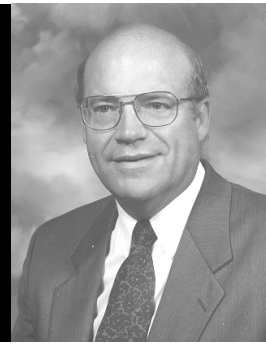




Dr. Fred Schwarz

The Schwarz Report



Dr. David Noebel

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The Sociological Essence of Communism

by David A. Noebel

Marxist/Leninist economic determinism shapes Marxist sociology. Marxists believe that social consciousness is determined by the mode of production extant in a society, so that capitalism is responsible for society's present failings.

This concept of economic determinism is central to the Marxist worldview. Capitalism allegedly has produced a society rife with oppression and crime; therefore, an economic system must be adopted that changes social consciousness for the better. If, as L. P. Bueva claims, "classes form the basis of social structure: their traits and the relations among them determine all social and socio-psychological processes in society and the laws governing them," then a classless society (communism) is far superior to a society that encourages one class to oppress another (capitalism). Thus, the Marxist sociologist calls for a socialistic system to replace capitalism, believing that this will guarantee the creation of advanced social consciousness.

The Marxist is especially anxious to usher in a communist society because only then will mankind achieve a truly moral social consciousness. "Right," Karl Marx declares, "can never be higher than the economic structure of society and its cultural development conditioned thereby." According to this view, mankind has been living with a stunted notion of morality throughout history, and a society that encourages proper values is long overdue. These "proper values," however, will not be manifest until the proper society is put into place.

Marxist sociology believes that the advent of such a society is inevitable. Man is guaranteed by biological evolution and the laws of the dialectic to progress socially and culturally. Even now, the proletariat and the bourgeoisie are clashing according to the immutable laws of the dialectic. Man can soon expect world socialism, followed by a new social consciousness. This new society, as it gradually leaves behind the contagion of capitalism, will evolve into a new world order—communism. At that point, society will be so radically altered that the individual will be influenced to act responsibly at all times. For example, Marxists believe that the sins of greed, selfishness, and envy will disappear completely once private property is abolished. From the ashes, new communist man will emerge.

Modern capitalist society, according to Marxist theory, is contributing to its own demise. By oppressing individuals, it encourages each man to revolt and establish a new mode of production and, consequently, a new society that will respect the individual. Karl Marx and Frederick Engels declare, "In the present epoch, the domination of material relations over individuals, and the suppression of individuality by

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

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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fortuitous circumstances, has assumed its sharpest and most universal form, thereby setting existing individuals a very definite task. It has set them the task of replacing the domination of circumstances and of chance over individuals by the domination of individuals over chance and circumstances.”

In this way, Marxists grant man free will, rather than a determined consciousness, long enough to help evolution and the dialectic usher in world communism.

And what will this perfect society be like? Marxists tell us that world communism will abandon traditional bourgeois morality with all its religious connotations. The church will be consigned to the scrap heap, and the community will assume responsibility for childrearing, thereby effectively disbanding the family. Indeed, even the state will wither away, leaving every individual to govern his own life. Society will become a collection of perfectible individuals with no institutions to hinder their development or lead them astray. Marxist sociologists insist that this type of society will usher in the golden age of humanity. The coming world order will become a reality in which every human being can claim his manhood and womanhood without exploitation or alienation.

Marxist sociologists, like all other Marxists, claim that their approach to their discipline is more scientific than any other approach. While Humanist sociologists are willing sometimes to face the unscientific nature of sociology (some refer to it as an art instead of a science), Marxist dare to compare their sociology with the natural sciences. Maurice Cornforth boldly proclaims, “Marx laid the foundations of social science by finding the right problems to tackle. To find the problems of science is also to define the subject-matter of science. Formulating the problems, Marxism at the same time enables us to define the subject-matter of the inquiry. It thus becomes a true scientific discipline.”

V. I. Lenin claims much the same thing: “This idea of materialism in sociology was in itself a stroke of genius. Naturally, *for the time being* it was only a hypothesis, but one which first created the possibility of a strictly scientific approach to historical and social problems.” For the Marxist, the application of Marx’s dialectical materialism to sociology created the only truly scientific sociological approach.

