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This book provides a sobering look at the horrors of Canadian-style health care from both the perspective of the surrealistically poor service it delivers and the human liberty it destroys. This sets the context for how Lee Kurisko, M.D., a Canadian physician, committed blasphemy by telling the truth about and rebelling against the health care system that Canadians perversely hold so dear.

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Dr. Kurisko interweaves basic economic and rights theory with true, detailed anecdotes of impoverished health care commonly delivered to hapless Canadians. This illuminates both why such a system cannot work and why it is fundamentally immoral. Working many years in such a system armed Dr. Kurisko with insight that vividly contrasts with the glaring lack of understanding by Canadian citizens and their government. After moving to the United States, Dr. Kurisko also witnessed the lack of insight that Americans have about their own health care woes, and he shows why the Canadian “health care grass” is not greener.

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America’s colonists justifiably fought to break the shackles of oppression imposed on them by Great Britain. Yet modern Americans seem to passively accept the growing oppression from their own state and federal governments. Invariably, governments impose this control under the guise of meeting the people’s needs while insidiously and coincidentally extending its tentacles deeper and deeper into their lives. In no sphere of human endeavor is this better illustrated than in the provision of health care.

*Health Reform – The End of the American Revolution?***CHAPTER THREE - CONTROLLING THE CHAOS 31**

Chaos Theory, the theory that deals with order arising from complex systems of individually unpredictable events, is integrated with the complexities of delivering health care to explain why socialism cannot work and why capitalism does.

CHAPTER FOUR - THE TRAGEDY OF THE COMMONS 41

The fallacy of the “commons” is that beyond the smallest of groups, people do not have a sense of stewardship for that which is held in common. This was why the Soviet Union’s collectivist farmers left equipment outside to rust. Because it was everybody’s problem, it was nobody’s problem. This phenomenon is partially responsible for the decay of public health care in Canada. It also defines many of the failures of the current third party payer system in the U.S.

CHAPTER FIVE - AMERICAN AND CANADIAN MEDICAL SOCIALISM 53

Both the United States and Canada face serious problems in their health care systems. Many people view the two systems as opposites. They see U.S. health care as based on free enterprise and Canadian health care based on public ownership. People on both sides of the border attribute the woes of the other system to its assumed dominant characteristic. Canadians blame the difficulties in the U.S. on its free market nature. Americans blame the problems in Canada on socialism. In actuality, the root cause on both sides of the border is the same; excessive government intrusion into a realm that should be solely a private endeavor.

**CHAPTER SIX – MANDATORY UNIVERSAL HEALTH CARE
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Canadian universal health care is the ultimate in collectivism; the belief that the individual can be sacrificed for the supposed benefit of the group. A society built on the principle of humans sacrificing self for the group is doomed to inexorable decay. The Canadian experience demonstrates that America, too, will decline if it embraces socialism rather than individual liberty.

**CHAPTER SEVEN -
THE MORAL ARGUMENT AGAINST MANDATORY UNIVERSAL HEALTH CARE 91**

America’s founding fathers justified the Revolution against Great Britain based on the pre-eminence of liberty rights. They fought for the rights of individuals to own their own lives, and to enjoy the moral sanction to act freely so long as they did not infringe upon the rights of others. Property rights are the foundation of liberty, and none is more valuable than ownership of one’s own life and hence, ownership of the fruits of one’s own labor. Liberty rights are incompatible with forcing some to provide for the welfare of others. Welfare rights imply an unearned claim

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on the goods and services that belong to others. Mandatory universal health care is a welfare right totally incompatible with a free state.

CHAPTER EIGHT - THE INSIDIOUS NATURE OF SERFDOM 110

State serfdom is virtually ubiquitous in Canadian health care. Those that work in it are blind to it in the same way that during the Middle Ages “the divine right of kings” seemed normal and natural to everyone. I confess that when I worked as a Canadian doctor I, too, defended it. Then I awoke to my own indentured servitude. I came to understand the true meaning of freedom and its implication of self-responsibility; unfortunately, only a fraction of Americans explicitly understand this. The fact that 75 percent of Americans believe that someone else should subsidize the purchase of their prescription drugs is proof of enough. Sadly, a supposedly conservative president has pushed this socialist proposal forward.

CHAPTER NINE- GOVERNMENT SCARCITY AND PRIVATE ABUNDANCE 126

Free markets have produced a plethora of consumer goods and the highest standard of living of all time. The health care industry has exploded, but not as it would if it completely employed the free market, and eschewed oppressive government control. Government control of the commodity of health care stultifies production of what people need and want. Real world examples of how and why this is true provide clarity.

CHAPTER TEN – THE ECONOMICS OF FREEDOM AND SERVITUDE 143

The free exchange of money is a necessary element in a free society. When this free exchange is curtailed as it is with government run health care, the choices available to the people become severely limited. Frederick Hayek pointed out in *The Road to Serfdom* in the 1940s that, once the government controls the economy, it controls people’s lives, and freedom is lost.

CHAPTER ELEVEN - WORKING ON BOTH SIDES OF THE BORDER 158

In America, there remains a strong sense of free market capitalism and a pervasive ethos of “upward and onward” with a continuous drive to provide more and better services. This contrasts sharply with the Canadian experience of a government-constrained system that has resulted in a somber struggle to maintain the status quo, and that has produced a feudal serf-like citizenry content with merely surviving rather than thriving.

CHAPTER TWELVE - THE SOLUTION FOR BOTH SIDES OF THE BORDER 181

A pattern of increasing the government’s intervention in the delivery of health care on both sides of the border has produced impoverished service to the North and rising costs to the South.

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Clearly, more of the same paradigm will not solve these problems. Government needs to get out of the business of health care. Just as free markets have produced abundance in so many spheres, it needs to be freed up and embraced to heal the health care woes of both the United States and Canada.

CHAPTER THIRTEEN – A RETURN TO RESPONSIBLE HEALTH CARE**209**

Adam Smith recognized more than 200 years ago that, rightly or wrongly, all humans act primarily to serve their own interests. Efforts to change this fact and produce the “New Man” or Mao’s “Great Leap Forward” have led to universal despair and rivers of blood. The primacy of self-interest is certain and needs to be recognized as a “just so” fact. Self-interest can be harnessed for society’s benefit rather than its corruption. Doing so will create some pain in the short run as we align self-interest with personal responsibility and society’s interests. The outcome will be well worth it; producing cheap and abundant health care.

EPILOGUE**214**

Dr. Kurisko reminisces about what it has meant to leave his native Canada. As an unexpected recipient of health care himself in the United States, he details what it is like to receive prompt quality care as a patient himself without the encumbrance of socialism. In the United States, health care is not served to people on a silver platter, but neither is it in Canada under the egalitarian guise of universal health care. In the United States, it may be a struggle to obtain the means to pay for individual health care, but at least the people are allowed to do so if one chooses. In Canada, the government disallows the freedom to spend one’s own money on health care if it is provided under the government’s plan, and that is morally wrong. That is why this Canadian physician now lives and works south of the border.

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