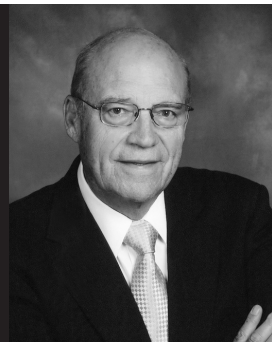




Dr. Fred Schwarz

The Schwarz Report



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What the Left Holds

by Dinesh D'Souza

Dinesh D'Souza: This has been a quite eventful year for me. I just got married a couple of weeks ago, by the way. Thank you. And my wife, Debbie, is here. I had actually asked her—she's a singer—and I'd asked her if she'd sing before I spoke, but she said, "No, I've actually got a better offer. I'm going to be singing tonight at dinner." So she's obviously getting a bit too big for her boots, but she'll be performing tonight, and you'll have a chance to hear her and I hope meet her.

It's been eventful for me in other ways. As some of you know, I completed eight months of overnight penance in a confinement center for my sins against the campaign finance laws. Now, I don't want to go into all that, but I just want to say it's taught me a couple of things I want to begin with. The first thing I realized is that it got me to think hard about the issue of justice because if we think about it, modern liberalism and particularly the Democratic Party, builds its whole argument on the basis of justice. Very often we, as Republicans or as conservatives or as libertarians, we appeal to a rival principle. And that principle is freedom. And so we get into this political struggle, and we play the king, freedom, but then they play the ace, justice, and then they win the hand. Why? Because justice is actually the primary virtue of any society. Freedom does not trump it.

In fact, in some sense, freedom is subordinate to justice. Why? Because freedom is a principle that has a good and a bad side. In other words, we can always think of reasonable deprivations of freedom. People are deprived of freedom all the time, not just kids but adults. But there is no such thing as good injustice. Injustice is always bad. And also, injustice makes the blood boil in a way that deprivations of freedom don't.

So the reason I say this is because it seems to me that conceding the issue of justice to the Democrats, to the left, is a very dangerous political strategy. I, of course, got my own taste of this in the peculiar field of criminal justice. And of course, did I exceed the campaign finance law? Yes, I did. But right at the same time my case was migrating through the courts, another guy, another Asian Indian guy named Chuck Wall—we Asian Indians appear to specialize in the campaign finance violation area. Well, in any event, this dude gave \$180,000.00 in straw donations to Hillary Clinton and a whole slew of Democrats—by the way, I gave \$20,000.00 over the limit. I got eight months of confinement in this center that's under the bureau of prisons of the Obama Administration. Chuck Wall got nothing. He got a fine and some community service. No prison, no confinement. So obviously, justice isn't just a matter of "you break the law," but was the penalty proportioned to the crime? Did other guys who did the same thing get roughly the same penalty?

In any event, I find myself in this remarkable confinement center, which, by the way, is not kind of a white collar prison. It's, in some ways, worse because in white collar prison, it's basically mayors and dentists and doctors who defrauded Medicare, and I'm told they have an activities director. But a confinement center is a transition point for all criminals to go back to society. And so, if you did attempted murder and served 15 years or you were a drug smuggler or a coyote, you go to the confinement center before you go back to the street. So I had the whole gamut of hoodlums for about eight months. And initially, it was, I have to admit, a little bit of a terrifying experience because it was primarily Hispanic; it's on the Mexican border. A lot of these guys are in groups and gangs, and the gang structure is kind of byzantine because even among the Mexicans, who are the majority, there are the US Mexicans, who are called south-siders; there are the Mexicans from Mexico. So I thought to myself, I can't talk to this guy; that guy's going to want to kill me. So I kept to myself. I considered, but rejected, the idea of starting my own gang, the Asian Indian gang.

