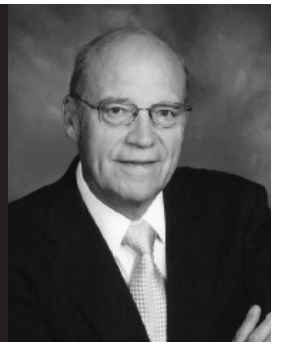




Dr. Fred Schwarz

The Schwarz Report



Dr. David Noebel

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Merry Christmas!

The Birth of Jesus Christ

In those days a decree went out from Caesar Augustus that the whole empire should be registered. This first registration took place while Quirinius was governing Syria. So everyone went to be registered, each to his own town.

And Joseph also went up from the town of Nazareth in Galilee, to Judea, to the city of David, which is called Bethlehem, because he was of the house and family line of David, to be registered along with Mary, who was engaged to him and was pregnant. While they were there, the time came for her to give birth. Then she gave birth to her firstborn Son, and she wrapped Him snugly in cloth and laid Him in a feeding trough—because there was no room for them at the lodging place.

In the same region, shepherds were staying out in the fields and keeping watch at night over their flock. Then an angel of the Lord stood before them, and the glory of the Lord shone around them, and they were terrified. But the angel said to them, “Don’t be afraid, for look, I proclaim to you good news of great joy that will be for all the people: Today a Savior, who is Messiah the Lord, was born for you in the city of David. This will be the sign for you: You will find a baby wrapped snugly in cloth and lying in a feeding trough.”

Suddenly there was a multitude of the heavenly host with the angel, praising God and saying:

“Glory to God in the highest heaven,
and peace on earth to people He favors!”

When the angels had left them and returned to heaven, the shepherds said to one another, “Let’s go straight to Bethlehem and see what has happened, which the Lord has made known to us.”

They hurried off and found both Mary and Joseph, and the baby who was lying in the feeding trough.

After seeing them, they reported the message they were told about this child, and all who heard it were amazed at what the shepherds said to them. But Mary was treasuring up all these things in her heart and meditating on them. The shepherds returned, glorifying and praising God for all they had seen and heard, just as they had been told.

—Luke 2:1-20, Holman Christian Standard Bible

One Hundred Years of Evil

by Douglas Murray

If there is one line we surely will never hear uttered, even in these times, it is any variant of this statement: “I grant that the Nazis committed excesses, but that doesn’t mean there isn’t something to be said for Fascism.” While there certainly are groupuscules of neo-Nazis around, they do not get a polite reception on campuses, let alone tenure. Watered-down versions of Fascism do not emerge in the manifestos of mainstream political parties in the West. No student is ever seen sporting a T-shirt with a chic Reinhard Heydrich likeness emblazoned across the front.

If the bacillus of Fascism is never dormant, then at least we appear to have retained significant stockpiles of societal antibiotics with which to counter it. It is unlikely that Richard Spencer will address the Conservative Political Action Conference anytime soon. Unlikely that there will be celebratory centennials for Mussolini’s rise to power. And less likely still (despite the cries to the contrary of professional anti-Fascists, who need Fascists for business purposes) that anyone dreaming of a fairer Fascism will reach the White House in any coming electoral cycle.

Yet 100 years on from the Bolshevik revolution of 1917, can the same be said about the Communist dream? Only the wildest optimist could say so. For in fact wherever you turn in the world today, it seems that the virus of Communism—in every Marxist, socialist strain—remains alive and well. Conditions for its spreading range from moderate to good.

In June, Russians were asked in an opinion poll to name “the top ten outstanding people of all time and all nations.” Perhaps it is unsurprising that the joint second most commonly given name was Pushkin. Even less surprising that Russia’s national poet should have shared this position with the country’s current strongman, Vladimir Putin. What is more startling for any outsider is that the person whom the largest number of Russians declared the “most outstanding” person in world history was Joseph Stalin. It is true that the man responsible for the deaths (around 20 million, by most moderate estimates) of more people than any other in Russian history has slipped slightly. This year he was at 38 percent, down from 42 percent in a 2012 survey. Yet still he leads the polls. Were the greatest mass murderer in Russian history able to return from his grave today, he could resume power without even needing to fix the ballot.

