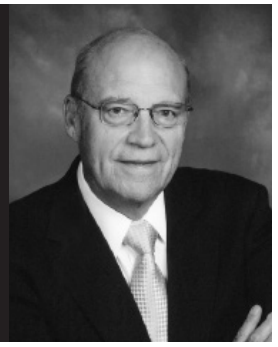




Dr. Fred Schwarz

The Schwarz Report



Dr. David Noebel

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Communist China Today

by David P. Goldman

China poses a formidable strategic challenge to America, but we should keep in mind that it is in large part motivated by insecurity and fear. America has inherent strengths that China does not. And the greatest danger to America is not a lack of strength, but complacency.

China is a phenomenon unlike anything in economic history. The average Chinese consumes 17 times more today than in 1987. This is like the difference between driving a car and riding a bicycle or between indoor plumbing and an outhouse. In an incredibly short period of time, this formerly backward country has lifted itself into the very first rank of world economies.

Over the same period, China has moved approximately 600 million people from the countryside to the cities—the equivalent of moving the entire population of Europe from the Ural Mountains to the Atlantic Ocean. To accommodate those people, it built the equivalent of a new London, plus a new Berlin, Rome, Glasgow, Helsinki, Naples, and Lyons. And of course, moving people whose ancestors spent millennia in the monotony of traditional village life and bringing them into the industrial world led to an explosion of productivity.

Where does America stand in respect to China? By a measure economists call purchasing power parity, you can buy a lot more with \$100 in China than you can in the United States. Adjusted for that measure, the Chinese economy is already bigger than ours. In terms of dollars, our economy is still bigger. But the Chinese are gaining on us, and in the next eight to ten years their economy—unlike the economies of our previous competitors—will catch up.

China, on the other hand, is an empire based on the coercion of unwilling people. Whereas the United States became a great nation populated by people who chose to be part of it, China conquered peoples of different ethnicities and with different languages and has kept them together by force. Whereas our principle is *E Pluribus Unum*, the Chinese reality is *E Pluribus Pluribus* with a dictator at the top.

China once covered a relatively small geographic area. It took about 1,500 years for it to reach its current borders in the ninth century. These borders are natural frontiers. China can't expand over the Himalayas to India, while to its extreme west is desert and to its east is the ocean. So China is not an inherently expansionist power.

Nor is China unified. It has a written system of several thousand characters that takes seven years of elementary education to learn, working four hours a day with an ink brush, ink pot, and paper. Learning these characters well enough to read a school textbook or a newspaper is how the Chinese are socialized. The current generation is the first where the majority of Chinese understand the common language, due to the centralization of the state and the mass media. But the Chinese still speak very different languages. Cantonese and Mandarin are as different as Finnish and French. In Hong Kong, you'll see two Chinese screaming at each other in broken English because one speaks Mandarin and the other speaks Cantonese and they don't have a word in common.

China is inherently unstable because all that holds it together is an imperial culture and the tax collector in Beijing. It is like a collection of very powerful, oppositely charged magnets held together by super glue—it looks stable, but it isn't.

Within the living memory of older Chinese, China underwent an era of national division, warlordism, civil war, starvation, and degradation. The Century of Humiliation, as the Chinese call it—which began with the opium wars in 1848 and ended with the success of the Communist Revolution in 1949—was a century in which civil war claimed untold millions of lives, and the terror of a return to those conditions is a specter that haunts the Chinese leadership.

China, like Russia, responds to its past humiliation by challenging American power. It would be naïve to expect the

Chinese or the Russians to be our friends; the best we can hope for is peaceful competition and occasional cooperation in matters of mutual concern. But it is also important to recognize that American policy errors exacerbate their suspicion and distrust. For example, our decision to impose majority rule in Iraq created a Shi'ite sectarian state now allied to Iran, and it left Iraq's Sunni minority without a state to protect them. This drove the Sunnis into the hands of non-state actors and unintentionally helped al-Qaeda and ISIS. Sunni jihad is a serious security threat to Russia and China, and Russia's intervention in Syria is, in part, a response to our mistakes.

