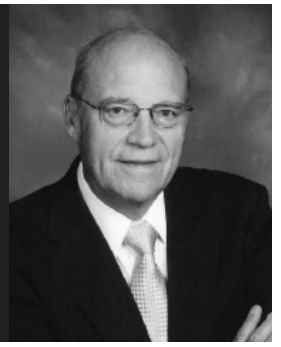




Dr. Fred Schwarz

The Schwarz Report



Dr. David Noebel

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Merry Christmas!

The Birth of Jesus Christ

In those days a decree went out from Caesar Augustus that the whole empire should be registered. This first registration took place while Quirinius was governing Syria. So everyone went to be registered, each to his own town.

And Joseph also went up from the town of Nazareth in Galilee, to Judea, to the city of David, which is called Bethlehem, because he was of the house and family line of David, to be registered along with Mary, who was engaged to him and was pregnant. While they were there, the time came for her to give birth. Then she gave birth to her firstborn Son, and she wrapped Him snugly in cloth and laid Him in a feeding trough—because there was no room for them at the lodging place.

In the same region, shepherds were staying out in the fields and keeping watch at night over their flock. Then an angel of the Lord stood before them, and the glory of the Lord shone around them, and they were terrified. But the angel said to them, “Don’t be afraid, for look, I proclaim to you good news of great joy that will be for all the people: Today a Savior, who is Messiah the Lord, was born for you in the city of David. This will be the sign for you: You will find a baby wrapped snugly in cloth and lying in a feeding trough.”

Suddenly there was a multitude of the heavenly host with the angel, praising God and saying:

“Glory to God in the highest heaven,
and peace on earth to people He favors!”

When the angels had left them and returned to heaven, the shepherds said to one another, “Let’s go straight to Bethlehem and see what has happened, which the Lord has made known to us.”

They hurried off and found both Mary and Joseph, and the baby who was lying in the feeding trough.

After seeing them, they reported the message they were told about this child, and all who heard it were amazed at what the shepherds said to them. But Mary was treasuring up all these things in her heart and meditating on them. The shepherds returned, glorifying and praising God for all they had seen and heard, just as they had been told.

—Luke 2:1-20, Holman Christian Standard Bible

Darwin's Theory Challenged

by John Dale Dunn

Dr. Marcos Eberlin, a physical chemist who specializes in spectrometry and supervises a large lab in Brazil that has produced hundreds of doctoral-level scientists, is former president of the International Mass Spectrometry Foundation and author of more than 1,000 research papers. He has written a book that makes a strong case for another nail in the coffin of Darwin's theory of evolution of species.

In the late 1960s, when I went to medical school, the histologists (cellular-level anatomists) had received a great new instrument, the electron microscope, that provided an order of magnitude's improvement on studying and recording the microanatomy of living cells. I still have on my shelf my electron microscopy book, published in 1966, a big picture and text book, *Ultrastructural Aspects of Disease: The First Atlas of Fine Structure on Pathology*, edited by King (1966)—22 authors, 100 contributors, an amazing exposition on the ultrastructure of normal and pathological specialized cells of the human body, bone, liver, kidney, brain, muscle, heart, lung. You get the picture. The detail showed that cells of the body are not only diverse, but internally exceptionally complex—much more complex than anything man-made. It's complex anatomy supporting complex functionality.

Dr. Eberlin is involved in spectrometry. He studies the molecules that make up those really small things—one more level down into the make-up of cells, to the biochemical level of anatomy and the level at which atoms and molecules combine to make more complex molecules that have biochemical roles in the physiology of the cell. Is that a mouthful?

Eberlin studies complex chemical chain reactions facilitated by enzymes of amazing size and complexity, and the whole thing managed by the nucleus of the cell that has genetic material essential to manage all the cell's anatomy and physiological/chemical functionality to keep the cell alive and reproducing. Of course, if that cell were a part of a multicellular organism, the genetic material also determined the role of that cell in the larger organism.

