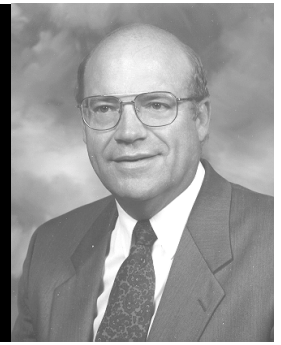




Dr. Fred Schwarz

The Schwarz Report



Dr. David Noebel

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Special Offer

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Watch for a special offer of Dr. Noebel's recent book with Tim LaHaye titled *Mind Siege: The Battle for Truth in the New Millennium*.

And do not participate in the unfruitful deeds of darkness, but instead expose them. Ephesians 5:11

In total, during the first eighty-eight years of this century, almost 170 million men, women, and children have been shot, beaten, tortured, knifed, burned, starved, frozen, crushed, or worked to death; buried alive, drowned, hung, bombed, or killed in any other of the myriad ways governments have inflicted death on unarmed, helpless citizens and foreigners. The dead could conceivably be nearly 360 million people. It is as though our species has been devastated by a modern Black Plague. And indeed it has, but a plague of Power, not germs.

—R.J. Rummel, *Death by Government*

The Essence of Communist Morality

by Dr. David A. Noebel

Communist or class morality can be understood best within the context of dialectical and historical materialism. Marxists see their ethics proceeding out of the movement in history that will ultimately assure the destruction of all classes or forces opposing the classless or communist society. Each act is considered ethically good if it assists the flow of history toward a communist end. Killing, raping, stealing, and lying are not outside the boundaries of communist morality *if they help produce the classless communist society*. Marxist/Leninists believe that killing evolving human beings infected with the concepts of God and bourgeois capitalism is as morally justified as a farmer killing a cow afflicted with hoof-and-mouth disease. The killing fields of Cambodia, the Ukraine and the rest of the Soviet Union were the practical results of class morality. The mass murders in China came under the banner of class morality. "From the viewpoint of communist morality," says V. N. Kolbanovskiy, "that is moral which promotes the destruction of the old, exploiting society, and the construction of the new, communist society. Everything that hinders this development is immoral or amoral. To be a moral man, in our understanding means to devote all his forces and energy to the cause of the struggle for a new communist society."

By definition, therefore, whatever advances the cause of communism is morally good; whatever hinders its advance in human and social evolution is morally evil. If the rest of the world looks on such activity as wicked or evil, the world's condemnation is a small price to pay to advance the flow of history toward a synthesis resulting in the creation of the new moral man—a man untainted by belief in a mythological God or exploitative capitalism.

Marxist ethics proceeds out of Marxist theology, philosophy, biology, economics, and history. Whereas Humanists have a difficult time reaching a consensus regarding

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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

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their ethical beliefs, Marxists do not face such problems—mainly because of their single-minded approach to all five aforementioned disciplines. Their approach is rooted in dialectical materialism and the class struggle. While there is no absolute morality for Marxism's ethical ideals, most Marxists believe the absolute dialectical view of the class struggle is foundation enough.

“The principal ethical foundation of socialism can be completely understood only in the context of the dialectical materialist theory of man and history,” states Prof. T. M. Jaroszewski. Building on this theory, Jaroszewski says the concept of man is no abstraction “with an invented, once and for all given ‘essence.’” In Marxist ethics, he says, the concept denotes concrete, living people, acting in economic class and historical circumstances and having definite desires and interests. “From this it follows that man, each real, specific individual, is the main social value. This does not refer to any select groups or classes, but to the mass of the working people. The source of moral values is not the individual withdrawn into himself; moral values are produced by men in concrete work communities.”

According to the Marxist dialectic, everything in the universe, including society, is in a state of flux or constant change. This change in society is a move upward toward the elimination of all social and economic class distinctions, because evolution encourages more advanced civilizations. The next social advance in history will be the move from capitalism to socialism. This will inevitably result in a change in society's ideas about morals. The dialectical view of history dictates the clash of thesis and antithesis—in this historical context, the relentless clash between the proletariat and the bourgeoisie. Marxist/Leninists believe that the morality of these two classes is totally different, and when the proletariat finally destroys the bourgeoisie, a new morality will reign—a new morality for the new man.

