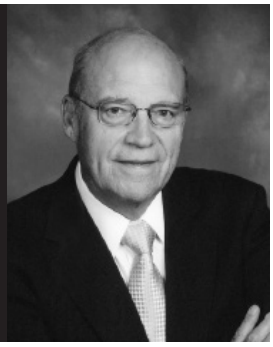
The Schwarz Report

60 Years Defending Our Christian Faith



Dr. Fred Schwarz | Volume 60, Number 6 | Dr. David Noebel

June 2020

Red Morality

by William McGurn

In those halcyon years before the 1989 Tiananmen Square massacre, pro-democracy demonstrations in Hong Kong were small, quiet affairs that were lucky to attract a dozen or two people. After one such rally on a sleepy Sunday, the leader of the city's fledgling democracy movement, legislator Martin Lee, offered me a lift back to my office.

The conversation turned to family, and Mr. Lee mentioned his father. A former Kuomintang general who had fought the Japanese in the years before and during World War II, he settled his family in Hong Kong once the Communists had prevailed in China's civil war in 1949. Mr. Lee mused on his father's advice.

"He's always telling me, 'Martin, you can never, ever trust the Communists.' "

Mr. Lee's father has since passed away. The Hong Kong that once provided refuge for his family is gone too. Today's Hong Kong has now arrested and criminally charged Martin Lee for participating in a pro-democracy protest. The old general's words ring loudly in my ears: "Never, ever trust the Communists."

In consequence a new generation is getting a hard lesson that Communists are real, as are the lies and violence necessary to keep them in power. As Lenin made amply clear, Communists have only contempt for the "bourgeois" idea of objective truth, replacing it with a morality that holds "truth" to be whatever is expedient for the party at that moment.

Communism has always been far more about Lenin than Marx—that is, about getting and holding power, rather than any economic arrangement. And it's extraordinary how consistent the lies and violence have been across time and geography, given the many different flavors of communism. There's scarcely a Communist Party in the world that doesn't have a mass killing or two in its past.

Chinese Communism has particularly benefited from the West's naiveté. When Maoism first appeared, it was hailed as a more authentic and humane form of communism than its brutal Soviet rival. Then came the persecutions and purges and the Cultural Revolution, which left millions of innocent Chinese dead in its wake.

In 1989, when Chinese citizens raised a Goddess of Democracy on Tiananmen Square, some pinned their hopes on the People's Liberation Army: Surely the people's army would never fire on the people. In fact, PLA soldiers proved quite adept at firing on the people. And to this day Beijing refuses to come clean about how many it killed at Tiananmen.

Over China's Communist history the Western left has been egregious at excusing Beijing's behavior, sometimes apologizing for Chinese communism at its bloodiest moments. In fairness, however, the anti-Communist right has not been without its own illusions.

China's opening to foreign trade and investment—which many of us supported—proved tremendously successful at lifting ordinary Chinese out of desperate poverty. As genuine an achievement as this has been, the mistake was assuming that just because communists traded in Mao jackets for Brooks Brothers and sent their children to Harvard Business School, they would be transformed into Jeffersonian democrats who play by liberal rules. Instead, the Chinese Communist ruling class has learned it can have it all.

Except truth. This is the one thing no Communist can afford. In his famous 1974 essay "Live Not By Lies," Alexander Solzhenitsyn said the only way for an individual to resist was to refuse to participate in the everyday lies required to get by in any Communist society.

In the West, communism is often treated as a relic of the past, with figures such as Castro, Che, and Mao reduced to cartoons on T-shirts. But real Communists are alive and well. So are the lies they tell to keep themselves in power, whether it's spreading disinformation about the origins of coronavirus, denying the concentration camps that hold at least

a million Muslim Uighurs, or releasing videos of PLA military exercises to intimidate the people of Hong Kong into submission.

Most Westerners look at Hong Kong, observe that the big protests from last year have gone away, and believe the way ahead is by letting things continue to cool down. Hong Kong people, after all, aren't looking to overthrow China's government; all they want is to be left alone. So Westerners have a hard time fathoming why Beijing is being so heavy-handed, treating an elderly barrister who wouldn't harm a soul as a criminal.

But this isn't how a Communist thinks. He sees protests in Hong Kong as a challenge that must be crushed, at all costs. And when he looks at that 81-year-old lawyer, he doesn't see a gentle old man. He sees an enemy brandishing the most fearsome weapon of all: the truth.

