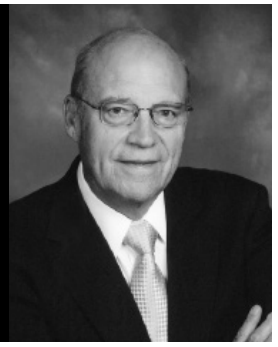




Dr. Fred Schwarz

The Schwarz Report

60 Years Defending Our Christian Faith



Dr. David Noebel

Volume 60, Number 11

November 2020

Happy Thanksgiving!

From Deplorables to Dregs of Society

by Tyler O'Neil

Liberals often mock conservative Christians for supporting a notorious sinner and philanderer in Donald Trump, but the left has grown increasingly hostile to biblical (small-o) orthodox Christianity. Even the ostensibly moderate Democratic nominee Joseph Robinette Biden Jr. represents an insidious threat to the religious freedom of conservative Christians. He also represents a threat to Roman Catholics, even though he is himself a practicing Catholic.

How could this be? Biden's rhetoric and policies single out those who adhere to traditional religious beliefs and moral convictions, aiming to limit their ability to live by their consciences and ostracizing them from polite society. The Democrat may outwardly campaign on a platform of unity and diversity, but his candidacy truly represents a threat to traditional religious believers.

Disqualified from the Supreme Court?

The most recent evidence of this insidious threat came last week, when a Biden staffer suggested that traditional religious beliefs that homosexual acts are sinful and that marriage is between one man and one woman should be so "taboo" as to disqualify someone from serving on the Supreme Court.

Politico contributing editor Adam Wren noted that President Donald Trump's Supreme Court nominee Amy Coney Barrett "was a trustee at a South Bend private school that described 'homosexual acts' as 'at odds with Scripture' & said marriage was between 'one man and one woman' years after *Obergefell v. Hodges*."

Shadi Hamid, a senior fellow at the Brookings Institution, responded, "Wait, why is this news? Isn't this the standard position for any orthodox Catholic?"

Nikitha Rai, deputy data director for Pennsylvania at Biden's campaign, responded to Hamid, saying, "Unfortunately, yes."

Hamid responded, "to be fair, it's the standard position for any orthodox Muslim or Jew as well. . ."

"True," Rai acknowledged. Yet the staffer insisted that this perspective must be marginalized. "I'd heavily prefer views like that not be elevated to SCOTUS [the Supreme Court of the US], but unfortunately our current culture is still relatively intolerant. It will be a while before those types of beliefs are so taboo that they're disqualifiers."

Rai suggested that presidents and the US Senate should apply a religious test for Supreme Court nominations and confirmations. The Constitution explicitly forbids a religious test for service in government. Article VI Clause 3 reads in part, "no religious Test shall ever be required as a Qualification to any Office or public Trust under the United States."

Nikitha Rai is just one Biden staffer. She doesn't represent the entire Biden campaign, right? On the contrary, Rai's insistence that traditional religious beliefs on marriage and sexuality should be taboo fits perfectly with the candidate at the top of the Democratic ticket.

"The dregs of society"

In 2018, Biden described conservatives who oppose LGBT activism as "the dregs of society."

Speaking to the Human Rights Campaign (HRC), Biden attacked people who have "tried to define family" in the US. "Despite losing in the courts and in the court of public opinion, these forces of intolerance remain determined to under-

mine and roll back the progress you all have made. This time they, not you, have an ally in the White House,” he said of President Donald Trump.

“They’re a small percentage of the American people, virulent people, some of them the dregs of society,” Biden added. “And instead of using the full might of the executive branch to secure justice, dignity, safety for all, the president uses the White House as a literal bully pulpit, callously exerting his power over those who have little or none.”

As my colleague Paula Bolyard reported, Biden again spoke to HRC in June 2019. On that occasion, he called the Orwellian Equality Act his first priority. The so-called Equality Act would force biblical orthodox Christians to violate their consciences on LGBT activism. It would also open women’s sports and women’s private spaces to biological males, undercutting fair play and privacy. A broad coalition of diverse groups allied to oppose the Equality Act, including pro-lifers, religious freedom advocates, and radical feminists.

