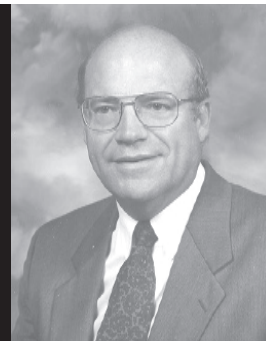




Dr. Fred Schwarz

The Schwarz Report



Dr. David Noebel

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The Schwarz Report Bookshelf

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The Abolition of Man

by Frank V. Williams, III

When C. S. Lewis wrote the *Abolition of Man* in 1943, he anticipated the present-day application of the techniques of behaviorism, neurotechnology, and eugenics. This is the point in history at which we have now arrived. The techniques by which man could be controlled were controversial even then, and were of particular concern to all those who loved liberty and still believed that God created man in His own image. Man, observed Lewis, had gained mastery over Nature preliminarily to gaining control over the nature of man:

I am only making clear what Man's conquest of Nature really means and especially that final stage in the conquest, which, perhaps, is not far off. The final stage is come when Man by eugenics, by prenatal conditioning, and by an education and propaganda based on a perfect applied psychology, has obtained full control over himself. Human nature will be the last part of Nature to surrender to Man. The battle will then be won. We shall . . . be henceforth free to make our species whatever we wish it to be. The battle will be won. But who, precisely, will have won it?

Skinner recognized the attack on behaviorism and replied to Lewis in his book, *Beyond Freedom and Dignity*, that man is not being "abolished." What is being abolished, Skinner argued, is "autonomous man," the man of "freedom and dignity." It is "man as man," "man as thou not it" that is being abolished, so that scientists can begin dealing with people as they would any other natural object. The conclusion for Skinner was quite logical. The science of behaviorism can be applied to reengineer man and design a culture, but it requires that we abandon any presupposition that leaves the individual or God in control:

His abolition has long been overdue. Autonomous man is a device used to explain what we cannot explain in any other way. He has been constructed from our ignorance, and as our understanding increases, the very stuff of which he is composed vanishes. Science does not dehumanize man. It de-homunculizes him, and it must do so if it is to prevent the abolition of the human species. To man *qua* man we readily say good riddance. Only by dispossessing him can we turn to the real causes of human behavior. Only then can we turn from the inferred to the observed, from the miraculous to the natural, from the inaccessible to the manipulable.

Behaviorism denies that there is anything unique about human life—nothing that sets us apart from all other life forms. All appeals to the higher faculties of man—reason, self-consciousness, a sense of moral responsibility—are dismissed

And do not participate in the unfruitful deeds of darkness, but instead expose them. Ephesians 5:11

"Dwell on the past and you'll lose an eye; forget the past and you'll lose both eyes." Old Russian Proverb

as mere delusions. We are only the product of our environment, our body chemistry or the many unscientific influences of our homes and communities—the words and actions of our parents, teachers, friends, colleagues, pastors, and others. Our behavior is determined by the external environment or from conditioning that occurred prior to birth and now resides in our genes. Consequently, as Francis Schaeffer pointed out, the technology of human behavior treats us as if we are not capable of free will, or of independent, original thought; nor is there any room for the existence of a sovereign God.

The Board of Planners

The principles of behaviorism also contain a major contradiction that has profound implications for society. Obviously, all people acting independently of one another cannot set the behavioral standards and conditioning applicable to all other individuals. That would be tantamount to anarchy. There must be, therefore, some person or group of persons making essentially moral decisions about which thoughts and actions are appropriate for the rest of the population, and which future out of a number of possible futures is preferred. In the background of Skinner's 1948 utopian novel, *Walden Two*, was a small group of individuals called the "Board of Planners." These were the controllers, the people who decided which forms of environmental conditioning would be required for each individual in the community, so that the entire community would function as a single, peaceful, productive unit. Because of the work of the controllers, there was, situated within the surrounding society, a community of happy, contented, productive workers going peacefully about their assigned tasks free of the problems that plagued the rest of the world. The principles of behaviorism are currently applied, according to Skinner, in haphazard, unscientific ways by all sorts of people within society: parents, teachers, neighbors, psychologists, preachers, and many others. But the goal of behaviorism is to eliminate the unscientific application of these techniques, and apply them in scientifically coordinated ways that make each of us achieve our full potential for the good of the community. And so, the protagonist in Skinner's novel, Frazier, put the issue directly to the skeptical Castle: "My question is," asked Frazier, "have you the courage to take up and wield the science of behavior for the good of mankind?" This is the question that the state courts have answered in the affirmative. As Lewis so astutely observed, "[T]he power of Man to make himself what he pleases means, as we have seen, the power of some men to make other men what *they* please."

