

See Page

AMERICAN CROSSROADS | 3 AMERICAN CROSSROADS Week 43, 2019 THE EPOCH TIMES THE EPOCH TIMES Week 43 2019

Secularism Versus Religion:

Is Humankind at a Crossroads?

BARBARA KAY



In a September column for the National Post, I discussed the recent revival of controversy about

Charles Darwin's "beautiful theory" of evolution, following the 2013 publication of "Darwin's Doubt" by Dr. Stephen Meyer, director of the Discovery Institute's Center for Science and Culture.

In his book, Meyer rebuts Darwin's reigning principle: that all life forms, including humans, have evolved from a common ancestor through the simple process of random, heritable variation and natural selection. Based in universally acknowledged mysteries thrown up by fossil scientists around the "Cambrian explosion," Meyer's proposed alternate theory of intelligent design presents as no less rational than Darwin's theory to any open mind, and seems more congruent with the evidence at hand to a number of highly credentialled scientists.

I received quite fierce blowback for giving intelligent design the time of day from several agitated Darwinists. They won't hear of any theory that admits the possibility of a Creator, tarring anyone who entertains the possibility with accusations of biblical literalism, ignorance, and hostility to science. There are biblical literalists who believe the world was literally created in six days, but Dr. Meyer is not one of them. Neither of the other charges holds up to a moment's scrutiny, either.

Whence such deep anger even at the very idea that there might possibly be a Creator? Because it spoils the master narrative of our atheist intelligentsia, who see belief in God as a primitive waystage on humanity's path to full enlightenment, materialism and a repudiation of

In their progressivist vision, the entire world will eventually catch up to the peculiarly western belief that religion is the scourge of humanity, and only rational secularism can advance human society to a state of harmony. Even the admission of a possibility of a prime mover is therefore an act of intellectual defiance and regression, a heresy that must be shut down-not in debate, which would suggest the issue remains unsettled, but by calumny, derision, and denunciation.

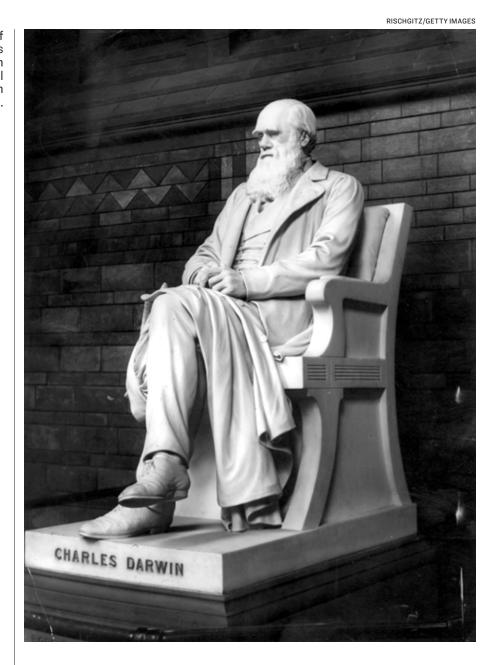
'Cultural Climate Change'

Secularism has had a very good historical run, so atheists may be forgiven for assuming its hegemonic perch was permanent and unassailable. But it may be tottering nonetheless in the midst of what Jonathan Sacks, former Chief Rabbi of the United Hebrew Congregations of the Commonwealth, calls "cultural climate change."

In a speech reproduced in the August 2017 edition of Standpoint Magazine, Sacks describes cultural climate change as "a revolution which is the greatest and most fateful since the invention of printing in the West in the 15th century." Just as actual climate change produces more extreme weather conditions, so does cultural climate change. "An old pattern that has governed the West for four centuries is broken," Sacks says. "A new one has not yet emerged and it has brought great damage to that spiritual experience that is our ozone

In the 17th century, scientists like Newton and philosophers like

A marble statue of the naturalist Charles Darwin by Sir Joseph Boehm at the Natural History Museum in London.



They won't hear of any theory that admits the possibility of a Creator, tarring anyone who entertains the possibility with accusations of biblical literalism, ignorance, and hostility to science.