Of course, if Adolf Hitler remained the most popular

figure in modern Germany, the world would be worried. But with the Communists it was always different. An admirer of General Franco who opposed Primo de Rivera is somehow not the same as a Trotskyist who opposed Leninism (a type that remains a staple of the media and academic worlds). Perhaps the 20th century’s greatest remaining mystery is how, between the twin totalitarian nightmares, it remains acceptable to have spent a portion of your life envying, emulating, or celebrating the global cataclysm that commenced in 1917.

It is not surprising that Russians have not reckoned with their past. Five years ago, on a visit to Stalin’s birthplace in Gori, Georgia, I paid a visit to the Soviet-era museum that still stands alongside the tiny wooden hut where the dictator was born and that is still preserved, like a relic. Here you can view the train carriage in which Stalin traveled, a suitcase he used, his writing implements and furniture, and, of course, gifts from the many people who admired him. The last room you enter on this tour of the house is somber and contains his death mask. This whole tour uncritically celebrates the great leader who, from the moment he succeeded Lenin, caused a disproportionate number of deaths of people from this region of his birth.

Then, in 2012, the Georgian authorities were only at the start of what would turn out to be a failed attempt to transform their fawning, Communist-era memorial to the region’s most famous son into a museum of “Stalinism.” At that stage they had made only one half-hearted effort to put the man into anything other than a hagiographical context. After learning about his astonishing rise and rule, and before being presented with a slim volume of his early poetry (“The lark sang its tune / High up in the clouds. / And nightingale joined / In the jubilating song”), visitors were taken under the main staircase. There two rooms had recently been added, to commemorate all the people who died in the Gulag, with a desk to re-create an interrogation cell from the time of his rule. It was like visiting a museum dedicated to the career of Adolf Hitler only to learn at the last moment (after due recognition of the Führer’s skill as a watercolorist) that there had been this thing called Auschwitz. The gift shop sold Stalin wine (red), lighters, and pens. No memorial to the victims of Fascism can finish with an attempt to sell visitors a Heinrich Himmler tea towel.

Anyone hoping that such attitudes would remain confined to what was once the Soviet Union will feel deflated when they look about the rest of the world. Not only because there are still countries attempting to perfect the experiment (North Korea most ascetically, Cuba

and China with increasing laxness) but because, away from the scenes of the 20th-century chanel houses, the experiment is barely remembered at all. And where it is, it is not remembered in a negative light.

Last year, the research firm Survation conducted a poll to ascertain the attitudes of young British people in the 16–24 age bracket. The oldest among this group would have been born in the year the Soviet Union collapsed, the youngest around a decade after the fall of the Berlin Wall. The respondents were asked to look at a list of names and say which ones they most associated with “crimes against humanity.”

Adolf Hitler finished first, with 87 percent of young people seeing him in a negative light. Much further down (below Saddam Hussein) came Joseph Stalin, whom 61 percent of young people associated with such crimes, with 28 percent of all respondents admitting that they had never heard of him. Half of young people admitted they had never heard of Lenin. And while 8 percent were ignorant of Adolf Hitler, and therefore clearly as ignorant as swans, it is what happened farther down the name-recognition list that was more alarming.

Fully 39 percent of young people associated George W. Bush with crimes against humanity, and 34 percent associated Tony Blair with the same. Which were higher percentages than for either Mao Tse-tung (20 percent) or Pol Pot (19 percent). The cause is not fellow-traveling but sheer ignorance. No less than 70 percent of young people said they had never heard of Chairman Mao, while 72 percent had never heard of the Cambodian *génocidaire*.

Were the low numbers replicated for historical figures related to the Holocaust or Fascism, they would cause an outcry. There would be calls for great education drives and the erection of museums and monuments to the victims of Nazism and Fascism. If young people were discovered to know so little about those crimes, every teacher in the land would be hollering about the inevitability of replaying history we do not remember.

