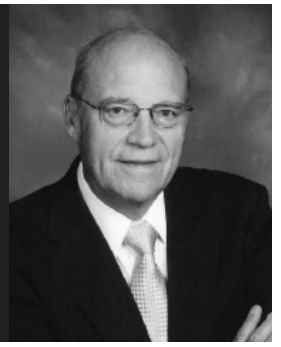




Dr. Fred Schwarz

# The Schwarz Report



Dr. David Noebel

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## The Three Musketeers

by Sophia Lee

The first time Youp Timmer heard Jordan Peterson speak in a YouTube video, he thought his voice sounded like Kermit the Frog's. And like Kermit, this 56-year-old University of Toronto psychology professor was a skilled communicator, hands gesticulating and brows furrowing as he spoke about personal responsibility and bearing one's suffering.

At the time, Timmer, a 30-year-old data analyst in Nijkerk, Netherlands, was battling suicidal thoughts, desperately clicking through streams of motivational videos for inspiration to live on—and he says he found it in Peterson. In that video, Peterson was unpacking the meanings behind the Biblical story of Noah and the Flood. Be prepared, he warned, because storms of tragedies are coming. Life, he declared, is “really complex, short, finite, full of suffering, and beyond you.” It doesn't take much effort to suffer, but if you lie around merely suffering, “then it accumulates. . . . It turns into the dragon of chaos. It waits until you're not at your best, and then it eats you.” Timmer was transfixed. Every word from Peterson struck close to heart: He had been doing exactly that—lying depressed, mulling over how he had gotten the job he wanted but still couldn't find meaning in it. He was struggling with marriage and financial issues, tension with his parents. He felt unhappy and directionless—until he heard Peterson's challenge: “Pick up your [profanity] cross and walk up the hill.” Yes, life is painful and unjust—“So what are you gonna do about it? Accept it voluntarily and try to transform as a consequence.”

It's a message that falls far short of the gospel, but it spoke to Timmer. Nobody had been able to reach him in his darkness, not even psychologists or his baby daughter, but for some reason, Peterson did. The way Peterson used Biblical stories to illustrate his points made sense to him: “It felt as though he told me what I knew for a long time, but couldn't phrase correctly.” Something about the way the man spoke—that straightforward, unapologetic manner, like a stern father to a delinquent son, spiced with a thick Albertan accent and old-fashioned swear words, shook Timmer awake: I realized I was only making things worse by my own choice.”

From then on, Timmer listened to every Peterson lecture, some more than 10 times. He credits Peterson for saving him from suicide twice, once under suicide watch at the hospital. He set up specific life goals, starting with cleaning up his room. His parents told him he became a more pleasant presence. After being a “very earnest” Muslim for 10 years, he now concludes that Islam is “not the right tool.” He estimates having spent 600 hours poring through Peterson's materials. And he wonders, “Why didn't anyone tell me this before?”

Timmer is one of thousands of young people tuning in to Peterson's lectures, podcasts, interviews, and books. When Peterson went on a global speaking tour across North America and the United Kingdom, many venues (1,000-to 2,000-seat auditoriums; cheapest ticket in Los Angeles was \$55) sold out weeks ahead. His new self-help book *12 Rules for Life: An Antidote to Chaos*, a string of essays on how to live one's life, has already sold more than 700,000 copies in the United States. The book reigns as the No. 1 best-read book on Amazon in North America. He now has more than 790,000 Twitter followers, 340,000 followers on Facebook, more than 1.3 million subscribers on YouTube—and many are willing to support his work financially: Peterson earns about \$80,000 a month on Patreon, a crowdfunding platform where “patrons” fund influences to create content.

Why is a middle-aged guy like Peterson commanding such influence on young minds? To understand the larger movement, I listened to hours of Peterson's work, read his book, and spoke to about a dozen of his followers ages 22 to 35. I also met with two other influential thinkers, Dennis Prager and Ben Shapiro. What I found is that neither Peterson, Prager, nor Shapiro is hawking new truths. Nothing they say is a smack-the-head revelation. Instead, they seek to help people

understand what they already know deep within their souls—timeless, elementary, common-grace truths and values that are embedded into our very being, nature, and substrata of consciousness. Their messages won't save a single soul, but they appeal to people because of the law of God written on the listeners' hearts.