Yet of the Equality Act, Biden said, “I promise you if I’m elected president it will be the first thing I ask to be done. It will send a message around the world, not just at home.”

“This is our soul, da*mit, this is who we have to be. . . This is our real moral obligation,” the Democrat added. “Using religion or culture to discriminate against or demonize LGBTQ individuals is never justified. Not anywhere in the world.”

Interestingly, while Biden vocally condemns traditional believers in such harsh terms, he has remained curiously silent on the horrific attacks against Catholic statues and churches amid the George Floyd riots this summer—despite his Catholic identity.

Americans do not support discrimination, but Democrats have twisted the notion of discrimination in order to force Christians to violate their beliefs.

Christian baker Jack Phillips, for example, refused to bake a custom cake for a same-sex wedding, although he gladly sells all sorts of pre-made cakes to LGBT people in his shop. Yet the Colorado Civil Rights Commission ruled that he had discriminated against people on the basis of sexual orientation. He appealed the case all the way to the Supreme Court and won—because members of the commission displayed animus against his religious faith, comparing his views to those of the Nazis.

Even after this Supreme Court victory, Phillips again faced the commission. A transgender lawyer asked him to bake an obscene custom cake celebrating the lawyer’s

gender transition. Phillips refused, citing his free speech right not to be forced to endorse a view with which he disagrees. The commission again found him guilty of discrimination, but it dropped the complaint in March 2019. The lawyer promptly sued Phillips. Christian florists, farmers, and other bakers have faced government sanctions for “discrimination” when they refused to celebrate same-sex weddings, exercising their rights to religious freedom, freedom of association, and free speech.

This year, Gov. Ralph Northam (D-Va.) signed legislation that will force Christian schools and ministries to hire people who oppose their religious convictions on sexuality and gender. The laws will also force these ministries—which hold that God created humans male and female—to open women’s sports and women’s restrooms to biological males, to refer to biological males by female pronouns if they “identify” as female, and to pay for transgender surgery in their health care plans.

A lawsuit challenging the new laws as unconstitutional charged that Virginia’s LGBT statues force “people of faith to adopt a particular government ideology under threat of punishment.”

This religious freedom battle in Virginia is just a small taste of what the Equality Act threatens nationwide.

Joe Biden’s opposition to the “discrimination” from the “dregs of society” represents a tragically mainstream view in the Democratic Party. Last year, the Democratic National Committee adopted a resolution condemning religious freedom defenses.

“[T]hose most loudly claiming that morals, values, and patriotism must be defined by their particular religious views have used those religious views, with misplaced claims of ‘religious liberty,’ to justify public policy that has threatened the civil rights and liberties of many Americans, including but not limited to the LGBT community, women, and ethnic and religious/nonreligious minorities,” the DNC resolution states.

Senate Democrats have launched attacks on the religious faith of Trump nominees, with Sen. Dianne Feinstein (D-Calif.) infamously saying, “the dogma lives loudly within you.” Former Sen. Al Franken (D-Minn.) compared a conservative Christian law firm to the Cambodian dictator Pol Pot, citing the Southern Poverty Law Center’s (SPLC) “hate group” accusation against mainstream conservative and Christian groups.

The SPLC faced a devastating sexual harassment and racial discrimination scandal last year, and former employees outed the “hate” accusations as a cynical fundraising

scheme. An attempted terrorist tried to kill everyone at a conservative Christian nonprofit due to the SPLC's "hate group" accusation, but Democrats continue to cite the SPLC as a reliable arbiter of hate.

Biden's running mate, Sen. Kamala Harris (D-Calif.), has proven one of the worst offenders. In May 2018, Harris launched an inquisition into the Roman Catholic faith of two of Trump's judicial nominees—because they were members of the Roman Catholic fraternal order the Knights of Columbus, Harris also cited the SPLC in branding Alliance Defending Freedom, the conservative Christian law firm that defended Jack Phillips, a "hate group."

