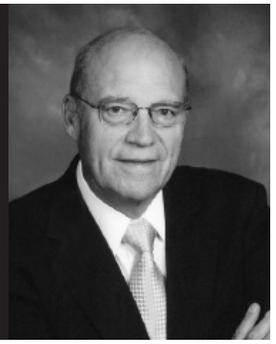




Dr. Fred Schwarz

# The Schwarz Report



Dr. David Noebel

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## 100 Years of Communism

by David Satter

“The total number of [Bolshevik] victims is closer to 100 million. That makes communism the greatest catastrophe in human history.” —David Satter

“A preliminary global accounting of the crimes committed by Communist regimes shows the following:

“The execution of tens of thousands of hostages and prisoners without trial, and the murder of hundreds of thousands of rebellious workers and peasants from 1918 to 1922

“The famine of 1922, which caused the deaths of 5 million people

“The extermination and deportation of the Don Cossacks in 1920

“The murder of tens of thousands in concentration camps from 1918 to 1930

“The liquidation of almost 690,000 people in the Great Purge of 1927-38

“The deportation of 2 million kulaks (and so-called kulaks) in 1930-1932

“The destruction of 4 million Ukrainians and 2 million others by means of an artificial and systematically perpetuated famine in 1932-33

“The deportation of hundreds of thousands of Poles, Ukrainians, Balts, Moldovans, and Bessarabians from 1939 to 1941, and again in 1944-45

“The deportation of the Volga Germans in 1941

“The wholesale deportation of the Chechens in 1944

“The wholesale deportation of the Ingush in 1944

“The deportation and extermination of the urban population in Cambodia from 1975 to 1978

“The slow destruction of the Tibetans by the Chinese since 1950

“No list of the crimes committed in the name of Leninism and Stalinism would be complete without mentioning the virtually identical crimes committed by the regimes of Mao Zedong, Kim Il Sung, and Pol Pot.”

—Stephane Courtois, *The Black Book of Communism: Crimes, Terror, Repression*, p. 9, 10

“Mao Tse-tung, who for decades held absolute power over the lives of one-quarter of the world’s population, was responsible for well over 70 million deaths in peacetime, more than any other twentieth-century leader.”

—Jung Chang and Jon Halliday, *Mao: The Unknown Story*, p. 3

Armed Bolsheviks seized the Winter Palace in Petrograd—now St. Petersburg—100 years ago this week and arrested ministers of Russia’s provisional government. They set in motion a chain of events that would kill millions and inflict a near-fatal wound on Western civilization.

The revolutionaries’ capture of train stations, post offices, and telegraphs took place as the city slept and resembled a changing of the guard. But when residents of the Russian capital awoke, they found they were living in a different universe.

Although the Bolsheviks called for the abolition of private property, their real goal was spiritual: to translate Marxist-Leninist ideology into reality. For the first time, a state was created that was based explicitly on atheism and claimed infallibility. This was totally incompatible with Western civilization, which presumes the existence of a higher power over

and above society and the state.

The Bolshevik coup had two consequences. In countries where communism came to hold sway, it hollowed out society's moral core, degrading the individual and turning him into a cog in the machinery of the state. Communists committed murder on such a scale as to all but eliminate the value of life and to destroy the individual conscience in survivors.

But the Bolsheviks' influence was not limited to these countries. In the West, communism inverted society's understanding of the source of its values, creating political confusion that persists to this day.

In a 1920 speech to the Komsomol, Lenin said that communists subordinate morality to the class struggle. Good was anything that destroyed "the old exploiting society" and helped to build a "new communist society."

This approach separated guilt from responsibility. Martyn Latsis, an official of the Cheka, Lenin's secret police, in a 1918 instruction to interrogators, wrote: "We are not waging war against individuals. We are exterminating the bourgeoisie as a class. . . . Do not look for evidence that the accused acted in word or deed against Soviet power. The first question should be to what class does he belong. . . . It is this that should determine his fate."

Such convictions set the stage for decades of murder on an industrial scale. In total, no fewer than 20 million Soviet citizens were put to death by the regime or died as a direct result of its repressive policies. This does not include the millions who died in the wars, epidemics, and famines that were predictable consequences of Bolshevik policies, if not directly caused by them.

