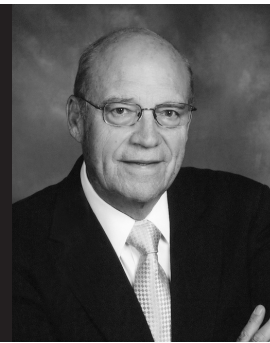




Dr. Fred Schwarz

The Schwarz Report



Dr. David Noebel

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Merry Christmas!

The Birth of Jesus Christ

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

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

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

in the city of David. This will be the sign for you: You will find a baby wrapped snugly in cloth and lying in a feeding trough.”

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

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

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

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

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

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

The Birth of Jesus Christ

by James Drummey

Jesus Christ, whose birthday is celebrated throughout the world this month, has had a greater impact on human history than any person who ever lived. Though he died at the age of 33, the year in which we live is dated from his birth. Though he lived in an obscure corner of the Roman Empire nearly 2,000 years ago, more than one billion people today call themselves followers of Christ. Though he never wrote a book; tens of thousands of books have been written about his life and teachings.

Jesus Christ was born in Bethlehem, a town in Roman-occupied Palestine, around 4 B.C. After a flight into Egypt to escape the murderous wrath of King Herod, Jesus returned to Palestine with Mary and Joseph and grew up in the village of Nazareth, where he worked in Joseph's carpenter shop.

At the age of 30 Jesus left Nazareth, gathered around him 12 men who became known as his apostles, and traveled throughout Palestine preaching love of God and love of neighbor and attracting followers by the thousands. He was a marvelous storyteller, illustrating his teachings with examples and parables about persons, places, and things that were familiar to his listeners. Christ's parables (e.g., The Good Samaritan, The Prodigal Son) are often cited even by non-Christians as literary and moral masterpieces for their simple, yet profound, messages.

The core of Jesus' moral code was love, not only of God and neighbor, but even of enemies because "this will prove that you are sons of your heavenly Father, for his sun rises on the bad and the good." He adhered to this difficult standard himself on the cross by asking forgiveness for those who had crucified him.

Jesus urged his followers personally to help those in need—the hungry, the thirsty, the sick, the imprisoned—saying that whatever they did "for one of my least brothers, you did it for me." He asked them to forgive the faults of others and laid down the Golden Rule: "Treat others the way you would have them treat you." He forbade murder, adultery, anger, and hatred, and encouraged prayer and fasting and sacrifice, saying that "if a man wishes to come after me, he must deny his very self, take up his cross, and follow in my steps."

Thousands of people were drawn to Jesus by his tenderness and compassion for the sick and the suffering ("Come to me, all you who are weary and find life burdensome, and I will refresh you."), by his mercy and forgiveness toward sinners (Jesus said, "People who are

healthy do not need a doctor; sick people do"), and by his courage and fearlessness (He chased the moneychangers out of the temple and condemned the hypocrisy of the Scribes and Pharisees, calling them "white-washed tombs—beautiful to look at on the outside but inside full of filth and dead men's bones").

The Pharisees, angry at Jesus' criticism of them and jealous of the crowds that followed him, sent clever men out to question Jesus while he was speaking in the hope of tripping him up. But he confounded them time and again, as when they asked him if it was lawful to pay taxes to the hated Romans, and he replied: "Give to Caesar what is Caesar's, but give to God what is God's." Or when they asked if a woman caught in adultery should be stoned to death, and Christ said: "Let the man among you who has no sin be the first to cast a stone at her."

But Christians throughout the world believe that Jesus was more than just a good and holy man; they believe that he was the Son of God, the Messiah promised in the Old Testament. As evidence of their belief, Christians cite the fulfillment in Jesus of Old Testament prophecies regarding the place and circumstances of the Messiah's birth, the betrayal and suffering he endured, and the manner of his death.

But the most convincing evidence of Jesus' claim to be God was the spectacular miracles he performed before hundreds and even thousands of eyewitnesses—"These very works which I perform testify on my behalf that the Father has sent me." He changed water into wine; cured the blind, deaf, and lame; exorcized demons from people; fed thousands with only a few loaves of bread and fishes; and raised three people from the dead, including his friend Lazarus.

