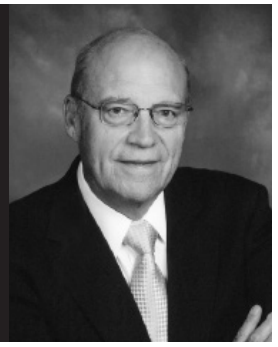




Dr. Fred Schwarz

The Schwarz Report



Dr. David Noebel

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Communist China Today-Part II

by David P. Goldman

China's "One Belt, One Road" policy, announced by President Xi in 2013, is a plan to dominate industry throughout Eurasia—both by land (belt) and by sea (road).

As a rule, so-called developing economies *don't* develop, because 40 percent of the people are outside of the formal economy—they're in the "underground" economy, mostly in small villages, and they live relatively unproductive lives. What the Chinese have done is to rip out the social structure of village life.

China's economy is nothing like Japan's, because Japan wanted to maintain its social structure. The Japanese protected agriculture, small retail, and small business. So in Japan we see a few great companies with global capacity sitting on top of a protected, inefficient economy. In China, which moved the mass of people from the villages to the cities, their equivalent of Amazon—Alibaba—will manage labor back in the villages. The Chinese have broadband everywhere, so as entrepreneurs figure out what villages can make, the villages will work for them.

The Chinese intentionally dismantled their social structure to avoid Japan's constraints. And what they propose to do with "One Belt, One Road" is repeat that experiment throughout all of Asia—to Sinofy every country from Turkey to Southeast Asia.

A couple years ago, I visited the headquarters of Huawei, China's telecommunications company—the biggest in the world—which hardly existed a dozen years ago. It has a campus that makes Stanford look like a swamp. Today it has 70 percent of the world market in telecommunications. How did Huawei do that? It cut prices and got massive subsidies from the government. After a three-hour tour, the Chinese sat the Latin Americans I was with down in a little amphitheater and said, "If you turn your economy over to us, we will make you like China. We'll put in telecommunications. We'll put in broadband. We'll bring in e-commerce. We'll bring in e-finance. You'll be advanced like we are." The Latin Americans didn't take the deal, but the Turks have taken it.

Turkey plans to be a cash-free society in five years. Chinese telecommunications companies are rebuilding the Turkish broadband network. Turkey has given up on the West and is becoming the western economic province of China.

The impact of what China is doing is felt all over the world. Former allies of the US, including former NATO members, are orienting towards China. Russia—which has become totally dependent on China—has quadrupled its energy exports to China, providing China with land-based energy imports in case the US tries interfering with seaborne energy traffic.

China has an extensive high-speed rail network, with trains going 200 miles an hour. This has had huge productivity effects, and the Chinese are proposing to build these trains all over Southeast Asia. Thailand, an agricultural country, sees that with high-speed trains built by China, it can become the source of fresh fruits and vegetables for China. So Thailand—which used to be an American ally—is being absorbed into the Chinese economy. And so on.

One of the most dangerous misconceptions Americans have about the Chinese is that they can't innovate. Who do you think invented gunpowder, the magnetic compass, the clock, and movable type? Yes, China's culture is much more conformist than ours. And on average, Chinese are less likely than Americans to be innovators. But there are 1.38 billion Chinese, and their research and development (R&D) spending is quickly catching up with ours. They're producing four times as many science, technology, engineering, and mathematics (STEM) bachelor's degrees and twice as many STEM Ph.D.s as the United States. Granted, some of them are of low quality—but many are excellent.

The single most troublesome deficiency we have in the United States is not the industrial base, which is relatively

easy to deal with. It is the lack of scientific and engineering education. Six or seven percent of US college students major in engineering. In China that number is 30-40 percent. That's our biggest problem. Second to that is the fact, already mentioned, that there is a massive distortion of the global economic system caused by Chinese industrial policy.