The victims include 200,000 killed during the Red Terror (1918-22); 11 million dead from famine and dekulakization; 700,000 executed during the Great Terror (1937-38); 400,000 more executed between 1929 and 1953; 1.6 million dead during forced population transfers; and a minimum 2.7 million dead in the Gulag, labor colonies, and special settlements.

To this list should be added nearly a million Gulag prisoners released during World War II into Red Army penal battalions, where they faced almost certain death; the partisans and civilians killed in the postwar revolts against Soviet rule in Ukraine and the Baltics; and dying Gulag inmates freed so that their deaths would not count in official statistics.

If we add to this list the deaths caused by communist regimes that the Soviet Union created and supported—including those in Eastern Europe, China, Cuba, North Korea, Vietnam, and Cambodia—the total number of

victims is closer to 100 million. That makes communism the greatest catastrophe in human history.

The effect of murder on this scale was to create a "new man" supposedly influenced by nothing but the good of the Soviet cause. The meaning of this was demonstrated during the battle of Stalingrad, when Red Army blocking units shot thousands of their fellow soldiers who tried to flee. Soviet forces also shot civilians who sought shelter on the German side, children who filled German water bottles in the Volga, and civilians forced at gunpoint to recover the bodies of German soldiers. Gen. Vasily Chuikov, the army commander in Stalingrad, justified these tactics in his memoirs by saying "a Soviet citizen cannot conceive of his life apart from his Soviet country."

That these sentiments were neither accidental nor ephemeral was made clear in 2008, when the Russian Parliament, the Duma, for the first time adopted a resolution regarding the 1932-33 famine that had killed millions. The famine was caused by draconian grain requisition undertaken to finance Soviet industrialization. Although the Duma acknowledged the tragedy, it added that "the industrial giants of the Soviet Union," the Magnitogorsk steel mill and the Dnieper dam, would be "eternal monuments" to the victims.

While the Soviet Union redefined human nature, it also spread intellectual chaos. The term "political correctness" has its origin in the assumption that socialism, a system of collective ownership, was virtuous in itself, without need to evaluate its operations in light of transcendent moral criteria.

When the Bolsheviks seized power in Russia, Western intellectuals, influenced by the same lack of an ethical point of reference that led to Bolshevism in the first place, closed their eyes to the atrocities. When the killing became too obvious to deny, sympathizers excused what was happening because of the Soviets' supposed noble intentions.

Many in the West were deeply indifferent. They used Russia to settle their own quarrels. Their reasoning, as the historian Robert Conquest wrote, was simple: Capitalism was unjust; socialism would end this injustice; so socialism had to be supported unconditionally, notwithstanding any amount of its own injustice.

Today the Soviet Union and the international communist system that once ruled a third of the world's territory are things of the past. But the need to keep higher moral values pre-eminent is as important now as it was in the early 19th century when they first began to be seriously challenged.

In 1909, the Russian religious philosopher Nikolai

Berdyayev wrote that “our educated youth cannot admit the independent significance of scholarship, philosophy, enlightenment, and universities. To this day, they subordinate them to the interests of politics, parties, movements, and circles.”

If there is one lesson the communist century should have taught, it is that the independent authority of universal moral principles cannot be an afterthought, since it is the conviction on which all of civilization depends.

—*The Wall Street Journal*, November 7, 2017, p. A 17

## Lost Deterrence

by Victor Davis Hanson

Just like aggressive nations, so too people who are not innately moral are deterred from committing crimes by fear of punishment.

The likelihood of arrest, the good chance of conviction, the probability of jail time or fines, or a permanent criminal record—or all that and more—do their parts to discourage criminality.

In that context, the sudden deluge of sexual harassment claims shares one common theme: lost deterrence.

Those who use their positions of ideological correctness, perceived power, authority, influence, or money to leverage some sort of unwanted sex (from a fleeting grope to coerced intercourse) do so because, in their jaded cost-benefit calibrations, they can.

In our postmodern age, we can no longer rely on now ancient notions of self-restraint. Too many celebrities and power-mongers deprecate the old idea of acting like a gentleman as corny or passé. Many of today’s feminists may find men who open doors, pick up the dinner tab, or postpone sexual intercourse until there is a clear relationship as either condescending chauvinists or utter nerds. Hollywood seems to have idealized the moment when a man rough-handles a woman until his violence leads to eroticism and a willing surrender in his arms—in clinical terms perhaps possible, in real life clearly quite rare.

