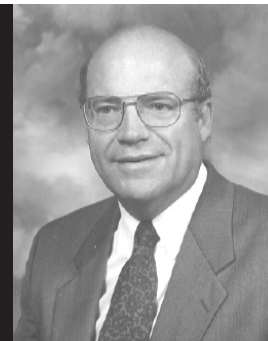




Dr. Fred Schwarz

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

The Spontaneous Origin of Life

by David A. Noebel

A little over a decade ago (September 12, 1996), the Harvard University *Gazette* carried an article by William J. Cromie reporting, “Jack Szostak is trying to make a living organism out of nonliving chemicals.”

Szostak, a professor of genetics at Harvard University, says he is trying to imagine the simplest possible system that could get life started and then make it in his lab.

Instead of heading for the world of the nonliving, however, Szostak hit upon the idea that the best candidate for the first organism is “a bit of ribonucleic acid (RNA) enclosed in a plain capsule.”

That sounds so scientifically romantic—just a bit of RNA and just a plain, simple capsule. The article fails to mention how immensely complex both items are! (See Michael J. Behe, *The Edge of Evolution: The Search for the Limits of Darwinism.*)

In fact, Szostak doesn’t hint how such items were originally found in nature to begin the process of creating life from nonliving matter. RNA is not exactly nonliving matter, and the “plain capsule” is not exactly nonliving matter. The capsule is a protective sheaf that allows good things into that first speck of life and disallows bad things to reach that same speck. Its name is complexity—designed complexity!

The Cromie article admits that Szostak plans to skip the hard part of creating those original living molecules from plain old dead chemicals and instead start with “trillions of pieces of RNA in a solution.” This is cheating. Can someone explain to me in very short sentences how anyone would believe that trillions of pieces of RNA were just lying around along with a jar of the perfect solution at the very site where life was about to begin?

Instead of taking seriously the nanotechnology (machines made from molecules that make life possible) involved in such an undertaking, the genetics professor decides to skip that part. But isn’t that the heart of the issue before us? Hear the counsel of Francis Crick: “An honest man, armed with all the knowledge available to us now, could only state that in some sense, the origin of life appears at the moment to be almost a miracle, so many are the conditions which would have had to have been satisfied to get it going.” Or consider the counsel of the president of the National Academy of Sciences: “The chemistry that makes life possible is much more elaborate and sophisticated than anything we students had ever considered.”

In other words, within the same article we are told the following: (a) a Harvard professor is going to show the world how life is made from nonliving matter, and (b) this same professor is going to begin his proof by bypassing nonliving matter and going directly to living matter. Am I missing something here that any semiliterate

“Dwell on the past and you’ll lose an eye; forget the past and you’ll lose both eyes.” Old Russian Proverb

person should find suspicious?

The article concludes with Szostak's parting shot—"If we make something everyone agrees is alive, that would provide a plausible scenario for the great event" [creating life from nonliving chemicals].

Well, Dr. Szostak, not exactly. When you cash in your bits of RNA and their rich bed of information for good old dry, nonliving chemicals, then we'll tune you in again. When you explain where you found that "plain capsule" to protect that first speck of life, we'll think more seriously of your efforts.

Now this brings up another question that demands an answer. Does this whole process of creating life from nonlife require only an intelligent Harvard professor and a lab? Don't we need to add something else to this equation, i.e., intelligence? Aren't we getting awfully close to the biblical declaration that the God of the universe (the intelligent portion) "created them male and female" (Genesis 1)? And would this not be a trillion times more difficult than creating a mere first speck of life?

David Berlinski makes this very point in his excellent response to his critics (*Commentary*, September 1996). Quoting from Raff and Kaufman, who insist that the "central and still unsolved problem is, how do genes direct the making of an organism," Berlinski writes, "Until we know that, I, for one, would hold off on claims that 'the origin of life and its myriad of forms must be recast as the origin of biological information.'"

But Szostak isn't the only one seeking to create life from nonlife. In a more recent article entitled "Scientist to Create Artificial Life" (Press Association Ltd., October 7, 2007), we are told that Craig Venter, a DNA researcher, has built "an almost entirely new life form for the first time."

What nonliving chemicals did he use? Listen carefully to the explanation—he built a "synthetic chromosome" and "implanted it in an existing living cell." And Venter is asking this already existing, living cell to host his chromosome in order to reproduce this new life form!

Would we be downright mean to ask Venter to place his synthetic chromosome into something nonliving and then show the world how a newly created life form really looks and functions?

