



Dr. Fred Schwarz

The Schwarz Report



Dr. David Noebel

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Sodomites International

by David A. Noebel

While evangelicals are being told that social issues are off the table in this election cycle, the leftists (communists, socialists, progressives) continue to preach their social agenda not only to America, but to the whole world.

According to their leaders, Barack H. Obama and Hillary Clinton, the United States is going to use “all the tools of American diplomacy to promote gay rights around the world!” (*New York Times*, December 6, 2011).

So America, already in the business of “queering” elementary school children (thanks again to Obama’s appointing Kevin Jennings to czar-ship), has decided now is the time to make the whole world safe for sodomy, thanks to the radical homosexual establishment.

Secretary of State Clinton insists that gay rights are human rights and “religious objections to homosexuality should not stand in the way of vigorous United Nations action to promote the homosexual rights agenda.”

President Obama says he is deeply concerned about the violence and discrimination directed toward gays, lesbians, bisexuals, transgendered, and queers throughout the world. According to him, no country should deny its citizens their rights “because of who they love!”

Excuse me—what about those who say they “love” little boys? And what about those who say their love is directed toward multiple women? Or toward their sisters? How about those who say their love is directed toward their sheep? Marrying one’s pet is progressive and surely long overdue! Bill Muehlenberg says it is already a fact in Sweden!

The Democrat party espouses a shameless morality in the direct line of Rehoboam, king of Judah, who “did evil in the eyes of the LORD” (I Kings 14:24f). His evil-doing was twofold: building pagan “high places” where sex was worshiped under the watchful eyes of Baal and Asherah, and allowing the sodomites to imitate “all the abominations of the nations the LORD had cast out before the children of Israel.”

Isn’t it interesting that God tells Israel that He did not want to see any “unclean thing amongst them,” including no daughter of Israel was to be a harlot and no son of Israel was to be a sodomite? (Deut. 23:14-17)

Yet with all this clear Biblical teaching, 28 percent of evangelicals voted for Barack H. Obama, the most pro-homosexual, pro-abortion, and pro-socialist/communist president in the history of American politics. And for those doubting my “pro-socialist/communist” comment see Aaron Klein and Brenda J. Elliott’s *Red Army*.

What rational evangelical could countenance voting for such an ethical tower of Babel? What evangelical could stomach his or her president traveling around the world preaching and praising “safe sodomy” for every nation? To what level of insanity have we arrived?

Listen to one homosexual hero of the leftist Democrats: “Your God of Leviticus (and of the whole Bible) is clearly a sinful homophobic sinner. He should repent of his sinful homophobia. He should atone for that sin, and he should seek forgiveness for the pain and suffering which his sinful homophobia has needlessly inflicted upon gay people for the past 4,000 years.” These words were spoken by Franklin E. Kameny, who, on June 29, 2009, was given the Theodore Roosevelt Award by President Obama in the White House—“his office’s highest honor.” (The reference for this is found in Michael L. Brown’s *A Queer Thing Happened to America*, p. 601.)

Another Democrat hero was honored by Yale University with the “Larry Kramer Initiative for Lesbian and Gay Studies.” Kramer is on record for the following confession: “I have recently gone through my diaries of the worst of the [AIDS] plague years. I saw day after day a notation of another friend’s death. I listed all the ones I’d slept with. There were a couple hundred. Was it my sperm that killed them, that did the trick? It is no longer possible for me to avoid this

question of myself. Have you ever wondered how many men you killed? I know I murdered some of them . . . but in some cases it isn't so easy to answer so flippantly. The sweet young boy who didn't know anything and was in awe of me. I was the first man who ----- him. I think I murdered him." (*A Queer Thing Happened to America*, page 136)

Let's get some perspective: The president of the United States and his Secretary of State are now telling the world that this administration will do everything in its power to present the likes of Kameny and Kramer as national heroes! It would not surprise me to learn that their writings will be published by the US Government Printing Office to be distributed throughout the world!

Senator Tom Coburn (OK), a medical doctor and a member of President Bush's AIDS committee, has said that the "gay community has infiltrated the very centers of power in every area across this country, and [that] they wield extreme power" (*Salon*, September 2004). He also believes the "[gay] agenda is the greatest threat to our freedom that we face today."

