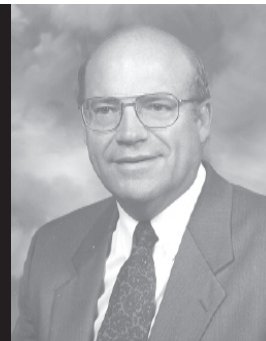




Dr. Fred Schwarz

The Schwarz Report



Dr. David Noebel

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The Case Against Government Bailouts

by Dr. Michael Bauman

The government does not bail out anyone. Taxpayers do. The government just decides to which corporations they want to redistribute our money.

Because I know better than does anyone else in the world what I want and need from the marketplace in exchange for my money; because I am the person most well-informed about my own needs, resources and values; and because I, therefore, can do the best job of investing my money effectively for my own highest good; I want to decide where my money goes. I want every individual to decide where his or her money goes. If it goes where each one thinks it does them the best service, the aggregate result will be better than if some government bureaucrat decided on everyone else's behalf where it ought to go.

Bureaucratic decisions of this sort necessarily have to be under-informed. Because no bureaucrat can know the needs, resources and values of any given taxpayer as well as does that taxpayer himself or herself, and because no bureaucrat, and no collection of bureaucrats, can possibly have access to all the information needed to invest most effectively for the benefit of any one taxpayer that taxpayer's money, then that money ought to be left to the taxpayer to invest. And if a bureaucrat cannot do for even one taxpayer all the good the taxpayer can do alone, then much less can a bureaucrat acquire, understand, and properly apply the necessary pieces of information needed to invest with maximum benefit for each of the millions of American taxpayers the many hundreds of billions of dollars they contribute.

What turns out to be less than the best for each taxpayer individually will not magically become the best for all when taken as a whole. Millions of individual shortfalls do not constitute a benefit simply because you throw those shortfalls all together. Piling shortfall upon shortfall millions of times is no way to make or to define progress. A hundred million losses do not constitute a gain. Because of the crippling

limitations and burdens that inescapably attend the radically impaired knowledge possessed by all bureaucrats and all bureaucracies when it comes to serving the best interests of the citizens, bureaucratic decisions can only be more harmful to the whole than the decisions the citizens make for themselves before the redistributionists get their hands on the citizens' money.

Government bureaucrats and leftist interventionists cannot solve the current economic crisis. It has no political solution—absolutely none. But the bureaucrats and interventionists who cannot solve this problem can make it worse, and have already proved it again this time around. They are incapable of understanding either their impotence or their ignorance. For decades, they repeatedly have come face-to-face with those ugly and embarrassing facts about themselves and our economy, but without benefit.

Let the people themselves do what needs to be done; let them select the winners and losers; let the chips fall where they may. But as long as we think the solution is found in Washington, no solution will be found, and no repair will be forthcoming.

But we live in an age when even the Republican candidates think that the state is omniscient. The greatest miscalculation in the McCain candidacy was his decision to suspend his campaign and go to Washington until a solution was found. That solution was pathetically ill conceived, and turned out to be no solution at all. McCain's decision was both economically and politically foolish in the extreme. He should have said that he'd never go to Washington for such a purpose because the solution to this challenge will never be found in Washington. It will be found with the American people making their own decisions, or it will not be found at all.

He should have vowed to spend his time and energy with the American people and not with his fellow politicians.

But that's not who he is. John McCain confused playing a role with having a principle. He is a self-proclaimed maverick, and mavericks sometimes do good things. But "maverick" is not a political or economic principle. Striding through the demands of political life and public service by being a maverick is not the same as working your way through the demands of political life and public service as a person of Burkean prudence.

I do not mean to rail against John McCain. I hold the man in highest esteem, as well one ought. He deserves it. But I do say that his views are economically underinformed and therefore counterproductive. He was more right than perhaps he realized when he said that he doesn't understand the marketplace. We Republicans nominated him, and although he was clearly more correct than Obama on virtually every issue, nominating him was not a sign of our prudence, insight or principle.

Nor do I mean to sound hostile to the state. But I do mean to say that the nation is better served when the state sticks to things for which it is competent. I do not think that economic intervention is normally one of them. I am indeed an ardent and committed supporter of government—good government—but I think that in the marketplace the government is normally not much good.