Now it's true that the article says the DNA researcher was creating "artificial" life and not life itself, but the impression is certainly given that life generated from nonlife is right around the corner.

However, we can still safely say that nonliving chemicals without intelligence equal nonliving chemicals. We could just as honestly say that nonliving chemicals with

human intelligence equal nonliving chemicals. Life comes only from life, according to the Law of Biogenesis, and this demands what materialists are reluctant to admit—a living and wise God!

Behe quotes from a National Academy of Sciences booklet entitled "Science and Creationism," which admits that "many scientists" believe that God created the universe, including life on Earth. That's good! What isn't so good is that many of these same scientists still argue that Darwin's natural selection and mutations can get us from that first speck of life to that first cell, from that first cell to multi-cells, and from multi-cells to Richard Dawkins. I don't believe that's possible, and it's never been empirically proven to be possible. It is simply a load that natural selection and mutations cannot handle. It is what 500 PhD's were trying to say with their conclusion, "We are skeptical of claims for the ability of random mutation and natural selection to account for the complexity of life." (For more information on this, see Discovery Institute's web site for the complete text. See also Stephen C. Meyer's well-written article, "Intelligent Design: The Origin of Biological Information" available on Discovery Institute's web site.)

Those who argue for a materialistic interpretation of life, however, have to square their position with Michael Denton's observations that life depends on the integrated activities of hundreds of thousands of different protein molecules. And that's just the start. This organic book of life is written in a distinctive language—a genetic text. The late Carl Sagan, a committed materialist, admits that each cell contains more information than the Library of Congress. Will the materialists please tell the waiting world where this genetic text came from? The Christian explanation is that it came from the mind of God. And no nonliving chemicals have yet shown us such a written text.

A living being does not develop simply because of its genetic code, "but because of the mysterious force we call 'life' that grows and animates the being in accordance with its genetic endowment" (Dean Davis, *In Search of the Beginning*).

Those seeking to create life in their labs have an additional problem. According to John Sanford's classic *Genetic Entropy and the Mystery of the Genome*, this problem is not just creating life from nonliving matter, but halting the decay of information that makes life possible.

If each cell does indeed contain more information than the Library of Congress, then obviously some of the information had to be available in that first speck of life as well. In fact, at one level, life may well be defined

as information. The book of life is the book of genetic information plus the breath of God.

But that information decays. Genomes decay. Life goes downward (the Second Law of Thermodynamics), not up, up, and away toward multi-specks of life, cells, multi-cells, and eventually the Carl Sagens and Richard Dawkinses of the world.

Life is complex in all its aspects. There is no such

thing as a “simple” speck of life or a “simple” cell. Nor is there any empirical evidence that life emerged from nonliving matter apart from the very intelligence of God in the equation. These facts lead to my parting conclusion: Spontaneous generation is a fairy-tale for grown-ups!

When Atheists Ruled the Earth

by Christopher C. Shubert

A common atheist accusation against Christians is that Christianity is systematically evil, repressive and violent, morally defective at its core. Atheists who make this claim cite the Crusades, the Spanish Inquisition, the witch trials, etc., as evidence to support their case. And Christians must candidly admit that, over the centuries, a significant amount of evil has been done in the name of Christianity. Whether this means that Christianity itself is defective or not is still very much open to debate, but the historical facts are clear: Many sins have been committed by leaders of “Christian” nations. From this fact, atheists conclude that a nation governed under Christian principle is a highly undesirable—even a dangerous—thing.

Dr. Richard Dawkins (arch-evolutionist; arch-atheist) surprised me by seeming to undermine this atheist attack against Christianity in his book, *The God Delusion*. In it, he says: “In this book, I have deliberately refrained from detailing the horrors of the Crusades, the *conquistadores*, or the Spanish Inquisition. Cruel and evil people can be found in every century and of every persuasion.” Dr. Dawkins here sounds remarkably like a Christian apologist, allowing as he does that the motive for the Crusades, et al., may not have been Christianity at all, but rather only the kind of evil which could be found in any person, regardless of their creed. Hard-core atheists have good reason to be disappointed with Dr. Dawkins over his apparent leniency toward Christianity.