People have hailed Jordan Peterson as a father figure, a modern-day prophet, a free speech warrior. Stripping all those fancy titles aside, Peterson is a grim-looking Canadian scholar who lectures in a quaint three piece suit. He was an obscure professor until he criticized a bill in Canada that proposed banning discrimination based on gender identity and expression. He said the bill threatened free speech and was a slippery slope toward totalitarianism. Student activists heckled Peterson on campus, and a video of that confrontation gained millions of views and comments.

Then in January, journalist Cathy Newman attempted to paint Peterson as a misogynist during an interview with him on Channel 4 News. That video attracted more than 10 million views on YouTube, and Peterson's book soon topped the bestseller charts.

Peterson is obsessed with Jung, Nietzsche, and Dostoevsky, and his house is reportedly a showroom of 20th century horrors: A massive collection of original USSR propaganda art hangs on every wall, even ceilings and bathrooms—a solemn, grotesque self-reminder of what devastation the pursuit of utopia can wreak.

Peterson's three-hour lectures center on ideas such as: (1) All human beings are capable of unspeakable evil, especially in the name of good. (2) Change starts with the individual. (3) Ancient stories, from the Bible to Egyptian mythology, hold profound, still-applicable truths about human nature and life. He weaves together social science, neuroscience, his own clinical experiences, Biblical literature, and evolution to present a systematic understanding of the world and us in it. But his theories are not ivory-tower abstractions. He drills those ideas down to practical, traditional values: hard work, personal responsibility, and virtue—hardly the most endearing or sexy subject matters.

Yet those ideas are captivating thousands of fans, mostly young men. They're flocking into Facebook groups, Reddit chatrooms, and Meetup gatherings to discuss all things Peterson, often spouting "Petersonisms" to encourage and motivate each other, like Bible study group members quoting Scriptures. That's extraordinary, given this age of postmodernism, ever-chirping 280-character commentaries, and pursuit of

instant gratification.

To hear the media describe them, Peterson's fans are mostly right-wing white males shaking their fists at a new social stratum that no longer benefits them. But the people I spoke to were diverse: They were male and female; white and Asian and Latino and Jewish; self-defined conservatives, moderates, liberals, and apoliticals. They work in fashion, tech, construction, film, music.

Meet Irina Hernandez, for example. Hernandez is a 22-year-old fashion design assistant in Brooklyn who grew up nonreligious. She calls herself "left-leaning" and has a brother with whom she shared a close relationship until they began debating politics. When her brother argued that the wage gap between men and women isn't a gender issue, "I really started to see him as a bad person," Hernandez recalled.

Then she watched a YouTube video in which Peterson explains the many variables such as personality, interests, and skills that lead to wage gap. For the first time, Hernandez saw someone "bluntly questioning these ideas and doing it in such a mature and empirical way"—without resorting to ideology. She clicked on more of Peterson's videos, and spent 50-plus hours listening to him outline the biological and psychological differences between men and women using history, psychoanalysis, neuropsychology, and storytelling. Those videos taught her more than all her classes in college combined, she said, and that made her angry: "I felt like before, I was consuming a lot of misinformation."

A career-driven, "super independent" woman who cared deeply about gender equality, Hernandez said Peterson's lectures provoked questions about her future: "Do I want marriage? Kids? Women my age, we're so caught up in being equal . . . but do I really want to be a CEO in a Fortune 500 company?" Those thoughts changed the way Hernandez dated her then-boyfriend, and now they're engaged.

But whenever Hernandez tried to talk about Peterson with her more liberal friends, she felt shut down. In the last several months, Peterson has become the No. 1 person the media loves to hate. (When I requested an interview with Peterson, his publicist told me they're cutting down on media interviews.) *Forward* magazine published an article titled, "Is Jordan Peterson Enabling Jew Hatred?" Vox stated that Peterson's views "weaponized the grievances of the kind of young men attracted to the alt-right." *Current Affairs* called Peterson a "tedious crackpot," and several publications suggested that Peterson is "dangerous."

