

WEEK 32, 2019

THE EPOCH TIMES

AMERICAN CROSSROADS



**HOW DEMOCRATIC SOCIALISTS
ARE GAINING CONTROL OF THE
DEMOCRATIC PARTY**

See Page **2**

The *Corrupt Romance* Between Big Business and Socialism

JOSHUA PHILIPP

News Analysis
here is an odd and ironic romance between big business and socialism.

In otherwise free societies, corporations have become the extralegal enforcement bodies of cultural laws—able to fire, shame, and ruin the lives of people who defy the unofficial systems of political correctness.

The Supreme Court unanimously reaffirmed in June 2017 that so-called “hate speech” is not illegal in the United States and is protected as free speech in the U.S. Constitution.

Of course, “hate speech” is largely undefined, and its meanings change based on the political needs of the socialist left. There’s a steady flow of cases, but recently a Google insider revealed to Project Veritas that Google is censoring conservatives to prevent a future Trump presidency. Even the Ravelry knitting community announced it will ban users for supporting Trump under the pretense that Trump has become a symbol of ideas they deem hateful.

In all cases, people found to be violating these unofficial laws risk being publicly exposed by news outlets—as we saw in June when the Daily Beast exposed and publicly shamed a black forklift driver in the Bronx for allegedly creating a joke video that portrayed House Speaker Nancy Pelosi slurring as if she were drunk.

We saw a similar situation in February 2018 when CNN sent a reporter to the home of an elderly woman to accuse her of sharing an alleged Russian article on Facebook. We saw this again when 16-year-old high school student Nick Sandmann was falsely accused by the big corporate media of harassing an elderly Native American man. In response, celebrities joked on Twitter about assaulting or murdering him and his fellow classmates.

News outlets and big business have become the enforcement bodies of unofficial laws. They identify people, shame them, contact their employers, and attempt to ruin their lives. They send the message that any person, regardless of age or race, is open for attack if they violate the corporate-enforced socialist laws of political correctness.

Big businesses, in cahoots with socialist political factions, have found a way to enforce socialist

laws that aren’t criminal under normal laws. And through political terrorism, they send a message that speaking against the politically correct narratives can ruin your life. People are then terrorized into coerced silence.

Political correctness originates with Mao Zedong’s Chinese Communist Party, when he established in 1967 that those who support the socialist policies are “politically correct,” and those who oppose them can be publicly shamed, arrested, or killed.

In the United States, where socialism has not dominated the bodies of government, the big business coalitions in media and in Silicon Valley have become the defacto enforcers of socialism in an otherwise free society.

In other words, you’re free under the state to have your own opinions and disagreements, but if you publicly express these opinions and disagreements, which are fully legal, you’ll risk being punished by big businesses who have taken it on themselves to police speech according to their political biases.

Although capitalism is the economic system of modern Western civilization, the policies of all Western nations are guided by utterly anti-capitalistic ideas. The aim of these interventionist policies is not to preserve capitalism, but to substitute a mixed economy for it.

Ludwig von Mises, classical liberal economist

‘State-Capitalist Monopoly’

Contrary to popular belief, socialism doesn’t get rid of capitalism—at least not the parts of capitalism that most people oppose. It gets rid of the true principles of free trade and places the capitalist systems under state control. After placing big businesses under state control, it then subsidizes them through high taxation, and manages them through strict law. The new state businesses become immune to independent competition, people can be appointed to work for them as the state sees fit, and taxes prop up businesses that would otherwise fail.

Don’t believe me? Name one socialist country or regime that did



ALY SONG/REUTERS

away with the factories, big businesses, or debt-riddled social regimes that many people oppose in capitalist systems. Many countries under the “Nordic model” are arguably more capitalist than the United States—in Denmark, its easier to start a business than in most U.S. states, and there aren’t even minimum wage laws. And under the Soviet Union and even today’s Chinese Communist Party—they kept the abusive elements of capitalism, only under state control.

Even in so-called “agrarian” societies, such as Tsarist Russia and Cambodia under the Khmer Rouge, where there were no “capitalist” systems to destroy, the socialist tyrants “seized the means of production” from common people, which included seeds, farming equipment,

and land. And in both cases, this led to genocide for the “socialist cause.” Lenin explained this intention to the Russian people from the get-go, referring to socialism in 1917 as a system of “state-capitalist monopoly” that was a necessary step toward the end-goals of communist social and moral desolation.

Socialism gets rid of true capitalism in the sense of free trade and independent business, but keeps the tyrannical elements of big business. Although socialism criticizes capitalism as its claim to legitimacy, socialism by design was never meant to get rid of the darker traits of capitalism—it merely denies the freedom of trade for the common man, and holds that only the “collective” government has the right to production and trade.

▲ A Google sign at the National Exhibition and Convention Center in Shanghai, China, on Nov. 5, 2018.

The result is that independent business is destroyed, means of production and resources are seized, and the state attempts to micro-manage the nation’s economy through massive state business and bureaucracy.

Meanwhile, the fat cats in corporate big business are sometimes all for this. After all, socialism doesn’t get rid of corruption or greed—it subsidizes it. Socialism is all about monopoly, only it’s “state” monopoly.

This is part of the reason that anti-socialists in the early 1900s were opposed not just to socialism, but also to the emerging forms of collectivist corporatism that have come to define modern capitalism.

We can take the famed writer G.K. Chesterton as an example.

Like many anti-socialists of his time, he recognized that the problems of socialism weren’t limited to the official socialist systems that we recognize today. The problems extended even to the direction that the free market was taking under corporate monopoly, the broader issue of socialist planned economies, and of debt slavery.

