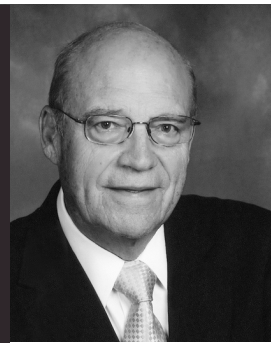




Dr. Fred Schwarz

The Schwarz Report

66 Years Defending Our Christian Faith



Dr. David Noebel

President Trump on Communism

by Harmeet Kaur

August 2026

While commemorating the 250th anniversary of the US over the weekend, President Donald Trump made a speech that echoed a bygone era.

“Communism is a mortal threat to American liberty,” he said at a July 3 semiquincentennial event at Mount Rushmore. “It is the greatest threat to our country, including World War I, World War II, Pearl Harbor, or even 9/11.”

It was one of 14 “communism” or “communist” mentions in a speech spanning 30 minutes. The next day, at a Fourth of July celebration on the National Mall, the president again devoted considerable time to warning about the specter of “communism,” vowing before a crowd of cheering supporters that “America will never be a communist country.”

Calling his opponents “communists” is shaping up to be Trump’s go-to rhetorical counterattack in the midterm election campaign. As democratic socialist victories in some Democratic congressional and municipal primaries have energized parts of the left—and worried more moderate party leaders—the president and his Republican allies are turning to the age-old tactic of “red-baiting.”

“This is not your granddaddy’s Democrat Party,” White House press secretary Karoline Leavitt said in a recent Fox News appearance. “These are communists.”

“It’s communism, socialism, those are deviations of Marxism,” House Speaker Mike Johnson told Fox News on Sunday. “This is communism, and it has led to the murder of innocent people, tens of millions of them in the 20th century alone. We have to fight this.”

The word “communism,” from the French “communisme,” was first used in English around 1840, eight years before the German philosophers Karl Marx and Friedrich Engels published their *Communist Manifesto*. Broadly, it describes a political ideology that envisions a stateless, classless, moneyless society and common ownership of property and the means of production.

“Communism” became a pejorative in the American political and industrial realms in the early 20th century. Militant labor movements, incorporating immigrants from Eastern and Southern Europe, brought Marxist ideas to bear on the frequently violent struggle between owners and workers in the United States. After the Russian Revolution of 1917, US authorities feared a similar revolution stateside, while nativists viewed new immigrants as a threat to national security. The widespread anxiety and paranoia manifested as the first Red Scare, which saw the Palmer raids target suspected radicals, anarchists, and foreigners.

Through the decades that followed, as communist revolutions consolidated not into egalitarian utopia but totalitarian repression, the Cold War generation associated communism with the regimes of Joseph Stalin, Mao Zedong and Fidel Castro, and with memories of duck-and-cover drills under the threat of nuclear annihilation by the Soviet Union.

Trump is deploying the label “communist” against an ascendant group of Democratic candidates and politicians who only go as far leftward as calling themselves democratic socialists. But when the president warns of “communism,” he isn’t talking about the particulars of the candidates’ political ideologies, says Austin Sarat, a professor of jurisprudence and political science at Amherst College.

Rather, Sarat says Trump is using the term as a shorthand for “un-American,” signaling to his base that their way of life is under threat. “You can be loyal to Karl Marx or you can be loyal to America,” Trump said in his July 3 speech. “You can be a communist or you can be a patriot. You cannot be both.”

“It’s a kind of broad-brush way of saying, ‘These people are not like us; these people threaten our way of life,’” Sarat adds.

Accusing one’s opponents of communist subversion is a well-worn political strategy in the US.

In the 1940s and ’50s, Sen. Joseph McCarthy became a feared national figure by alleging that communist spies and sympathizers had infiltrated American institutions, jeopardizing people’s reputations and livelihoods and pressing them to testify about their own, or others’, purported or actual leftist affiliations. During the Army–McCarthy hearings, the

senator was aided in large part by Roy Cohn, his chief counsel, who would go on to become a young Donald Trump's lawyer and mentor.

