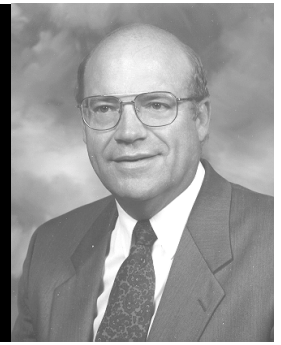




Dr. Fred Schwarz

The Schwarz Report



Dr. David Noebel

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And do not participate in the unfruitful deeds of darkness, but instead expose them.

—Ephesians 5:11

Marxism vs. Economic Reality

by Dr. Michael Bauman

Reality is resilient.

Ignore it, reshape it, mistreat it as we may, it bounces back. After many decades of abuse at the hands of its socialist reformers, the world of hard economic fact and of unchanging human nature has again raised its head to assert that true wealth resides not in measurable, divisible, allegedly manageable lumps of dead matter, and not in the state-controlled means of production, but in the creativity and genius of the human mind freely doing what it was designed to do: "replenish the earth and subdue it" (Gen. 1: 28).

We humans have tackled the task of replenishing and subduing the earth in many ways, very few of which have met with success. Each of us enters the world with little else than a fallen nature, and too many of us exit this life in virtually the same condition. Poverty, ignorance, and bondage are not the exception in human history, they are the norm. Only rarely and with great difficulty have we ever extricated ourselves from their vice-like grip. When we do escape, it behooves us to ponder carefully how that escape was orchestrated, and how it might be reproduced for the sake of others. By means of such careful reflection, we discover that the secret to sustained economic prosperity is what Michael Novak labeled "democratic capitalism," that happy combination of self-government under law coupled with an extensively unencumbered marketplace. No other political and economic system has been able to deliver political freedom and economic prosperity in anything like the lavish way democratic capitalism has produced them.

The proof is not hard to find. One need only look as far back as World War II to discern that the free market greatly outperforms the command economy in any and all of its partial or plenary manifestations. Japan, for example, was on the losing side of the war effort and suffered nuclear destruction-twice. Its land area and population are both comparatively small. Its natural resources are significantly limited. Nevertheless, Japan's economy and its standard of living far outstrip those of the former Soviet Union, which, like Japan, suffered extensive damage during the war, but which, unlike Japan, did not rise from the ashes like a phoenix, despite the fact that it was on the winning side of the conflict, despite the fact that it was given all of Eastern Europe as a gift (a gift which its primitive economic system could neither sustain nor retain), and despite the fact that it has more people, more land and more natural resources than Japan.

A similar comparison could be made between North and South Korea, mainland China and either Hong Kong or Taiwan, East and West Germany (while they were divided), and India and South Africa (the largest and second largest examples of apartheid in the world). Both the production and the standard of living of free market economies consistently dwarf those of socialist systems.

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Dwell on the past and you'll lose an eye; forget the past and you'll lose both eyes. —Old Russian Proverb

Recruiting the Young, Part 1

By Dr. Fred Schwarz

Communism utilizes four things to recruit the young intellectual. These are:

1. Disenchantment with capitalism
2. Materialist philosophy
3. Intellectual pride
4. Unfulfilled religious need

The first step in the making of a Communist is disenchantment with the Capitalist system. According to the Marxist analysis of Capitalism, depression and war are the inevitable consequences of the Capitalist system. Capitalism is also the creator of vice, crime, and all the evils of society. This has been the great recruiting doctrine of Communism. Whittaker Chambers said that every intelligent person of his acquaintance who became a Communist did so in terms of the Marxist analysis of Capitalism as the creator of depression and war. Once they accepted the Marxist thesis that Capitalism caused recurrent depression and war, it was a short step to the acceptance of the Leninist program for the destruction of Capitalism.

The Marxist analysis, superficially, is very convincing. Marx taught that the Capitalist system does two things: it produces commodities for distribution, and it circulates purchasing power or money. In other words, Capitalist society is built upon the production of commodities to be exchanged for money and the distribution of money to secure those commodities. Capitalist society is healthy, according to Marx, when the amount of money available to the people is adequate to buy the commodities produced.