Frederick Engels believed this interpretation of history was “destined to do for history what Darwin's theory has done for biology,” explaining “. . . the whole history of mankind (since the dissolution of primitive tribal society, holding land in common ownership) has been a history of class struggles, contests between exploiting and exploited, ruling and oppressed classes; . . . the history of these class struggles forms a series of evolution in which, nowadays, a stage has been reached where the exploited and oppressed class—the proletariat—cannot attain its emancipation from the sway of the exploiting and ruling class—the bourgeoisie—without, at the same time, and once and for all, emancipating society at large from all exploitation, oppression, class-distinctions and class struggles.”

Engels blamed a large part of this exploitation and oppressive behavior on the morals inflicted upon the proletariat by the bourgeoisie. According to this view, the old religious moral codes must be abandoned so as to eliminate class distinctions. For Engels, “Thou shalt not steal” establishes a society in which some have property and some don't; such an establishment is the root of the problem.

Karl Marx, in *The German Ideology*, reasons this way: “Morality, religion, metaphysics, all the rest of ideology and their corresponding forms of consciousness, thus no longer retain the semblance of independence. They have no history, no development; but men, developing their material production and their material intercourse, alter, along with this their real existence, their thinking and the products of their thinking. Life is not determined by consciousness, but consciousness by life.”

Thus, morality cannot exist independently of man and the course of history, for this is not in keeping with the philosophy of the dialectic. Moral codes are simply the result of man's perception of the state of things, and this perception is always changing since history is always changing. For this reason there can be no moral absolutes.

“It must be constantly borne in mind,” says Howard Selsam, “that Marx and Engels denied that moral ideals, moral considerations, are central in human life and social evolution.” Rather, it is the biological and social evolution that dictates and determines morality. What is moral, what is right or wrong, is determined by what is best for such evolution. If the bourgeois class hinders either biological or social evolution, nature dictates the removal of that class.

V. I. Lenin also recognized that the ethics of Communism hinged on their historical and biological factors. He writes, “One therefore cannot deny the justice of Sombart's remark that ‘in Marxism itself there is not a grain of ethics from beginning to end’; theoretically, it subordinates the ‘ethical standpoint’ to the ‘principle of causality’; in practice it reduces it to the class struggle.” That is, ethics can be seen as the result of a specific event in history. In the Marxist view, this cause for the moral code stems directly from the course of history and man's participation in it. For Marxists “morality is not sanctioned by nature but created by history.”

The Evolution of Morality

The inevitability of change is the cornerstone for the Marxist ethical code. Marx writes in the *Manifesto of the Communist Party*, “Does it require deep intuition to comprehend that man's ideas, views and conceptions, in one word, man's consciousness, changes with every change in the conditions of his material existence, in his social relations and in his social life?” This belief is echoed in the *History of the*

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The Allies of Communism

by Dr. Fred C. Schwarz

The significance of Communism can never be measured by the number of Communists. Lenin's slogan was "fewer but better." It has been a long-established slogan that "the Party grows strong through purging itself." The theory of Communism is that of the chosen few who are organized, disciplined, dedicated, and equipped with superior intelligence and understanding of the laws of history. By this chosen few, the conquest of the world and the regeneration of mankind will be accomplished. The number of actual Communists has never been great.

Even acute observers, noting the numerical weakness of the Communists, have taken false hope from this fact. Such people fail to understand that the Communists are able to rally into their service multitudes who are completely unaware that they are serving the Communist cause. Our purpose here is to study those attitudes which transform well-meaning, patriotic, Christian people into the allies of Communism.