The Chinese play very dirty. One of the issues raised in the Trump administration's recent National Security Strategy is forced technology transfer. That is, if Intel wants to get access to the Chinese market—the biggest chip market in the world—China requires Intel to divulge everything it knows. From the standpoint of Intel stock price over the next five to ten years, that's a pretty good deal. But it is bad from the standpoint of America's national interest. If the US government prohibits the transfer of technology to China, the Intels and the Texas Instruments of the world will scream, because it will hurt their stock prices. I'm a free trader, but national security sometimes supersedes the free market. This would be such a case.

Virtually all of American investment in R&D today goes to software. This means that we've conceded to Asia, and especially China, the actual manufacturing, to the point that—this bears repeating—we can't put a warplane in the air without Chinese chips.

So what do we do about China? The answer is not to adopt an industrial policy. As Americans, we believe in individual liberty. We are not good at being collectivists. China and Germany have industrial policies. Culturally they can deal with it. We cannot. If we're going to compete with China, we've got to do it the American way. And what we are best at is innovation.

In the 1970s, all the smart people thought Russia was going to win the Cold War. Economists at the CIA and in the universities believed that Russia had a great economy. But by 1989, we realized that the Russian economy was a piece of junk. It actually had a negative worth, because the cost of environmental cleanup exceeded the value of whatever Russia was producing.

What happened in the interim was the greatest wave of industrial innovation in American history. We invented fast, light, small, inexpensive microchips. We invented sensors that didn't exist before. We invented the semiconductor laser. And we did virtually all of this through the Defense Advanced Research Projects Agency and NASA, in cooperation with the great corporate laboratories.

The US turned the Russian economy into junk by

creating an economy that hadn't existed before. That was the Reagan economy. During this creation, the Fortune 500 lost employment. The monopolies were all ruined. New companies no one ever heard of sprang up to commercialize the new technologies, and corruption declined because we had challengers taking market share away from the entrenched interests.

In 1983, I wrote a memo for the National Security Council arguing that the Strategic Defense Initiative would pay for itself—that the impact of the new technologies we were researching, once they were commercialized, would generate more tax revenue than we'd spent on R&D. When you do R&D, you don't know the outcome. Manufacturing using CMOS chip technology came about because the Pentagon thought it would be great for fighter pilots to have a weather forecasting module in the cockpit. The semiconductor laser came about because the Pentagon wanted to light up the battlefield during nighttime warfare. These technologies produced unforeseen consequences that rippled in unimaginable ways through our economy.

We have failed to continue this innovation in recent decades. Starting with the Clinton administration, we came to believe we were so powerful that we didn't have to invest in national defense and new technologies. Investment went into the Internet bubble of the 1990s, as if downloading movies was going to be the economy of the future.

I'm a free marketer. But the one thing markets cannot do is divorce themselves from culture. It is when we have a national security requirement, forcing us to the frontier of physics to develop weapons that are better than those of our rivals, that we get the best kind of innovation. So the government has a role—a critical role—in meeting the Chinese challenge.

If the Chinese are spending tens of billions of dollars to build chip fabrication plants and we come up with a better way of doing it, suddenly they'll have a hundred billion dollars' worth of worthless chip manufacturing plants on their hands. But you can't predict the outcome in advance. You have to make the commitment and take a leap of faith in American ingenuity and science. We can meet the strategic challenge of China, but we have to meet it as Americans in the American way.

—*Imprimis* (Hillsdale College), March 2018, p.5-7

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Van Jones-Red Reformation

by M. Catherine Evans

On Friday, communist and cop-killer supporter Anthony K. “Van” Jones sat with President Trump’s close adviser, Jared Kushner, and his wife, Ivanka Trump, at a White House forum on prison reform.

Flashing his GQ smile, Obama’s former green jobs czar was back at the White House after being forced to resign in 2009 when conservatives exposed his anti-American activities.

Under Obama’s watch, the con man helped to scam taxpayers out of billions of dollars for bogus green energy projects designed to employ low-income minorities. Soon, the money disappeared, and over 60,000 jobs promised by Obama never materialized.

Now Jones has moved on to another big-government reform movement guaranteed to take money from people who don’t commit crimes and redistribute it to people who do. Jones and his Dream Corps #Cut50 initiative backed the First Step Act, just passed in the House.