The Chinese live a double life. If you walk down the street in Beijing, you see people who dress very drably, who show little emotion and do their best not to draw attention to themselves. But if you go to a Chinese wedding or a restaurant where families gather, the same people are loud and bumptious. Their real existence is a family existence. During the Lunar New Year, the Chinese have the largest migration in history—three billion long-distance journeys are undertaken—because all Chinese will travel long distances to be with their family.

Here in the West, we have a concept of rights and privileges that traces back to the Roman Republic—we serve in the army, we pay taxes, and the state has certain obligations in return. There is no such concept in China. Beijing rules by whim. The Chinese do whatever the emperor—or today, the Communist Party—asks, hoping they will be rewarded. But there is no sense of anything deserved. The idea of the state held together by a common interest as in Cicero, or by a common love as in St. Augustine, is unknown in China. The imperial power is looked on as a necessary evil. The Chinese had an emperor for 3,000 years, and when they didn't have an emperor they killed one another. It's all very well to lecture the Chinese about the benefits of Western democracy, but most Chinese believe they need the equivalent of an emperor to prevent a reprise of the Century of Humiliation.

From the standpoint of most Chinese, the Communist Party dynasty that took charge in 1949 has brought about a golden age. It's the first time in Chinese history when no one is afraid of starving to death or of a warlord coming through and raping the women and burning the crops. So for the time being, the regime has a great deal of support, even though it is more comprehensively totalitarian than Hitler or Stalin could have

imagined. As deplorable as the regime looks to us, the prospects for transforming China's way of governance are for now negligible.

China's Communist Party government is a merciless meritocracy, which is one reason the Chinese have difficulty understanding American politics. If you're in the Chinese leadership, you made it there by scoring high on a long series of exams, starting at age twelve—which means you haven't met a stupid person since you were in junior high school. The fact that democracies can frequently advance stupid people—we are entitled to do that if we wish—doesn't make sense to the Chinese. The one thing President Xi Jinping cannot do is get his child into Peking University unless that child scores high on his exams. Here in America, you can buy your way into Harvard. You can't do that in China. So while the Chinese Communist Party is not a particularly efficient organization, and is certainly not a moral one, it has a lot of incredibly smart people in it.

Along with ensuring internal stability at all costs, China's leaders are determined to make China impregnable from the outside. We hardly hear the term South China Sea these days, because that sea has become a Chinese lake. It has become a Chinese lake because the Chinese have made it clear they will go to war over it. There's a Chinese proverb: "Kill the chicken for the instruction of the monkey." China has an even greater concern over Taiwan. The Chinese Communist Party is terrified that a rebel province like Taiwan can set in motion centrifugal forces that the Party will be unable to control. So the adhesion of Taiwan to the Chinese state—the imperial center—is for the Chinese government an existential matter. They will go to war over it. By demonstrating their willingness to fight over the South China Sea, they are demonstrating that they will fight all the more viciously over Taiwan.

To be continued next month.

—*Imprimis*, March 2018, p. 1-4



Humanism as Worldview

by E.M. Cadwaladr

“The leftist is fundamentally a humanist.” E.M. Cadwaladr

“Nobel Laureate Steven Weinberg suggested ominously that the best contribution that scientists could make in this generation was the complete elimination of religion.” John C. Lennox, *Against The Flow*, p. 2

“Weinberg and others [Richard Dawkins, Sam Harris, Christopher Hitchens, Michel Onfray, et.al.] portray atheism as the only intellectually respectable worldview.” Lennox, p. 2

Editor’s Note: For a comprehensive understanding of Humanism (whether Secular Humanism, Ethical Humanism, etc.) we suggest a 500-page book entitled *Understanding The Times: A Survey of Competing Worldviews* by Jeff Myers and David A. Noebel.

“We call a pattern of ideas a worldview. A worldview answers fundamental questions such as *Why are we here? What is the meaning and purpose of life? Is there a difference between right and wrong? Is there a God?* We all develop ideas in our attempt to answer these questions, and our ideas naturally give rise to a system of beliefs that becomes the basis for our decisions and actions. Our worldview is like a map. It helps us know where we are, where we need to go, and the best route to get there.” Ibid.