Perhaps that's also why Peterson is so popular: People don't like being told what to think. They recognize that what Peterson is saying is not only important but makes sense, and when a dominant culture so strongly denounces him as a sexist racist transphobic charlatan, they start to wonder what's missing in modern society.

The same holds true for former Breitbart editor Ben Shapiro. He also saw an uptick in Twitter followers and podcast downloads with each big controversy. When he came out as a Never Trumper and castigated the alt-right movement, he became the No. 1 target of anti-Semitic tweets aimed at a journalist. Each time protesters tried to shut down his speech on college campuses (UC Berkeley spent \$600,000 on security for Shapiro's visit), he earned more fans.

When Shapiro first started his news site The Daily Wire, he had five employees. Now he employs 50. *The Ben Shapiro Show*, a conservative daily talk show program, gets about 350,000 downloads per day on SoundCloud and YouTube each, and up to a million views on Facebook Live—and about 70 percent of the audience is under 35 years old.

I joined the 34-year-old Shapiro at his Sherman Oaks office where he films his show. He was in a rampage mood that day over the media's "nonsense" coverage of Trump's comments on MS-13 and stormed into the studio joking about bringing a sledgehammer next time.

He needs no sledgehammer: Once the camera began rolling, Shapiro raged out an hour-long impromptu monologue—with nary a stutter or pause for air—about media bias, the Mueller investigation, and the Israel-Gaza clash, then signed off with a Bible talk segment on Joshua 2:8-11. He did this completely unscripted, letting me peek at his notes: a single page with little more than links to video clips.

Even off-air, Shapiro is constantly interacting with his audience, mostly on Twitter. In between penning articles, visiting his personal trainer, and writing his new book, his thumbs are ever-scrolling through his iPhone, retweeting things he finds interesting, mic-dropping snarky remarks, and responding to both fans and haters. Whatever he's doing, it's working: Three years ago, Shapiro had about 100,000 followers on Twitter; now he has 1.4 million.

Part of Shapiro's appeal is his willingness to buck his own conservative party if it violates his principles: "I'm not going to be sucked into your tribal mentality, even if you think I'm part of your tribe. I'm not." Taking an anti-Trump stance was "a risky move," but he gained respect

from millennials who saw him holding his ground based on values and virtue, not ideology or politics.

Even as a pundit, he presents other people's arguments against his own views, then explains why he disagrees with them. He says he's interested in what certain current events imply about society's deeper values. To explain anti-Israel sentiments, for example, he reviewed the evolution of nationalism over the last 400 years. He recommends highbrow books such as *The Passion of the Western Mind* by Richard Tarnas and *The Russian Revolution* by Richard Pipes, plays compositions by Bach and Brahms, and provides weekly commentary on the Bible and the Federalist Papers.

That sort of honest intellectualism is attractive to his young audience members, who tell me they're sick of surface-level political jabberers who saturate the media. Joshua Charles, a 30-year-old writer and historian in Sacramento, said he doesn't see as many "intellectually serious" media personalities in the spotlight. Many pundits "throw out applause lines that their particular audience wants to hear, but they don't challenge their audience."

Like Peterson, Shapiro appeals to many millennials because his approach seems less drivel and more brains, less red meat tossing and more enlightenment. In a generation ravaged by divorce and sexual misconduct, he also seems like a clean family guy—the kind who's notorious for jettisoning men's poker night for family time. He's an Orthodox Jew who says he remained a virgin until marriage, and he prays every day, observes Shabbat, and is devoted to his wife and two children.

Though some modern folks might call his values old-fashioned, Shapiro says they should have never become outdated in the first place: "There are eternal, unchanging values that are important to human life, and if we don't return to these eternal, unchanging human values, we're destined to be rolling around in the mud."