But make no mistake: Dr. Dawkins *does* mean to condemn Christianity as inherently and systematically corrupt. What follows his liberal allowance is an exhausting series of anecdotes which paint the same picture in fine as the argument from the Crusades paints with a broad brush. Dr. Dawkins tells us story after story about evils committed in the name of Christianity, all intended to lead us to understand that Christians and Christianity are evil

because they are Christian. So one would not imagine that Dr. Dawkins really intends to acquit Christianity of being the root cause of widespread violence, oppression, and evil. Indeed, the publisher’s blurb on the dust jacket of his book advises us that Dr. Dawkins intends to show “how religion fuels war, foments bigotry, and abuses children”. And in his preface, Dr. Dawkins invites us to “imagine a world with no religion,” and then goes on to list a number of historical evils which would not have been perpetrated had there been no religion. So in Dr. Dawkins’ mind, it is fair game to evaluate Christianity on the grounds of its long and sometimes bloody history. And on the strength of that evaluation, Dr. Dawkins might well be understood to be asking, “Given the history of Christianity, could anyone ever be safe when Christians are in control?”

It bears mentioning, by the way, that this sort of criticism is generally considered to be a low-class attack. Everyone with an interest in truth knows that you don’t condemn a belief or philosophy because of the bad behavior of some of its adherents. To do so is considered unmannerly and base—even irrational. This is the sort of back-alley brawling that you normally see in Internet forums, not on the Best Seller list. So it’s a little surprising that Dr. Dawkins is willing to go on record with this class of tactic. I had thought Dr. Dawkins to be the sort of man who had the restraint and dignity to avoid vulgar criticisms of this sort. But every day brings new surprises.

At the same time, Dr. Dawkins’ public assault on religion also opens atheism up to the same sort of examination. And had Dr. Dawkins been writing a century ago, Christians would have had no recourse in answering him. Back at the beginning of the 20th century, while Christianity had had almost 1900 years of political and social history, there had not yet been a government which could clearly be labeled “atheist”. So, Dr. Dawkins’ argument—the atheist argument—plays very well to a 19th-century mentality. And even today, in the 21st century, Dr. Dawkins still argues this lack of evidence in his book: “What matters is... whether atheism systematically *influences* people to do bad things. There is not the smallest evidence that it does.”

Is Dr. Dawkins correct in this assertion? In fact, he is not: The 20th century was the first century in the recorded history of the world in which the atheist experiment was tried: What happens when you establish a nation's government on atheist principles?

We are not here interested in the question of what happens when a country is heavily populated with atheist citizens. It may well be quite safe to live in a neighborhood full of atheists—perhaps even as safe as it is to live in a neighborhood full of Christians. Many peaceable modern countries have sizable populations of both Christians and atheists. But these facts are no more indicative of the virtues of atheism than they are of the virtues of Christianity. When we think of historical cases of Christian abuse of power, we do not consider the many millions of Christians who have lived at peace with their neighbors throughout the course of history. Instead, we recall those nations that have promoted Christianity as a national goal or social ideal, and have then gone on to use Christianity as a reason to repress or persecute others. Just so, when we are evaluating atheism as a governmental principle, what we are interested in is the question of what happens when a nation takes up atheism as a value or an ideal for their society—and, especially, when the government feels empowered to pursue atheism as a national goal.

And, a number of national governments did, in fact, take up the atheist banner in the 20th century. Most people of average education can name them: the Soviet Union, East Germany, Communist China, Cambodia, North Korea, Vietnam, Laos, Cuba, and a few others. While only one of these nations is officially atheist (China), the rest are nevertheless all countries whose governments are, or were, dedicated to atheist principles and the advancement of atheism along with the rest of their social agenda.

The institutional atheism of these nations is demonstrated by their repression of religion and religious institutions, wholesale closure and demolition of houses of worship, public promotion of and approval toward atheism, overwhelmingly atheist leadership, state indoctrination of children into atheist philosophies, and oppression of religious citizens. These qualities show us that the governments in question are serious about their irreligion, and zealous in giving it every advantage of the state. And based on these characteristics, one may as fairly call these nations atheist nations as one might call Medieval Europe Christian. So also, one may as fairly call the actions of these states atheist actions as one might call the Crusades and the Inquisition Christian actions.

Thus, if it is fitting to judge Christianity by examining the human rights records of those nations which were gov-

erned under the influence of Christianity—the “Christian nations”—then it is certainly also fitting to judge atheism by examining the human rights records of those nations that have espoused atheism and been governed under the influence of state-promoted atheism.

So let us examine some of the information which typifies atheist nations.