Marx contended that, by the very nature of Capitalism, this balance between goods produced and money available cannot be maintained for very long. A certain sequence of events is inevitable. The goods produced have a certain money value. That money is distributed in two ways: the major portion is paid out in wages to the workers who manufacture the goods—to the directors, the supervisors, and all the laborers down to the janitor; a smaller portion is retained as profit by those who own the means of production. During the early stages of the industry, the money paid to the owners as profit goes into circulation, because new capital goods such as buildings and machinery are necessary. Since these capital goods are produced and are not available for purchase by the mass of the

people, the wages paid to the workers producing these capital goods are used to buy consumer goods produced. But eventually the point is reached where there are enough factories and machinery, and there is no longer need for this expenditure. The profit is then retained and accumulated in bank balances, and the only money circulated is never quite enough to buy the goods produced, production inevitably leads to over-production.

At first this over-production is small and almost unnoticeable, but gradually it becomes more significant. The warehouses of the manufacturers become filled with goods, the inventories of the distributors are complete, and the point is reached where the factory has enough goods on hand to supply the demand for some considerable period. When that point is reached, alternative courses of action present themselves. The manufacturers may say, “Now, the real trouble is that people haven’t enough money to purchase these goods. We had better find some way in which people can get more money.” On the other hand, they may say, “We have enough goods now. We do not need to make any more for a certain period. We had better cease production until our surplus is used up.” The normal process is to follow the latter course and to lay off the workers. When they are laid off, the purchasing power is further reduced, and the situation becomes worse.

According to Marx, this cycle is inevitable. Production leads to over-production, which leads to unemployment. This leads to reduced purchasing power, which aggravates the entire situation by accelerating the accumulation of surplus products and leading to further unemployment. The eventual outcome is depression and crisis. Warehouses are filled with goods which the people cannot buy. The economy stagnates and grinds to a standstill.

When this happens, a method must be found whereby purchasing power is once again given to the

Since we have nearly doubled our readership since the first issue of *The Schwarz Report*, it is necessary to restate one of our goals viz., to keep the writings of Dr. Fred Schwarz before the public. We are working on placing all of the 40 years of Crusade Newsletters on the Internet, plus all issues of *The Schwarz Report*. Thank you for the tremendous outpouring of goodwill toward this endeavor.

—The Editors

people that the goods may be bought and that the wheels of the economy may begin to roll once again. Historically, one method has always put money in people's pockets without simultaneously creating consumer goods. That method is war. A war breaks out on some pretext or another. Money is found to finance the war; the wheels of industry begin to turn on war production; money is distributed to the people, and the surplus consumer products are purchased. When the surplus is consumed, normal production begins again, and the cycle goes on, repeating itself again and again. According to Marx, therefore, as long as Capitalism continues, there will be recurrent crises of depression and war.

This seems a powerful and convincing argument. It is the more dangerous because it is, like most Marxian arguments, a half-truth. By taking some of the variables in the situation and concentrating on them, it produces conclusions which appear very sound. These conclusions, however, are not necessarily valid, for there are many important factors which are ignored.

In the first place, Marx's argument is merely diagnostic. Even if it be assumed that his diagnosis is accurate, it does not necessarily follow that the treatment prescribed by the Communists is correct. Other groups who accept the Marxian analysis of Capitalism have completely different prescriptions for treatment. Social Credit devotees, for example, say that the problem is not over-production, but lack of purchasing power. Therefore the amount of surplus production should be assessed periodically, and a national dividend declared corresponding to the surplus. This money, given to the people, can be used to buy up the surplus and production will continue.

In the second place, the argument ignores many of the most important factors in distribution. Although this is not an article on economics, some of these ignored factors should be mentioned. They are:

1. The dynamic nature of money
2. The role of psychology in the economy
3. The relation of advertising to distribution
4. Consumer credit
5. Continually expanding market
6. People's capitalism
7. The role of government and legislation

To be continued. . .

The Protocols of the Elders of Zion

By Patrick Bishop

(PARIS)—The author of the notorious anti-Semitic forgery "Protocols of the Elders of Zion" has been identified as a Russian propagandist who served both the czar and the Bolsheviks.

The "Protocols" have proved an inspiration for generations of anti-Semites all over the world, despite having proved to be fake within a few decades of their appearance at the beginning of the century.