Intellectual Dishonesty

Outstanding among these attitudes is intellectual dishonesty. When the truth is too unpleasant, a natural tendency is to refuse to believe it. As a medical man, I have seen this often. A man of character and intelligence is afflicted with cancer. He knows the symptoms perfectly well, and if he saw them in another, would never have a moment's doubt about the final outcome. When he observes these symptoms in himself, however, a strange thing happens. His characteristic honesty and clarity of judgement disappear. He ignores the central, symptomatic stream, and seizing on peripheral symptoms, builds them into a dream world in which to take refuge while doom advances.

No matter how clear the evidence is, people can always find an interpretation that will allow them to cling to what they want to believe. This is well illustrated by the story of the priest and the rabbi who were driving along the road, the rabbi in front and the priest behind. As they approached the intersection, the rabbi gently stood on the brakes and brought his car to a halt. The priest, however, had been gazing all round the countryside. Noticing at last that he was right on top of the rabbi's car, he jammed on the brakes, but to no avail. He crashed into the rear of the rabbi's car.

The priest and the rabbi were surveying the damage when along came an Irish policeman. After he had examined the wreck and had ascertained the respective owners of the two cars, he was clearly a man in great mental and emotional distress. He found himself in the grip of two simultaneous, con-

flicting duties, his duty to the Church and his duty to the law. He began to tremble and stammer. Suddenly the answer to his prayer came. The wrinkles left his brow, and a look of confidence and serenity came over his face. He looked sternly at the rabbi, and then, turning to the priest, he asked, "Father, what speed was this man going when he backed into you?" How often the wish begets the thought.

The situation confronting us is dark and fearful. To face the true situation requires courage and honesty. The vast majority of people are quite unwilling to acknowledge the truth, preferring to ignore the evidence, or to select only those facts which will support their preconceived ideas and will not threaten the fulfillment of their desires.

Some time ago I met a man I had long admired. As a journalist sympathetic to the Soviet government, he had been sent to Russia in the 1930's. There he discovered what was really taking place, and set out to inform the world of the truth about Communism. He wrote splendid books which influenced me profoundly when I read them some years ago. When I met him, I thanked him for what he had done, and told him how greatly his books had influenced me. He looked at me with a gloomy expression and said, "It didn't do much good, did it? When I wrote those books, the Communists had a hundred and sixty million. Now they have a billion. Western civilization is doomed. We are as certain to become extinct as the Indian civilization was before the advance of the white man."

You may dismiss this man as an abject pessimist if you will, but you cannot so easily dispose of the facts. If we weigh the evidence of impending Communist conquest by any of the standard methods of judging human knowledge, it is very difficult to escape the conclusion which he reached. This evidence may be considered under five headings:

1. The numerical Evidence
2. The military evidence
3. The economic evidence
4. The educational evidence
5. The communications evidence

The Numerical Evidence

In the year 1903, Lenin established the movement called Bolshevism with seventeen supporters. In the year 1917, Lenin conquered Russia with a Party of approximately forty thousand members. By 1959, the party of Lenin had conquered one billion people. In one generation, the godless Communists have brought under their control twelve times as many as

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Hitler ruled at the beginning of World War II, twelve times as many as Japan ruled, and six times the population of the United States. In less than half a century, they have conquered far more than the total number of the world's population who have heard the minimum story of Christ from any source after nearly two thousand years. Those who have heard of Christ from any source-Protestant, Catholic, Jehovah's Witness, Mormon, or Christian Scientist-add up to approximately seven hundred and fifty million. In one generation the Communists have conquered a billion. There are in the world today five children in school learning in detail the godless doctrines of Communism, for every one child in any school anywhere learning anything about Christ. These facts are fearful to contemplate, but they are inescapably true.

These figures are the more frightening when they are examined as any honest businessman would examine them. I spoke in St. Louis, Missouri, to the management club of a small but very prosperous firm. The president of the firm told me that he wanted to show me the secret of their success. Taking me into a room, he showed me an electronic computer. Said he, "We are not satisfied to know the past and the present. We need to know the future. At last we have found how to discover the future. This machine is the answer. We feed into it the figures of the past and we get from it the predictions of the future. Those predictions are so accurate, that upon them we base our production and marketing schedules." The machine was so valuable that they were paying over \$2,000 a month rental for it though they were a small company employing only about three hundred people.