Warnings of "pink" sympathies also helped Richard Nixon win a Senate seat in 1950. The "communist" label has also historically been used to discredit civil rights movements: Martin Luther King Jr., for example, was often smeared as a "communist."

But in 2026, nearly 37 years after the fall of the Berlin Wall, is a new Red Scare really going to get Trump out of his deep political hole? Communism's pure economic theory is now rarely practiced anywhere—even if ruthless leaders in hybrid capitalist economies like China and Russia have retained the authoritarian iron fists of their predecessors.

While conservatives campaign against greater government intervention in the economy—Trump's successful demands for US equity stakes in corporations notwithstanding—Democrats like New York City Mayor Zohran Mamdani are more comparable to democratic socialists in Europe, with calls for universal healthcare, more public housing, and an interventionist effort to set prices of transport and food. And as Trump has previously labeled even establishment Democrats such as Joe Biden and Kamala Harris as "communists," Democratic Socialists of America co-chair Ashik Siddique says calling DSA candidates "communists" in the current political moment carries even less weight.

"It feels to us like words are kind of losing their meaning, and Trump's attacks on this front are just really falling flat," he says.

"Socialism" is no longer a scary word for many Americans. A Fox News poll released in March found support for socialism is growing, with a record 38% saying it would be a good thing for the US to move away from capitalism. In another poll by Gallup, released in September, 66% of Democrats said they viewed socialism more positively than capitalism. Independents, who are important in swing-seat elections, favored capitalism to socialism by 51% to 31%.

And for another, younger generation, even "communism" isn't so frightening. More than a third of Americans under 30 (38%) say they have a favorable view of communism—near par with the 45% who say they have a favorable view of capitalism, according to a poll by the libertarian Cato Institute. (The same cohort likes socialism even more, with 53% of Gen Z respondents reporting a favorable view.)

For the midterms, though, Trump is likely betting that older voters will be swayed by threats of "communism," and that they'll be more likely than younger voters to turn out, says Republican strategist John Feehery: "He wants to get old people to vote."

Researcher Dalton Bouzek conducted a study of "red-baiting" rhetoric across congressional campaigns

in 2020 and found that such language didn't correlate to whether those candidates won elections—though he said it did result in more online engagement.

"These terms are used because there's still very little public consensus about what these terms mean," says Bouzek, an instructor of social media at SUNY Brockport. "And if they can be easily weaponized, if they're easily recognizable terms that people are already primed to feel one way or the other about, they're going to use those to their advantage."

Despite the long history of American politicians red-baiting their opponents, the tactic hasn't always worked out in candidates' favor.

When Barry Goldwater accused Lyndon B. Johnson of being soft on communism, it backfired: LBJ released the famous "Daisy" ad, which featured a young girl picking petals in the countdown to a nuclear holocaust. The implication was that a vote for the conservative Republican would lead to a nuclear holocaust.

As Trump levels the words "communism" and "communist" against his opponents with little regard for their meanings, Bouzek wonders whether that might backfire, too—potentially leading young people to associate the words with an anti-Trump ethos.

"I could envision a world in which this backfires on Trump and people become more receptive to the idea of the left," he says.

—CNN-US, July 7, 2026

Editor's Note: For our take on the subject of Communism see *You Can Still Trust the Communists to be Communists (Socialists and Progressives Too)* by Fred C. Schwarz and David Noebel available at The Christian Anti-Communist Crusade, PO Box 129, Manitou Springs, CO 80829. \$30.00

Communism at our Door

by E. Jeffrey Ludwig

We have recently seen a surge of leftists being nominated to run for office or actually winning offices in our beloved USA. They support a range of policies that are fundamentally programmed to expand government's role in providing various services to the public. The policies supported include Medicare for All, an end to funding weapons for Israel, the abolition of prisons and ICE, and a halt to deportations. Some support universal rent control, expansion of public housing, and public ownership (instead of mere regulation) of utilities.