They purport to reveal a secret Jewish-Masonic conspiracy to overthrow monarchy and Christian civilization through the manipulation of wars, revolutions and capitalism, paving the way for world Jewish domination.

Research by a leading Russian historian, Mikhail Lepekhine, in recently opened archives has found the forgery to be the work of Mathieu Golovinski, opportunistic scion of an aristocratic but rebellious family that drifted into a life of espionage and propaganda work.

After working for the czarist secret service, he later changed sides and joined the Bolsheviks.

Mr. Lepekhine's findings, published in the French magazine *L'Express*, would appear to clear up the last remaining mystery surrounding the "Protocols."

Golovinski was born in 1865 in Ivachevka in the Simbirsk region.

He briefly studied law before drifting into the Holy Brotherhood, an anti-Semitic secret society that used forgery as a tool against the revolutionaries.

His contacts there found him a job in the government press department, where he acted as a czarist spin doctor, placing articles in compliant newspapers and paying the salaries of certain journalists.

When his chief protector died and he was publicly denounced as an informer, he was forced to look for work abroad and chose Paris.

There he made contact with the head of the Russian secret police, Pierre Ratchkovksi, who put him to work writing pro-Russian stories to be planted in the French press.

Later he was charged with a more important mission. Reactionary circles in Moscow, dismayed at the progress being made by modernizers in the court of Nicolas II, hit on the idea of a forgery that would demonstrate to the czar that the rising tide of capitalism in Russia was really a Jewish conspiracy aimed at overthrowing him and the old order.

The Washington Times

November 21, 1999, p. C10

Who Is Xiong Guangkai?

By Edward Timperlake and William Triplett II

In a recent issue, the Far Eastern Economic Review reports that Gen. Xiong Guangkai, Deputy Chief of Staff for Intelligence of the Chinese People's Liberation Army (PLA), will be visiting Washington in December. American military attachés at the U. S. Embassy in Beijing brag that the Xiong visit will restart the military-to-military relationship between the United States and the People's Republic of China (PRC).

For a whole host of reasons, Gen. Xiong's visit represents both a challenge and an opportunity to the Republicans in Congress. First, as the chief spymaster of China, Gen. Xiong inherited and then perfected the most successful espionage operation against America in our nation's history. He knows all the answers to questions raised in the Cox report of earlier this year because they occurred at his direction.

Gen. Xiong, age 60, has been in the PLA's intelligence service since he was a teenager. In the 1960s and 1970s, he honed his craft as a military spy operating out of the PRC Embassy in Bonn. Now at the pinnacle of his career, all the PLA intelligence operations targeted on the United States lead to him. Under the usual information-sharing arrangement, he also would know of the significant intelligence operations run by China's KGB, the Ministry of State Security. He would have a wide range of knowledge about the Loral-Hughes case, the theft of all of our nuclear weapons secrets from the National Labs, and the most recent McDonnell-Douglas case, just to name a few of his successes.

Gen. Xiong also was responsible for the successful effort to funnel illegal campaign contributions to the Clinton-Gore re-election effort in 1996. PLA Gen. Ji Shengde told Johnny Chung, "We like your President and we want him re-elected." Since Gen. Ji worked for Gen. Xiong, the "we" probably referred to him. At least some of Gen. Ji's \$300,000 made its way through Mr. Chung to the Democratic National Committee. Another of Gen. Xiong's military spies, Lt. Col. Liu Chaoying bragged to Mr. Chung of other conduits of money from PLA intelligence into Clinton-Gore. Certainly Rep. Dan Burton, Indiana Republican, and Sen. Fred Thompson, Tennessee Republican, who chaired hearings into campaign contributions, would be interested in those details.

Earlier this year, Gen. Xiong turned up at an important meeting with the North Koreans. The relationship between the PRC and North Korea is like "lips and teeth," he declared. We know now that the PRC and the North Koreans are in various joint ventures to sell weapons of mass de-

struction, and the missiles that deliver them, to terrorist nations in the Middle East. Given the mafia-like way that the PRC government is run it would be unusual if Gen. Xiong or his family did not have a financial stake in that sort of trade. Sen. Thad Cochran, Mississippi Republican, and chairman of the Senate Anti-Proliferation Subcommittee, might like to ask about it.