On what scientific foundation do the Marxists base their sociological approach? Cornforth hints at the answer when he speaks of the “laws of ‘social evolution’ discovered by Marx.” G. V. Plekhanov is more explicit. He claims that Marxism is “Darwinism in its application to social science.” Clearly, the Marxist sociologist perceives his social theory as rooted in the scientific “fact” of Darwinism. This Marxist reliance on evolution as a basis for its social theory greatly influences

Marxists’ perception of the mechanisms of society. Just as man is evolving biologically, so also man is evolving sociologically. And as man improves through the evolutionary chain of being, so also does society. Thus the scientific fact of biological evolution guarantees both the truth of Marxist social theory and the outcome of the process. Hence, Marxist sociology is based on what Marxists consider sound Darwinian evolutionary science.

Whereas Darwin outlined the concept of the evolution of the *species*, Marxism describes the evolution of *society* as a whole. Thus, Marxist sociologists constantly discuss the “development of society.” Lenin writes, “What Marx and Engels called the dialectical method—as against the metaphysical—is nothing else than the scientific method in sociology, which consists in regarding society as a living organism in a state of constant development . . . an organism the study of which requires an objective analysis of the production relations that constitute the given social formation and an investigation of its laws of functioning and development.”

It is important to note, first, that Lenin sees this idea of development as scientific, and, second, that he refers to “production relations” as crucial for understanding a society. This emphasis on the economic aspect of society is inherent to Marxism. Such economic determinism assumes that the particular economic system of a society determines its politics, religion, law, and culture, and especially the individual’s social consciousness.

We will examine how this economic determinism affects Marxist social theory in a moment. First, however, we must understand the Marxist concept of the evolution of society. Lenin believes that man can truly understand society only in the context of this concept of development. He claims, “Marxism indicated the way to an all-embracing and comprehensive study of the process of the rise, development, and decline of socio-economic systems.” This process and the forces that maintain it are outlined by Marx. At a certain stage of social development, said Marx, “the material productive forces of society come into conflict with the existing relations of production. . . . From forms of development of the productive forces these relations turn into their fetters. Then begins an era of social revolution. The changes in the economic foundation lead sooner or later to the transformation of the whole immense superstructure.” Note that the economic system of any given society plays the preeminent role in shaping that society, according to Marxist theory.

For the Marxist, the stages in the development of society must parallel the economic stages in mankind’s history. Marx divides the history of society into four stages: “In broad out-

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Pavlov's Brainwashing Techniques

by Dr. Fred C. Schwarz

In 1924 Leningrad experienced a major flood. Pavlov's dogs were trapped and, for several days, were cut off from human help. When finally they were rescued, their muzzles were just sticking out of the water. For several days, they had been cold, frightened, hungry, and exhausted. After their rescue, the acute observer, Pavlov, noticed a strange thing. Some of his dogs went into a state of profound depression. They lost interest in food, and in the normal activities of a dog's life. There was no barking and no rushing about. Their movements were slow and infrequent. To them life seemed to have lost its luster. Most interesting of all was the fact that in this state their conditioned reflexes were abolished. Pavlov found that he could then condition them according to an entirely different pattern.

Pavlov applied the information thus accidentally discovered to experiments to destroy conditioned reflex patterns. At first he continued to experiment with dogs but during the last ten years of his life, man became his experimental animal. He developed techniques which could shatter the established pattern of human personality so that the fragments could be integrated into a new structure of memory, judgement, and emotion in line with the desires of the Communist craftsmen.

The first step in the process was to bring about a state of breakdown similar to that experienced by the dogs. Pavlov called it cortical inhibition of the higher cerebral function. This is the state commonly known as a mental breakdown, which has occurred naturally in humans for many years. Pavlov established techniques whereby he could cause an artificial mental breakdown. The four things necessary to bring about this state were present in the breakdown of the trapped dogs. They are exhaustion, confusion, chronic physical pain, and emotional tension or fear.

Exhaustion

To parody a statement of Tolstoi: "Whom the Communists wish to brainwash, they first exhaust." The first step, then, is to exhaust the individual. He is subjected to long periods of wakefulness. Various tactics are adopted to make sure that he cannot rest. He may have to snatch brief periods of sleep with a light shining in his face. If he turns over, the attendant comes along and awakens him with a command to get back into position. Sleep is short and sporadic. The techniques to induce prolonged wakefulness may vary from pleasurable, continuous excitement, to physical pain. The essential feature is to rob the body of sleep so that utter exhaustion prevails.

