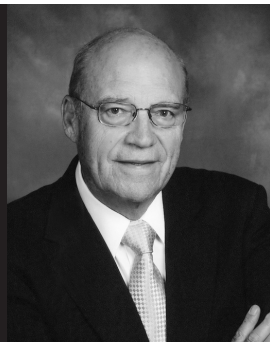
The Schwarz Report



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Hillary Clinton and Saul Alinsky

by WorldNetDaily Staff

The Communist Party USA may not control many actual votes, but what they lack in support is made up for in enthusiasm.

That passion was in full display with a seven-person team of "reporters" covering their national political convention last month. And their convention was the Democratic National Convention that nominated Hillary Rodham Clinton as their undisputed candidate for president of the United States.

Exaggeration? Judge for yourself.

Here are excerpts from the editorial produced as part of that coverage by the team credentialed to cover the convention by the Democratic Party.

"Donald Trump steals wages. He'd pick your pocket in a New York minute. He lies and spreads hate. He's a racist and a bully."

"Do not underestimate Trump and the Republicans. While the establishment GOP was surprised by the successful insurgency of so-called outsider Trump, they are united in purpose: delivering more inequality, more misery, more instability and violence against working-class people of all races, genders, religions and sexual orientations. They are united with giant corporations and the billionaire class in their drive to lower wages and living conditions and increase their profits and power."

"With Senator Bernie Sanders endorsing Secretary of State Hillary Clinton the message was loud and clear, 'We're stronger together.' That is what it will take to win in November."

"The union movement, communities of color, students, women, progressives and the newborn 'political revolution' can help generate voter enthusiasm by talking and tweeting about Clinton and the issues. Challenging sexism is a must as well as racism, which has been a coded (and overt) staple of presidential elections for decades."

"'Winning in a landslide' is needed now more than ever, and that landslide for Clinton could swing control of the Senate to Democrats, and other potential positive effects could be felt on the 'down ballot' congressional and state races."

The Communists, who for decades ran their own candidates for president and vice president but supported Barack Obama in 2008 and 2012, don't just like Hillary and Bernie. The party also gave a big thumbs-up to Clinton's running mate, Tim Kaine.

"He's a great choice," wrote staffer Larry Rubin on the first day of the convention. "Kaine pushed the political envelope of Virginia, an erstwhile red southern state, in a progressive direction—and won! He was elected mayor of Richmond, then governor of the state, and then senator. Everyone agrees: he's a sincere, nice guy."

Joseph Farah, the founder of WND.com and a former revolutionary communist himself in his youth, said the CPUSA's coverage was so effusive in its enthusiasm it put MSNBC to shame.

"Back in the day when Stalinists Gus Hall and Angela Davis were regularly nominated by the party as presidential and vice presidential candidates every four years, the US Communists actually had beefs with the Democrats," he said. "But, in recent years, the party ceased those efforts in favor of a united front with the Democrats, with whom they have very few differences, if any."

You can read for yourself the rest of the Communist Party's coverage of the Democratic convention at *People's World*, but suffice it to say the US Communists have been leaning Democratic for a while now.

The party was jubilant in 2008, when Obama won his first race for the presidency.

Hailing Barack Obama's win as a victory for the "working class," the Communist Party USA called on the president-elect to carry out his promises, including his noted commitment to "spread the wealth." An editorial by the *People's Weekly World*, the official newspaper of the party, said the victory was for "workers of all job titles, professions, shapes, colors, sizes, hairstyles, and languages."

In 2009, President Obama's leadership was "one of the best opportunities that Americans have had in decades," declared a civil-rights activist addressing an overflow crowd at a gathering sponsored by the official newspaper of the Community Party USA.