The raising of Lazarus four days after he had died was the last straw as far as the chief priests and Pharisees were concerned and they wove a plot to kill Jesus, getting unexpected help from one of Christ's own apostles, Judas, who was willing to betray his master for 30 pieces of silver. Jesus was arrested late at night, put through the mockery of a trial, beaten and tortured, and then put to death on the orders of Pontius Pilate.

The followers of Jesus thought they had seen the last of him when his body was taken down from the cross and placed in a borrowed grave outside Jerusalem nearly 2,000 years ago. But, three days later, the tomb was found to be empty and more than a dozen people reported having seen Jesus alive that Sunday. Over the next 40 days, Jesus was seen in different places at different times by small groups of people and by large groups, including a crowd of 500. On the 40th day, according to reliable eyewitness

accounts, he gave his apostles their final instructions, to carry his teachings “to the ends of the earth,” and then rose up into the heavens, not to return until the end of the world.

Whatever attitude people hold toward Jesus Christ, whether they believe him to be God or not, there is no question that if his teachings were followed faithfully by everyone, the world would be a better and more peaceful place to live.

—*The Review of the News*, December 24, 1981

Killing Christianity in America

by Fay Voshell

The secular extremism characterizing much of the contemporary political scene sometimes makes it hard to realize Christianity was once the primary motivating force behind the great human rights movements of America.

Men and women of faith fought for decades to achieve victory over the great human rights issue of the 19th century—freeing the slaves. The issue of slavery had festered from the time of its introduction into the colonies in 1619. It would be Pennsylvanian Quakers, who believed in the inner light of conscience, who filed the first formal protest against slavery in 1688.

Abolitionists fought ferociously because of their unyielding and undying belief that all human beings were made in the image of God and were entitled to equal protection under the law. Bolstered by the constitutionally guaranteed rights stated clearly in the first amendment of the American constitution, they fought to end slavery and to guarantee equality of all human beings before the law.

The roots of that great reform movement as well as many of the continuing reform movements of the 19th and 20th centuries—including the Civil Rights movement of the 1950s and 60s—were profoundly Christian.

How radically things have changed.

Now, at the inception of the twenty-first century, constitutionally guaranteed rights of the exercise of faith

and religious freedoms are jeopardized by a sex cult that has borrowed but completely distorted the underlying principles of the abolitionist movement and its heir, the Civil Rights movement.

The radical fringe of the sexual revolution that began in the 1960s coincided and was parallel with the Civil Rights movement, gradually poisoning and then determining to kill outright the Christian religious conscience that was and still is the backbone of reform in America. The radicals behind the sexual revolution substituted in the place of Christian conscience answerable to God a militant view of self-determination that held to no god but the inner god of human will and power.

In an astonishing perversion of the Quaker idea of the inner voice of conscience answerable to God, the inner voice of the individual human being was determined to be infallible in matters of sex and practice—“If it feels good; do it.” What any individual believed to be his or her inner voice granted unqualified authority to remold the world according to the latest revolutionary fatwa concerning sexual freedom.

Over a period of a few decades, activists for the LGBT movement transitioned steadily from their initial demands for equal protection under the law to demands for gay marriage, to denaturing the very construct of humanity by insisting on a gender free society, to promoting the right to force society at large to accept as infallible an individual’s ability to discern and to declare one’s self to be whatever sex one chooses.

To put it another way, the LGBT agenda will brook no contradiction from the rest of us mere mortals to argue about the inerrant inner light of the gods and goddesses who declare themselves to have divine ability to transform themselves into any sex they wish to be. The “right” to be or not to be man or woman resulted in the fanatical demand that bathrooms must be retrofitted to conform to “gender free” standards, meaning that in practice either sex could use public facilities as they wished, including those who are physically men but believe themselves to be women.