Of course, Jones supports this legislation. It’s another windfall for the progressive huckster. No doubt, his network of lucrative non-profits will haul in part of the \$250 million of taxpayer monies the bill authorizes for various educational and mental health support programs.

Since 2014, Jones has been pushing for sentencing reforms, early release, pleading down violent crimes to nonviolent misdemeanors, and generally driving down incarceration numbers, much as the PROMISE program does in Broward County.

According to some Democrat lawmakers, the First Step Act doesn’t go far enough, but President Trump told Jones during the WH gathering on Friday, “If you see something you don’t like, call me. We’ll get it changed before we sign it and have to go through the whole process again.”

Later, Jones responded that it would be the “definition of insanity” not to work with Trump on prison reform. With Obama, he said, it was all or nothing, and “we wound up with nothing” (except millions of dollars for his racist, left-wing organizations).

Van Jones should not be allowed anywhere near the White House or Congress. His only law enforcement and criminal justice experience comes from almost 30 years of inciting violence against police officers. Jones’s expertise consists of declaring that there are too many blacks in prison and that criminals are victims of social injustice.

To date, the radical, Soros-funded Marxist revolutionary and architect of the war on cops, through his former leadership at the Ella Baker Center, has not been held accountable for the bloodshed his anti-cop rhetoric has caused.

For example, in 2018 alone, 37 police officers have died while on duty, 24 by gunfire.

Two days ago, Baltimore police officer Amy Caprio ordered a black teenager, Dawnta Anthony Harris, out of the car as he waited for his friends, allegedly in the process of robbing a house. Harris ran her down in cold blood. Caprio died at the hospital. The 16-year-old had a long list of priors and was under house arrest when he and three other teens embarked on their crime spree. For race-hustlers like Van Jones, it’s not Harris’s fault. Officer Caprio was just another white “implicitly biased” cop.

In the late 1990s, Jones’s hatred for capitalism and the police inspired him to lead rallies in support of cop-killer Mumia Abu Jamal and to depict America as “a piece of stolen land led by right-wing, war-hungry, oil-thirsty . . . [m-----]” who “got people of color playing servant to do that [s---] for them.”

True to form, Jones blames the disproportionate number of blacks in prison on white supremacy. In a 2008 speech, he lashed out against a proposal to build a new prison in Memphis, calling it “a huge slave ship on dry land.” He then added:

You don’t have to call somebody the n-word if you can call them a felon[.] . . . The fight against this new Jim Crow, this punishment industry, where for-profit prison companies are now being traded on the stock exchange . . . that struggle is being met as it was 40 years ago.

In January 2017, shortly before President-Elect Trump’s inauguration, Jones appeared on *The Conan O’Brien Show* to discuss prison reform.

Surprisingly, whether out of anger or frustration at the Democratic Party’s 2016 defeat, Jones made known his real agenda when it comes to reforming the criminal justice system.

From YouTube:

Conan: You think that certain kinds of reform in our system would actually change, uh, the electoral process, drastically?

Van Jones: Absolutely, um, we lost Florida, Democrats lost Florida, if African-American men had not been disqualified from voting by disproportionate arrests for drugs and by dispro-

portionate convictions for drugs, we would have won Florida in a landslide.

You have some Southern states where 30 percent of African-Americans, especially men, can't vote because they have drug felonies[.] . . . [I]f you care about the environment, you have to care about incarceration, because African-Americans are disproportionately incarcerated, disproportionately stripped of our right to vote, and then, therefore, can't show up at the polls to vote for Democrats[.]

President Trump said he wants to "work together" with Jones to "restore the rule of law, keep dangerous criminals off the streets, and help former inmates get a second chance at life." That's a noble goal as long as he knows he's dealing with an unrepentant and bloodthirsty communist agitator who hates the police and is out to win elections by lessening penalties for minorities who vote Democrat.

—*American Thinker*, May 23, 2018

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Pope Francis and Moral Truth

by Patrick J. Buchanan

That joking retort we heard as children, "Is the pope Catholic?" is starting to look like a serious question.