Gen. Xiong is most famous for his threat to incinerate Los Angeles with nuclear destruction if the United States should come to the aid of democratic Taiwan. That's of interest to the entire Congress, given the overwhelming support for the Taiwan security legislation now making its way through the House. It's only heightened by the dramatic demonstration of mobile ICBMs at the 50th anniversary of communism in China. With the DF-31 and DF-41 together capable of reaching any city in America, his threat no longer is false bravado. It is real and in a crisis can be deadly.

What is less well known is Gen. Xiong's role at Tiananmen. In 1989, he was the head of the "Er Bu," the "Second Department," the PLA's military intelligence agency. This is the equivalent of the GRU from Soviet days. His agents ran a series of provocation operations against the students, mostly efforts to plant weapons on them in order to excuse the ensuing massacre. In 1996, Rep. Chris Smith, New Jersey Republican, held a hearing when one of the major Tiananmen Square generals came to visit President Clinton. Gen. Xiong would make a choice target for serious human-rights hearings in view of the PLA's continuing role as the prop holding up communism in China.

We have noted that the general has a very high energy level. These days, one of his major roles is handling the military-to-military relationship with the United States, a very controversial program. Legislation sponsored by Sen. Bob Smith, New Hampshire Republican, and House Republican Whip Tom DeLay, Texas Republican, to restrict the program was passed by the Congress and signed into law by a very reluctant President Clinton this fall.

The Xiong visit should be seen for what it is: another in-your-face operation by Mr. Clinton and Mr. Gore. Gen. Xiong hits every hot button issue in the China game - nuclear espionage, illegal campaign funding of Clinton-Gore in 1996, proliferation of weapons of mass destruction, Taiwan, human rights and the Tiananmen Square massacre, finally the military-to-military giveaway that Congress loathes. It's going to be interesting to see if the Republicans (and the Democrats) in Congress step up to the plate on this one and greet Gen. Xiong with a subpoena.

The Washington Times

November 15, 1999, p. A13

Stalin's Crimes Don't Count

by Diana West

Earlier this month, a German institute postponed the U.S. debut of its harrowing photographic exhibit, "The German Army and Genocide," a collection of World War II photos offering searing evidence of complicity on the part of the regular German army (as opposed to the Nazi Party forces) in the barbarisms of the Third Reich. Such complicity has long been denied or minimized by a German nation unwilling or unpersuaded to believe that any significant portion of its 20 million men-in-arms during World War II were culpable Nazi criminals.

German Chancellor Gerhard Schroeder, who never visited the exhibit, said he found it "impermissible to say that the bulk of the army was capable of committing such crimes." For the past four years, though, the exhibit has been bringing such a message home to German cities and towns, culminating in several riots, one bombing, and, alternately, the donation of dozens of family albums to the institute's grisly collection.

So why was the exhibit's December opening at Manhattan's Cooper Union canceled? Some small fraction of the photographs, it now appears, depict victims of communism, not Nazism, murders that took place in the Ukraine at the hands of Soviet, not German forces. Historians at the Hamburg Institute for Social Research, which organized the show, say the disputed photos came from Eastern bloc archives, complete with Eastern bloc caption information - or disinformation, as the case may be. Whether this development undermines the veracity of the exhibition or not, it offers a thought-provoking metaphor for how history regards the twin horrors of the century. When it comes to evil, the world sees only Nazism, even when the comparable crimes of communism appear before its very eyes.

The recent U.S. publication of "The Black Book of Communism," the first attempt at a reckoning of the mass crimes of communism, from Russia in 1917, to Afghanistan in 1989, brings this paradox into tight focus. Meticulously researched by several French scholars, this momentous book ignited a political furor on its 1997 appearance in France, particularly because of an introduction in which lead editor Stephane Courtois, himself a former communist, argues that we should regard communism, as Nazism, as a "crime against humanity"; to compare Nazism's "race genocide" with what he calls communism's "class genocide"; and to take a ghastly tally of death, weighing the 25 million lives taken by Nazism against the nearly 100 million lives taken by communism. Mr.

Courtois has broken a political taboo, declaring a moral equivalence between, not communism and capitalism (so long in vogue among intellectuals), but rather communism and Nazism.