But even victories in the bathroom bill fights have not been enough for radicals. Encouraged by the recent decision of the Supreme Court ratifying a pillar of the LGBT

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. Permission to reproduce materials from this Report is granted provided that the article and author are given along with our name and address. Our daily blog address is www.thunderontheright.wordpress.com.

movement; namely, the constitutional “right” of same sex couples to marry, the movement has set its sights on destroying Christianity itself. By insisting that no minister or priest can refuse to marry gay couples, and by asserting no organization or institution, including churches, can refuse to hire people diametrically opposed to Christian beliefs, the LGBT movement reveals itself to be a cult radically and viciously antithetical to Christianity.

And, yes, it is a cult.

A basic definition of a cult is an organization whose beliefs are so far separated from the real world, that if society were to incorporate those beliefs, it too, would go mad. Therefore, insane beliefs completely divorced from the ground of being can only be established by force of law and strategies utilizing persecution aimed at eventual elimination of entities in opposition to those beliefs.

The result is that open war has been declared on Christianity in America.

For proof of that war, we need only to look at the mad consequences we now observe in Georgia, where the governor of that state has vetoed a bill that would have offered absolutely minimal protection to ministers and churches. *World Magazine* reports: “Claiming the bill would ‘give rise to state-sanctioned discrimination,’ Georgia Gov. Nathan Deal today vetoed a law that would have provided legal protection for pastors, faith-based organizations, and business owners who, in good conscience, refused to service gay weddings. The veto leaves Georgians with no statewide religious liberty protection and vulnerable to lawsuits over belief in the biblical definition of marriage.”

Apparently completely ignorant of the First Amendment to the US Constitution’s clear statement of religious protection, the governor added: “In light of our history, I find it ironic that today some in the religious community feel it necessary to ask government to confer upon them certain rights and protections.”

Let that sink in.

In an era in which our Secretary of State has finally admitted genocide is being committed against unprotected Christians in the Middle East, the governor of Georgia says religious communities don’t need the government to confer rights and protections on people of faith.

Irony of ironies, Nathan Deal is a Southern Baptist—a Southern Baptist who just gave over his own denomination to corporations for thirty pieces of silver. That his own church holds such retrograde and discriminatory positions as marriage being a covenant between a man and a woman and that the scriptures hold very pronounced views on sexual behavior seem to come as a surprise to Governor Deal.

But they do not surprise Albert Mohler, President of Southern Baptist Seminary, and stalwart defender of orthodox Christian views on the sexes and marriage. One wonders if Deal—what a perfect name—is prepared to see Dr. Mohler sued and hauled away to jail for advocacy of orthodox Christian doctrine concerning marriage and sexual mores.

Certainly Deal’s capitulation to corporations and the LGBT radicals helps explain why a plurality of Georgian evangelicals, among them Southern Baptists, voted for shameless secularist Donald Trump. Apparently neither Deal nor the plurality of so-called evangelicals think faith and Christian doctrine have anything to say about the character of candidates who wish to lead a nation or about radical policies antithetical to and aimed directly at Christians.

The leftist rage directed at American Christians should come as no particular surprise.

Historically, the Left has always sought to eviscerate and even to eliminate Christianity. The all-out assault on Christians in America by the Left resembles the wars socialism and communism waged against Christianity, the most obvious example being is the attempt of the communist Soviet Union to bury Russian Orthodoxy.

A less noted example, yet a clear provider of an almost exact pattern of what is happening here in the US, is the persecution of Mexican Roman Catholics by radical socialists during the Cristero war of the 1920s. During that war, Mexican socialists sought to eliminate Christianity from Mexico, which at the time was 95% Catholic.

For over 70 years, from about 1917 onwards, the Roman Catholic Church was actually outlawed. It was not allowed to own property, run parochial schools, or convents or monasteries. Foreign priests were deported, and many native priests killed outright. The Church was not allowed to defend itself publicly or in the courts.

As Catholic Gene writes:

[The Church] was hardly allowed to exist. According to historian Jim Tuck, “This was not separation of church and state: it was complete subordination of church to state.”

“It was not until 1992 that the Church was restored as a legal entity in Mexico. During the period of the strictest enforcement of these draconian laws beginning with the rule of President Calles in the late 1920s, Mexicans were often imprisoned for wearing religious items, saying “Adios” in public (which literally means “with God”), or even questioning the laws. Public worship was a crime punish-

able by hanging or firing squad.”