But after a couple of months, I thought to myself, look, I can't do this. I need a different approach because I'm a conservative in a place where conservatives rarely go. I mean, I'm not going to walk down the confinement center and run

into George Will or Charles Krauthammer. It's kind of a unique spot. I'm an anthropologist in a strange land. So let me investigate, and so I began to talk to people. And eight months later, I must say, I've learned a lot about what I'm going to call the ideology of the criminal underclass. The ideology of the criminal underclass I previously was kind of unfamiliar with. I mainly got my ideas on the subject from the "Shawshank Redemption." So I expected most of these guys to vehemently insist on their own innocence. But I discovered, in getting to know them, that most of these guys have a different view, a rather more nuanced and somewhat more interesting view. And that view is that we did it. We're guilty. But we are the small fry. We are actually the stupid criminals because that's why we're here; we got caught. The big fry never get caught. The big fry are at large and the system doesn't go after them because, as it turns out, they run the system.

Now, this got me scratching my head because one thing I realized is that this ideology, if you call it—by the way, by no means unique to the criminal class. It's also the ideology of the philosopher Machiavelli. Writing about the ancients, Machiavelli says that their mistake is that they focus on imagined powers and principalities, which have never in truth been known to exist. In other words, what Machiavelli's saying is we focus on the world as it ought to be. And this is also a political debate: things ought to be this way, they ought to be that way. But Machiavelli's point is, let's look at the world as it actually is. Let's look at the world in the face straight on. And that's a perspective that I had not fully comprehended before, and here's what I mean by that.

I have tended, as most conservatives, most of us who are in the conservative intellectual class, we look at American politics as a debate. It's a debate between two sides, and these two sides have rival ideologies, and they stand for one thing, and we stand for another thing. And we believe in freedom and they believe in social justice. And we believe in equality of rights and they believe in equality of outcomes and blah, blah, blah. Now, the ideology of the criminals is that this whole way of looking at the world is nonsense. People aren't motivated in reality by debates. People are actually motivated by things like avarice and lust and hatred and revenge and fear, and that those are the real motives of human existence, and those are the real motives of politics. And so politics must be understood that way. And so I began to think about Obama and about Hillary and about what's going on in American politics.

And again, we're always trying to educate the other side. We have all kinds of conferences. This is all part of what can be called the ongoing Obama education project.

We're trying to show Obama the way the world really is. "Hey, Obama, we want to remind you that Vladimir Putin used to be a KGB officer." "Hey, Obama, if the Iranian mullahs say they want to build a bomb, they probably do." "Hey, Obama, confiscatory tax rates are not good for economic growth." Well, this elaborate educational project has now been going on for eight years with what can only be described as hopeless results. Obama is an unbelievably slow learner. Why? Not because he's a dummy, no; because he's about something else. Something else is going on. And I want to try to put my finger on what that is. In a sense what I wanted to argue is that the progressives—one reason we look at foreign policy—they don't understand this, they don't understand that. Well, why not? Why don't they understand this? Why wouldn't Hillary take the Benghazi phone calls? Why did she set up a private server? How do we explain the underlying rationale for why intelligent people would do these things?

I want to argue or suggest—and I argue the case more fully in my book—that the progressives are about a very serious business, and that is the business of stealing America. Stealing America. Now what does that mean? Does that mean take over the federal government, the \$3 trillion of the US economy? No. Does it mean taking over the entire economy? \$17 or \$19 trillion of wealth? No. Think about what is the most valuable thing that the world has ever produced. Is it the telegraph? Is it the automobile? Is it the airplane? The computer? No. The most valuable thing—I'm not talking about an idea. I'm talking about an actual thing—that the world has ever produced is the United States of America. The entire wealth of the whole country, all the land and all the stuff and all the money in all your bank accounts and all in your savings accounts and all the furniture in your home and your TV, add it all up. It's about \$75 trillion. That is the biggest stash of dough ever accumulated in world history. And naturally, thieves are extremely interested.

Now, in my view, what's going on in America today is there is a vicious battle between two groups of people for control of that wealth. By the way, the progressives aren't about—they aren't socialists. If you really think about it, they're way too lazy to be socialists because a socialist is about the government controlling the means of production. It's about the government going and drilling for oil in Midland, Texas. You think Bernie Sanders wants to drill for oil in Midland, Texas? No! He wants the people in Midland to drill the oil, and then put it into barrels and then label it, and then he wants to step in and control what happens to it. So what's going on is that we have wealth created in America and we have a sly, clever, powerful

group of people—not all of them in politics, some of them in the media, some of them in academia—and they want to get their hands on that wealth. They want to control it. They want your wealth. They don't just want to raise your tax rate from 39 percent to 42. They want to take your stuff. All of it.