Confusion

With exhaustion, there is the concurrent development of confusion. While the defenses of his mind are weakened and undermined by his extreme weariness, the patient is subjected to lengthy periods of questioning. He sits facing his interrogator. A bright light shines relentlessly into his eyes. Questions are asked one after the other. There is no attorney present to warn him against loaded questions. There is no privilege of refraining from answering for fear of possible self-incrimination. Every question must be answered. At first the questions are simple. They often concern his social origin, early childhood and family. The questioner often shows a conciliatory attitude. Gradually the questions pry deeper and deeper into the hidden recesses of his mind. Questions are framed in such a way that any simple answer contains a damaging admission. Questions relative to imaginary crimes he is alleged to have committed are subtly introduced.

One of the most frequent accusations made against missionaries in China was that they operated secret radio transmitters to broadcast the fruits of their espionage to Chiang Kai-shek or America. The questioner might suddenly ask, "Are you sorry now that you transmitted this information?" If he answers simply "Yes" or "No," he is admitting association with a "transmitter."

If the mind is alert, the trap is seen and avoided, but this requires clear insight and lucid expression. As exhaustion develops, the defenses of the mind break down. A question containing a trap is asked; a simple answer is given; and the subject is caught. After a few more questions, they confront him with the hidden admission contained in the simple answer he gave. He denies it. They take him back to his original answer and ask, "Isn't this what you said?" He replies that this is so.

"Well, does this not acknowledge so and so?" He has to admit that it does.

Relentlessly they continue. "Previously you acknowledged this; now you deny it. When were you lying, then or now?" He insists that he is speaking the truth now.

"If you were a liar then, how can we believe you now?" they demand. He becomes so confused that the borderline of truth and falsehood becomes blurred. The connection between reality and fantasy is lost and he is no longer sure what is true and what is false. In such a condition, he becomes an easy prey for the suggestions of the Communist brainwashing therapist.

Chronic Physical Pain

Along with exhaustion and confusion, the "brainwashee" is subject to chronic physical pain. This is applied with great care for their goal is always clearly before them. They are not aiming at torturing their victim till he confesses to something

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 he knows to be untrue. They desire to reduce him to the state where he believes the untruth to be true. They do not want a physical breakdown before they get a mental one. Physical damage should not be permanent or leave clearly visible scars. The physical pain, therefore, is chronic in nature, and not acute torture. If the weather is cold, the victim may be left without adequate covering so that hands and feet become frostbitten. He may be made to endure hunger and thirst. Chronic sores may break out. He may be left in a position of extreme discomfort, unable to stand up and unable to sit or lie down. Physical movement may be restricted by handcuffs or chains. He longs and prays for an end to his apparently endless ordeal.

Fear

In addition to exhaustion, confusion, and chronic physical pain, there is the constant application of emotional tension or fear. The emotional personality is analyzed to determine the weakest point. If there is intense devotion to wife or family, threats to them may be held constantly before the victim's eyes. A group may inhabit a cell. One by one they are called out at intervals of a few days. The sound of a shot is heard. The man taken out does not return. Anxiety and fear are experienced by those who remain. Each lives in constant inner emotional torment. By such processes as these, a mental breakdown is induced. The old personality pattern is shattered and the victim is ready to be molded according to the desires of the Communist Party.

Exhaustion, confusion, chronic physical pain and emotional tension, employed in scientific balance, finally achieve the first goal. A breakdown occurs. The mind fragments. In Pavlovian language, cortical inhibition of the higher cerebral function occurs.

The characteristics of this breakdown are as follows.

1. *Physical retardation.* The victim tends to remain almost motionless in the same position for long periods of time. Movements, when they do take place, are slow and ponderous. There is a total lack of vitality, interest and enthusiasm.

2. *Memory fragmentation.* The integrated pattern of past experience embracing memory, interpretation and judgment is shattered. Fragments of past experience are remembered dimly but without relation to other memories of events. The time sequence of events is lost. The borderline between fact and fancy, between memory and dream is blurred.

3. *Melancholy.* The typical pattern is one of deep melancholia. The mind is gripped by a nameless woe. There is deep and enduring depression. Frequently suicidal tendencies develop as the misery appears too heavy to be borne. If the physical means are available, the sufferer will readily end his own life.

4. *Increased suggestibility.* The barriers of the mind are down. Memory is faded. Logic is impaired. Judgement is impossible. In the absence of the restraints of the healthy mind,

the power of suggestion is enhanced.