The key which has, until recent decades, been missing

is the power to unify or consolidate all of the techniques of control in the hands of a single group of people having a position of power over all people. For man to advance in revolutionary ways he must throw off evolutionary forces which are, by definition, slow and random. Man must assume responsibility for change that is not only planned and coordinated, but constantly moving us toward some higher future existence. But the disciplines—the technicians holding the tools by which man could be controlled and propelled into the future—were fragmented. Each worked separately from the other to study man but lacked the power to consolidate the process of application by which one set of techniques could be applied in conjunction with the techniques of other disciplines. There was no planning and no central authority capable of directing the forces of individual and social change in one direction or another. Consequently, we had to await the day, now here, when all of the techniques employed by all of the various experts could be applied and directed by one elite group: the judiciary.

But the techniques of control need not be overtly violent as Orwell thought. As we have seen, they can be very subtle and manipulative, and can be cast as the necessary and efficient answers to the vexing problems of life. The bars which control us need not be on the outside. Indeed, the courts are in the process of placing those bars on the inside. As Aldous Huxley put it, "The shotgun has its place but so has the hypodermic syringe."

Our belief in democracy and representative government are also illusions. If our personal behavior is determined by our environment, we are incapable of making truly original, independent decisions about the affairs of government. Our belief in human freedom and in representative government is, like so many other things we believe about ourselves, only a fiction created by the literature of freedom and dignity we were exposed to in our homes and schools. Behaviorism tends toward a centralized, authoritarian form of government—the therapeutic courts—to create the new man for the new future. The very nature of the techniques now employed by the courts are inherently denigrating to the moral and intellectual faculties and dignity of man at the hands of an authoritarian, paternalistic system of judges. But they also insult the rule of law as reflections of truth about life and about the world in which we live, thereby implying that rules of law and of outcomes determined by law are not only unnecessary for the survival of society but are therapeutically counterproductive. By pragmatically and emotionally contrasting what activists call "more humane" forms of dispute resolution with the detached and

impersonal application of rules of law to specific issues, they make their case for overthrowing the constitutional system of courts. In that regard, we should understand that therapeutic, problem-solving courts are not courts. Problem-solving judges are not judges; they are behaviorists. The principles they apply are not legal principles at all, but principles derived from the technology of human behavior. Not only do such “courts” denigrate man, but they manipulate the way we think about the work of the state and its impact on life. Activists have appropriated the lexicon associated with the constitutional judicial system, and have given old words new meaning in a way that effectively changes the way we think about the role of the courts and the need for controlling individual and collective life.

The New Man for a New Age

Once courts have the therapeutic bars in place, what will the final product look like? How will the modified man think and act? The details are, of course, missing to some extent and may vary among individuals. Some things are clear, however. The family, church and broader community, which once were the impetus for good character, have become, activists argue, much weaker than they once were. Consequently, the role of the courts must change to prop up the skeletons of these failed institutions. This is a recurring argument for changing the role of the courts in society. For the reformers, there is no longer any fixed definition of the family or any of the other basic institutions of life; they are significant only as utilitarian instruments of shaping and controlling behavior. As a result, the courts feel free to redefine the entire community as they see fit, and to take over the task of creating the kind of people necessary for a just and peaceful future. “The burden on government and law,” observed the Tennessee Futures Commission, “is to reinforce communities and families that contribute to the development of good character, self-reliance, respect for others, and respect for self.” This is a basic tenet of behaviorism (and, one might add, Marxist doctrine) which holds that the state is the source of the intangible attribute of personal and collective character. It is error to think this can only be for good; the fictional behaviorist who programmed the *Manchurian Candidate* was from the Pavlov Institute in Moscow. Our empty shells have to be programmed to move and act in ways that are consistent with judicial values articulated by the courts and their various commissions, and applied by therapeutic trial courts. “As we have seen,” observed Skinner, “man is not a moral animal in the sense of possessing a special trait or virtue; he has built a kind of social environment that induces him to behave in moral

ways.” Skinner found such statements to be convenient; the reformers, in fact, are actively working to create a new social environment based upon naturalistic concepts of man and relativistic concepts of moral behavior.