Before anyone ever heard of Peterson or Shapiro, there was Dennis Prager, a conservative talk show host who kick-started his public speaking life as a 21-year-old Jew from Brooklyn. Today, at age 69, he may be the longest-lasting public intellectual. In a time of blustery political talk, Prager rarely raises his voice, preferring to speak in a calm baritone, crack jokes that make even himself chortle, and pontificate about relationships and happiness.

Prager is a large man with a full presence at 6-foot-4. He has a belly-shaking laugh and the kind of genial social adroitness that's just as comfortable smoking cigars alone in his study humming Brahms as he is asking

an immigrant which language she cusses with when she stubs her toe. He has a bad hip and snowy-white hair but also floor-to-ceiling bookcases overflowing with books that keep his mind sharp, expansive, and curious.

Prager, like Peterson, is obsessed with human evil and suffering. Ever since as a 10-year-old he watched a Walter Cronkite program on Hitler, Prager hated evil—and he determined to “influence as many people to do good as possible.” His lifelong goal, then, is to convince as many people as possible to take seriously the Torah, which he calls “the greatest repository of goodness and wisdom in human history.” In fact, Shapiro was a little boy when Prager inspired his parents to attend an Orthodox synagogue and become more religious Jews.

Prager might not be as hip and technologically savvy as Shapiro—he barely uses Twitter and had to ask a 19-year-old production assistant what “LMAO” means—but he’s constantly gazing into the future. He’s the co-founder of PragerU, an online media portal that condenses complex ideas such as racism and climate change into five-minute videos with nifty graphics and diverse presenters such as comedian Adam Carolla, MIT meteorology professor Richard Lindzen, and economics scholar Walter Williams. PragerU’s 300-plus videos have collected more than 1 billion views since its founding in 2009, and about 65 percent of its viewers are under age 35.

Like Shapiro, Prager says day-to-day news doesn’t interest him, and he realized most young people don’t care much for it, either. Rather, they’re interested in “the big issues”—What is good? What is evil? What is true, what is false? What is the meaning of life? “My task is to communicate very old ideas in a fresh way. You have to make it relevant”—and young people respond with hunger “because they don’t hear this elsewhere. They don’t get wisdom, but everyone wants wisdom.”

Prager and Shapiro say wisdom comes from divine revelation, while Peterson prefers to stick to scientific and symbolic language, but all three share a common message: Traditional values exist for a reason. We cannot invent our own values, and we do so at our own peril. Read the Bible, because it reveals important and relevant truths. And people are listening.

Still, when Prager’s new book *The Rational Bible: Exodus*, a 559-page line-by-line commentary on the Torah, became the second-best-selling book on Amazon for weeks, he called it “the best shock of my life.” He said that with a delighted grin and bright eyes: There’s hope for our civilization yet.

—*World Magazine*, August 18, 2018, p. 49-53

## Mother Nature

by Tim Jones

Nature imposes limitations on humanity, and there are clearly consequences, almost always not good, when they are exceeded. This basically explains the difference between conservatives and liberals. Liberals seek personal liberation through unlimited freedom, therefore they want to eliminate all restraints and limits on the “pursuit of happiness.” They use government to achieve those ends, and they vehemently oppose religious and conservative doctrine that advocates personal restraint, tradition, and obligation as the only path to authentic health and happiness.

Many people accuse the Bible of being God’s buzz-kill that takes all the fun out of life with its moral dictates of personal restraint. Where the liberals and secular humanists go wrong is twofold. One, those moral dictates are voluntary, but if they are followed, one will have for the most part a safe and secure life. And two, since liberals and atheists don’t want to be told what to do with their lives, the logical conclusion to a life without restrictions is a life of hedonism leading to self-destruction, such as alcoholism, drug abuse, and the myriad of addictions that infect all of society. Addiction by definition is lack of self-restraint that leads to the inability to stop a destructive activity.

Irving Kristol, one of the original neoconservatives, touches on this in his essay “Countercultures: Past, Present and Future”:

Secular rationalism looks at things differently.