As an example, membranes keep the cell intact but also allow nutrients and waste to go in and out, while protecting against toxins. Think of manufacturing and retail “just in time” inventory—a living cell is a “just in time” complex functional unit of life, directed by genetic material, DNA, that Bill Gates said “is like a computer

program but far, far more advanced than any software ever created.”

Darwin knew little about cellular anatomical and physiological complexity. Certainly, he knew less about the multicelled and the higher forms of living things that display not only complex cellular functionality, but also incredible cellular diversity.

Dr. Eberlin writes in 172 pages of energetic prose about the artful solutions to major engineering, chemistry, and biology in living cells of living things that are evidence of a factor of foresight and intelligence.

Dr. Eberlin runs through a wonderful series of discussions that make his case for design and not chance (Darwin's theory is built on chance and random events):

1. The complex functionality of membranes.
2. The ideal components and proportions of the atmosphere.
3. The genius make-up of genetic material, DNA and RNA.
4. Gene controls—operons.
5. The magic of enzymes—they are made to work.
6. Chaparones and chaparonins that modify and maximize protein synthesis and benefits.
7. The special activities and makeup of bugs, bacteria, and carnivorous plants.
8. Birds and their sense of direction.
9. The extraordinary nature of bird eggs and bird gestation.
10. The special provisions that are essential for human reproduction.
11. Special provision for sight.

Chemicals don't have a brain, can't organize complex functionality; they just get pushed around by electric magnetic physical forces. It is silly to propose that random chemical changes that occasionally find a survival benefit can create complex functionality of the magnitude described in any cell, much less the many living single to multi-celled and of course the higher forms of life.

The evolutionary theory of incrementalism that results in changes that are advantageous assumes too much. The chicken-egg question is an example of the circular causality question: if an advanced function is required, how does the organism get there? Do molecules know what they're doing? Do they know how to improve themselves?

It is magical thinking to propose that random genetic mutations or changes (Darwin knew nothing of genetics) occurring over eons are going to produce essential large complex molecules (Darwin knew nothing of molecules)

that arrive at the right place and right time to interact with other large, complex just-right functional molecules when all the molecules have to have all their hundreds of amino acids in the right order and the proper right-left orientation (all amino acids are right or left) to produce functional advantages to survival for the organism.

There is no excuse for ignoring what is apparent, as the author points out: “This book has pointed out many clever mechanisms of life. But they are not merely clever. They are not just advantages . . . they are ‘primordial musts,’ features needed from the start for the organisms possessing them to survive and thrive. Think about it next time you hear some Darwinist waxing eloquent on how random variations can produce a complex functionality that cannot be duplicated by men.”

My horses and dogs prove Darwin’s theory a real stab in the dark—we are all, no doubt composed of mostly carbon compounds and water, but we are incredibly complex and yet functional, so it sure isn’t something that happens by random chance and luck. No, tornadoes in a junk yard are not going to make a living thing. Such creations must have a really detailed, perfect plan, and then execute it. Even our smartest humans can’t even know where to start. My dogs are perfect, so are my horses and also the deer in my pasture, the hummingbirds, the painted buntings—the evidence of some really remarkable planning is everywhere. Who and how—don’t ask me—I just know a well planned and executed project when I see it.

—*American Thinker*, November 4, 2019

One in Three

by Stephen Green

Labor camps, ecological ruin, shortages of everything from aspirin to toilet paper, and the ever-present risk of that midnight knock on the door—what’s not to love about communism? At least, that’s what one out of three Millennials must think, according to a new survey conducted by Victims of Communism and YouGov.

But it gets better . . . er, worse. Not only did 30% of the 23-38 age cohort have a “favorable” view of communism, 70% said they’d be happy to vote for socialism. What they don’t know—actually, you’re gonna need a longer list—is what Lenin himself said: “The goal of socialism is communism.” And, it probably needs to be

said, the goal of democratic socialism is socialism. It’s a slippery slope from voting yourself the contents of your neighbor’s wallet to finding yourself singing “The Internationale” with the other happy forced-laborers in a Siberian goldmine.