Now, I want to pivot because I want to talk a little bit about our situation. We often in conferences talk about what's the problem, but we don't focus on what actually can be done. What can I do? What can you do to frontally attack this problem? And I want to say a little word about that. We're obviously in an election year, and a great deal hinges on the election. But I remember two years ago, a great deal hinged on the midterm election and lots of people would say to me, "Well, what do you think? The Republicans are going to take the Senate." Well, the Republicans took the Senate, control both the House and the Senate, and not a whole lot changed. Well, why not? Well because Boehner's a wimp and McConnell's a wimp. But why are they wimps? Do they want Obama to succeed? In my view, no. They're wimps because they're terrified of the media. They know that the media can destroy them. And I don't just mean expose them. I mean, comedians will ridicule them, and they will become laughing stocks, and then they won't even be invited by David Horowitz to speak at his conference. Our own side will bury them. They know that. Another way of saying it is, I'm saying that while we have—and David is by no means guilty of this; he's been part of the solution here—but most conservatives focus on the election in a huddle in one corner of the battlefield. And the left has taken over the powerful, I won't just say "institutions" of our culture. They've taken over all the big megaphones. So Hollywood is a huge megaphone. Broadway is a pretty big megaphone. The left controls the whole structure of American comedy. They've got Bill Maher, they've got Colbert, they've got Jon Stewart. Who do we have? Pretty much nobody, nobody and nobody. We've seeded this ground. They control the universities. The more elite the university, the stronger is their hold on it. So we've allowed this ground to slip away. And so, long term, I don't think we can beat them if we let this go on.

As you know I've been a writer most of my career and a speaker, think-tank guy from AEI and Hoover. I've pivoted in my career and now moved into trying to tackle these areas where the left is so strong. I want to say a word about movies. We're making a film. It's called "Hillary's America." My plan is to release it in July about the week of the Democratic convention. That way, they have their narrative and we have a counter-narrative. And this film

is not—well, my earlier film four years ago was just about Obama, kind of the secret history about Obama. This film is a secret history not just of Hillary, but of the Democratic Party. And here, there is a huge argument that to my knowledge has never been publicly hashed out, which is, which is actually the party of emancipation and human rights and civil rights and equality of rights; which historically and now is the party that stands for these things? Well, the Democratic Party says, "We are. That's our MO. That's what we do." And what we show in this film is not just the Democratic Party was the party of slavery, but the Democratic Party was also the party of segregation and Jim Crow and the Ku Klux Klan and lynching. It was also the party of Japanese internment and forced sterilization and sympathy for fascism in the 1930s. This is their history.

To which the Democrats come back and say, "Oh, gee, yeah, well, yes, that's all kind of true. But we switched. We became enlightened, and all the racists who were in the south all became Republicans." This is the theory of the "big switch" and this argument has never been frontally attacked by our side. We've kind of conceded it's true and yet the whole argument hinges on about three examples, mostly focusing on one man, Strom Thurmond. The truth of it is there are about 1,200 racist Democrats who were elected to the Senate, the House, governors, all kinds of top officers in the Democratic Party for most of the 20th century. About eight of them became Republicans. Most of the dixiecrats remained Democrats all their life.

Now, it's one thing to say this. It's something completely different to show it. This is the great power of film because film is an emotional medium, and if you put things that are true on film, you can settle the argument emotionally in a way that you can't do just through intellectual argument because intellectual argument at the end of the day ends up as "you think this and I think that." So we're releasing the film in July. It exposes Hillary as part of a longstanding Democratic tradition of exploitation, subjugation, and theft. If you think about it, slavery was theft, theft of another guy's labor, making another guy work for you for free. Lincoln called it "you work, I eat." That's the essence of slavery. Similarly today, when the Democrats have built their whole ideology on taking from one guy and giving it to another—now this giving to another is very suspicious.