Many writers, including Chesterton, went on to frame their criticisms more broadly as opposing “tyranny” and “monopoly,” which included the full spectrum of socialism and the darker parts of big business.

Chesterton wrote in “GK’s Weekly” in 1925, “There is nothing in front but a flat wilderness of standardization either by Bolshevism or Big Business. And it is strange that we at

least have seen sanity, if only in a vision, while they go forward chained eternally to enlargement without liberty and progress without hope.”

The Tyranny of Big Business Socialism

Socialism is a system of subsidized tyranny and corruption. It takes all the worst traits of capitalism and corrupt politics, and solidifies them in society through high taxes and bureaucratic state control.

The classical liberal economist Ludwig von Mises wrote in his 1947 book, “Planned Chaos,” that while “nothing is more unpopular today than the free market economy,” and while many political factions levy different accusations against capitalism—to the extent that they contradict one another—many of their criticisms are actually against socialist concepts that have been adopted into the free market.

Mises wrote, “Although capitalism is the economic system of modern Western civilization, the policies of all Western nations are guided by utterly anti-capitalistic ideas. The aim of these interventionist policies is not to preserve capitalism, but to substitute a mixed economy for it.”

The reality is that many big businesses support socialist policy, since they would benefit from the systems of monopoly and state subsidies offered by socialism.

Why is it that the pharmaceutical industry—one of the biggest “capitalist” havens in the United States—is backing politicians who want socialist health care? It’s because socialist health care would finance their operations and give immunity to the problems in the business of medicine.

Rather than force big business medicine to cut costs and improve services, socialist health care would make these issues non-negotiable. Socialist health care would finance big pharma with high taxes rather than force these businesses to fix the roots of public complaints by reducing costs of medicine and improving quality of care.

Socialism would also mean that big government could regulate public health, and could force people to receive medical care while limiting outside options for care.

The same principle applies to colleges and the plague of student debt. Rather than lower the costs of education and reform the curriculum to

help ensure graduates can get jobs after college so they can repay their debts, they want socialist policies to subsidize their industry.

This would allow them to use taxpayer dollars to solidify high tuition costs, and allow universities to continue offering degrees of little use in the real world—since it wouldn’t matter whether students could find jobs to repay their loans.

The reality is that socialist tyrants in politics work hand in hand with big-business interests.

Politicians who are financed by these big businesses become puppets working on their behalf. In this exchange, these politicians create narratives to convince the public to vote for socialist policies that subsidize big business. And through these corrupt ties, the socialist tyrants come to represent the interests of big business over the well-being of the people they’re supposed to represent.

This corrupt network between socialism, big business, and corrupt politics has always existed. It is a foundation of the socialist system. Under the Soviet Union, Wall Street in the United States was pumping money into the Russian regime at the time of the Cold War, and it wasn’t until this channel of finance was cut off that the communist regime collapsed. We see the same

Socialist health care would finance big pharma with high taxes, rather than force these businesses to fix the roots of public complaints by reducing costs of medicine and improving quality of care.

ties between today’s Wall Street and the Chinese Communist Party.

If a business is corrupt, it can’t last long if it grows too large. Businesses that fail to provide competitive prices and good services can only last if they hold a monopoly—and free societies are sup-

posed to break up monopolies like this. Socialism also eliminates competition from small and medium-sized companies.

So, why are so many big businesses pushing for socialism, if socialism gets rid of the “capitalist” system that they depend on?

The basis of socialism is monopoly. Under socialism, big businesses are allowed to persist—albeit under state control—through tax money, which means they don’t need to be competitive in prices and services. Socialism is the preferred model for corrupt big business, since it eliminates the risks and obligations that go along with big business. And it’s likely for this reason that so many millionaires and billionaires support it.

How Democratic Socialists Are Gaining Control of the Democratic Party

JOSHUA PHILIPP

News Analysis

The Democratic Party is fracturing, with some trying to retain the more centrist platform of liberalism, and with others pushing the party toward the hard left of socialism.

A major piece of this is the Democratic Socialists of America (DSA), which has gained heavy influence within the Democratic National Committee (DNC), according to author, filmmaker, and Epoch Times columnist Trevor Loudon.

“The DSA has basically made a major effort, working in conjunction with the Communist Party USA and the Freedom Road Socialist Organization—which are both pro-Chinese by the way. They are taking over the Democratic Party from the grassroots up,” Loudon said.

He noted that the DSA control comes in addition to other factions that have gained influence over the DNC.

In “The Shadow Party,” authors David Horowitz and Richard Poe explain how billionaire Democrat financier George Soros similarly gained influence over the party. And in “Hacks,” Donna Brazile, former interim chair of the DNC, explains how the

Clinton family bought control of the DNC by bailing it out financially.

“There are various factions competing for control of the Democratic Party. They often overlap,” Loudon said, noting that the Clinton control gave them the ability to make Hillary Clinton the chosen candidate in 2016; and the Soros influence used cash to put people into various positions.

With the DSA, he said, its takeover bypassed the major seats of power and, instead, focused on a bottom-up approach.

“All over the United States and in all 50 states, Democratic Socialists of America has around 60,000 members and they are putting their people into the Democratic Party at the lower levels,” Loudon said.

He added that from its controlled positions at the lower levels, the DSA is “using those people to then elect county commissioners, state representatives, Congress members, and also to influence senators and presidential candidates.”

As an example, he pointed to Tiffany Cabán, who won a seat as district attorney in Queens, New York, and who planned to decriminalize prostitution, end prosecution for drug crimes, and end cash bail, even for violent crimes.