While serving as California's attorney general, Harris refused to defend the state law defining marriage as between one man and one woman—even though Californians had voted for it in 2008. Adding insult to injury, Harris rushed to officiate the first same-sex marriage after a court struck down the will of the people.

Animus against conservative Christians is a growing problem among American elites, and it arguably fuels the legacy media's astounding ignorance of Christian doctrine.

In the book *So Many Christians, So Few Lions: Is There Christianophobia in the United States?* sociology professors George Yancey and David Williamson painstakingly document the presence of bias against conservative Christians, proving that it is as real as animus against Muslims and Jews. Indeed, Yancey's most recent research shows that animus against Christians leads some people to support LGBT activism, even when they have a low opinion of LGBT people.

Democrats represent this Christianophobia in political form. Even though Biden is a practicing Roman Catholic, his candidacy represents an insidious threat to traditional Christianity, including orthodox Roman Catholic positions on sexuality and gender.

Those who support traditional marriage or the biological definition of sex as male or female will find their beliefs demonized and their religious freedom and free speech under fire in a Biden administration. It does not matter that supporters of traditional marriage or biological sex are a rather diverse group, including Roman Catholics, Protestants, Orthodox Christians, Jews, Muslims, even atheists, and radical feminists. Biden's presidency would represent a threat to all of them.

—PJMedia.com, October 5, 2020

BLM and Ending the Nuclear Family

by Joseph Hippolito

The unprecedented violence perpetrated by Antifa and Black Lives Matter embodies two of the Left's biggest tactics in its quest to fundamentally transform the United States.

One is to force a race war by radicalizing African-Americans to a violent degree. The other involves making mayhem more intimidating by spreading police and firefighters as thinly as possible, thereby limiting their ability to respond quickly.

Manning Johnson, an African-American, spoke about the first tactic from personal experience. Describing himself as a "dedicated 'comrade'" and a "professional revolutionist," Johnson belonged to the Communist Party USA for 10 years. He served as a union organizer, director of agitation propaganda, and a member of the party's national committee. Johnson even ran as the party's candidate for a Congressional seat in New York.

But when the Soviet Union and Nazi Germany concluded their non-aggression pact in 1939—nine days before Germany invaded Poland and began World War II—Johnson left the party. Following the war, Johnson testified about Communist activities to various legislative committees. In 1958, one year before his death, Johnson wrote about his experiences in *Color, Communism and Common Sense*.

Why did Johnson become a Communist at 21?

"Like other Negroes, I experienced and saw many injustices and inequities around me based upon color, not ability," he wrote. "I was told that 'the decadent capitalist system is responsible,' that 'mass pressure' could force concessions but 'that just prolongs the life of capitalism;' that I must unite and work with all those who more or less agree that capitalism must go.

"To me, the end of capitalism would mark the beginning of an interminable period of plenty, peace, prosperity, and universal comradeship. All racial and class differences and conflicts would end forever after the liquidation of the capitalists, their government, and their supporters. A world union of Soviet States under the hegemony of Russia would free and lead mankind on to Utopia.

"Being an idealist, I was sold this 'bill of goods' by a Negro graduate of the Lenin Institute in Moscow."

That graduate probably was Harry Haywood, who joined the Communist Party in 1925 and studied in Moscow soon afterwards. Johnson credited Haywood with playing a major role in convincing Stalin to incorporate blacks into the American Communist leadership during the Communist International's 1928 meeting in Moscow.

"Stirring up race and class conflict is the basis of all discussion of the Communist Party's work," Johnson wrote. "The evil genius, Stalin, and the other megalomaniac leaders in Moscow ordered the use of all racial, economic, and social differences, no matter how small or insignificant, to start local fires of discontent, conflict, and revolt.

"Black rebellion was what Moscow wanted. Bloody racial conflict would split America. During the confusion, demoralization and panic would set in."