I said to him, "Here is a set of figures to feed into the machine. Lenin established Bolshevism with seventeen supporters in 1903. He conquered Russia with forty thousand in 1917. Today, the party of Lenin has conquered one billion. The population of the world is two and three quarter billion. By what year will that figure be reached?"

He replied, "I'm frightened to try it."

He had every reason to be frightened. The result would have been terrifying indeed.

The Military Evidence

The oceans that surround America, traditionally the barrier of protection against the enemy, have become the source of an infinite danger. The Communists have at their disposal some five hundred submarines. Many of these are long range, and many can fire missiles which have a radius of several hun-

dred miles. They can carry an atomic or thermo-nuclear warhead. At any time the Communist leader so chooses, submarines can emerge from the waters of the Pacific, the Atlantic, and the Gulf of Mexico, discharge their guided missiles, and submerge. Simultaneously, Washington, D.C., Baltimore, Philadelphia, Boston, Miami, New Orleans, Houston, San Diego, Los Angeles, San Francisco, Portland, and Seattle could be wiped from the face of the earth. The power to do this is in being right now. There is no effective defense against it. It is true that the United States could retaliate through her Strategic Air Command, and by means of her missiles located in Europe. Should she do so, devastation in Russia would be terrible indeed. But this would not bring back to life one destroyed American citizen, or rebuild from the vapors one shattered city.

Richard Arens, director of the House Un-American Activities Committee, tells how they called before their committee the military man they considered best equipped to deal with the subject of Communism, General Wedemeyer, aide to General MacArthur in the Far East. Arens asked him, "General Wedemeyer, how late do you consider it to be on the Communist timetable for world conquest?"

General Wedemeyer thought for a few moments, and then replied, "Too late. If I were advising the Communist leaders, I would say, 'Don't change one thing you are doing. You are winning as certainly as any group ever won any battle in the history of mankind.'"

At the conclusion of the general's testimony, Richard Arens asked, "General, in the light of these frightening things that you have told us, what do you advise that we should do?"

General Wedemeyer replied, "Had you asked me that question fifteen years ago, I could have answered it with ease. Had you asked it ten years ago, I could have answered it with difficulty. When you ask it today, the only honest reply that I can make is that I do not know."

Big business in America takes considerable trouble to make long range future predictions. In one city they have established what is known as a "think center." Here they have gathered together the finest electronic equipment and skilled personnel to make these predictions. Into the equipment they fed all the data they were able to collect related to the relative war-making capacities of America and Russia to determine by what year the balance of power would be favorable to Russia in a future war. The date delivered by the machine was the year 1965.

Founded in 1953, the Christian Anti-Communism Crusade, under the leadership of Dr. Fred C. Schwarz, has been publishing a monthly newsletter since 1960. *The Schwarz Report* is edited by Dr. David A. Noebel and Dr. Michael Bauman with the assistance of Dr. Ronald H. Nash. 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 (the Crusade is a 501(c)3 tax-exempt organization) may be sent to this address. Permission to reproduce materials from this *Report* is granted provided our name and address are given. **Check out our updated website at www.schwarzreport.org.**

Narcotics and National Security

by Joseph D. Douglass Jr.

One of the more troublesome problems of the new administration is, or should be, the war on drugs. Specifically, what—if anything—can be done?

After a thirty-year war, illegal drugs are more widely available than ever before, the prices are lower, and the selection and “quality” are unsurpassed. The traffickers are better organized and have better equipment and political support than any police department in the world. Drug and money seizures are well within the acceptable cost of doing business and all the local dealers are expendable.

The war on drugs budget has gone from under \$1 billion in 1980 to over \$20 billion today. Since 1980, about all the war on drugs has accomplished is to double the number of prison spaces and quadruple the number of people in jail. But, for every dealer arrested, there are ten people ready and willing to take their places. The lure of easy money is too overpowering.