“She beat an established Democrat candidate quite handily,” Loudon said. “And that’s just the latest example of what’s happening around the country.”

A Changed Party

The Democratic Party has transformed radically from its former positions in liberalism, and among the key traits of this shift are its policies to embrace socialism.

Yet, even with these shifts, there are DNC establishment holdovers who see that the socialist platform is too radical to win major elections.

A new internal poll on swing voters being circulated among top Democrats was recently revealed by Axios, and allegedly has DNC leaders worried. It found that swing voters dislike socialism—with 69 percent viewing socialism unfavorably, and just 18 percent viewing socialism favorably.

The poll also found that swing voters are now identifying the DNC with Democratic House freshmen known as “The Squad,” which includes Rep. Ilhan Omar (D-Minn.) and Rep. Alexandria Ocasio-Cortez (D-N.Y.), who are pushing heavily for the socialist policies that swing voters oppose.

Loudon noted that the DSA has been

around for a long time. DSA members were close to Bill Clinton during his presidency, and DSA members had a hand in Hillary Clinton’s health care task force when she was secretary of state under Barack Obama.

The big shift in the Democratic Party, however, took place around 1994 to 1995. Loudon said that until that time, U.S. labor unions were mainly run by moderates such as the late Lane Kirkland. Yet, he said, “a group of DSA members, leading union members, and union leaders staged a coup, and they put their men in.”

The Democratic Party has transformed radically from its former positions in liberalism, and among the key traits of this shift are its policies to embrace socialism.

Among the major shifts was when John Sweeney, former president of the AFL-CIO, removed the organization’s anti-communist clause, and “the Marxists came flooding back into the unions,” Loudon said.

Now, he said, socialists have broad control of the unions in the United States. “The key point here is this: If you control the unions, you control the Democratic Party.”

“Because they took hold of the AFL-CIO,

they were able to take hold of the direction of the Democratic Party and often determine who gets elected and what policies are adopted,” Loudon said.

This has been visible in the policy shifts of both unions and the DNC. Loudon noted that “before 1994, the American unions and the Democratic Party were militantly opposed to illegal immigration. You can look it up. Actually, the Clintons were very anti-illegal immigration. Even up to Obama, some of his early speeches were very anti-illegal immigration,” Loudon said.

“I don’t know if people just forget this history or what,” he said, and added “If you watched C-Span in the ‘90s, Bill Clinton and Harry Reid used to sound like Tea Party guys. They would constantly talk about how bad illegal immigration was—it was taking jobs from American workers, it was a national security risk, a disaster.”

After the DSA took hold of the AFL-CIO around 1994 to 1995, however, talking points and policies changed. “The AFL-CIO flipped their policy 100 percent from opposing illegal immigration to supporting illegal immigration,” Loudon said.

Among the driving points behind this shift in policy, Loudon said, was that the Democrats were seen as going too hard left, which was causing them to lose longtime Democrat voters in the Midwest, and they needed illegal immigration to find new voters.

He noted that in 2009, this policy was made clear by Mexican-American labor union activist Eliseo Medina, who called

for amnesty for illegal immigrants as a top priority for the progressive movement. This was based on an observation that Obama won two-thirds of the Latino vote in 2008, and that granting amnesty to the at least 11 million undocumented workers in the United States could add 8 million voters for the Democratic Party.

There are various factions competing for control of the Democratic Party.

Trevor Loudon, author and filmmaker

“Eliseo Medina was Barack Obama’s immigration adviser,” Loudon said. He noted that this demonstrated the influence the DSA was able to have at the top levels of politics through its control of the unions. “DSA has reversed the Democrat policy on illegal immigration, just as they gave us Obamacare and a whole raft of other things.”

As things currently stand, the DSA has “huge influence at every single level of the Democratic Party Congress, through the Congressional Progressive Caucus, right up to several of the Democratic presidential hopefuls at this time. And the grassroots belongs to them. That’s why Democratic Party policy today is identical in virtually every aspect to DSA policy,” Loudon said.



SPENCER PLATT/GETTY IMAGES

Members of the Democratic Socialists of America gather outside a Trump-owned building on May Day in New York City on May 1, 2019.

Socialism Is Inherently Evil, Says Justin Haskins of the Heartland Institute

JOSHUA PHILIPP

Socialism is inseparable from tyranny, and even if it were to work economically it would still be evil by nature, according to Justin Haskins with the Stopping Socialism Project at the Heartland Institute.

Haskins is the author of “Socialism Is Evil,” and as the book’s name suggests, he explains the moral problems that socialism unavoidably brings to a society. By its nature, he explained, socialism tramples on individual beliefs and values.

A problem people often have when trying to understand socialism, Haskins said, is that it’s often discussed from an economic and historical perspective, and not from a moral perspective.

“One of the things that we found is when you started talking to people about socialism, and you would say things like, well, look at Venezuela, look at the Soviet Union, and look at China, look at Zimbabwe, look at all these places where it’s failed,” he said.

Yet, the individuals they speak with often respond by claiming their visions of socialism are different, and believe they can do it better, or that the numerous failed examples were caused by bad leaders and not by the system itself. This same logic has allowed socialism to continue its cycles of destruction as history repeats itself.

To get through to people who believe this, Haskins said, they took a jump in logic: imagining that socialism in full practice would work, and explaining the impact of its proposed rules.

“Even if it works, and it never works—but even if it could work—there’d be all these moral problems. And so that’s when we started focusing on this idea that socialism is evil,” he said.