The above work by Myers and Noebel (published by Summit Ministries, Manitou Springs, CO) covers the six major evangelistic worldviews seeking to convert the world viz., Christianity, Islam, Secular Humanism, Marxism, Postmodernism, and New Spirituality. Each of these six worldviews contains a theology, philosophy, ethics, biology, psychology, sociology, law, politics, economics, and history which are discussed in detail. An understanding of the contents of this book will enlighten readers to the world today as these six worldviews seek disciples on the world stage.

The leftist is fundamentally a humanist. Those on the left believe that humanity can solve its own problems, that history is the story of slow but inevitable improvement, and that God is an antiquated, retrograde illusion. Conservatives believe that humanity makes at least as many mistakes as advances, and that we do better when we preserve long hallowed standards—typically those bequeathed to us by God.

From the humanist’s perspective, his is the only worldview that can possibly make any sense. This is true whether the humanist in question is an educated philosophical naturalist, a rabid Marxist, or just a garden-variety nonbeliever who doesn’t give our place in the universe more than a passing thought. Ultimately, however, humanism actually has more to do with its own version of faith than with reason, and the confidence of humanists has more to do with human psychology than with the soundness of their arguments.

At the very deepest level, almost all humanists presume, generally without even thinking about it, that the

three-pound brain human beings possess just happens to have the capacity to grasp anything in the universe that is there to be grasped. Protagoras said, in the 5th century B.C., that “man is the measure of all things.” Most people still believe that, whether they are conscious of it or not. No one would hesitate to acknowledge that the brain of a rat has limitations. This is self-evident when you look at the rather limited achievements of ratkind. However, when it comes to our own brains (which modern science insists are functionally synonymous with our minds), we tend to assume that the universe stops conveniently at our capacity to understand it. This is what “a rejection of supernaturalism” means. It is the belief that things beyond our grasp do not exist. This belief actually has no rational warrant. The rat cannot see any meaning in a book—yet books are not mere piles of paper. When the humanist sneers at a belief in the unseen, it is because he trusts the capacity of his own mind to explain a world revealed through the narrow lens of human senses.

Of course, today’s humanists certainly do believe in

unseen things like radio waves—which can be detected with machines. Much of science is devoted to making the invisible *visible*, the inaudible *audible*, and so forth. However, we are still constrained—not only by our three-pound brain, but by the *analogical* limitations of our human senses. We can make impressive telescopes and sound-amplifiers, but we can't really understand anything we cannot at least imagine by analogy to something we ourselves can see or hear. The nucleus of an atom isn't really a collection of tiny spheres looking something like a bunch of grapes. That is just a picture of reality imaginable to us. We are creatures of analogy and metaphor. Language is metaphor. Mathematics is metaphor. We can discover nothing on our own that is so removed from our own human experience as to be completely alien. How could we? The humanist believes that there is nothing out there to be found. The Christian believes otherwise because experience beyond the capacities of his senses has been put inside him.

Humanism is a mirror that reflects admiringly on humanity. This isn't hard to figure out—it's in the name. When people take apart the physical world, those material things that we can grasp, they make astonishing progress. They learn chemistry. They invent technology. They revel in man's own achievement and abilities. However, when people turn their analytical minds on the problem of their own condition, they invent provisional theories at best and unsupported narratives at worst. The "science" of psychology consists of one rejected theoretical program after another. Freud is debunked. The neo-Freudians are debunked—though both Freud and his disciples live on in legend as heroic precursors of the postmodern counterculture. Behaviorism, though it left behind all sorts of useful methodologies, is debunked in its central thesis—that what happens inside the brain (or the mind) is basically irrelevant, because other people's behavior is all we can actually see.

In general, the hard sciences have added new knowledge from generation to generation, while the social sciences have suffered periodic revolutions—always managing to invent theories that just happen to fit the prevalent biases among intellectuals of their times. This tendency for the social sciences to enjoy a certain de-

tachment from empirical evidence has evolved in its own sweet all too human way. Freud's theories never claimed any evidence beyond the authority of Freud's own anecdotal experiences. That was enough to satisfy the intellectuals of his time. Diederik Stapel's social narratives, needing a thicker veneer of scientific respectability to suit the contemporary fashion, stood on evidence he simply fabricated as needed. In the social sciences, the phrase "scientific study" is not the golden seal of truth, but just the golden seal of academic groupthink.