Obama and his radical homosexual mafia plan to sodomize the world and make such perversion seem as wholesome as apple pie and vanilla ice cream. In reality, such perversion cannot be printed in a family publication or broadcast on any FCC regulated TV or radio stations.

If Obama and his hirelings get their way, children around the world will be reading the poem "Here at School, the Slant is Gay." (*A Queer Thing Happened in America*, p. 86) Here is an excerpt:

Little Johnny [Mohammad, Diaz, Igor, etc.] went to
 school
 There to learn a brand new rule;
 No longer could the boys be boys
 Or have their special trucks and toys;
 Only six, so young and tender
 It's time for him to unlearn gender
 And break the binding two-sex mold
 That hurtful thinking that's so old.
 Parents at home can have their say
 But here at school, the slant is gay.
 In other words, to make this clear

There's nothing wrong with being queer.
 Having two moms is mighty fine;
 To disagree is out of line.
 We'll deconstruct the family
 And smash religious bigotry
 And keep the church out of the state
 By saying faith is really hate.

So little ones, it's time to learn
 'Bout famous queers, each one in turn;
 Lesbian greats, long neglected
 Well-known gays just now detected.
 Some perhaps, were man-boy lovers;
 We'll keep that stuff under the covers.
 And through the years as Johnny grows
 He will learn that anything goes.
 With Bill, who's trans and Joe, who's bi-
 And Sue, who thinks that she's a guy.
 A queer new system rules the day,
 Since here at school, the slant is gay.

The Democrat party has paved the way for the homosexual agenda—an agenda determined to equate homosexuality with heterosexuality, hence normalizing gay marriage, gay rights, gay everything you can think of. There hasn't been a gay pride parade which hasn't been led by a Democrat politician. There hasn't been a gay pride book for first graders not endorsed by some Democrat and the National Education Association. Don Feder says it best: "Gay rights' has become as much a part of Democrat orthodoxy as abortion-on-demand."

When a third-world diplomat was asked what he thought of sodomy and the American administration's new initiative, he retorted, "It stinks." What a powerful bumper sticker summary of the past three years.

Most evangelicals believe God's message contained in Romans 1 that homosexuality and all its perversions are sin. Thus evangelicals should think seriously about the implications of giving this immoral administration another four years in the White House.

Founded in 1953, the Christian Anti-Communism Crusade, under the leadership of Dr. Fred C. Schwarz (1913-2009) has been publishing a monthly newsletter since 1960. The Schwarz Report is edited by Dr. David A. Noebel and Dr. Michael Bauman and is offered free of charge to anyone asking for it. The Crusade's address is P.O. 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. Permission to reproduce materials from this Report is granted provided that the article and author are given along with our name and address.

Love by Proxy: What Liberals Do Not Understand about Christian Charity

by Dr. Michael Bauman

You don't send a boy to do a man's job. If you do, the job won't be done right. Not all persons can do all jobs. Not all jobs, and not all obligations, can be assigned to others.

The job of Christian charity, and with it the obligations of Christian love, are like that. You must carry out your own obligations. You can't pawn them off onto others—government bureaucrats, for example. There's no love by proxy. You can't hire someone else to love your spouse or your children. You must do it yourself. If you don't, it won't get done. Christian virtues don't work like that. You can't assign your faith, hope, and love to others. Even the mere attempt is a failure.

Love for others, and the moral obligations it entails, looks like the Good Samaritan, not like the government bureaucrat. The Good Samaritan found a man in a very sorry state, a man from a group who despised Samaritans. But the Samaritan knew that things like ethnic differences, and the prejudices that often accompany them, are no reason to set aside one's moral obligations, or to give them over to someone else. No; you must carry them out yourself. So the Samaritan provided food, medicine, and shelter out of his own pocket. He also provided time, effort, and companionship. He didn't go to the local, or even the regional, Samaritan authorities to carry out his obligations for him. He did it himself.

It's far better to carry out the obligations of Christian love yourself than to slough them off onto the government because the moment you inject government bureaucracy into the equations of love everything changes: The poor man or woman with whose difficulties you are faced does not stay a man or a woman. They become cases. They are no longer persons loved by other persons; they are cases handled by caseworkers. Caseworkers do not proceed according to the dictates of enlightened and redeemed Christian conscience, or by the attachments and obligations of Christian love as explained and exemplified in Scripture. They go by the manual; they go by approved bureaucratic procedure.