I'll just say one word about Hillary here because the Democrats don't really give a whole lot. Hillary has this big education proposal. Free education, a \$350 billion program. Now let's think about that. Who is Hilary giving free education to? Young people. Where is she going to

get the money to do it? The government is \$19 trillion in debt, so you have to borrow. But who is the national debt going to be handed off to? Young people. So what Hillary is really doing is she's not actually transferring money, she's reaching into the young guy's back pocket, lifting his wallet, taking money out of his own future earnings, giving some of it back to him now and acting like she's doing something wonderful for this person. She's not even robbing Peter to pay Paul. She's robbing Paul to pay Paul and counting on Paul to be too dumb to see that he is actually paying for his own education. So who benefits from all this? The one who benefits the most is Hillary because she granted all these people a free education without it costing her a penny from the hundreds of millions of dollars that she's personally accumulated or touching the \$2 billion in the Clinton Foundation. She doesn't have to spend a cent of it. She gets to be a philanthropist on the public purse.

Now, the movie, as I said, opens in July. Some of you will know this already, but it is a secret of movies that the success of a film is dependent upon opening weekend. Well, the movie will open pretty big, probably 1,500 theaters. We'll have all kinds of momentum that we didn't have in 2012. But if the movie does well in opening weekend, we'll go from 1,200 theaters to 2,000 theaters the next week. If we do poorly, we'll go to 800 theaters the next week. And so the point being that it's very important for us to make this movie work. People say I want to get the movie to independent voters. The way to do that is to actually help to put some fuel in our rocket opening weekend and trying to see if you can or organize a bunch of friends to go see it opening weekend.

So I was talking the other day at a women's Republican group in Texas, and the women there were saying, "Well, gee, Dinesh, we don't really know what we can do in this election because Texas is going to fall in the Republican camp. This is red America. What can we do?" And what I said was, "Listen, the names and addresses of all the independent voters in the swing states in this country are known. That number is not that large; let's say a million people in Florida and Colorado and North Carolina and Ohio, and our team actually has their names and addresses. So you're in Texas, true, but there's nothing to stop you as a group from buying a bunch of DVDs. If you find this messaging to be powerful, if you believe it's messaging that the Republican National Committee or the campaigns officially won't do or can't do, you can drop a DVD of this film at a kind of infinitesimal cost right in the mailbox of every independent voter who will decide this election. That's something that you can do, not for millions or even tens of thousands of dollars. Each DVD

will probably cost you two or three bucks. And so this is a way to make yourself a lethal force in American politics, essentially harnessing your own power and the power of all the people around you to actually drop a grenade into the other camp."

Long-term, I think we have to do more, and what I mean by that is we have to think of ways to combat the left's monopoly in education, in media, and in Hollywood. Long-term we have to do that. But short-term, we are all today much more powerful than we realize, and if we harness that power effectively, creatively, I think that we can discover that right in this room, there is bottled up, most unfortunately, an influence in our life, most of it's unused, but I think we should find a way this year when your country needs you to uncork the influence that you have and use it effectively for the betterment of your country. Thank you very much.

—*FrontPageMag.com*, May 14, 2016

Ho and Obama

by Daniel Greenfield

On his visit to meet with Communist leaders in Vietnam, Obama criticized the United States for having, "too much money in our politics, and rising economic inequality, racial bias in our criminal justice system." He praised Ho Chi Minh's evocation of the "American Declaration of Independence" and claimed that we had "shared ideals" with the murderous Communist dictator.

Shortly after the "evocation" that Obama praised, his beloved Ho was hard at work purging the opposition, political and religious. When Obama references these "shared ideals," does he perhaps mean Ho's declaration, "All who do not follow the line laid down by me will be broken."

Perhaps he means the euphemistically named "land reform" which may have killed up to a million people. Like Stalin and Mao, Ho Chi Minh seized land and executed property owners as "enemies of the state." The original plan had been to murder one in a thousand. But the relatively modest plan for mass murder was swiftly exceeded by the enthusiastic Communist death squads.

Obama has consistently called for wealth redistribution. This is what it really looks like. It's men being hung from trees or lying in dirt dying of malaria. It's death squads coming in the night. It's a declaration that you are to be executed because you are the wrong class in a class war. It's a man condemned to hard labor in a New Economic Zone and a family starving to death because the regime has commanded that they must be made an

example of to other peasants.