Until we understand this, we will never understand the wisdom behind a Chinese patriot's prophetic warning to his son: Never, ever trust the Communists.

—*The Wall Street Journal*, April, 28, 2020, p. A13

America's Love Affair with Marx

by E. Jeffrey Ludwig

With the dissolution of the USSR in 1991, the Cold War virtually disappeared. In the 1990s, the People's Republic of China (PRC) was admitted to the World Trade Organization (WTO). Under Deng Xiaoping (premier of China, 1978–1992), the PRC had begun to set up empowerment zones and allowed capitalist multinational corporations to operate within their borders. McDonald's has some nice fast food outlets in China, and many of our medicines as well as our Barbie dolls are manufactured there. Chinese restrictions on child-bearing won the hearts of Western liberals, who are convinced that over-population combined with climate change (formerly "global warming") is the cause of poverty on our planet. "Sustainable" use of resources became a new mantra. For many, sustainability means capitalism and communism working together side by side. How else can we arrive at the fulfillment of the Marxian principle "from each according to his ability to each according to his need"?

The highly educated of the West neatly combined all these avenues of discourse—climate change, population control, compatibility of communism, and capitalism—with the widely accepted utilitarian doctrine of the greatest good for the greatest number (believed by most if not all of Western Civilization). Our own left-wing/liberal elite easily accepted Mill's belief that the "greatest good" could best be discerned by the more educated, informed classes of people. What a neat package!

The only snag is that it leaves out of the equation two important dimensions of the problem. Dimension One: What happens to the individual in this process, and in particular, what happens to the liberty of the individual? Dimension Two: What is the role of God and of individual morality in this collective vision? Does subjecting oneself to the decisions of the new experts of the greatest good (sic) become a "new morality"? There is one paradigm of morality presented to Western civilization for 3,400 years. It's called Judeo-Christian values. At many points, it conflicts directly with the new Sino-Technocratic-Marxist/Utilitarian morality. There is one paradigm of capitalist economics where private ownership and management of one's assets is justified, and another opposing paradigm where ownership, product design, prices, wages, and uses of goods and services are governmental. There is one paradigm where God, Creator of Heaven and Earth, is mainstream, and there is the more recent paradigm, where the human caretaker model—taking care of society and nature—is the end-all and be-all.

Those, like this writer, who grew up before 1991 were brought up in a world that was anti-communist. The majority view, held by both our major parties, emphasized private ownership of property and individual liberty restrained by Judeo-Christian morality. Despite the banning of prayer in our schools in 1962, faith in God was perceived as legitimate (varying on an individual-by-individual basis), and not as a somewhat out-of-date interest merely to be tolerated. We had "rights," and those in the USSR didn't. We had prosperity, and the commies did not. We were good guys, and they were bad guys. People wanted to become citizens and emigrate to the USA, and nobody wanted to go to commie countries. We were in a fight against those who sought to disrupt all the positives of the USA and looked to the Soviets for leadership in doing so. Eugene Debs was their candidate in 1912. Henry Wallace was their candidate in 1948. Then there was George McGovern in 1972.

However, once the USSR collapsed, it seemed that the idea of two sides in the world also evaporated from American consciousness. A paradigm shift began to take

place. Now we are struggling through a great identity crisis between leftist programs and policies and programs and policies based on private property and liberty. The crisis has intensified with this virus pestilence. The left, following the example of Mao's Long March, has kept pushing forward, pushing forward, and now has taken over one of our two major parties.

The under-30 crowd does not know—yes, know—about communism, about Castro, about Mao, about Lenin, about Stalin, about murder of the kulaks in Ukraine, about the Cultural Revolution, about the boat people risking all on the high seas to get to Florida from Cuba. These people do not know about the murders, torture, or imprisonments in communist countries. They do not know about the rampant bribery in communist countries or the long hours in line to buy chicken, meat, eggs, and produce. They do not know that the government told people when and where they could move to another apartment and what occupation to study for in school. They never met my former colleague, who had a Ph.D. in mathematics in the USSR, but was told that because he was Jewish, he could teach only in a remote city, not in Moscow. They do not know about a society where the government produces all clothing, and there was no variety of colors or styles to choose from. Another friend, now retired from a career as a leading architect, returning from a trip to the USSR in 1990, noticed how all clothes were brown, dark blue, or charcoal grey.