My first thought was that these young Americans are merely the victims of a bad education. They probably know nothing of the brutalities of Lenin’s secret police, or of the millions of Ukrainians purposely starved to death so that Stalin could have his collectivized farms. Millennials have never been taught that Cambodia’s energetic communists killed no less than a quarter of their own people. They might not know about the retributions and “re-education” camps that North Vietnam brought to the South after American forces left. Semi-capitalist China is today a wealthy country, but Millennials know little of the tens of millions of random deaths in Mao’s attempt to fully communize the country. They’ve been taught nothing, at best, about the approximately 100 million deaths attributable directly to communism.

But then I had a second thought.

We’re seeing the results of another one of Lenin’s quotes: “The press should be not only a collective propagandist and a collective agitator, but also a collective organizer of the masses.” The press, the universities, and even the dominant popular culture have all been co-opted by the progressive left, after a decades-long march through the institutions.

So if you’ve been taught that your victimhood group has rights superior to your own . . . If you’ve been told your whole life that economic progress is killing the planet . . . If you believe in your heart that needs and wants trump economic reality . . .

. . . well, then what’s wrong with a little communism? Hell, a lot of communism? They’ve been taught this; no wonder they believe it. Or as Lenin also said, “Give me your four-year-olds, and in a generation I will build a socialist state.”

One malinformed Millennial, one vote . . . one time.

—*PJMedia.com*, October 28, 2019

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www.thunderontheright.wordpress.com

One Moral Decline

by Walter Williams

Last week, US Attorney General William Barr told a University of Notre Dame Law School audience that attacks on religious liberty have contributed to a moral decline that's in part manifested by increases in suicides, mental illness and drug addiction. Barr said that our moral decline is not random but "organized destruction." Namely that "Secularists and their allies have marshaled all the forces of mass communication, popular culture, the entertainment industry, and academia in an unremitting assault on religion and traditional values."

The attorney general is absolutely correct. Whether we have the stomach to own up to it or not, we have become an immoral people left with little more than the pretense of morality. The left's attack on religion is just the tiny tip of the iceberg in our nation's moral decline. You say: "That's a pretty heavy charge, Williams. You'd better be prepared to back it up with evidence!" I'll try with a few questions for you to answer.

Do you believe that it is moral and just for one person to be forcibly used to serve the purposes of another? And, if that person does not peaceably submit to such use, do you believe that there should be the initiation of force against him? Neither question is complex and can be answered by either a yes or no. For me the answer is no to both questions. I bet that nearly every college professor, politician or even minister could not give a simple yes or no response.

A no answer, translated to public policy, would slash the federal budget by no less than two-thirds to three-quarters. After all, most federal spending consists of taking the earnings of one American to give to another American in the form of farm subsidies, business bailouts, aid to higher education, welfare, and food stamps. Keep in mind that Congress has no resources of its own. Plus there's no Santa Claus or tooth fairy that gives Congress resources. Thus, the only way that Congress can give one American a dollar is to first, through intimidation and coercion, confiscate that dollar from some other American.

Such actions by the US Congress should offend any sense of moral decency. If you're a Christian or a Jew, you should be against the notion of one American living at the expense of some other American. When God gave Moses the Eighth Commandment—"Thou shalt not steal"—I am sure that He did not mean thou shalt not

steal unless there is a majority vote in the US Congress. By the way, I do not take this position because I don't believe in helping our fellow man. I believe that helping those in need by reaching into one's own pocket to do so is praiseworthy and laudable. But helping one's fellow man in need by reaching into somebody else's pockets to do so is worthy of condemnation.

We must own up to the fact that laws and regulations alone cannot produce a civilized society. Morality is society's first line of defense against uncivilized behavior. Religious teachings, one way of inculcating morality, have been under siege in our country for well over a half a century. In the name of not being judgmental and the vision that one lifestyle or set of values is just as good as another, traditional moral absolutes have been abandoned as guiding principles. We no longer hold people accountable for their behavior, and we accept excuses. The moral problems Attorney General William Barr mentioned in his speech, plus murder, mayhem and other forms of anti-social behavior, will continue until we regain our moral footing.