The humanist is a confused creature. He somehow believes he is free to create a human utopia by the power of his own efforts, but at the same time, he believes in a clockwork universe that runs on the dead logic of physical matter alone. These two beliefs are contradictory on their face. In a clockwork universe driven by raw physical and evolutionary forces, human beings pursue not utopia, but rank self-interest. Nor is it reasonable to assume that utopia is some sort of Darwinian byproduct, evolving blindly by the fixed processes of nature. It hasn't done so up until now. Individual survival is one thing—universal happiness is quite another.

Where can this hope for the ultimate perfection of man come from? Not from reason. Not from evidence. Yes, we have amazing technologies all around us—but humanity itself is little changed in its capacity for the ugliest varieties of predations. I remember an incident a few years ago in which a mother in a nearby city made an inventive use of modern technology—by killing her baby in a microwave. She certainly had no doubts about her *own* "dignity" or "worth." Nor is there any reason to believe she was motivated by any antiquated religious superstitions.

At its formation during the Enlightenment, humanism was very much the product of Christian values. Like it or not, equality, concern for others, and the sanctity of human life are Christian ideals. Unfortunately, without the underpinning of God's eternal standards, humanism redefines itself periodically, just as psychology does. Its real character is now more Marxist than enlightened. We have gone from a state of *tyranny* to the ideal of *freedom* to the dream of *equality* to the farce of *social justice*. This is a complete circle, since *social justice* is just tyr-

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anny with a superficial branding overhaul. *Humanism*, like the postmodern notion of truth, is whatever the current authorities say it is.

Science, the unofficial guarantor of humanism, was born in a belief in an absolute and unbending truth. The sanctity of truth is also a Christian value. Science cannot flourish in a relativist society. Already I have heard the peculiar phrases “white science” and “white facts”—as though different races might, perhaps, negotiate different relationships with gravity or move through time at different rates. If this nonsense is calmly tolerated long, we can shove the scientific advances of centuries in the microwave, too.

The humanist wishes to rid himself of God so that he can, himself, become God. We’ve seen this movie before. It doesn’t end well.

—*American Thinker*, April 12, 2018

Islam’s War on the West

by Raymond Ibrahim

What role, if any, did Islam play in shaping Europe’s identity, both in the past and present?

Ahmed Akbar, chair of Islamic Studies at American University and author of the new book *Journey into Europe: Islam, Immigration, and Identity*, claims that Islam had a largely positive impact on Europe’s identity (including by invoking the Myth of the Andalusian Paradise). Thus, any European suspicion or rejection of Muslim migrants is wholly unwarranted. As Akbar elaborates in a recent article:

To understand what is happening in European politics and society today, it is necessary to understand European identity, which can be interpreted in three distinct categories—primordial identity, predator identity, and pluralist identity.

Primordial identity emphasizes one’s unique culture and traditions, and predator identity indicates the aggressive, even militaristic lengths that people will resort to in order to protect their identity. Predator identity can be triggered due to perceived threats including globalization, unemployment, economic instability, and the greed and failure of elites. Add the presence of immigrants, and a society can move in extreme and bloody directions which challenge the very notion of a modern democracy.

Note that for Akbar, Europe’s “predator identity” is only “triggered due to perceived threats”—as if Islam never posed any *real* threat.

As is often the case whenever the sophists apologize for Islam and blame Europe, reality is the exact opposite. Both past and present, Islam’s own well documented “predator identity”—which manifested itself in centuries of jihad and atrocities—was and is responsible for the “militaristic lengths that [non-Muslim] people will resort to in order to protect their identity.”

Hence the irony: yes, Europe’s identity is largely a byproduct of Islam—but hardly in the way the apologists claim.

“If we . . . ask ourselves how and when the modern notion of Europe and the European identity was born,” writes historian Franco Cardini, “we realize the extent to which Islam was a factor (albeit a negative one) in its creation. Repeated Muslim aggression against Europe between the Seventh to Eighth Centuries, then between the Fourteenth and the Eighteenth Centuries . . . was a ‘violent midwife’ to Europe.”