Asked five years ago about a "gay lobby" in the Vatican, Pope Francis responded, "If a person is gay and seeks God and has good will, who am I to judge?"

As judgment was thought to be part of the papal job description, traditional Catholics were startled at what the new pope had volunteered.

Now the Holy Father has apparently fleshed out what he meant.

According to a childhood victim of a pedophile priest in Chile, Juan Carlos Cruz, a homosexual to whom the pope apologized, Francis said: "God made you like this and loves you like this and I don't care. The pope does love you like this. You have to be happy with who you are."

The Vatican has not denied what Cruz relates.

What makes this remarkable is that the catechism of the Catholic Church, based on the Old and New Testament and tradition, has always taught that homosexuality is a moral disorder, a proclivity toward sexual relations that are unnatural and immoral.

The idea that God is responsible for homosexual orientations, that the pope and the Catholic Church are fine with men being attracted to one another, and that those so oriented should be happy with it, appears, on its face, to be heresy.

It implies that what Catholics regarded for centuries as moral truth was wrong, or that moral truth has evolved and must be made to conform to modernity. This is moral relativism: Truth changes with the times.

And if what Cruz reports is accurate, the pope's position is close to Hillary Clinton's.

In 2016, at a New York fundraiser, Clinton recited her infamous litany of sins common to the "basket of deplorables" backing Donald Trump.

Said Hillary, they are "racist, sexist, homophobic, xenophobic, Islamophobic."

A phobia is "an extreme or irrational fear of or aversion to something." Clinton was thus saying that those who have an aversion to homosexuality are morally or mentally sick.

Yet, up until December 1973, homosexuality itself was listed as a mental disorder by the American Psychiatric Association.

The new morality we hear from the pope and Hillary reflects a historic change in the moral thinking of the West. For the belief that homosexuality is normal and natural, and not only acceptable but even praiseworthy, has carried the day.

Legislatures and courts have written this "truth" into law. It has been discovered by the Supreme Court to be lurking in that Constitution whose authors regarded and treated homosexuality as a grave crime.

And, yet, from this historic change, questions naturally arise:

On the issue of homosexuality, have we ascended to a higher moral plateau? Or has America jettisoned the truths we believed and replaced them with the tenets of an ideology that may be politically and culturally ascendant but is rooted in nothing but baseless assertions and lies?

Consider the views of Cardinal Gerhard Muller, lately removed as Prefect of the Congregation for the Doctrine of the Faith, as to what is behind the drive to have "homophobia" regarded as a mental disorder.

"Homophobia (is) an invention and an instrument of the totalitarian dominance over the thoughts of others. The homo-movement is lacking scientific arguments, which is why it created an ideology which wants to dominate by creating its own reality."

In short, cultural Marxists and their progressive allies have taken an ideological assertion—homosexuality is normal, natural and moral—without any historical, biological or scientific basis, and asserted it as truth, established it as law, and demanded that we accept and act upon this truth, or face the wrath of the regime.

Said Muller: “It is the Marxist pattern according to which reality does not create thinking, but thinking creates its own reality. He who does not accept this created reality is to be considered as being sick.

“It is as if one could influence an illness with the help of the police or with the help of courts. In the Soviet Union, Christians were put into psychiatric clinics. These are the methods of totalitarian regimes, of National Socialism, and of Communism.”

As Russell Kirk wrote, ideology is political religion. And the dogmas of the political religion by which we are increasingly ruled have displaced the teachings of Christianity and tradition.

Since the Stonewall Riot of 1969, homosexual relationships have gone from being seen as indecent and immoral, to being tolerated, to being accepted, to being on the same plane as traditional marriage, to being a constitutional right.

And if you do not accept the new morality, you are a deplorable bigot. And if you act on your disbelief in the equality of homosexuality, you will be ostracized and punished.

The truths being jettisoned built the greatest civilization known to man. Will the invented truths of our new egalitarianism survive the arrival of the new barbarians? It’s not looking all that good right now.