The supporters of these far-left policies call themselves Democratic Socialists, after their liar in chief, "Boynee" Sanders. Since 2020, Sanders—who speaks with a pronounced Brooklyn accent and has a right hand that never stops wagging its fingers at

whoever might be listening—moved to being mainstream or center stage in the Democrat party. This move to prominence and influence happened in June of 2020, when he and the Biden camp signed off on a 110-page memorandum of understanding. This MOU was a pact in which the Biden faction agreed to incorporate Sanders's policies into the Democrat platform, which platform was a 90-page document that came out two months later.

This uniting with the Democratic Socialists was a reversal of the Democrat position taken by presidential candidate Harry Truman in 1947, when he refused to sign a pact with Henry Wallace, who represented the far left wing of the Democrats and who had even served as secretary of Commerce and V.P. for one term of FDR's administration. But Wallace was partial to Josef Stalin's government, and FDR and Truman would have none of this canoodling with the far left. Thus, Wallace ran separately for president as the Progressive candidate and did very poorly in 1948.

These so-called Democratic Socialists are really communists but hide behind the word "socialist" to diminish the sense of radical loss of freedom that the word "communism" denotes. This can be seen clearly and was understood by communists running under the socialist label about 100 years ago.

Eugene V. Debs ran for president multiple times as a socialist. Even in 1912, the word "socialism" did not seem as threatening as the word "communism." Yet, if we look at the socialist platform of that party, we find that the platform states, "It is this capitalist system that is responsible for the increasing burden of armaments, the poverty, slums, child labor, most of the insanity, crime and prostitution, and much of the disease that afflicts mankind." In addition, there is an entire section called "Collective Ownership," which calls for "*collective ownership* and democratic management of railroads, wire and wireless telegraphs and telephones, express services, steamboat lines and all other social means of transportation and communication and of all large-scale industries." It also calls for the acquisition by "municipalities, the states or the federal government of all grain elevators, stock yards, storage warehouses, and other distributing agencies, in order to reduce the present extortionate cost of living as well as the public domain to include mines, quarries, oil wells, forests, and water power." Further, the platform demands collective ownership and democratic management of the banking and currency system.

Sanders, AOC, and some of these other freaks, like the candidate with the Nazi tattoo on his chest, have their deepest allegiance to the communist ideology advanced by Karl Marx and Friedrich Engels in the mid-19th century. Like the Socialist Party at the beginning of the 20th century, which tried to make itself more acceptable

by not calling itself communist yet advanced explicitly communist goals, the present "socialists" are explicitly suggesting some radical positions while at the same time being a little more hidden than their brothers and sisters in arms were at the beginning of the 20th century.

FDR did not take the big step of calling for government ownership of the means of production. However, he expanded government spending dramatically, advancing the idea that this would jump-start the economy. Workers were not put in charge of the means of production in an alliance between the workers and government, as in communism, but the Wagner Act increased the legal authority and protections for unions to represent the interests of workers. Priorities for agriculture were set and partial regulation by the AAA was put in place.

Many commies thought FDR was taking more of a step-by-step approach toward communism than the Socialist Party advocated, but the selection of Harry S. Truman as V.P. and then as the Democrat party nominee instead of Wallace revealed that FDR's pro-communist thinking had been exaggerated, overestimated.

But the modern radical communists saw and continue to see the Keynesian ideas of government involvement as half-measures to be overthrown by more radical action. They follow communist ideologists like Antonio Gramsci; Rudi Dutschke ("the long march through the institutions"); and Saul Alinsky, who wrote, "What follows is for those who want to change the world from what it is to what they believe it should be. *The Prince* was written by Machiavelli for the Haves on how to hold power. *Rules for Radicals* [Alinsky's book] is written for the Have-Nots on how to take it away."

