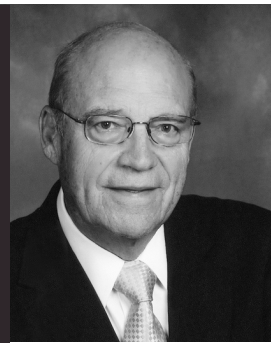




Dr. Fred Schwarz

The Schwarz Report

64 Years Defending Our Christian Faith



Dr. David Noebel

Charles Spurgeon vs. Karl Marx—Part I by Larry Alex Taunton

October 2024

Karl Marx, an apostle of evil, and Charles Spurgeon, the “Prince of Preachers,” were evangelists with messages that couldn’t have been more different—and they lived in the same city at the same time.

My next book will focus on two men whose graves I have visited many times. The first lies in North London at Highgate Cemetery. Among the fifty-three thousand graves there, one finds a few notables: Michael Faraday, inventor of the electric motor, and Adam Worth, the real-life basis for Sir Arthur Conan Doyle’s evil Moriarty in the Sherlock Holmes stories, are two. Most notable of all is the resting place, a monument really, of Karl Marx. Though Prussian, Marx lived in London the last thirty-four years of his life. There he refined his radical secular ideology and produced *Das Kapital*, setting loose upon the world ideas that have wrecked half of it and now threaten to wreck the other half.

The second lies in South London at West Norwood Cemetery. Among the forty-two thousand graves there, one also finds a few men of renown: Paul Julius Baron von Reuter, founder of the global news organization of the same name, and Hiram Maxim, inventor of the first portable fully automatic machine gun, are interred here. Perhaps more illustrious than either of these is the grave of Charles Spurgeon. The “Prince of Preachers,” Spurgeon was the nineteenth-century’s British equivalent of Billy Graham. He pastored what was allegedly the largest church congregation in the world.

It is extraordinary to me that both Karl Marx (1818-1883) and Charles Spurgeon (1834-1892) lived and worked in the same city at the same time. Both were, in a sense, evangelists contending for the souls of men with their competing visions of humanity. Moreover, each was at the height of his powers at the same time as the other. While Marx was preaching salvation through bloody revolution, Spurgeon, on the other side of the city, was preaching salvation through the blood and grace of Jesus Christ.

The London of Marx and Spurgeon was the center of world governance and epoch-defining ideas. With Queen Victoria’s missionaries to civilize it and her ministers, armies, and navy to rule it, the British Empire was at its zenith so that the sun literally never set upon it. Whether it was David Livingstone searching for the source of the Nile or Charles Darwin penning *On The Origin of Species by Means of Natural Selection*, Britain was at the forefront of all that was considered progress.

But the Britain of this era convulsed with the problems endemic to massive social change. So much so, that an air of revolution lingered like some ominous storm gathering on the horizon, threatening to engulf this peaceful kingdom as it had intermittently done on the continent since the French Revolution in 1789.

The island nation was in the throes of the bare-knuckled phase of the Industrial Revolution which brought with it a special kind of human degradation. The urban poor crowded the slums and populated the novels of Charles Dickens. Child labor laws were in their infancy. Black factory smoke choked the air and coal dust filled lungs.

It was into this combustible atmosphere that Karl Marx stepped. The man with a beard so wild that it might have landed him on a Kansas album cover were he born a century later, had revolution on his mind when he moved from Paris to London in 1849. Of course, revolution had always been on his mind. Marx had sought the overthrow of governments throughout Europe, and in the ensuing turmoil of 1848, he was forced to flee the continent.

Once in London, Marx spent his days at the British Museum preparing his magnum opus, *Das Kapital*, a critique of capitalism that could fill a sizable pothole. Although he fashioned himself as a scholar, he was more of a dilettante, a dabbler in scholarly activity. A scholar begins with a tentative thesis and allows the facts to dictate his conclusions. He is, in other words, committed to the truth. In sharp contrast to this methodology, Marx—like “woke” media and “woke” policies and “woke” academia—began with a conclusion and worked backward from it, facts be damned.

“Communism abolishes eternal truths,” he declared openly in *The Communist Manifesto* (1848). “It abolishes all religion, and all morality, instead of constituting them on a new basis ...”