What's wrong with a little wealth redistribution anyway? As Obama said, on his visit to the brutal Communist dictatorship in Cuba, "So often in the past there's been a sharp division between left and right, between capitalist and communist or socialist. . . . And especially in the Americas, that's been a big debate, right? Oh, you know, you're a capitalist Yankee dog, and oh, you know, you're some crazy communist that's going to take away everybody's property. . . you should be practical and just choose from what works. You don't have to worry about whether it neatly fits into socialist theory or capitalist theory—you should just decide what works."

Does Vietnam's Communist dictatorship work? Obama seems to think that it does, talking up the, "skyscrapers and high-rises of Hanoi and Ho Chi Minh City, and new shopping malls and urban centers. We see it in the satellites Vietnam puts into space." What's a million dead when you've got satellites in space? What does it matter if you don't have freedom of speech when there are skyscrapers in Ho Chi Minh City?

Unlike Pol Pot, whose genocidal crimes leftist activists like Noam Chomsky tried and failed to cover up, the Communist butchery in Vietnam that took place even long before the Vietnam War has largely been erased from common history. The victims of Ho Chi Minh and his successors have become non-persons not just in Vietnam, but in Washington, D.C. Instead Obama associates one of history's bloodiest Communist butchers with Thomas Jefferson. What of the Declaration of Independence was there in Ho's concentration camps? The brutal Communist regime whose ideals Obama praises, sent political dissidents to camps. Are those the ideals he shares with Uncle Ho?

Obama praises the "Vietnamese constitution, which states that 'citizens have the right to freedom of speech and freedom of the press, and have the right of access to information, the right to assembly, the right to association, and the right to demonstrate.' That's in the Vietnamese constitution."

The Soviet constitution had the same empty guarantees. The Nhan Van-Giai Pham intellectuals who were purged can testify that these words were as meaningless as those of the Vietnamese Declaration of Independence which Obama had quoted earlier. More relevantly the fourth article of the Vietnamese Constitution states that "The Communist Party of Vietnam . . . the faithful representative of the interests of the working class, laborers, and the whole nation, acting upon the Marxist-Leninist doctrine and Ho Chi Minh's thought, is the leading force of the State and society."

That means there's no freedom of speech, press, assembly, or anything else except within the confines of Marxist-Leninist doctrine and Uncle Ho's cunning distortions that fooled almost as many American leftists as Uncle Joe's plans for Eastern Europe fooled Western European leftists.

Obama equates a Communist dictatorship to America in an ugly display of moral equivalence. "This is an issue about all of us, each country, trying to consistently apply these principles." Vietnam locked up political bloggers for "abusing their freedom" just this March. According to Obama, America has "too much money in politics." Vietnam doesn't have that problem. It only has one party.

The Communist Party.

Vietnam only has one party because its Communist leaders banned, purged, and criminalized the opposition. But Obama doesn't think that Communism is a particularly bad thing.

In his speech, he dismissed the Vietnam War as being caused by "fears of Communism" that overcame our "shared ideals." Why were we afraid of Communism? It might have had to do something with the mass murder of 94 million people by Communist regimes. It might have a few things to do with concentration camps, bans of political parties, and the imprisonment and execution of those practicing freedom of speech, assembly, and the press.

Our "fears of Communism" were as real and valid as our "fears of Nazism." It is only the fellow travelers of the left who deny this undeniable fact.

After one bout of mass murder, Ho Chi Minh dismissed his crimes with the words, "One cannot waken the dead." Obama clearly agrees. The dead, American and Vietnamese, must be written off as part of an unfortunate conflict. We must forget why they died and embrace their killers.

Obama marked the lives lost on "both sides" as if the Communist terror squads butchering Vietnamese farmers or massacring Catholics were somehow morally the equal of American soldiers dying to stop them. Lives were also lost on both sides when America fought the Nazis. Reagan was rightly criticized for that sort of moral equivalence when he equated Nazi soldiers at Bitburg and concentration camp victims. And yet the liberals who protested that equivalence have nothing but applause when Obama equates murdered American soldiers and butchered Vietnamese families with their Communist killers.