Johnson's own training reflected that strategy. Once he joined the party, Johnson received "two years of practical training in organizing street demonstrations, inciting mob violence, how to fight the police and how to politically 'throw a brick and hide,'" he wrote. Johnson then attended a school where he studied "red political warfare," he wrote, in which he "learned to use secret codes, 'mail drops,' organize clandestine meetings, 'shake police shadows'" and grasped "the nature of communist sabotage and espionage."

Compare Johnson's descriptions with BLM's activities, beyond the obvious similarities of arson, looting, assault, harassment—even murder.

"We actually have an ideological frame," co-founder Patrisse Cullors told a left-wing podcast. "Myself and Alicia in particular, we're trained organizers. We are trained Marxists. We are super-versed on ideological theories."

Cullors studied under Eric Mann, a left-wing organizer who worked with the Black Panthers and the Weather Underground in the 1960s. "Alicia" is fellow co-founder Alicia Garza, who also created the Black Futures Lab, a BLM subsidiary that organizes African-Americans and develops policies. The Black Futures Lab, states its website, "is a fiscally sponsored project of the Chinese Progressive Association."

The CPA dedicates itself to promoting the interests of China's government and Communist Party in the United States, which include Marxist revolution.

As an organization led by "trained Marxists," BLM also opposes capitalism, the nuclear family and religion, especially Christianity. BLM agitators burned Bibles in Portland, Ore. and chanted "(Fornicate) your Jesus!" at a black street preacher in Charlotte, N.C.

Regarding the family, BLM stated its position before

deleting it from its website:

"We disrupt the Western-prescribed nuclear family structure requirement by supporting each other as extended families and 'villages' that collectively care for one another, especially our children, to the degree that mothers, parents, and children are comfortable."

That position not only restates Karl Marx's demand to end the nuclear family. It alludes to the alternatives Leon Trotsky advocated.

"Abolition of the family!" Marx wrote. "On what foundation is the present family, the bourgeois family, based? On capital, on private gain. In its completely developed form, this family exists only among the bourgeoisie."

Trotsky proposed "a finished system of social care and accommodation: maternity houses, crèches, kindergartens, schools, social dining rooms, social laundries, first-aid stations, hospitals, sanatoria, athletic organizations, moving-picture theaters, etc." that would bind "all generations in solidarity and mutual aid," he wrote.

Even the quest to defund the police embraces Marxist ideology. These words Mann wrote in 1999 express attitudes that are all-too-familiar to today's Americans:

The Black Panthers in particular argued that the prisons and police were colonial instruments, and thus bourgeois concepts of 'crime' or 'innocence and guilt' could not be used to justify the military occupation of an oppressed community. The demands to free all political prisoners including all black men and women were based on the assumption that the greatest danger to the black community was not black-on-black crime, but police-on-black crime. Armed self-defense groups, community patrols to monitor police behavior and the demands for the most stringent police review boards were efforts to structurally reduce police brutality by placing the police under black civilian authority."

The protesters in this video [found on webiste] epitomize Mann's thinking. Their leader asks, "Who do we protect?" They respond, "Black criminals."

Garza succinctly summarized BLM's objectives and ideology at a left-wing conference in 2015:

"It's not possible for a world to emerge where black lives matter if it's under capitalism, and it's not possible to abolish capitalism without a struggle against national oppression and gender oppression."

BLM and Antifa would have found a kindred spirit in Robert Williams, a black activist in the mid-20th century. In the final third of his career, Williams embraced radical Marxism and history's worst political mass murderer, Mao Zedong. Williams' newspaper, *The Crusader*,

advocated “an urban guerrilla war of self-defense” to foment revolution, he wrote in 1964.

Such a war, Williams wrote, would involve violent sabotage on a large-scale. Guerillas would derail trains and fire Molotov cocktails, acid bombs, hand grenades, machine guns, bazookas, and rocket launchers from rooftops to kill law enforcement and make streets impassable. Kitchen matches placed in air-conditioning ducts would cause explosions that destroy buildings.