The Mexican Constitution of 1917 included the following restrictions on Catholics: “According to the religious liberties established under article 24, educational services shall be secular and, therefore, free of any religious orientation. The educational services shall be based on scientific progress and shall fight against ignorance, ignorance’s effects, servitudes, fanaticism, and prejudice. . . . All religious associations organized according to article 130 and its derived legislation, shall be authorized to acquire, possess, or manage just the necessary assets to achieve their objectives. . . . The rules established at this article are guided by the historical principle according to which the State and the churches are separated entities from each other. Churches and religious congregations shall be organized under the law.”

The new constitution obligated the registration of all churches, declared all priests and ministers were ineligible to hold state office; and stated they could not advocate on behalf of any political parties or candidates. The State would regulate the number of priests in designated regions and no priests could wear religious garb in public. Nor could religious ceremonies be conducted outdoors without strict regulation by the State.

One needs only to read the restrictions of the Mexican Constitution of 1917 to recognize a similar pattern of persecution and restrictions against churches and people of faith in the United States, land of the free.

In retrospect Christians, at least partially, have only themselves to blame, as they have yielded time and again to state intrusions and restrictions with only sporadic guerrilla warfare. On the whole, Christians have reacted to anti-Christian decrees and restrictions such as the SCOTUS decree on abortion, the elimination of Christianity from public schools, and the muzzling of priests and pastors concerning politics by retreating into a subculture.

As the attacks ratchet up, Christians urgently need to understand continued capitulation to the demands of the radicals who are pushing for the fringe demands of the LGBT movement means the death of religious freedom in America. It also means a cult’s radical doctrines replace Christian mores.

Are Christians in America prepared to see their pastors sued and/or sent to jail, their children continued to be subject to indoctrination in public schools, their state and federal governments continue to kowtow to extremists determined to eradicate the influence of religion; the free exercise of religion in the public square eliminated; Christians consigned to what would essentially be a caste system, with people of faith considered untouchables who

are not worthy of public office or even employment?

If they are not prepared to strongly confront a cult’s takeover of America’s governments, churches, and major institutions; if they wish to see Christianity once again regain its status as a major influence for societal reform; if they want to once again see Christianity as salt and light in the society in which they live, they have no choice but to stand and fight.

Otherwise, the Church in America will die.

—*American Thinker*, April 3, 2016

Guy Burgess-RED

by Peter Stothard

Review: *Stalin’s Englishman*

by Andrew Lownie, St. Martins, 448 pages, \$29.99

Sixty-five years ago the defection to the USSR of the “Cambridge spy” Guy Burgess deeply scarred Britain’s relationship with the United States. That much is certain, but as Andrew Lownie makes clear in his fine biography, packed with detail but cautious in conclusion, it is one of rather few certainties about Burgess’s influence on his time.

About Burgess’s productivity as a spy there is no doubt at all. As the US government discovered suddenly in the summer of 1951, this archetypal Englishman, with a drawling voice and superior air, with an ever draining glass and an eye on his next homosexual encounter, had been passing secret documents to Moscow since his recruitment in 1934.

Beginning at the BBC in the 1930s and then working from desks and nightclubs in Whitehall and Westminster, at MI5, MI6, and at the British embassy in Washington, he was one of a “ring” of communist agents at the center of British society and the British state, a Soviet spy who claimed Winston Churchill as an ally. Washington’s discovery of Burgess’s role was neither as quick nor as complete as it might have been. Shock and anger and years of US distrust ensued.

What effect Burgess had before his defection is difficult to determine, as Mr. Lownie discusses in his conclusion. Most accounts bracket his name with that of his fellow defector, Donald Maclean, the British diplomat and “Code Room Supervisor” whose “devastating impact” in compromising nuclear security and political planning was clear. By contrast, “Burgess’s treachery,” writes Mr.

Lownie, “is less apparent.” Much of the documentation he provided either went unread or was disbelieved; some was “never even translated” by his Russian handlers.