The radical communist scum who believe they know best about the "good of all" are mainly lost souls yearning for power so that they can produce the failures that every attempt at "communism" on the face of the Earth has produced. They are all maneuvering to bypass the supply-demand curves that govern pricing in the economy. They are seeking to bypass the idea that risk-taking—the basis of all entrepreneurial activity—must be rewarded in order to inspire souls to take those risks.

Selfishness does not disappear when one changes an economic system. It is this writer's view that selfishness increases its threat once it masquerades as unselfish concern for the welfare of all. In fact, the ideology of unselfishness is the greatest disguise of all for selfishness.

During the 1990s, when the USSR collapsed and official communism dissolved, this writer had many students from the previous USSR who, with their families, had managed to migrate out of the formerly communist Russia and come to the USA. Every single one of them without exception told the other students and myself that their moms or other siblings had to wait for hours in line to have some of their simplest food needs met. And to be

sure that when their turn in line finally came, they would not be sold a scrawny, underfed chicken, for example, they would have needed to bribe the butcher ahead of time.

When I transferred into that school in 1997, one of my colleagues said to me, “Communism might be over in the USSR, but it’s alive and well at this high school!” Only prayerful dependence on Almighty God kept me from literally spitting in his face.

—*American Thinker*, July 7, 2026

Matters of Evidence and Faith

by John C. Lennox

Richard Dawkins, author of *The God Delusion*, regards faith in God as an evil to be eliminated. He insists that “faith, being belief that isn’t based on evidence, is the principle vice of any religion.”

From what he says it is clear that one of the things that has generated Dawkins’ hostility to faith in God is the impression he has (sadly) gained that whereas scientific belief is based upon publicly checkable evidence religious faith not only lacks evidence; its independence from evidence is its joy, shouted from the rooftops. In other words he takes all religious faith to be blind faith. If that is what it is perhaps it does deserve to be classified with smallpox. However, taking Dawkins’ own advice we ask him: Where is the evidence that religious faith is not based on evidence?

As a Christian, I am going to contend that Christianity insists that faith in God is evidence-based. For faith, as presented in the New Testament is a considered response to evidence, not a rejoicing in its absence. In his biography of Jesus the Christian apostle John clearly expresses this point: “These things are written that you might believe.” That is, he understands that the collections of supernatural “signs” that he records Jesus as having performed (we often call them miracles) form evidence on which faith can be based. That is, faith that Jesus is God incarnate is evidence-based.

The apostle Paul says what many pioneers of modern science believed, namely, that nature itself is part of the evidence for the existence of God: “For since the creation of the world God’s invisible qualities—his eternal power and divine nature have been clearly seen, being understood from what has been made, so that people are without excuse.”

It is no part of the biblical view that things should be believed where there is not evidence. Just as in science, faith, reason, and evidence belong together. Dawkins’

definition of faith as what most of us understand as a blind faith turns out, therefore, to be the exact opposite of the biblical one. Curious that he does not seem to be aware of the discrepancy. Could it be as a consequence of blind faith of his own?

For Dawkins’ idiosyncratic definition of faith provides a striking example of the very thing he claims to abhor—thinking that is not evidence-based. In an exhibition of breath-taking inconsistency, evidence is the very thing he himself fails to supply for his claim that independence of evidence is faith’s joy. And the reason why he fails to supply such evidence is not hard to find—there is none. It takes no great research effort to ascertain that no serious biblical scholar or thinker would support Dawkins’ definition of faith.

Francis Collins, former Head of the Human Genome Project and current Director of the National Institute of Health (NIH), says of Dawkins’ definition that it “certainly does not describe the faith of most serious believers in history, nor of most of those in my personal acquaintance.” Collins point is important for it shows that those who reject all faith as blind are destroying their own credibility. And professor of Science and Religion at Oxford, Alister McGrath, points out in his highly accessible assessment that Dawkins has signally failed to engage with any serious Christian thinker (for example, Alvin Plantinga, Christian philosopher, par excellent).