I mean only to say that I want the people to sort things out for themselves. That includes deciding which corporations live and which ones die. Corporations work for the people. If they do not serve the people well, they will not survive. Nor should they. But I want the people, not the government, to pick the corporate winners and losers. They will do so with unintended collective prudence, with what Adam Smith called "the invisible hand," if the government does not intervene to skew the marketplace and its verdicts by giving sweetheart deals and bailouts to government favorites.

Even though the government insists otherwise, it cannot rescue capital by means of bailouts because government has nothing to work with except what the taxpayers give it. When government grants bailouts, it is not "rescuing capital." It is simply reallocating and redistributing taxpayer capital. "Rescuing" and "redistributing" are not the same.

Redistributing is all the government can do, and redistributing does not work.

Put differently, in recent weeks government has wasted many, many billions of taxpayer dollars, poured that capital down the drain, and with no appreciable progress to show for it. The system is still not liquid. Credit is still frozen. Nothing is rescued—not credit, not capital. Had the taxpayers themselves spent those hundreds of billions of dollars in their own privately best way, the economy would now be far better off than it is.

Government caused the problem we face, and in trying to solve the problem it caused, it made that problem far, far worse. You cannot—you absolutely cannot—find a solution by looking to Washington. The DC politicians are so backwards on the point that some of them actually say this problem was caused by deregulation, as if we needed more government involvement, not less. Deregulation was not to blame, unless you mean that the government should have stepped in to regulate itself out of the home loan marketplace. Government intervention is at the root of this crisis, not at the root of its cure.

How did government cause this problem? (1) By putting economically foolish incentives and regulations in front of lending institutions, thus inducing them to grant mortgages to folks whose financial resources could not reasonably be expected to sustain them, (2) by encouraging those financially under-qualified folks to take on mortgages beyond their financial reach—with disastrous personal and public consequences, and (3) by trying to fix the crisis it created with even more idiotic policy interventions, like massive bailouts in the wake of the crisis those countless mortgage failures caused. The arrogant ignorance of bureaucrats, the monetary fine-tuning of state financiers, and the personal aspirations of politicians seeking votes cannot put this crisis behind us. They put this crisis before us.

Rather than changing the mortgage rules for minority borrowers—as if racial or ethnic background were an economic qualification—government do-gooders should have stayed out of the mortgage business from the beginning, and declined to follow up their initial failure with another. Had they done so, we would be better off all around.

Founded in 1953, the Christian Anti-Communism Crusade, under the leadership of Dr. Fred C. Schwarz, has been publishing a monthly newsletter since 1960. *The Schwarz Report* is edited by Dr. David A. Noebel and Dr. Michael Bauman. The Crusade's address is PO Box 129, Manitou Springs, CO 80829. Our telephone number is (719) 685-9043. All correspondence and tax-deductible gifts (the Crusade is a 501(c)3 tax-exempt organization) may be sent to this address. Permission to reproduce materials from this *Report* is granted provided our name and address are given.

Radical “Social” Justice

by Phyllis Schlafly

Many voters didn't think it important when it surfaced during the presidential campaign that Barack Obama's friend, the 1960s radical William Ayers, is now a professor of education at the University of Illinois in Chicago. Ayers' preoccupation with inserting his ideas of “social justice” into public school curriculum didn't seem an issue to make tracks in a national election.

Now we find that in the election week, the most respected education journal, *Education Week*, featured a front-page article on “social-justice teaching.” This confirms that accusations about “social-justice teaching” are not inventions of John McCain's partisan consultants, but are matters that vitally concern everyone who cares what the next generation is taught with taxpayers' money.

“Social-justice teaching” is defined in *Education Week* as “teaching kids to question whoever happens to hold the reins of power at a particular moment. It's about seeing yourself not just as a consumer (of information), but as an actor-critic” in the world around you. This revealing explanation comes from Bill Bigelow, the curriculum editor of a Milwaukee-based organization called Rethinking Schools, which publishes instructional materials relating to issues of race and equity.

Bigelow admits that this is “a subversive act in some respects because it is not always encouraged by the curriculum.” Apparently, he intends to provide the encouragement.