The party was never disappointed by Obama. Here's how it critiqued Obama's final State of the Union Address earlier this year:

> In his final SOTU address, President Obama projected a bold vision for a more socially and economically just nation while appealing to the hopes of the American people. . . . President Obama pointedly rejected rightwing-Republican policy solutions including repeal of Obamacare, aggressive military buildup and action, tax cuts to the wealthy, blocking common-sense gun control. . . . He also rejected efforts to exploit the fears of the American people using hate, anti-Muslim bigotry, racism, and division.
>
> The challenges facing the nation and planet are immense: climate crisis, massive concentration and inequality of wealth, growing poverty and declining wages, joblessness, including skyrocketing unemployment in the African-American community, over $1 trillion in student debt, a crumbling infrastructure, underfunded schools and social services, lack of affordable housing, a frayed retirement security system, etc.

David Kupelian, managing editor of WND.com, had this to say earlier this year in a commentary on the shrinking divide between the two parties: "Amazing as it may seem, Barack Obama has dragged the entire Democratic Party so far leftward over the past seven-plus years that today's Democratic Party has become almost indistinguishable from the Communist Party.

"If that sounds hyperbolic to you, just stop reading right now and pull up the CPUSA's website," he added. "Spend some time reading and digesting it. Try to discern any major differences between the Communist Party's concerns, sensibilities, and solutions—on issues from 'gay' rights, to unfettered immigration, to renewable energy, to wealth redistribution, to condemning cops as racist, to universal health care—and those of today's Democratic Party."

The interest has been largely fueled by Clinton's suppressed and later released 92-page senior thesis for Wellesley College offering an extensive, largely positive critique of Alinsky and his work.

Hillary Clinton's association with radical thought dates back to at least 1969, when Obama was just 8 years old, himself a protégé early on of Frank Marshall Davis, a loyal Communist Party activist.

Clinton's 1969 Wellesley College senior thesis was titled "There Is Only the Fight . . . : An Analysis of the Alinsky Model." The thesis received attention when it was released after the Bill Clinton presidency. According to reports, in early 1993, the White House requested that Wellesley keep the thesis on *Rules for Radicals* author Saul Alinsky confidential and not release any copies.

Clinton was said to have met with Alinsky several times in 1968, when she was writing her thesis. In her most recent memoir, Clinton wrote that she rejected a job offer from Alinsky to instead attend law school.

Last year, WND found that long after Alinsky's death in June 1972, a group Clinton co-chaired maintained a working relationship with Alinsky's main community organizing outfit, the Industrial Areas Foundation, or IAF. The partnership extended into the 1990s and yielded influence over the education policy of the Bill Clinton presidency, it can now be disclosed. Founded by Alinsky in 1940 and run by him until his death, the IAF is a national community-organizing network established to implement Alinsky's expansive organizing agenda. After Alinsky's death, the IAF was taken over by his longtime associate and designated successor, Ed Chambers, who became the group's executive director.

Dick Morris, a former top political adviser to Bill Clinton both as governor of Arkansas and as president, noted to WND that education reform "is the key issue Hillary Clinton used to propel herself independently to the forefront of Arkansas politics during Bill's governorship."

"The revelation of how closely linked her efforts were back in the 80s—and have been since—to an Alinsky radical front group is deeply disturbing and expands our understanding of Hillary's fundamental radicalism, and commitment to the new left of Saul Alinsky," Morris said.

David Horowitz, whose parents were members of the Communist Party and who himself became a leader in the new left movement of the 1960s and 1970s before rejecting it, said the revelation is significant though not

surprising.

"When radicals set out to fundamentally transform a society, the first institution they attack is the educational system which under their influence becomes a system of indoctrination in radical ideas," he told WND.

Interestingly, the Communist Party USA has not changed its stripes in any significant way. It hasn't walked back its 100 percent commitment to Communism. What has changed is the Democratic Party.

The drift leftward hit warp speed beginning in the 1990s, according to Farah. That's the year Bernie Sanders was first elected to Congress and founded the Congressional Progressive Caucus.