Sadly, we are at a point where learning about these things is in books or articles, and books and articles are being read less than ever because of the declining literacy and attention span of the population. We are all becoming increasingly addicted to sound bites; texts; and Facebook, Instagram, or Twitter posts as legitimate sources of ideas and information. These modes are becoming central media for communication rather than marginal pastimes for less significant communications. Previously, in our new computer age, these communications were for fun, but not to be taken as seriously as other more substantial, lengthier forms of communication. Therefore, the possibility of challenging the left through books and articles becomes less and less viable with each passing year.

The communist threat in an earlier era also was not only to be considered in books and articles, but was more part of everyday consciousness. When I was growing up in the fifties and sixties, you might well understand that communism was wrong or, at the very least, suspect that it was wrong without reading articles and books on the subject. Today, that pervasive, in-the-air understanding that communism is unacceptable is not there. The leftocratic position described above is the norm for many, including our college-educated under-30 generation. The left has made tremendous progress, especially since 1991. Thus, in the face of the fact that the path of private property, natural rights, and liberty, Judeo-Christian morality, belief in the primacy of the individual rather than the collective, and America as a republic and not a socialist global village has been dominant for a few hundred years, we must fight for these ideas as never before. Because of the invasion of leftism from Europe in the late 19th century, we have been fighting those Marxist views for over 100 years and have, in the past thirty years, lost ground. By prayer and resolve, we must fight even harder against the scourge of the enemy both within and without. Our heritage cannot be taken for granted. Resistance is needed.

—*American Thinker*, April 25, 2020

The Ballot Harvesters

by J. Christian Adams

Federal data show that in the 2016 and 2018 elections, millions of ballots sent through the mail were never counted as valid votes. Many were sent to invalid addresses. Others were rejected for errors. And in 2018 alone, 10,475,573 were just listed as vanished for reasons "unknown."

It's no surprise then, to some, that House Speaker Nancy Pelosi made federally mandated vote-by-mail requirements her top legislative response to the Coronavirus pandemic. Democrats have long lusted for federal mandates over our elections. They want Washington D.C. controlling the rules for elections. They hate how the Constitution gave power over elections to the states.

They also never let a crisis go to waste.

When the Coronavirus pandemic exploded, the entire institutional architecture of the Left awakened and began to demand the same thing: federally mandated all-mail elections.

Never before have we seen such sudden and uniform frenzy around a single issue on the Left. From abortion activists, to green energy zealots, to the Sierra Club to even the Union of Concerned Scientists, federally mandated all-mail ballots became the rallying cry. The latter group had evolved from serving as a mouthpiece to echo the Soviet Union on defense issues all the way to

demanding that we elect the next Congress through the mail.

Pelosi almost got what she wanted too. In fact, the House passed the plan to nationalize elections. Her plan included mandated vote by mail nationwide, same day voter registration and at least a month of early voting.

Pelosi's vote by mail mandate puts the election of the president into the hands of the people who routinely deliver to your home your neighbor's mail. Thankfully, Senate leaders stopped the federal takeover, even after Pelosi made it her final negotiating holdout.

Think about that. Her final holdout demand wasn't speedy FDA approval of a vaccine, or boosting respirator manufacturing. She dug in on how we vote. She wanted elections to move behind closed doors, out of sight of election officials and observers.

In just the 2018 election in California, San Diego County sent out 69,700 mail ballots that went to bad addresses, bounced, disappeared, and ultimately never came back as a valid vote. Orange County, California saw 34,257 ballots fail in the mail.

Unfortunately, mail ballots are the easiest way for fraudsters to steal votes. I know this because I tried a case in federal court where mail ballot fraud helped keep a political machine in power. In Noxubee County, Mississippi, mail ballots were snatched from mailboxes by swarms of collectors. They took the ballots to the people who lived at the houses, and helpfully offered to vote for them. These collectors were paid by the political machine for every voted ballot they turned in. The voters, usually poor or minority, gladly allowed their vote to be stolen.

