists who shunned politics and concentrated on salvation, the new-style conservative Christian activists have entered the hurly-burly arena of secular social and political fights. This decision has put their faith in the spotlight.

### 'Transitional group'

At the core of this movement is a "transitional group," says the Rev. Jerry Falwell, a prominent conservative Christian leader. Falwell is quoted in the *Wall Street Journal*, Page A-11, Col. 1.

A-14 The Kansas City Times Friday, January 11, 1985

## The Christian right — in the spotlight

# Old-time religion nurturing a sophisticated flock

Continued from Page A-1

... of a spiritual group of affluent lower- and middle-class families on the move from the heart of a traditional rural past to the job-rich but often terrifying metropolises of the New South, sociologists say.

Strangers in a strange land, they look to their new style churches for more than what the old Bible Belt churches could provide—a cultural bridge, a shelter and a voice in a secular Babel.

They want that American society, founded on the revolutionary principle of religious freedom, has moved beyond the mere separation of church and state to the banishment of religion and values from public life. One theologian described society as "the naked public square"—where a few things rove.

"I believe in the Judeo-Christian ethic is what we're dealing with—not a movement of wild-eyed conservatives," said Larry Lee, pastor of the fundamentalist Church on the Rock, a Dallas area church that is one of the fastest growing congregations in the country.

"We're dealing with the living roots of a nation. What has gripped this society is a returning to roots."

Pollster George Gallup, who died last July, said: "The country is much more fundamentalist than I think is generally realized. Nearly half of all the people in this country (44 percent) believe in creationism—that God created man during the last 10,000 years—and about one-third of the population can be called literalists. . . . They believe the Bible is literally true, word for word. . . . It seems amazing, but it's true."

About 15 percent of the Americans who voted in 1984 were white, born-again Christians. According to CBS News New York Times exit polls, A whopping 41 percent of them voted for President Reagan, and 13 percent preferred Democratic candidate Walter F. Mondale.

This was a much stronger Republican than in 1980, when white, born-again Christians voted 61 percent to 33 percent for Mr. Reagan over Jimmy Carter.

### Gaining members

While mainline Protestant and other churches have lost members in recent decades, conservative Christian ministries have been holding their own, particularly the young. In some cases they have seen explosive growth in membership.

Conservative Christians make up a complex group that is not so easily pigeonholed, according to those who study them. Defining them is not easy because the terms are blurry and overlapping.

They may be called fundamentalists, evangelicals, charismatics, Pentecostals, devotionalists, dispensationalists, pre-millennialists or simply Bible-believing Christians. Many, if you ask, simply say they are "good Christians."

The temples of conservative Christianity range from some rural Baptist churches that prohibit music, dancing or card playing to huge edifices such as the Crystal Cathedral of television evangelist Robert Schuller near Los Angeles.

Then there is the First Baptist Church of Dallas, which provides almost total life services to its members. The church is the largest in the nation's biggest Protestant denomination, the Southern Baptist Convention.

The Dallas church owns five blocks of downtown real estate worth about \$20 million. It has 15,000 members, a 100-member choir, Christian educa-



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George Gallup, pollster

tion programs beginning virtually at the cradle, various outreach and social programs, 22 softball teams, two basketballs, four bowling leagues, a roller skating rink, an indoor jogging track, two basketball courts, a fitness center and men's and women's saunas.

The religion business is booming. Since 1980, the operating budget for television evangelist Jerry Falwell has grown from \$38 million to \$90 million a year. Membership has tripled. In the last four years contributions to the group's educational foundation and lobbying arm have shot up from \$400,000 to about \$11 million, officials say.

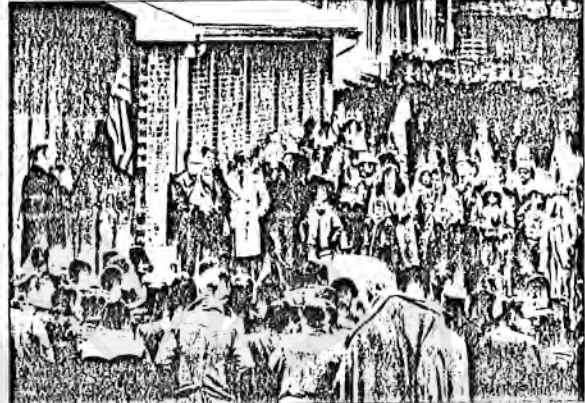
Of the 2,400 radio stations in the United States, 1,043 are religious, including 82 on campuses, according to National Religion Broadcasters. About 93 of the nation's more than 800 TV stations are religious.

The movement is riding a tide of influence that sometimes has made it appear more unified and threatening than it really is, according to critics and supporters. Both sides say there are tensions within the movement and sharp disagreements over certain tactics and goals.