"One of his first actions in Congress was to found the Congressional Progressive Caucus, which was partnered with the Democratic Socialists of America," recounts Farah. "No surprise there, because most Americans have no idea of what the Congressional Progressive Caucus and the Democratic Socialists of America are really all about."

Farah reported on the antics of the caucus in 1998.

"Back then the Congressional Progressive Caucus shared a website with the DSA," he wrote. "In other words, these two organizations, one government-funded and the other a tax-exempt nonprofit, were of like mind and on the same page politically. What I found back then was astonishing—even for me. On this shared website, that was quickly scrubbed after I exposed it, was a collection of songs I can almost hear Bernie, Nancy Pelosi, Barney Frank and other members of the Congressional Progressive Caucus singing in harmony. One of my favorites back then—was "Red Revolution" sung to the tune of "Red, Red Robbin."

Here are the lyrics as they still appear on the Congressional Progressive Caucus website as captured by the Wayback Machine: (The original site was scrubbed within hours after it was exposed by WND:

When the Red Revolution
brings its solution
along, along
There'll be no more lootin'
when we start shootin'
that Wall Street throng
Wake up you proletarians
Don't act like seminarians
Expropriate barbarians
Build a workers' republic
Exploitation and degradation
you won't find here
Surplus value and capital will disappear
I'm just a Red again,
saying what I've said again,
When the Red Revolution … da, da, da, da
brings its solution … da, da, da, da, da
along

"How do these people get away with denying they are redder than a robin's breast while singing songs like this—and printing them on the Internet?" asked Farah incredulously.

The song list also included lyrics to "Are You Sleeping, Bourgeoisie," sung to the tune of "Frere Jacques."

Are you sleeping, are you sleeping,
Bourgeoisie, Bourgeoisie,
And when the revolution comes,
We'll kill you all with knives and guns,
Bourgeoisie, Bourgeoisie

"For those not trained in the lingo of communism, the dictionary definition of 'bourgeoisie,' is, and I quote: '(in Marxist theory) the class that, in contrast to the proletariat or wage-earning class, is primarily concerned with property values,'" wrote Farah. "If you've got property, if you're part of the middle class, these people not only want to raise your taxes, they want to kill you with knives and guns!"

Meanwhile, an email sent out by the Communist Party USA over the weekend had this to say: "The 2016 elections are in full swing. Many of our districts and clubs and members are actively participating in the campaign to strike a blow to the extreme right and defeat Donald Trump and other down ballot GOP extremists. If you're not yet involved, there are many ways to get connected with labor and our allies, especially in the key battleground states and in targeted congressional and state legislative races. But no matter where you live you can be part of this exciting election. We can defeat Trump, oust right-wing majorities in Congress and statehouses while also building powerful labor-led people's movements, advancing a progressive agenda, and political independence at the grassroots. We have some great tools, beginning with *People's World* daily (sic) Marxist analysis."

—*WorldNetDaily*, "Communist Party Unites Behind Hillary, August 8, 2016

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Don't miss a minute of the news and analysis by David Noebel.
Check out our blog at:

www.thunderontheright.wordpress.com

CNN: The Castro News Network

by Humberto Fontova

When Fidel Castro celebrated his 90th birthday last week, CNN was the eager first-responder. "Survivor Turns 90," gushed CNN's perky Patrick Oppmann from Havana. "More people have tried to murder the world's most famous socialist than any man alive, according to the 2006 British documentary "638 Ways to Kill Castro."

Got it? CNN paints the poor old boy as a victim. And gosh! What in the world would cause anyone to wish harm upon this inoffensive health-care provider? After all, his only offense was to dispossess mobsters and provide free and fabulous healthcare and education to his formerly wretched and exploited countrymen.

The question above pretty much sums up the CNN story. The primary source for the British "documentary"—and for CNN's recent "report" by the way—is Fabian Escalante, one of Castro's oldest and most trusted KGB-trained intelligence officers.