The pervasiveness of this long-standing taboo becomes apparent as both Mr. Courtois and historian Martin Malia, in a foreword to the American edition, illustrate the vastly different ways in which the two totalitarian systems are regarded. Consider, in contrast to the death camps of the holocaust, that no camp of the Gulag has been turned into a museum. Indeed, Mr. Malia points out that the only memorial to any of Stalin's victims is a "modest stone" brought from an Arctic camp to Moscow's Lubyanka Square.

Then there's the fact that to be an ex-communist, with or without regrets, carries no stigma; throughout the former Soviet Union and Eastern bloc countries, former communist officials take an active part in public life. Meanwhile, revelations of Kurt Waldheim's Nazi past led to worldwide ostracism. More recently, the candidacy this fall of Austria's Jorg Haider, whose rhetoric rings with Nazi echoes, roused a watchful media. Also this fall, Ezra Pound was denied a place in a British pantheon of poets because of his Nazi sympathies. By contrast, Chilean poet and Nobel Laureate Pablo Neruda, a Stalinist who acted as a de facto Comintern agent in Spain in 1939, was glorified in the 1996 world-acclaimed movie, "Il Postino."

You have to wonder why one ideology responsible for so much murder and suffering remains beyond the pale, while the other, responsible for even more murder and suffering, is not only acceptable, but even celebrated. "The Black Book of Communism" offers many reasons for this, among them the fact that Nazism never claimed to offer universal salvation, while communism does. But, as Mr. Cardias writes, "Communism may have a worldwide purpose, but like Nazism it deems a part of humanity unworthy of existence . . . The difference is that the Communist model is based on the class system, the Nazi model on race and territory."

In considering the transgressions of Leninism, Stalinism, Maoism, and the Khmer Rouge, Mr. Courtois sees a challenge for humanity: how to describe and regard the extermination of whole segments of society for their political beliefs. Too many in the West have traditionally failed even to acknowledge these terrible facts of history, pleading ignorance or, even worse, indulgence. The overwhelming record of horror contained within "The Black Book of Communism" should ensure that such excuses will no longer be acceptable.

The Washington Times

November 19, 1999, p. A21

*Marxism vs. Economic Reality**Continued from page 1*

Even if one were to focus only on countries of the Third World, where the problem of poverty is most acute, the evidence is unambiguous: those nations that place greater reliance on the market process, such as Malaysia, Hong Kong, and South Korea, embarrass those nations that rely on state-directed production and consumption, such as India, Tanzania, and Mozambique.

One cannot attribute the unmatched Third World prosperity of free market nations to the foreign aid they have allegedly received from the West. Nor can one blame the backwardness of those nations that do not flourish on the lingering effects of colonialism. Some of the most well developed nations of the Third World are former colonies, like Singapore, Hong Kong, and Malaysia, while some of the very poorest nations of the Third World, like Ethiopia, Nepal, Tibet, and Afghanistan, were never Western colonies at all. In fact, some of the wealthiest nations in the world, the United States, Canada, and Australia among them, are themselves former colonies. Furthermore, massive amounts of Western aid have been poured into countries that remain resolutely poor, like Uganda, Pakistan, and Nigeria. They remain poor because most of the reasons for national poverty are domestic and systemic. Until the underdeveloped nations unleash the productive forces of the marketplace, they and the millions of poor whose wretched lot it is to live within their borders will continue in unrelenting want.

But market economies are not so. As Brian Griffiths observes,

It so happens that as a matter of history it was the market economy which brought about the transformation of the Western world from widespread poverty to the level of prosperity which it now enjoys. In the mid-eighteenth century, life in England was comparable to that in many Third World countries today: low real income, little education, poor housing, widespread disease and short life expectancy. By the end of the nineteenth century, the situation had changed dramatically. Real incomes had quadrupled, education was widespread, the housing stock had grown dramatically and life expectancy had increased. In no small measure this was due to the ability of the market economy to harness the inventiveness and entrepreneurial resources of ordinary people . . . [M]arket economies create wealth more efficiently than either state-owned or state-planned economies. It is true in developed countries; it is also true in developing countries.¹

In other words, if as a Christian one is intent upon easing the conditions of the poor and pushing back the boundaries of poverty and destitution, then democratic capitalism has far more to recommend it than any other system of political economy ever devised. Under no other system have the poor been raised as far so quickly, and in such great numbers. Marxism, by contrast, is the cause of sustained poverty, not its solution. In short, to condemn democratic capitalism, one must first misrepresent its history.