Some casual drug use dropped off in the late 1980s following the deaths of several prominent sports figures, but hard core use remained constant and teen use has increased over the past decade, especially in heroin and synthetics like ecstasy. Is it any surprise that many people are saying we have lost the war on drugs?

In reality, there has been no war on drugs. Illegal drugs are treated as police, law and order, diplomatic, and public health problems. There has not been a serious U.S. attack on overseas producers, traffickers, support networks, or critical infrastructure. Efforts to curtail international trafficking come under the Department of State, which William von Raab (Customs Commissioner during the Reagan administration) labeled the “conscientious objector in the war on drugs”

Efforts to curtail trafficking at the federal level take a back seat to finance, trade, political alliances, foreign policy, and “special” interests. The dominant belief is that the heart of the problem is the American public. So long as there is a demand, we are told, there will always be a supply and one can not wage war on one’s own citizens. Parents, the first line of defense, are forever in a state of denial. There is no effective anti-drug lobby or grass roots movement.

In effect, *illegal drugs are regarded more as a tragic nuisance than as a direct attack on our nation.* There is no sense in Washington or among the population that our nation is, indeed, “under attack.” Intelligence data shows clearly that the United States has been targeted and attacked—not

just by national or ethnic gangs but by nations. This same data has been suppressed because the information might interfere with foreign policy and special interests. There is little awareness of or concern for the impact of drug use or drug money on our society or the activities of drug-trafficking nations or the extent to which narcotics trafficking is politically protected. Corruption, narcostates, narcodemocracies, associated terrorism and organized crime may be problems in Mexico, Colombia, and Russia, but not here in the United States—or so we deceive ourselves into thinking.

The illegal drug problem is all the more explosive because we have misled ourselves about its nature and its seriousness. The amount Americans spent on illegal drugs in 1999 was estimated at \$63 billion, which evidently is not considered serious by Congress or the media. Illegal drug users are underestimated by about a factor of three because the assumptions inherent in the statistics are 1) that drug users tell the truth about their habit and 2) that adults in families are knowledgeable about the drug habits of minors in their families. Both are absurd assumptions; thus, the whole problem is grossly underestimated. Drug sales based on production and financial data range from \$150 billion to over \$200 billion. Even if it were only \$63 billion, the telling observation would be the same: *There is no way such an industry can be maintained year after year without major corruption of our political, financial, legal, judicial, social, and law and order institutions.*

Narcotics trafficking also provides the base for international organized crime. The annual revenues for international organized crime are estimated in the \$1.6 trillion to \$2 trillion plus range, with about \$500 billion of that from narcotics trafficking, and the lion’s share of that coming from the United States. Between 15 and 20 percent goes to the banks and financial institutions for their money laundering services. Again, the associated political corruption can only be described as massive—corruption centered in the most highly respected and powerful professions. Police and law and order forces are close to impotent. All they can do is nibble around the edges of the problem. Associated with this growth is a *parallel growth in moral decay that today can be seen in societies, businesses, and governments around the world, and this includes the United States.*

Six years ago a terrorist attack in Japan caused enormous concern. The AUM cult released sarin nerve agent in a commuter train, killed a dozen or so and hospitalized more than fifty people. Follow-on investigations revealed a war chest of over \$1 billion, efforts to manufacture biological warfare agents, helicopter dispersal capabilities, and links to factories and businesses in the United States, which was also

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identified as their next target. Yet, the most important implication has yet to be recognized: There are numerous trafficking and organized crime operations with far more money and resources, better links into the United States, and technology resources including advanced chemical and biological warfare agents and delivery systems that make the AUM cult look like juvenile incompetents in comparison.

In Columbia, the United States is on the brink of another Vietnam. There is no evident appreciation of what is at risk, no allowance for the political realities, no identified meaningful goals, and no concept of commitment or strategy. The principal terrorist organization in Colombia, the FARC, is 20,000 to 50,000 members strong. They are mainly financed by narcotics trafficking and have been given a sanctuary the size of Switzerland by the Colombian government. They are well armed, well supported, and well linked to U.S. drug distribution networks and other drug traffickers. Their support network runs to Cuban and Russian military intelligence, who set them up in business in the first place.