—*Buchanan.org/blog*, May 22, 2018



Law Defined

by Fay Voshell

Whatever objections may be leveled at Ayn Rand’s objectivist philosophy, she certainly knew what arbitrary law looked like. Her father’s business was seized during the Bolshevik Revolution, and she herself was purged from Petrograd State University because she was considered a member of the bourgeoisie.

When arbitrary law is established, the law becomes an ass. In other words, the law as created by legislatures

and administered by the courts cannot be relied upon to reflect common sense or to be fair.

As Rand later wrote: “The threat of sudden destruction, of unpredictable retaliation for unnamed offenses, is a much more potent means of enslavement than explicit dictatorial laws. It demands more than mere obedience; it leaves men no policy save one: to please the authorities; to please—blindly, uncritically, without standards or principles; to please—in any issue, matter or circumstance, for fear of an unknowable, unprovable vengeance.”

America is gradually acceding to the arbitrary law Rand knew so well. Be it unwitting transgressions against the latest permutation of leftist ideology or ignorance of sheer bureaucratic complexity, any American peaceably sitting in the family living room can be accused of breaking the law. Under capricious law, the citizen cannot know when he or she will be charged with some offense against the powers that be. The result of chronic uncertainty is perpetual anxiety leading to ulcers of the spirit.

The result of the Bolshevism that Rand rejected was, Alexander Solzhenitsyn remarked, the knock in the middle of the night. One never knew when to expect “The sharp night-time ring or the rude knock at the door. The insolent entrance of the unwiped jackboots of the unsleeping State Security operatives.”

Why is Western law inviting collapse into Soviet style mere caprice?

Speaking generally, the justificatory bases for Western law can be divided into two categories; one basis being the Judeo-Christian law as summarized by the Ten Commandments and undergirded by the realities of natural law. The other, especially in the last century or so, is arbitrary law decided by a political party’s ideology.

American law has increasingly followed the Bolshevik model as the progressive Left has sought to enshrine its political ideology into law while eliminating through persecutory and arbitrary procedures certain classes of people who are the equivalent of the bourgeoisie represented by the kulaks.

As Lenin put it, certain classes of people are “insects” worthy of eradication. As Solzhenitsyn noted, categories of “insects” proliferated like vermin. Anyone opposing communist ideology was an insect:

The people in the local zemstvo self-governing bodies in the provinces were, of course, insects. People in the cooperative movement were also insects, as were all owners of their own

homes. There were not a few insects among the teachers in the gymnasiums. The church parish councils were made up almost exclusively of insects, and it was insects, of course, who sang in church choirs. All priests were insects—and monks and nuns even more so.

One “insect” among many in the teeming American Christian anthill is Jack Phillips, the baker whose case will be ruled on before the Supreme Court. An insect like him dared to act according to his conscience, angering a same-sex couple who believed that ant Phillips must be crushed underfoot and his business destroyed. Phillips was basically presented with a choice: Convert his thinking to conform with LGBT ideology or effectively perish as a functioning member of society.

Thought crimes such as Phillips was accused of create a category of capricious law that has been and are particularly useful for what is essentially retooled Bolshevism done American style. There is no end to legal arbitrariness if thoughts are crimes, for thought crimes make a mockery of the rule of law. Actual guilt or innocence are completely unmoored from the law, which traditionally is supposed to assign guilt to actual transgressions. Anyone can be charged as guilty if he or she will not speak the Newspeak, now characterized by gender-neutral terminology.

Now one can, by attributing a wrong thought or word, make a man out to be guilty, as Canadian Professor Jordan Peterson found out when he refused to use gender neutral pronouns on demand. The idea was that Peterson must employ the language utilized in transgender liturgy or be declared heretic and worthy of excommunication from academia.

For the left, thought crimes as evidenced by “wrong” speech are revelatory of wrongfully privileged class status; therefore, certain classes such as the conservatively or religiously inclined who speak about moral and observable verities must be suppressed, banned or even eliminated. Arbitrary law becomes a useful tool through revolutionaries accomplish the destruction of whole categories of enemies such as “privileged” white males like Peterson.