Progressives don't have a problem with this arrangement. They view the electoral process through the lens of race and class. If a ballot collector comes to a house to make sure a ballot sent to that house was cast, then to progressives, the collector is doing a public service. They are giving voice to the voiceless. They assume that class and race—at least in a general election—would make the preferences of voters entirely obvious. So what is the harm if a mail ballot collector simply harvests a ballot from the voter? Aren't we better off if more people vote?

The ballot harvester exploiting mail ballots relies on this lie. Their twisted worldview says that the failure of the downtrodden to participate in American elections is what is preventing utopian progressive policies from becoming reality. They claim barriers exist to the ballot box. They speak of voter ID, voter registration requirements, or polling places as examples of disenfranchisement. But they never speak of the apathy or disinterest that many Americans have toward elections.

It is this apathy and disinterest that the ballot harvester seeks to overcome. In the progressive worldview, the harvester is doing a good deed in collecting, and even voting, someone else's ballot. Even the victims think so.

During the federal court trial in Mississippi, one witness for the Justice Department told the court that the ballot harvester knows who is the best person to vote for. Even the victims are happy to have their vote stolen.

Into this cultural and political dynamic, enter mail ballots. Better yet, enter a federally mandated all mail election to elect the President in 2020. That's why, in a flash, tens of millions of progressive dollars deployed to push for all mail elections.

The progressive Left is built around deploying street muscle. If a hundred million ballots are sent by mail into homes, we will never be able to observe how those ballots are voted or who is voting them. Instead of third-party observers and election officials watching the process, mail ballots move the election behind closed doors.

There are ways to make the 2020 election safe for Americans. The Coronavirus pandemic cannot be an excuse to fundamentally transform how we elect the President and Congress.

—*FrontPageMag.com*, April 17, 2020

The Home School Challenge

by Paula Bolyard

It's ironic at a time when 56 million children in the US are being homeschooled as a result of the COVID-19 pandemic that *Harvard Magazine* would publish an article calling for a ban on homeschooling.

The article by Erin O'Donnell, headlined "The Risks of Homeschooling," sets up one straw man after another to make the case that the government must step in to protect children from their own parents—who are presumed guilty and ill-qualified to care for their own children.

Elizabeth Bartholet, faculty director of Harvard Law School's Child Advocacy Program, told the magazine that homeschooling deprives children of their right to a "meaningful education." She cites no law that requires a child to receive a "meaningful" education (because there is no such law in the U.S.) but defines it thusly: "But it's also important that children grow up exposed to commu-

nity values, social values, democratic values, ideas about nondiscrimination and tolerance of other people's viewpoints." (Nothing about reading, writing, and 'rithmetic in her formula, it ought to be noted.)

In other words, she knows that homeschooled children are being taught to think for themselves, and she won't stand for it. Bartholet is no doubt keenly aware that government indoctrination centers have been wildly successful in their quest to force-feed vulnerable children progressive values. One need only spend a short time on a college campus to understand the extent of their success. Abraham Lincoln famously said that "The philosophy of the school room in one generation will be the philosophy of government in the next." Social and moral revolutionaries understand that society and culture are shaped in the classroom and they've spent the last 100 years working tirelessly to ensure that the "correct" (read: progressive) values are being imposed on children.

This is not to say that all teachers are hell-bent on brainwashing children to accept left-wing values. Most are not. The vast majority love their students and are passionate about teaching and give no thought to indoctrinating children. But education thought-leaders like Bartholet and the national teacher's unions are determined to ensure that children adopt their liberal values, and that's where the problem lies because they've managed to leverage federal funding to amass an immense amount of control over local education decision-making.

Out of one side of her mouth, Bartholet says that parents have "very significant rights to raise their children with the beliefs and religious convictions that the parents hold. Out of the other side, she says there should be limits to the influence parents have over their children.

"The issue is, do we think that parents should have 24/7, essentially authoritarian control over their children from ages zero to 18?" she asks. "I think that's dangerous," she answers. "I think it's always dangerous to put powerful people in charge of the powerless, and to give the powerful ones total authority."

Left unsaid, but clearly implied, is that it's ok to put powerful government bureaucrats in charge of powerless children because, obviously, they know better than the parents what a child needs. It takes a village to raise a child, we've been lectured for decades.

Never mind that according to government statistics, "During the 2017–18 school year, an estimated 962,300 violent incidents and 476,100 nonviolent incidents occurred in US public schools nationwide. Seventy-one percent of schools reported having at least one violent incident, and 65 percent reported having at least one nonviolent incident."