But it is always different with the Communist virus let loose on the world a century ago. The figure of 6 million Jews murdered in the Holocaust is rightly set in our collective consciousness and conscience during our years

of education and constantly reinforced through popular culture, political reference, and a whole panoply of institutions devoted to keeping memories alive. Consider the recent film *Denial*, about the attempt by David Irving to sue the American historian Deborah Lipstadt for accurately identifying him as a Holocaust-denier. Some people might have thought this comparatively tangential corner of Nazi history to have been well furrowed, only to discover that a new generation hadn't seen it done and that it was understandable and even necessary to see it furrowed again.

But what are the consequences of societies with so little memory of 20 million deaths in the USSR? Or the 65 million deaths caused by efforts to instill Communism in China? If those 65 million Chinese deaths cannot detain us, what are the chances that anyone will care about the 2 million deaths in Cambodia? The million in Eastern Europe? The million in Vietnam? The 2 million (and counting) in North Korea? The nearly 2 million across Africa? The 1.5 million in Afghanistan? The 150,000 in Latin America? Not to mention the thousands of murders committed by Communist movements not in power, a number that could almost seem meager compared with the official slaughter?

Who could survey this wreckage—100 million deaths in a century alone—and not recoil? Who would stand on top of these 100 million tragedies and think “Once more, comrades, though this time with subtly different emphases”?

Few would do so boldly. Of course there was the celebrated historian Eric Hobsbawm, who remained in the Communist Party even after the invasions of Hungary and Czechoslovakia and earned his place in infamy in 1994 by saying in an interview that, yes, if another 20 million deaths had been necessary to achieve the socialist utopia of his dreams, then 20 million deaths would have been fine by him. Irving claimed that 6 million Jews had not been murdered, and he achieved rightful ignominy. Hobsbawm expressed approval of several times the number of Communist murders and subsequently received from a Labour government one of the highest civilian honors.

Yet Hobsbawm's infamous admission is striking for

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its uncommonness as much as for its drawing-room barbarism. Commoner, especially among the denizens of the academy in the West, is a form of evasion that goes hand in hand with emulation. This is the process, familiar to anyone who has studied the sewers of thought in which some people seek to diminish Nazi culpability in World War II, by which small platoons of intellectuals fight to divert blame from the Communist cause. They blame a few rogue elements and diminish the body count to form some kind of equivalence of their own with whatever crime of the West they can find within reach.

For decades, America's public intellectuals have been noteworthy for chipping away at the lower reaches of the Communist canon. It is over the genocide in Cambodia that America's most cited public intellectual, Noam Chomsky, retains some notoriety. As reports of Pol Pot's genocide emerged, Chomsky was one of those who wished to ignore the reporters accurately describing what was happening. Instead he relied on Richard Dudman, a source who after two weeks in Cambodia described working conditions in the country as "hard" but "by no means intolerable." For Chomsky it was clear that, in the wake of America's involvement in Vietnam, it remained the capitalist USA that must be focused on as the source of all crimes. Local actors, especially socialist and Communist actors, could be viewed only in a secondary light, and even then with the presumption of innocence, while always and everywhere America met with the presumption of guilt. This is the trick that Irving attempted with the Holocaust and the number of deaths resulting from the bombing of Dresden. American college students are of course not fed—or encouraged to digest—a diet of Irving.

Other prominent intellectuals in the years since have also viewed the "excesses" of the Marxist dreamers as being either a necessary evil or a necessary evil that did not even happen. Some have managed to hold both thoughts in their heads, as Paul Hollander among others has chronicled.

Consider that other present favorite of American students, Slavoj Žižek. This is a man who praised the Khmer Rouge "for attempting a total break with the past" and criticized them for being "not radical enough" and for failing to "invent any new form of collectivity." Thus the jocular imbecility that constitutes Žižek's style also reveals its moral imbecility. This is a man who, while praising the "humanist terror" of Robespierre, asserted that the French revolutionary "redeemed the virtual content of terror from its actualization."

