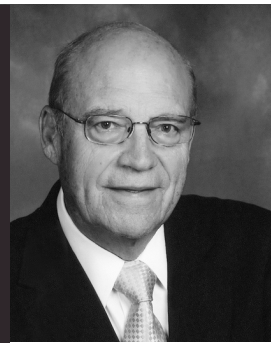




Dr. Fred Schwarz

The Schwarz Report

63 Years Defending Our Christian Faith



Dr. David Noebel

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US Air Force Surrenders to WOKE

by Josh Culper

Nearly two decades ago, I left my hometown for Lackland Air Force Base. Every enlisted airman since 1968 has completed Basic Military Training at this historic base in the Alamo City. First, trainees work to graduate from being a “rainbow,” referring to the mixed colors of their civilian clothing, which involves getting a free haircut, getting new uniforms, and learning how to move in a formation. Trainees are further unified by reminders from military training instructors that they are no longer “back on the block,” and from here on out, they “all bleed blue!”

Trainees from across America are honed into a team of airmen. The military has always excelled at forming our diverse citizenry into a unified force—it embraced “E pluribus unum.” However, the US Air Force is currently indoctrinating airmen in neo-Marxist ideology and creating activists thorough its Diversity, Inclusion, and Equity (DIE) programs.

Some will push back and claim that DIE is simply about being inclusive of diverse viewpoints, and if this were the case, there would be little controversy. Yet when senior leaders discuss diversity, as in DIE, the word has a neo-Marxist meaning. Herbert Marcuse in his 1969 “Essay on Liberation” stated the following: “the familiar (used and abused) vocabulary of freedom, justice, and equality could thus obtain not only new meaning but also new reality,” with a “methodical subversion of the linguistic of the Establishment.” Today, diversity as part of DIE is in line with Marcuse’s subversive definition, which is used in Critical Theory and its offspring, intersectionality.

Critical Theory and intersectionality spawned out of Marxist scholarship and have grown into legal studies, history, education, social sciences, and military studies. It undergirds identity politics, which has been institutionalized into the Air Force through Barrier Analysis Working Groups, or BAWGs. The Air Force has established seven BAWGs:

- * BEST—Black Employment Strategy Team
- * DAT—Disability Action Team
- * HEAT—Hispanic Empowerment Action Team
- * INET—Indigenous Nations Equality Team
- * LIT—LGBTQ+ Initiative Team
- * PACT—Pacific Islander Asian-American Community Team
- * WIT—Women’s Initiatives Team

Through BAWGs, the Air Force has established political advocacy groups to advise the chain of command and make recommendations regarding equity and inclusion. Examples are optional pronouns in an airman’s official signature block or that males who identify as female can now complete the women’s Physical Fitness Assessment (ref. attachment 5). The force is also subjected to regular stand-downs and “bridge-chats.”

The 2021 extremism stand-down day is a good example of these sessions. Not once did they mention Islamic extremism or how support for the Marxist movement Black Lives Matter is incompatible with military service. Nor did the stand-down facilitators mention the airman in Utah who was caught in his military-issued gas mask throwing Molotov cocktails at a police car during a BLM riot.

During bridge-chats, airmen are organized into small groups to “lean in” and discuss “hard topics” such as race, sexuality, unconscious bias, microaggressions, and social-emotional learning. These groups, however well intentioned by some, are not talks meant to foster inclusion, but are “consciousness-raising” sessions.

In the last century, Marxists such as Marcuse sought to understand where Marx’s theory went wrong. The urban proletariat were supposed to naturally overthrow their bourgeois oppressors, but the revolution did not naturally develop—it had to be enticed. This led Marcuse and others to develop the idea of “false consciousness”: put simply, people raised in oppression are not aware they are oppressed. Marginalized groups had to be shown they are oppressed through a process such as Paulo Freire’s conscientization, enabling them to develop a critical awareness and see through the false consciousness.