The Communists take advantage of this weak and unre-sisting state, and, by suggestion, link the shattered fragments of memory into the new pattern. They suggest the new ideas that they want believed. To these ideas they attach the sense of guilt which the victim is already feeling. They remove the excess emotional depression and then identify themselves with measures to alleviate his suffering, but they are careful to leave the delusional beliefs unaltered. They now have their end product—a person with memories of things he has not done, with a sense of guilt for crimes he did not commit, and with a passionate love for those who have persecuted and tormented him.

Suggestion is a powerful force even under normal conditions. This has been discovered by advertisers and used to considerable advantage. I myself have frequently carried out an interesting little experiment on the power of suggestion. One of the problems confronting me in my itinerant life is that perfectly well-meaning, hospitable Americans try to persuade me to drink that dark, viscous, bitter beverage called coffee. Sometimes I drink it, but sometimes I say: "I used to drink it, but I carried out some research and discovered what coffee really is. Do you know what it really is? They take the castor oil bean, soak it in shellac until it is thoroughly impregnated. They put on a great advertising racket and pretend that it comes from Brazil so that they can treble the price. They grind it up and they brew it. The castor oil gives it the flavor, the shellac gives it the color, and the idiots drink it." It is amazing how many people have looked at me with wide open eyes and said: "Is that true?" No matter how stupid the statement, if it is made with an attitude of apparent sincerity and conviction, there are always those who will be convinced of its truth.

Once people are conditioned so that a certain word is associated with emotions of repulsion or anger, that word becomes a trigger by which those emotions may be discharged. Reason and logic are quite unnecessary. That word is used, the trigger is pulled, and out come the emotions. This was brought home to me very powerfully one evening when I was speaking upon the subject of brainwashing at a church. I used my illustration about coffee to indicate how suggestible people are. I reached the climax: the castor oil gives it the flavor, the shellac gives it the color, and the idiots drink it. To my great surprise, the whole audience broke out into loud, sustained applause. I was startled. I had thought I was telling a joke. Suddenly the truth dawned on me. The audience consisted of a group of coffee haters. This was a group to whom drinking coffee was a sin. They did not examine my argument critically; they responded to the trigger. The word became stimulus to a reflex response. Once people are conditioned like that, there is no need for logic, reason or truth. All that is needed is for the word to be said and out will come the emotions.

Buying Communist Goods

by Steve Mosher

Some time ago, my wife and I decided not to buy goods made in China.

Our decision was prompted by a combination of things. China's one-child policy was the single biggest factor. We could not simply avert our eyes from the "Made in China" label while millions of women were (and are) being forcibly aborted and sterilized each year by that country's population control police.

But we were also motivated by other kinds of human rights abuses. The persecution of Christians weighed heavily on our minds. The arrest, torture, and execution of our co-religionists in China led us to vote our pocketbook against the regime that was carrying out these atrocities.

The use of child labor and political prisoners to manufacture goods for export to the U.S. was also a factor, especially as Christmas approached. How could we buy toys for our own children that might have been made by exhausted 12- and 13-year-olds working long hours in sweatshops? Wouldn't this make a mockery of the whole meaning of Christmas? And what about the use of prison labor, including imprisoned political dissidents, to make goods for export?

More recently, we were reinvigorated to boycott when the crew of our EP-3 surveillance plane was held hostage for eleven days. The obvious and growing hostility of China's government towards the United States further underlined for us the foolishness of supporting that regime by our shopping dollars. Eighty eight billion dollars a year in hard currency (our current trade deficit with the PRC) can buy a lot of weapons, and fund a lot of espionage.

Avoiding the "Made in China" label is not easy, of course.

In fact, shopping for anything other than food and major consumer items can be an exercise in frustration. I once went down an entire aisle of dolls at one of the 'Marts in an ultimately fruitless search for one of non-Chinese origin. They all bore the same infamous label, and I left the store disgusted by the lack of choice.

I have seen others carefully examining labels, muttering "Made in China" in disgust, and then returning the item neatly to the shelf.

I am convinced that retailers are missing billions in sales by not giving us a choice when it comes to, say, tennis shoes. How can we let them know this? How can we let them know that they are sourcing too many goods in the PRC?

Let me tell you what I did.

"On our last visit to one of the 'Marts my wife and I got two shopping carts. Into the first went items made in the U.S. or other countries, into the second, items of Chinese origin.

We wheeled both carts to the check-out counter. We purchased the non-Chinese made goods, and left the other one with the following note:

"Dear Store Manager, My family intended to purchase the items in this cart, but we have discovered that they are made in the People's Republic of China.

"Like many other Americans, we will not buy goods made in China.