The most significant feature of atheist governments has been mass murder on an unfathomable scale. Soviet leader Josef Stalin famously said, “One death is a tragedy; a million deaths is a statistic.” Atheist governments have produced many such statistics. A recent investigation into Soviet records indicates that the Soviet Union killed up to 40 million of its own citizens in the pursuit of atheist utopia—all during peacetime. In China, Mao Tse-tung is credited with the deaths of up to 60 million of his own countrymen in bringing about his Cultural Revolution. Pol Pot of Cambodia seems to have been responsible for the murder of two or three million of his fellow Cambodians, as he took his country back to “the year zero” in an attempt to create an atheist agrarian paradise. All told, the body count attributable to atheists in the 20th century seems to fall somewhere between 100 and 200 million men, women, and children.

Atheists are fond of alleging that Christians have killed millions of victims on account of their unbelief. These numbers are always inflated, sometimes ridiculously so (for instance, by counting as victims of Christian violence the millions of Native Americans who died of smallpox). The most inflated victim count I have seen attributed to Christianity was about 200 million. Taking these numbers at face value, atheism and Christianity seem to have about the same body count. But in making this comparison, we must remember that it took Christianity 2000 years to do what atheism accomplished in less than 70 years.

In addition, all atheist governments have also been characterized by deplorable human rights records: Restrictions on freedom of religion have been pandemic in atheist nations, as well as restrictions on freedom of speech and of the press, freedom of assembly, intellectual freedom, freedom in parenting and family life, and the freedom to engage life on one's own terms. Life, liberty, and the pursuit of happiness have never been rights promoted by atheist governments. Atheist governments have always been totalitarian; though they make claims of democratic ideals and freedoms, they do so cynically, and purely for propaganda reasons. And, atheist governments have been characterized by single-party politics and the denial of suffrage to non-party members. Sham elections have been commonplace. The democratic principle can hardly

be called vigorous in atheist countries. Government of the people, by the people, and for the people has simply never existed under atheist rule.

In fact, every kind of crime and atrocity perpetrated by Christians has also been committed by atheists: Murder, kidnapping, torture, mutilation, oppression, persecution, imprisonment, intimidation, and forced conversion. Throughout the world, atheist governments have often committed such evils against Christians solely because they were Christian. All of this has been done in the pursuit of the atheist ideal of “a world with no religion”. This has even been true of small atheist movements like Peru’s Shining Path rebels, who have tortured, mutilated, and killed village pastors strictly because of their commitment to Christianity, in an attempt to force them to recant their faith. The same sort of thing is going on in Nepal and Tibet today. (And of course, this kind of persecution has not been limited to Christians. Atheists have committed these atrocities against Muslims, Buddhists, and other religions as well.)

Every time atheism has prevailed as a governing principle, a chief ideal, or a core value of a nation, the results have always been oppressively evil: Violence, torture, murder, and repression on a scale which make the Crusades and the Inquisition look timid and amateur. There has never been an atheist government or atheist nation which has not acted in this fashion. And there have never been “shining examples” of a noble and tolerant atheist government to which atheists can appeal to in order to mitigate this fact. If unbelievers were crushed under Torquemada’s heel, so were believers crushed under Stalin’s.

It is possible, of course, that the problems we are examining are not, strictly speaking, problems with atheism. Perhaps, instead, they are problems with Marxist communism. After all, every atheist nation has also been Marxist. Maybe capitalist atheist governments would behave differently. So the atheist may reasonably claim that the flaw is not with atheism, but only with Marxism. But two thoughts hinder our acceptance of this objection: First is the fact that one hundred percent of all atheist governments have been totalitarian dictatorships. While there have been a number of atheist governments in the world in the 20th century, there has never been an atheist government which has set an exemplary standard for human rights. Instead, every atheist government which has ever existed has ranked among the worst human rights offenders in the world. This is a troubling record, and certainly cause for serious concern.

Second, atheism is a philosophy which not only en-

visions a world without religion, but also embraces no moral law. This is not to say that atheists are necessarily immoral. Rather, atheism by definition is a philosophy which offers no moral precepts or rules, which rejects the traditional religious basis of morality, and resists any notion of moral absolutes. Unlike other religious viewpoints, atheism has no “Thou shalt” or “Thou shalt not”. Atheists are at pains to conceive, carry out, and justify their own individual moral views according to their own individual ideals. So while one atheist says that, “such hostility as I or other atheists occasionally voice towards religion is limited to words,” other atheists have felt no particular moral obligation to limit themselves to verbal hostility, and instead found it perfectly reasonable to express their hostility toward religion and the religious by choosing to “bomb... behead them, stone them, burn them at the stake, (and) crucify them.” Indeed, what grounds could Dr. Dawkins possibly find to morally condemn the methods and practices of Stalin, Lenin, Mao, Pol Pot, Castro, and the Shining Path? Certainly not any grounds contained within atheism.