But perhaps Williams’ favorite technique was arson.

“The most aggressive and irrepressible arm of the overall organization would be the fire teams,” he wrote in 1965. “The mission of these thousands of active fire teams would be setting strategic fires. They could render America’s cities and countryside impotent. The fire teams roving in automobiles would find unguarded rural objectives even more accessible. A few teams could start miles and miles of fires from one city to the other.”

Such arson would have two goals. One would be to overwhelm first responders and the military.

“State forces would be forced to spread their ranks and would not be able to sustain massive troop concentrations in a single community,” Williams wrote. “The heat and smoke generated from the fires would render some of the highways impassable to repressive troop reinforcements. The rural countryside covers vast areas and would require exhaustive man power, equipment, and security forces.”

The second goal would be to create mass terror.

“The psychological impact would be tremendous,” Williams wrote. “By day the billowing smoke would be seen for miles. By night the entire sky would reflect reddish flames that would elicit panic and a feeling of impending doom.”

Given Antifa’s popularity in Oregon’s largest city, some members might be implementing Williams’ plan. Despite denials from law enforcement in Portland, numerous Oregonians recorded videos of arsonists caught in the act. One man arrested for arson in Washington even attended anti-police rallies.

Perhaps more incriminating is Antifa’s message to its members: “Be water. Spread fire.” A sheriff’s deputy from Oregon’s Clackamas County even connected Antifa to the state’s wildfires. Those comments got him placed on leave.

Johnson’s epitaph as a “professional revolutionist” resounds with even greater force today:

“I saw Communism in all its naked cruelty, ruthlessness and utter contempt of Christian attributes and passions. And, too, I saw the low value placed upon human

life, the total lack of respect for the dignity of man, the betrayal of trust, the terror of the Secret Police and the bloody hand of the assassin. . . .”

—*FrontPageMag.com*, September 24, 2020

Socialism on the Scales

by Lee Edwards

When a dozen of conservatism’s best minds take on Socialism and expose it for the utopian fraud it is, attention must be paid.

In a brief foreword to a special issue of *National Review*, Editor-in-Chief Richard Lowry admitted that many conservatives thought socialism in America had been “vanquished” after the collapse of Soviet Communism 30 years ago. But as T. S. Eliot insisted, “There is no such thing as a Lost Cause because there is no such thing as a Gained Cause.”

The experts examine socialism in its many guises, beginning with Charles Cooke’s blunt assessment that socialism is not and never can be “democratic.”

Cooke, the editor of *NationalReview.com*, writes that voters should not be fooled by the left’s attempt at re-branding.

“There is no sense in which socialism can be made compatible with democracy as it is understood in the West.” At worst, says Cooke, “socialism eats democracy, and is swiftly transmuted into tyranny.” At best, socialism “stamps out individual agency, places civil society into a straitjacket of uniform size, and turns representative government into a chimera.”

Cooke’s description of socialism as tyrannical was confirmed by Ugo Okere, a socialist candidate for the Chicago City Council, who explained that “democratic socialism, to me, is about democratic control of every single facet of our life.”

That would mean, presumably, rewriting the first words of the Constitution to something like, “We the people of the United States in order to form a more democratically controlled Union. . . .”

What has Okere’s “democratic control” produced in the socialist “paradise” of Venezuela?

Ricardo Hausmann, the former chief economist of the Inter-American Development Bank, has written that “Venezuela’s economic catastrophe dwarfs any in the history of the US, Western Europe, or the rest of Latin America.”

How catastrophic? Under Chavez-Maduro socialism, the child mortality rate has increased 140%. Ninety percent of Venezuelans now live in poverty. This year inflation will hit an unbelievable 10 million percent. (That is not a typographical error.) All this in a country with the world's largest proven oil reserves—far greater than those of the United States.

Cooke concludes his essay with lessons learned from 6,000 years of civilization, including “never relinquish the right to free speech, the right to free conscience, the right to freedom of religion, the right to bear arms, or the right to a jury trial.”