But though democratic capitalism flourishes, the human past in general has by no means been a story of unrelenting prosperity and freedom; it is a litany of tyranny, famines, illiteracy, plagues, war, oppression, infant death, and mere subsistence. For most of the people who ever lived, life is exactly what Thomas Hobbes said it was—nasty, brutish, and short. The life we enjoy in the modern Western world is a rare commodity in human history. It is a blessing of immense magnitude, seldom given, and never so lavishly as now.

But, like most of the blessings we enjoy, freedom and prosperity do not come to us fully formed, directly from the hand of God. God is a sharing God; He rarely does anything on His own the doing of which He can share with His creatures. Freedom and prosperity are no exception. They are mediated blessings, mediated by the development of human insight, effort, and sacrifice, which alone can produce the life we enjoy. Thus, as a Christian theologian, I acknowledge both the divine source of our blessedness and the human means whereby it was actualized. I thank God; and I recognize that liberty under law and a marketplace controlled by little else than the morally enlightened preferences of its freely engaged participants constitute the sine qua non of political freedom and economic prosperity.

Democratic capitalism succeeds where Marxism fails because it is more firmly rooted in the inescapable facts of economic scarcity, of incomplete knowledge, and of human imperfectability. That is, democratic capitalism takes fuller and better account of reality. It understands that human desires normally tend to outstrip the supply of goods and services available to satisfy those desires. It understands that none of us knows all we need to know in order to make the very best use of the means and the goods available to us (much less to make the wisest possible economic decisions for countless thousands, perhaps millions, of people with whom we are utterly unfamiliar, as must be the case in any system of central planning). It understands that we humans are an incorrigibly selfish lot. Democratic capitalism has learned to take these factors into account by devising a system of exchange that harnesses human self-interest in the service of others and in the satisfaction of their desire and needs. More than 200 years ago, Adam Smith captured this fact so memorably:

As every individual, therefore, endeavors as much as he can both to employ his capital in the support of domestic industry, and so to direct that industry that its produce may be of the greatest value; every individual necessarily labors to render the annual revenue of the society as great as he can. He generally, indeed, neither intends to promote the public interest, nor knows how much he is promoting it. By preferring the support of domestic to that of foreign industry, he intends only his own security; and by directing that industry in such a manner as its produce may be of the greatest value, he intends only his own gain, and he is in this, as in many other cases, led by an invisible hand to promote an end which was no part of his intention. Nor is it always the worse for the society that it was no part of it. By pursuing his own interest he frequently promotes that of the society more effectually than when he really intends to promote it. I have never known much good done by those who affected to trade for the public good.²

But the Marxists have not learned that important economic lesson, nor any number of a vast array of lessons that they could have and should have learned from the world around them and from Marxism's own dismal record in that world. No religion, no political system, and no means of production can prosper if it is not firmly rooted in things as they are rather than things as we would like them to be. Precisely here Marxism fails. Rather than beginning with the hard facts of reality, and rather than constructing a theory of governance and production that takes those facts into account by conforming their thoughts to extra-mental reality, the Marxists foolishly believe that political and economic institutions can be molded at will to conform to the Marxist political vision in their heads.

It cannot.

Endnotes

¹Brian Griffiths, *The Creation of Wealth: A Christian's Case for Capitalism* (Downers Grove: IVP, 1984), pp. 11, 13.

²Adam Smith, *An Inquiry into the Nature and Causes of the Wealth of Nations* (Indianapolis: Liberty Press, 1976/1981), p. 452.

Resource Notes

Could We Have a Word With You, Gen. Xiong?

Gen. Xiong Guangkai, deputy chief of staff for intelligence for China's People's Liberation Army, will be visiting the United States in December as part of an effort to bolster the military-to-military relationship between the United States and the People's Republic of China. *Insight* readers are familiar with some of Xiong's known espionage successes against the United States involving thefts and purchases of nuclear and high-tech secrets.

Writing in the *Washington Times*, Edward Timperlake and William Triplett II mention the above operation masterminded by Xiong, as well as coups such as funneling campaign funds to the Democratic Party with the objective of helping reelect President Clinton. Gen. Xiong, they note, is "most famous for his threat to incinerate Los Angeles with nuclear destruction if the United States should come to the aid of democratic Taiwan."