By way of examples, Cardini cites “Turkish Sultan Mohammed II and Suleiman the Magnificent”—who alone were responsible for the slaughter and enslavement of hundreds of thousands of Europeans, always in the name of jihad. They “forc[ed] the continent to defend itself and to find ways and means of concerted action, encouraged it towards a stronger sense of self—and strong sense of ‘the Other.’”

—*PJMedia.com*, April 25, 2018

Taking on the LGBTQ

Movement

by Lloyd Marcus

For crying out loud, Lloyd—another article about how the LGBTQ movement seeks to ban Christianity? Folks, I keep talking about this because too many fellow Christians still don’t get it.

California pro-LGBTQ Assembly Bill 2943 threatens free speech and freedom of religion for Christians. It uses the state’s consumer fraud statute to make it illegal to “distribute resources, sell books, offer counseling services, or direct someone to a biblically based model for getting help with gender confusion and homosexuality.”

Meanwhile, Christians believe the LGBTQ move-

ment's lie that they seek only Christian love and acceptance. The truth is, the LGBTQ movement seeks to bury Christianity, bullying us into silence and extinction. Christians have told me to stop posting my articles about LGBTQ aggression on their Facebook pages. A Christian told me not to post articles on his Facebook page about Planned Parenthood illegally trafficking aborted baby body parts.

Some Christians want to remain neutral on political and cultural issues for business and various other reasons. Folks, I would never arrogantly tell adults how to run their lives or their Facebook pages. What concerns me is Christians who still do not understand what we are up against and Christians who have embraced leftists' agendas, believing it's what Jesus would do.

It bothers me that Christians allow themselves to be bullied into not speaking biblical truths and common sense in America today. Growing up in the mean tough projects in Baltimore, I learned early that you never surrender ground to bullies.

Leftists worldwide portray Israelis as villains, claiming that Israel refuses to negotiate peace with the Palestinians. The goal of the Palestinians is to drive Israelis into the sea. So how do you find common ground to negotiate peace with people who want you dead? Christians are dealing with the same scenario with the LGBTQ movement. Using their bogus victim status, LGBTQ activists are using every weapon in their arsenal to punish, humiliate, and destroy Christians, ultimately wiping Christianity off the planet.

A lesbian dressed like a clergy-"man" attended my stepmother's funeral. The lesbian was unknown to our family. Everyone was kind and polite to her. The loving Christian thing to do is to help this gender-confused woman find peace in being the woman God made her to be. Outrageously, leftists have made it illegal in some states to compassionately share Christ's love with this troubled woman. Incredible.

An extremely effective tactic of leftists to force their agendas down the throats of the masses is to portray themselves as victims. This has caused me to roll my eyes whenever duped Christians lecture me about being more understanding of Black Lives Matter and the LGBTQ movement.

Black Lives Matter is an awful, evil hate group funded by George Soros and groups that hate America. These evil people promote the hate-generating and racially divisive lie that blacks are mistreated and are suffering in America. The truth is, America is the greatest land of opportunity on the planet for all who choose to go for it.

End of subject. Now, can we please move on?

Deceived decent Americans think they are doing the right thing by not in any way opposing Black Lives Matter and the LGBTQ movement. Meanwhile, Black Lives Matter is aggressively engaged in punishing Southerners, beating up Trump voters, pulling down historical monuments, assassinating police officers, and teaching white kids to hate themselves for being born white. Folks, teaching innocent kids to hate who God made them to be is pure evil.

Equally aggressively tyrannical is the LGBTQ movement, which is steamrolling across our country, flattening anyone who has ever expressed anything other than enthusiastic approval of redefining marriage.

The Benham brothers, who build homes for needy families, were scheduled to launch a show on Home & Garden television. LGBTQ activists dug into the annals of the Benham brothers' past to discover that they once spoke out in favor of marriage. This caused HGTV to cancel the Benham brothers' TV show.

Notice how punishing the Benham brothers trumped providing homes for needy families. This is why it is repulsive hearing fake news media furthering the lie that leftists have superior compassion for minorities and the poor.

Most disturbing is how we have allowed LGBTQ activists to totally hijack public education, placing LGBTQ lessons above reading, writing, and arithmetic.