Descartes secularized science and philosophy by basing knowledge on non-doctrinal foundations. The 18th century revolutions, American and French, secularized power through separation of church and state. In the 19th century, culture–concert halls, museums, art galleries-acted as secular churches permitting people to encounter the sublime without worshipping God. The 20th particular upheaval surrounding Judeo-Christian rubrics concerning sexual modesty and the sanctity of life and marriage.

Sacks pushes back against the assumption that today's paradigm will endure. In great swaths of the world–the Middle East, Africa, Asia—we see "the world getting more religious, not less. We have begun an age of desecularization," he says.

Christianity is perceived as a spent force in postmodern western societies because its liberal branches are withering. But conservative churches are flourishing in non-western parts of the world. Moderate Islam has lost ground to radical Islam. We in the West expect religion to accommodate itself to more enlightened standards of morality, but elsewhere fundamentalist religion is suppressing secularism. "Half of the world is getting less religious. Half the world is getting more religious, and the tension between them is growing every day," Sacks notes.

Why is this happening? Sacks draws our attention to two books that influenced him greatly. First is Alasdair MacIntyre's "After Virtue" (1981), which Sacks describes as "life-changing." Its basic thesis is that the notion that society could build morality on rational foundations—the Enlightenment project was a failure, and that we are now entering a "new dark age." MacIntyre counsels retreat to isolated communities to escape the new "barbarians" (known as the "Benedict Option" in Rod Dreher's eponymous book).

Another prophet Sacks looks to with respect is Rabbi Joseph Soloveitchik. In 1965 Soloveitchik published "The Lonely Man of

Faith," in which he argues that the two accounts of creation in Genesis represent two distinct dimensions of the human condition. The humans of Genesis 1, made in God's image, were commanded to "fill the world and subdue it." This is mankind as "majestic" and also "secular." In Genesis 2, God breathes life into the dust from which humans are created. He places them in the Garden of Eden, where their task is to guard and protect God's work. In this version, humans are "covenantal man." This is our eternal dichotomy: the secular urge to dominate and control versus the religious instinct for humility and awe of nature.

Rabbi Sacks does not address the tendency of those who dismiss their own culture's founding religions with contempt only to fall into the worship of false gods. Human nature abhors a spiritual vacuum, which is why the neo-Darwinists have sanctified their "prophet" and why environmentalism, the worship of Gaia, has evolved as a new and powerful religion, much of it faith-based and hungry for saints, like the stonefaced and single-minded Swedish teen activist Greta Thunberg.

Today (i.e. 60 years ago), Rabbi Soloveitchik said that majestic, secular humanity is so powerful that covenantal, spiritual humanity cannot compete. Like MacIntyre, Soloveitchik counselled retreat for the faithful. But that is not an option for most people of faith and those who respect the immense benefits conferred on the world by the Judeo-Christian tradition. We must beat against the current in whatever

Barbara Kay has been a weekly columnist for the National Post since 2003, and also writes for other publications including the postmillennial. com, Canadian Jewish News, Quillette, and The Dorchester Review. *She* is the author of three books.

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

Dewey's Public Schools Replaced Christianity With Collectivist Humanism

ALEX NEWMAN



This is part 4 in a series of articles examining the origins of public education in the

United States.

Widely recognized as the founding father of America's "progressive" public education system, John Dewey was a man on an unprecedented religious mission. With more fervor and devotion than many Christian missionaries or Islamic jihadists, he set out to win America over to his religious worldview.

Like the collectivists whose shoulders he stood upon, government-controlled education was Dewey's weapon of choice. And now, more than a century after he began, it's clear that Dewey and his disciples are winning-big

When Dewey launched his crusade to erode the faith and individualism of Americans, the United States of America was among the most devoutly Christian nations that the world had ever known. Church and the Bible were an inseparable part of life and education for virtually everyone.

trol of that architecture, mix it

with Soviet ideas and psychology,

and provide an enormous boost to

its effectiveness in fundamentally

Part 3 in this series focused

primarily on Dewey's views on

politics, the economy, and educa-

tion. But Dewey's religion–often

described as "atheism" but in real-

ity going beyond that—is a crucial

part of the puzzle as well. It's also

inseparable from his views on ev-

The high-profile reformer did not

seek to conceal his religious views

from the public. In fact, he was a

key player and one of the first sig-

natories behind the first "Human-

ist Manifesto." This important reli-

faith in the non-existence of

God with fanatical devotion

to socialism and commu

nism, creating potentially

one of the most dangerous

The very first tenet of

direct and open attack on

the Bible and the prevail-

ing religious orthodoxy of

the time–in particular the

notion that an omnipotent

and omniscient God had cre-

Bible's very first verse.

was, in fact, a religion.

profound, too.