In another passage of that dangerous little book, he says:

Abolish the family! The bourgeois family will vanish as a matter of course when its complement vanishes, and both will vanish with the vanishing of capital.... The bourgeois clap-trap about the family and education, about the hallowed co-relation of parent and child, becomes all the more disgusting, the more, by the action of Modern Industry, all family

ties among the proletarians are torn asunder, and their children transformed into simple articles of commerce and instruments of labour.

Much as *Mein Kampf* (1925) would be a bald statement of Hitler's intentions should he ever attain power, *The Communist Manifesto* is likewise clear in stating the objectives of communists (i.e., socialists) should they ever attain power. No one could justly say he was not forewarned. (So, it is, too, with Black Lives Matter, where one finds all of this restated in oblique terms on their website. Note: The referenced article has since been taken down. The link points to the original article as archived at web.archive.org.)

Lazy and like socialists of any era, Marx did not mind accepting monetary handouts from wealthy capitalists while criticizing the means by which they had acquired the wealth. (Black Lives Matter, a Marxist organization, has received almost \$2 billion in corporate contributions.) Marx was allergic to work, it seems, and never held a steady job. Even as he extolled the evils of capitalist industry, there is no evidence he ever visited a factory at any point in his miserable life. His mother bitterly complained that she wished that her son would "accumulate capital instead of just writing about it."

In the spirit of other would-be revolutionaries before and since, Marx was a Manichean who divided the world into two camps: the Revolution and its enemies. These were simply identified as those who agreed with this dogmatic Prussian and those who did not. The former were considered intelligent and enlightened; the latter were berated in racist and anti-Semitic rants. Marx attacked one opponent as a "Jewish n*****." One can well imagine Marx fitting right in with the modern "cancel culture" Twitterati. He saw capitalism as a poison perpetrated on humanity by Jews and he hated them for it, though it seems anti-Semitism came naturally to him. To read Marx's personal letters or published works is to encounter a bitter, evil mind concealing a hate in what he (and others) promoted as a noble vision of humanity.

But a noble vision it is not.

That vision of human dignity and salvation found expression in the preaching of Charles Spurgeon who burst upon the London scene in 1853. Spurgeon was merely 20 years old when he was appointed pastor of a congregation at the New Park Street Chapel in south central London. Soon, his earnest, passionate messages were attracting enormous crowds, requiring services to be moved to the largest public gathering space in London, the Royal Surrey Gardens Music Hall. A letter published in *The Times* describes what would become a familiar occurrence for the next three decades:

Fancy a congregation consisting of 10,000 souls, streaming into the hall, mounting the galleries.... Mr. Spurgeon ascended his tribune. To the hum, and rush, and trampling of men, succeeded a low, concentrated thrill and murmur; of devotion, which seemed to run at once, like an electric current, through the breast of every one present, and by this magnetic chain the preacher held us fast bound for about two hours. It is not my purpose to give a summary of his discourse. It is enough to say of his voice, that its power and volume are sufficient to reach everyone in that vast assembly; of his language that it is neither high-flown nor homely; of his style, that it is at times familiar, at times declamatory, but always happy, and often eloquent; of his doctrine, that neither the "Calvinist" nor the "Baptist" appears in the forefront of the battle which is waged by Mr. Spurgeon with relentless animosity, and with Gospel weapons, against irreligion, cant, hypocrisy, pride, and those secret bosom-sins which so easily beset a man in daily life; and to sum up all in a word, it is enough to say of the man himself, that he impresses you with a perfect conviction of his sincerity.

So popular was he that in 1857, at the request of Queen Victoria, the twenty-three-year-old Spurgeon electrified a crowd of twenty-four thousand at the Crystal Palace with his sermon about the first day of creation.

Although there is no indication that Marx and Spurgeon ever met, one was almost certainly aware of the other and the irreconcilable nature of the messages each proclaimed. Both achieved fame in his own lifetime, and while Spurgeon's fame eclipsed that of Marx during the 1850s and 1860s, Marx's message of secular salvation gained in prominence after the publication of the first volume of *Das Kapital* in 1867, and especially after the failure of the Paris Commune in 1871. And it is in this post-Paris Commune period that Spurgeon begins to take note of Marx's philosophy if not the man himself.

It would be wrong to say—as many preachers do—that addressing matters of politics falls outside of the purview of the clergy. Of no other sphere of life do they say it. Regardless, Spurgeon certainly didn't agree with this sentiment. Christianity isn't merely an accessory to a man's life; it should define it. Thus, a man's politics are simply the outward manifestation of the convictions of his heart. Socialism, Spurgeon knew, was much more than an economic or political question. It is a *spiritual* question, if only because it denies the very existence of the spiritual. It is, as I have written elsewhere, atheism masquerading as political philosophy.