It is essentially contemptuous of the very idea of tradition. It also lacks a central principle of virtue. Instead, it proposes a whole set of virtues—toleration, pluralism, relativism: the “liberal” virtues—which, one might say, construct a supermarket of possible good and decent lives, with no discrimination permitted. This is a prescription for moral anarchy, which is exactly what we are now experiencing. And there is no way that moral anarchy can pass for moral progress.

In the end, liberalism’s goal of a mythical and unobtainable individual liberation is impeded by the greatest conservative of all, Nature herself, imposing limitations on all of humanity that are impossible to remove.

Our bodies are obviously limited in what we can do with them. We are limited by gravitation, by our senses and perceptions, by our intellect. How fast we can run. How much heat or cold a body can endure. How many

intoxicants one can ingest before bodily organs start permanently shutting down. Whether one is a male or a female and the physical structure of each sex. Life is nothing but limitations. And the biggest boundary of all is none other than death itself. Death puts a finite number of years every person will spend on this planet.

But in the words of the late political theorist and scholar Peter Lawler, the underlying and delusional *raison d'être* of liberalism is to “put death to death” in its narcissistic quest for liberation through unlimited pleasure and redefining what it means to be human. An essay titled “He Built Better Than He Knew,” written by one of Mr. Lawler’s students, reflects on his thought:

Up to his last essay, Peter homed in on the trans-humanist quest to conquer death as another instance of the gnostic turn in modern ideology and its ceaseless war on human nature and God. He reasoned that, in effect, the trans-humanists want to wield biotechnology to become the Christian God and take away death’s sting.

It is a belief system of denial, a perversion of seeking immortality that will be attained when the self is fully and completely liberated from all restraints imposed by reason and theology. But of course, the greatest conservative of all, Mother Nature, will always have the last word and the last laugh

—*American Thinker*, July 9, 2018

trying to affect the US presidential elections, and different actors, Islamists and Latin American operators, for economic, political, and financial reasons, have engaged in attacks on political organizations, government institutions, and political personnel.

However, it is mainly the dramatic activity of Russian nationals in committing murders in Western Europe and espionage in the US in recent years that has indicated the magnitude of the problem. Other countries are involved in nefarious activity. In September 2018, the Swiss government summoned the Russian ambassador and demanded a stop to espionage. On September 14, 2018 it had arrested two Russian agents of the GRU who were trying to hack into the Swiss laboratory in Spiez that provides protection against nuclear, biological, and chemical threats, and was testing traces of the nerve agent Novichok used in Salisbury.

A North Korean cyber-espionage unit was guilty of major cybercrimes including hacking thousands of emails from Sony Pictures in 2014, \$81 million from the Bangladesh Bank in 2016, the Wanna Cry ransomware attack in 2017 that affected 300,000 computers in 150 countries, and the attack on Lockheed Martin, a US military contractor.

In July 2018, the US special counsel charged 12 Russian military intelligence officers associated with the GRU, with computer attacks intended to undermine the 2016 presidential election. For attempts to murder the Russian double agent Sergei Skripal and his daughter in Salisbury on March 4, 2018, the UK charged two Russian agents, also part of GRU intelligence.

Distinction between old-fashioned spying, often amusing and entertaining, and less enjoyable impersonal acts like election sabotage and cyberwar is significant. Everybody loves the absurd James Bond, code name 007, the creature invented by Ian Fleming, the flamboyant and irresistible pride of MI6 with his sports cars, electronic gadgets, special drinks, impeccable clothes, and Bond girls, if also hedonistic and amoral. Almost equally admired are two other characters. One is George Smiley, the deliberate anti-Bond figure, short, bald, overweight, seemingly bland, career intelligence officer in the Circus overseas intelligence agency, created by John Le Carre. The other is Harry Palmer, the character in films made from novels by Len Deighton. Palmer is working class, dull, bespectacled, insubordinate, lacking glamor.