Whatever you do, he warns, don't be seduced by socialists bearing promises. But if you are seduced, “get out before it's too late. You have nothing to lose but your chains.”

The distinguished author Joshua Muravchik, a fellow at the World Affairs Institute, takes a historical approach to the myths of socialism.

He writes that the initiator of Soviet terror, tyranny, and violence was its founding father, Vladimir Lenin, who exhorted his followers to exert “merciless mass terror against kulaks, priests, and White Guards; persons of doubtful standing should be locked up in concentration camps” (i.e., the Gulag).

To what end? Not just to accumulate political power, but in pursuit of a sacred mission—a socialist world.

When the farmers resisted collectivization, Lenin's successor, Josef Stalin, engineered a famine in which at least 5 million and perhaps as many as 10 million starved to death—the Holodomor.

If Stalin was “a tyrant of stupefying brutality,” writes Muravchik, he was outdone by Communist rulers Mao Zedong, whose Cultural Revolution resulted in at least one million deaths, and Pol Pot, who wiped out one-fourth of Cambodia's population in his attempt to emulate Mao.

Why did they kill so many? Muravchik provides the answer: “It was their devotion to an ideal [socialism] that prompted them to slaughter millions of unresisting innocents.”

Economist Jeffrey Tucker begins with the damning comment: “Among the most conspicuous of socialism's failings is its capacity to generate vast shortages of things essential for life.”

In Maoist China, he points out, there was no meat and no fat in which to cook anything. In Bolshevik Russia, there was never enough housing or food, not even loaves of bread.

What happened when Nikita Khrushchev took over as Soviet leader following Stalin's death in 1953? He

and his colleagues tried desperately to “cobble together” a system of planning that made sense without relying on “bourgeois” market forces.

They failed miserably. In Tucker's words, Khrushchev “spent his last years as a discredited, dejected, and sad old man on a park bench.”

If you love deprivation, constriction, and general limits on material aspirations, says Tucker, plus a “tyrannical ruling class that oppresses everyone else, you will love what socialism can and does achieve.” Indeed, he concludes, “misery seems to be its only contribution to economic history.”

Socialists, says *National Review* correspondent Kevin Williamson, are guilty of a fatal conceit: They think they can develop a system so powerful that it can consider every variable in society and propose scientific answers “about how many acres of potatoes to plant, and when and where to plant them.”

But free-market economists Ludwig von Mises and F. A. Hayek (a Nobel Laureate) showed that “complete knowledge was not attainable on social, economic, or political questions.”

Therefore, says Williamson, the more intelligent and non-ideological governments have largely given up on central planning.

Even the Nordic social democracies, so dear to the self-styled socialists of the United States, “mostly have been divesting themselves of state enterprises.”

Reasonably successful state-run enterprises, such as the Swiss railroads, “have been converted into stock corporations or reformed in other market-oriented ways.”

The subtitle of Hayek's last work *The Fatal Conceit* is *The Errors of Socialism*. Sen. Bernie Sanders, I-Vt., and Rep. Alexandria Ocasio-Cortez, D-N.Y., have failed to learn from those errors, says Williamson, asserting that “you cannot call yourself the party of science and the party of socialism too. You have to choose one or the other.”

Socialists flaunt their compassion, argues former *National Review* Editor-in-Chief John O'Sullivan, because it gives them an excuse to impose their will on others “unlawfully and even murderously.”

Modern socialists tend to disapprove of placing conditions on aid to the poor—“workfare”—viewing the receipt of aid as “an unqualified right.”

That sounds generous, says O'Sullivan, but it traps the poor “in long term dependency” and undermines what the scholar Shirley Letwin calls the “vigorous virtues” among their neighbors.

Before a single socialist regime had established itself, says O'Sullivan, 19th-century writers like Fyodor Dos-

toevsky, W. H. Matlock, and Rudyard Kipling saw “the horrors that lay concealed within socialism’s humanitarian promise.” Their examination of country after country refutes the fraying excuse that socialism has never been tried.