It is also important to understand that most of the major drug trafficking networks had two missions when they were established. One was smuggling drugs. The other was to constitute a covert mechanism for inserting terrorists, saboteurs, and associated material into the target country—mainly, the United States—for use should war appear imminent.

The war on drugs has been ineffective because it has never been regarded as serious at the top. There is no comparison one can draw between the attention the White House and National Security Council have placed on wars such as Vietnam, the Gulf War, or even Bosnia, and the attention they give to the war on drugs. This, notwithstanding the clear fact that the United States was not itself under attack in the cases of Vietnam, Iraq, or Bosnia. In contrast, in the illegal drug trade the United States has been *directly targeted* for fifty years and at great financial cost and American casualties, which *each year* exceed the total ten-year costs and casualties of the Vietnam War.

How long can this continue? Every year the traffickers and organized crime get stronger and the political authorities and people with power and influence get increasingly corrupted and compromised. We are truly reaching a point around the world where the initiation of serious anti-trafficking and anti-crime operations could be met with devastating consequences. However, until there is a major change in attitude at the highest levels, we can not expect any serious change. The response will continue as it has over the past fifty years: more of the same with no initiatives that threaten the powerful interests that are connected, one way or another, to the illegal drug and organized crime operations.

At this juncture, what can be done? In my judgment, there are two high-priority actions that can and should be undertaken immediately 1) stimulate an effective grass roots movement and 2) conduct a penetrating and candid assessment of the threat that illegal drug trafficking now represents.

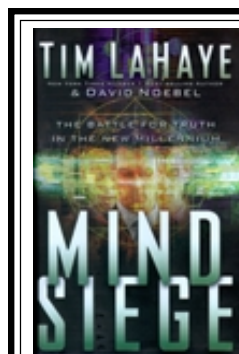
The grassroots movement is especially important. Until there is substantial pressure from the people, it is unrealistic to expect Washington to get serious.

A candid assessment is needed before an effective counterstrategy can be devised. Most important, until the problem is shown and understood to be serious, rather than just a tragic nuisance, proposing significant counteractions is about as useful as tilting at windmills.

Could Washington help in this process? Of course, but this is unlikely. The opposing political pressures will be substantial and because the problem is misdiagnosed, as evidenced by the blame placed on demand and political processes such as “certification,” why should anything change? Too many sacred cows are at risk.

Before a serious initiative at the national level can begin, the President himself would have to believe that illegal drugs represents a strategic threat to the United States—and other countries of the world—and become personally involved. But, there is no indication that the President or anyone in Washington is truly concerned. The problem of combating drug trafficking and use received *zero* attention in every one of the past three Presidential election campaigns.

However, should some realization emerge respecting the direction in which our nation and the world is headed, several steps would be possible. The first would be to put someone in charge who understands the problem—not the problem as represented by the bureaucracy and “experts” responsible for the current approach, but the problem as seen when all the political correctness blinders are removed. The immediate tasks then, and only then, would be to stimulate the emergence of a grass roots movement, conduct a candid strategic assessment of the production and trafficking industry, together with all its support mechanisms, and together with other serious minded nations initiate an effort to devise a strategy that is consistent with the nature and seriousness of the problem.



You may request your autographed copy of Dr. Noebel's latest book with Dr. Tim LaHaye with any size contribution to the Crusade, P.O. Box 129, Manitou Springs, CO 80829. And thank you for your continuing interest.

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Communist Party of the Soviet Union: “It was not ideas that determined the social and economic status of men, but the social and economic status of men that determined their ideas.” Because this social and economic status is, by Marx’s definition, always changing according to the laws of the dialectic, mankind’s ideas about morality must also be in a state of change, or process of evolution.