Non-fictional spies of the past have similarly become legendary, intriguing figures. Christopher Marlowe, Elizabethan playwright who is said to have been killed in a tavern brawl in May 1593, and so did not write Shake-

## World’s Second Most

## Ancient Profession

by Michael Curtis

Espionage is as old as history, with individuals sent on missions to obtain information or secrets, political and military, or to sabotage the activity of opponents. This was done through personal relations, and usually by physical presence at the site of information gathering or interaction with informants. Now the new art form is cyber-espionage, obtaining secrets and classified information from individuals, companies, or governments using the internet. It is largely impersonal, being performed by electronic or digital means from remote offices, far from the site of information retrieval.

Cyberspying and computer hacking have been active at least since 2008 when China was suspected of

speare as some claim. Nathan Hale, who volunteered to go behind the enemy British lines in Long Island, was captured and executed in September 1776, and who may have said he regretted he had only one life to lose for his country. Mata Hari, the bewitching Dutch exotic dancer who spied for Germany and was executed in France in October 1917. Moe Berg, Princeton graduate who spoke ten languages, major league baseball catcher, who acted for the OSS in Yugoslavia and Italy. Richard Sorge, a Russian agent who posed as a Nazi journalist in Japan, and obtained accurate evidence of Hitler's operation Barbarossa 1941, evidence which was ignored by Josef Stalin, because it contradicted his assumption about Nazi intentions.

The US and UK have been penetrated by spies. In the US during and after World War II some like Klaus Fuchs, German physicist and atomic spy Julius Rosenberg were ideologically committed to the cause of communism. Others, like John Walker and Aldrich Ames, appeared more interested in financial or some form of psychological reward.

In the UK, the "Cambridge Five," graduates of the University of Cambridge, were true believers in Marxism-Leninism, for them the best defense against fascism, who spied for the Soviet Union from 1934 through World War II. All had positions in security operations, the Foreign Office, MI5, Secret Intelligence Service. Kim Philby, the most important of them, became a member of British Special Operations Executive (SOE), and the head of British intelligence in Washington, D.C. None of the Five was ever prosecuted. Curiously, though the Soviet Union penetrated UK security, and US security and the atomic program, neither the US nor the UK penetrated Soviet intelligence or seemed to have had working agents in Moscow.

There is more than a "sausage of evidence" that Russia in recent years has been using chemical weapons to deal with individuals regarded as traitors or enemies of Russia. What is surprising are allegations about the past in Britain. The issue of Britons spying or alleged to have spied for the Soviet Union or its allies has surfaced with recent revelations about British sympathizers, a number of whom in the Labour Party were sympathetic to communism. Two of the targets, Jeremy Corbyn and Michael Foot, are particularly important.

Corbyn, present leader of the British Labour Party since 2015, is alleged in 1986 and 1987 to have met with a Czech spy named Jan Sarkoczy and shared at least a cup of tea together in the House of Commons in November

1986. Corbyn was regarded by the Czechs as a "person of interest." In 1986 he expressed negative views towards the US and positive ones towards the Communist bloc countries. Given the code name COB, Corbyn was said to be well informed about persons who were in contact with anti-communist agencies. According to Czech sources, Corbyn met again in the Commons with a Czech agent on October 24, 1987 to "strengthen mutual recognition," and discussed the policies of the US regarding the Persian Gulf: however, Corbyn claimed to be elsewhere at a conference on that date and time. In similar fashion, Corbyn could not remember sharing a meal with Hamas in 2010.

Most surprising, in a new book *The Spy and the Traitor* by Ben Macintyre on Oleg Gordievsky the former KGB Soviet spy, head of the London station, 1974-1985, the charge is made, eight years after his death, that Michael Foot was an KGB agent in 1982. He was not regarded as a spy or conscious agent, but was paid relatively small amounts for disinformation purposes, feeding false information on behalf of the USSR. The Soviet Union saw him, nicknamed Agent Boot, as a confidential contact and met openly with him in his favorite restaurant, the "Gay Hussar" in Soho, London.