The result of conscientization is activism, which is seen from the highest levels of Air Force leadership. For example, during the 2022 Air Force DEIA Conference, Secretary Kendall recommended reading Ibram X. Kendi's *How to Be an Antiracist* and promoted Kendi's idea that "it's not enough to just not be racist, but you must be antiracist." Lt. Gen. Brad Webb, the former commander of Air Education and Training Command, stated that the "death of George Floyd" has "fundamentally changed the Air Force," and Air Force leaders have been charged by the chief of staff of the Air Force to "engage."

Activism has also been institutionalized into foundational documents, such as the Air Force's Core Values. The May 2022 edition of the "little blue book" now includes calls to activism. In the section titled "CORE VALUES—THE WHY," airmen are admonished to "accept accountability and *practice justice*," and furthermore that "it is our *obligation* to understand and be *advocates* of the ethical demands these values require." In the section on "SERVICE BEFORE SELF," airmen are instructed to "recognize and *root out* prejudices, biases, and stereotypes . . . and honor the Air Force and others by following our words with *actions*."

It is a longstanding tradition for the military to "remain politically neutral and divorced from partisan politics," yet now Air Force leaders are stating that airmen have an obligation to practice justice and be advocates. Over the last three years, we have seen the changes publicly.

In 2020, General Brown, in his former position as commander of Pacific Air Forces, released an official video where he states he is "full of emotion" and publicly shared his opinion about George Floyd's death and alludes to "the many African-Americans that have shared the same fate."

In 2023, Lt. Gen. DeAnna Burt disparaged laws legally passed by millions of citizens at the state level as "anti-LGBTQ+" and a "dangerous trend." She went on to share that she would make manning decisions, in part, if a family could be "denied critical healthcare due to the laws of that state," referring to the restriction of surgeries and hormones to make minors look like members of the opposite sex in states such as Texas.

Also in 2023, Secretary Kendall undermined the will of American citizens and their state laws meant to protect children from abortion by implementing a policy to "ensure" that airmen and their families "can access reproductive health care regardless of where they are stationed."

There has also been a regression with DEI. For example, the "first" all-female flight over the 2023 Super Bowl is a step back, as the WASPs already fought for true inclusion to fly alongside their brothers. Or consider

the "first" all-black heritage flight compared to the legacy of the Tuskegee Airmen. Why are we celebrating the resegregation of our formations? Wouldn't true diversity and inclusion be represented in a flight with a mixed-race/sex crew? Isn't this something we do every day in the Air Force, and have been doing for decades?

Yes, we have! However, DEI isn't about diversity; it's about indoctrinating airmen into neo-Marxist ideology and creating activists. The Air Force needs to disband DEI programs and get back to building true unity within the force. It needs to focus on what airmen have in common—our oath, the Constitution, and love of country—not on what makes us different. Let's get back to "one team, one fight!"

—*American Thinker*, December 2, 2023

"Trans" and "Genderqueer" Rule by Eric Utter

America's "institutions of higher learning" could not be of lower character. Nor could they be less effective in preparing young people for the real world. The examples are legion, ubiquitous.

A professor at Washington University in St. Louis recently praised pro-Palestinian protesters who vandalized a Jewish leader's home on Thanksgiving morning, and described the smoke bombs and paint damage as "pretty cool." Heather Hackman, consultant at a recent University of Oklahoma race workshop, says "making sure you're not tardy" is simply part of "the racial narrative of white." So, being on time is white supremacy. Furthermore, Hackman claims individualism, honesty, discipline, and rigor are other traits indicative of white privilege and/or supremacy. In other words, being competent and respectful isn't cool. Integrity and character are racist. Ms. Hackman is on record telling educators that if they don't plan on promoting social justice in the classroom, they shouldn't go into teaching.

Some "educators" believe that there is no such thing as free will. Others believe that certain words are violence and therefore should be prevented or punished, but that violence to further causes in which they believe is free speech and therefore protected by the First Amendment.

Colleges across the land warn of "microaggressions" should students potentially be exposed to unfamiliar points of view—or any description of less than pleasant reality. And, should students be traumatized by the aforementioned instead of learning and growing, safe

spaces abound on campuses, some replete with warm milk, cookies, and puppies for petting.