Socialist Aims

ated the universe and the Earth

as described in Genesis 1:1, the

"Religious humanists regard the

universe as self-existing and not

created," reads the first tenet of

Dewey's religious manifesto. Note

the honesty: Dewey and company

recognized that their belief system

Beyond the giant implications for

religion, the political and econom-

ic significance of this statement is

America's Founding Fathers ar-

gued that is was a "self-evident"

truth that God had created people

and endowed them with certain

inalienable rights, as explained

clearly in the Declaration of Inde-

pendence. Indeed, the very pur-

pose of government, they said, was

to protect these God-given rights-

But under Dewey's religion, there

is no God. And if there is no God,

then there can be no God-given

rights. In fact, Dewey was openly

hostile to the view that anyone

had an inalienable right to private

property or anything else. After

all, if there is no God to prohibit

stealing private property, or even

murder, there is no transcendent

reason why anybody should have

inalienable rights to anything. This

The socialist and collectivist

mentality behind this was all

spelled out clearly in the Human-

"The humanists are firmly con-

vinced that existing acquisitive

and profit-motivated society has

shown itself to be inadequate and

ist Manifesto itself.

is a recipe for totalitarian rule.

life, liberty, and so on.

religions of all times.

gious document essentially fused

transforming America.

erything else.

A Christian Country

In 1643, in the Articles of Confederation of the United Colonies, the earliest settlers in America declared: "We all came into these parts of America with one and the same end and aim, namely, to advance the Kingdom of our Lord Jesus Christ and to enjoy the liberties of the Gospel in purity with peace." (Emphasis added)

Centuries later, that was still the prevailing sentiment. In 1856, for example, the U.S. House of Representatives, which represents the people more directly than any other federal body, put it this way: "the great vital and conservative element in our system is the belief of our people in the pure doctrines and divine truths of the Gospel of Jesus Christ." Numerous similar before and after that.

In 1892, meanwhile, even the U.S. Supreme Court declared in Holy Trinity Church v. the United States that America "is a Christian nation." As recently as the 1970s, nine out of ten Americans still identified as Christians. Today, however, just two-thirds of Americans identify as Christians, with those numbers

plummeting further every year. Even in the Bible belt today, significantly less than half of Americans attend church weekly, with church attendance dropping to less than 20 percent in some states.

And even among those self-proclaimed Christians, studies and surveys by the Nehemiah Institute and other organizations reveal that the vast majority reject the Biblical worldview that defined Americans for centuries.

With the decline of Christianity and the biblical worldview among Americans, the free political institutions they gave rise to have eroded, too.

Probably the most important single figure responsible for the rapid implosion of Christianity in America and across the West more broadly was Dewey.

Humanist Manifesto

In a previous article in this series, Dewey's well-known collectivist views were documented, including his fascination with the Soviet Union and his desire to radically transform the United States into a socialist nation.

The foundation for this transformation was laid in the early 1800s by communist Robert Owen, whose writings on education inspired the Prussian government to take over education. Decades later, Massachusetts Secretary of Education Horace Mann, a collectivist and Utopian, would import that statist system to America.

Finally, Dewey would seize con-



Sunday school at a Baptist church built by the miners in Lejunior, Ky., on Sept. 15, 1946.

stituted," they wrote. "A socialized and cooperative economic order must be established to the end that the equitable distribution of the cantly, with their children. means of life be possible." This is the exact same rhetoric

that a radical change in methods,

controls, and motives must be in-

used by every communist tyrant of the 20th century: The profit motive is bad, so radical change, including collective ownership of the means of production, must be instituted. This has been the guiding vision of such luminaries as Castro, Lenin, Mao, Stalin, Pol Pot, Chavez, Maduro, the Kim dynasty, and many more. Countless millions have died as a direct result of these ideas being imposed. But individualist American

Christians with a devotion to God and God-given liberty were hardly going to just give up their ingrained beliefs, their hard-won talist Rockefeller money, ironically-understood that "education" would be crucial to changing people's

It had to be done quietly, though. "Change must come gradually," Dewey explained in an 1898 essay calling for schools to place much less emphasis on reading and writing, and much more emphasis on collectivism. "To force it unduly would compromise its final success by favoring a violent reaction."