No doubt the Soviet secret services infiltrated factions of the Labour Party that had become increasingly left wing. But the charge against Foot seems absurd. Foot, a prominent journalist, was co-author of *Guilty Men*, a scathing polemical attack on British public figures and politicians whom he considered appeasers of Nazi Germany in the 1930s. Foot was editor and managing director of the left-wing *Tribune* for a number of years, partly subsidized by Lord Beaverbrook. He was an M.P. 1945-92 with an interval of five years, a government minister, and became leader of the Labour Party, 1980-1983.

The search for true spies must continue, but Foot is unlikely to have been one.

He was always an opponent of the Soviet Union, and was critical of the Soviet invasion of Czechoslovakia in 1968. He sued the *Sunday Times* successfully when similar allegations against him were published 23 years ago. Personal allegations of this kind have their amusing side, but the real danger is the less amusing cyberwarfare. The US and the UK both know they must prevent this impersonal spying from getting deep in the heart of things, getting under the skin of security authorities. They can do without that very well.

—*American Thinker*, September 19, 2018

# Political Philosophers

by Marvin Olasky

“Philosophy professor Neven Sesardic shows how prominent philosophers ‘admired for their scholarly contributions actually abandoned reason altogether once they turned to politics.’” —Marvin Olasky

**Editor’s note:** In the Preface to *You Can Still Trust the Communists...to be Communists*, I wrote: “Let me close with words from the world-renown philosopher, sociologist, and psychologist Slavoj Zizek. In a recent interview with the *New Statesman*, he said, ‘I am a Leninist. Lenin wasn’t afraid to dirty his hands. If you can get power, grab it.’ *National Review* dubbed him ‘the most dangerous political philosopher in the West.’ He has been a visiting professor at Columbia, Princeton, New York University, University of Michigan.

Neven Sesardic’s *When Reason Goes on Holiday: Philosophers in Politics* (Encounter, 2016) is one of those thoroughly secular books that supports a crucial Biblical understanding: Not only our bodies but our brains are fallen and naturally sinful.

Philosophy professor Sesardic shows how prominent philosophers “admired for their scholarly contributions actually abandoned reason altogether once they turned to politics.” He notes well-known examples: Jean-Paul Sartre, Bertrand Russell, and Ludwig Wittgenstein championed Communism; Martin Heidegger and Kurt Godel danced with Nazism; and Michel Foucault cheered on Iran’s Islamists. Particularly valuable are his chapters on those lesser known outside philosophical circles: Otto Neurath, Rudolf Carnap, Michael Dummett, Hilary Putnam, Donald Davidson, and so on.

Even Albert Einstein defended the murderous Josef Stalin at times. Sesardic asks how highly intelligent people could be so stupid and why “it is precisely such very smart individuals who are especially prone to exhibit certain types of irrationality? What if there are follies that often spare ordinary people while more easily afflicting exactly those who are exceptionally bright, highly educated, and presumed to be extraordinarily sophisticated?”

Economist Dambisa Moyo wrote *Dead Aid*, an excellent book on how not to help the African poor, but she falters in *Edge of Chaos* (Basic, 2018) as she proposes “weighting votes by voters’ knowledge of civics, age, or

professional qualifications.” She proposes one vote for all but more for those who scored higher on a civics test. Or, “weighting could also be tied to one’s professional qualifications (such as certification as a doctor, teacher, lawyers, and so forth), employment status (such as being an administrator of a hospital, manager, or CEO), and level of educational attainment, on the assumption that excelling in these domains makes one more likely to make well-informed choices in the voting booth?” Does it?

—*World* magazine, September 29, 2018, p. 20



# Ronald Reagan’s Christian Faith

by Steve Warren

A newly discovered private letter from President Ronald Reagan to his dying father-in law [Dr. Loyal Davis] reveals Reagan’s deeply held faith in God.

“The four-page letter was discovered by *The Washington Post’s* Karen Tumulty among Nancy Reagan’s personal effects while conducting research for a biography on the former First Lady, and it’s an insight into the president’s personal faith.

Dr. Loyal Davis, a neurosurgeon, was dying and the president knew he was an atheist.