In 1798, John Adams, a leading Founding Father and our second president said: "Our Constitution was made only for a moral and religious people. It is wholly inadequate to the government of any other." I am all too afraid that a historian, writing a few hundred years from now, will note that the liberty Americans enjoyed was simply a historical curiosity. Then it all returned to mankind's normal state of affairs—arbitrary abuse and control by the powerful elite.

—*WorldNetDaily.com*, October 22, 2019

The Age of Decadence

by John Dale Dunn

Is America another doomed empire? Can we avoid the decline and demise of empire that has been the pattern of the past? John Bagot Glubb, English scholar and former soldier, provides a historical analysis of the life history of empires (great nations) that is sobering and cautionary in a monograph, "The Fate of Empires and Search for Survival," published in *Blackwood Magazine* in 1976.

Glubb, as a historicist, devotes his long essay to a

study of patterns of empires that he defines as great or superpowers in history, from the Assyrian in 859–612 B.C. to Britain, 1700–1950 A.D. Glubb asserts that “(a) in spite of accidents of fortune and the apparent circumstances of the human race at different epochs, the periods of duration of different empires at varied epochs show a remarkable similarity. (b) Immense changes in the technology of transport or in methods of warfare do not seem to affect the life expectation an empire.” He says technical changes affect only the size and shape of an empire.

Can we make America great again, or are we doomed? Let’s take a look at what Glubb found to be characteristic of great nations in decline, bound for failure. First, a little about the school of Historicism that asserts that human behavior is best studied as history. It’s straightforward—study humans to understand humans. Study human social and political groups to understand them.

Hegelian Historicism is the name given to Historicism posited by Georg W.F. Hegel, who asserted that societies are defined and determined by their history—that knowledge of the history of a society or political entity is essential, that history reveals human activities and provides insight into human individual and group motivations and reactions. Hegel also built his famous dialectic on Historicism—the pattern of action, reaction, and resolution that he labeled thesis/antithesis/synthesis. When studying the human condition, the dialectic certainly is useful, and proper study of history is essential. Hegel said the discipline of philosophy is really the study of the history of philosophy.

Karl Popper, respected philosopher of science, pointed out that Historicism may imply determinism, but free will is in play, and individuals, societies, nations can choose well to their advantage and avoid self-destructive choices and behavior. We’d better.

John Bagot Glubb was the classic Brit, born in 1897, son of a British Royal Engineers officer, commissioned in the Royal Engineers in April 1915, served in WWI, was wounded three times, then volunteered for service in Iraq as a regular officer but resigned his commission and went to work as an administrator in the Iraq government. In 1930, he signed a contract to work for Jordan (then called Transjordan), and from 1939 to 1956, he commanded the famous Jordan Arab Legion (actually the Jordanian Army). After he retired with the honorific Middle Eastern title Glubb Pasha, he wrote many books and essays and was a widely traveled lecturer because of his erudition, scholarship, and personal experiences in

the Middle East.

Glubb, in the monograph that is our point of discussion, undertook to demonstrate his hypothesis and the evidence that supports his assertion that empires pass through the following ages: Pioneers, Conquests, Commerce, Affluence, Intellect, Decadence.

The Age of Decadence he portrays as “marked by: Defensiveness, Pessimism, Materialism, Frivolity, An Influx of Foreigners, The Welfare State, and Weakening of Religion.”

Glubb Pasha posits that “[d]ecadence is due to: Too long a period of wealth and power-Selfishness-Love of Money-The loss of a sense of duty.”

He points out that the way empires crash and burn varies because it is usually brought about by external forces.