Universities universally teach/preach that virtually anything found in the US—or previously taught in schools—is an example of colonialism or imperialism, including mathematics.

The nearest thing to a religion on campus today is the unwavering belief that there are more than two genders and that anyone can be any one—or more—of these genders they wish to be at any time. And change them like the shoes they wear. “Trans” and “genderqueer” rule the day. The long-term effects of this mass psychosis will be devastating for society at large.

A number of university professors promote nihilism, the idea that life is meaningless. (“*Nothing* matters and what if it did?!”) More than one take this concept even farther, suggesting that the only way to save the Earth is through *human extinction*. That is a long way from “Be fruitful and multiply.” But college campuses—and professors—are a long way from God.

Ironically, there is little honest reflection or legitimate philosophizing taking place in schools today. If life is meaningless, why have we come up with so many *terms* for meaning? Why do we have the innate capacity to feel great joy, love, compassion...and sadness, hate, and callousness? Why would this be? It would not be *necessary*. Is there not, in fact, meaning in the very act of believing deeply that some things are meaningful? For example: are love, music, great writing, the look in your young child’s eyes as he or she is about to open a Christmas gift, a hole-in-one . . . or a cold beer and cool breeze on a hot summer’s day not “meaningful?”

Sadly, and ironically, modern day America *is* guilty of *educational colonialism*. The nation’s Big Academia is trying to export American colleges’ radical nihilism throughout the West...and anywhere else that will have it. This constitutes a real threat to the world.

It is nothing less than vandalism of the mind—and soul.

And that *is* *meaningful*, whether some wish to believe it or not.

—*American Thinker*, December 2, 2023

The Pilgrims Achievements

by Scott S. Powell

The Thanksgiving holiday, which commemorates one part of the Pilgrim story, remains the favorite holiday for many Americans. And for good reasons beyond enjoying a feast. With our country passing

through troubled times, it is worth revisiting the Pilgrim’s five significant achievements, which created the seminal story of America, and reveal remarkable insight into who we are and the qualities of character we need to overcome our present challenges.

First, of the many groups of settlers who came to America, only the Pilgrims were singularly motivated by a spiritual quest for religious freedom—one that had its origin with the Protestant Reformation a century before. They repeatedly spoke of their voyage to the New World in terms of a flight from tyranny to freedom, comparing themselves to God’s chosen people—the Israelites—who overcame slavery and abuse in Egypt to get to the Promised Land. Similar to the Israelite’s exodus, the Pilgrims had left what they saw as oppressive and morally corrupt authorities in Great Britain and Europe to create a new life in America. Thus, both American Christians and Jews find profound meaning in the Pilgrim’s Thanksgiving story.

Thanksgiving could be thought of as the holiday that made the other American holidays possible. Without the Pilgrims having courage; absolute faith in their cause and calling; and a willingness to sacrifice and risk everything, they never would have embarked on the 94-foot *Mayflower*—a ship of questionable seaworthiness. Were it not for their faith and determination to find freedom of conscience and live according to their Biblical beliefs there may never have been a July 4th Independence Day or other subsequent American holidays we take for granted and celebrate each year.

After a harrowing passage across the Atlantic—one that included wild pitching and broadside batterings by gale-force winds and ferocious seas that caused the splitting of the ship’s main beam—the *Mayflower* was blown off course from the intended destination of the established Virginia Colony territory to wilds of Cape Cod. The Pilgrims knew not where they were nor how to proceed, so they beseeched the Almighty for favor in a making landfall in a suitable place with fresh water and fertile soil to establish a new and independent settlement.

Now in sight of land after a frightening voyage, facing hunger from spoiled and depleted provisions, and anxious about settling outside the purview of Virginia Company charter territory, the secular *Mayflower* passengers were restless and insolent. And this is when the Pilgrims made their *second major achievement* that would shape the future of America.