The list goes on, including Xiong's role in sales of weapons of mass destruction to countries with grudges against the United States, and his responsibilities in setting the stage for the Tiananmen Square massacre in 1989. Timperlake and Triplett, whose book, *Red Dragon Rising*, was published by Regnery

this year, suggest that Xiong should be welcomed with a subpoena from Congress.

Among those members of Congress who have raised questions about various aspects of Xiong's activities are Republican Sens. Thad Cochran of Mississippi, Bob Smith of New Hampshire and Fred Thompson of Tennessee, as well as House Majority Whip Rep. Tom DeLay of Texas and Republican Reps. Dan Burton of Indiana and Chris Smith of New Jersey. In anticipation of an onslaught of inquiries from *Insight* readers on how to contact these members or others to express a view regarding Xiong's visit-and the possibility of greeting him with a formal invitation to testify before the appropriate congressional committee(s) - the following information might be useful:

In general, members of the Senate may be contacted electronically by addressing [www.senate.gov/~\[name\]](http://www.senate.gov/~[name]) (insert the proper last name without brackets after the tilde). Members of the House may be reached at [www.house.gov/\[name\]](http://www.house.gov/[name]) (insert the proper last name after the slash, but without the tilde and brackets). Other methods of commenting are suggested on individual home pages. Directories for House and Senate home pages may be found at <http://thomas.loc.gov/>.

Insight

December 13, 1999, p. 34

The Schwarz Report Bookshelf

- *Beating the Unbeatable Foe*, Fred C. Schwarz..... \$25.00
- *You Can Trust the Communists... to be Communists*, Fred C. Schwarz..... \$5.00
- *Understanding The Times: The Religious Worldviews of Our Day and the Search for Truth*, David A. Noebel.....\$25.00
- *Understanding The Times* (abridged),David A. Noebel \$14.95
- *Clergy in the Classroom*, David A. Noebel, et. al. \$9.95
- *AIDS: What the Government Isn't Telling You*, Lorraine Day...\$22.95
- *America's Second Crusade*, William H. Chamberlin.....\$3.95
- *America's 30 Years War*, Balint Vazsonyi \$24.95
- *Another Gospel: A Confrontation with Liberation Theology*, Paul C. McGlasson. \$7.99
- *Baker Encyclo. of Christian Apologetics*, N. L. Geisler\$49.95
- *Beyond Liberation Theology*, Ronald H. Nash..... \$12.95
- *The Black Book of Communism*, S. Courtios, et. al. \$37.50
- *A Christian Manifesto*, Francis A. Schaeffer.....\$9.95
- *Cloning of the American Mind*, B.K. Eakman.....\$22.00
- *The Committee and Its Critics*, William F. Buckley.....\$9.95
- *Communism, the Cold War, and the FBI Connection*, Herman Bly\$12.95
- *Darwin's Black Box*, Michael J. Behe.....\$25.00
- *The Death of Truth*, Dennis McCallum, ed. \$12.95
- *Dictatorship of Virtue*, Richard Bernstein..... \$12.95
- *God and Man: Perspectives on Christianity in the 20th Century*, Michael Bauman, ed. \$9.95
- *Hollywood Party: How Communism Seduced the American Film Industry in the 1930s and 1940s*, Kenneth Lloyd Billingsley.....\$25.00
- *How Now Shall We Live?*,Chuck Colson, Nancy Pearcey.....\$19.95
- *Is the Comintern Coming Back?*,Wallace H. Spaulding.....\$38.00
- *The Key to Peace*, Clarence Manion.....\$2.00
- *Kinsey: Crimes and Consequences the Red Queen and the Grand Scheme*,Judith A. Reisman.\$24.95
- *The Long War Against God*, Henry M. Morris.....\$25.00
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- *The Menace of Multiculturalism*,Alvin J. Schmidt.....\$34.95
- *Morality and the Marketplace*, Michael Bauman, ed. \$9.95
- *The Naked Communist*, W. Cleon Skousen \$17.50
- *The New Red China Lobby*,Robert Hunter and Forrest Davis...\$2.00
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