The campuses of the West too often loosen up the

politics of the young through such immoral effusions. While the concepts and realities of borders and national identity, which are erroneously believed to encompass a "Fascist" worldview, remain so tainted as to be unusable before any audience of people under 30, the concepts of solidarity, equality, and other benign spillages from the Marxist-Communist worldview remain wreathed in halos. What their exponents mean in practice, what endpoint they seek and what restraints they would ever exercise, never gets asked. But it is in this environ of spilt Marxism that such figures as Bernie Sanders and Elizabeth Warren now address their growing young audiences. Were equality (which they press instead of fairness) to have been tainted by an ideological ordure equivalent to that heaped on the concept of borders, then our current conversation would be very different.

But it is not. And amid the ignorance and the deliberate efforts, the presumption remains that while the perpetrators of Fascism always meant to do evil, the inheritors and emulators of 1917 meant to do good. Only accidentally (and even then only arguably) did they do unparalleled harm. All the while, the people whom students might study and revere to correct this view are disappearing into history. While everybody knows the stories of the good anti-Nazis from more than seven decades ago, the heroes of anti-Communism are becoming forgotten. That 2016 poll of British youth found that 83 percent of young people had never even heard of Aleksandr Solzhenitsyn.

"Well, young people don't know anything about anything very much" is one response to such findings. But they can, and they do. Alternatively, they can be encouraged to pile optimism on top of ignorance. Consider what the simple iconography and popular history would suggest to an impressionable young mind (what other is there?). It is there not just for anybody who seeks it out—such as at the May Day marches, where banners depicting Lenin, Stalin, and Mao are still carried proudly aloft across the West, all without a single hostile demonstrator (let alone Antifa) in sight.

It is there even for those not hoping to seek it out. Recently, schoolchildren in Cuba gathered to honor Che Guevara on the 50th anniversary of his death. "Be like Che," they chanted. But it is not only in Cuba. Also this month, the Irish postal service issued a new commemorative stamp to honor the 50th anniversary of the death of the Argentinian Marxist mass murderer. On and on it goes. When Fidel Castro died last November, it was not Kim Jong-un but Justin Trudeau, the prime minister of Canada, who issued a statement describing the late des-

pot as “a legendary revolutionary and orator” who had “made significant improvements to the education and healthcare of his island nation.” About Castro’s skills at running the trains on time, Trudeau remained perhaps self-consciously coy.

So what are they loosened up for, these young people who view the 20th century as having had only one besetting evil? The answer is in the politics bubbling up all around us: the politics at which conservatives are everywhere losing. The politics that got away with its crimes in the 20th century only to reboot itself with a softer, friendlier façade in the 21st.

That movement includes people who have consistently chipped away at the top as well as the bottom of the barbarism of their forebears. Nine years ago on a television program in Britain, Diane Abbott, a prominent Labour backbencher in Parliament and a rising star of TV punditry, said in passing that “on balance Mao did more good than harm.” For her, the move away from feudalism and the alleged agricultural advances that Mao instituted made up for the 65 million deaths. Back then Diane Abbott seemed as far from the center of power as the even more obscure backbench MP Jeremy Corbyn. Yet as a result of the global financial crisis and specific local political shifts, Corbyn is now the leader of the Labour party and of Her Majesty’s loyal opposition. If there were a general election in Britain today, the polls suggest, he would become prime minister.

This is a man whose *consigliere* Seumas Milne used to distinguish himself as a staffer at the *Guardian* by, among other things, working to whittle down the number of people claimed in articles to have been killed by Comrade Stalin. How everyone laughed at Milne’s persistent Stalinism—until his closest political ally took over the party of the Left and made Stalinism mainstream again.

Two years ago, after Corbyn first became Labour leader, his shadow chancellor, John McDonnell, stood at the dispatch box in the House of Commons and waved a copy of Mao’s “Red Book” to give the Conservatives some lessons in economics. McDonnell has also called for a popular “insurrection” against the elected government. He later said the stunt was a “joke.” He is a man who has consistently advocated violence in the pursuit of political goals and who would be the second-most-important person in government—the man in charge of the nation’s finances—if an election were called in Britain today. Suddenly it has become acceptable on the political left, including the parliamentary left, to open the whole socialist possibility up again. Labour politicians openly debate the merits of forcibly removing private property

from “the rich.”