Glubb’s detailing of the character of a nation or empire in the various stages is compelling—he nails so many things down, and his essay is a rollicking good time at only 24 pages long. Even those who hate long papers will find this very [good] to read—Glubb has a talent to write, and his subject is important to you and to me. The survival of our country is the consideration.

Glubb’s essay is pertinent because the Age of Decadence is upon us. Glubb makes the case that empires run out of gas because of internal decline and decadence. The typical life expectancy of empires, according to Glubb, is 250 years—about ten generations. Without a change in direction, America will become another casualty to the process—a lesser player, suffering the “used to be” syndrome.

—*American Thinker*, November 3, 2019

Darwin’s Knowledge Problem

by J.S. Derrick

John West is vice president of Discovery Institute, a Seattle-based think tank best known for its research and advocacy for intelligent design. West is also the author of several books, including *Darwin Day* in America, which examines how Charles Darwin’s idea influences culture today. Here are edited excerpts of our conversation in Seattle.

Where has Darwinian thought had the most in-

fluence on society today? The area of faith. Darwin's theory wasn't just about change over time—it was that we're part of an accidental process. So Darwin has been the greatest gift to people who would like to deny that God exists. But it's gone way beyond that: We've seen Darwinism used to devalue human life, because Darwin thought humans are basically animals. At the end of *On the Origin of Species* he says it's through death, disease, and starvation that the best things have come about in nature.

It seems like some of these ideas are not always connected to Darwin because people read *On the Origin of Species* without reading his later book, *The Descent of Man*. Exactly. I have met scholars who say Darwin has nothing to do with religion or morality—it's just about science. I ask: "Have you read *The Descent of Man*?" No. That is where Darwin talks about religion, morality, mind, and social policy, about how he thinks we're destroying the human race by inoculating people against smallpox and helping the poor.

Let the weak die on their own. Correct. Darwin was a kind and compassionate man, so he worried about the implications, but that's what he thought the theory meant. He thought that if we follow reason, we probably shouldn't be doing things to help the people he thought were defective.

How has Darwinian thought influenced the sexual revolution? In *The Descent of Man* Darwin argues the original form of human mating was not monogamy, but community marriage—lots of different sexual partners. Darwin himself favored monogamy as in 19th-century Victorian England, but his overall claim was that appropriate mating practice was determined by whatever survival needs you had. So it would radically change over time. Darwin influenced many of the people who made these arguments more widely in what became known as the sexual revolution. No. 1 is Alfred Kinsey. Most people don't know he was trained as an evolutionary biologist. Only later did he look at animal and human sexuality and become the father of the sexual revolution.

What about crime and punishment? Like much of 19th-century scientific thought, Darwinian thought was reductionist: It tried to reduce everything about us—our moral beliefs, our actions—to the product of blind matter in motion. It's not something we can be held accountable for, because our environment dictates it. Today we say our genes made me do it. There was a whole school of

criminal anthropology that followed Darwin and went in two directions. One, the liberal form of criminal justice, says we're not responsible for our actions, so you have a "Get out of jail free" card. The other, on the law-and-order side, says if this behavior is bred into criminals, then you have to either get rid of them—execute them—or cure them through things ranging from lobotomies to indefinite detention.

What about ideas of racial superiority? Darwin was not the world's first racist, but you're avoiding history if you don't understand the role Darwin played in virulent scientific racism. He believed everything about humans ultimately could be explained by natural selection, or survival of the fittest. And since it acts differently in populations according to different environments, Darwin said we shouldn't expect natural selection to produce races of equivalent capabilities. He provided a scientific agenda, a research agenda, for several decades of evolutionary biologists and anthropologists who looked for how the races were inherently unequal. Mercifully, that is not the mainstream scientific view today.

How did that change? Not because of the scientists. It was the civil rights movement and many religious leaders like Martin Luther King Jr. and others who, based on Christian convictions, pushed back and made that view unfashionable.