Actually, CNN is upholding a long and sniveling tradition. Indeed, no serious Cuba-watcher expects a network bestowed a Havana bureau by KGB-trained apparatchiks to even feign honesty, or even play-act their professed duty: "to comfort the afflicted and afflict the comfortable."

"The Castro regime assigns 20 security agents to follow and monitor every foreign journalist," revealed Vicente Botin who reported from Cuba for Madrid's El Pais until he was booted from the Castro-family fiefdom for taking his job title seriously. "You play the regime's game and practice self–censorship or you're gone."

"The vetting procedure starts the minute the (Castro) regime receives your journalist visa application," adds Lieut. Col. Chris Simmons, recently retired from the Defense Intelligence Agency where he served as the agency's top Cuban spycatcher. "When your smiling Cuban 'guides' greet you at the airport they know plenty about you, and from several angles."

Given that the Castro regime has:

*Jailed and tortured political prisoners at a higher rate than Stalin's during the Great Terror.

*Murdered more Cubans in its first three years in power than Hitler's murdered Germans during its first six.

*Converted a nation with a higher per-capita income than half of Europe and a huge influx of (first-world) immigrants into one that drove twenty times as many people to die attempting to escape it as died attempting to escape East Germany—and boasts the highest suicide rate in the Western Hemisphere.

Given the above tally of wantonly and horribly "afflicted" you might think CNN faced an easy job when reporting on Castro's birthday, right? Think of all the riveting "human-interest" stories in that mix!

Instead the only "afflicted" CNN chose to comfort was the agent of the horrors cataloged above.

Now regarding all those dastardly CIA assassination attempts against Castro so breathlessly reported by KGB-trained apparatchik Fabian Escalante and so eagerly transcribed by CNN's intrepid gumshoes:

In the early 60s, the late E. Howard Hunt was head of the political division of the CIA's "Cuba Project." "So far as I have been able to determine," Hunt clarified in his book Give Us This Day, "no coherent plan was ever developed within the CIA to assassinate Castro, though it was the heart's desire of many exile groups." Interestingly, Hunt stressed that killing Castro was his own recommendation. But he couldn't get any serious takers within the agency.

This may have been because there were so many Castro supporters in the CIA at the time. Maybe it was hard to get their hearts and minds wholeheartedly into such a wrenching flip-flop. Consider these quotes from CIA officials:

"Me and my staff were all Fidelistas." (Robert Reynolds, the CIA's "Caribbean Desk's chief from 1957-1960.)

"Everyone in the CIA and everyone at State was pro-Castro, except [Republican] ambassador Earl Smith." (CIA operative in Santiago Cuba, Robert Weicha.)

Even the liberal rank Church Committee has claimed that the assassination stories were largely mythologized:

"In August 1975, Fidel Castro gave Senator George McGovern a list of twenty-four alleged attempts to assassinate him in which Castro claimed the CIA had been involved. . . . The Committee has found no evidence that the CIA was involved in the attempts on Castro's life enumerated in the allegations that Castro gave to Senator McGovern."

On the other hand, we have CNN's Havana bureau earning their keep by transcribing reports of those nefarious CIA assassination plots, as reported to them by Fabian Escalante—one of Castro's oldest and most trusted KGB-trained intelligence officers.

There was a day when Americans laughed at any US network that regarded on-duty communist intelligence officers as trustworthy news sources.

—*FrontPageMagazine.com*, August 24, 2016

The Nature of the War Against Us

by David Horowitz

Love death. This is the improbable instruction that the founder of an Egyptian sect called the Muslim Brotherhood imparted to his followers in the 1920s. A disciple named Mohammed Atta copied this instruction into his journal just before leading the attack on the World Trade Center three days before my biopsy. Was it a coincidence that this dark creed took root in a country of monuments to the human quest for life beyond the grave? The sentence Mohammed Atta actually jotted down was this: "Prepare for holy war and be lovers of death."