In Bigelow's book *Rethinking Columbus*, he wrote that he encourages his students to walk in the shoes of groups that have been oppressed or disenfranchised. He assigns students to role-play various oppressed groups in the United States and foreign countries.

“Social-justice” lessons highlight past mistakes in U.S. history rather than our accomplishments and opportunities. Emphasizing problems and injustices rather than achievements is given the highfalutin label “critical pedagogy.”

David Horowitz, of the California-based David Horowitz Freedom Center, says that social-justice teaching is “shorthand for opposition to American traditions of individual justice and free-market economics.” He says it teaches students that “American society is an inherently ‘oppressive’ society that is ‘systemically’ racist, ‘sexist’ and ‘classist’ and thus discriminates institutionally against women, nonwhites, working Americans and the poor.”

Sol Stern of the Manhattan Institute describes Ayers as one of the leaders in “bringing radical social-justice teaching into our public school classrooms.” Ayers argues in his books and articles that “social-justice teaching” should be injected

into various curriculum subjects. *Education Week* identifies the “special-interest groups” that promote “social-justice teaching” and provide curricular materials, online resources and “professional development” (i.e., indoctrinating teachers). These groups include an affiliate of the American Educational Research Association, the Cambridge-based Educators for Social Responsibility and the Washington-based Teaching for Change, in addition to Rethinking Schools.

The lobbyists for “social-justice teaching” and “critical pedagogy” sponsor well-attended conferences (no doubt at taxpayers' expense) and publish magazines. Teachers 4 Social Justice attracted 1,000 educators to an October seminar in Berkeley, Calif.

Lesson plans are available from a 30-year-old magazine called *Radical Teacher*, which was founded as “a socialist, feminist, and anti-racist journal on the theory and practice of teaching.”

Education Week identifies Ayers-style “social-justice teaching” as rooted in the writings of the late Brazilian educator Paulo Freire. His best-known book, *Pedagogy of the Oppressed* (1970), is considered a classic text of radical education theory and is regularly assigned in education schools.

After Freire's theories took hold in teachers colleges, it's no surprise that they made their way into public schools, especially where low-income and minority kids can be taught oppression studies. Schools that specialize in “social-justice teaching” exist in Los Angeles, New York and Philadelphia, among other cities.

The Social Justice High School in Chicago, for example, has a 100 percent Hispanic or black student body. The principal admits that the lessons taught there are often “atypical,” such as teaching the relative likelihood of whites and minorities being pulled over by police.

This district recently announced plans to open a “gay-friendly” public high school called Pride Campus with 600 students, half homosexual and half heterosexual. Official materials say that the curriculum will “teach the history of all people who have been oppressed and the civil rights movements that have led to social justice and queer studies.”

It is clear that “social-justice teaching” does not mean justice as most Americans understand the term. Those who use the term make clear that it means the United States is an unjust and oppressive society and the solution is to “spread the wealth around.”

Ayers declined to be interviewed for the *Education Week* article. His comments were unnecessary since the article was generally favorable to “social-justice teaching” and dismissive of its critics.

—*Human Events*, November 10, 2008, p. 14, 16

When Science Points to God

by Dinesh D'Souza

Contemporary atheism marches behind the banner of science. It is perhaps no surprise that several leading atheists—from biologist Richard Dawkins to cognitive psychologist Steven Pinker to physicist Victor Stenger—are also leading scientists. The central argument of these scientific atheists is that modern science has refuted traditional religious conceptions of a divine creator.

But of late atheism seems to be losing its scientific confidence. One sign of this is the public advertisements that are appearing in billboards from London to Washington DC. Dawkins helped pay for a London campaign to put signs on city buses saying, “There’s probably no God. Now stop worrying and enjoy your life.” Humanist groups in America have launched a similar campaign in the nation’s capital. “Why believe in a god? Just be good for goodness sake.” And in Colorado atheists are sporting billboards apparently inspired by John Lennon: “Imagine...no religion.”

What is striking about these slogans is the philosophy behind them. There is no claim here that God fails to satisfy some criterion of scientific validation. We hear nothing about how evolution has undermined the traditional “argument from design.” There’s not even a whisper about how science is based on reason while Christianity is based on faith.