—Founders Ministries, Fixed Point Foundation, Birmingham, AL 35203

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. Our website is www.ThunderontheRight.org. 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.

Servicing the USA National Debt

by David Walls-Kaufman

Amazingly, the United States GDP is \$16 trillion per year, and our national debt is now \$35 trillion. Our biggest national expense is interest service on the debt. But we don't all know that \$36.8 trillion represents *all the money in the world*. Put that in your pipe and smoke it.

A few weeks ago, I looked up how much money there is in the whole world. I did this because I was making the point that if a person is sick enough and close enough to death, then all the money in the world poured into medical care will not bring him back. Furthermore, not all the money in the world spent on medical care will bring him back from any successive drop down the ladder of well-being toward the point of no return. Drugs are artificialities. They cover up symptoms, but they do not substitute for the holistic requirements, like good food, sound exercise, meditation, prayer, like chiropractic, that actually improve the body in multiple physiological ways.

The World Atlas says that all the money in the world equals \$37.8 trillion. Our debt now equals all the money in the world?

Spending in the modern era is a Democrat thing. It bribes voters and also conforms to the Cloward-Piven strategy to end family, religion, commerce, enterprise, and Western civilization through debt-collapse into a rubble from which Gyorgy Lukacs, Wilhelm Munzberg, John Dewey, the Fabians, the Frankfurt School, Max Horkheimer, Antonio Gramsci, Theodore Arno, and many others *hoped* a socialist utopia would climb. The operative word is "hope."

How did Democrats get us here? When did they start driving the "hockey stick" of social welfare spending skyward? In 1964, with the great War on Poverty. This jumpstart spending program was supposed to knock out poverty, disparity, and want within ten years.

Democrats have scolded us over the years that our debt is all the result of Pentagon spending. If we just cut our Pentagon spending, they say, and croupier all that money into more social spending, then *finally* we will get to Nirvana, where everyone is equal in gifts and liabilities, and man's inhumanity to man will vanish from the earth.

But Pentagon spending, during the Reagan years, for example, ranged around \$300 billion a year, whereas Social Security and Medicare and Medicaid spending were each already over one trillion dollars. In 2000, I remember seeing that the total output for spending on education was \$920 billion—almost a trillion. (Do we think it has gone down since then?)

Many of us—not just Democrats—equate spending with good outcomes. But what about all the \$37.8 trillion in the whole world, if a person is sick enough, being unable to bring back a heart attack, cancer, or diabetes patient? And what about all \$37.8 trillion being unable to stop my daughter from dying if she refuses simply to eat and drink? No part of our thriving comes from externalities and artificialities, for some strange reason that maybe we ought to think about.

Physicist Freeman Dyson said, "It is as if the universe has been waiting for us." How true. And it seems part of how the universe waits for us is that we are fools to think that spending money will override the set of innate holistic structural forces embedded in our reality that dictate how the best human outcomes will never be earned by anything other than how we best treat ourselves for our mind, body, chemical, and functional health—and the mind, body, chemical and functional health of our brother and sister.

For example, welfare is not holistic. The person is not working to raise the quality of life of his brother and sister. The person on welfare will never live a holistic life, and he can make up the slack only by working—even if we choose to help him financially a little bit.

Spend all the money you want, Democrats—the results seem to show that there is a higher model of humanity than yours that waits for us to find it.

—*American Thinker*, August 25, 2024

Barbarians at the Gate

by Lars Moller

A long time ago, Charles Martel, uncrowned ruler of the Franks, led his Christian army to victory over the forces of Arab commander Abd al-Rahman al-Ghafiqi at the Battle of Tours (October 10, 732 C.E.).

The defeat of the Muslim invaders, especially dreaded for their heavy cavalry, marked a turning point in the long-standing war against the Umayyad Caliphate. After crushing the Visigoths at the Battle of Guadalete (July 19, 711 C.E.), they had earned a reputation for being invincible as they expanded their dominion toward the north of the Iberian Peninsula, founding the province of al-Andalus. At one point, it seemed inevitable that they would march on Paris. It is stated by historians, however, that the Frankish infantry finally succeeded in stemming the Islamization of Western Europe. At least for the time being.