Socialist Oligarchy

A main concern among many people who believe in socialism is on the centralization of power in big corporations. Yet, while socialism does aim to “seize the means of production,” it doesn’t do away with big business or factories—it merely puts these institutions under government control, and denies the average person the ability to produce or trade. Socialism was the “dictatorship of the proletariat,” or what Lenin called the “state-capitalist monopoly.”

Meanwhile, many problems the world now sees with big corporations and mo-

More than 167 million people have been exiled in prison or killed by socialist and communist parties of the past 100 years on every continent where there are human beings. There’s a reason for that, and we’re seeing that same tyranny crop up again.

Justin Haskins, author of “Socialism Is Evil”

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Protesters opposed to the socialist regime in Venezuela clash with security forces in Caracas, during the commemoration of May Day on May 1, 2019.

nopolies come from interventionist policies and government subsidies—both of which are part of socialism. Tight regulations eliminate mid-level business, and government subsidies create surpluses that drive down prices and shut down small businesses. It’s for these reasons, and others, that even when lightly practiced socialism leads to oligarchy.

Socialists going back the Karl Marx focus their narratives on how society is giving small groups too much power, and the centralization of power with big corporations is among their key narratives today.

“Bernie Sanders talks about all the time that the wealth is concentrated in the hands of this small group of people,” Haskins said. Yet, he noted socialism doesn’t get rid of this problem: it merely centralizes power with another small group, and inevitably gives them even more power over the lives of others than the big corporations had.

“Their solution is to take that power away from the old Jeff Bezos and Bill Gates, and people like that, and put it in the hands of the government, which is another relatively small group of people where they’re centralizing all of the power,” he said.

“All they’re doing in their own minds is taking one small group of people and exchanging it for another small group of people,” he said.

Yet there is a key difference between centralizing power in business, and centralizing power in government. Haskins explained that the worst companies like Amazon can do to a person is cancel their Amazon subscription.

“But what can the government do?” he said. “The government can throw you in prison. The government can take away your rights. The government can tax you, and target you, and do all kinds of terrible things to you.”

And history has shown socialism has this trait: destructive dominance over individual will, and a willingness to kill or imprison anyone who resists.

“What’s worse? Having some wealth controlled by a relatively small group of people—but you have all of your other freedoms—or having the government in charge of everything, which is essentially what they’re all calling for,” he said.

Haskins noted that many socialists are duped to trust government with their rights more than regular people.

Mistaken Charity

Many people who believe in socialism mistake it for a form of charity, without taking into account that its seizing of wealth from others cannot exist without the threat and use of force.

Haskins said many people are told that socialism represents the fight against big powers, “when in reality it is the opposite of what it says it is. It represents that big centralized power.”

“I think for so many people, socialism is basically—in their minds—it’s charity,” he said. Many people who believe this come to see people who oppose their system as heartless people who don’t care about helping the poor, he said.

“But in order for it to be charity, there has to be voluntary choice. I have to choose to help these people,” Haskins said. “I don’t have any choices under this current system. The way it works is they come in. They take my money away from me. They decide what to do with the money. They decide who to help, and most of it ends up going into the bureaucracy, and it gets lost, and it doesn’t end up helping anybody, anyway.”

“So it’s not charity,” he said. “It’s always forced coercion and manipulation no matter what. No matter how you structure it, that’s what it is.”

Haskins noted that he’s very much in support of charity, and in helping people in need, but socialism eliminates even this choice since high taxes are seized automatically to subsidize socialism’s ineffective bureaucracy.

The ‘Nordic Model’

Among the major talking points used by today’s socialist leaders is the claimed “Nordic Model,” yet this narrative is based on untruths.

“Many people have been convinced that Scandinavian countries are perfect little socialist utopias,” Haskins said. The point is often brought up by socialists when confronted with facts about the numerous systems of socialism that led to economic collapse, state slavery, mass starvation, and democide, he said.

“We can talk about it all day long—all the failures,” he said. “But then the left has pointed to these five or so relatively small countries that exist in a part of the world that basically nobody ever goes to. No one knows anything about these countries. And then they call them socialist countries.”

Yet, these alleged socialist countries maintain free market economies, and

many leaders in these countries continue trying to explain that they are not socialist countries.

Haskins noted that in world freedom rankings, the Scandinavian countries rank close to the United States every year, many have fewer regulations than the United States, some offer school choice, and some had corporate tax rates even lower than in the United States—until President Trump adopted similar corporate tax policies.

“They have balanced budgets. They have a trillion dollar sovereign wealth fund in Norway that they got from drilling oil,” Haskins said. “Does that sound like the modern Democratic Party’s platform right now? Balanced budgets, less regulations, having \$1 trillion sitting in the bank? I mean, of course not.”

For many of these countries, their prosperity came before they began bringing in socialist policies, and those that did bring in socialist policies have already seen they don’t work and began rolling them back.

“They’ve actually reversed many of the policies that they started putting into place 40 to 50 years ago or so,” he said. “And once they started reversing those policies, their economies started to improve again.”

In light of this, he noted that when socialist advocates use the “Nordic Model” as their talking point, “it’s a lie.” Haskins noted that the Scandinavian countries have adopted some socialist policies, but so have nearly every country in the world—including the United States. The talking points, however, are used to promote more complete forms of socialism that the Nordic Model does not represent.

The Moral Question

Yet, there’s something still deeper to the problems of socialism that go beyond the surface talking points, and into what socialism means in practice.