Instead, we are given the simple assertion that there is probably no God, followed by the counsel to go ahead and enjoy life. In other words, let’s not let God and his commandments spoil all the fun. “Be good for goodness sake” is true as far as it goes, but it doesn’t go very far. The question remains: what is the source of these standards of goodness that seem to be shared by religious and non-religious people alike? Finally John Lennon knew how to compose a tune but he could hardly be considered a reliable authority on fundamental questions. His “imagine there’s no heaven” sounds visionary but is, from an intellectual point of view, a complete nullity.

If you want to know why atheists seem to have given up the scientific card, the current issue of *Discover* magazine provides part of the answer. The magazine has an interesting story by Tim Folger, which is titled “Science’s Alternative to an Intelligent Creator.” The article begins by noting “an extraordinary fact about the universe: its basic properties are uncannily suited for life.” As physicist Andrei Linde puts it, “We have a lot of really, really strange coincidences, and all of these coincidences are

such that they make life possible.”

Too many “coincidences,” however, imply a plot. Folger’s article shows that if the numerical values of the universe, from the speed of light to the strength of gravity, were even slightly different, there would be no universe and no life. Recently scientists have discovered that most of the matter and energy in the universe is made up of so-called “dark” matter and “dark” energy. It turns out that the quantity of dark energy seems precisely calibrated to make possible not only our universe but observers like us who can comprehend that universe.

Even Steven Weinberg, the Nobel laureate in physics and an outspoken atheist, remarks that “this is fine-tuning that seems to be extreme, far beyond what you could imagine just having to accept as a mere accident.” And physicist Freeman Dyson draws the appropriate conclusion from the scientific evidence to date: “The universe in some sense knew we were coming.”

Folger then admits that this line of reasoning makes a number of scientists very uncomfortable. “Physicists don’t like coincidences.” “They like even less the notion that life is somehow central to the universe, and yet recent discoveries are forcing them to confront that very idea.”

There are two hurdles here, one historical and the other methodological. The historical hurdle is that science has for three centuries been showing that man does not occupy a privileged position in the cosmos, and now it seems like he does. The methodological hurdle is what physicist Stephen Hawking once called “the problem of Genesis.” Science is the search for natural explanations for natural phenomena, and what could be more embarrassing than the finding that a supernatural intelligence transcending all natural laws is behind it all?

Consequently many physicists are exploring an alternative possibility: multiple universes. This is summed up as follows: “Our universe may be but one of perhaps infinitely many universes in an inconceivably vast multiverse.” Folger says that “short of invoking a benevolent creator” this is the best that modern science can do. For contemporary physicists, he writes, this “may well be the only viable nonreligious explanation” for our fine-tuned universe.

The appeal of multiple universes—perhaps even an infinity of universes—is that when there are billions and billions of possibilities, then even very unlikely outcomes are going to be realized somewhere. Consequently if there was an infinite number of universes, something like our universe is certain to appear at some point. What at first glance seems like incredible coincidence can be explained

as the result of a mathematical inevitability.

The only difficulty, as Folger makes clear, is that there is no empirical evidence for the existence of any universes other than our own. Moreover, there may never be such evidence. That's because if there are other universes, they will operate according to different laws of physics than the ones in our universe, and consequently they are permanently and inescapably inaccessible to us. The article in *Discover* concludes on a somber note. While some physicists are hoping the multiverse will produce empirical predictions that can be tested, "for many physicists, however, the multiverse remains a desperate measure ruled out by the impossibility of confirmation."

No wonder atheists are sporting billboards asking us to "imagine...no religion." When science, far from disproving God, seems to be pointing with ever-greater precision toward transcendence, imagination and wishful thinking seem all that is left for the atheists to count on.

—Townhall, November 2008

Spread the Wealth Obama

by Bob Unruh

Hailing Barack Obama's win as a victory for the "working class," the Communist Party USA is calling on the president-elect to carry out his promises, including his noted commitment to "spread the wealth."

An editorial by the *People's Weekly World* said the victory was for "workers of all job titles, professions, shapes, colors, sizes, hairstyles, and languages."

The newspaper, which boasts of its "partisan coverage," identifies itself as "a national, grassroots weekly newspaper and the direct descendant of the *Daily Worker*."

"We are partisan to the working class, racially and nationally oppressed peoples, women, youth, seniors, international solidarity, Marxism, and socialism. We enjoy a special relationship with the Communist Party USA, founded in 1919, and publish its news and views," the publication states.