And so we see revealed the persistence not just of this ideological worldview but of the edifice its modern adherents have been hoping to reconstruct all these decades. Not in Venezuela, or in Cuba, but in a developed modern Western democracy.

How hard they have worked, these people. And how hard they work still. Never leaving a comrade behind. Never demoralizing those who are working towards similar goals. In recent years they exercised considerable energy defending their comrades in Venezuela. Today, as Venezuela’s troubles have burst into everybody’s view, they lament the tiny mistakes they consider their allies to have made along the way. But the result is always the same. As are the excuses. The problem is never the dish. The problem is that the dish has just not yet been perfectly served. How often it brings to mind that famous exchange between George Orwell and a Stalinist. Orwell was eventually able to make his Stalinist concede that there had been excesses and mistakes—the famines, the show trials—in the attempt to attain the state they were striving towards. And finally the inevitable cliché leaked out: “You can’t make an omelette without breaking eggs.” To which Orwell replied, “Where is the omelette?”

The question lingers still: not just in Russia, Cuba, and Venezuela but now again in the West. How come we are still watching this attempt to make this horrible, bloody recipe, which aims for utopia yet always leaves the same catastrophic, bloody mess?

There are some people who worry that T. S. Eliot was right: “We do not know very much of the future / Except that from generation to generation / The same things happen again and again. / Men learn little from others’ experience.” Perhaps the only way that the next generation will learn the horror of the Communist experiment is if they experience a bit of it. It is a dangerous gamble to take. It was a theory among some on the moderate left before Corbyn took over their party. Instead of being a healthy working organism that could benefit from the careful inoculation, it turned out that the party was deracinated and weak and ended up getting a full-blown outbreak of the virus it was seeking to inoculate itself against. It is a parable that social democrats and conservatives across the developed world should study with caution. One hundred years on from 1917, it turns out that our stocks of inoculation to this virus remain not just low but dwindling.

—*National Review*, October 30, 2017, p. 29f

Brainwashing the Young

by Matthew Vadum

In places like Edina, Minnesota, the Left has transformed K-12 schools into indoctrination factories whose overarching purpose is to train students to be reflexively racist and anti-American.

Educators in Edina, a wealthy Minneapolis suburb, don't even try to conceal their sinister goals. Elementary school students there are subjected to an A-B-C book titled *A is for Activist*. Among the alphabetized propaganda points are these gems:

"A is for Activist. Are you an Activist?"

"C is for . . . Creative Counter to Corporate vultures."

"F is for Feminist."

"T is for Trans."

"X is for Malcolm as in Malcolm X."

When Donald Trump won the election last November, anarchy and partisan bullying paralyzed the high school.

"I felt like the school was descending into mass hysteria," one student said of the day after the election. Another said Trump's victory was treated as "the end of the world as we know it."

Students reported "[e]very teacher was crying in class, one even told the whole class 'Trump winning is worse than 9/11 and the Columbine shooting.'" The sheer volume of "liberal propaganda that was pushed every single day in class this year was worse than it's ever been—and you're bullied by the teachers and every student if you dare speak against it."

"[T]he teachers can absolutely do whatever they want. The administration will do nothing about it!! The day of the election every single student was in the commons chanting 'F*** TRUMP' and the teachers never did anything. A LOT of people are starting to complain and my mom has some friends who are leaving the school district."

Teachers in Edina use totalitarian methods, particularly self-criticism sessions, to enforce ideological rigidity and reinforce social cohesion.

One mother complained of a humiliating Khmer Rouge-like denunciation process her son was forced to endure. In a 10th grade AP World History class, the teacher "called out any Trump supporters and asked them to assure the class that they weren't racist." In much of the United States, sending one's children to public schools is already tantamount to child abuse. Too often elementary and secondary schools, especially in the inner cities, fail

to teach pupils even the basics of reading, writing, and thinking critically. Nowadays they focus on crusades for so-called social justice instead of doing their jobs. This includes pedagogical sermons excoriating President Trump for the crime of trying to "Make America Great Again."

In Edina radical indoctrination has supplanted actual education that helps students prepare for the real world.

Test scores in the community's once top-rated schools have been plummeting, writes Katherine Kersten, senior fellow at the Minnesota-based Center for the American Experiment, in *Thinking Minnesota* magazine.