In the later stages of Soviet Communism, for example, a woman would sell herself for a pair of jeans; in Venezuela today, “people exchange family heirlooms for a little food.”

Although the French welfare state is often offered as a shining example of progressivism, Pascal-Emmanuel Gobry, a fellow at the Ethics and Public Policy Center, declares you must look at “actual France, not the fantasy France of progressive propaganda.”

He challenges the French elite who believe they have the right “to order society for the benefit of everyone.”

Given the results of their leadership—low growth, mass unemployment, social strife, and a general mood of pessimism—Gobry suggests that “they might want to rethink their idea of progress.”

BT (Before Thatcher), the Great Britain of the 1970s was generally described as “the sick man of Europe,” due to its prolonged experiments with statism and the pervasive stagnation they produced.

In 1960, according to historian Andrew Stuttaford, the U.K. boasted Europe’s most productive economy, but that was before the Labour Party came to power and nationalized almost every industry in sight.

The mid-1970s were hard on most Western economies, but the U.K. “appeared to be in a hell of its own,” says Stuttaford. Inflation shot up 300%. Gross domestic product fell, unemployment rose, the pound crumbled, industry buckled, “and some of Britain’s best and brightest headed for the exit.”

The winter of 1978 was characterized by grotesque images—the dead unburied, the sick untreated, the trash piling up in the streets.

Just months later, promising radical change, Margaret Thatcher walked into 10 Downing Street and proceeded to denationalize coal, steel, and utilities; bring down inflation; spur economic growth; and refuse to give into organized labor’s draconian demands.

Her message: “The problem with socialism is that you eventually run out of other people’s money.”

Markets, not bureaucrats, are better for the environment, asserts Shawn Regan, a fellow at the Property and Environment Research Center, pointing out that Eastern Europe and the Soviet Union “were the most polluted and degraded places on earth.”

He quotes the economist Murray Feshbach and jour-

nalist Alfred Friendly Jr. as writing that when historians conduct an autopsy of Soviet Communism, “they may reach the verdict of death by ecocide.”

Closer to home, says Regan, the attempts of Cuban socialists to maximize production at all costs “has caused extensive air, soil, and water pollution.”

In Venezuela, socialist policies have contaminated drinking water supplies, fueled rampant deforestation, and caused frequent oil spills. The principal guilty party is the state-owned energy company.

Rarely, if ever, will Ocasio-Cortez and other sponsors of the Green New Deal concede the painful truth about socialism’s dismal environmental legacy.

Imagine a shoe store with just one brand of sneakers—now apply that to medical care. So begins journalist and health care expert Avik Roy, who explains the pluses and minuses of the British National Health Service, so beloved by Sanders and other American “democratic” socialists.

Because the British health system is funded entirely by taxes and is “free” to patients, there are no premiums, no co-pays, no deductibles.

How then does the system prevent excess consumption and control costs?

Roy says there are two principal ways: first, by controlling the fees that doctors, hospitals, drug companies, etc. receive; and second, by “aggressively restricting the . . . costly services that would otherwise blow up” the health care budget.

Notwithstanding Sanders’ contrary opinion, says Roy, “the NHS is no paradise.”

NHS doctors “routinely” conceal from patients information about new therapies the service does not pay for, so as not to “distress, upset, or confuse them.”

Terminally ill patients are “incorrectly classified” as close to death to allow the withdrawal of expensive life support. Most NHS patients expect to wait five months for a hip operation or knee surgery, says Roy, but the actual waiting times are worse: 11 months for hips and 12 months for knees, compared with a wait of three to four weeks for such procedures in the United States.

NHS problems like limitations on access to care and dishonest statistics “will be familiar to those enrolled in America’s homegrown version of socialized medicine: the Veterans Health Administration.”

Understandably, writes Roy, American socialists are not calling for “VA care for all” but for “Medicare for All.”