As Tumulty writes in her column, “The most powerful man in the world put everything else aside, took pen in hand, and set out on an urgent mission—to rescue one soul.”

—*CBNews*, September 15, 2018

**Editor’s Note:** The following Reagan letter to his father-in-law dated August 7, 1982, was published in Karen Tumulty’s *Washington Post* column dated September 14, 2018.

Dear Loyal,

I hope you’ll forgive me for this, but I’ve been wanting to write you ever since we talked on the phone. I am aware of the strain you are under and believe with all my heart there is help for that.

First I want to tell you of a personal experience I’ve

kept to myself for a long time. During my first year as Governor you'll recall the situation I found in Calif. was almost as bad as the one in Wash. today. It seemed as if the problems were endless and insolvable.

Then I found myself with an ulcer. In all those years at Warner Bros., no one had been able to give me an ulcer and I felt ashamed as if it were a sign of weakness on my part. John Sharpe had me on Maalox and I lived with a constant pain that ranged from discomfort to extremely sharp attacks.

This went on for months. I had a bottle of Maalox in my desk, my briefcase and of course at home. Then one morning I got up, went into the bathroom, reached for the bottle as always and some thing happened. I knew I didn't need it. I had gone to bed with the usual pain the night before but I knew that morning I was healed. The Maalox went back on the shelf.

That morning when I arrived at the office Helene brought me my mail. The first letter I opened was from a lady—a stranger—in the Southern part of the state. She had written to tell me she was one of a group who met every day to pray for me. Believe it or not, the second letter was from a man, again a stranger, in the other end of the state telling me he was part of a group that met weekly to pray for me.

Within the hour a young fellow from the legal staff came into my office on some routine matter. On the way out he paused in the door and said: "Gov. I think maybe you'd like to know—some of us on the staff come in early every morning and get together to pray for you."

Coincidence? I don't think so. A couple of weeks later Nancy and I went down to L.A. and had our annual checkup. John Sharpe, a little puzzled, told me I no longer had an ulcer but added there was no indication I'd ever had one. Word of honor—I never told him about that particular day in Sacramento.

There is a line in the bible—"Where ever two or more are gathered in my name there will I be also."

Loyal I know of your feeling—your doubt but could I just impose on you a little longer? Some seven hundred years before the birth of Christ the ancient Jewish prophets predicted the coming of a Messiah. They said he would be born in a lowly place, would proclaim himself

the Son of God and would be put to death for saying that.

All in all there were a total of one hundred and twenty three specific prophecies about his life all of which came true. Crucifixion was unknown in those times, yet it was foretold that he would be nailed to a cross of wood. And one of the predictions was that he would be born of a Virgin.

Now I know that is probably the hardest for you as a Dr. to accept. The only answer that can be given is—a miracle. But Loyal I don't find that as great a miracle as the actual history of his life. Either he was who he said he was or he was the greatest faker & charlatan who ever lived. But would a liar & faker suffer the death he did when all he had to do to save himself was admit he'd been lying?

The miracle is that a young man of 30 yrs. without credentials as a scholar or priest began preaching on street corners. He owned nothing but the clothes on his back & he didn't travel beyond a circle less than one hundred miles across. He did this for only 3 years and then was executed as a common criminal.

But for two thousand years he has . . . had more impact on the world than all the teachers, scientists, emperors, generals and admirals who ever lived, all put together.

The apostle John said, "For God so loved the world that he gave his only begotten son that who so ever believed in him would not perish but have everlasting life."

We have been promised that all we have to do is ask God in Jesus name to help when we have done all we can—when we've come to the end of our strength and abilities and we'll have that help. We only have to trust and have faith in his infinite goodness and mercy.

Loyal, you and Edith have known a great love—more than many have been permitted to know. That love will not end with the end of this life. We've been promised this is only a part of life and that a greater life, a greater glory awaits us. It awaits you together one day and all that is required is that you believe and tell God you put yourself in his hands.

Love,  
Ronnie

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](http://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](http://www.thunderontheright.wordpress.com).