It may very well be that present-day migrants, who traverse entire continents to reach the post-Christian, liberal, and affluent societies, landing on south-facing shores of Spain or crowding at border posts in the Balkans, are not armed and organized in ranks on arrival

in the West. However, they are far more numerous than the saber-wielding cavalymen that ravaged Christendom in the past. They make a formidable invasion force.

The fact that migrants, whatever their origin, single out the West as the destination of their perilous journey is due to the expectation of prosperity rather than admiration of Western values. Of course, they are indifferent to the exhortations of the Gospels, the critical thinking of the Enlightenment, and freedom of speech. Inadvertently, they are the invaders and spearhead colonizers of our time, driven by basic motives such as envy and greed. What “infidels” have in the West, they also want for themselves.

Including a large element of illiterates from packed out, nefarious rogue states, the enormous crowds of migrants, though invaders, do not behave in the orderly fashion of Roman legions marching off to war as in the days of the Republic. On the contrary, they are barbarians on the move. Infinitely many at that. In every sense, they represent the antithesis of Western civilization. Accordingly, the impression of their somewhat protracted, disorganized invasion is more like that of Goths, Vandals, and Franks pushing through “Limes Germanicus” as a prelude to the fall of the Roman Empire.

Muslim migrants, who tend to concentrate in the suburbs, like yielding to a sense of shared destiny, are civilian invaders with a distinct culture of their own. Although poor and needy at the outset, they may soon grow a disparaging view of those who take them in and provide for them. Inspired by homeborn leaders trying to set them against the West, they may convince themselves that it is inappropriate to show signs of gratitude. In their view, accepting funds from those of another—and “inferior”—faith is only to assert their right. It is like collecting the traditional tax from dhimmis: “Jizya”.

The plentier the migrants become, the stronger the cultural impact on Western society. Properly speaking, Islam has behaved like an “invasive alien culture” outside the Arabian Peninsula. Wherever this faith has been introduced by invading armies and migrating masses, followers of other faiths have been persecuted, forcibly converted, and massacred.

At first glance, the invaders may look like venerable, peaceful nomads. The narrative goes that they are simply in search of a better life. A favorite pastime of the progressive elite, it is tempting to romanticize and pity the young men entering the West from sinking boats or dusty roads. Without personal cost, “telescopic philanthropy” may yield a social media return.

Even as the invaders break the laws, committing theft, robbery, and rape on a warlike scale (e.g. events at New Year’s Eve in Cologne, 2015–16), their apologists turn the charge against their own countrymen for being bigoted and unreasonably judgmental. (In retrospect, it

might dawn on Western opinion that a specific pattern of offenses gave it the first hint of a supremacist contempt for non-Muslims.)

It is rumored around the world that the West has become decadent and vulnerable to blackmail. France, formerly the home of academic-artistic refinement, is a truly despairing case of its own. Inasmuch as he betrayed his “pied noir” compatriots in Algeria when making the irrevocable decision to withdraw from Africa in 1961 (following a murderous campaign costing the lives of as many as 500,000–1,000,000 Algerians), Charles de Gaulle may have realized that France would eventually be “absorbed” by the former colony, whose birth rates were at the top, rather than the other way around.

For cultural reasons, Algeria would never become another French province. Though sharing a common past as Roman provinces, France and Algeria had gone their separate ways in the meantime; matters of faith now stood in the way of cultural and social integration.

At any rate, the French already had the demographic destiny against them back then. Therefore, it looks like the height of imprudence, indifference, or (deliberate) betrayal of the nation that subsequent governments should liberalize immigration laws and allow Algerians—along with other North Africans—to invade France massively and take possession of its cities. Seen in this perspective, the predictable absorption of France—a tragedy of titanic proportions—has merely been transferred to the European theater, neither prevented nor delayed very much.

Nowadays, French cities, ancient centers of architectural beauty and learning, are surrounded (and besieged) by hostile suburbs—the so-called “banlieues”: Arab-dominated satellites serving as hotbeds of (a) organized crime, (b) civil unrest, and (c) terrorism (i.e. “jihad” in other words).

Compared to the invading Arabs and Berbers from the south, the Frankish forces under the command of Martel were technically and numerically inferior at Tours. However, his footmen had faith and fought with confidence. To the great relief of Christian Europe, they walked away victorious.

So far, France has retained the technological advantage of the nineteenth century. Industrialism combined with an unshakeable belief in civilization gave the Western powers the edge that allowed them to dominate world trade. In principle, France has the necessary weaponry to win the war against the old enemy. Yet, it has chosen to give up the chance to crush him.