The majority of high-profile men do not ascribe anymore to religious principles that restrain the libido. Mike

Pence was laughed at for his wise counsel of avoiding ubiquitous temptations—as if he were a 60-something innocent babe in the woods of slithering vamps.

In our therapeutic culture born in the 1960s, sex was recalibrated as liberating, free, and without consequences—not as the Greeks once warned of Eros as dangerous and destructive in its power to cloud reason and make even the sober and judicious mere slaves to their appetites.

A sex-sick Phaedra was not a pretty sight.

Sometimes sexual deterrence is lost through loud liberal politics. Al Franken assumed that as a progressive “giant of the Senate” his professed progressive feminism exempted him from any consequences for his snickering gropes and creepy cheap feels. In Franken’s twisted mind, how many free prods and pokes does voting against confirming conservative federal judges earn?

Rep. John Conyers (D-Mich.) seems to have made a career of exempted perversions, predicated on the fact he was a founding member of the Black Caucus.

Correct politics deterred aggrieved women from coming forward—on the understandable expectation that, even if believed, their elders would insist that their own harassment was not so important as to endanger the cosmic political good.

So abstract morality can offset concrete immorality in a variety of ways: Bill Clinton’s stance on abortion may have earned him a sort of coerced or cheap insurance from “knee-pad” sex. Denigrating a Paula Jones as trailer trash was a small price to pay for having an empowered Hillary as first lady.

Al Gore assumed that his “Earth in the Balance” greenery earned him a few leveraged “crazed sex pool” cooldowns with working-class hotel masseuses after a long day on the road saving the planet from global warming. Gore’s green get-out-of-harassment-free card was the sexual equivalent of his earlier rush to sell (before an anticipated rise in the capital gains tax) a failed cable station to the antisemitic Al Jazeera, fueled, of course, by Middle Eastern carbon fuel profits.

Harvey Weinstein’s in-the-trenches fights against the NRA and the forces of Trump darkness apparently had convinced him that with impunity he could grab, assault,

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and even rape women—as if he were some sort of irreplaceable social justice deviant. If liberal Kevin Spacey ever had to announce to the world that he was gay, it would be to pose as a victim of the public’s crude stereotyping of gays as pederasts. But an Oscar Wilde battling Victorian England Spacey was not.

Certainly, a young woman was apparently supposed to have seen a progressive mentoring groper, exhibitionist, or sleaze-talking Mark Halperin, Charlie Rose, or Leon Wieseltier as a sophisticated progressive feminist, who sympathized with the plight of up-and-coming females in the workplace. Or women assumed that such old pros at least knew well the career-ending dangers of using their star power to leverage some sort of sex that otherwise in the arena of mutually assenting hook-ups was unlikely—given their age, grating pomposity, ossified looks, and crustacean personality.

Often in related fashion, celebrity and perceived authority also erode deterrence. At Fox News, it was not so much conservatism per se that empowered Roger Ailes, Eric Bolling, Charles Payne, or Bill O’Reilly. Each according to his respective station, apparently felt that he could at times talk or act sexually crudely in asymmetrical ways—largely because each assumed he was too financially important to the network to be held accountable (whether or not Fox News would have concurred with their assessments). Hubris can earn sexual Nemesis.

In addition, serial exploiters assumed intended targets would endure even unpleasant attention and sexual come-ons, out of star-struck gratitude, or in hopes of quid pro quo career investments. For the crass sexual investor, then, the risks of being held to account were not deemed as great as their perceived benefits derived from sexual predation.

Perhaps past stealthy and affordable sexual financial settlements had green-lighted such behavior. Or past warnings from management were deemed Munich like. Or serial sexual congress was seen as a sort of roulette wheel: predators played the percentages in the expectation that in the past they had landed at least a few willing sexual targets and thus were willing to put up with the embarrassments or dangers of more common rejection. In all these cases, the common denominator was the loss of deterrence to prevent such predation—and of course the view of sex as something one-sided, leveraged, and animal-like. For the powerful male, the old idea of just being nice to someone in all matters of congress was apparently written off as unsexy.

How is sexual deterrence restored in what are asymmetrical and non-consenting relationships?

1) Politics has to be divorced from sex and replaced with the deterrent of hypocrisy. The self-professed religious moralist and the progressive feminist who coercively grope, grab, and worse should suffer the additional wage of duplicity.

2) The sudden spate of career-ending apologies, embarrassments, or confessionals is already deterring others in like positions from targeting those deemed unwilling and subordinate.