A National Religion

Charles F. Potter, a fellow signer of the "Humanist Manifesto" and an associate of Dewey, spelled out explicitly what few Americans were willing to see or understand at the time. "Education is thus a most powerful ally of humanism, and every public school is a school of humanism," he wrote in his 1930 book "Humanism, a New Religion."

"What can theistic Sunday school, meeting for an hour once a week, and teaching only a fraction of the children, do to stem the tide of a five-day program of humanistic teachings?" Potter asked rhetorically. Of course, the answer is practically nothing, as the humanists well understood.

A few decades after Potter's bombshell, the U.S. Supreme Court would formalize it all. After centuries of being at the center of American education, the Bible and prayer in schools, as mandated by state and local authorities from the time public education came into being, were suddenly found to be "unconstitutional."

Supposedly, Bible and prayer in local schools represented a violation of the First Amendment's prohibition on Congress passing laws respecting an establishment

of religion. The legal "logic," or lack thereof, required the court to twist itself into pretzels.

A well-educated public would have seen right through the deception. After all, when the First Amendment was written and ratified, and long afterwards, most of the states actually had established

But after decades of declining educational standards and humanist propaganda in schools, the monumental decision that would transform America was meekly

accepted by much of the populace. At least one justice, Potter Stewart, understood what was really happening. "Refusal to permit religious exercises thus is seen, not as the realization of state neutrality, but rather as the establishment of a religion of secularism," he wrote in his dissent, using the term "secularism" to describe what Dewey and his cohorts would have referred to as humanism. (Emphasis

In short, under the guise of upholding the Constitution, the U.S. Supreme Court did the very thing the Constitution was supposed to prevent congress from doing: It established a national religion and compelled Americans to support it with their taxes, and more signifi-

When Dewey launched his crusade to erode the faith and individualism of Americans, the United States of America was among the most devoutly Christian nations that the world had ever known.

The reason for the First Amendment was clear-the Founders were worried that some denomination of Protestant Christians might try freedom or their property to establish itself as the official narights without a fight. So tional religion. They never would often funded with capi- two centuries after creating the new Christian nation, that the institutions they established would force anti-Christian humanism on the American people via public education and judicial fiat. But that's exactly what happened.

Government schools across the United States to this day pretend to be "neutral" on matters of religion, even while they indoctrinate children into believing in humanism, as if humanism were not a religious belief system. Dewey and his fellow humanists recognized it as a religion, though. And federal courts have, too.

As recently as 2014, a federal court in Oregon declared as much. "The court finds that Secular Humanism is a religion for Establishment Clause purposes," wrote Judge Ancer Haggerty in the ruling, which did not concern schools in this case but was nonetheless highly relevant to education.

Today, Dewey's totalitarian religion of humanism is being inculcated into the mind of every child attending public school, often by unwitting teachers who do not even realize it. Polls now consistently show over half of young Americans identify as socialists. Dewey would be proud. But Americans should be outraged.

Alex Newman is an awardwinning international journalist, educator, author, and consultant who co-wrote the book "Crimes of the Educators: How Utopians Are Using Government Schools to Destroy America's Children." He also serves as the CEO of Liberty Sentinel Media and writes for diverse publications in the

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

United States and abroad.



John Dewey, by Eva Watson Schütze.

Arlie Weaver teaches a Bible class at a school in Chinle, Ariz.,

in 1955.



Week 43, 2019 THE EPOCH TIMES



The Mainstream Media Is Not 'the Press,' nor Should It Be

CLIFFORD HUMPHREY

President Donald Trump is famousor infamous-for media.' calling certain

media" and even the "enemy of the media" outlets and "the press" the people." Trump's tenacious criticism same thing? The president has always of major news outlets is one of the de- directed his ire at a few major media fining features of his presidency.