—*Cosmic Chemistry: Do God and Science Mix?*, p. 20, 21

The American Experiment on Liberty

by Jim Cardoza

Modern Americans often debate liberty as though it were merely one political option among many—as if freedom and government control are simply competing preferences on life’s menu. But history tells a far different story. Individual liberty is not mankind’s default condition. It is civilization’s rarest achievement.

For thousands of years, the overwhelming majority of humanity never possessed what Americans now routinely take for granted. They did not freely choose their occupations. They could not criticize their rulers without fear. They had no right to own property secure from arbitrary confiscation. They possessed no meaningful freedom of speech, religion, or assembly. Their governments answered to no constitution, no bill of rights, and certainly not to the consent of the governed.

Instead, rulers governed because they possessed the sword.

From the pharaohs of Egypt to the emperors of Rome, from the dynasties of China to the caliphates of the Middle East, and from medieval monarchies to the absolute kings of Europe, nearly every civilization concentrated power into the hands of a tiny ruling class. Whether crowned with gold, clothed in military uniforms, or draped in revolutionary slogans, governments have consistently exhibited the same instinct: expand authority while limiting the freedom of those they govern.

Consider the numbers.

Human civilization stretches back roughly 6,000 years. For nearly all of that time, constitutional republics recognizing broad individual rights scarcely existed. Democracy itself was exceedingly rare, often limited to privileged classes while excluding women, slaves, foreigners, and the poor. Even the celebrated republics of Greece and Rome offered only fragments of the liberty modern Americans inherited.

The American experiment, beginning in 1776 and constitutionally established in 1789, represented something astonishingly new. Never before had a nation been intentionally built upon the revolutionary premise that government exists to protect pre-existing rights rather than dispense privileges.

The Founders did not invent liberty. They recognized it.

John Locke had argued that rights belonged to individuals by nature, not by permission. Montesquieu warned against concentrated power. The Scottish Enlightenment explained how free markets generated prosperity without central planning. Yet America became the first nation to embed these principles into a written Constitution whose primary purpose was not empowering government but restraining it. That distinction changed history.

Since then, liberty has spread—but only partially and often temporarily. The British Empire gradually embraced constitutional government. Western Europe adopted representative institutions. Canada, Australia, New Zealand, Japan, South Korea, and several others developed societies that broadly respected individual freedom.

Even today, however, these nations represent only a fraction of humanity.

Nearly half the world's population still lives under authoritarian governments. Communist China alone governs well over one billion people under extensive censorship, surveillance, and political control. North Korea remains perhaps the closest approximation of total slavery ever created by a modern state. Russia imprisons political opponents. Iran enforces religious conformity. Cuba suppresses dissent. Venezuela demonstrates how quickly prosperous societies can

descend into economic collapse once liberty yields to centralized power.

History reveals an uncomfortable lesson. Freedom is difficult to establish. It is even harder to preserve.

The twentieth century alone witnessed the rise of Nazism, fascism, Soviet Communism, Maoism, Khmer Rouge Cambodia, and countless military dictatorships throughout Africa, Asia, and Latin America. Collectively, these governments murdered well over one hundred million people outside the casualties of war. Nearly everyone promised security, equality, justice, or national greatness before demanding obedience.

Liberty rarely disappears overnight. It erodes incrementally.

Rights become privileges. Privileges become permits. Permits become prohibitions.

Eventually, citizens discover they possess only those freedoms government officials choose to tolerate.

The American Founders understood this reality perhaps better than any statesman before or since. They did not assume elected officials would somehow become morally superior to kings. Instead, they designed a constitutional system based upon human nature itself.

The Constitution's architecture reflected profound skepticism toward concentrated authority precisely because history offered overwhelming evidence that unchecked governments eventually become oppressive regardless of their original intentions.

Many Americans assume liberty is inevitable because they have never experienced its absence. Generations raised under constitutional protections naturally begin viewing those protections as permanent features of civilization rather than extraordinary historical anomalies.