Atheism is currently making a strong assault on Western culture. A number of books attacking religion have been published by atheists in the past year or so. (Sam Harris’s *Letter to a Christian Nation*, for example, is enjoying some popularity.) One common theme of these books is the assertion that religion and religionists have been the cause of much or all of the evil and inhumanity perpetrated in the world. One expects that these atheists might wish to purge the world of religious influences, and to rescue the world by establishing atheism as the universal philosophy. Based on these books, we are supposed to believe that doing so will deliver us into a world both peaceful and free. But the abysmal human rights record of atheist nations tells a different story: When atheists ruled the earth, there was no humanist utopia. Instead, all was horror, oppression, and darkness.

I leave it up to the reader to decide how to respond to these facts. But one thing is abundantly clear: If evils have been done in the name of Christianity and other religions... well, then let those evils be reckoned and assessed. But at the same time, let us not imagine that the antidote to these evils is to establish atheism as our state religion. The record of the 20th century is clear: Atheism has a far heavier burden of sorrow and destruction to account for than does Christianity or any other religion. Atheism has had abundant opportunity to prove its virtue as a governmental principle, and it has failed. Dare we give it another chance?

Opium of the Intellectuals

by Lee Congdon

Since the collapse of communism in Eastern Europe and the USSR, scholars have busied themselves with a wealth of previously restricted archival material. In the process, they have made some important discoveries concerning, for example, Lenin's personal responsibility for mass murder and the Soviet decision to crush the Hungarian Revolution. But none of this has forced a dramatic rethinking of communist history. As a professor of Russian history at Oxford, Robert Service is aware of this, yet he seems to have believed that the time was right for a scholarly and comprehensive review of communism's career around the world. In *Comrades!: A History of World Communism*, comprehensiveness is the key, as Service seeks to answer a still open question: were there, despite undeniable national differences, enough similarities to justify treating communist parties and states as a single order?

Many thoughtful students of the subject have given "no" as the answer. In their view, Stalin, for example, should be understood as a latter-day Peter the Great or Ivan the Terrible, a "Red Tsar" or an "oriental despot." In other words, Koba belonged to what Tibor Szamuely called "the Russian tradition." Service himself calls our attention to the Sino-Soviet conflict and Vietnam's war against their comrades in Cambodia. Others have pointed out that communist leaders almost invariably sought to identify their regimes with "progressive" traditions in their countries' pasts.

One could lend further support to the nationalist view by observing that communist brotherhood did little or nothing to lessen ethnic hostilities—it only drove them underground. In the 1970s, Hungarians relegated "Bucharest Street" to a remote section of Budapest; they had to pretend to recognize Romanians as comrades, but it was a pretense. Or consider the bad blood that existed between Czechs and Slovaks within the Czechoslovakian Party leadership. General Secretary Antonin Novotny, a Czech, never bothered to disguise his dislike of Slovaks, while Slovak comrades regarded Novotny and the other Czech communists as *Svejks*—a contemptuous reference to the cunning but passive "good soldier" in Jaroslav Hasek's celebrated novel of World War I.

Although he does not examine these matters point by point, Service wisely concedes, "the national aspects of each communist order have always been of importance." Yet he argues, "communism's characteristics have been basically similar wherever it has lasted any length of time." And so they have. In virtually every case, one finds one-party dictatorship, adulation of a supreme leader, forced labor camps, expropriation of large sectors of the economy, central economic planning, persecution of religion, destruction or co-optation of intermediate institutions between the state and individuals, vituperative attacks upon designated enemies, and a sadistic political police.

Most importantly, communist regimes have been as one in their ambition to bring heaven to earth, to create a "perfect"—that is an egalitarian—society and a "new man." Peter the Great would not have imagined such a project; Stalin tried to enact it. Without exception, this utopian drive resulted in mass murder on a ghastly scale. Mao Zedong's Great Leap Forward alone claimed the lives of some 30 million Chinese.

It is another question whether, as Service maintains, the foundations of the Soviet order, as laid down by Lenin, "lasted unreformed under his successors through to the late 1980s." They did last until 1953, the year Stalin died, but Service's own account of the Soviet Union under Khrushchev, Brezhnev, and Mikhail Gorbachev tells a different story. Each retained or sought to retain the one-party system and, with the exception of Gorbachev, was determined to preserve the Soviet empire in Eastern Europe—hence the brutal suppression of the Hungarian revolt and the shutting down of the Czechoslovak reform movement known as the Prague Spring. But Khrushchev (in 1956) and Brezhnev (in 1968) acted reluctantly, and their regimes cannot be equated with that of the pitiless Stalin.