You mentioned reductionism—the idea that we're all a product of our genes and environment. How has that contributed to the tendency to over-medicate? Psychoactive drugs are a great benefit to society—I've had family members who have benefited from them. But I think it should concern people that in some schools in America, 40 percent or more of the young boys are put on Ritalin for ADHD. Ritalin is pharmacologically related to cocaine, so it is going to affect your concentration whether you have ADHD or not. This idea that we're just these material creatures leads to a psychoactive-drug-first mentality. You don't look at people as body, mind, soul; they're just bodies. If you think we're hybrids, both material and spiritual, then you'll want to explore a wider range of potential treatments.

As scientific research continues to undermine Darwin and strengthen the case for intelligent design, are we seeing a reevaluation of some of these associated ideas? A growing number of voices in and out of the scientific community are raising questions about Darwin's theory and pointing to the evidence of design, but the cul-

tural cachet of Darwinian reductionism is still powerful, particularly in the social and in the nonscientific realm. Fields like political science, sociology, and psychology all took their underlying assumptions from 19th-century natural science, including Darwin.

Some pushback in science? We are seeing more pushback to the garden variety science claims you still get from people like Neil deGrasse Tyson or Bill Nye—that Darwinian science shows we’re the product of this unguided process. That sort of village atheism is getting harder to sustain. In physics and cosmology, lots more people are talking about the exquisite fine-tuning that leads to life. And in biology, they’re talking about the exquisite molecular machines.

How can the average Christian affect the cultural conversation surrounding Darwinism? The No. 1 thing Christians can do: Be responsible for those in their own circles of influence. Don’t fret if you don’t have 100,000 people listening to you on YouTube or Facebook. Pay attention to your own kids. Pay attention to the kids of your friends. Even in evangelical churches, parents often farm out the raising of their kids. You can’t cede your parenting to schools—public or Christian. And you certainly can’t cede it to the internet, social media, or video games. If you feel ill-equipped, there’s good news: Various groups have produced lots of great resources to help you talk about these things with your kids. You don’t need to be an expert. Just watch a video with your kids each week and engage them in discussion around the dinner table.

— *World Magazine*, September 28, 2019

The Children’s Crusade

by Fay Voshell

Child polemicists have almost always had the dubious distinction of being indicators of movements that have gone to seed. As formerly stable paradigms of thinking and doing reach exhaustion, new leaders tend to embrace extremism in order to keep true believers in the fold. Sometimes childish and unstable rantings are regarded as signs of exceptional and unassailable devotion to truth.

The child army whose passionate support fueled the Bonfire of Vanities, the fiery conclusion to Giroloma Savonarola’s campaign to purify corrupt fifteenth century Florence, is but one example of the use of children to promote a supposedly righteous cause.

Savonarola organized tough street kids that were regarded as the dangerous refuse of Florentine society into a group of holy terrors. They marched through the city singing hymns while raiding homes for filthy lucre, ill-gotten gains, and spiritually contaminated objects such as wigs, cosmetics, jewelry, obscene books, and decadent art.

Everything the kids collected was thrown onto a sixty-foot-high pyre and cremated for the glory of God and the purification of Florence. Adults joined in the frenzy. It was even rumored that the artist Botticelli threw his own paintings into the fire.

But after seeing the bonfire devour their wealth, the people of the city began to repent of their repentance and turned on the reformer. Savonarola lost favor and shortly thereafter was burned at the stake, his vanity turned to ashes by a bonfire.

But as history reveals, the impulse to use children to whip up religious and ideological reform has always been strong. The irrational impulses that drove the Children’s Crusade and inspired Savonarola’s ragazzi army were the same impulses affecting the teenage girls who prophesied during the Salem Witch trials. The children’s ecstatic and hysterical sensibilities temporarily overrode any rule of law. Innocent people died.

Childish zeal, often whipped up by callous adults for their own purposes, continues to be utilized by those adults whose ideological goals are seen as furthered by frenzy stoked by fear and anger. Once again, it is adults who are using children to promote their agenda.