But loving parents who sacrifice to teach their kids at home are the problem.

As most critics of homeschooling do, the article trots out an anecdotal story of a child taught at home not receiving a proper education (whatever that means anymore). What they never seem to mention is that in the vast majority of the tragic cases used to "prove" how dangerous homeschooling is, the victims were a) truant rather than being legally homeschooled and/or b) were known to child protective services who ignored the abuse and neglect in the home. This is not to say that there is no abuse in the homeschooling community—child abuse crosses all demographic categories involving families enrolled in every form of education. But one study found that legally homeschooled students are 40% less likely to die by child abuse or neglect than the average student nationally.

But let's not let the facts get in the way of The Narrative.

Bartholet went on to say that while "some parents who are motivated and capable of giving an education that's of a higher quality and as broad in scope as what's happening in the public school," parents should be required to prove to the government that they are qualified to teach their own children.

"I think an overwhelming majority of legislators and American people, if they looked at the situation," Bartholet says, "would conclude that something ought to be done."

This, despite the fact that homeschoolers:

- Typically score 15 to 30 percentile points above public-school students on standardized academic achievement tests
- Score above average on achievement tests regardless of their parents' level of formal education or their family's household income
- Typically score above average on the SAT and ACT tests
- Typically score above average, on measures of social, emotional, and psychological development including peer interaction, self-concept, leadership skills, family cohesion, participation in community service, and self-esteem
- Go to and succeed at college at an equal or higher rate than the general population
- Participate in local community service more frequently than does the general population, vote and attend public meetings more frequently than the general population

• Internalize the values and beliefs of their parents at a high rate

That last one, by the way, is what the moral revolutionaries in the education establishment fear most. Bartholet laments in the *Harvard Magazine* article that some homeschoolers are "extreme religious ideologues."

Bartholet slanderously claims in a recent Arizona Law Review paper that "Many homeschool because they want to isolate their children from ideas and values central to our democracy, determined to keep their children from exposure to views that might enable autonomous choice about their future lives." Make no mistake: by "values central to our democracy" she means her enlightened (ahem) values. If your family's values come into conflict with hers, Bartholet's must prevail.

Therefore, she argues, there must be a "radical transformation in the homeschooling regime and a related rethinking of child rights" that "recommends a presumptive ban on homeschooling, with the burden on parents to demonstrate justification for permission to homeschool." In the view of Bartholet and others of her illiberal ilk, parents should be presumed guilty and must prove to the government that they're not a danger to their own children. Many homeschoolers, after all, "promote racial segregation and female subservience," says Bartholet.

Setting aside the fact that in the quarter-century I've traveled in homeschooling circles I've never met a segregationist, the pejorative descriptor "extreme religious ideologies" has come to mean anything to the right of the post-Christian liberal Episcopal Church (if one can even call that a church anymore). If you're a conservative Christian who believes that marriage is between one man and one woman, or if you believe, as Jesus did, that God created the earth in seven days and He created man and woman as distinct, immutable categories, Bartholet and others like her think you're incapable of providing your children a "meaningful" education. More than that, they fear your kids will grow up to be free-thinkers who don't look to the government for answers to life's moral questions. Religion and homeschooling pose existential threats to the moral revolutionaries, and the stakes for them are high. The more kids they can get in government schools for 1080 hours a year, the faster their goal of a progressive utopia will be realized and the fewer thought crimes we'll have in the US.

Bartholet's interest in regulating home education is more than academic, by the way. She's heading up a June summit at Harvard to discuss regulating homeschooling. Featured speakers, according to an article at the Home School Legal Defense Association, include a who's who of anti-homeschooling zealots.

President Reagan warned in 1986 (when homeschooling didn't even have legal status in most states) that "the nine most terrifying words in the English language are: 'I'm from the government, and I'm here to help.'" The idea that "something ought to be done" has been used as an excuse to ram an incalculable number of godless, immoral policies down the throats of American families.

Here's a prediction: Anti-school choice activists are going to use the coronavirus pandemic to call on lawmakers to ban homeschooling or, failing that, to demand inspections of homeschooled children by government agents. When kids finally get back to school, whether it's this year or next, the activists will no doubt be able to point to academic regression as proof that homeschooling doesn't work. They won't mention that the vast majority of parents currently forced to homeschool never chose to do that, had it thrown in their laps with zero time to prepare, and are more often than not juggling their own full-time jobs while they're trying to manage their children's education.