The thing is that the invaders have long since crossed the border into France and set up camp everywhere. Their ongoing conquest is a chilling reality. Not only have they been met with nothing but passive resistance along the way, despite historic grievances, they have also

been invited to settle in the country by its treacherous rulers.

The reason, why the enemy is allowed to intrigue and operate unhindered in our time, is that the French have lost faith in both God and themselves—bereft of the will to prevail, agreeing to the arbitrary conditions of invaders willing to rule. The moral challenge for those with a conscience that extends beyond themselves here and now is that largely ignorant, pretentious, and irresponsible legislators make far-reaching decisions that cannot be undone. They will call down darkness upon posterity and force it into slavery indefinitely.

As strange as it sounds, the French are now ready to approve their alien masters and suspend allegiance to “liberty, equality, and fraternity”, tantamount to the end of state secularism (*laïcité*). However, they have chosen their own destiny and should not be pitied. Failed by their leaders from the progressive elite, they are beyond salvation. Ideological rigor and submission comprise their future. In their own way, they have been preparing for the new era for a hundred years.

Ever since the interwar period, the French have been busy ridiculing tradition, breaking down the remains of Christian piety and aesthetic ideals handed down from antiquity. What has been left behind after the deluge of modernism—following waves of malignant ideology (e.g. socialism), egotistical philosophy (e.g. existentialism), and fake “science” (e.g. sociology)—is a nation of godless, desperately pleasure-seeking, and impuissant souls without any sense of community; a nation given to mindless consumption, superficial-ecstatic fashion whims, and degenerate artistic expressions. Others are waiting to fill the power vacuum, though.

Milestones in the long march of the French nation towards its self-inflicted doom have been the Charlie Hebdo and Bataclan massacres. However, it does not stop there. The world has only just seen the beginning of what is to come.

—*American Thinker*, August 26, 2024

Kamala Inside the Gate

by Noel S. Williams

Kamala has unveiled her economic plan. Put the veil back on it, please. Under the concocted fabrication of price gouging, she is seeking excuses to justify gouging corporate profits.

She has been appropriately labelled as a chameleon, but as she pretends to distance herself from Bidenomics, perhaps “hermaphrodite” also applies (in the sense of something in which two opposite qualities are confusingly combined).

That’s because she plans to propose a federal ban on food and grocery price gouging, something Biden

was always harping on about. In reality (a realm the chameleon-*cum*-hermaphrodite doesn’t occupy), it is great American companies operating on a flexible and streamlined business model that she intends to gouge.

Let’s just cut straight to the bottom line—i.e., net profit margins.

In her socialist mindlessness, it is not foolhardy tax-and-spend policies by drunken Dems (let’s not keep offending our great “drunken” sailors), but corporate greed that is exacerbating inflation. What follows is a representative list of companies in the food and grocery business that Kamala mistakenly (or worse, deceptively) believes are extorting excessive profits.

* Kroger is the largest grocer in the United States. Kroger’s net margin, effective 4/30/2024, was a paltry 1.43%. That’s actually lower than in 2018/2019, when inflation was tame. In other words, price gouging is not a scapegoat—inflation went up, but Kroger’s profit margins remained relatively stable, if not lower.

* Pepsico (maker of many wondrous products), had a net profit margin in early 2024 that was also below 2018-2019 levels. Rather than accelerate during the Biden-Harris stimulated inflation, it is holding steady.

* Albertsons is another large grocery chain, whose potential merger with Kroger is being thwarted by the FTC. Their net profit margin in early 2024 was a meager 1.63%.

* Conagra is a company that provides meat snacks, meals, entrees, condiments, specialty potatoes, milled grain ingredients, and dehydrated vegetables and seasoning. Their net profit margins have remained boringly consistent. Certainly, there is no obvious correlation between their “excessive profits” and the Biden-Harris non-transitory inflation.

* Sysco’s products include meat, seafood, canned foods, dairy items, fruits, vegetables, and beverages. Its margins are recovering slightly (“perish” the thought), but, at a paltry 2.6% effective 3/21/24, are still below the 3% effective 12/31/2019.

* Hormel’s net profit margins have gone down as inflation has risen. That, despite Kamala picking on the meat processing industry.