How can one love death? This is a question that is incomprehensible to us unless we are overwhelmed by personal defeats. But it is the enigma at the heart of human history, which is a narrative moved by war between men. For how can men go to war unless they love death, or a cause that is worth more than life itself?

* * *

The Muslim Brotherhood was founded in 1928, but the summons to holy war was planted in Arab hearts more than a thousand years before. The prophet Mohammed created the Muslim faith and claimed he was fulfilling the gospel of Christ. But Mohammed was a warrior and Jesus a man of peace who instructed his followers to shun the path of history and separate the sacred from the profane. His kingdom was not of this world: Render unto Caesar that which is Caesar's, and unto God that which is God's. Mohammed summoned his followers to make the world a place for God, which meant conquering Caesar himself.

Sayyid Qutb, an Egyptian who was executed for treason in 1966, is recognized as the intellectual father of the Islamic jihad. His brother Mohammed was a teacher of its leader Osama Bin Laden and his texts are read by would-be martyrs in madrassas across the Muslim world. The hope that consumed Sayyid Qutb's life was to establish the rule of Islam throughout the heathen nations and the Islamic umma, to make the world a holy place.

Sayyid Qutb regarded Christianity as a threat to this Islamic redemption. He condemned Christians for their separation of the sacred from the profane, God's world from Ceasar's. He called this division a "hideous schizophrenia," which reflected the very corruption he set out to correct. Christians had created liberal societies, Qutb said, in which "God's existence is not denied, but His domain is restricted to the heavens and His rule on earth is suspended." Islam's task was "to unite the world and the faith." It was what Jewish mystics called "tikkun olam," a mission to repair the world by bringing about the rule of God's law on earth.

Qutb wrote this prescription in one of his most famous texts, which he called *Social Justice In Islam*. The mission of Islam, he explained, was "to unite heaven and earth in a single system." To make the world one.

This is the totalitarian idea. When the wave of redemption is complete, nothing will remain untransformed, nothing unholy or unjust. Total transformation is the goal of all radical jihads, including the flight that burned the towers of evil in Manhattan. It is the cause that Mohammed Atta served. Like all revolutionary passions, the totalitarian hope of radical Islam is to redeem the world. It is the desire to put order into our lives and to heal the wound in creation.

But there is no earthly doctor who can cure us. The practical consequence of all radical dreams, therefore, is a permanent holy war.

Inevitably and invariably, the effort to make the world whole begins with its division into two opposing camps. In order to conduct the work of salvation, redeemers must separate the light from the darkness, the just from the unjust, the believers from the damned. For radical Muslims this division is the line separating the House of Islam from the House of War, the realm of the faithful from the world of heretics and infidels, who are impure of heart and who must be converted or destroyed.

* * *

A thousand years before Mohammed Atta left on his fatal mission, a Shi'ite named Hassan al-Sabbah began a holy war to overthrow the Muslim state. In Hassan's eyes, the Sunni caliphate that the Prophet Mohammed had established to govern Islam had already fallen into a state of corruption. It was no longer holy; it was no longer God's. To cleanse Islam and restore the faith, Hassan created a

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 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. Our daily blog address is www.thunderontheright.wordpress.com.

martyr vanguard, whom others referred to as the "Assassins," and whose deeds have bequeathed to us the word itself. The mission of the Assassins was to kill the apostate rulers of the false Islamic state, and purify the realm.

Because their mission was a service to God, it was considered a dishonor to return alive, and none did. The Koran assured the Assassins that the reward for the life they gave was paradise itself. "So let them fight in the way of God who sell the present life for the world to come. Whosoever fights in the way of God and is slain, conquers. We shall bring him a mighty wage." When the Assassins' first victim, the vizier in Quhistan was slain, Hassan al-Sabbah said, "The killing of this devil is the beginning of bliss." Revolutionaries love death because it is the gate of heaven and the beginning of bliss.