What happens in the next few months will determine whether deterrence holds or career implosions lead to amnesia and career rehabilitations. If the Trimalchio Charlie Rose is back in business in a month, then would be predators to come will again have made the commensurate cost-benefit calculations. Perhaps a few will see the dangers of a mere transitory career dip as still worth the risk.

3) On the other hand, if current legitimate complaints are drowned out by dubious allegations, then in Salem Witch Trial fashion or in the manner of the hysteria unleashed by the guillotining Committee of the Public Safety, the public will conclude enough is enough! The destruction of Hippolytus is the archetypal warning of what follows from the revenge of the spurned.

In addition, a congressman who made a sexual ass out of himself with a willing adult partner, in a tawdry but mutual relationship gone on the rocks is a matter of ethics—not the law. Consenting promiscuity is not in the same category as the felonious Anthony Weiner. The state has no business in investigating what two adults in private willingly consent to.

Moreover, no one has yet quite calibrated such sins with commensurate punishments. Clearly, an elderly groper like George H.W. Bush or a creepy avuncular feeler like a solicitous Joe Biden is not in the same den as Jeffery Epstein’s “Lolita Express” or the allegations lodged against Bill Clinton, Bill Cosby, or Harvey Weinstein. He said/she said, the nature of the one-sided impropriety, the statutes of limitation, the consistency of evidence, the age of the target and the targeted all factor into the equation of punishment and social and legal ostracism.

For deterrence to hold, then, public opinion will have to weed out post facto claims of men and women who feel their once consenting relationships did not pan out as they once hoped and thus justify investments in pursuing vengeance—especially if a long-ago partner is or has become wealthy, powerful, or well known.

4) Private settlements are a double-edged sword. Hushed payouts both enhance and erode deterrence.

If rich perpetrators know that they can pay money

and win contractual silence, then they may feel free to continue their predations, as the bailouts of congressional harassers proved. Victims are on their own in a sort of free-for-all to find private justice rather than collective relief through changed mores.

But if such settlements are outlawed by the state or by the firm, then the offender may feel he can only be hurt in a court of law, in which he said/she said evidence will not often warrant charges. The offended likewise will calibrate that without the leverage of financial compensation, and with little likelihood of criminal prosecution, acts of lewdness are better left forgotten.

5) Sexual liberation of the 1960s is incompatible with 21st-century definitions of sexual probity. The most effective way of restoring deterrence, of course, is to redefine '60s sexual mores as transient and destructive rather than liberating and permanent. One does not have to be a prude to see that the promiscuity of the last half-century was a boon to some men, who saw less need for courtship or commitment—or even kindness—to find sexual gratification. In so many cases humiliation and canine viciousness seem part and parcel of their predations.

In our present weird system of promiscuous Victorianism, men and women in the workplace are reduced to bumper cars. They butt up against each other hourly, often with the false assumption that a gesture, a nod, or a spoken word are pathways to something sexual—rather than irrelevant and incidental, in a better world where two people must know and like each other pretty well before they dare consider surrendering their intimacy to the dangerous power of Eros.

—Center for American Greatness, Inc., *amgreatness.com*, November 27, 2017

## Sexual Predators

by Fay Voshell

Men accused of sexual taint continue to be beheaded by the media, falling like aristocrats trundled to the guillotine. The latest in the tumbrel full of miscreants to go under the blade is Matt Lauer, who was fired from NBC's Today show for sexual misconduct. Apparently, Lauer's tribe numbers in the hundreds of thousands.

Or more.

But just as it seems every man is a predator and every woman has been wrongfully fondled, there is a small cloud on the horizon that augers a storm. The cloud may portend a new revolution.

Revolutions often begin with questions about truth and reality. What is the truth behind the accusations? Are men automatically guilty if accused? Should we consider whether women can be as predatory as men? Are all the accusing women innocent victims? Are none of them looking for power or money?

Maybe there is a little room for realistic cynicism.

As Angelo Codevilla recently pointed out, "Men, but mostly women, have been trading erotic services for access to power since time began." As he observed sexual power plays during his eight years on the Senate staff, "Access to power, or status, or the appearance thereof was on one side, sex on the other. Innocence was the one quality entirely absent on all sides."

Codevilla's point is that all sexual transgression, including bargaining and power mongering, is held to be entirely the fault of men. But not all can be blamed on what radical feminists see as an inherently detestable and predatory patriarchy.