Pilgrim leaders John Carver, William Bradford, and William Brewster, recognized that *Mayflower* passengers, diverse as they were, needed to maintain unity to survive in a potentially inhospitable environment. So, they drafted a governing agreement that would be acceptable to both their Christian brethren and the secular crew members and merchant

adventurers—who made up about half the 102 people aboard the *Mayflower*. That governing document, known as the *Mayflower Compact*, provided for peace, security, and equality for everyone in their anticipated settlement. With every man aboard signing the *Mayflower Compact* the Pilgrims established the foundation for democratic self-government based on the will of people for the first time. The *Mayflower Compact* laid the cornerstone of the US Constitution, which would be drafted and adopted some 170 years later.

The fact that all the Pilgrims survived the squalid and cramped ship quarters during the dangerous crossing of a vast ocean, is no doubt partially attributable to the good fortune that the *Mayflower* had previously been enlisted as a wine transport cargo ship. Unlike most merchant ships, she had a “sweet smell,” from all her decks and bilges being “disinfected” with wine sloshing and soaking from broken barrels of Bordeaux and high-alcohol port in the many prior crossings of the sometimes-stormy English Channel.

That all changed once the *Mayflower*'s passengers settled in “New Plymouth,” Massachusetts in December of 1620. The first winter was devastating, with illness afflicting most and over half the Pilgrims dying, including four entire families. But it could have been worse.

The fate of the Pilgrim colonists would surely have been more difficult had they not settled where they did, adjacent to friendly natives of the Pokanoket Indian village that were part of the Wampanoag tribe. And had they not befriended two who providentially could speak broken English—Squanto and Samoset—perhaps none would have survived. Squanto and his fellow native tribesmen would teach the Pilgrims survival skills, showing them how to hunt, fish, and plant various crops, such as corn, squash, and varieties of beans—which were unknown to the Englishmen.

The Pilgrims' *third major achievement* was the Pilgrim-Wampanoag Peace Treaty that was signed on April 1, 1621, by Massasoit and leaders of the Plymouth colony. And a remarkable accomplishment it was, for it lasted more than 50 years—longer than subsequent peace treaties made by other colonizing groups with native Indian tribes. The fact that there were bloody conflicts between other colonists and tribes, such as in the Pequot War fought in Connecticut in 1636-1637, makes the Pilgrims stand out for they succeeded in maintaining the longest-lasting and most equitable peace between natives and immigrants in the history of what would become the United States.

Despite learning from the native Indians how to plant, cultivate, and harvest new crops in their first year, the Pilgrims complied with their sponsoring Virginia Company charter that called for settlement farmland to

be owned and worked communally and for harvests to be equally shared. This socialist common property approach created disincentives to work. William Bradford recorded in his memoirs that while “slackers showed up late for work... everybody was happy to claim their equal share... and production only shrank.”

Although no one is certain of the exact date of the first Thanksgiving, we know it was a Pilgrim initiative, celebrated in November 1621 to give thanks to God for their survival—having lost so many during that first winter in Plymouth, and for the first harvest—meager though it was. When Massasoit was invited to join the Pilgrims, it was assumed that he wouldn't bring more guests than the 50-odd *Mayflower* survivor hosts. Massasoit arrived with twice that number, well-stocked with food, fowl, and game of all kinds—including five deer. There was more than enough for everyone, and it turns out that the first Thanksgiving celebration would last three days, punctuated by Indian song, games, and dance, Pilgrim prayers and even a military parade by Myles Standish.

The Pilgrims' *fourth major achievement* was the rejection of socialism and the adoption of private enterprise. After the meager Thanksgiving harvest, the second season of collective farming and distribution proved equally disappointing. Governor Bradford had seen enough, recording that the system “was found to breed much confusion and discontent and retard much employment that would have been to their benefit and comfort.” So, before the 1623 season he scrapped socialist farming and replaced it with private ownership of land for each of the families. As a result of becoming responsible for their own welfare and gaining freedom to choose what to grow for consumption or trade, the Pilgrims' productivity surged.