Now, more than ever, we must push back against government nannies who think they know what's best for our kids. Tell them to leave our families alone.

—*PJMedia.com*, April 20, 2020

The Sting of Death

by C. Kavin Rowe

"For me to live is Christ, and to die is gain." Philippians 1:21

"Death has been swallowed up in victory. O Death, where is your victory? O Death, where is your sting? Now the sting of death is sin, and the power of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ!" I Corinthians 15:54

"When we accept the truth about our mortality, we can also experience remarkable freedom: to take the time to say, 'I love you'." C. Kavin Rowe

Years ago I preached a sermon on death to a relatively young congregation. As I greeted congregants after the service, many smiled the Southern smile that means, "We

know our manners but don't like what you said." Yet one elderly couple stopped to talk. "We've never heard a sermon on death here," I recall the wife saying. "We needed one. We're old and we know what's coming."

The COVID-19 pandemic has swept away the illusions that led the congregation—and much of the world—to ignore death. The virus will kill only a small minority of the world. Yet its prevalence has reminded people everywhere that if COVID-19 doesn't kill them, something else will. This realization recalls a truth central to the Christian tradition: No one will get out of life alive.

Over time Christians developed a set of practices to help us tell this truth and to prepare for death. In the Middle Ages this was called the *ars moriendi*, the art of dying. Today, a quick death often is seen as ideal. Yet the *ars moriendi* holds the opposite view: It's a good thing to see death coming and to have time to prepare. Time and habit provide the chance to live fully and—even at the last hour—become a mature human being, one who tells the truth.

I know this firsthand because my dying wife tells the truth. When she was referred to hospice some time ago, after a long and painful decline, she simply noted, "I don't want to die. I want to finish raising our son."

Through attentive care, hospice has extended her life—and with it the chance to talk about our successes, failures, hopes, sorrows, beliefs, and doubts. The demand to face death created a new chance to grow closer together and deeper in our faith. We don't have time to argue about what a "messy kitchen" means when we're focused on sharing the truths we need to hear: I love you. I wish we could grow old together. I wanted to know our son's wife and our grandchildren. I will be with you until the end.

We have long read the Bible. But facing death has brought it near, and its words now speak directly to us. We find comfort in the Psalms: "He lifted me out of the desolate pit, out of the mire and clay"; "Taste and see that the Lord is good." And in the words of Jesus: "Let not your heart be troubled; and do not be afraid"; "I am the resurrection and the life." And, when my wife has breath enough, we also sing the Kyrie eleison. Lord, have mercy.

And he has had mercy: Jesus teaches that the way to a full life is through facing death. That teaching holds up. My wife has not been healed and will never get better. But somehow we are on the path of life. Telling the truth and training for death is agonizing, but it also has provided consolation. Death no longer seems far away; training for it and experiencing its closeness has brought certain gifts. These gifts of clarity of purpose and love are what human beings spend much of their lives longing for and failing to find.

COVID-19 is not a blessing. It is one more obvious, terrible instance of a broken world. But amid all the reasonable concern, we shouldn't lose sight of the deeper cause of our anxiety—our mortal fear—and the unprecedented chance within this life to become fuller, richer and more joyful human beings.

When we accept the truth about our mortality, we can also experience remarkable freedom: to take the time to say "I love you"; to stop nursing resentments, thinking that forgiveness can always wait for another day; to cease pretending that little annoying things matter so much; to pick up our heads and look at the beauty of the world; to examine our beliefs about what really, really counts in life; to mend relationships; and, for those who've never tried it before, even to pray.

No sane person would ever give thanks for a pandemic. But if we take the chance it gives us to become truth-tellers, lovers and reconcilers, we may well wind up giving thanks for what we have become.

—*The Wall Street Journal*, April 24, 2020, p. A13

From WHO to the UN

by Lloyd Billingsley

President Trump is cutting off funding for the World Health Organization, headed by Tedros Adhanom Ghebreyesus, as a *Reuters* report notes, "the first director-general in the WHO's 72-year history not to be a medical doctor" but a favorite of China with a radical leftist past. This is not the first time a Communist regime installed their mouthpiece and deployed an international body for their own purposes.