LGBTQ activists forced Mozilla CEO Brendan Eich to resign upon discovering that Eich donated \$1,000 to California's Proposition 8, which defined marriage as between one man and one woman—God's definition of marriage. So much for leftists being tolerant of other points of view. Meanwhile, the masses who are minding their own business, living their lives, are relentlessly scolded by duped Americans and leftists for not being submissive enough to the LGBTQ movement.

Deception is a powerful tool to control people. Jews at Auschwitz passively marched into gas chambers to their deaths because the Nazis deceived them into believing they were being taken to the showers. Christians are passively allowing LGBTQ activists to steal the hearts and minds of their children, drive followers of Christ out of business, and threaten pastors with jail time for quoting the Bible. Deceived by the LGBTQ movement, Christians are passively marching to the death of Christianity.

But wait: according to God's Word, we win in the end!

—*American Thinker*, April 26, 2018

Remembering Cuba

by Lowell Ponte

Cuba once was among the most prosperous nations in the Western Hemisphere, before Fidel Castro overthrew its government in 1959 and replaced capitalism with a communist dictatorship that turned this beautiful Caribbean island poor, with an average monthly salary equivalent to \$31 today. Fidel died in 2016 at age 90.

The Castro dynasty ends this week when Fidel's younger brother, former head of the secret police Raúl Castro, retires after ten years as Cuban president. (He will remain head of the Communist Party.) His hand-picked successor is reported to be Miguel Díaz Canel, who turns 58 this week, a committed communist whose past is almost unknown to the press.

This is the way most revolutionary dictatorships have slid into the dustbin of history. The charismatic founder holds his new government together by invoking the self-sacrifice the rebels shared during the revolution. When this leader passes, sometimes a family relative with his last name takes over, but soon it devolves to a battle to the death among top lieutenants—such as Stalin versus Trotsky—fighting to seize power.

Charismatic competitors for public applause, such as Che Guevara and Leon Trotsky, are killed or sent abroad to die. After them, only the uncharismatic third-generation Yes-Men survivors such as Nikita Khrushchev and Díaz Canel are left to take charge.

Cuba's new dictator faces difficult challenges. His island survives mostly through free oil from the communist dictatorship of Venezuela, also a sinking, basket-case economy kept in power by more than 14,000-strong Cuban secret police. If it collapses, Cuba quickly may do likewise.

A United States embargo of sorts remains in place, but Cuba has always been able to trade with Canada, Latin America, and Europe. Its problem is that it has repeatedly failed to pay for goods and thus has terrible credit with many nations.

Castro also bet his slave island's future by making it a colony of the communist Soviet empire, which failed and died before he did. The new dictator may offer Cuba as a colony of China rather than free the enslaved Cuban people.

I remember being in Cuba in late 1977, doing a piece for the *Los Angeles Times*. Cuba long ago was Spain's administrative center in the New World, populated mostly by business-savvy Spaniards from Barcelona. Cuba's

population is white and black, from African slaves imported to do the labor. But it is not brown; Spain exterminated the American Indians who lived there. I quickly noticed that everyone with real power whom I met with in the Marxist society was white.

I remember being taken to a Potemkin school shown to foreigners, where children studied half of each day and then spent the other half burning their hands on acid by assembling batteries at an adjacent factory—a throwback to child labor that liberal journalists never questioned. The school's principal was black, the only non-white I met in even a symbolic position of power. The liberal media has also ignored that white-skinned Fidel Castro had overthrown a mulatto socialist Cuban President, Fulgencio Batista.

Then as now, ordinary Cubans could not enter resort hotels. I remember the panic on the face of a Communist Eastern European apparatchik who began chatting with me in the hotel pool; then, when he realized I was American, he tried frantically to get away from me before anyone noticed.

"We used to watch *I Love Lucy*, too," said my Cuban Communist Party guide, "but we saw it differently." How many Americans knew that when Desi sang "Babalu," he was invoking a deity from the Santería voodoo religion that African slaves had brought to Cuba?