The *fifth factor* that distinguished the Pilgrims was their model relational behavior. While tolerance enabled them to keep relative harmony within their diverse community, they also looked outwardly to serve and help others. In March of 1623, it came to be known that Massasoit was on the brink of death from an unknown illness. Senior Pilgrim elder Edward Winslow immediately set out on a forty-mile journey to administer medicinal broth, natural herbs, and prayers to Massasoit. Astonishingly, upon making a full recovery within days, he remarked, “Now I see the English are my friends and love me; and whilst I live, I will never forget this kindness they have showed me.”

In summary, the Pilgrims' five achievements and the qualities of character that made them exemplary are as relevant today as ever. A contemporary Thanksgiving makeover might include: rekindling a quest for adventure; developing the faith to hold on to a vision of a promised land no matter what; mustering the courage to go against the crowd and defend the truth; gaining the

resolve to endure hardship; revitalizing respect for and tolerance of people of different beliefs; rejuvenating a joyful willingness to sacrifice for others; and renewing the predisposition to extend love, assistance, and gratitude at every appropriate opportunity.

—*American Thinker*, November 23, 2023

Negotiating With the Devil

by Eileen F. Toplansky

Prisoner exchange is not a new event in Jewish history. From the 1940s on, Israel exchanged Palestinian prisoners and POWs from Arab armies in exchange for Israeli soldiers and civilians taken captive during the war.

In the ancient world, in Numbers 21:1, Israel did not negotiate with the enemy but went to battle against her respective enemies in order to save prisoners.

A seminal case occurred in the early 13th century. Rabbi Meir of Rothenberg (1215–1293) was taken captive when he was 70 years old by Emperor Rudolf I, who demanded an exorbitant sum for the rabbi’s release. This act was done in peacetime, and the rabbis and leaders of the Jewish communities in that generation were the rabbi’s students. They were absolutely prepared to raise the sum necessary to free their teacher, even though it would spell financial disaster for the community.

Notwithstanding, the renowned rabbi would not permit the ransom to be paid, for he understood that such an act would only encourage the enemies of Israel to imprison other rabbis in the future and demand huge sums for their release.

Fast-forward, and Israel continually faces the intractable issue regarding Israeli hostages. Since its inception in 1988, Hamas is absolutely clear about its total opposition to Zionism and Israel. Hamas constantly celebrates the killing of Jews.

According to Rabbi Eliezer Melamed, the “rule is that in times of war one does not submit to any of the enemies’ demands.” For as soon as one gives in to them, they will gain confidence and increase their efforts to strike again and again.

In fact, “[a]ny concession is seen as a sign of weakness and merely leads to more attacks and more attempts to take hostages.”

What’s more, as a result of [Israel’s] willingness to free large numbers of prisoners for one or two Israeli hostages, the terrorists . . . figure that even if they do get caught, they most likely will be freed eventually in a prisoner exchange deal.

It should also be noted that many of the terrorists who have been released by Israel in the past simply returned to their terrorist activities, murdering more Israelis. Therefore, as a result of our receiving one Israeli hostage, scores of other innocent Israelis have been murdered.

Presently, the chair of the Israeli Otzma Yehudit party has “stated that any such swap ‘will bring us to disaster,’ pointing to the 2011 deal to release more than 1,000 Palestinian prisoners—including Hamas leader *Yahya Sinwar*, thought to be the mastermind of the *October 7 massacre* [emphasis mine]—in exchange for captive IDF soldier Gilad Shalit.”

The Shalit prison exchange began on June 15, 2006 when Hamas, together with the Palestinian Popular Resistance Committees and the Jaysh al-Islam, carried out an assault on the Kerem Shalom border crossing in Israel, taking Israeli Defense Forces (IDF) Corporal Gilad Shalit hostage in the process. The abductors threatened . . . to execute Shalit if their demands were not met.

In October 2009 Israel released twenty female prisoners in return for a sign of life of Shalit. Eventually, in October 2011, Israel and Hamas struck a deal to release Shalit in exchange for 1,027 prisoners, 454 of whom were described to have had “blood on their hands.”