Women can be just as predatory as men, sexually and otherwise. Though assigned invisibility by most contemporary feminists who have a vested interest in the myth of women as always and forever victims of men, Phyllis Chesler and Ayaan Hirsi Ali, both cool-headed analysts, have shown that women can be as cruel and heartlessly manipulative toward men and other women as men can be toward women and other men.

Yes, we must recognize it has been and still sometimes is the lamentable truth that women unfairly have been considered the chief sexual polluters of men and society in general. Some medieval (and even contemporary) theologians' discourses on the temptations the fair sex present to men more than suggest women are more sexually predatory than, as well as inferior to, men.

Such ideas about women began much earlier than the Middle Ages. Tertullian (160-220 AD) addressed women, saying, "Do you not know that you are (each) an Eve? You are the devil's gateway . . . you are the first deserter of the divine law . . . on account of your desert—that is, death—even the Son of God had to die."

St. Jerome believed "woman is the root of all evil; Eve in paradise was a virgin . . . virginity is natural and marriage (and sex) comes after the Fall." (Parentheses mine.)

The theological reasoning goes something like the following: Eve was not able to resist temptation and so was responsible for Adam's and mankind's Fall. All women after Eve bore the consequences of her sin, and all had her predatory sexuality and accompanying weaknesses and sins, one of which was that of a seductress

who tempted men into the sins of lust.

Alas, not all such reasoning about the inferior and inherently subordinate status of women is in the dim past. Some contemporary theologians such as Bruce Ware and Wayne Grudem, whose ideas are influential in evangelical and reformed circles, insist women will be eternally subordinate to men, as their status of subordination is characteristic of the eternally submissive relationship of Jesus to the Father within the Trinity. For Grudem and Ware, equality of redeemed men and women is not possible even when men and women are resurrected to eternal life. Both men appear to have succumbed to contemporary sexual/gender identity politics as a necessary characteristic of the Godhead. At least Aquinas averred women's resurrected bodies were as redeemed as men's. Their unorthodox view concerning the position of women in Heaven vaguely resembles the idea that in Paradise, there are seventy eternally submissive virgins available to men who attain blessedness.

To the credit of some feminists, secular and religious, many have strongly objected to the distorted image of women as inferior to men and as the chief locus of sin, sexual or otherwise.

Thank God.

However, as the current frenzy over the sexual abuse of women begins its descent into sexual McCarthyism, too many contemporary feminists are erring by now assigning the vice of lust almost entirely to the lustful hairy beasts of the male sex, and to the always suspect, but ill defined "patriarchy." To put it another way, the sins of lust and aggression now have too often been attributed almost solely to men. The predations of women like the pedophile Mary Kay Letourneau, who was convicted of the rape of her twelve-year-old student, are somehow regarded as anomalies.

For some feminists, the idea is that all will be well if and when the patriarchy is destroyed and if and when the sexually rapacious white male is deprived of power.

In sum, as is the case with extremists who believe the evil of racism is part of the genetic makeup of whites, particularly white males; feminist extremists believe men, particularly white men, are automatically predisposed to sexual predation and seldom, if ever, contain their lust. It is assumed that women are never—well very rarely—predators and are to be automatically assumed victims because men have power, the original sin of the patriarchy. Therefore, mere accusation is legitimately enough to condemn any male. Emotional distress is enough to bypass evidence and the rule of law.

Blaming one sex as more intrinsically disordered

than the other ignores the fact that each sex is as inclined to evil as the other. As Chesler and others have pointed out, there is more than some truth to the accusation that women are just better at hiding their transgressions than men and that they often direct their worst toward members of their own sex. Ask any woman whose marriage has been destroyed by the pretty young thing at the office just who was preying on whom.

Sin is remarkably evenhanded phenomenon.

The capacity for evil lies in the hearts of men and women. Men are not guilty just because they are men. Women are not guilty just because they are women. Some men are guilty of predation. Some women are guilty of predation. Both can be guilty of using sexual shortcuts in order to achieve power.

If there's to be an overhaul of the dead end of the sexual revolution we are now witnessing after decades of descent into sexual degradation, it has to start with the idea that though men and women are equally corrupt—each in their own ways toward each other and the members of their own sex—both are redeemable.