When Viet Cong terrorists threw grenades into markets, are we supposed to mourn the children who were torn apart by shrapnel and the grenade throwers as morally equivalent? If we equate "the names of 58,315 Americans who gave their lives in the conflict" with the evil they were

fighting, then we render their sacrifice worthless.

Their deaths become a meaningless mistake in an unnecessary war caused by our failure to understand our “shared ideals” with Ho Chi Minh and our irrational fear of Communist concentration camps.

That is Obama’s real message. We should have adapted some aspects of Communism and learned from our shared values. We should have closed our eyes to Ho Chi Minh’s atrocities as a matter of having to break human eggs to make Socialist omelets while celebrating him as another Thomas Jefferson. That is the way the left saw it. That is still the way it sees it.

Obama’s trip to Vietnam is not a mere strategic journey, but yet another opportunity for him to remind us that the left has not repented or recanted of its solidarity and support for Communist terror whether in Cuba, in Vietnam or anywhere else. It still sees every Communist dictator as a role model worth emulating and every Communist mass grave as the price that must be paid for a better world.

—*FrontPageMag.com*, May 27, 2016

Resurrection of American Communism

by Ronald Radosh

A new generation of college-aged students, for whom the Cold War and communism is a distant phenomenon, have had democratic socialism legitimized for them by Bernie Sanders. It is just one short step for this same generation to argue that if socialism is a goal worth fighting for, then perhaps communism too was a worthy endeavor. The millions murdered by Stalin, Mao, Fidel Castro, and the other Communist leaders may simply be something they are not aware of. I would suspect that perhaps only 1 percent of Bernie’s supporters have even heard of, let alone read *The Black Book of Communism*.

Still, it comes as a shock to suddenly find articles in liberal magazines asserting how worthwhile communism was, and expressing sadness and despair at its demise. The historian Paul Kengor writes humorously that “the Sanders campaign could mass-produce bumper stickers boldly touting ‘Bolsheviks for Bernie’ sandwiched between grinning faces of Marx and Lenin and our contemporary products of the American university would shrug and cheer.”

Sadly, Kengor is not far off the mark. In the last week of April, the *New Republic*, for decades an anti-Communist liberal magazine, ran an article by Malcolm Harris titled “Who’s Afraid of Communism?” An editor of the journal

New Inquiry, Harris writes for the purpose of rehabilitating American Communists as well as the Soviet Union. That is why he sees anyone advocating a hawkish foreign policy as an anti-Communist who is on the wrong side of history. Thus he favorably compares Bernie Sanders to Hillary Clinton. Why? Because Clinton has praised NATO, even calling it “the most successful military alliance in probably human history.” Harris is bothered that many people think NATO had something to do with the victory over Nazism, and he asserts that these deluded people view the World War II Allies as a “proto-NATO.” He is concerned that millennials might believe the Western nations, not the Soviet Union, won World War II. Not only that, the Soviet Union was the power that liberated Auschwitz.

And worst of all, he argues, people believe “capitalism won,” and the history books do not let youth know the truth about the Soviet Union, because “the history books [are filled] with patriotism.” Evidently, Harris is unfamiliar with the widespread influence of Howard Zinn or the leftist gender-race-class construct that now dominates the historical profession and rules the roost in university history departments.

As for anticommunism, he traces it to pro-slavery forces who argued slavery was opposed by Communists and quotes two young historians who argue that pro-slavery writers “formulated the first generation of American anti-Communist rhetoric.” He chastises American history books for supposedly not having “room for left-wing internationalism.” Textbooks, after all, were written in a “time when Marxists were the Bad Guys and people who questioned that got in trouble.”

Turning to race, Harris raises the old argument that it was American Communists above all who fought Jim Crow laws in the South. Civil rights history supposedly leaves this out and tells the story of the civil rights movement “within liberal parameters.” Yet Harris’s version will be familiar to anyone who reads widely in scores of books published in the past two decades. The great majority of writers on the topic discuss the role of Communists in much the same way as Harris. Perhaps America’s most celebrated historian is Eric Foner, professor emeritus at Columbia University. In his highly acclaimed book *The Story of American Freedom*, as the historian of American communism Theodore Draper wrote, Foner “shows no such enthusiasm for any other organization [except the American Communist party] in all of American history.” Foner’s goal, Draper added, was to “rehabilitate American communism.”