"You should ensure that, with every line of goods, you give American consumers a choice. By not doing so, your chain is losing many tens of millions of dollars in sales each year. Sincerely,"

Steve Mosher is the author of *Hegemon: China's Plans to Dominate Asia and the Worlds* which is sold on The Schwarz Report Bookshelf.

April 27, 2001

Dear Dr. Noebel:

I just wanted to let you know that you are doing a great humanitarian service to all of us. Your articles on the Marxist/Leninist worldview are quite refreshing and enlightening. It is about time that someone exposed the truth about the Marxist doctrines.

Ever since I learned about the works of Dr. Fred Schwarz and the Crusade, my political and cultural viewpoints have changed. The Crusade is doing tremendous work and as a member of the so-called "Generation X," I applaud you.

The CACC needs to be reaching out to the mainstream media. Americans of all stripes need to learn the truth.

Dr. Noebel, enclosed is a check for \$15. I wish I could send more, but I am in financial difficulty at this time. But, this won't be the last contribution I will make. I will send more as the situation enables me to do so.

Dr. Noebel, I would be greatly appreciative if you can send me a complimentary copy of your latest book (autographed copy) *Mind Siege: The Battle for the Truth in the New Millennium*.

Thank you and God bless you and keep up the good work. America needs you now more than ever.

Warmest Regards, Nick T., Plainview, NY

Ron Radosh's Communism

by Mona Charen

If ever a man was destined to become a communist, it was Ron Radosh—a classic Red Diaper baby. Both of Mr. Radosh's parents were members of the Communist Party, and Ron, at age 18 months, participated in his first May Day parade in 1939. Though welcomed, Mr. Radosh had not been planned by his parents—both in their late 30s because “those in charge of preparing for ‘the revolution’ could not afford the frivolity of having children.”

Still, enough communists, socialists and fellow travelers succumbed to the biological imperative that Ron had plenty of like-minded playmates growing up in New York City. His recollections—and they are juicy reading—are now available in his autobiography, *Commies: A Journey Through the Old Left, the New Left and the Leftover Left* [Encounter Books]. Most of those with whom Mr. Radosh grew and was indoctrinated have altered their political views only slightly—and these include a healthy number of leading journalists, professors, writers and musicians. Mr. Radosh, to his credit, has one trait that proves deadly to ideologies—he is open to evidence.

“Though Mr. Radosh remained very radical throughout the 1960s and most of the 1970s (he and his wife Allis volunteered for the McGovern campaign, but reluctantly, since they regarded him as “too right-wing), Mr. Radosh, a professor of history at the City University of New York, felt the first stirrings of doubt about his religion when he became one of the thousands of political tourists who trooped to Havana to see the future and how well it worked. What he saw had the opposite effect.

“While the Cubans were trying to squeeze into overcrowded buses in the August heat to get to jobs where they had to work an average 12-hour day, my comrades and I enjoyed a lobster and shrimp luncheon in the best hotel in Cuba.”

The group, consisting of American and European communists and fellow travelers, toured a refrigerator factory. “The air in the plant was fetid, stinking of fumes and chemicals. The appliances were built with fiberglass insulation, and the workers wore no masks or protective devices to protect them from the fumes and fibers, which could potentially cause cancer. The fiberglass residue was so heavy that

it came down like snowfall. When we told the manager of our concern...he told us: ‘If it were dangerous, Fidel would have informed us. Masks would cut down production, and we are certain that what we are doing is safe.’ ”

Later in the trip, the group toured the Havana General Psychiatric Hospital, a well-maintained and well-appointed showplace of the revolution. Cuban guides circulated photos of the way the hospital had looked before the revolution, “a facility akin to that in the famous movie ‘The Snake Pit.’ ”

At first, the group was suitably impressed. But then Mr. Radosh noticed a vigorous young man teaching art to some of the inmates. “I asked him how he was able to deal with those patients who were clearly mentally unbalanced. He laughed nervously and replied, ‘I’m a patient myself.’ ” Mr. Radosh didn’t understand. “ ‘I’m a homosexual, and that is why I’m confined here.’ ”

Along with political prisoners, Mr. Radosh also noted that many of the patients seemed “glazed and drugged out.” When the hospital director was questioned about this, he explained: “We are proud that in our institution we have a larger proportion of hospital inmates who have been lobotomized than any other mental hospital in the world.”

This boast caused consternation even among some of the Castrophiles who were Mr. Radosh's traveling companions. One New Jersey therapist grumbled that it was a “horror.” But another member of the group, Suzanne Ross, glared at him and pronounced the perfect motto of the communist sympathizer: “We have to understand that there are differences between capitalist lobotomies and socialist lobotomies.”