The true sexual revolution has never been attained. What we are witnessing now is the dead end of the purely negative sexual revolution begun in the '60s, during which time equality of the sexes was increasingly measured by the calculus of equal degradation, with "Everyman" and "Everywoman" being urged to continue the inexorable slide into the lust-filled second circle of Hell.

Christianity has always held out the hope of redemption for both sexes—equally, both here and in eternity. It offers the hope of both sexes' redemption and the restoration of equality between the sexes. It urges both to be imitators of Christ.

Sadly, even within the Christian Church, doctrine and cultural practices mitigate against the Edenic and Heavenly ideal. The Church has never taken the ideal of men and women as created equally in the image of God and as equally coheirs of the Kingdom of God with enough seriousness to model those ideals here on planet earth; instead the Church has most often taken its cues from the world.

But all is not lost.

We can hope the spiritual revolution necessary for approaching ideal relationships between men and women and with their God at least will look nearer to Eden than it presently does; and that it might even approach the Heavenly ideal of men and women standing together as redeemed equals who are united to God.

—*American Thinker*, November 30, 2017

# Why the Left Loathes Western Civilization

by Dennis Prager

This month, Stanford University students voted on a campus resolution that would have their college require a course on Western civilization, as it did until the 1980s.

Stanford students rejected the proposal 1,992 to 347. A columnist at the *Stanford Daily* explained why: Teaching Western civilization means “upholding white supremacy, capitalism, and colonialism, and all other oppressive systems that flow from Western civilizations.”

The vote—and the column—encapsulated the left’s view: In Europe, Latin America, and America, it loathes Western civilization.

Wherever there is conflict between the West—identified as white, capitalist or of European roots—and the non-West, the left portrays the West as the villain.

I am referring to the left, not to liberals. The latter generally venerates Western civilization. President Franklin D. Roosevelt, for example, frequently spoke of defending “Christian civilization.” Today, the left would likely revile any Westerner who used such language as xenophobic, racist, and fascist.

The left similarly describes any suggestion that anything Western is superior to anything non-Western. Likewise, it dismisses virtually all Western achievements, but regards criticism of anything non-Western as racist, chauvinistic, imperialist, colonialist, xenophobic, etc.

That is why the left is so protective of Islam. America’s left-wing president, Barack Obama, will not use, and does not seem to allow the government to use, the words “Islamic terrorism.” And, criticism of Islam is labeled “Islamophobic,” thereby morally equating any such criticism with racism. It is not that the left is sympathetic to Islam, for it has contempt for all religions. It is that many Muslims loathe the West, and the enemies of my enemy (the West) must be protected.

That is why the left loathes Israel. If the left actually cared about human rights, women’s rights, gay rights, or freedom of speech, religion and press, it would be wildly pro-Israel. But Israel, in the left’s view, is white, European and colonialist, or in other words, Western. And the Palestinians are non-Western.

So, the Big Question is, why? Why is the left hostile toward Western civilization?

After decades of considering this question, I have concluded the answer is this: standards.

The left hates standards—moral standards, artistic standards, cultural standards. The West is built on all three, and it has excelled in all three.

Why does the left hate standards? It hates standards because when there are standards, there is judgment. And leftists don’t want to be judged.

Thus, Michelangelo is no better than any contemporary artist, and Rembrandt is no greater than any non-Western artist. So, too, street graffiti—which is essentially the defacing of public and private property, and thus serves to undermine civilization—is “art.”

Melody-free, harmony-free, atonal sounds are just as good as Beethoven’s music. And Western classical music is no better than the music of any non-Western civilization. Guatemalan poets are every bit as worthy of study as Shakespeare.

When the Nobel Prize-winning American novelist Saul Bellow asked an interviewer, “Who is the Tolstoy of the Zulus? The Proust of the Papuans?” all hell broke loose on the cultural left. Bellow had implied that the greatest writers of fiction were Western.

Why such antagonism? Because if some art is really better than other art, your art may be judged inferior. The narcissism of left-wing thought does not allow for anyone to be better than you artistically or in any other way. Therefore, all art and artists must be equal.

In the moral realm, the same rejection of standards exists. Thus, the left loathed President Ronald Reagan for labeling the Soviet Union an “evil empire,” because that would mean America was morally superior to the Soviet Union. And such a judgment was unacceptable. The whole left-wing moral vocabulary is a rejection of Western moral standards: “tolerance,” “inclusion,” “anti-discrimination” (by definition, standards discriminate), “non-judgmental,” and even “income inequality,” which deems some peoples’ work more valuable than others.