* Walmart is a remarkable American success story that craven Kamala probably derides. Unfortunately, they have crushed many mom-and-pop stores along the way, but, staying on topic... in 2023, 58.8% of their sales were in the grocery category. Upon reporting their quarterly results last week, CEO Doug McMillon said prices on groceries and other items are falling.

* McDonald’s operations have floundered a bit recently. Nevertheless, they are committed to more value to entice customers. Indeed, a mantra of “value, value, value” was a theme on earnings calls for a variety of fast-food restaurants. McDonalds makes a precarious 1% to 5% profit margin on their \$5 combo meal.

Of restaurants in general: proprietors work their fingers to the bone for desperate profit margins. Publicly traded companies are getting hammered. Hopefully, it's okay with Kamala that they make enough to be able to fork out the "living wage" that she demagogues about.

Kamala is an equivocating imposter who tries to shield her socialist bona fides in pandering fashion. I'll end the abridged list of great American companies that provide our sustenance (and good jobs) with modest margins because the following conclusions are already evident:

Kamala is desperate to divert attention from the real causes (excessive deficit spending and supply constraints) of her administration's non-transitory inflation. Furthermore, she may harbor resentment that companies in the food and grocery business are adaptable enough to efficiently produce profits. After all, her favored green energy companies, despite all manner of government incentives, operate with negative profit margins (essentially, production costs are greater than total revenue).

Compared to the healthy returns of the broader markets, alternative energy equities have performed abysmally. Juxtaposed to those pathetic metrics, I guess our marvelous food and grocery companies are indeed thriving, heaven forbid.

—*American Thinker*, August 17, 2024

Child Sacrifice 21st Century

by Fay Voshell

Viewers of the four-day Democratic National Convention were treated to more than a political gathering. They saw a spectacle that has been the equivalent of a four-day-long religious retreat. The services proved that the religious impulse never dies. It just takes on new shapes and forms reflecting the core values of devotees.

Observers saw a number of quasi-religious ceremonies, including a liturgical procession of pilgrims dressed in white costumes symbolizing abortion pills.

Potential converts also were invited to visit a small chapel in the form of a van placed by Planned Parenthood. There, disciples of the religion/political cult could observe the initiation rites deemed necessary for entrance into the realm of the 144,000 chosen of the left.

The Planned Parenthood high priests offered initiates the modern-day equivalent of cults promoting castration and child sacrifice in the form of free vasectomies and abortion pills. Women got on stage and offered testimonies about the salvation abortion had afforded them. Many of the female congregants wore white, a symbol of purity of mind and heart.

History has seen thousands of cults appear and reappear. Nearly every one reached an apogee characterized by absurdities and extremes so ridiculous that the cult lost momentum and stalled. Disciples fled, looking for inspiration elsewhere.

It is fair to say the DNC reached the height of absurdity and extremism indicative of a dying religious cult. How many voters in a party devoted to death rituals are going to retain loyalty? How many are going to imitate the plastic joy of Kamala Harris, devoted as she is to the extinguishment of all that gives life to civilization?

It might be wise to think about the fate of death cults, both recent and from the past.

Most cults in the Christianized West have fallen into two categories: either they directly attempt to repudiate Christian doctrine and ethics entirely or they take one tenet, wildly distorting and overemphasizing it, thus attempting to make it nearly the entirety of the Christian religion.

For instance, the long-lasting flagellant cult took the scourging of Christ to mean that individuals should imitate the wounding of Christ by whipping themselves. The disciples of the movement were known for wearing pointed hats and flowing robes and for carrying a flagellum. The cult, vividly portrayed in Goya's *The Flagellants* (1808-1812), persisted in various forms for centuries. Followers still occasionally appear in some countries such as the Philippines during Holy Week.

During the Middle Ages, these roaming bands of penitents sought by self-flagellation to atone for and ameliorate what they saw as the wrath of God visited on Europe via the Black Death. Personal and societal sins were seen as perhaps responsible for the plague, with scourging seen as an efficacious imitation of the salvific wounds of Christ.

But despite the bizarre excesses of the flagellant cult, followers were at least seeking to turn death aside, seeing death by plague as destructive of family and society. They prayed for God's mercy, asking that death be turned away. They called on Christ to *save* lives.

The flagellants' beliefs and motives, distorted as they have been, still represent a contrast to the political/religious procession at the beginning of the DNC, in which death was *celebrated*. Not only was the extinguishment of human life promoted, but the prevention of even the seed to fertilize the beginning of life was seen as a sacramental means of regeneration and vivification of the Self.