Every citizen should vehemently deny that government has any role to play in the formation or reinforcement of character or other personal attributes. Where the family and the community have failed to adjust to the ‘new realities’ or have been undermined because of them, the courts will carry the increased burden being thrust upon them. Instead of adjudicating disputes based upon the facts and law, the courts will expand their mission to “reinforce communities and families that contribute to the development of good character.” But which families and communities contribute to these new virtues? By what standards and by whom shall it be determined that families and communities are doing what they should in this respect? This “burden” implicitly requires that courts begin defining good character, self-reliance, respect for others, and respect for self. Can there be any doubt that these abstract concepts will be defined by the courts in ways that make them relative to the work of the courts? Men and women will be people of good character only insofar as they promote the goals and purposes of those who create them. Character becomes relative to the personal visions of the judges, for they are determined in reference to the beliefs and lives of the judges who will ultimately make that determination. The judges, then, become the embodiment of “good character, self-reliance, respect for others, and respect for self.”

This effectively makes judges a kind of amplified humanity—little gods, but gods nonetheless; and the little gods will judge the rest of us in respect to their lives and values. In fact, the new judge, as he sits on the bench, speaks to the Rotary Club, instructs a class of children, or walks down the street, becomes a pattern for life.

Conduct and beliefs that promote the goals and the power of the judges will become the definition of good character. However, we should keep in mind as we surrender this function to them, that a fixed definition of abstract concepts is impossible. The work of the judges and the decisions they make will become increasingly arbitrary. Judges will have nothing outside of themselves and the enviroing culture on which to base their decisions. Already, the therapeutic “options” being provided to the courts are being used by judges to require that clients maintain good jobs, pay their debts, support their families, etc. One can be a poet or an artist, but he had better not give up his day job. The elimination of drugs or violence is never the final goal. Ultimately, lifestyle change and, as Toffler said, the

reconstitution of society, is the goal.

The techniques of modern science used to manipulate and control people do not provide superior answers to problems or issues of life. As Professor Arthur Allen Leff of Yale Law School so irrefutably demonstrated, there can be no normative ethical system in the absence of God. In his classic essay, "Unspeakable Ethics, Unnatural Law," Leff observed that

the so-called death of God turns out not to have been just *His* funeral; it also seems to have effected the total elimination of any coherent, or even more-than-momentarily convincing, ethical or legal system dependent upon finally authoritative extrasystemic premises. If we are trying to find a substitute final evaluator, it must be one of us, some of us, all of us—but it cannot be anything else. The result of that realization is what might be a simultaneous combination of an exultant "We're free of God" and a despairing "Oh God, we're free."

To every authoritative pronouncement of man there will be others, Leff demonstrated, who will say, "Oh, yeah, sez [sic] who?" Therefore, control of the courts as propagators and enforcers of moral values for everyone else takes on extraordinary political importance, and helps to explain why so much money is being invested in state judicial elections.

The therapeutic resolution of conflict and related decisions about lifestyle become the tools of the judiciary in the service of competing social interests, and competing social interests advance the power of the judges. The controversial decisions of the appellate courts and the new "hands-on" work of the trial courts are but flip sides of the same coin; both work together to bring about the personal visions of those who are in the business of reforming the courts and society. The result is not the rule of law, but the rule of men. Consequently, court reform literature contains both an appeal to efficiency and an appeal to the creation of more virtuous individuals and communities. Judges are becoming both artists and engineers.

It remains to be seen how successful the courts will be at transforming sinners into people of good character. If, as behaviorists believe, man was not created by God

in His image, and if there is no source of truth outside ourselves by which to judge the words and works of the visionaries, then there just might be something to their claim that we are only part of the cosmic machine. If the past is any indication of how things will be in the future, however, the prospects of their success look dim. Perhaps Professor Leff said it best in the afterword to his famous essay:

All I can say is this: it looks as if we are all we have. Given what we know about ourselves and each other, this is an extraordinarily unappetizing prospect; looking around the world, it appears that if all men are brothers, the ruling model is Cain and Abel. Neither reason, nor love, nor even terror, seems to have worked to make us "good," and worse than that, there is no reason why anything should. Only if ethics were something unspeakable by us, could law be unnatural, and therefore unchangeable. As things now stand, everything is up for grabs.