Harris concludes by falsely arguing that “the story of Communism’s struggle against fascism and white supremacy has been suppressed for generations” and that

it is only now being rectified, as historians write about the heroism of the Communist-led Abraham Lincoln Brigade, which fought Franco's army during the Spanish civil war. He calls them "American leftists who fought against fascism in Spain," rather than what they actually were—a Comintern army fighting to help turn the Spanish Republic into what would have been the first "People's Democracy," similar to those established by the Soviets in Eastern Europe after World War II. Or, as my friend the late Bill Herrick, a Lincoln Brigade veteran, wrote in his memoir *Jumping the Line*, "Yes, we went to Spain to fight fascism, but democracy was not our aim."

Harris looks forward as well to a new Hollywood biopic by Steve McQueen on Paul Robeson, the African-American singer who was noted not only for his singing and acting, but for his constant defense of Stalinism and the Soviet Union, which he viewed as far superior to American democracy. He proudly quotes Robeson's testimony before the House Un-American Activities Committee (HUAC), in which he said, "Wherever I've been in the world, the first to die in the struggle against fascism were the Communists." Nowhere mentioned is the Nazi-Soviet pact, which caused all Communists worldwide to change their line overnight and to argue that Hitler's Germany was a benign power, while the dangerous imperialists were Franklin D. Roosevelt and Winston Churchill.

As for Robeson, his bold fight for full rights for African Americans blinded him to the Soviet Union's policies, which were far more repressive than any in the United States. It is well known that Robeson betrayed the Yiddish poet Itzik Feffer. In Moscow in 1949, Robeson asked to see his "good friend" Feffer. The KGB fattened Feffer up and took him out of Lubyanka, where he was awaiting execution. When Robeson met him, Feffer put his hand across his throat to let Robeson know what his looming fate would be. Yet Robeson refused to tell the truth about the Soviet Jewish poet when he returned to the United States. Robeson told the waiting press he had seen Feffer and that the poet was fine and in good health. He later explained to his son that he did not want to give American warmongers justification for their anti-Soviet policies. Feffer was executed in August 1952, and shortly thereafter Robeson was rewarded for his loyalty to the Soviet Union with the Stalin Peace Prize.

The Malcolm Harris essay in the *New Republic* was bad enough. But the same week, a theater critic, Michael Feingold, wrote a two-part article in *Theatermania*, in which he has a regular column. Feingold wrote about the playwright Arthur Miller, whom he does not seem to realize was a secret member of the American Communist

party. Writer Alan Wald revealed some years ago that Miller regularly wrote for the Communist party press under a pseudonym. Feingold actually asks, "Were such people, strictly speaking, Communists, any more than those accused in Salem were witches?"

His answer is simple: "in most cases, probably not at all." They were simply "liberal-minded, educated people, seriously concerned about solving America's social problems." It does not occur to him that one could share that concern and deal with it more effectively than by joining America's Stalinist party, whose main goal was always to gather support for Moscow's foreign policy. Feingold says it's "hard to conceive of the well-paid screenwriters who were stigmatized" and blacklisted as being willing to carry "Kalashnikovs on the barricades."

But no one ever thought or claimed that about them. The role of Stalinist writers was to propagandize for the ideal of communism through their cultural work. (Of course, some American Communists were certainly willing to join the KGB or the GRU's spy networks in the United States.)

Why does Feingold like the Reds? Because, he says, they did things like circulate petitions "for the recall of some particularly odious right-wing officeholder." Or, as the famous saying of the '30s put it, "Communists were just liberals in a hurry." Turning to the Rosenberg case, about which he clearly knows next to nothing, Feingold notes that any information Julius and Ethel Rosenberg gave the Soviets about the atomic bomb was only of "secondary importance" and falsely writes that Ethel Rosenberg "had nothing whatever to do with the matter."

He also writes that thousands of Communists exposed by HUAC did nothing and that being an actual party member "was a nebulous concept anyway." Tell that to the many Communists who took Marxism-Leninism very seriously and were willing to give their lives for the cause, as they constantly bragged. Feingold's jejune conclusion: "The Devil was loose in 1956 Washington, as in 1692 Salem: his emissaries were the witch-hunters, not those they accused."