“It’s a highly immoral system. And the reason for that is predominantly because in socialism you cannot have freedom of conscience or freedom of religion. It is impossible,” Haskins said, and noted that socialist writings make clear its intentions to eliminate moral and religious society.

“If you have a collectivist society where decisions are being made by the collective ... you don’t have any options,” he said.

Under single-payer health care, he noted that if the collective decides it wants things like abortion, then people whose values oppose financing abortion will be forced to violate their values.

“The same is true for almost anything. Anything you’re socializing,” he said.

When it comes to agriculture, which he noted is historically a very common area for socialism to control, people such as Hindus who oppose killing cows, or vegetarians who oppose killing animals, can be forced to finance policies that violate their values—if the collective decides on it.

If people such as Muslims oppose consuming alcohol, they can be forced to finance the production of alcohol.

And if people decide they will refuse to pay or refuse to participate in the socialist programs that violate their values, then the socialist collective will either force them or persecute them. This train of events has repeated itself under the various systems of socialist tyranny.

By forcing people to participate in various programs that violate religious belief and personal values, socialism opposes tolerance and diversity.

Haskins noted that socialism has been tried in all parts of the world over the last 100 years, and continues to fail. He said, “If it was going to work, it would have worked by now.”

“More than 167 million people have been exiled in prison or killed by socialist and communist parties of the past 100 years on every continent where there are human beings,” he said. “There’s a reason for that, and we’re seeing that same tyranny crop up again.”

Yet, even aside from its history of failure, he said, “even if somehow magically we could defy all of history and logic and make that work, it would still be highly immoral.”

“You’re still imposing your beliefs on the beliefs of other people. You’re still forcing other people to violate their deeply held ethical beliefs, whether those are religious or not religious. And that’s an essential part of any socialist model.

“It has to be that way. You can’t get around it because getting around it would mean there’s choices. You can’t have choices and a socialist model—that’s the whole point.”

Chinese House Christian Uniting Faiths Against Communist Persecution

SHAR ADAMS/THE EPOCH TIMES



Pastor Bob Fu, founder and president of the ChinaAid Association, translates Chen Guangcheng speaking live via speakerphone for Rep. Chris Smith (R-N.J.) at the House Foreign Affairs subcommittee on Africa, Global Health, Global Human Rights and International Organization, on May 15, 2019.

JOSHUA PHILIPP

Standing up for religious freedom under the Chinese Communist Party (CCP) is no easy task, and Bob Fu, president and founder of China Aid, knows this all too well.

Fu began his journey as a student leader of the democracy movement in China, which came to a brutal end on June 4, 1989, during the infamous Tiananmen Square Massacre. Their peaceful chants were met with the regime’s brutality, and their hopes that the CCP could change were silenced by gunfire, and crushed beneath the treads of tanks.

According to Fu, he and others in the student movement were disappointed to see that “the so-called ‘people’s government’ would send the so-called ‘People’s’ Liberation Army to use tanks and machine guns to kill its own people.

This disappointment turned into disillusionment with the CCP, and Fu turned from hope in politics to faith in heaven.

“That’s how I became a follower for Jesus Christ, a Christian,” he said, and noted after turning to religion he came to realize that by its nature, the CCP aims to exert complete control over all society, and attempts to destroy anything without total loyalty to the party.

Switching from politics to religion also came with its costs, however. Under the communist system of the Chinese regime, religion is tightly regulated. During the Cultural Revolution, it launched campaigns to destroy temples and churches, killed priests, and established its own state-run versions of the religions that put the Party above heaven.

Fu refused to follow the state-run version of Christianity, and instead turned to the “house Christian” movement in China for those who still follow the religion as it exists outside China—a religion that the CCP still persecutes.

“My wife and I were then imprisoned,” he said.

CCP Control of Religions

Fu explained that religious people in China, including Christians and Catholics, “want to be independent in their faith” and to recognize God as the highest power, rather than be forced to place the Communist Party above God.

Seeing that they would not be able to practice their beliefs in China without facing imprisonment, or worse, Fu said he and his wife decided to leave China. And after facing persecution himself, he began to look towards others who faced similar persecution under the CCP.

He noted that in China, even human rights lawyers face harassment, torture, and imprisonment for trying to uphold the written Chinese law. Yet, like these human rights lawyers, Fu realized that when it comes to defending faith, “how can we be silent in the face of this kind of evil?”

It was that thought—a willingness to stand up not just for his own faith, but also for the faiths of others—that led Fu to create China Aid. He said it holds “a mission to advance religious freedom and rule of law for all in China by exposing abuses and persecution,” and by encouraging those who have been abused by the CCP to stand up for their freedoms.

The Communist Party is an atheist system, and it attempts to force this atheism on religions by requiring people to recognize no power higher than its own. Under the CCP, the Dalai Lama of Tibetan Buddhism is required to have government permission to reincarnate, pictures of communist leaders are hung in churches, and its demolition of temples and churches continues.

In churches, Fu said, “everybody is mandated to sing the national anthem, and the Church would have to take down the cross and have it replaced with a portrait of a chairman of CCP.”

He noted that last year in China’s Hunan Province, the CCP sent “a so-called religious affairs inspector” to investigate the churches. After seeing a copy of the Ten Commandments on a wall, the inspector declared it was not in line with Communist Party doctrine and demanded the removal of the First Commandment which requires Christians and Jews to place no God before their own.

Fu said, “the next day, the Ten Commandments became the Nine Commandments.” By the CCP removing the First Commandment, Fu questioned whether the regime’s altered version of Christianity can still be called Christianity.