Every civilization had slavery. But only thanks to Judeo-Christian civilization was slavery abolished there, and eventually elsewhere. Nevertheless, to speak about any moral superiority of Western or Judeo-Christian civilization is completely unacceptable, thanks to the left’s stranglehold on education and most media.

In this regard, the protection of Islam by the left is so thorough that one cannot even say such obvious truths such as that the status of women has been far superior in the Judeo-Christian West than in the Islamic world. The veil women wear, for example, is dehumanizing. Yet, in a speech at the annual convention of the Islamic Society of North America, a rabbi who, at the time, was

the president of the Union for Reform Judaism, said that a woman’s voluntary choice to wear a head scarf “deserves our respect.”

And finally, we come to the left’s loathing of the religions of Western civilization—the Judeo-Christian religions, which have clear standards of right and wrong.

Bible-based religions affirm a morally judging God. For the left, that is anathema. For the left, the only judging allowed is leftists’ judging of others. No one judges the left—neither man nor God.

—DennisPrager.com, April 26, 2016

## The Triumph of Bill Ayers

by Monica Showalter

Yes, there have been stories about young people turning to socialism. One of the latest polls shows that a majority of millennials would prefer to live under a socialist, fascist, or communist system rather than a capitalist one.

But things are getting a bit more disturbing now that elections have been happening. Turns out one of the Virginia Democrats elected in last week’s special election, Lee Carter, is a young unreconstructed socialist, and a member of the far-left Democratic Socialists of America. That organization has seen a fivefold increase in its membership, from about 6,000 to now 30,000. You can bet the Communist Party USA, now run in part by the fairly youthful and charismatic Libero della Piana, is seeing similar membership numbers rise.

Disillusion with free markets and capitalism is often cited as the reason for this phenomenon. According to an interview with a millennial socialist in *The Guardian*: “Everyone has student loan debt and everyone’s rents are exorbitant and everyone’s paying like \$300-a-month premiums for Obamacare. It’s common sense for people my age.”

The problem with that statement is that none of those complaints have anything to do with capitalism, they are byproducts of creeping socialism. Rents are high because leftist NIMBYs refuse to allow housing to be built. Student loan debt is a direct function of government funds freely available to universities for loans, which gives them every incentive to raise prices sky high. Obamacare speaks for itself, there’s no freedom of choice in its mandates for insurance companies and no willing-buyer, willing-seller dynamic for consumers. All of these are full blown byproducts of socialism. Want more of these horrors? By all means elect more socialists.

And that’s where the issue of ignorance rolls in. Millennials have no education to speak of on the horrors of socialism. That may well be the triumph of the influence of President Obama’s mentor, Bill Ayers, who made it his lifework to destroy America as a free society. When the Weatherman terrorist gig didn’t work out, he turned to early childhood education. Much of what is known from the news is that he favored leftist sops to the teachers unions such as smaller classroom sizes. Much of what isn’t known is how deeply he infused educational lessons into indoctrination, an indoctrination that promoted Marxism and ignored the crimes of socialism.

In an interview published in 1995, Ayers characterized his political beliefs at that time and in the 1960s and 1970s: “I am a radical, Leftist, small ‘c’ communist . . . [Laughs] Maybe I’m the last communist who is willing to admit it. [Laughs] We have always been small ‘c’ communists in the sense that we were never in the Communist party and never Stalinists. The ethics of communism still appeal to me. I don’t like Lenin as much as the early Marx. I also like Henry David Thoreau, Mother Jones, and Jane Addams [...]”.[61]

Those ethics are out on full display in the nightmare of Venezuela, which he and his stepson, Chesa Boudin, helped foster and promote. You don’t hear anything from either of those guys touting the wonders of socialism in Venezuela, now that it has been exposed as a disaster. Just ignoring it keeps the myth of socialism still glorious. It’s telling that in the case of Lee, elected in Virginia, his political opponents use of Marx and Mao in opposition campaign ads drew no rise from the millennials he was trying to reach. They think it can’t happen here.

Ayers wasn’t the only one who ruined the education of the young and filled it with leftist propaganda, but he found a welcoming environment in academia, and from there, went on to influence elementary education as one of its brightest lights.

The results are now in these attitudes and these election results. Bill Ayers has succeeded in his long march through the institutions and now his successors are beginning to take power.

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