In time, Mr. Radosh would finally see that most of what he had believed was based on lies. After examining the Rosenberg case and concluding that Julius was clearly guilty, he broke ranks with his former colleagues. Later, he would drift even further away by failing to support the Stalinist Sandinistas.

Mr. Radosh is an honest man—a rare commodity in any age. And in “Commies,” he offers a tale not just of his own awakening to the truth, but also of the continuing foolishness of many people you know.

—*The Washington Times*, May 29, 2001, p. A12

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.**

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line, the Asiatic, ancient, feudal and modern bourgeois modes of production may be designated as epochs marking progress in the economic development of society.” Society, however, does not stop developing at the bourgeois stage. Rather, society will develop eventually into a communist stage. This evolution will occur due to specific economic forces.

Marx, and with him all Marxist/Leninists, maintains that the basic character of any society is determined by its economic organization.

“In the social production of their existence, men inevitably enter into definite relations, which are independent of their will, namely relations of production appropriate to a given stage in the development of their material forces of production. The totality of these relations of production constitutes the economic structure of society, the real foundation, on which arises a legal and political superstructure and to which correspond definite forms of social consciousness.”

For example, if the economic system is capitalism, then one expects laws to arise to protect private property. The political and religious systems will also protect private property, profits, contracts, etc. All of society’s social institutions follow the economic institution.

Put more simply, man’s economic system determines how men must relate to each other in order to operate efficiently within the system. These forms of relation, in turn, dictate the societal norms in general, including the political and legal aspects of society. V. Yazykova sums up the crucial role of economic systems in the Marxist view:

“Material production forms the basis of the life of human society, for it provides people with the essentials for satisfaction of their needs and determines the social structure of society, its ideology and institutions. Changes in material production [e.g., capitalism] effect changes in all spheres of social life.”

Indeed, the Marxist view of economics as the foundation for all of society was the central proposition of *The Communist Manifesto*. Frederick Engels writes in the Preface, “That proposition is: that in every historical epoch, the prevailing mode of economic production and exchange, and the social organization necessarily following from it, form the basis upon which is built up, and from which alone can be explained, the political and intellectual history of that epoch. . . .” *The Manifesto*, of course, goes on to declare that the time for a new society has arisen and that a communist economic system will create the new society.

How can this be? How can the Marxist place such an emphasis on economics that it determines the nature of all of society? The answer lies in a “law” described by Cornforth: “The historical sequence is in fact governed by the law that people always adapt their relations of production to their forces of production.”

That is, the relations between individuals are different in a feudal society than in a capitalistic society, and it is precisely the feudalism or the capitalism that determines these relations. These production relations carry over to all day-to-day relations, whether business oriented or not. This carry-over creates politics, law, culture—in fact, all of society.

Cornforth restates the “law” this way: “According to Marx’s theory of ‘sociological laws’ relations of production depend on forces of production; people change their forces of production in the development of their productive intercourse with nature, and so change their relations of production; and so the unique irreversible stage-by-stage development of social-economic formations of human society takes place. This makes good scientific sense and is empirically verifiable in terms of what people do.” Again, we find the Marxist sociological notion of “development” hand-in-hand with the theory that economic systems determine the nature of society. For the Marxist, societies evolve as their economic systems evolve.

Some Marxists, however, have carried this concept to its logical conclusion and declared that society has an even more fundamental basis than economics—namely, geography. “The peculiarities of the geographical environment,” writes Plekhanov, “determine the evolution of the forces of production, and this, in its turn, determines the development of economic forces and, therefore, the development of all the other social relations.” That is, mankind adapts his economic system to his geographic environment, and thus society is determined, in the final estimation, by its location.

Whether the actual foundation for society is its economic system or its geography, however, the key aspect of the Marxist view is that society can be changed by man only if he can change the forces of production. In other words, society is determined by the economic system on which it is based.

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

- Ÿ *Beating the Unbeatable Foe*, Fred C. Schwarz.....\$25.00
- Ÿ *You Can Trust the Communists... to be Communists*, Fred C. Schwarz..... \$5.00
- Ÿ *Mind Seige: The Battle for Truth in the New Millenium*, Tim LaHaye and David Noebel.....\$15.00
- Ÿ *Understanding The Times: The Religious Worldviews of Our Day and the Search for Truth*, David A. Noebel.....\$25.00
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