But nothing could be further from the truth.

If one were to estimate humanity's experience over the past six millennia, less than five percent of all people who have ever lived enjoyed any protections resembling modern constitutional liberty. Even among those fortunate enough to live in relatively free societies, those freedoms often existed only briefly before war, revolution, conquest, or authoritarian movements extinguished them.

Liberty is not history's norm. It is history's miracle.

That reality places extraordinary responsibility upon Americans.

The United States has never been perfect. It has repeatedly fallen short of its founding principles. Yet the proper response to imperfection is not abandoning liberty but extending its protections more faithfully. America's greatest strength has never been flawless government. It has been a constitutional framework capable of correcting injustice while preserving freedom.

Should that framework disappear, the consequences would spread worldwide.

For nearly two and a half centuries, the United States has served as history's brightest demonstration that free people can govern themselves, build unprecedented prosperity, and protect individual rights without requiring authoritarian control. Countless reform movements across the globe have pointed toward America as evidence that liberty is practical, not merely philosophical.

If America ceases to be a beacon of liberty, tyrants everywhere would celebrate. Those yearning for liberty would lose their greatest example.

History would not remember such a moment as merely an American tragedy. It would remember it as the dimming of civilization's brightest flame. For liberty is not humanity's inheritance. It is humanity's highest achievement.

And achievements survive only as long as those who inherit them possess the wisdom—and the courage—to defend them.

—*American Thinker*, July 3, 2026

The Rise of Socialism

by Brian C. Joondeph

Not long ago, the American Dream followed a familiar script. Graduate from school, find a job, buy a modest home, start a family, and gradually build a better life than the generation before you.

For many young Americans today, that script increasingly feels like historical fiction.

A recent survey from Rasmussen Reports reveals a striking generational divide: younger Americans are far more likely than older voters to view socialism favorably. According to the survey, 44 percent of voters under 40 believe socialism is a better system, compared with only 12 percent of older Americans.

Recent election results in New York City confirm Rasmussen's findings.

For Americans who grew up during the Cold War—or even those with a basic understanding of 20th-century history—that finding may seem baffling. Socialism was long associated with economic stagnation, bureaucratic control, and failed political systems abroad.

Yet to many younger Americans today, the word carries a very different meaning. It sounds less like state control and more like economic fairness—perhaps even a lifeline.

Understanding that shift requires stepping into the economic reality confronting today's younger generation.

For much of the post–World War II era, Americans lived with a powerful assumption: each generation would enjoy a higher standard of living than the one before it. Children expected to do better than their parents. Opportunity seemed abundant. Upward mobility felt almost inevitable.

That expectation is fading.

Many young adults now suspect they may be the first generation in modern American history to experience a lower standard of living than their parents. Whether that perception is entirely accurate is beside the point. What matters is that millions of young Americans believe it.

Consider housing. Homeownership—long the cornerstone of middle-class stability—has drifted out of reach for many first-time buyers. Home prices have surged while mortgage rates remain far higher than the ultra-low levels of recent years. Even renting has become a major financial burden in many cities, consuming large portions of young workers' income.

For previous generations, purchasing a starter home in one's late twenties or early thirties was common. Today, many young Americans suspect they may not own a home until middle age—if ever.

Higher education presents another obstacle. College tuition has soared over the past several decades, even for students attending in-state public universities. Many young adults graduate not only with degrees but also with substantial student loan debt that can follow them for decades. For a generation just beginning their working lives, that debt can delay homeownership, marriage, and family formation.

The financial pressures do not stop there.

Automobiles—often a necessity rather than a luxury in much of the United States—have become dramatically more expensive. Vehicle prices have climbed sharply in recent years, while insurance costs have risen as well. Fuel prices fluctuate but remain a significant burden for workers commuting long distances.

Food costs have climbed. Grocery bills are noticeably higher than they were just a few years ago. Utilities, insurance, and health care costs have also risen.