In other words, both the victim and the bureaucrat assigned to handle the victim's case are dehumanized: One becomes a case, the other a mere functionary, a faceless

and nameless apparatchik. The humanity of the one and the conscience of the other are evacuated.

It's far wiser and better to deal with a downtrodden person yourself—to find out personally what went wrong and to decide in conjunction with the victim exactly how to move forward. Because the circumstances are as different as the persons to whom they pertain, you must do this face to face. You won't find the answer in a government publication. That's not where Christian love is sussed out for you in all its self-sacrificial detail. You can't figure what to do or how to do it best unless you get into the very life, history, motivations, and choices of the persons to whom you owe the obligations of love. You might find that they are, indeed, simply victims of circumstance, that their current plight is the result of no fault of their own. If you do, you seek one set of solutions. But if you find that current challenges are the result of one or more personal failings, then you must look elsewhere for an answer. The moral, spiritual—and therefore personal—failings that caused this human disaster must be effectively addressed, and that prescription will come from the Bible, not the caseworker's manual. It inevitably will include repentance and sanctification conducted along explicitly Christian guidelines. Real answers to this human problem are found nowhere else. The bureaucracy and its manuals are hopeless on the point, and can serve only to make the problem worse, not better. That's why, after nearly 50 years of Great Society-type schemes from Washington, and after pouring many trillions of dollars into poverty relief, poverty has gotten not better but worse.

Please do not miss my point: We have given America's poor a million dollars many millions of times—and all the while poverty got worse. Poverty is not a money problem. It's the result of another, prior, problem, one you cannot discover or address without personal involvement and the self-sacrificial commitments of Christian love.

If, in pursuit of that Christian personal involvement, you discover that this struggling person, or this struggling person's family, cannot be aided effectively by your own private means, then you must go to your church. You pool your resources, whether for Christian counseling, or for food, clothing, and shelter. When you do, you'll discover that the real solution is almost never money. While the government might determine poverty by dollar figures, by financial averages, and by impersonal calculations—and then hand out checks as a solution—you'll quickly see that money is neither the problem nor the answer.

Apart from bad luck, lack of money is normally the consequence of the problem, not the problem itself. You

must ask yourself, “Why doesn’t this person have the money to obtain food, clothing, and shelter?” Until you discover the real problem, you cannot fix it. Discovering the real problem is going to take a lot more time, effort, personal knowledge, and therefore personal involvement, than the caseworker and the caseworker’s manual can permit. Solving the problem is going to take more Biblical wisdom and authentically Christian counseling than the government could ever offer at any level.

Just as in the story of Cyrano de Bergerac, if you make government the proxy for Christian love, the proxy, not the real suitor, starts to gain the love and allegiance of the lady. If you make government the proxy for Christian love, the result will not be love for God or dependency on God, but on government. Dependency on government produces a permanent underclass, not free and fulfilled men and women.

As good stewards of the gifts and resources God has provided, we must never squander them in hopeless and ill-considered remedies. To avoid that squandering, we must tie our charity closely to the character, actions, and obligations of the downtrodden themselves, without which no solution for their challenges is possible, and without which their human dignity is withered and undermined.

It makes about as much sense to assign the obligations of Christian love to the government as it does to assign national defense to the Baptists or the Episcopalians. You give to Caesar what’s Caesar’s, not what’s God’s and, through Him, yours.

Do remember that in the 20th century alone, an allegedly civilized century, governments directly caused the death of more than 167 million of their own citizens. Governments are good at death. They are not good at Christian charity. If you think that governments are an agency of Christian love, you are not paying attention. There’s no love by government proxy.

Your tax bill is not your tithing.

In other words, when Christian conservatives say they oppose the government welfare system, it’s not because they lack compassion. It’s because they think we can do better.

Occupy Wall Street: Communist Revolution in Action

by William F. Jasper

Predictably, the eviction of hundreds of Occupy Wall Street (OWS) squatters from their squalid “tent city” in Manhattan’s Zuccotti Park on Tuesday, November 15, brought howls of protest from the ACLU and liberal-left commentators in the major media.