The case for Burgess’s ineffectiveness remains contested. Shelves of files in closed Russian archives remain unread by historians, and serious claims against him are made for causing loss of life in the Korean War and possibly during World War II. His greatest help to Stalin, says Mr. Lownie, may have been some of his earliest, when he apparently was “middleman between the British and French in the crucial days immediately preceding the Second World War.”

In putting first his communist ideals, Burgess made the same choice as Catholic agents had made in Elizabethan England and certain kinds of Islamists in Europe and America do today: With a similar assuredness that he was right, he chose one idea of the future course of history over the idea preferred by the mass of his fellow citizens. He did his thinking early and, unlike other anti-fascist communists from the 1930s, stuck stubbornly to his early thoughts. An intellectual biography of Burgess, whose betrayal was unbending, would necessarily be brief.

Mr. Lownie’s is a conventional biography of birth to death. His analysis, based on impressive primary and secondary research, convinces him that Burgess was the unofficial leader of the Cambridge spies, less notorious than Maclean and Kim Philby but recognized by them as the figure who held the Ring together.

Guy Burgess was from a military family. Mr. Lownie suggests his father’s failure to rise to “flag rank” in the navy “may have unconsciously affected the attitude of his first-born to authority” from his earliest days. The young boy’s first school blazer was the color of his future faith: Burgess “was even at this stage a ‘Red.’” He studied Alfred Mahan’s history of sea power, blaming American policy toward Britain in the 1920s for “cuts which fell especially hard on the navy and had curtailed his father’s naval career.”

In his personal life, Burgess was a “fantasist from an early age” who sometimes explained his homosexuality by claiming that, at the age of 13, he found his father dead of a heart attack during sex with his mother. Forever afterward he was close to his mother, Evelyn. He endured the arbitrary beatings of life at Eton and the Dartmouth naval academy before beginning a necessarily secretive life of sex with male strangers and friends. His Soviet “watchers” were later amazed at the quantity and ease of this success with the former.

At Trinity College, Cambridge, he impressed in the Historical Society and was invited to join the Apostles,

“one of the best known secret societies in the world,” as Mr. Lownie nicely puts it. The group was a fellowship based on, in G.E. Moore’s phrase, “affectionate personal relations and the contemplation of beauty”—and thus not surprisingly, Mr. Lownie writes, “open to communist infiltration.” His recruitment as an agent came during the Soviet “popular front” campaign, highly effective among intellectuals confronting the rise of Nazi Germany and the effects of the Depression. Mr. Lownie cites one of Burgess’s most notorious converts, the spy and art historian Anthony Blunt, as crediting Burgess’s own conversion in part to John Cornford, the Marxist poet and descendent of Charles Darwin.

From Cambridge’s aristocracy Burgess moved easily to that of London. Formally recruited by the Soviet agent Arnold Deutsch, Burgess received instructions to avoid the British Communist Party and concentrate on finding high-placed sympathizers (already secretive homosexuals being ideal) as well as high-placed jobs for himself. Deutsch later described Burgess’s personal “degradation, drunkenness [and] irregular way of life” as allowing him to move from the society of the “famous liberal economist, Keynes, and extending to the very trash of society.”

First stop was the BBC Talks Department, where he employed Blunt and met Churchill, persuading the then lonely opponent of appeasing Hitler that he supported his policies and eloquence—as indeed he and his Soviet masters genuinely did in 1938, fearing that a deal between London and Berlin would permit an immediate Nazi invasion of Russia. Churchill’s thank-you note “to confirm his admirable sentiments” later became a useful emergency protection for Burgess.

Second stop was in liaising between departments of the wartime propaganda machine, spying within the British government as well as against it. The Nazi-Soviet Pact of August 1939, devastating to many communist opponents of fascism, was defended by Burgess to Blunt as “only a tactical manoeuvre to allow the Russians time to rearm.” To the Cambridge spies, carefully monitored by their Russian handlers, it was “no more than an episode in the march of revolution.”