Medicare features like subsidized premiums and unlimited access, says Roy, make the program popular

with seniors who receive about \$3 in benefits for every dollar they pay into Medicare. But the lack of controls has turned the program into an “oppressive fiscal burden.”

According to the trustees, the Medicare hospital trust fund will run out of money in 2026, less than a decade away. The ultimate price tag of Medicare for All is an incomprehensible \$30 trillion.

The solution may be debatable (The Heritage Foundation, for example, favors block grants to the states and health savings accounts), but the answer is not “the Anglo-Canadian version of socialized medicine that tramples on individuals’ rights to seek the care and coverage that they want.”

The real reason why American socialists are 24/7 news, says *Washington Examiner* editor Timothy Carney, is the widespread “social and cultural poverty” in America.

The root cause of both Occupy Wall Street and Bernie 2016 was a “prevailing sense of alienation.” Young people, Carney says, “felt that they lost the ability to make a difference in the world.” They were a vacuum waiting to be filled.

Modern American society “in which community is weaker and people are more alienated,” says Carney, has proven a fertile ground for socialism. The political reaction from socialists and their fellow travelers is “a demand for a bigger federal safety net.”

Carney reports, for example, that the People’s Policy Project, a socialist think tank, calls for a raft of federal programs, including 36 weeks of federally funded paid parental leave, federally funded child care, a federal benefit for stay-at-home mothers, and federally funded pre-K.

The conservative response, Carney argues, should be “community.” That is, an extended family, neighbors, parishes, shuls, civic associations, dinner clubs, swim clubs, and all the other communal variations.

Such institutions—Edmund Burke’s “little platoons”—help families stay together, mothers and fathers “stay sane,” and new parents “navigate the daunting path of parenthood.”

Carney warns that the less we’re connected to one another via community institutions, and the more isolated we are, the more we grasp for something big to protect us. “For young Americans that’s often the state.”

Socialism is not only or even principally an economic doctrine, concludes the British author Theodore Dalrymple, “it is a revolt against human nature.” It refuses to believe that man is a fallen creature and seeks to improve him “by making all equal one to another.”

The development of the New Man was and is the goal of all Communist tyrannies, beginning with the Soviet Union.

Notwithstanding the disastrous results when such futile dreams are taken seriously by ruthless men in power, Dalrymple says, there are those who will continue to dream of “a life so perfectly organized that everyone will be happy.”

National Review’s analysts believe that such dreams will inevitably become nightmares as they have in the 40 some nations that suffered under socialism.

The record of failure without exception is clear. It remains for conservatives to expose the impossible promises of the socialists, drawing on the conclusions of *National Review’s* experts:

- Socialism is not compatible with the Constitution.
- Socialism, the idea that millions killed for, is a mirage.
- Socialism is very good at generating vast shortages of the essential things in life.
- Socialism can never know enough to plan all our lives every day.
- Socialism tries to make all of us equal to one another.
- Socialism is very good at promising all the benefits we’ll never see.
- Socialism in Great Britain had one outstanding success—Margaret Thatcher.
- Socialism was responsible for making Eastern Europe and the Soviet Union the most polluted and degraded places on earth.
- Socialized medicine as practiced in Great Britain and Canada is bad for people’s health.
- American socialism is on the rise because of widespread social and cultural poverty in America.

What is to be done? It rests with you and me. We must get to work exposing socialism for the fraud and failure it is and taking back our culture and our country.

—*Heritage.org*, July 11, 2019

Founded in 1953, the Christian Anti-Communism Crusade, under the leadership of Dr. Fred C. Schwarz (1913-2009) has been publishing a monthly newsletter since 1960. *The Schwarz Report* is edited by Dr. David A. Noebel and is offered free of charge to anyone asking for it. 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 (CACC is a 501C3 tax-exempt organization) may be sent to this address. You may also access earlier editions of *The Schwarz Report* and make donations at www.schwarzreport.org. Permission to reproduce materials from this Report is granted provided that the article and author are given along with our name and address. Our daily blog address is www.thunderontheright.wordpress.com.