New York City Police arrested dozens of OWS activists who refused to leave Zuccotti, and on November 16 and 17, arrested hundreds more who tried to reoccupy the park or who attempted to disrupt business at the nearby New York Stock Exchange. Dozens more protesters were arrested on the 17th when they attempted to block traffic on the Brooklyn Bridge. OWS activists in Chicago, Seattle, and other cities also attempted to block or close down bridges as part of a “Day of Disruption” strategy.

For more than two months, the privately owned Zuccotti Park has been jam-packed with thousands of protesters, tourists, journalists, and media camera crews. Local residents and business owners have complained that the OWS invasion has caused the 33,000-square-foot “pocket park” to become a magnet for crime and disruptive, unruly, and unsanitary behavior, including public urination and defecation, public lewdness, vandalism, assaults, theft, and illegal drug use.

Collectivism and Contrast

This writer visited Zuccotti five times during the period of October 11-16. The packed space did indeed reek of raw sewage, unbathed bodies, and marijuana. And, contrary to the OWS propagandists and their media allies, the occupiers do not in any way resemble the 99 percent of Americans they claim to represent. Unlike the much larger Tea Party events all across the country over the past several years that drew millions of working-class and middle-class Americans fed up with run-away government spending, taxing, and regulation, the Occupy Wall Street gatherings can be aptly described (for the most part) as counter-culture freak shows: bongo-banging tie-dyed

The Schwarz Report Bookshelf

To see a complete list of books recommended by the Christian Anti-Communism Crusade, please check out our website at www.schwarzreport.org. This site also has back issues of *The Schwarz Report* as well as other great resources.

Sandalistas and Woodstock wannabes spouting Marxoid drivel and socialist rant. Banners and posters featuring images of, and quotes from, Marx, Lenin, Mao, and Che Guevara were plentiful. Some protesters did indeed also invoke Jefferson and Madison, but usually in a manner intended to fuse the statements of America's Founding Fathers into an endorsement of anarchism, communism, or socialism.

Most of the liberal-left media commentators have tried to downplay or even deny the dominance of the OWS demonstrations by the extreme, radical fringe elements. Matthew Yglesias, for instance, writing for *The New Republic*, claims: "The notion that Occupy Wall Street is a fundamentally radical anti-capitalist movement is completely without foundation."

According to Yglesias, "The participation of some radicals in the initial organization of the Zuccotti Park protest shouldn't distract from the fact that the movement has grown by attracting a diverse set of adherents united primarily by an appropriate sense of grievance."

Similarly, Jonathan Cohn and John B. Judis, senior editors at *The New Republic*, assert (in "Why Liberals Should Embrace Occupy Wall Street") that the OWS activists are just normal, plain, peace-loving folks, in marked contrast to those vicious Tea Party activists. Cohn and Judis acknowledge that the actions of "members of an extreme antiwar clique free-riding on the Occupy protests and invading the Air and Space Museum, a favorite weekend destination for visiting tourists and their children, in order to protest a display of drones" were probably counterproductive. But, they claim, "These actions are not on a par with Tea Party members spitting on Rep. Emanuel Cleaver. . . . They pose no serious threat to civility or order. Most important, they do not seem emblematic of the movement as a whole."

The main problem with the Cohn-Judis claim above is that there is no proof the alleged spitting incident ever took place, and much reason to believe that the entire incident is fictitious. Nevertheless, it has been repeated so many times by the anti-Tea Party media mavens that the myth has become fact in the minds of many on the Left. However, even if that incident had occurred as claimed by those who seem to believe it, it would constitute one minor act of incivility by a small group of individuals out of millions who have participated in numerous Tea Party events. As such, it would hardly justify the accusations and levels of attack aimed at the entire Tea Party movement.

This is where the Occupy Wall Street mobs stand in stark contrast to the Tea Party. Tea Party events, although much larger, were devoid of the crime (rape, theft, assaults,

vandalism) that have marred the OWS venues. The Tea Party organizers paid for permits, police, security, and porta-potties, and cleaned up after themselves; they did not stick the taxpayers with the tab. They did not camp out for days, weeks, and months on end, making nuisances of themselves; they responsibly exercised their rights to assemble and express themselves without violating the rights of others to use the same public spaces. Cohn and Judis show where their hearts really are. Along with "the continuing protest against autocratic government in Ohio and Wisconsin," they say, the OWS demonstrations "represent a genuine spark of grassroots political action—a chance, finally, to redeem the promise of Obama's 2008 campaign." "We have to make sure we don't squander it," say the TNR duo.