Such a distorted idea of human salvation and well-being is why the left celebrates what Rush Limbaugh truthfully named its "sacrament" of abortion. The abortion pill is a sacramental wafer offered by priests and priestesses devoted to death. It is the means through which budding life is flushed from the body in order for

a woman's life to be saved from an unfulfilled destiny. By taking and eating it, the body is rid of a toxic encumbrance.

The ritual promoting death is in direct contrast to the Christian sacrament of the Lord's Supper, so recently mocked during the opening ceremonies of the Olympics. For Christians, receiving the eucharistic wafer mysteriously but truly imparts the life of Christ to the recipient. It is taken in obedience to the words of Christ to his disciples recorded in Matthew 26. For the believing Christian, it gives renewed life.

What a contrast between the eucharistic wafer and the abortion pill that ensures death, not life.

But those who will not permit the spiritual self-laceration that true introspection and repentance requires will turn instead to the laceration and death of human life as a sacrificial offering to the gods of Self. Those gods are to be worshiped by the expulsion of innocence, not sin, from the body. In this manner, women believe the ancient lie told Eve: "Ye shall be as gods."

But as St. Augustine pointed out in the *City of God* concerning the depravity of ancient Rome, worshiping and conciliating gods in degenerative fashion ultimately drives all virtue from the human spirit.

He doubtless would say to the DNC that a propitiation such as abortion is "so foul, so detestable," that it erases every elevated feeling, including the religious impulse. A dark, empty, and conscienceless shell is the result.

He also might well ask, "Are those representatives at the convention the best lights the Democrat party has to offer? Is their advocacy of mutilation and death the way to personal and societal salvation?"

Thinking Democrats—as well as all other citizens—must ask themselves the same questions.

—*American Thinker*, August 26, 2024

Darwin's Theory is Toast

by Fazale Rana & Hugh Ross

In his 1802 work, *Natural Theology*, William Paley surveyed a range of biological systems, highlighting their similarities to human-made designs. Human designs are contrivances—things produced with skill and cleverness—and they come about via the work of human agents. Thus, Paley argued, because biological systems are contrivances, they, too, must come about via the work of a Creator.

Myriad examples of cellular contrivances do, indeed, exist. Chief of these are proteins called molecular motors.

Many proteins function as molecular-level machines. Remarkably, these protein machines are replete with drive shafts, camshafts, turbines, clamps,

lever arms, bushings, stators, and rotors. We know from experience that motors and machines arise from the work of human designers. They are contrivances. When we see analogs to the devices that we build throughout the cell, what should we conclude about their ultimate origin?

Common experience also teaches that information and codes always emanate from a Mind. Biochemists have learned that biochemical systems are information systems. The information is harbored in the nucleotide sequences of DNA and RNA, and in the amino acid sequences of proteins. This insight suggests that biochemical systems, too, much come from a Mind. Moreover, the recognition by information theorists that the structure of biochemical information bears an uncanny similarity to the structure and design of human languages lends strength to this conclusion.

Additionally, recent findings indicate that optimally fine-tuned rules—necessary to give meaning to the information stored in DNA—are actually built into the genetic code.

In *Life's Solution*, evolutionary biologist Simon Conway Morris marvels that the genetic code displays "eerie perfection" and a "startling degree of optimization." These two features are expected if the genetic code and biochemical information come from a Creator.

Some scholars have noted that Darwin's *On the Origin of Species* is a rebuttal to Paley's *Natural Theology*, where Paley presents the Watchmaker argument. While Paley appeals to a Mind to explain biological designs, Darwin argues that natural selection serves as a type of "blind" Watchmaker. Yet, neither Paley nor Darwin had any idea of the true complexity and elegance of cellular chemistry and the remarkable similarity between the human-made systems, objects, and devices and the structure and operation of biochemical systems—similarities that vindicate Paley's argument.

The fossil record as known in Darwin's day offered scant support for evolution, and he knew it. In *On the Origin of Species*, Darwin devoted a chapter to the theory's "difficulties," highlighting two features he considered most troubling: (1) the abrupt appearances of biological groups the first time they occur in the fossil record, and (2) the absence of transitional forms. Darwin laments, "There is another and allied difficulty, which is much more serious. I allude to the manner in which species belonging to several of the main divisions of the animal kingdom suddenly appear in the lowest known fossiliferous rocks. . . . To the question why we do not find rich fossiliferous deposits belonging to these assumed earliest periods prior to the Cambrian system, I can give no satisfactory answer."