Mankind is not likely to be transformed by the judiciary, but it is certain that we can be increasingly controlled by the judiciary. Judicial activism is creating an omnipresent tyranny capable of influencing large numbers of people and entire communities. Already tens of thousands of people all across the country, driven by a secular faith, are joining in the work of the courts through judicial outreach and collaborative working arrangements. The transcript from the National Conference on Public Trust and Confidence in the Justice System, recorded delegates, many of them representing non-governmental organizations, using terms like "trust in," "have confidence in," and "have faith in," to refer to the judges and the work of the courts with the goal being to convert as many people as possible to the faith. Are not these the people who will be the "eyes and ears" of the courts? At the same time, many people fear and distrust the courts. The December 15, 2003, issue of *Newsweek* was devoted to "Lawsuit Hell: How Fear of Litigation is Paralyzing Our Professions." Appearing daily on televisions all across the country are solicitations to file suit. "If you are concerned about the care of a loved one in a nursing home, give us a call," says one firm.

Founded in 1953, the Christian Anti-Communism Crusade, under the leadership of Dr. Fred C. Schwarz, has been publishing a monthly newsletter since 1960. *The Schwarz Report* is edited by Dr. David A. Noebel and Dr. Michael Bauman. 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 (the Crusade is a 501(c)3 tax-exempt organization) may be sent to this address. Permission to reproduce materials from this *Report* is granted provided our name and address are given.

These two groups—one having faith in the judiciary and the other fearing the judiciary—are both witnessing and reacting to the same set of events. Some are pleased with the expanding role of the courts in society, while others have had enough of it. In fact, however, there may be considerable overlap in the views of the various subgroups to the work of the judiciary. Those who hate oppressive malpractice suits may, nevertheless, support court decrees advancing other political and social agendas they favor. Abortionists, for example, have to pay malpractice insurance premiums just like other doctors. The court reform movement is, in part, an attempt to expand the intrusion of the judiciary into the lives of every person while imparting a kinder-and-gentler, therapeutic appearance to the work of the judiciary. By doing so, court reform brings in those who now harbor hard feelings toward the courts. Instead of being harmed, we are going to be healed. Hopefully, those people who now fear the judicial system will someday come to appreciate all that the courts are doing for us.

Is it possible that the legislative branch will take steps to curb judicial power? Perhaps, but the legislative and executive branches, exhausted by the cost of large, regulatory bureaucracies, have found the courts and private litigation a cost-effective way to regulate most activities of life and do so in ways that are more acceptable to people. In a sense, they are accomplices in the expanding role of the courts in spite of occasional protests about what some call the “imperial judiciary.”

The bars that control us, whether they are on the outside or the inside, always have a physical component; even the processes of the mind are based on the physical body. Power is useless unless it is applied. This may be the single most important feature of the judicial system, for it is the place where the power of the state is ultimately applied in a physical way to individuals and targeted subgroups. Actions that take place in a courthouse can have a very real and tangible impact on people involved in litigation. The judiciary has become both the primary vehicle and path of least resistance for social engineers who realize the ability of the courts to inflict physical and psychological harm on individuals. The courts thereby coerce more desirable forms of behavior. During modern times, technology has become an increasingly important component of power because it makes it possible for those who control the state to move against people quickly and at great distance. With the local courthouse strategically located in each county, and often in multiple cities within counties, and with a local staff of law enforcement, social

workers, volunteers and others ready to carry out judicial plans and decrees, the courthouse is the place where judges wield the power to influence vast numbers of people.

With the advent of new technologies, however, the home or even the individual mind could well become the judiciary’s final place of residence. The first mock trial in virtual reality has already been conducted by the Courtroom 21 Project at the William and Mary Law School, and judicial scenarios envision the future use of brain implants as a means of determining guilt or innocence.

The Final Question

We can be thankful that some people are able to reverse the course of their lives, saving themselves and others from drug abuse, violence, or more subtle forms of antisocial behavior. However, what cost are we willing to pay to make such changes take place, even if it is possible to do so? The outcome is certain, however, if we remain headed down the road we are on. One way or the other, by faith or by fear, the courts will control us, and there will be no place to which we can retreat or flee, not even the inner sanctum of our minds.