We can no doubt expect more such "revisionist" history of American Communists. Writers concerned with the truth would do better to turn their attention to the thousands of real victims of communism around the world. One suspects that they're not really after the truth, though. Their intention is to provide heroes for today's new leftist movements and to spin an Aesop's Fables version of American communism for the edification of progressive millennials.

—*The Weekly Standard*, May 16, 2016, p. 20, 21

Keeping Fidel/Raul in Power

by Lloyd Billingsley

In August, three months before the election that will determine the new President of the United States, the Games of the XXXI Olympiad will take place in Rio De Janeiro, Brazil. Who will prevail in the medal count is open to speculation. As fans ponder the prospects, a past Olympic moment offers a perspective on President Obama's recent visit to Cuba.

During the 1972 Munich Olympics, a young United States men's basketball team came from behind to defeat a more experienced squad from the Soviet Union by a score of 50-49. The buzzer sounded and the Americans began to celebrate. Then Renato William Jones, secretary-general of the International Federation of Amateur Basketball (FIBA), came out of the stands. Reportedly a good friend of the Soviets, Jones prevailed on Olympic officials to put time back on the clock. They did so three times and on their third try the Soviets scored a basket and stole the victory from the Americans. That outcome foreshadowed what would later take place in Cuba.

Under Fidel Castro, a Stalinist, sadist and economic crackpot, Cuba proved a loser on every economic indicator, not only in comparison to the United States but virtually every nation in the hemisphere. Cuba was a Soviet colony and the regime could not have survived without massive subsidies. A US trade embargo failed to gain reparations, dislodge the totalitarian regime, or promote democratic reforms.

In return for lifting the embargo, many observers would agree, it is reasonable that the Cuban regime should hold free and fair elections for the first time in more than half a century. Many would also consider it reasonable that the Castro regime, whose human rights violations take up so much space in Amnesty International reports, should allow freedom of speech, association, and assembly. The current President of the United States made no such demands.

Many of the Cuban dissidents and political prisoners are black, but the first black American president failed to name a single one and call for his release. Instead, as Richard John Neuhaus used to say, he chose to jolly it up with the jailers. Like the Olympic officials in 1972,

his approach to Cuba put time back on the clock for the totalitarian regime. New Left Castro apologists such as Tom Hayden had already been hailing Obama's overture as completing the objectives of the Cuban Revolution and "recognition of the sovereign right of its people to revolt against the Yankee Goliath and survive as a state in a sea of global solidarity."

This is a regime so repressive that Cubans would risk their lives to flee, at the first opportunity, leaving loved ones behind. That kind of flight continued as the American president's visit approached. As the *Guardian* reported, nine Cubans died at sea and a Royal Caribbean cruise ship rescued 18 others. They had been at sea 22 days, suffered severe dehydration, and according to the report could barely walk off the vessel. So even with the Obama overture, the Florida straits remain a graveyard without crosses. Indeed, Cuban fighter jets have shot down the civilian airplanes of groups attempting to rescue those who flee.

The President of the United States, the most powerful man in the world, put time back on the clock for the regime that does that. Barack Obama will still be president in August during the Rio Olympics and that recalls another issue from Munich.

During those Olympic games Palestinian Black September terrorists killed 11 Israeli athletes. They shot weightlifter Yossef Romano when he fought back, left him to die in front of the other hostages, then castrated him. German authorities knew about the mutilation of Yossef Romano and the savage beatings of others but kept this information under wraps. Meanwhile, the prospects of a terrorist attack in Rio cannot be taken lightly.

Islamist terrorists have been busy in Paris, San Bernardino, and Brussels, where the bodies pile up. The 2016 Olympic Games in Rio De Janeiro, with athletes, dignitaries and countless spectators in attendance, will serve up a target-rich environment. Should a massive attack occur, the President of the United States might call it "athletic violence" in the style of the "workplace violence" that claimed 13 victims at Ford Hood in 2009. Based on his record of seven years, he would not call it Islamic violence or Islamic terrorism. With this president, Muslim mass murderers and Communist dictators always get preferential treatment.

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