The WHO is part of the United Nations, which dates from the waning days of World War II. Stalin's foreign minister Andrei Gromyko suggested US State Department official Alger Hiss, a Stalinist spy, as the first Secretary General, the first and only time a Soviet leader suggested an American for an international post. Hiss was duly appointed acting Secretary General, so the Communists got the man they wanted.

US Secretary of State Edward Stettinius, who had been under the wing of Hiss and Harry Hopkins, delivered a speech to the opening UN conference in San Fran-

cisco in May-June of 1945. The speech had been written by Stalinist screenwriter Dalton Trumbo, brought to the conference by Alger Hiss. Stettinius was so pleased with Trumbo's speech that he requested an autographed picture of the screenwriter, but Stettinius later denied he ever knew Trumbo.

Stettinius became US ambassador to the United Nations, first headed by Norwegian Trygve Lie. The newfound UN did nothing to liberate eastern Europe from Soviet control. When Hungarians rebelled in 1956 the UN, then under Secretary General Dag Hammarskjöld, stood by as the Soviet Communists crushed the rebellion, as they did the "Prague Spring" of 1968.

The Soviet Union retained control of eastern Europe and from 1972 to 1981, made gains in southeast Asia, Africa, and Central America. UN Secretary General at the time was Kurt Waldheim, as the *New York Times* noted, a former Nazi in a *sturmtruppen* unit that "executed thousands of Yugoslav partisans and civilians and deported thousands of Greek Jews to death camps from 1942 to 1944." None of that appears in Waldheim's official UN biography.

As John Barron and Anthony Paul documented in *Murder of a Gentle Land: The Untold Story of Communist Genocide in Cambodia*, the Khmer Rouge murdered nearly two million people, approximately one-fourth of the population. The Khmer Rouge murdered thousands of babies by smashing their heads against a tree and forced prisoners to dig their own graves before killing them with clubs to save bullets. The UN dithered until 1988 before condemning the Khmer Rouge and utterly failed to establish any kind of tribunal for genocide.

From 1974 to 1987 the head of the United Nations Educational, Scientific and Cultural Organization (UNESCO) was Amabou-Mahtar M'Bow of Senegal, a Muslim and co-author of *Islam and Muslims in the American Continent*. On M'Bow's watch, UNESCO funded the PLO and violent Marxist movements around the world. UNESCO served as cover for a dozen of the 47 KGB spies expelled by France in 1983.

UNESCO promoted the "New World Information and Communication Order," a Soviet-style offensive to quash free expression and repress journalists. When the French *L'Express* described M'Bow as a "megalomaniac despot," the UNESCO boss sued the publication. All told, M'Bow's excesses prompted US President Ronald Reagan to pull the United States out of UNESCO in 1984.

The United Nations did nothing about the murderous repressions of China's Communist government under the genocidal Mao Zedong, a contender with Stalin for worst mass murderer in history. Communist China has occupied Tibet since the 1950s and the UN looks the other way. The UN's favorite targets are Israel and the United States, the UN's largest funder.

The United States is also the largest funder of the World Health Organization, now headed by "Dr. Tedros," the non-doctor who appointed Zimbabwe's dictator Robert Mugabe as a WHO "goodwill ambassador." So no surprise that Tedros serves as the dummy for Communist China's ventriloquism.

President Trump has pulled the plug on US funding for the WHO, based on its failures during the current pandemic. The president should now turn his attention to the United Nations, a boon for Communist dictatorships, a bust for democratic nations, and like the WHO a bad deal for the United States.

The president might start with some social distancing. As the late Richard Grenier (*The Marrakesh One-Two*) suggested, Mogadishu would be more suitable headquarters for the United Nations, corrupt from the start and a tool for tyrants.

Acting UN Secretary General Alger Hiss was a Soviet agent, but the US government was only able to convict him on perjury charges. See *Witness* by Whittaker Chambers and *Perjury: The Hiss Chambers Case* by Allen Weinstein. As the FBI notes, the Hiss case "helped further confirm the increasing penetration of the US government by the Soviets during the Cold War."

The first question on a State Department job application should be: "Do you believe Alger Hiss was innocent?" Anybody answering "yes," should be shown the door.

—*FrontPageMag.com*, April 23, 2020

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.