Moral McCarthyism? For those who share their basic beliefs—including the down-and-out, the sick and the troubled—conservative Christians tend to provide the kind of familial warmth, support and "good works" that are considered the essence of Christian love. However, many of them tend to believe that the rest of humanity is bound for hell.

Critics have termed their intolerance of all who reject their beliefs as a hate-filled "moral McCarthyism" with strains of anti-Semitism and racism.

Even some of their staunchest defenders concede that the most dan-



Quoting from the Bible and the U.S. Constitution, 1984 that the closing of a fundamentalist Christian school there is not the state's business. A judge had ruled during a rally in Louisville, Neb., in October 1984, ordered the closing of the school.

gerous thing about the aroused activism of the conservative Christians is their potential for narrow-minded exclusion of those who do not agree with them. One religious scholar called this intolerance a kind of "intolerance to intolerance."

Their defenders say that conservative Christians are just taking their part in the democratic process along with everyone else. Their actions are defended as protests against the headlong rush of the 20th century and the loss of control by ordinary people in favor of an elite that includes college professors, scientists, politicians, media pundits and large business executives.

It is a matter of debate to measure the direct impact of the New Right political-religious coalition and of controversial leaders such as Mr. Falwell. But observers on all sides agree that the byword must be the religious right have forced Americans to re-examine the most fundamental questions of ethics and morality.

As they look at modern society, conservative Christians see a battle between their "God-centered" morality and the forces of "secular humanism." In their view, secular humanism is a "man-centered" moral system where right and wrong mingle in the lazy rivers of personal expediency.

The blossoming of the Christian right comes at a time when interest in religion and spiritual matters generally has been regaining lost ground among Americans. The relationship of church and state—and the impact of religious values in society—fueled considerable debate in the presidential campaign.

Rooted in history Religion activism—or on the right or the left—is nothing new. The original Colonies were born in reaction to a world in which statecraft was churchcraft, and the country has had a delicate time refining its experiment in religious pluralism.

There were state constitutions that denied Roman Catholics the right to hold public office. There were the abolitionist preachers who helped found the GOP. And there were preachers in the forefront of civil rights, the anti-war movement and other crusades of the 1950s, '60s and '70s.

However, the activist impulses of fundamentalist Christians were crushed more by general religious and social upheaval but most potently by a single watershed event.

It was the famous "monkey trial" in Dayton, Tenn. In the clear atmosphere of the 1925 trial, the nation's press—led by the acidic H. L. Menckens—held the fundamentalists up to a merciless light and left them intellectually outcast.

William Jennings Bryan, who was a three-time Democratic presidential nominee and the most prestigious defender of the fundamentalist faith, set the issue settling in the minds of the believers in stone. On the witness stand, he answered a question about his beliefs: "It is better to trust the Book of Ages than to know the age of rocks."

When pressed by attorney Clarence Darrow on his belief that the Bible is literally true, that Jonah survived the big fish, the fish he rode the sun and still alive above the earth, Mr. Bryan said, "I do not think about things that I don't think about."

Mr. Darrow asked, "Do you think about things that you do think about?"

"Well," Mr. Bryan answered, "sometimes."

Rebirth The rise of Jimmy Carter to the presidency brought the phrase "born again" back into the forefront of the political lexicon. But Mr. Carter's blend of liberal politics and evocative Baptist zeal made his liberal constituents uneasy.

However, after raising the expectations of the increasingly restive Christian right, he brought the group's frustrations to the boiling point.

They had watched from the sidelines while liberal causes dominated the public agenda: Abortion was legalized; the gay rights and feminist movements mushroomed; taxes were used to pressure Christian schools to abide by civil rights laws; and, they thought, national resis-

tance to the communist threat seemed to wither.

An theologian Martin Marty of the University of Chicago put it: "They fell left out of everybody else's liberation."

Meanwhile, a foundation for their uprising had been laid by the media revolution, which produced religious television personalities with massive new powers to communicate and raise money.

In 1978 the sleeping lion of fundamentalism awoke suddenly to leap to its feet, led up.

Mr. Falwell formed the Moral Majority, and the political white kids of the New Right completed a circuit to the electronic evangelists. Suddenly there were political hit lists, voter registration drives, grass-roots meetings, lobbying groups and mailing lists—all on the pro-life, pro-family, pro-America line.

The religious right has had mixed success with aggressive, negative assaults on the opposition. Such efforts, including Bible "score cards" that rate opponents on the religiousness agenda, have backfired in some places but succeeded in others.

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Political dynamics The religious right generally has knocked itself with the Republican Party. But Democratic strategists argue that the loss of Mr. Reagan as a rallying point could be a serious blow to their effort, just as it generally is expected to be to the Republican Party in 1988.

An aide to Rep. Tony Coelho—a California Democrat who is chairman of the Democratic National Campaign Committee—contended that conservative Christians, like the rest of the electorate, primarily vote their pocketbooks and their political views.

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