"There's been a sea change in educational philosophy, and it comes from the top," she writes.

In recent years teachers have been shoving so-called white privilege, along with Marxism, feminism, and post-colonialism, down their young charges' throats.

It's no secret that public school teachers across America are largely driven by ideology, not a desire to educate. They teach students that America, a nation flawed in its conception by the original sin of slavery, has never truly experienced reforms. It is as if the Civil War and the Civil Rights Era never happened. Corporations and the rich oppress the citizenry daily as the US unjustly pushes around less powerful countries, especially Muslim ones. America is so fundamentally corrupt and evil in their view that it can only be fixed by radical changes like those espoused by educational theorists like Paulo Freire and Bill Ayers.

In *Pedagogy of the Oppressed*, Freire argued that schools be used to inculcate radical, revolutionary values in students so they become agents of social change. Generations of teachers answered his call.

Freire was only expanding on the ideas of Vladimir Lenin who said, "Give me four years to teach the children and the seed I have sown will never be uprooted." Teachers in publicly-funded elementary and secondary schools get a full eight years more than Lenin required to intellectually cripple students, perhaps for life.

"If we want change to come, we would do well not to look at the sites of power we have no access to; the White House, the Congress, the Pentagon," Ayers said in 2012. "We have absolute access to the community, the school, the neighborhood, the street, the classroom, the workplace, the shop, the farm."

Teachers in Edina take the ideas of Freire, Lenin, and Ayers seriously.

At Edina's Highlands Elementary, teachers indoctrinate five-year-olds in order to radicalize them and encourage them to become activists obsessed with race.

The school district's "unrelenting focus on skin color

is the leading edge of a larger ideological campaign to shape students' attitudes and beliefs on a range of controversial issues—most importantly, the familiar litany of 'race, class, gender,'" Kersten writes.

While this is happening "ordinary students are too often falling through the cracks and gifted education is languishing."

Edina embraces something called the All for All plan. Its "fundamental premise is that white racism—not socio-economic factors like family breakdown—is the primary cause of the achievement gap."

School staff meetings there are social justice pep rallies. One teacher told Kersten that "equity was the only thing we talked about, not the nuts and bolts of teaching reading and math."

Equity in this context doesn't refer to equal treatment for all, she notes. Here the word "signals an obsession with 'white privilege,' and an effort to blame any academic challenge that minority students may have on institutional racial bias." In other words, race-based identity politics rules.

At the elementary school, teachers of K-2 students dwell endlessly on skin color and encourage white pupils to feel guilty about being white. "Equity" is identified as the key criterion used to evaluate the school district's K-5 math curricula.

Children have to watch their language and self-censor for fear of incurring the wrath of teachers.

"My kids have written things they don't believe just to survive," one mother told Kersten.

"They know exactly what the teacher wants. They almost don't see anything incorrect in doing that anymore, because it's so engrained. They have endured enough public shaming to say they will not put themselves in that position again."

Another parent "was absolutely sickened" by the officially sanctioned psychological torture to which her young son was subjected. He explained that he was "labeled a racist, sexist and rapist—yes, a RAPIST—because he is a white male." The parent added, "This was

all in a Venn diagram on the white board. We have a photo."

At the Edina high school's multicultural show in April this year, student performers used the event to call for "students, faculty, staff, and administrators to act en masse to address racial injustice," according to the school's student newspaper. Student organizers tried to "ignite a conversation pertaining to white privilege and the Black Lives Matter movement."

A female student gave an explicit speech about the sexual fantasies she had about a classmate that sounded like a "Dear Penthouse Forum" letter. "I spent seventh-grade music classes imagining her legs intertwining with mine, her body constantly reminding me of a violin, and I was begging to be allowed to pluck one string."

A male student revealing his sexual desires probably would have been kicked off the stage and accused of sexual harassment, Kersten writes.

Getting students to hate and distrust law enforcement officers is also a priority. One teacher was so wrapped up in cop-hatred that she claimed just saying the word police "made her feel physically ill," according to a parent.