A few contemporary observers are able to sum up

the essence, problems, and consequences of arbitrary law. Dmitry Dubrovsky is one of them. In an essay published in *Eurasianet*, “The Bolsheviks and the Law: The Legacy of Arbitrary Justice,” he writes arbitrary law is the essence of revolutions, which are meant to overhaul existing orders:

The Bolsheviks did not see the law as a means to adjudicate civil and business disputes, or to dispense justice blindly; they viewed it as a mechanism to implement their social and political agenda... The law, for the Bolsheviks, was the means toward that end, an instrument of persecution, not of dispensing justice... The law, along with the system’s functionaries, was expected to serve the interests of... the party running the state.

“[The law]... codified inequality, elevating a certain class, the proletariat, to preferred status. At the same time, it limited the rights of others, namely anyone deemed to be a member of the bourgeois class. It created conditions in which it will be impossible for the bourgeoisie to exist, or for a new bourgeoisie to arise.

Scarcely any clearer description of the goals of the American left concerning the law could be found. What rational observer cannot observe the unyielding assault on the rule of law as the left inexorably and relentlessly seeks to eliminate any distinction between the law and the left’s will? Who cannot see that as the law is increasingly detached from its traditional Western moorings, it has increasingly become a mere manipulative tool to persecute and oppress political and religious opposition, all the while seeking to undermine every institution that still has even a tenuous alliance with the Judeo-Christian concept of law as having its genesis in a transcendent order?

Dubrovsky continues:

Even during the late Soviet period . . . Soviet law remained arbitrary, in that Kremlin leaders . . . continued to manipulate the law, using it as an instrument of repression. Political factors, not legal precedents, determined judicial decisions.

Dubrovsky concludes that inequality was codified so a certain class might be elevated to preferred status.

Again, what objective observer cannot see that the

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left in America is attempting to duplicate the Bolshevik society described by Dubrovsky, seeking to establish a radically different class system—one that is replacing the permeability of classes that has so long been the mark of American society and the basis of the American dream? Who cannot see that some categories of people are now more equal than others?

At the heart of the changes in the rule of law is the revolutionary desire to eradicate any opposing world view, particularly one that believes in actual concepts of guilt and innocence. As Solzhenitsyn notes, for the left “A convenient world outlook gives rise to a convenient juridical term: social prophylaxis in order an ideological world view is cleansed of opposition—the intellectual rot of Christianity being among the intellectual diseases that need cleansing... In addition, how many kinds of cursed intellectuals there were—restless students and a variety of eccentrics, truth-seekers, and holy fools... who are always a hindrance to a well-ordered, strict regime.”

Solzhenitsyn concluded that political guilt replaced actual guilt. One party rules today; and another rules tomorrow—with a different set of rules. Power alone reigns, enabling repression of the most malevolent sort to flourish:

The proofs of guilt were relative, approximate, and the interrogator could find them, even when there was no evidence and no witness, without leaving his office, basing his conclusions only on his own intellect . . . Thus it was that the conclusions of advanced Soviet jurisprudence, proceeding in a spiral, returned to barbaric or medieval standards. Like medieval torturers, our interrogators, prosecutors, and judges agreed to accept the confession of the accused as the chief proof of guilt.

The confession as proof of guilt is one reason why we now witness a constant parade of confessions and retractions by leading figures left and right. Confession establishes guilt and retraction removes it. The whole process is circular and endless self-justification and self-exoneration. One is one’s own prosecutor and defender; judge and jury, sentencer and parole officer.

The result? The law becomes an ass.

The solution? Return to the rule of law based on Law that transcends the individual and is applicable to every man and woman; namely, the Judeo-Christian ethic based on the Ten Commandments and natural law.

—*American Thinker*, May 11, 2018

Marx’s Lethal Legacy

by Edward Hudgins

In his name, over 100 million people were murdered. May 5, 2018 marks Karl Marx’s 200th birthday, and his profound errors still smolder and threaten new conflagrations.

Marx was born into a Europe transforming into a modern, industrial society. Individuals were leaving ancestral villages and farms for growing cities and their seemingly dehumanizing factories. Incredible wealth was being created, but would the factory workers benefit from their labors? What did the future of this emerging new world hold?