Few things have upset spokespersons for these outlets more than this political upstart calling them illegitimate. They tell us, though, that their concern is less for their own reputations particularly and more for the vent of radio and television communifreedom of the press generally and the cation technologies. In truth, though, welfare of our republican institutions.

Fair enough. Indeed, Alexis de Tocqueville, famed author of "Democracy in America," remarked that, in the United States, "the sovereignty of the people and freedom of the press" are "two entirely correlative things."

With righteous indignation, Jim Acosta, CNN's White House correspondent, once asked Trump: "Aren't you concerned, sir, that you are under- tive shift in how we do politics in this mining the people's faith in the First country. Now, anyone with an internet

Amendment, freedom of the pressthe press in this country—when you call stories you don't like 'fake news'? ... When you call it 'fake news,' you're undermining confidence in our news

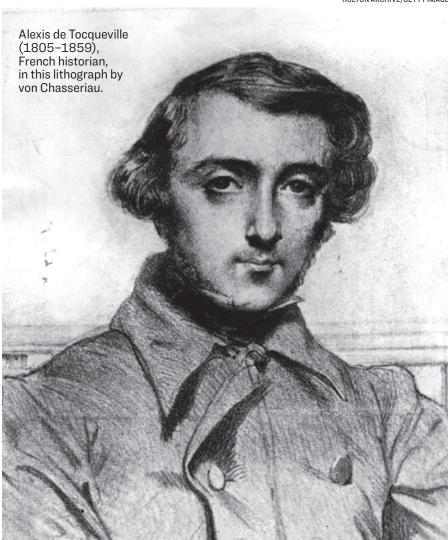
But, wait a minute. Aren't we conmainstream news flating two different things here? outlets the "fake news Since when are mainstream "news outlets-CNN, the New York Times, tain new opportunities. For example,

> These mainstream media outlets have come to assume a monopoly of legitimacy regarding what constitutes authoritative news only since the adthe First Amendment guarantees freedom for all Americans to publish their political opinions in the public square,

New Technologies, **New Political Conditions**

In the 21st century, we're experiencing a tectonic shift in communication technologies that's creating a correla-

HULTON ARCHIVE/GETTY IMAGES



President Donald Trump speaks with reporters before departing the White House on Marine One on Oct. 11, 2019.

one with a microphone can publish In fact, by pointing out This change, though, isn't leading us into entirely new, uncharted wabias in the ters. Oddly enough, it's taking us back mainstream to a condition similar to that of the media, the 19th century, when newspapers were president is more openly partisan but also more Of course, this new condition poses certain new difficulties, but also cer-

helping to create space for other media outlets to report otherwise under-reported

political opinion and interpreters of In fact, by pointing out bias in the

whose opinion to trust these days, at

least we aren't beholden to an oligar-

chy of self-authorized gatekeepers

who cloak their biases with confident

The president's attacks on main-

stream media outlets shouldn't be

seen as an attack on "the press," but

as a criticism of their unjustified mo-

nopoly of legitimacy as authorities on

claims of objectivity.

connection can post a blog, and any-

a podcast.

mainstream media, the president is helping to create space for other media outlets to report otherwise under-reported news. In this way, the president is actually protecting the freedom of

Freedom of the Press, **Revival of Serious Journalism**

Tocqueville wrote to his French audience, "The number of periodical or semi-periodical writings in the United States passes beyond all belief."

Newspapers were so prolific in the United States, he believed, because printers weren't required to obtain licenses from the government to operate. Of course, that condition changed with the advent of radio and television and the Federal Communications

When Tocqueville was writing in the 1830s, there were already about 1,200 newspapers in circulation in the United States. Thirty years later, in 1860, that number more than doubled to 3,000. By 1890, that number quadrupled to 12,000. In other words, for most of our history, Americans have had more than just a few media outlets from which to get their news.

Tocqueville noticed that so great a number of newspapers guaranteed an equally great number of perspectives, so that, collectively, newspapers couldn't "establish great currents of opinion." How different from the monolith of opinion that often emanates from the mainstream meIn the digital age of the 21st century, we're seeing a return to this condition of easy access to publishing.