And true to form, “according to Al-Magor, an organization for Israeli terror victims, ‘eighty percent of all terrorists released in the last three decades, either as a gesture of good faith to the Palestinians or as part of prisoner-exchange deals, have returned to terrorist activities.’ Israel’s intelligence agencies claim that forty-five percent of those released in previous prisoner-exchange deals returned to terrorist activity, and the former head of Mossad argues that the . . . deal alone resulted in the murder of 231 Israelis by released prisoners.”

Equally troubling is the fact that Qatar is playing negotiator in the recent negotiations concerning the Israeli hostages. That is like having the fox enter the chicken coop and asking to sit down for an amicable dinner.

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Con Coughlin explains how Qatar is the Master Double Dealer.

The hundreds of millions of dollars the Qataris have given Hamas during the past decade have been instrumental in helping the terrorist group to develop the infrastructure that enabled it to carry out its murderous assault on Israel in the first place.

Qatar would like the world to believe that it is acting as an honest broker with its efforts to secure the release of the Gaza captives. But the reality is that it deserves to be condemned by the West as a state that sponsors global terrorism, so long as it maintains its indefensible support for Hamas.

And the idea that Palestinians would act as civilized people has been quashed:

* A public opinion poll published on November 14 showed that 75% of Palestinians support Hamas's murder spree, including rape and beheadings, as opposed to only 13% who disapprove.

* Surprisingly, the poll found that support for Hamas and its "military operation" is even higher in the West Bank, where Abbas's Palestinian Authority is based, than in the Gaza Strip.

* If such a large number of Palestinians in the West Bank support the murder of Israelis and Hamas, it is safe to assume that a new "Palestinian state" would be controlled by Hamas or another genocidal, antisemitic terror group.

* Another, less surprising result of the poll is that 80% of the Palestinians reject both the "one-state" and "two-state" solutions, and instead demand *all* the territory between the Jordan River and the Mediterranean Sea—in short, the entire State of Israel within *any* borders.

The issue that is rarely mentioned is the role of the International Criminal Court. Where is the world court that should be arresting Hamas, Hezb'allah, and other jihadist terrorists who have brought murder, misery, and mayhem to the world at large? These terrorist groups have committed numerous crimes against humanity in addition to a myriad of war crimes.

Lieutenant Colonel (P) Stephen E. Schemenauer summed it up in 2016 when, in speaking of ISIS, he asserted that

[a]s the most lethal and well-funded terrorist group in the world, the Islamic State represents an unprecedented threat to international peace and security.

Unfortunately, the international criminal justice system suffers from an institutional gap that allows the Islamic State's members to operate with seeming impunity.

[The Islamic State's] violent extremist ideology, its terrorist acts, its continued gross

systematic and widespread attacks directed against civilians, abuses of human rights and violations of international humanitarian law, . . . its eradication of cultural heritage and trafficking of cultural property . . . its recruitment and training of foreign terrorist fighters whose threat affects all regions and Member States . . . constitutes a global and unprecedented threat to international peace and security[.]

—Statement in United Nations (U.N.) Resolution 22491

In essence, "the mechanisms typically relied upon to dispense justice in the international criminal arena are ill-equipped to handle the current threat, resulting in an institutional gap that must be filled. Meanwhile, the Islamic State continues to develop its network, build its resources, and conduct attacks with increasing frequency and lethality all over the world, and the death toll continues to mount."

Indifference, anti-Semitism, cowardice, and many self-serving financial deals result in a worldwide unraveling of law and order.

There is complete destruction of a valorous moral compass. After all, Hamas's ally CAIR has operated with impunity in America for 30 years.

And the devil stands back and smiles. And the babies get beheaded. And the women get raped. And the mothers weep for their children who see horrors no one should encounter.

And the enemy gets a reprieve.

And some in the world wonder when the madness will end.

—*American Thinker*, November 24, 2023

18th Century Islamic Terrorists by Stephen B. Young

Most Americans seem to have forgotten our first war against Muslims. In the late 18th century, our objection to Islamist practice was their piracy and slaving against our ships and sailors in the Mediterranean Sea.