Third stop for Burgess was MI6, the intelligence agency where he lobbied for a job for Kim Philby. In Washington he met the journalist Joseph Alsop, who disliked him “because he wasn’t wearing socks.” Key to Burgess’s cover was his habit of dirty suits, drunkenness, debauchery, and barely concealed left-wing views: How would the Russians ever expect to get away with such a man as their agent? The Russians seem to have thought likewise, however, and discounted much that Burgess told them. Burgess did not

help his credibility in Moscow by offering “physical liquidation” to silence potential exposure by Goronwy Rees, a Cambridge recruit whom he now considered unbalanced and unreliable.

Fourth stop was the Foreign Office itself. A report in May 1945 on plans for a war between the British Empire and the Soviet Union—Operation Unthinkable—was passed to Moscow “probably by Burgess.” A series of Soviet defections at the beginning of the Cold War threatened the cover of Burgess and the whole Cambridge ring. But the flow of secret material continued—through the communist takeover of China and the Korean War. Before being posted to Washington, Burgess was warned against involvement in race relations and troublesome sex: “What you mean is I mustn’t make a pass at Paul Robeson,” Burgess allegedly replied.

Eventually, through the Americans’ Venona code-breaking success, the threat of exposure grew, Burgess returned to England—and thence via France to Moscow. Churchill, still advised by Burgess’s fellow Trinity Historical Society member John Colville, was one of the first to hear that “your neighbour has flown.” Burgess’s Moscow years of petulance, sex, and self-pity lasted until 1963, when he died from liver failure. His body was eventually brought back to England, and he was secretly buried in an English country churchyard.

In 1955, the phrase “the Establishment” was popularized specifically to define the defenders of Burgess and Maclean. Some readers in Britain have wrongly seen “Stalin’s Englishman” as perpetuating a similar forgiveness. Mr. Lownie is a biographer, not a historian. He is also a literary agent and knows well how readers love a spy tale, projecting upon even so extreme a character as Burgess their own deceptions and their deceptions by others.

—*The Wall Street Journal*, October 15-16, 2016, p. C6

Communist Party/Democrat Party

by Paul Kengor

As it has for months now, *People’s World* again this past week carried a headline hailing Bernie Sanders “revolution.” As the successor to the Soviet-funded and directed *Daily Worker*, and as ongoing house organ of Communist Party USA, *People’s World* is pleased with the long march of “progress” in the Democratic Party. The far-left lurch of today’s Democratic Party is lovingly in line with what

the comrades have long desired. These inheritors of the Soviet experiment see Bernie Sanders as an exciting culmination of what they have been fighting for. And they view Barack Obama’s “fundamental transformation” of the Democratic Party as having made a candidate like Bernie possible.

If you think this is hyperbole on my part, you should educate yourself by reading what today’s communists are writing. As the latest exhibit, consider the instructive words of John Bachtell, Communist Party USA chair, in the latest valentine to Bernie in *People’s World*:

The campaign of Sen. Bernie Sanders is making a unique contribution to defeating the Republican right and has the potential to galvanize long-term transformative change. The campaign is also a movement. Millions are fed up with the same old establishment politics tied to Wall Street and the 1 per cent. It’s reminiscent of the 2008 and 2012 Obama campaigns. . . . Seeds of change are being sown and foundations are being laid for deeper-going changes in the future. . . .

The campaign is expanding the collective political imagination and injecting radical ideas into the body politic. It has legitimized democratic socialism in the national conversation. Sanders is also influencing Hillary Clinton to adopt more progressive positions on a wide range of issues.

Note the Obama-speak in Bachtell’s rhetoric, from the invoking of “transformative change” and “seeds of change” to pointing to the very model of Barack’s 2008 and 2012 campaigns. And observe the excitement about Bernie having “legitimized democratic socialism in the national conversation” and influencing Hillary to adopt “more progressive positions.”

The head of Communist Party USA continued:

But Sanders understands if he is elected his radical economic and social agenda including breaking up the big banks, universal health care, tuition-free university, massive jobs creation, expanding Social Security, and repealing Citizen’s United will go nowhere given the vice grip the GOP and extreme right has on Congress.

The only way to realize a radical agenda is through a “political revolution.” . . . Sanders sees his campaign as part of a much bigger movement that must be built.