Defending Faith

While Fu has taken a stand for his own faith, and for his own right to believe, however, his organization also stands up for the rights of other faiths in China. He believes this is needed, and the joining of people of different beliefs to challenge religious persecution is helping them take a stronger stance against the tyranny of the CCP.

After he left China, and after “being accepted in this land of the free in the United States,” Fu said he began to realize that people of other faiths are also being persecuted by the CCP. He noted these include Tibetan Buddhists, Uyghur Muslims, and Falun Gong practitioners.

He said that were he to only speak out against the persecution of his own faith, and ignore the persecution of others, then the communist regime could use this to its advantage by dividing people and driving them into conflict.

In addition, he said, “it is the right thing to do for our faith.”

“How can we turn a blind eye too by keeping silent when we see a Falun Gong practitioner, simply for practicing his or her own faith, he or she would be arbitrarily detained—would be tortured and many even tortured to death, and some even have their organs harvested alive?”

“It’s a crime against humanity,” he said. “We’re all created in the image of God. So as a fellow human being, this is fundamental, a human rights issue. That’s why we are much more powerful, stronger, if we are fighting together and join hands together.”

Fu said his organization in Washington aims to “send a strong message” to the CCP, that they will no longer tolerate the persecution, imprisonment, or torture of people for their faith, and they will also “fight for the freedoms of each other, so they cannot take advantage and divide us anymore.”



FEDERICO PARRA/AFP/GETTY IMAGES

Marxist ‘Critical Race Theory’ Infiltrates Churches, the Culture

TREVOR LOUDON

Commentary
When the Southern Baptists, the largest Protestant denomination in the country, endorse “critical race theory” (CRT), you know American Christianity has a Marxism problem.

At the Southern Baptist national convention in Birmingham, Alabama, in June, a resolution on CRT and “intersectionality” gained passage with a strong majority.

The resolution affirmed the Bible as “the first, last, and sufficient authority” in guiding the church on dealing with social evils and said that “critical race theory and intersectionality should only be used in submission to Scripture,” according to a news article from the Baptist Press. The resolution described critical race theory as a “set of tools to explain how race functions in society and intersectionality as the study of how various characteristics overlap.”

Traditional Baptists who believe that the Bible is the inerrant word of God and contains the answers to all problems within its pages must have wondered why their church would need Marxism for any reason at all.

One brave Christian, Tom Ascol, a senior pastor of Grace Baptist Church in Cape Coral, Florida, unsuccessfully challenged the CRT resolution, correctly explaining that “critical race theory and intersectionality” are “rooted in ideologies that are incompatible with Christianity.”

What Is Critical Race Theory?

So what actually is CRT? What does intersectionality mean?

According to the UCLA School of Public Affairs:

“CRT recognizes that racism is engrained in the fabric and system of the American society. The individual racist need not exist to note that institutional racism is pervasive in the dominant culture. This is the analytical lens that CRT uses in examining existing power structures. CRT identifies that these power structures are based on white privilege and white supremacy, which perpetuates the marginalization of people of color.”

In other words, racism is about power, it’s exclusively a white problem, and it’s intrinsic in the current social system. Therefore, to end racism, we must change the existing power structures—a polite way of saying revolution. Affirmative action, reparations, and hate speech legislation are all justified by CRT. All are revolutionary tools derived from Marxism.

Intersectionality is the concept that all oppressions are linked. Racial oppres-

sion is linked to gay oppression, which, in turn, is linked to the oppression of women and workers. This is a modern expansion of the Marxist idea that “capitalism” oppresses not only workers but racial and gender groups as well. All “oppressions” intersect. We can’t treat them as separate problems. The main problem is not just capitalism, but white racist sexist capitalism.

Two black scholars are most closely identified with modern CRT—the late Harvard Law professor Derrick Bell and the recently deceased James Cone, a professor of Systematic Theology at Union Theological Seminary.

It’s worth noting that a member of the Southern Baptist convention resolutions committee, Walter Strickland, avidly teaches Cone’s theories from his post at Southeastern Baptist Theological Seminary in North Carolina, according to a graduate of the seminary. Strickland seems to have no conflict teaching Cone’s version of race-based Marxism to the future Baptist pastors who stream through his classroom.

James Cone: Religious Revolutionary

There is zero doubt that James Cone was a Marxist.

In 1980, the Democratic Socialists of America published an essay by Cone titled “The Black Church and Marxism: What Do They Have to Say to Each Other?”

In June 1984, a delegation of Black American Church leaders visited Havana.

Granma, the Cuban Communist Party newspaper, reported that the organizers included the communist-controlled Ecumenical Council of Cuba, the Baptist Worker-Student Coordination of Cuba, and the Caribbean Council of Churches. The Black Theology Project was listed as a U.S. sponsor, and the Soviet-controlled Christian Peace Conference was also represented.

Delegates included Rev. Jeremiah Wright of UCC Trinity Church in Chicago, the future pastor to Barack Obama; William Babley, director of the Racial Union Program of the Methodist Church; Howard Dodson, chairman of the Black Theology Project; Dwight Hopkins, vice chairman of the Black Theology Project and a future founder of the communist-led Black Radical Congress; and James Cone of Union Theological Seminary.

Cone was also a little un-Christian in his racial views.

In his 1969 book, “Black Theology and Black Power,” Cone wrote: “The time has come for white America to be silent and listen to black people. ... All white men are responsible for white oppression. ... Theologically, Malcolm X was not far wrong when he called the white man ‘the devil.’”



Parishioners sit inside the renovated Ebenezer Baptist Church in Atlanta on Jan. 19, 2002.