The paper said Obama's victory is "important ... not only for people here in the U.S., but also for our sisters and brothers around the world."

"The election outcome represents a clear mandate for pro-people change on taxes, health care, the war in Iraq, job creation and economic relief, union organizing, and the Employee Free Choice Act. Reform and relief are in the air. Their scope and depth will be the arena of struggle. The best thing the coalition that won this victory can do

is to stick together and help the new administration carry through on its promises," the editorial said.

"Jubilation and celebration, yes, along with realization that the hard work is just beginning," the *PWW* editorial said.

Obama's commitment to "spread the wealth" was caught on tape as he talked with an Ohio voter, "Joe the Plumber," who became a personality in the 2008 election campaign for the exchange in which he suggested Obama's plan sounded like socialism.

Obama's media team did not respond to a *WND* telephone message and e-mail requesting a comment.

Michelle Obama has made similar commitments, warning that some Americans may have to give up a piece of the pie in order that others may have a larger share.

Samuel L. Blumenfeld, a *WND* columnist, earlier cited Obama's history of links to significant players in the communist effort in the United States.

"In his famous autobiography, *Dreams From My Father*, Obama reveals that his earliest mentor in Hawaii was a man by the name of Frank Marshall Davis. It so happens that Davis had been sent to Hawaii in the late 1940s by the Communist Party to organize the party in Hawaii," Blumenfeld wrote.

"Davis had begun his communist career in Chicago. He was a friend and associate of Paul Robeson, the great singer, and Harry Bridges, head of the communist dominated International Longshoremen and Warehousemen's Union. Both men were secret Communist Party USA members."

Blumenfeld still sees the impact of those influences in Obama's vision for the country.

"Obama has already proposed the creation of a homeland police force that will no doubt terrorize those in the 'ultra-right' who will become the most vociferous and active opponents of his socialist regime. Hitler had a similar police force called the Gestapo—Geheime Staats Polizei or Homeland State Police—that terrorized the opponents of the Nazi regime," he wrote.

"In 1933 a majority of Germans voted for a demagogue who promised 'change' and seemed to be the answer to their economic and national problems. None of those voters could have foreseen that 12 years later Germany would lie in ruins and be occupied by foreign armies," he wrote.

WND previously reported Davis, frequently accompanied by young Barack Obama and his grandfather, sold marijuana and cocaine from a "Chicago style" hot dog cart in the early 1970s, according to a source.

—WorldNetDaily, November 10, 2008

Liberalism: Mental Disorder?

by Ellis Washington

“The roots of liberalism—and its associated madness—can be clearly identified by understanding how children develop from infancy to adulthood and how distorted development produces the irrational beliefs of the liberal mind.”

~ Dr. Lyle H. Rossiter Jr., M.D., *The Liberal Mind: The Psychological Causes of Political Madness* (2008)

Are liberals clinically mad? This controversial question has been proposed and written about by many political pundits and conservative intellectuals, most notably, Dr. Michael Savage, a visionary radio talk show host from San Francisco, in his 2005 book, *Liberalism is a Mental Disorder*. However, Dr. Rossiter, brings a solid background as a psychiatrist and non-partisan, and years of clinical experience dealing with mental disorders of every conceivable type—making his findings singularly unique, objective, and difficult to ignore.

For 25 years, I myself have studied and written about political liberalism, which traces its origins to the 16th and 17th century and the Age of Enlightenment; particularly the writings of Machiavelli, Hobbes, Locke, Rousseau, Adam Smith, Montesquieu, Kant, Diderot, Jefferson, and others.

Political liberalism continued to modern times in the politics and political writings of William James, Walter Lippmann, Herbert Croly, Woodrow Wilson, FDR, and LBJ, among others. I have also studied liberalism in all of its permutations and presuppositions, including democracy, natural law, natural rights, humanism, Marxism, utilitarianism, socialism, communism, progressivism, pragmatism, moderates, neoliberalism, conservative liberalism, the welfare state, etc.