A political revolution rests on building a

broad coalition. . . . A political revolution will be fueled by ongoing shifts in public attitudes. Majorities of Americans now favor taxing the rich, raising the minimum wage, immigration reform, abortion rights, marriage equality, criminal justice reform, and action to curb the climate crisis. New social movements are influencing millions at the grassroots including the Fight for 15, Black Lives Matter, The Dreamers, reproductive rights, marriage equality, and climate justice activists.

A political revolution is based on the idea that majorities make change. It is not enough for majorities to believe in an idea, they must actively fight for it. . . . Movements are acting both within and outside the Democratic Party and comprise many of the key forces in the anti-right alliance.

This pitch for Bernie in *People's World* by the head of Communist Party USA employs the rally cry "political revolution" a dozen times in under a thousand words, plus repeated use of the words "radical" and "progressive." Make no mistake: the comrades are jazzed for Bernie Sanders. They want, as another *People's World* writer likewise puts it, nothing short of a "Bernie Sanders political revolution."

Bachtell looks with hope at how Bernie's struggle could transform the political landscape and further remake the party of Kennedy and Truman:

A political revolution can transform politics if labor, its allies, and the broad left put their stamp on the multi-class alliance, shape its politics, and frame the issues debated for the elections. The Sanders campaign is helping do this. . . . It will be transformative if the anti-right coalition is united and mobilized. Polls show that 86% of Clinton supporters will support Sanders in the general election if he is the nominee, and 79% of Sanders supporters will support Clinton if she wins. Sanders will need Clinton's supporters in order to win.

Note, remarkably, the vast support for Sanders that exists not only among his own comrades but among Hillary Clinton backers. This is support, of course, for a man who has long been an avowed, unapologetic socialist, who was fully sympathetic to the communist universe.

Also revealing is how today's communists have hopped aboard the bandwagon of the new left's cultural agenda, including on sexual-gender issues. I've been pointing this out for some time (see my book *Takedown: From*

Communists to Progressives, How the Left Has Sabotaged Family and Marriage). The emergent Bernie-Democrat-socialist-communist-progressive-liberal coalition, advises Bachtell, "must fight uncompromisingly against racism, sexism, homophobia, transphobia, anti-Muslim, and anti-immigrant attacks and all efforts to divide."

Workers of the world, unite—against "transphobia!" Who would have foreseen that one? Karl Marx, call your office.

Some Democrats reading this will lash out at me, as the messenger. But I urge them to again carefully read the words I'm quoting. They come directly from the head of Communist Party USA, a man who is the successor to Gus Hall, to Earl Browder, to William Z. Foster, writing in the house organ of CPUSA, *People's World*, successor to the *Daily Worker*. I ask Democrats: Does it not concern you that your no. 2 for the presidential nomination so fires up these literal communists? Does that not bother you?

Unfortunately, I fear that many of today's Democrats could care less, especially the Bernie millennials educated into pro-socialist imbecility by our public schools and universities. As one reader of *The American Spectator* put it after reading my previous post on Bernie, "I informed my son, now over 40, that Bernie was a Communist. He replied 'so what!'"

Indeed, the Sanders campaign could mass-produce bumper stickers boldly touting "Bolsheviks for Bernie" sandwiched between grinning faces of Marx and Lenin and our contemporary products of the American university would shrug and cheer.

Returning to the appraisal of Communist Party USA, John Bachtell finished with this: "A political revolution will help establish the foundations for a real people's party, whether it results in a breakaway from or a takeover of the Democratic Party. Regardless of whether Sanders wins or not, the politics of the nation will never be the same and the fight for a political revolution will continue."

There we are, ladies and gentlemen. The new political revolution that "will continue" must come either with a breakaway from the Democratic Party or with a "takeover of the Democratic Party." Once upon a time in America, it seemed it could have only come with a breakaway. But now, in the Obama-Bernie America, a takeover of the Democrats has greater promise than ever. Just ask the literal millions of modern Democrats pulling the lever for a 74-year-old socialist as their next president. And just ask Bernie Sanders' advocates in Communist Party USA. They, too, feel the Bern.

—*FrontPageMag.com*, May 4, 2016