History as class conflict

Marx posed as a “scientific socialist,” explaining the past and prophesying the future.

Marx was a radical materialist. He asserted that history is a class conflict based on economic forces. People’s ideas, what Marx called “phantoms of their brains,” are not the drivers of our destinies. We are simply the pawns of the factors of production and distribution of wealth. We don’t make our tools so much as our tools make us.

Marx rejected the notion that the rational capacity we all share can discover objective truth. Rather, he asserted that the structure of our minds is determined by our economic class. Thus, there is the “proletarian logic” of the workers and the “bourgeois logic” of the middle class and capitalists. The bourgeoisie are incapable of understanding the workers. It’s futile for proletarians to try to explain their circumstances to the bourgeoisie. The truth of the one isn’t the truth of the other.

But how could Marx downplay the influence of ideas even as he offered his own, those phantoms in his brain? How could Marx, from a solid bourgeois background, transcend his class and understand “proletarian logic”? Was this just his deceitful way of silencing critics? If you ask, Marx might reply that your bourgeois brain and old-fashioned logic are incapable of grasping how contradictions can be truth.

The few rich and the many poor

Marx asserted that the capitalist owners of factories would use new equipment and efficient organization to create more and more wealth—a thousand teapots a day rather than a hundred; ten thousand shirts a day rather than one thousand. As production and efficiency rose, capitalist owners could fire many employees and reduce the wages of the remaining ones. The rich would get richer, and the poor would get poorer, and the latter’s

ranks would swell. You might ask Marx, who will buy those thousand teapots and ten thousand shirts if everyone is impoverished? He might answer that your limited bourgeois mind simply can't understand.

Marx asserted a convoluted "labor theory of value" to demonstrate that most wealth created in factories was produced by the workers and expropriated as profits by the capitalists. Never mind that the capitalists risked their own money to build those factories and that many lost their money when less efficient factories failed. Never mind that the economic value of anything, from goods and services to labor, is what customers will pay, not some make-believe calculation hatched in Marx's mind.

The workers' paradise

Marx asserted that the class conflict would come to a head; the masses of workers would learn to effectively organize and would spontaneously revolt and seize the means of production. A dictatorship of the proletariat would oversee the transition to communism. There would be so much wealth, owned collectively by the workers, that workdays would be shorter and workers could spend their leisure in personally enriching activities.

Since human nature is molded by economic conditions, the workers would be conditioned to be peaceful and selfless. In this workers' paradise, all would generously produce according to their ability and happily allow wealth to be distributed according to need.

But it didn't work that way.

Marx's failures

Our economic conditions certainly influence us, but it is our ideas that ultimately determine our actions. Sadly, Marx's ideas have been influential since the 1800s, and with blood-soaked consequences.

Those who believed with Marx that there is a bourgeois class that cannot be reasoned with and is expropriating the wealth produced by workers saw only one path

to a workers' paradise: censorship, violence, prisons, and mass murder. That has been the program of Lenin, Stalin, Mao, Castro, the Korean Kims, Pol Pot, Chávez, and Maduro. Many young people on campuses today, indoctrinated with Marx's errors, also reject the rational search for truth in favor of censorship and violence.

Countries that have tried communism have all ended up violent and impoverished. The Soviet Union collapsed economically, which caused it to collapse politically. The economic misery in Venezuela today exposes the fallacy of Marxist communism. Add to this the corrupting rather than ennobling effect of redistributing wealth. Look at the former Soviet Union or most American inner cities.

Prosperity has come to the masses because of capitalism and free markets. As enterprises became more efficient, owners invested in new lines of production. Teapots and shirts were followed by the production of automobiles, air conditioners, computers, and every modern convenience, with workers able to trade their labor for more and more goods and services. Indeed, Marx's class categories are wrong. All "workers" are investors in their own skills and human capital and entrepreneurs of their own lives.

So on the 200th birthday of Karl Marx, those who truly desire a world in which we can all prosper through our own efforts should work not only to eliminate the barriers to economic liberty, but also to eliminate the lethal influence of Karl Marx.

—*American Thinker*, May 5, 2018



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