While neither Dr. Rossiter nor myself postulate that all liberals are ipso facto clinically mad, there are many characteristics of liberalism that are associated with the classic symptoms of madness, including:

- * creating and reinforcing perceptions of victimization;
- * satisfying infantile claims to entitlement, indulgence, and compensation;
- * augmenting primitive feelings of envy;
- * rejecting the sovereignty of the individual, sub-

ordinating him to the will of the government.

At Savannah State University, where I teach American government, international law, and American judicial process, I am constantly waging intellectual warfare against my college students to forsake dependent, slavish ideologies rooted in emotivism, like liberalism, socialism, welfare statism, and feminism, and instead to embrace critical thinking in all of their intellectual pursuits.

Recently during a mock presidential debate I had organized where I played Sen. John McCain (as if he were a true conservative), I even slammed my fist on the table and in the spirit of Justice Clarence Thomas’ grandfather, who told young Clarence as a child, “The damn party’s over!” I reacted to the SSU students openly praising FDR statism and the virtues of socialism or forcibly taking money from one group of people (producers) and giving it to another (non-producers). While the TV camera was rolling, I emphatically told the students at that debate to “Get off the damn plantation!”

The students, administration, faculty and staff were perhaps shocked at my characterization of the welfare state and its inimical effects on the black family, but I thought it had to be said so that we don’t loose another generation of black students to failed, genocidal policies of the past.

Dr. Rossiter conveyed those same sentiments but in a much less emotive tone when he wrote: “Like spoiled, angry children, they [liberals] rebel against the normal responsibilities of adulthood and demand that a parental government meet their needs from cradle to grave.”

Whether you have a Ph.D. or a GED, or fall somewhere in between, any government system or political philosophy based on taking trillions of taxpayer dollars and giving it to some lazy bum who didn’t earn it and doesn’t deserve it in my opinion is sheer madness – as is any political organization like the Democratic Party that achieves and seizes power by seeing people not as the Constitution’s framers saw people, as individuals (“We the People”), but uses them as a cynical means to an unholy end—using Machiavellian, Marxist, and Alinsky tactics, divide people into warring factions: men against women, blacks against whites, Jews against Muslims, proper against the perverse, handicapped against able-bodied, workers against employers, straight against homosexuals, “the haves vs. the have nots.”

It’s all madness. Objectively speaking, liberalism is national genocide!

Let’s apply Rossiter’s theory that liberalism is a psychological disorder to today’s politicians, Barack Obama and his Democratic primary opponent Hillary Clinton, two

unashamed, big-government socialists. Rossiter writes:

A social scientist who understands human nature will not dismiss the vital roles of free choice, voluntary cooperation, and moral integrity—as liberals do . . . A political leader who understands human nature will not ignore individual differences in talent, drive, personal appeal, and work ethic, and then try to impose economic and social equality on the population—as liberals do. And a legislator who understands human nature will not create an environment of rules which over-regulates and over-taxes the nation's citizens, corrupts their character and reduces them to wards of the state—as liberals do.

The key phrase is “human nature.” There is a profound ignorance and loathing in the political philosophy of liberalism against human nature. Where it is discussed in polite company it is done so in context of casting maledictions, ridicule and contempt upon Christians, Christianity and their belief in the synthesis of legality and morality; an idea adopted by the framers of the Constitution and held as absolutely indispensable to the survival of America's republic.

To your average liberal intellectual or humanist academic, the Founding Fathers and the Constitution's framers were the lowest, vilest, murderous hypocrites on the face of the earth and only deserve our utter condemnation. We see this displayed daily on the liberal media, in the judicial system, in the Democratic Party, in its leadership, its committees, and the policies they champion, both domestic and foreign. Virtually every word uttered, printed or recorded by liberals is a dishonorable, unbroken litany of treason against America's laws, economics, culture, society, and her most sacred values.

Rossiter said that liberalism is “based on strikingly irrational beliefs and emotions; modern liberals relentlessly undermine the most important principles on which our freedoms were founded.”

Using legal logic and deductive reasoning, if, as Dr. Rossiter brilliantly delineates, liberalism is a psychological disorder tantamount to political madness and America just elected Barack Obama, who, according to the *National Journal*, is the most liberal member of both houses of Congress, who ran on a socialist platform of resurrection of the welfare state of FDR, then what does that say about our American citizens who have elected these people to have Stalin-like control over every aspect of our lives from cradle to grave?