It is useless for man to resist this change. Lenin states: “The idea of determinism, which postulates that human acts are necessitated and rejects the absurd tale about free will, in no way destroys man’s reason or conscience, or appraisal of his actions. . . . Similarly, the idea of historical necessity does not in the least undermine the role of the individual in history: all history is made up of the actions of individuals, who are undoubtedly active figures. The real question that arises in appraising the social activity of an individual is: what conditions ensure the success of his actions, what guarantee is there that these actions will not remain an isolated act lost in a welter of contrary acts?”

A man who is not acting in harmony with the changes occurring in society is like a man trying to swim upstream against a surging river. His actions are in vain. The course of history is set, and man’s actions must be in keeping with that course if they are to accomplish anything.

This inevitability of change, in both history and ethics, causes some to question the existence of a moral code in Marxist philosophy. Lenin answers, “. . . is there such a thing as communist ethics? Is there such a thing as communist morality? Of course there is. It is often suggested that we have no ethics of our own; very often the bourgeoisie accuse us Communists of rejecting all morality. This is a method of confusing the issue, of throwing dust in the eyes of the workers and peasants.

“In what sense do we reject ethics, reject morality?”

“In the sense given to it by the bourgeoisie, who based ethics on God’s commandments. On this point we, of course, say that we do not believe in God, and that we know perfectly well that the clergy, the landowners and the bourgeoisie invoked the name of God so as to further their own interests as exploiters. Or, instead of basing ethics on the commandments of morality, on the commandments of God, they based it on idealist or semi-idealist phrases, which always amounted to something very similar to God’s commandments.

“We reject any morality based on extra-human and extra-class concepts. We say that this is deception, dupery, stultification of the workers and peasants in the interests of the landowners and capitalists.”

Morality for the communists has evolved beyond what it was as used by the “exploiting classes,” and a new morality

will emerge from the working class. Because of this evolution, Marxists necessarily reject the old morality as a worthless tool of the oppressive classes. God’s commandments are considered an outdated myth concocted by the exploiting class to suppress the exploited class. Says Lenin, “We say that our morality is entirely subordinate to the interests of the proletariat’s class struggle. Our morality stems from the interests of the class struggle of the proletariat.

“The old society was based on the oppression of all the workers and peasants by the landowners and capitalists. We had to destroy all that, and overthrow them but to do that we had to create unity. That is something that God cannot create. That is why we say that to us there is no such thing as a morality that stands outside human society; that is a fraud. To us morality is subordinated to the interests of the proletariat’s class struggle.”

Due to the dialectical evolutionary nature of ethics, there can be no unchanging ethical foundation. Ironically, it would be accurate to say that historical change is the foundation for Marxist ethics. It would also be accurate to say that class morality is ethical relativism with a vengeance.

Engels put it even more bluntly: “We . . . reject every attempt to impose on us any moral dogma whatsoever as an eternal, ultimate, and for ever immutable moral law on the pretext that the moral world too has its permanent principles which transcend history and the differences between nations. We maintain on the contrary that all former moral theories are the product, in the last analysis, of the economic stage which society had reached at that particular epoch. . .

In contrast to bourgeois ethics, says A. Shishkin, Marxism rejects “any dogmatic system of morality which would fit all times and all nations and does not conceal the class origin of its ethics and does not substitute moral views for class struggle.” When all class distinctions are erased, however, the Marxist moral view necessarily must change again—because promoting class struggle will no longer be the immediate moral necessity. We say “immediate” because the dialectic is an eternal process that entails a continuing thesis/antithesis struggle. The ever-changing nature of history will dictate a new moral view for the Marxists. When Marxists say there is no system of morality that fits all times, they include the future in their philosophy, realizing that history will change man’s perceptions of life again after their present aims are attained. Something can only be morally right in its context in history. Today the morally right is the action necessary to attain the victory of the proletariat over the bourgeoisie.

Adapted from Dr. Noebel’s work *Understanding the Times: The Religious Worldviews of Our Day and the Search for Truth*. For those interested in studying further in this area, you may order the book from the Bookshelf found on Page 8.

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
- *Mind Seige: The Battle for Truth in the New Millenium*, Tim LaHaye and David Noebel.....\$15.00
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