Further, Tocqueville noted that "this dividing of the strength of the press"

of both today. First, "the creation of a newspaper being an easy thing," Tocqueville noticed, "everyone can take it on." In the digital age of the 21st century, through the agency of social media, podcasts, blogs, and other means of independent journalism, we're seeing a return to this condition of easy access to pub-

in the 1830s had two other politically

salutary effects. We're seeing a revival

Second, Tocqueville observed that "competition makes a newspaper unable to hope for very great profits, which prevents those with great industrial capabilities from meddling in these sorts of undertakings." We who have grown up in the age of the 24-hour news cycle have witnessed the consequences of the industrialization of journalism.

The marriage between journalism and advertising corporatism has birthed the amalgamation perhaps best described as "infotainment." Newsrooms often resemble gameshow studios. Are we not entertained?

Most of the independent media enterprises that have been successful recently are, it's true, more partisan, but their success is often a product of the seriousness with which they address their subject. We may even hope that, with the corporate influence somewhat neutralized, we'll see a revival of rigor and seriousness in the field of journalism.

I've argued elsewhere that the media are the guardians of public opinion and that, as citizens in a republic, we ourselves must guard the guardians. In that endeavor, we must understand the new conditions our technologies have wrought, both the difficulties and the opportunities.

Tocqueville called it nothing less than an "axiom of political science" in the United States "that the sole means of neutralizing the effects of newspapers is to multiply their number." We ought to remember that point, as we witness the dissolution of the monopoly on authoritative opinion that the mainstream media has enjoyed for so many decades.

Further, it ought to give us hope that the freedom of the press is stronger than ever. Let us use our freedom well.

Clifford Humphrey is originally from Warm Springs, Ga. Currently, he is a doctoral candidate in politics at Hillsdale College in Michigan.

Climate Change: Who Are the Ideologues?

MARK HENDRICKSON



Commentary Disagreements often lead to insults. When I was a kid, when Book.' one of us thought another was "all

was, "Your mother wears army boots." Silly, wasn't it? The equivalent barb for adult (not necessarily grownup) intellectuals is to call someone with whom they disagree an "ideologue." While ideologue has a non-emotive meaning ("a person who believes very strongly in particular principles"), when used as an epithet, it's an insult. It brands one's opponent as dogmatic, impervious to reason, close-minded, and unwilling to

wet" (wrong), the favored insult

The U.N.'s most famous climate change bureaucracy, the Intergovernmental Panel on Climate Change (IPCC), and its media allies deride and denounce dissenters from their official orthodoxy as "ideologues." But is it possible that the IPCC clique includes its share of ideologues? Let's see.

reconsider one's beliefs in light

of facts and evidence.

Climate Models and Flawed Predictions

First, consider climate change models. There's a methodological split, if not an ideological schism, here. The IPCC and journalists who predict climate-related catastrophes cite climate change computer models. I don't know the current count of such models, but a few years ago there were 102.

Those models share a common problem: When scientists back-test those models by entering known data from recent decades, it turns out that actual global temperature rises far more slowly than the models say it should. (The one model that predicts the least warming is a Russian model in which CO2 is modeled to have much less influence on temperature than the other models assign to it.)

By contrast, the many scientists who for years have been disputing the models' dire preThey're forcefeeding us a green version of Mao's 'Little Red

The interesting

thing about the

Green New Deal is

it wasn't originally

a climate thing

at all. ... [W]e

really think of

it as a how-do-

you-change-the-

entire-economy

Saikat Chakrabarti, then-

Alexandria Ocasio Cortez

chief of staff of Rep.

thing.

Finnish, Dutch (representing lessness. These scientists rely on wealth by climate policy." hard data—actual measurements.

months by Belgian, Japanese,

So, who are the ideologues—the nadian Minister of the Environscientists who cite facts and realworld evidence, or the scientists the science of global warming is who insist that we base our public policies on models that aren't vides] the greatest opportunity to validated by observed facts?

Second, look at the track record of those predicting climate catastrophes. Such alarming predictions have been going on for the past 50 years. Dozens of supposed deadlines have passed without one of the catastrophist predictions yet coming close to happening.

One IPCC report unequivocally stated, "long-term prediction of future climate states is not possible" because "the climate system is a coupled nonlinear chaotic system."