How can a collectivist philosophy that emphasizes racial division above all else and despises all manifestations of individual liberty have anything to offer Christianity? The answer is simple: It doesn't.

In a 2004 essay, Cone opined: “Black suffering is getting worse, not better. ... White supremacy is so clever and evasive that we can hardly name it. It claims not to exist, even though black people are dying daily from its poison.”

Derrick Bell: Legal Revolutionary

Derrick Bell, who a young Barack Obama once praised at a Harvard protest rally as comparable to Rosa Parks, was also a man of considerable influence.

According to his 2011 New York Times obituary, Bell’s “1973 book, ‘Race, Racism and American Law,’ became a staple in law schools and is now in its sixth edition.”

Bell “set the agenda in many ways for scholarship on race in the academy, not just the legal academy,” Lani Guinier, told The New York Times. Guinier was the first black woman hired to join Harvard Law School’s tenured faculty and is the daughter of the late leading Communist Party USA member Ewart Guinier.

Bell was a contributor to the other, the cry for Black Power was raised in

as “one of the most influential African-American literary and political journals of the 1960s and 1970s.” Freedomways was established and run by well-documented members and sympathizers of the Communist Party USA.

According to Accuracy in Media, documents declassified in 2011/2012 from Operation SOLO, an FBI program to infiltrate the Communist Party, revealed that Freedomways, which closed in 1986, was subsidized by both the Soviet and Chinese communist parties.

Bell was also a founding member of the National Conference of Black Lawyers, the self-proclaimed “legal arm of the Black Liberation Movement.”

According to an archived page of the organization’s website:

“In 1968, young people of African descent in America were growing impatient with the slow pace of social change. Despite modest advances brought on by two decades of non-violent resistance, from one end of the country to the other, the cry for Black Power was raised in

the midst of a sea of clinched fists. At the same time, this new militant spirit had moved many to don black berets and carry rifles. On street corners in practically every Black community, passers-by heard demands for Nation Time and Power to the People!

“Inevitably, the powers-that-be responded to this activist renaissance with police brutality, frame-ups and a vicious counter-intelligence program that targeted scores of militants for harassment, prosecution or assassination. A small group of Black lawyers refused to sit idly by while the iron fist of government came down hard on the bravest and most intelligent of the Black community’s younger generation. This period forced the birth of the National Conference of Black Lawyers which, as an organization, began to stand shoulder-to-shoulder with rifle-toting revolutionaries.”

The National Conference of Black Lawyers was a U.S. affiliate of the International Association of Democratic

Some brave souls are standing against this corrupt doctrine, but hundreds of thousands of seminarians and churchgoers are going along with revolution posing as religion.

Lawyers, a still-existing international communist front originally founded by the Soviet Union.

Is CRT Compatible With Christianity?

Is CRT compatible with Christianity, or indeed any God-centered faith?

Christianity is based entirely around the individual and his or her relationship with God. It is the individual who may be saved through faith in Jesus Christ, not the collective.

How can a collectivist philosophy that emphasizes racial division above all else and despises all manifestations of individual liberty have anything to offer Christianity? The answer is simple: It doesn’t. CRT is a Marxist technique used to divide society into antagonistic racial groups that can be manipulated to create chaos and revolution.

Are those who bring CRT into the church Christian? Or are they Marxists posing as Christians? Is their true purpose salvation or revolution?

I was told recently of an episode that occurred in a church in North Carolina. The young pastor, all fired up with CRT, noticed that a black family and a white family in his congregation shared the same surname. He falsely concluded that the ancestors of the white family must have once owned the ancestors of the black family. From the pulpit, the pastor demanded that the white family apologize to the black family for the slave-owning sins of their forefathers. The white family bravely refused to apologize for the nonexistent transgression, which created a major split in the church. That church no longer exists.

CRT is not just a Southern Baptist problem. This false Marxist doctrine is taught in churches, seminaries, and universities all across the United States.

Some brave souls are standing against this corrupt doctrine, but hundreds of thousands of seminarians and churchgoers are going along with revolution posing as religion.

The late great Andrew Breitbart used to say that “politics is downstream from culture.” He could have added that “culture is downstream from religion.”

The Southern Baptists, the most conservative major Protestant denomination in the United States, have started down the Marxist road. Several other denominations are well ahead of them. If this isn’t reversed, how will this shift affect our culture and politics in years to come?

Trevor Loudon is an author, filmmaker, and public speaker from New Zealand. For more than 30 years, he has researched radical left, Marxist, and terrorist movements and their covert influence on mainstream politics.

Views expressed in this article are the opinions of the author and do not necessarily reflect the views of The Epoch Times.

‘Freedom Road’ Maoists Aid Maduro Regime and Latin American Marxist Revolution

TREVOR LOUDON

Commentary

American Maoists are working to support the embattled regime of illegitimate Venezuelan President Nicolás Maduro and to strengthen ties with Latin American communism.

In mid-July, the militant Chicago Teachers Union (CTU) sent a delegation to Caracas to build “solidarity” with socialist Venezuela. According to delegation leader and CTU charter school organizer Richard Berg:

“We are interested in showing solidarity with the Bolivarian Revolution and the Venezuelan people and at the same time we want to interact with Venezuelan labor union leaders with [a] focus on teacher unions to learn from them how they have counter[ed] US sanctions and to inform them about our recent victories in the US, like the recent strike CTU organized in Chicago.”

Berg was referring to the successful May CTU strike against Chicago charter school owners. Three of the five delegates—special education teacher Sarah Chambers, English teacher Fabiana Casas, and math teacher Valeria Vargas—were strike captains during

the May industrial action. The delegation was led by Berg and Maria Moreno, the financial secretary of the CTU.