My guide proudly boasted that Cuba's flag was based on the red, white, and blue tricolor of the French Revolution. Was he aware, I asked, that the American Revolution came first, and that French revolutionaries might have modeled their flag colors on America's? He was surprised at this idea that he never had been taught.

At the time, I was also an editor at *Skeptical Magazine*, which presented opposing views on issues. "This is foolish and a waste of energy," my guide said. "In Cuba, the Party decides the proper view of all issues." Under the Castros, only one party was permitted.

I expected constant communist propaganda, and it came as no surprise that my hotel radio had only push buttons, not a knob that might let listeners tune into Miami stations 90 miles away. It surprised me that in Havana, they aired the Cuban refugee musicians Miami Sound Machine—but only under the name "MSM," and never playing certain of their songs such as Cuba Libre, "Free Cuba."

As to propaganda, it was back then a revelation to see almost no political signs or billboards. Coming from a culture of capitalist choice and competition, I, like other Americans, was accustomed to seeing the brand

name Coca-Cola 140 times a day. After a week in Cuba, I began feeling decompression from a lack of advertising.

The reality was that communist values were imposed on every Cuban every day—largely by the absence of competing views. It was the leftist dream of political correctness we see today on college campuses, where no other views are permitted to be discussed at all. What’s the definition of a “diverse” university faculty in America today? A black Marxist, a transsexual Marxist, a Latino Marxist, a lesbian Marxist, an Islamic Marxist . . .

And just to make sure, a Cuban government watcher lived on each city block who reported any non-compliant or non-conformist speech or behavior.

I loved embarrassing my guide by asking why he always locked his car wherever he parked in this workers’ paradise . . . which he did because the only source of spare parts to repair a car was to steal them from another car, most of which were American-made.

Why, I asked him, did cigarettes for Cuban domestic consumption carry health warnings . . . but not cigarettes made for export? Why was Cuba’s economy based on things that harmed people, such as tobacco and sugar?

Cuba was easily adapted to Marxism, he said, because these major agricultural industries were already “collectivized” into huge estates. Communism, as Marx said, could be summed up in one sentence: abolish private property.

The richest capitalist plantation-owners built six mansions for themselves. Fidel Castro expropriated all six for his own personal use. That is equality under Marxism, as the Yugoslav Tito official Milovan Djilas explained in his 1957 book *The New Class*.

The Castros then created a slave island where no freedom of speech or the press was permitted, and non-conformity could get one assigned to work for the rest of his lifetime in the sugarcane fields for 10 Cuban Pesos (around \$3.20) a month. Such workers risked deadly skin cancer, but Cuban hospitals were available to all who could afford the bribes, and the patients were ex-

pected to bring light bulbs and bedding. Gays were often beaten, imprisoned, or killed.

How many left-of-center American politicians helped the Castros?

John F. Kennedy withdrew promised air support, leaving Cuban freedom fighters to be killed or captured at the Bay of Pigs (Playa Giron). Bill and Hillary Clinton violated the U.N. Convention on the Rights of the Child by sending commandos to snatch Elian Gonzalez so the boy could be returned to Castro as a trophy after his mother died bringing him across shark-filled waters to the United States.

Barack Obama ended wet-foot/dry-foot asylum for Cubans reaching the US as refugees from Communism; escaping Cubans who were caught got sent back to the Castros. Cubans who are American citizens understand the evils of Communism and tend to vote Republican, unlike the millions of Democrat-voting Latinos from south of our border whom Obama allowed to flood illegally into the US.

Others, like retiring Republican Arizona Senator Jeff Flake, visited Cuba in a servile effort to make trade deals with the Castros, thereby helping to keep their sinking dictatorship afloat.

Under the Castros, young Cuban men and women routinely survived by selling their bodies to European tourists. Cubans could be hired by foreign companies, but their wages would be collected by the government in hefty foreign currency payments to the Cuban government, which then paid the workers a pittance in Cuban pesos.

We need to remember why so many Cubans risked their lives by fleeing from the Castros to find economic and personal freedom. A post-Castro Cuba may find a communist dictatorship difficult to sustain after its historic failures and the Marxist murder of 100 million people worldwide, on a planet where no sane person believes in its utopian dreams anymore.

—*American Thinker*, April 20, 2018

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