* * *

Four years before 9/11, Mohammed Atta traveled to Afghanistan to join the International Islamic Front for the Holy War against Jews and Crusaders, whose leader was Osama bin Laden. Atta was a small, wiry man, the humorless son of a demanding father. After his team of modern Assassins turned the towers in Manhattan into a smoking ruin, his father told reporters, "My son is a very sensitive man. He is soft and was extremely attached to his mother."

Before the hour of his jihad, on the very page where he had copied the summons to love death, Mohammed Atta acknowledged that it was a call to perform acts unnatural to men. "Everybody hates death, fears death," he wrote, but then explained why men should love it nonetheless. "Only the believers who know the life after death and the reward after death, will be the ones seeking death." Mohammed Atta had found a cause that was greater than life itself.

But was Mohammed Atta right? Did his martyrs sign up for death to gain a greater return? This presumes that the only reason people would seek to end their lives in this world is the hope of reward in another. Do they not also run towards what they fear? When we have guilty secrets to hide do we not find ways to end the awful wait before judgment by leaving the clues that betray us? Especially if we are withholding secrets from those we fear and love. Are we not all guilty in the eyes of God, and did not Mohammed Atta fear and love Him?

What if martyrs hate life more than they love death? If we look at the scanty record of Mohammed Atta's time on this earth, it suggests that escape was always on his mind. "Purify your heart and clean it of all earthly matters," he wrote in his instructions to his martyr team. "The time of fun and waste has gone. The time of judgment has arrived."

In his short life, Mohammed Atta does not seem to have had much room for pleasure. His father was a successful lawyer, who was ambitious and austere. The family had two residences but lived frugally and apart from others. "They didn't visit and weren't visited," said a neighbor later. The father agreed, "We are people who keep to ourselves." An adolescent friend of Mohammed's described the Atta household: "It was a house of study. No playing, no entertainment. Just study." Even as an adolescent, to avoid the contamination of the flesh Mohammed would leave the room when Egyptian television featured belly-dancing programs, as it frequently did.

According to those who knew him as a young adult, Mohammed Atta was insular, religiously strict and psychologically intense. The death of an insect made him emotional; the modern world repelled him. A fellow urban planning student remembered how the usually reserved Mohammed became enraged by a hotel construction near the ancient market of Aleppo, which he viewed as the desecration of Islam's heritage. "Disney World," he sneered, the Crusaders' revenge. Mohammed continued to avoid sensual images whether from television screens or wall posters. He hated and feared the female gender, averting his eyes from women who so much as neglected to cover their arms.

Others testified that he could not take pleasure in so basic and social a human act as eating. A roommate recalled that he sustained himself by spooning lumps from a heap of cold potatoes he would mash and leave on a plate in the communal refrigerator for a week at a time. A German convert who hung out with members of the terrorist cell that Mohammed headed, thought it was his morbid seriousness that allowed him to lead others but dismissed him derisively as a "harmless, intelligent, nut." The people he lived with longed for him to leave. A girlfriend of one of them said, "A good day was when Mohammed was not home."

Five years before his appointment with death, Mohammed Atta drew up a will in which he admonished his mourners to die as good Muslims. "I don't want a pregnant woman or a person who is not clean to come and say goodbye to me because I don't approve it," he stressed. "The people who will clean my body should be good Muslims . . . The person who will wash my body near my genitals must wear gloves on his hands so he won't touch my genitala . . . I don't want any women to go to my grave at all during my funeral or on any occasion thereafter."

In life, Mohammed Atta despised women, but on his way to death, he promised his martyrs many, citing the Koranic verse: "Know that the gardens of paradise are waiting for you in all their beauty and the women of paradise are waiting, calling out, 'Come hither, friend of God.' They

have dressed in their most beautiful clothing."

Mohammed also wrote down these instructions for the mission ahead: "When the confrontation begins, strike like champions who do not want to go back to this world. Shout, 'Allahu Akbar [God is great],' because this strikes fear in the hearts of the non-believers." Whoever neglected his will or did not follow Islam, Mohammed warned, "that person will be held responsible in the end."