In 1794, provoked by Algerian captures of American ships, our Congress authorized construction of the first six ships of the US Navy, including the *U.S.S. Constitution*, still in commissioned service and now docked in Boston.

In 1795, our diplomats negotiated treaties with the Muslim states of Algiers, Tunis, and Tripoli to pay them tribute for the privilege of free passage.

But in 1801, the Pasha of Tripoli, citing late payments of tribute, demanded additional money and

declared war on the United States. The United States Marines defeated the Pasha' forces with a combined naval and land assault. That short foreign conflict is remembered in the *Marines' Hymn* in the words "to the shores of Tripoli."

Earlier, in 1786, John Adams and Thomas Jefferson—two prominent Founders of our country—were in London seeking agreements with Muslim states on the North African coast of the Mediterranean Sea. On March 28th they wrote a letter to John Jay, then the American Secretary for Foreign Affairs, reporting on their difficulties:

...We had a conference with the Ambassador of Tripoli, at his House.

The amount of all the information we can obtain from him was that a perpetual peace was in all respects the most advisable, because a temporary treaty would leave room for increasing demands upon every renewal of it, and a stipulation for annual payments would be liable to failures of performance which would renew the war, repeat the negotiations and continually augment the claims of his nation and the difference of expence would by no means be adequate to the inconvenience, since 12,500 Guineas to his Constituents with 10 pr. Cent upon that sum for himself, must be paid if the treaty was made for only one year.

That 30,000 Guineas for his Employers and £3,000 for himself were the lowest terms upon which a perpetual peace could be made and that this must be paid in Cash on the delivery of the treaty signed by his sovereign, that no kind of Merchandizes could be accepted.

That Tunis would treat upon the same terms, but he could not answer for Algiers or Morocco.

Then the Americans asked the Muslim diplomat what justified his country's seizures of ships and making slaves of their crew or passengers. The answer given by the Ambassador of Tripoli in 1786 was consistent with the 1988 Covenant of Islamic Resistance Movement (Hamas) on the right of Muslims to wage war on those who professed a different faith:

...The Ambassador answered us that it was founded on the Laws of their Prophet, that it was written in their Koran, that all nations who should not have acknowledged their authority were sinners, that it was their right and duty to make war upon them wherever they could be found, and to make slaves of all they could take as Prisoners, and that every Musselman who should be slain in battle was sure to go to Paradise.

That it was a law that the first who boarded an Enemy's Vessel should have one slave, more than his share with the rest, which operated as an incentive to the most desperate Valour and Enterprise, that it was the Practice of their Corsairs to bear down upon a ship, for each sailor to take a dagger in each hand and another in his mouth, and leap on board, which so terrified their Enemies that very few ever stood against them, that he verily believed the Devil assisted his Countrymen, for they were almost always successful.

That testament by the Ambassador of Tripoli as to a generic, universal, Muslim right of war against non-believers predated by 215 years the 9/11 attack on the World Trade Center, which killed 2,996 American civilians, and by 237 years the Oct 7, 2023 Hamas attack on Israeli civilians.

—*American Thinker*, November 22, 2023

The Damnable Darién Gap

by Mary Anastasia O'Grady

A half-million people are expected to enter Panama from Colombia through the Darién Gap this year. Let that sink in. It's a big number for a trail through dense jungle that only three years ago was traversed by about 20,000 souls annually.

Many who have made the trek this year are Venezuelans. There are also Africans, Cubans, Ecuadoreans, Middle Easterners, and Chinese, among

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others. Most are heading north to the US border. But they aren't making the dangerous Darién journey on their own. Public officials in Colombia are helping them.

In a letter to the *Journal* on Nov. 3, Colombia's ambassador to the US took exception to an Oct. 30 Americas column in which I wrote that authorities in his country facilitate the migrant flow through the Darién. The ambassador called my words in "insinuation that Colombia may be aiding and abetting criminal acts."

The diplomat soft-pedals my reporting. I wasn't dropping a mere hint or suggestion of Colombians working at cross-purposes with US interests. I was making an inference—which according to the dictionary is "a conclusion reached on the basis of evidence and reasoning." Of that there is plenty.