The Competitive Enterprise Institute gathered over 30 news reports of egregious failed predictions in past years. It's sobering to see how "the most advanced scientific knowledge" repeatedly led to spectacularly wrong predictions–predictions that weren't even in the ballpark. See also Mark J. Perry's "18 Spectacularly Wrong Predictions ...". Well, as I've written before, nobody is an expert about the future.

question: Who are the ideologues? Is it those who have repeatedly been spectacularly wrong, but who insist that this who disagrees with their specureality? Or is it those who look at the comically awful track record of environmentalist predictions and conclude that some skepti-

Pre-selected Agenda If an "ideologue" is someone who

pursues a pre-selected agenda under false pretenses, then consider the following statements by some of the powerful climate

dictions, joined over the past few change movers and shakers: Ottmar Edenhofer, IPCC senior

official, said in 2010: "One has 500 scientists), and Italian sciento free oneself from the illusion tists (over 90 of them), denounce that international climate policy the computer models for gross is environmental policy. ... [O] arbitrariness, the neglect of ne must say clearly that we recritical factors, and sheer use- distribute de facto the world's

Christine Stewart, former Cament, said in 1988: "No matter if all phony ... climate change [probring about justice and equality in the world."

Christiana Figueres, executive secretary of the United Nations Framework Convention on Climate Change, said in 2015: "[W]e are setting ourselves the task of intentionally ... chang[ing] the economic development model that has been reigning for at least 150 years ..."

Saikat Chakrabarti, Rep. Alexandria Ocasio Cortez's thenchief of staff, said in May 2019: "The interesting thing about the Green New Deal is it wasn't originally a climate thing at all. ... [W] e really think of it as a how-doyou-change-the-entire-econo-

The March 2009 U.N. Global Green New Deal report stated: "We must not miss this chance to fundamentally shift the trajectory of human civilization."

Despite the obvious priority that key players in the climate change movement place on political and economic objectives Again, though, this raises the over scientific concerns, fellowtraveling journalists have insisted vehemently that "deniers" must not only concede a need for a massive top-down restructime they're so right that anyone turing of nations' economies, but also accept as indisputable lative conclusions is a denier of truth the unproven "scientific" theories and opinions adopted by the IPCC.

This reeks of totalitarianism. They want everyone to submit to the elite's grand plans and economic and social policy dutifully and unquestioningly recite their official catechism. They demand that we think what they tell us to think. They're force-feeding us a green version of Mao's "Little Red Book."

Indeed, the quasi-religious to-

talitarian nature of the IPCC's official party line is that there is now a movement encouraging citizens to "confess" to climate sins. When will the show trials

Leftist ideology is the only reasonable explanation for why the IPCC repeatedly criticizes the United States while treating the People's Republic of China with kid gloves.

By way of comparison, the United States has about the same amount of CO2 emissions today as five years ago and a capacity of 107.1 gigawatts of energy from CO2-heavy coal, while China has, since 2011, burned more coal than the rest of the world combined and has current plans to increase its coal-based energy output domestically by over 20 percent while also "building hundreds of coal-fired power plants in other countries," according to NPR.

How ironic-no, cynical-that the Chinese regime had the brazenness to tell last month's U.N. climate change summit that they are "entitled" to monetary support for addressing climate

The evidence that a leftist political ideology permeates the climate change movement is abundant. While the ability to forecast future climate conditions will continue to elude us (as the IPCC has stated), it's safe to predict that life for the common man will take a radical turn for the worse if the peoples of the world let political elites amass the power they crave to restructure economies and redesign hu-

Power-hungry elitist ideologues pose a clear and present danger to human beings.

Mark Hendrickson, an economist, recently retired from the faculty of Grove City College, where he remains a fellow for at the Institute for Faith and

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

Forty-Eighth Session of the IPCC and First Joint Session of Working Groups I, II and III 1-5 October 2018 | Incheon, Republic of Korea Forty-Eighth Session of the IPCC and Forty-Eighth Session of the IPCC and First Joint Session of Working Groups First Joint Session of Working Groups I, II and III Jim Skea

Hoesung Lee (C), chair of the IPCC, speaks during a press conference of the Intergovernmental Panel for Climate Change (IPCC) at Songdo Convensia in Incheon, South Korea, on Oct. 8, 2018.