Many young workers feel as if they are running faster simply to stay in the same place financially.

Starting a family presents yet another hurdle. Childcare costs in many parts of the country rival mortgage payments. For some households, daycare for two children approaches the cost of college tuition. Not surprisingly, many couples delay having children—or decide not to have them at all.

To a generation struggling to afford housing, education, transportation, and even groceries, the promise of “free” government solutions can sound appealing—even if history suggests those promises rarely end well.

Contrast this with the economic environment familiar to earlier generations. A middle-class household could often function on a single income. A working father, a stay-at-home mother, a modest home, two cars in the driveway, and the occasional family vacation were not unusual.

Today that lifestyle often requires two full-time incomes—and even then may feel financially precarious.

Young people are also paying attention to government spending. Headlines regularly feature massive federal expenditures, whether for foreign conflicts, domestic programs, or large aid packages. At the same time, stories about fraud, waste, and abuse in government programs appear with troubling regularity.

Public trust in many institutions—from government to media to large corporations—has steadily eroded, particularly among younger Americans.

To many young voters, the system increasingly appears tilted. They see rising costs, stagnant wages, and institutions that seem unable—or unwilling—to control spending or prevent abuse.

In that environment, many begin to question whether the current economic system is working for them at all. The appeal of “leveling the playing field” through greater government involvement becomes understandable.

Of course, socialism carries its own long record of economic disappointment. As former British Prime Minister Margaret Thatcher famously observed, “The problem with socialism is that you eventually run out of other people’s money.”

History has repeatedly proven her point.

From the economic collapse of the Soviet Union to the humanitarian disaster unfolding in Venezuela, socialist experiments have consistently produced shortages, stagnation, and diminished freedom. Even nations that embrace partial socialist models often struggle with slow economic growth and heavy bureaucratic burdens.

Yet for many younger Americans facing rising costs and shrinking opportunity, those historical warnings can feel distant compared with the economic pressures they experience today.

It is therefore not surprising that politicians promoting expansive government solutions resonate with younger voters. Figures such as Sen. Bernie Sanders, Rep. Alexandria Ocasio-Cortez, and New York City Mayor Zohran Mamdani have built significant political support among younger Americans by promising sweeping economic change.

But dismissing young voters as naïve misses the deeper issue.

For many younger Americans, the attraction to socialism is not theoretical. It reflects frustration with an

economic system that increasingly feels closed off to them.

This is not partisan, either, as neither major party is delivering anything of substance to an economically overwhelmed middle class. Instead, one party does nothing but criticize President Trump, while the other holds hearings and issues sternly worded letters.

If policymakers wish to counter socialism’s growing appeal, lectures about its historical failures will not be enough.

The more persuasive response would be restoring the conditions that once made the American economic model so compelling: affordable housing, accessible education, rising real wages, and genuine upward mobility.

When opportunity expands, faith in markets follows.

But when opportunity fades, socialism begins to sound less like a warning—and more like a solution.

—*American Thinker*, June 29, 2026

Church and State Discussion

by Anthony J. DeBlasi

Before the “woke times” messed up honest discussion, whenever fake liberals were cornered with the facts about their unfounded attitude against the Christian worldview, they countered with egalitarian clichés. “Who is to say” and “opinions are equal” were two favorite put-downs against “retrograde” views of the subject. And from the ramparts of a wall they built between church and state they shot down all who challenged their rantings against God in human affairs. They still do.

Well, Christ spoke and established his church. So much for “who is to say.” It was he and his apostles who spoke for the relation of God to us. Walking with Christ would be walking with one who embodied the truth regarding the mind and will of the Creator, not the mind and will of false prophets who as I write, continue to make news headlines.

As for the argument that opinions are all equal, well, if all opinions were equal, no opinion would be worth a dime. How does the opinion of one who is on drugs equate to the opinion of one who is free of that addiction? How does the opinion of a person who is mentally ill equate to that of a person not so afflicted? I touch on extreme cases to highlight the fallacy in the argument. And what of the great range of *inequalities* in perception and judgment among individuals regarding *anything*, even including professionals in their respective fields?