The smuggling of humans through the Darién starts on the south side of the Gulf of Uruba. In a video published at the end of September by CNN en Español, migrants are seen being brought across the water in large, modern boats to the town of Acandí.

Colombia's ministry of defense has blamed the operation on the narco-trafficking cartel known as Clan del Golfo. Yet the business is run in broad daylight—with the enthusiastic assistance of the local government. In the video, the governor of the Colombian department of Chocó explains how his team is "working with all the institutions, NGOs, and law enforcement" to help the migrants on their way. He calls them "citizens of the world." You connect the dots.

The ambassador seems to think that since Colombia has been a US ally in years past, the motives of its Marxist President Gustavo Petro are beyond reproach. But the former M-19 terrorist is no friend to America and what's going on, unimpeded, at the entrance to the Darién is only one sign of trouble in the relationship.

The ambassador didn't challenge my assertion that Mr. Petro is "a card-carrying Israel hater." I can see why. The president's opposition to the only democracy in the Middle East isn't a secret. Most recently, he accused Israel of "genocide" for its attempt to defend itself after the Oct. 7 slaughter by Hamas of more than 1,200 civilians.

Mr. Petro has spent a lifetime railing against Western civilization and "Yankee imperialists." His ideological bona fides are well established. He had a close friendship with Hugo Chavez until the Venezuelan dictator's death

in 2013. Shortly before the May 2022 presidential election, Mr. Petro's amigo and senate colleague Ivan Cepeda described him as a man with "a solid Marxist foundation" who "has also read a lot of French post-structuralism and other political traditions."

Under Mr. Petro's ethics, the ends justify the terrorist means. In a 2021 interview he told Colombian journalist Vicky Davila that the M-19's 1985 assault on the Palace of Justice, in which 11 Supreme Court magistrates were executed, was "worth it."

Whether Mr. Petro sides with it or not, Iran is putting down markers in Colombia. Last year Colombian-born Marlon Cantillo Borrero, a graduate of Iran's Al Mustafa International University in the city of Qom, ran for a senate seat in a leftist coalition aligned with Mr. Petro. He didn't win but his candidacy deserves attention. According to Emanuele Ottolenghi, a senior fellow at the Foundation for Defense of Democracies in Washington, Al Mustafa University has a "specific mission of proselytizing the non-Shiite, non-Muslim world and catering to converts in their native language." It's "one of Iran's main vectors to export its revolutionary brand of Shiite Islam."

In an interview this year with the Center for a Secure Free Society, Mr. Ottolenghi explained the attraction to the Iranian cause among the Latin American hard-left, which presumably doesn't support the second-class status of women, the execution of homosexuals or religious fundamentalism. It isn't about Islam, Mr. Ottolenghi said. It's about revolution and the symbolism of resistance.

When the Berlin Wall fell and the Soviet Union broke apart, Latin purveyors of Leninism needed a new north star. They found it in Iran, with which they share a sense of anger and resentment toward the West.

The ramifications of Mr. Petro's nasty rhetoric against Israel go beyond a loss of moral authority. Israel is a main supplier of military equipment to Bogotá but has now suspended defense exports to the South American country. With the narco-trafficking rebel army FARC and other criminal groups gaining steam, security analysts in Bogotá are warning that the suspension, if it continues, will badly damage national security. It isn't clear that Mr. Petro cares.

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Founded in 1953, the Christian Anti-Communism Crusade, under the leadership of Dr. Fred C. Schwarz (1913-2009) has been publishing a monthly newsletter since 1960. *The Schwarz Report* is edited by Dr. David A. Noebel and is offered free of charge to anyone asking for it. The Crusade's address is PO Box 129, Manitou Springs, CO 80829. Our telephone number is 719-685-9043. All correspondence and tax-deductible gifts (CACC is a 501C3 tax-exempt organization) may be sent to this address. You may also access earlier editions of *The Schwarz Report* and make donations at www.schwarzreport.org. Permission to reproduce materials from this Report is granted provided that the article and author are given along with our name and address.