After the Man of Steel went to his reward, communism in Eastern Europe began a slow but discernable movement away from the reign of terror. Khrushchev's famous call for de-Stalinization—his "secret speech" to the Party Congress in 1956—only quickened the pace of change. It brought Wladyslaw Gomulka to power in Poland and Imre Nagy in Hungary. Both men, it is important to note, had been victims of Stalinists in their own countries. As a reformer, Gomulka turned out to be a disappointment, but he was an improvement over his predecessor, Bole-

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slaw Bierut. Nagy had long been a loyal comrade, but as prime minister he stood for far-reaching reforms of the communist system. Even Janos Kadar, whom Moscow installed to replace Nagy, insisted upon Nagy's execution, but over time Kadar dismantled the terror regime and permitted greater liberty—in part no doubt because he had suffered at the hands of Matyas Rakosi, Stalin's "best pupil."

To be sure, things moved more slowly in East Germany and post-Prague Spring Czechoslovakia, but even though the regimes in these countries continued to harass and jail dissenters, including the now famous Vaclav Havel, they did not shoot them. Romania, where the unhinged Nicolae Ceausescu held court, and Albania, where the equally unbalanced Enver Hoxha outlawed all religious observance, were exceptions to the rule. Outraged by Soviet de-Stalinization, the Albanian dictator turned to Mao Zedong for inspiration.

As long as Mao was alive, Chinese communism set the standard for ideological rigidity. A pathological tyrant, the "Great Helmsman," as he preferred to be called, made of China a hell on earth. Service makes this clear, but for some reason, he felt bound to note Mao's "achievements." "In a break with pre-revolutionary culture," he informs us, "nearly all urban inhabitants acquired a bicycle." And Mussolini made the trains run on time, but it was only when the despot departed this world that sanity began to return to the land of Confucius.

Recognizing that the Great Leap Forward and the euphemistically styled Cultural Revolution had been catastrophes, Deng Xiaoping, a veteran communist, charted an ambitious course of renewal. Like so many reformers in Eastern Europe, he had narrowly escaped liquidation for his alleged heresies. In his seventies, when he assumed power, Deng pressed for rapid economic reform and a "communism with Chinese characteristics." Fearful of unleashing uncontrollable forces, he preserved the one-party state, but advanced a cautious program of political liberalization. As the clouds of fear began to lift, some rashly thought it was safe to express open opposition to the regime.

In the spring of 1989, students and intellectuals occupied Tiananmen Square in Beijing and demanded democracy. Eventually, the government lost patience and

suppressed the demonstration decisively. It is not without interest that many of those in the West who continue to express outrage over what they call the Tiananmen "massacre" had either remained silent or demonstrated sympathy as Mao ordered savage reprisals against millions who never challenged his authority.

In fact, Western intellectuals seem to lose interest in communist states that have ceased to project utopian visions and to will them—by means of terror—into being. Those whom Paul Hollander has called political pilgrims stood in line to see the Soviet "experiment" with their own eyes—but only as long as Stalin lived; disappointed by the lack of revolutionary élan under Brezhnev, they removed the USSR from their travel itineraries. Mao attracted them; Deng did not. Ho Chi Minh excited them; his successors hardly at all. Because he still poses as a bold revolutionary, Fidel Castro continues to fascinate. Service himself gives *El Jefe* credit for Cuba's achievements in the medical field, joining the king of pop agit-prop, Michael Moore.

Other judgments are open to challenge. Service believes that Sacco and Vanzetti were innocent (though they deserved a new trial, Saco, at least, was almost certainly guilty); that General Franco and Dr. Salazar were "fascist" (they were traditional authoritarians of the Right); and that Italian Fascism and Nazism were rightist political movements (they were revolutionary movements of the national socialist Left).

Service also argues that the appeal of communism grows "in direct proportion to shortages in food, shelter, employment and chances of individual and collective betterment." However plausible, such a claim is misleading. It has always been intellectuals, most of whom never experienced poverty, who, in a search for meaning and direction in life, worshipped the god of communism and created in the mass of men an appetite for equality and a belief that they are entitled to it. Because this belief is so widespread, Service may well be right when he predicts that communism, under a new name perhaps, "will have a long afterlife even when the last communist state has disappeared."

—*The American Conservative*, August 27, 2007, p. 31f.

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. 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.



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