Like Mohammed Atta we long for the judgment that will make right what is not. We want to see virtue rewarded and the wicked rebuked. We yearn for release from the frustrations and disappointments of an imperfect life. Consequently every God of love is also a God of justice, and therefore a God of punishment and death. If this were not so, if God did not care to sort out good from evil, what would His love be worth?

The emotions of fear and hope spring from the love of self, and therefore make our motives suspect. Are those who claim to be God's warriors pure of heart and above doubt? Can men serve God if they are really serving themselves? Do martyrdoms like Mohammed Atta's represent noble aspirations, or are they merely desperate remedies for personal defeats?

Mohammed Atta was a withdrawn and ineffectual man who died without achieving his worldly ambitions. He never realized his goal of becoming an architect or urban planner, never married or had a family. Apart from his jihad, Mohammed Atta never made a mark in life. But in death he was a god, bringing judgment to 3,000 innocent souls.

* * *

If Allah is the maker of life, as Mohammed Atta believed, could He desire the destruction of what he had created? What is suicide but rage at the living, and contempt for the life left behind? Mohammed Atta offered his deed of destruction as a gift to God. In his eyes, his martyrdom was unselfish and the strangers he killed were not innocent. His mission was to purge the world of wasteful pleasures, to vanquish the guilty and to implement God's grace.

But if God wanted to cleanse His creation, why would He need Mohammed Atta to accomplish His will?

* * *

These are the questions of an agnostic, who has no business saying what God desires or does not. Nonetheless, an agnostic can appreciate believers like Pascal, whose humility is transparent and who is attempting to make sense of the incomprehensible through faith. Why are we born? Why are we here? Why do we die? An agnostic can respect the faith of a skeptic who confronts our misery and refuses to concede defeat. He can admire a faith that provides consolation for the inconsolable, and in a heartless world finds reason to live a moral life.

But murder is not moral and the desire to redeem the world requires it. Because redemption requires the damnation of those who do not want to be saved.

* * *

My father was an atheist, and a progressive who embraced the secular belief of the social redeemers. Along with all who think they have practical answers to the absurd cruelties of our human lot, my father felt superior to those who do not, especially those who take solace in a religious faith. In this prejudice, my father had impressive company. The psychologist Sigmund Freud regarded religion as an illusion without a future. But, like all revolutionaries, Freud could not live without his own reservoir of belief, which was science. Progress was his human faith.

Whether they are secularists like my father and Freud, or religious zealots like Mohammed Atta, those who believe we can become masters of our fates think they know more than Pascal. But in their search for truth where do they imagine they have gone that he did not go before them? What do they think they know that Pascal did not? Their bravado is only a mask for the inevitable defeat that is our common lot, an inverse mirror of their human need.

* * *

Like Mohammed Atta, my father was an ineffectual man thwarted in his earthly desires. When he was still young, he gave up his ambitions, and resigned himself to a life without them. But in his imagination he knew no such limits. The hope he no longer had for himself he invested in others. Even though my father prided himself on being a practical man without illusions, he shared with Mohammed Atta and his believers an impossible dream. Their dream was to change the world. What Mohammed Atta and my father wanted was an escape from this life.

If his views had been described to him this way, my father would have rejected the link to theological illusions. He felt as superior to the religious revolutionaries who shared his dreams as they did to secular radicals like him. But while he disdained their God and their paradise in heaven, he never gave up their belief in miracles of faith.

My father's prophet was Karl Marx, who was himself descended from a long line of rabbis. Like my father, Marx disdained the religion of his ancestors, regarding them as the comforting myths of weak-minded men. But the icon he chose for his secular faith was a mythical

figure all the same. His hero was Prometheus, the pagan who stole fire from the gods and brought a piece of heaven to earth.