Convinced that the fossil record was incomplete and poorly studied, Darwin expected gradual evolutionary transformations and missing transitional forms to be uncovered over time as paleontologists continued collecting and analyzing evidence. Paleontologists have, indeed, found a treasure trove of fossils that document a rich history of life on Earth. Generally, paleontologists point to these fossils as key pieces of evidence in support of biological evolution. The fossil record verifies that past life was different from life today, and simple life preceded complex. For many scientists, these general features indicate that life must have evolved.

Despite all discoveries, however, the overall features of the fossil record still look the same today as in Darwin's time. When new biological groups appear, they show up explosively, then undergo little change. Explosive innovation occurred when life first appeared, when the first complex cells originated, and when animal body plans arose.

—*What Darwin Didn't Know, Reasons to Believe*, 2024

A Day at the Capitol

by J. Michael Waller

For more than two years, senior FBI officials, including Director Chris Wray, refused to answer questions from federal lawmakers about whether or not FBI agents or assets were involved in the planning or execution of criminal acts of violence at the United States Capitol on January 6, 2021.

The congressmen and senators had a right to know, as they sat on the oversight committees that governed the FBI's budget and conduct. The senior FBI officials knew in advance that they would be asked. They were given simple yes-or-no questions, without being asked to reveal classified information.

Instead of putting rumors to rest that the FBI had been involved in instigating or orchestrating the January 6 mob violence, the FBI leadership fueled them. The FBI never offered to testify in executive or closed session to inform oversight committees without jeopardizing sources and methods. It never answered lawmakers' written questions. Its leaders, from Wray down, simply refused to give an answer. A dramatic exchange aired in public a year after the incident, when then executive assistant director Jill Sanborn testified to the Senate Judiciary Committee. The senior FBI official was in a unique position to know the answers. She had previously confirmed to the Senate this author's eyewitness observations that the violence appeared organized in advance. This time, she would neither confirm nor deny a set of yes-or-no questions from Senator Ted Cruz (R-TX):

Senator Cruz: “Did any FBI agents or confidential informants actively participate in the events of January 6, yes or no?”

Sanborn: “Sir, I can't answer that.”

Cruz: “Did any FBI agents or confidential informants commit crimes of violence on January 6?”

Sanborn: “I can't answer that, sir.”

Cruz: Did any FBI agents or FBI informants actively encourage and incite crimes of violence on January 6?”

Sanborn: “Sir, I can't answer that.”

We do not yet know the truth about FBI involvement in instigating the Capitol violence, but we do know that the FBI had assets—confidential human sources—in the leadership of some of the groups involved. We know that some of the violence was professionally regimented and coordinated, as any trained eye could see at the time, and as was later confirmed in criminal trials and hearings.

It is now agreed that the FBI, as the lead domestic agency against domestic violent extremism, failed to detect the planning and organization of violence in advance of January 6, or, if it did know of it, that the FBI failed to warn the United States Capitol Police. Steven A. Sund, who was Capitol Police chief on that fateful day, testified to Congress that the FBI had provided his force with only the vaguest advance information about radical groups planning to protest at the Capitol, saying that the assessment was that the likelihood of violence was “remote.” Sund wrote a book and gave an extensive interview describing how the FBI, Pentagon, and Department of Homeland Security had failed the Capitol Police that day.

The FBI has been unable to explain why a certain identified ring-leader of the organized violence first appeared on its “Most Wanted” list and then was mysteriously removed. It never publicly explained why Steven D'Antuono, the special agent in charge of the Detroit Field Office at the time of the planning and execution of the FBI sting operation to organize a fake plot to kidnap or assassinate the governor of Michigan, was suddenly transferred to run the Washington Field Office right before the fateful Capitol violence.

What we can conclude is that the FBI's handling of the “insurrection” recklessly endangered Congress as an institution and the personal safety of individual lawmakers, and developed a storyline to fit a prevailing White House narrative that white supremacists present the single greatest domestic threat to the country.

Internal communications at the FBI Washington Field Office in the weeks after the violence show a dedicated team working overtime to solve crimes committed at the Capitol that day. They did not use politicized words like “insurrection.” Those terms would come later.

—*Big Intel: How the CIA and FBI Went from Cold War Heroes to Deep State Villains*, p. 329-331