Big deal? Well, it's a *huge* deal in a democracy. Cutting to the bone: What is the value of the "average" between what is best and what is not to what is required? Or the value of a "consensus" among crooks? Can a majority of voters be wrong? Christians who remember that a majority voted to crucify Christ would shout YES.

The tendency of majoritarian rule to devolve to mob rule alerted America's founders to configure a system of government that would make it difficult for any faction to dominate and take control. The prerequisite for honest and open debate was taken as self-evident in achieving just and responsible rule. The "checks-and-balances" method of government crafted by the architects of the American republic is intended to maximize cooperation and minimize self-interest among those elected to govern the nation.

History proves that we live in a chronically wicked world, where "money talks" and wisdom is not a genetic feature of human society. It was therefore a necessity against social chaos that wisdom became centered in religious doctrine and promoted by clerics whose lives were dedicated to justice and wellbeing predicated on laws higher than those of the marketplace. The founders of America recognized what all right-minded people recognize, that Providence must be included in a just social order. This calls for Church AND State, not Church VERSUS State, as the Left has twisted it.

Liberals of an intolerant kind and dystopia-bound progressives willfully ignore or distort the moral factor in democracy, permitting the Law of the Land—America's Constitution—to be made an asset of power-hungry elites instead of being the instrument of justice for all Americans, the aim of men much wiser than any in government today.

The idea of separating the church from the state was never meant to separate God from the public. It was meant to keep America from being ruled by a particular religious sect. No legitimate argument exists in this light for the non-observance of Judeo-Christian morality in American public life. To all honest parties it was clear from the beginning that isolating the church from the state was not a motive for building a wall between God and the United States.

It is worth remembering that the hatred of the church by the Left is an inheritance of 17th- and 18th-century Enlightenment pundits who placed themselves above God, a few assuming that role for themselves. That act of piracy resulted in the blood bath that turned the French

Revolution into a Reign of Terror. The reckless pitting of human against human, ending in countless lives lost, continues to occur today for essentially the same reason, namely regarding Christianity and the church of being an enemy of the people instead of an enemy of a wicked state.

Benighted intellectuals of the Age of Reason branded in their followers an *unreasoning* contempt for divine guidance since it too frequently interfered with their prescriptions for society. The conflict continues to "chop heads," as it were, to this day, as in the French Reign of Terror. (I can't help picturing Nancy Pelosi with her gavel presiding over the march to the guillotine.)

The rebellion of the Left against the Creator needs no special acuity of vision to detect in today's deranged world. It is evident in the constant distortion of the facts of reality and the censorship of truthful speech, smeared as "hate speech" and targeting for jail those who speak the truth.

What surprise can there be that churches have shut down, been burned, their holiest icons wrecked, their congregants scattered, demonized and persecuted, their leaders pressured to turn against their own religion? Did Christ and the church he established declare war on the state? Or was it rather that the state declared war on God, a war still raging 2,000 years after His Word became flesh—a war against all that is good and beautiful and best for humanity?

And what surprise can there be that morality was not excluded from public affairs by the architects of the United States of America? The founders of America warned of the ill effects of being at odds with Gospel teaching. The ill consequences were spelled out by visiting French scholar Tocqueville in the early years of the American republic. In recent times, Solzhenitsyn made it plain that forgetting God in human affairs creates injustice among people. This articulate Gulag survivor and defector from Soviet Russia warned of the prospect for a communist-style dystopia in America that, regardless of how attractive and comfortable leftists could make it, would end the freedom of mind, body and soul of the people it descended upon.

Some will say that it is a waste of time to stir up a retrograde view of the relation between church and state in these "woke times." I say, there is no expiration date for speaking the truth about the relation between us and the One who gave us life.

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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.org.