The "protests" in Ohio and Wisconsin, need we remind, are similarly violent, lawless, criminal occupations that have resulted in massive vandalism, disruption of traffic and government services, and violation of the rights of other citizens who do not share the protesters' aims. The OWS abuses that Cohn and Judis admit to are not rare exceptions, but are indeed "emblematic of the movement as a whole."

Also emblematic are the extreme fringe beliefs of the OWS "99 percenters." The liberal-left media choir searched largely in vain to find extreme elements among the Tea Party throngs and shrieked in mock horror whenever they thought they had discovered an intemperate or insensitive sign hypercritical of President Obama. This was evidence, they insisted, of Tea Party racism and neo-Nazi sympathies.

But when it comes to Occupy Wall Street, there is no need to speculate; the leading activists openly display their Communist, Marxist, Socialist, Anarchist affiliations and orientations. One would have to be willfully blind and totally dishonest not to notice this. In this writer's visits to Zuccotti Park, it was impossible to take more than a few steps without seeing publications of the Communist Party, Revolutionary Communist Party, Communist Workers Party, Socialist Party, Socialist Workers Party, Young Communist League, Democratic Socialists of America, etc., as well as prominent posters with the communist hammer and sickle or the communist clenched fist symbol.

In any direction one looked at Zuccotti Park, one would see signs with communist slogans declaring: "Class Warfare Now!"; "Class Warfare is Coming"; "Marx Was Right"; "Smash Capitalism"; "Capitalism Must Be Destroyed"; "Build Socialism"; "From Each According to His Ability, To Each According to His Need."

More important, however, than the prominent presence

of publications and slogans from virtually all of the major communist, socialist, and anarchist parties and organizations, is the critical organizational support provided by these parties and organizations, as evidenced by their print publications, websites, and the visible presence of their members/organizers.

One of the critical connections to the Occupy Wall Street demonstrations that has been studiously ignored by the major media concerns the steady infusion of intellectual direction, organization, and inspiration provided by a long list of professional revolutionaries operating out of New York City's colleges and universities and its publicly funded think tanks and centers of counter-culture activism. Foremost among these is the Brecht Forum/New York Marxist School. Named for communist playwright Bertolt Brecht, the Brecht Forum/New York Marxist School has been for years an activist hub for communist-socialist-anarchist organizers. Located just a short three-mile jaunt up West Street from Zucotti Park, it has also been an activist hub for organizing the OWS actions.

The Brecht Forum/New York Marxist School "faculty" includes a rotating lineup of 1960s celebrity activists from the SDS, the terrorist Weather Underground, the Communist Party USA, Socialist Workers Party, the Democratic Socialists of America, the Black Panther Party, and the like: Angela Davis, Cornell West, Bill Ayers, Todd Gitlin, Francis Fox Piven, Van Jones, Leslie Cagan, and Stanley Aronowitz, to name a few who have been providing intellectual direction to the OWS agitators.

The Brecht Forum/New York Marxist School web page for November 21 provides this important tidbit on the recent activities of three of its veteran activists in what it calls the "Kasama Project—a communist effort to re-imagine and regroup for revolution in the US":

From # occupy to revolution
written by Jed Brandt, Mike Ely, Eric Ribellarsi

Jed Brandt is an editor with the Occupied Wall Street Journal, and together with Eric Ribellarsi, has recently returned from deep investigations into the "movement of the squares" in Greece and the revolutionary movement in Nepal.

Mike Ely is a veteran revolutionary whose political life started with the early SDS and the Black Panther Party in the 1960s, and covers decades of experience attempting to build

revolutionary organization, including among coal miners in the wildcat strike movements of the 1970s.

All three are participants in the Kasama Project—a communist effort to re-imagine and regroup for revolution in the US. All have been active in the Occupy Together movement in different cities.

Rekindling '60s Campus Chaos and Violence

In addition to the openly communist, socialist, and anarchist organizations mentioned above, the OWS movement has been receiving enormous support from activist organizations that usually attempt to camouflage their Marxist-Leninist leanings, such as the ANSWER Coalition and the International Action Center, both fronts for the Workers World Party, a radical Marxist-Leninist/Maoist group; the Working Families Party, a front group for ACORN and the union organizers of the SEIU; Code Pink; the AFL-CIO; the Democracy Now! TV and radio network; and the ever-proliferating network of activist groups funded by George Soros and his Open Society Foundation.