The CTU is heavily influenced by America’s largest openly Maoist grouping: Freedom Road Socialist Organization (FRSO). Chambers, CTU area vice president and prominent strike leader, is close to the FRSO, as is Moreno. Berg has been heavily active in midwestern Maoist politics since he was president of the Marquette University Progressive Student Organization in the early 1980s.

The trip came straight after a CTU official resolution calling for “an end to U.S. intervention in Venezuela.”

Chambers told FRSO’s FightBack! News that Venezuela’s dictators care more about education than do Chicago’s Democratic Party leaders:

“Through major economic hardships, Venezuelan President Nicolas Maduro never closed a single public school or a single health clinic. This stands in stark contrast to our experience in Chicago, where Mayor Rahm Emanuel closed 50 public schools and several mental health clinics in a single year.”

As FightBack! News reported, “The teachers’ delegation met with leaders from the Venezuelan Foreign Ministry, Ministry of Communes, Ministry of Education, Adult Education Teachers, and students, as well as on-the-ground activists.”

If Venezuelan communism is allowed to arise from near destruction, there will be a Russian, Chinese, and Cuban-backed revolutionary resurgence across the entire continent—and probably Mexico.

The delegation also sat down with Vladimir Castillo, the Venezuelan director of international affairs. They learned that Hugo Chávez only “started to talk [openly] about socialism in 2005, at the World Social Forum” in Brazil, a full seven years after becoming president. For many years, Chávez, like Fidel Castro before him, denied being a socialist—a lesson for U.S. voters in 2020.

Delegates also had the “amazing opportunity” to meet with Jacobo Torres de León, the

president of the Bolivarian Socialist Workers Central Union. Torres de León spoke about his journey alongside Maduro, his “union brother,” and how they “worked together to improve the rights of workers and unions.”

São Paulo Forum

From July 25 to 28, delegates from the FRSO participated in the 25th “São Paulo Forum,” a conference held this year in Caracas, Venezuela. More than 1,000 delegates from around the world attended, under the slogan “For Peace, Sovereignty and the Prosperity of the People: Unity, Struggle, Combat and Victory!”, according to FightBack! News.

The FRSO delegation was led by Tom Burke (also known as Tomas de Bourgha), the Grand Rapids, Michigan-based organization secretary of the FRSO.

Founded in 1990 by Cuban dictator Fidel Castro and Brazilian Marxist labor leader Lula da Silva, the São Paulo Forum united communist, terrorist, and socialist parties from all over Latin America. The São Paulo Forum was explicitly established “to save what had been lost of Communism in Eastern Europe and the old USSR.”

The São Paulo Forum-led “Pink Tide” swept



Striking Chicago teachers and their supporters attend a rally at Union Park in Chicago on Sept.15, 2012.

across Latin America, bringing da Silva and Chávez to power in Brazil and Venezuela, respectively, together with leftist regimes in Paraguay, Uruguay, Bolivia, Argentina, Chile, Ecuador, and Nicaragua.

According FightBack! News writer Sean Orr, who was part of another FRSO delegation to Venezuela in April:

“The so-called Pink Tide began, and many of the wide-ranging political parties of the

Forum found themselves elected into government. Many believed that the dark days of U.S. dominance were a thing of the past, and that the masses could now democratically determine their own future. Venezuela played a leading role, directing part of its oil revenue to support these new progressive governments.”

Today, many of those left-wing governments have been removed, notably in Brazil,

which—after 16 years of socialism—elected anti-communist President Jair Bolsonaro last year. However, the left is still very strong throughout Latin America and had a major victory in 2018 when long-time São Paulo Forum supporter Andrés Manuel López Obrador (known widely as AMLO) won the Mexican presidency.

The FRSO sees a new communist resurgence in Latin America, built around the remaining socialist/communist strongholds of Cuba, Nicaragua, Bolivia, and Venezuela.

Orr wrote:

“Today, only the governments of Cuba, Venezuela, Bolivia and Nicaragua remain firm against imperialism. All others have been defeated. The Bolivarian Revolution stands out, for while the imperialist counter-offensive came crashing down around them, the Venezuelan masses deepened their revolutionary process. Socialism is their horizon. President Nicolás Maduro says that a new popular offensive must sweep Latin America, one more radical and profound than the last—a ‘Red Tide’ perhaps? And as Latin America’s left-wing forces gather once again, the Venezuelan movement plans to lay the groundwork for such an offensive.”

And according to Orr, the FRSO will be helping out:

“FRSO will be there, building relations with the revolutionary forces of our hemisphere for the common goal of ending U.S.

imperialism and building a future that belongs to the masses.”

The FRSO is working from U.S. soil to aid and abet the revolutionary process in Venezuela—a country currently under U.S. sanctions.

If Venezuelan communism is allowed to arise from near destruction, there will be a Russian, Chinese, and Cuban-backed revolutionary resurgence across the entire continent—and probably Mexico.

This will be disastrous for Latin America and for U.S. interests in the whole Western Hemisphere.

Why are American Maoists allowed to openly assist Venezuelan revolutionaries against the best interest of their own country?

Isn’t there a word for that?

Now is the time to increase pressure on the Maduro regime and to clamp down on those Americans openly supporting Venezuela’s tyrannical and subversive regime.

Trevor Loudon is an author, filmmaker, and public speaker from New Zealand. For more than 30 years, he has researched radical left, Marxist, and terrorist movements and their covert influence on mainstream politics.

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