Like Freud, Marx regarded the belief in heaven as a cry of impotence, a memory from the childhood of the race when men were tormented by forces of nature they could not understand. To cope with their predicament they conjured powers that were divine, who would look after them, and keep them safe. Marx knew the divinities they worshipped were only reflections of themselves on whom they projected powers that might one day be theirs. Marx's revolutionary message to humanity was this: You shall be as gods.

For Marx, religious belief was not a consolation for human unhappiness but its cause. The God men worshipped, appeared to them as the embodiment of their hopes. But Marx knew that their deity was only a tribal totem whose worship made them passive and denied them their due. There were no unanswerable questions or unattainable powers that determined human fate. Marx was so confident of this truth that he summed up his conclusion in a single sentence: "All mysteries, which lead to mysticism, find their rational solution in human practice." Marx's revelation was this: The fire is not in heaven; it is in you. Human beings could achieve their liberation by worshiping themselves instead of gods. This was a flattery so great that it changed the world.

In Marx's telling, religious faith was not a passage to heaven but a passion of the condemned. "Religion is the sigh of the oppressed creature, the heart of a heartless world," he wrote; "it is the opium of the oppressed." Thus Marx inverted the martyr's hope. In Marx's gospel, the dream of a heavenly paradise is no longer the aspiration to transcend human fate. It is the snare that seduces us into accepting our unhappy condition. The dream of heaven is a pitiful perversion of humanity's desire to liberate itself and make the world one. Marx's call to revolution is this: Give up the dream of a paradise in heaven in order to create a heaven on earth. In the book he mockingly called *The Holy Family*, he declared, "The abolition of religion as the illusory happiness of the people is required for their real happiness."

These words stand Marx's proclamation on its proverbial head and show how pathetically human his prophecy was. Having dismissed religion and fantastic dreams, he succumbed to them himself. Having claimed that the world could not be saved by religion, he insisted it would be saved by abolishing religion. In place of the old redemption through the grace of God, the revolutionary offers a secular salvation. In place of the Final Judgment and a world made holy through divine intervention, the revolutionary promises Social Justice, a world redeemed through the actions of ordinary men.

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Like Islamic radicals pursuing their goal of God's law on earth, Marx drew a line between the House of Faith and the House of War, between those who were chosen for the progressive mission and the reactionaries whose removal was necessary to transform the world.

My father was a decent man who was not prepared to harm others, even in the service of his radical faith, let alone murder innocents as Mohammed Atta did. But along with millions of decent progressive souls, my father abetted those who did just that. Progressives looked the other way and then endorsed the murder of untold innocents for the same reason that Mohammed Atta and the Islamic martyrs did: to make the new world possible. Their desire for Judgment in this life was so strong that it inspired them to believe that if enough of the guilty were punished, they could actually produce a world redeemed.

I understand Pascal's religion. I understand his anxious bewilderment at a life of no consequence. I understand his hope for a personal redemption, and his search for an answer. But I no longer understand my father's faith, his belief that men alone, without divine intervention, can transform the world in which they find themselves and create a paradise on earth.

Some may regard these speculations as unreasonable. How can a man invoke his father in the same sentence as Mohammed Atta? My answer is, How not? Was Mohammed Atta not flesh and blood; if you pricked him did he not bleed? What did Mohammed Atta hope for but a better world; and what progressive soul does not wish for that?

Like my father, I once thought I knew the answers to unanswerable questions, and allowed myself to dream impossible dreams. But one day these dreams brought tragedy to my door, and I put away the illusion for good. Whoever asks how Mohammed Atta's awful deed can be linked to decent people has not understood the deed, or who they themselves are. Ask yourself this: Up to the last act of Mohammed Atta's life, would he have been judged an evil person? No one who actually knew him thinks so.

The act that ended Mohammed's life and thousands of innocent others was surely evil. But except for the terrible deed itself, there is not an inconsiderate gesture attached to his memory. He appears to have been an ordinary man who was seduced into committing a great crime in the name of a greater good. Is this not the most common theme of the human tragedies of our time?

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