Perhaps the biggest influence that is now being felt in the OWS demonstrations comes not from the proletariat but the professoriat. New York City's Zucotti Park is surrounded by colleges and universities that are hotbeds of collectivism and radical, counter-culture activism, led by professional revolutionaries. Many of the student activists who shut down campuses with violent and destructive demonstrations in the 1960s have been ensconced in those same institutions for decades as tenured professors and have been using their positions to educate, agitate, and activate new generations of revolutionaries. We have already mentioned the Brecht Forum/New York Marxist School, which is generously funded by radical foundations and New York City's taxpayers. The Brecht Forum/New York Marxist School website boasts:

Our programs are funded in part by Manhattan Neighborhood Network, The Bardon Cole Foundation, The Rosa Luxemburg Foundation, The Surdna Foundation, and by public funds from the New York State Council on the Arts and the New York City Department of Cultural Affairs in partnership with the City Council.

In addition to the New York Marxist School, a legion of Marxist professors carry forth at nearby Bard College, City University of New York (CUNY), State University of New York (SUNY), Columbia University, Brooklyn Col-

lege, Hunter College, the New School, Pace University, Cooper Union, and other Manhattan area institutions. For many years, the CUNY campus hosted the annual Socialist Scholars Conference, the grand palaver of Marxist academics. CUNY and SUNY faculty always provided large contingents of “scholars” to these events. In 2004, the organization changed its name from the Socialist Scholars Conference to Left Forum, and in 2008 moved its annual gathering to Pace University, near New York City Hall in lower Manhattan. The same activists continue to hold forth, despite the venue change.

An organization calling itself the New York City Student Assembly (NYCSA) is in the forefront of the push to agitate the students to more radical action. The top portion of its web page is adorned with a black & white photo of students facing off against National Guardsmen at Kent State in May 1970, a tragic confrontation that ended with four dead—and a cause celebre to aid in stirring even more campus revolution.

The NYCSA website features a “CUNY Faculty Statement of Support” for the Student Strike of November 17 and the student protests and occupation against the Board of Trustees on November 21 to protest prospective tuition hikes. The statement, signed by dozens of CUNY professors, is typical of similar efforts taking place all across the country, as tax-paid professors agitate their students to “take it to the streets.”

Eager to reignite the street bonfires of the '60s is the New SDS (Students for a Democratic Society), launched in 2006 with help from some of the aging hipsters of the original SDS who tore up college campuses, sided with the Vietcong communists, and spawned the terrorist Weather Underground. Following the lead of their Marxist mentors, the New SDS has adopted the communist clenched-fist logo of the old SDS. And it appears to have adopted the SDS Marxist-Leninist program for disruptive “direct action” as well.

The SDS website declares:

Students for a Democratic Society stand firm with Occupy Wall Street, and we welcome the thousand+ of occupations rising up from coast to coast, from LA, to Minneapolis and Chicago, to Gainesville and New Orleans, to DC, New York, and Boston. We hope these protests will only continue to grow, continue to unite between students and the working class, and that they lead to some major economic, social, and political transformations.

An even larger student organization at the center of Occupy Wall Street activities is the United States Student Association (USSA), which is helping provide foot soldiers to the OWS efforts nationwide. Although USSA may appear less threatening on the surface than SDS, there is actually a large amount of overlap in their memberships, activities, leadership, and funding. The USSA is a member organization of the International Union of Students (IUS), a Communist organization launched in Prague, Czechoslovakia, in 1946 and, during the Soviet era, run by the Soviet KGB. During the 1950s, '60s, and '70s, the IUS participated with the similarly Soviet-controlled World Federation of Democratic Youth (WFDY) in sponsoring World Youth Festivals, which Soviet intelligence used as global recruiting grounds for young radicals. Angela Davis was one of the many American communist alumni of the World Youth Festivals. The KGB has since changed its name to the FSB, but carries on much the same as before in the “new” Russia. The IUS and WFDY have kept their old Soviet-era names and do not appear to have changed their socialist, anti-capitalist, anti-American, anti-Christian, and anti-Western propensities. The IUS today represents 155 student organizations worldwide, claiming to represent 25 million students.