Can you say UAA, United Asylum of America?
—*WorldNetDaily.com*, November 15, 2008

Time to Follow Reagan's Example

by Phyllis Schlafly

Conservatives face a major political challenge, but they can tackle and overcome it as they have done three times before. Three prior examples demonstrate the right way and the wrong ways to put America back on track and bounce back from a disappointing election.

In 1964, Lyndon Johnson won in a landslide over Barry Goldwater; in 1976, Jimmy Carter defeated Gerald Ford in a close election; and in 1992, Bill Clinton crushed the first George Bush. Those defeats and subsequent Republican recoveries contain lessons to be learned.

After 1964, conservatives were persuaded to support the moderate candidate who had cozied up to the Rockefeller establishment, Richard Nixon, instead of Ronald Reagan, who was also available. In preferring Nixon and electing him in 1968, conservatives mistakenly overemphasized experience.

The 2008 election showed that popular culture and voter mobilization are far more powerful than public appreciation for experience. Of course, the liberal media covered for Barack Obama's shortcomings in a way they never do for conservatives, but a strong grass-roots campaign can more than compensate for lack of a track record and experience.

After Republicans lost in 1976, Ronald Reagan spent four years working the grass roots, speaking at dinners, answering audience questions, traveling the country by car and train (he refused to fly), making radio broadcasts, and learning from average Americans. By 1980, Reagan had sharpened his conservative philosophy in sync with what Americans want from their leaders.

In the period from 1976 to 1980, grass-roots conservatives and Ronald Reagan learned from each other. That's the model conservatives should follow now and educate new leaders.

When the economy and foreign policy fell apart under the liberal presidency of Jimmy Carter, conservatives were positioned to defeat him in 1980. Candidates, consultants, and activists today should move outside of Washington, D.C., and discover what the remaining 99 percent of the country wants.

Barack Obama has promised so many things to left-wing extremists that the Democratic Party's civil war may be ugly. Leftists expect Congress and Obama to repeal the Defense of Marriage Act (DOMA), allow open homosexuals to serve in the military, and pass the

Freedom of Choice Act (FOCA) to invalidate all federal and state pro-life regulations, including the ban on partial-birth abortion.

The antiwar activists who funded Obama's campaign expect him to pull troops out of foreign hot spots, but Obama later campaigned in support of increasing troops in Afghanistan. All sides of the Middle East disputes think Obama will implement change in their conflicting directions.

The middle class expects tax cuts from Obama, but his socialist supporters expect spread-the-wealth redistribution to the poor. Obama's supporters want change, change, change, but he has been stacking his Cabinet with retreads from yesteryear.

The Obama administration will probably have no more direction or clarity than the Carter administration. Congressional Democrats can still remember how many of their colleagues lost their jobs in 1994 after they tried to push through Bill Clinton's liberal agenda, including Hillary health care, and they don't want to repeat those mistakes.

It may be that Democrats, including Obama, will try to be re-elected rather than to implement the change Obama promised. While they fight over who gets which government titles and bask in favorable media attention, conservatives should educate the grass roots and the potential candidates.

Opportunities to help our nation and please the voters exist at state and local levels for conservative efforts

in education, regulation, taxes, social issues, and dealing with illegal aliens. Missouri, the traditional bellwether state, resisted the national trend and not only carried for John McCain but gave Republicans three new seats in the State Senate.

In 1996, Bob Dole failed to learn from Reagan's example. Dole remained for years in the Senate in both mind and body, and was unable or unwilling to run a grass-roots campaign against Clinton.

Clinton failed to get 50 percent of the vote in 1996 and could have been defeated by a fresh, Reagan-like approach rather than a rehash. John McCain repeated Dole's mistake, trying to run for president from inside rather than outside the Beltway.

Increasingly, voters believe we have one-party government: the party of the D.C. insiders who socialize together, appear in the media, and give handouts and bailouts to their powerful friends and favored constituencies. Conservatives can defeat that party by campaigning from the ground up, not the top down.

Obama began running for re-election in his acceptance speech in Grant Park in Chicago when he told his supporters that his "change" could take more than one term. Republicans should follow Ronald Reagan's example and focus on the grass roots with a campaign that will be a learning process for both the voters and potential candidates.

—www.townhall.com, November 25, 2008

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