It is hard to avoid the conclusion the hapless Greta Thunberg is being used to further the causes of global climate change, whose proponents continually warn about the potential demise of the planet. It certainly appears she has been stoked into polemical excesses.

Sadly, it appears she has Aspergers, and is high on the autism spectrum. Such a diagnosis is not dehumanizing and should evoke sympathy and understanding. But it does tend to diminish her reliability as a spokesperson for an environmentalist cause. It diminishes considerably her supposedly innate authority to give inerrant spiritual and scientific guidance to the nations represent-

ed within the UN. It also gives pause in seeing her as a sybil who can give an inspired and authoritative word capable of leading the world toward the realization of the environmentalist equivalent of the Peaceable Kingdom.

On the contrary, the fact Thunberg regards her placement on the autistic spectrum as giving her super powers is rather chilling. Her description of herself as possessing prescience and power the rest of the human race does not indicate she sees herself as a secular prophetess possessing visionary acuity similar to that of St. Joan of Arc. Such beliefs, divorced from pragmatism and driven solely by passion, should cause anyone some hesitation in taking her polemics at face value. People who feel their special vision should be believed merely because of their extreme passion do not always prove to be the best world leaders.

Perhaps more recollections of similarly impassioned child leaders and secular children's armies will help to put this unfortunate, vulnerable, and exploited child and her devotees into proper focus.

The now deposed 16-year-old Saint Werner of Oberwesel, sainted during the thirteenth century, is a case example of what happens when a child is considered a symbol for a cause. His death, which happened on Maundy Thursday in 1287, was blamed on the Jews. They were accused of hanging him up by the feet in order to get him to regurgitate a Eucharist wafer. When word of his death spread, pogroms destroyed Jewish communities. Revenge was taken for what the inflamed mobs saw as a ritualistic murder. A Cult of Werner dedicated to the memory of the youthful saint arose among the deceived faithful. The sect's observances were only struck from the church calendar in 1963.

Fast forward to the secular equivalent of St. Werner: Horst Wessel, by all accounts a particularly vicious youth, was killed—supposedly by Communists—in 1930. He was made into a martyr for the Nazi movement by Joseph Goebbels, and the Horst Wessel song became the hymn of the Third Reich. Hundreds of thousands of Hitler Youth paraded to the tune as enthusiastically as children of the twelfth century Children's Crusade, who

stoked to spiritual fervor by twelve-year-old Stephen of Cloyes and a ten-year-old German boy named Nicholas, allegedly marched to the Crusaders' hymn, "Fairest Lord Jesus."

Short years after the demise of the Third Reich, Mao Tse-Tung's Red Guards, inspired by the examples of Germany's Hitler Youth movement and Russia's Little Octobrist youth group, became one of the most vicious and destructive movements in modern history. The entire movement was comprised of mere children who, like Miss Thunberg, were wired by ideological tenets to become angry, passionate, and destructive forces against Westernization of Chinese society. Having absorbed Mao's precepts as written in his little *Red Book*, Chinese communism's substitute for the Sermon on the Mount, the reductionist tenets the youth imbibed gave them a fanatical certainty. The government used their fanaticism as a sword to wield against anyone perceived to resist Mao's communist cause.

The result was that mere foolish children were given reign in universities, hospitals, and local communes to humiliate or to eliminate whomever they wished. The nation fell into chaos.

There is nothing in current day secular cults that is not derived from religious practices and cults of the past. While the childish leaders may not invoke the God of Abraham, Isaac and Jacob, they do invoke the gods of their sects and passionately believe in anger and fear as the chief motivating forces of change.

As William Butler Yeats noted decades ago, those who are the worst are "full of passionate intensity." Those who like Greta Thunberg and her followers, sermonize about second comings and apocalypses tend to loose "mere anarchy upon the world and drown innocence."

The conclusion is that genuine concerns for the environment are not best represented by an environmental cult with apocalyptic views promoted by an emotionally unstable child leader utilizing fear, anxiety, and anger rather than science and reason.

—*American Thinker*, October 1, 2019

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 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.