Teachers in Edina and across the fruited plain saturate students with information about real and imagined instances of racial injustice in America in a nonstop barrage of historic facts and ahistorical nonsense. And in the culture at large, the media, politicians, and the entertainment industry can't stop talking about race. The last thing any young student in America needs is to be taught about is race. Race matters only to America-hating radicals.

People in Edina are tired of all of this.

They are angry about political agendas being pushed at the expense of education. At the same time they are afraid to speak out for fear of reprisals, Kersten writes.

Though a growing number of parents, students and teachers are angry and frustrated about recent developments, they hesitate to protest publicly. Students and parents fear bullying and retaliation in terms of grades

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and classroom humiliation. Teachers who don't toe the orthodox line fear ostracism and a tainted career. The climate of intimidation is so intense that not one of those interviewed for this article would speak on the record.

Remaining silent is no way to win a culture war.
—*FrontPageMag.com*, October 12, 2017

Losing Our Moral Compass

by Walter Williams

As George Orwell said, “some ideas are so stupid that only intellectuals believe them.” Many stupid ideas originate with academics on college campuses. If they remained there and didn't infect the rest of society, they might be a source of entertainment, much in the way a circus is. Let's look at a few stupid ideas peddled by intellectuals.

During the Cold War, academic leftists made a moral equivalency between communist totalitarianism and democracy. Worse is the fact that they exempted communist leaders from the type of harsh criticism directed toward Adolf Hitler, even though communist crimes against humanity made Hitler's slaughter of 11 million noncombatants appear almost amateurish. According to Professor R.J. Rummel's research in *Death by Government*, from 1917 until its collapse, the Soviet Union murdered or caused the death of 61 million people, mostly its own citizens. From 1949 to 1976, Communist China's Mao Zedong regime was responsible for the death of as many as 78 million of its own citizens.

On college campuses, the same sort of equivalency is made between capitalism and communism, but if one looks at the real world, there's a stark difference. Just ask yourself: In which societies is the average citizen richer—societies toward the capitalist end of the economic spectrum or those toward the communist end? In which societies do ordinary citizens have their human rights protected the most—those toward the capitalist end or those toward the communist end? Finally, which societies do people around the world flee from—capitalist or communist? And where do they flee to—capitalist or communist societies?

More recent nonsense taught on college campuses, under the name of multiculturalism, is that one culture is as good as another. Identity worship, diversity, and multiculturalism are currency and cause for celebration at just about any college. If one is black, brown, yellow, or white, the prevailing thought is that he should take pride

and celebrate that fact even though he had nothing to do with it. The multiculturalist and diversity crowd seems to suggest that race or sex is an achievement. That's just plain nonsense. In my book, race or sex might be an achievement, worthy of considerable celebration, if a person were born a white male and through his effort and diligence became a black female.

Then there's white privilege. Colleges have courses and seminars on “whiteness.” One college even has a course titled “Abolition of Whiteness.” According to academic intellectuals, whites enjoy advantages that nonwhites do not. They earn higher income and reside in better housing, and their children go to better schools and achieve more. Based upon those socio-economic statistics, Japanese-Americans have more white privilege than white people. And, on a personal note, my daughter has experienced more white privilege than probably 95 percent of white Americans. She's attended private schools, had ballet and music lessons, traveled the world, and lived in upper-income communities. Leftists should get rid of the concept of white privilege and just call it achievement.

Then there's the issue of campus rape and sexual assault. Before addressing that, let me ask you a question. Do I have a right to place my wallet on the roof of my car, go into my house, have lunch, take a nap and return to my car and find my wallet just where I placed it? I think I have every right to do so, but the real question is whether it would be a wise decision. Some college women get stoned, use foul language, and dance suggestively. I think they have a right to behave that way and not be raped or sexually assaulted. But just as in the example of my placing my wallet on the roof of my car, I'd ask whether it is wise behavior.

Many of our problems, both at our institutions of higher learning and in the nation at large, stem from the fact that we've lost our moral compasses and there's not a lot of interest in reclaiming them. As a matter of fact, most people don't see our major problems as having anything to do with morality.

—*FrontPageMag.com*, October 10, 2017

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