The USSA, likewise, continues the leftist bent that has always been its hallmark. It is pushing for US students to man the barricades on a wide array of issues, but most especially now has adopted the OWS actions as a top priority. Among the foundations that provide funding to the USSA are the usual suspects: the Ford Foundation, the Bill and Melinda Gates Foundation, and George Soros' Open Society foundations. In this regard it is worth noting that Aryieh Neier, the president of the Open Society Institute, was one of the original SDS in 1959. He would appear to be the perfect choice for funneling George Soros' Wall Street funds to student organizers who will help recreate the chaos and revolution that Neier and his SDS comrades achieved so spectacularly more than four decades ago. As it was then, so it is now: The revolution may be “in the streets,” but the financing and direction for it continue to come from the corporate and foundation suites.

—*The New American*, December 19, 2011, p. 17-20



Chinese Communist Party

Record

by Ralph R. Reiland

It's not like the old days in China when the top guys in the Communist Party at least pretended to be pro-equality.

Back then, "poor peasants" were encouraged to denounce and kill "rich peasants" for the crime of being too productive, too individualistic, or insufficiently enthusiastic about self-sacrifice.

Today in Australia there's a mansion, overlooking Sydney Harbor, that recently sold for \$32.4 million. It's new owner is Zeng Wei, 43, the son of Zeng Qinghong, once one of the most powerful men in the Chinese Communist Party.

"Nestled high on a hill," the 100-year-old mansion "boasts some of the best views in the Emerald City," reports the *Wall Street Journal*. "The street, Wolseley Road, was ranked the ninth most expensive in the world in a survey by *Financial News*."

Wolseley Road is, as they say, a Great Leap Forward from the pro-redistribution days of Mao when a poor peasant who dared to hide a few grains of his own output from the government collectors in order to make it through the winter without starving faced a penalty of being killed, cooked, butchered, and ceremoniously fed to his neighbors (sort of a communion service to celebrate a particularly vicious form of altruism, i.e., eat this in memory of the death of individual liberty)—or, worse, being force-fed to members of his own family.

All told, an estimated 65 million Chinese were killed—through murder, massacres, terrorism, executions, imprisonment, torture, civil war, man-made famine, forced labor and hunger—in China's long, bloodstained march to collectivism.

Mao's economic incompetence and political fanaticism in implementing the forced collectivization of farming, a ruthless and protracted war against the peasantry, produced the most deadly and murderous famine in history.

There were "banquets at which the families had swapped children in order to eat them," wrote Wei Jingsheng, an 18-year-old Red Guard. "I could see the worried faces of the families as they chewed the flesh of other people's children."

Others, to avoid starvation, were reduced to "searching through horse manure for undigested grains and eating the worms they found in cowpats," reported Jean Pasqualini in *Prisoner of Mao*.

Not long after his luxury home purchase in Australia, the younger Mr. Zeng applied to local authorities for permission to tear down the old mansion and build a new, multi-million-dollar house with an upper swimming pool, with water cascading into a lower pool, forming a waterfall along the new mansion's front.

Within the Communist Party hierarchy, the elder Mr. Zeng, a former vice president of China, was the equivalent of a top fixer on K Street, a key insider who called the shots when it came to directing the flow of money and jobs.

"The elder Mr. Zeng, long the right-hand man to former President Jiang Zemin, was a member of China's peak political body, the Politburo Standing Committee, for five years until 2007," reports the *Wall Street Journal*. "Before that, he headed the powerful Organization Department, which is responsible for deciding who gets which political posts."

Earlier this year, reported the *Journal*, "a red Ferrari pulled up at the US ambassador's residence in Beijing, and the son of one of China's top leaders stepped out, dressed in a tuxedo."

The fancy guy in the Ferrari was Bo Guagua, 23, a Harvard graduate student, son of Communist politburo member Bo Xilai and grandson of Bo Yibo, a revolutionary leader who helped Mao shoot his way into a position of tyrannical control.

The price of a Ferrari 599 is \$410,000. The average household income in China is \$64 a week—often from two or more workers.

Where's the Occupy Beijing gang, outraged at the riches and hypocrisy of those at the top?

—*Human Events*, December 12, 2011, p. 29

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