There remains, then, one unanswered question: Once the courts have succeeded in gaining control of individual behavior for the collective good, who will control the controllers? If there is any chance that this movement can be resisted, it is important that the public and the representative branches of government know about and prepare for the approaching changes being thrust upon us by visionaries with utopian dreams of a new judicial system and the transformed world it will bring forth.

—*Campbell Law Review*, Vol. 29, Spring 2007, Number 3, pages 726 f.

Editor’s Note:

For those interested in identifying the footnotes in this article, proceed to The Norman Adrian Wiggins School of Law at Campbell University on the web.

Michael Moore's Cuba

by Humberto Fontova

"We cannot for a second abandon propaganda" wrote Castro in a letter to a revolutionary colleague in 1954. "Propaganda is vital—propaganda is the heart of all struggles."

Michael Moore claims that Cuba's Stalinist regime played it as straight with him during the filming of his newest documentary, "Sicko", as he plays it with its viewers. "I asked them to give us [the 9/11 workers featured in the documentary] the same care they give their own Cuban citizens," he assured us. "No more, no less. And that's what they did."

Does anyone with a fully functioning brain actually believe these claims?

You would think refutation of Moore's comments would be too obvious to require publication and circulation. But sadly, history shows that Castro's propaganda (as disseminated by his agents, both on the payroll and off) has an odd—if mercifully temporary—effect on cerebrums that otherwise function normally, even exceptionally. It is similar to the effect sugar in the gas tank has on an engine.

As a recent and tragic example of this phenomenon, recall that in April 2000, after a Dan Rather "60 Minutes" interview on CBS with Elian Gonzalez's father, polls showed that 70% of Americans firmly believed that this father—a subject of a Stalinist regime who was surrounded by Castro plainclothes police while in the CBS studio—was acting completely free from coercion.

Dr. Julio Cesar Alfonso, a Cuban doctor who defected in 1999 after working within Cuba's healthcare system for years, reminds America of something that should be blatantly obvious: "The treatment Moore and the rescue workers receive in the film "Sicko" was done specifically for them, because the regime knew it would make great propaganda."

Dr. Alfonso had barely finished his interview with the *Miami Herald* when someplace called "Havana Hospital" launched a website. "After being featured in the Cannes Film Festival-honored film "Sicko", we are now open for medical tourism to Cuba," says the site. "We welcome you with peace and goodwill without any concern towards politics or propaganda. We are very good surgeons ready to help." Among the featured bargains are: "Breast augmentation/implants for only \$1,500 (through the belly button procedure)."

Ninety-nine percent of Cubans have no more experience with a hospital like the one featured in "Sicko" than Michael Moore has with a Soloflex. Most Cubans view a hospital like the one featured in "Sicko" the way teenage boys used to view *Playboy* magazine and husbands view a

Victoria's Secret catalog: "Wow! If only. . ."

In "Sicko," Moore parrots the Castroite claim that Cubans live longer than Americans. In fact the figures are practically identical, which actually casts Cuba's vaunted health care in a negative light. In all nations with high emigration rates, longevity rates skew high. This occurs because the birth is recorded but the death gets recorded in the nation migrated to. So it seems like fewer people die. Naturally, the opposite effect appears in nations with a large influx of immigrants. The death is recorded but the birth was recorded in the nation immigrated from. So generally speaking, a nation with high longevity but known to hemorrhage its people has little to boast about with regard to longevity figures. All they're proving is that theirs is a miserable place to live and from which massive numbers of people flee.

And few nations hemorrhage people like Cuba—almost 20% of its population since the glorious revolution. This 20% represents those who got out with the clothes on their back and against enormous odds.

As eagerly expected by Michael Moore's Cuban case officers, "Sicko"'s screening was the signal for their other propaganda assets to chime in. "Cuba has developed the world's first meningitis B vaccine, which is available in Third World countries but not in Europe or the United States due to U.S. sanctions," reported Anthony Boadle from Reuter's Havana Bureau last week.

Of this 27-word sentence, exactly 14 words are true. This vaccine is not available in the U.S. and Europe -- but hardly because of sanctions. In fact, in 1999, Bill Clinton's Treasury Department granted the pharmaceutical giant, SmithKline Beecham, a license to market the Cuban vaccine in a joint venture with Castro's medical ministry—pending FDA approval.

And why not? Castro's minister of public health himself, Carlos Dotres, had hailed the vaccine as "the only effective one in the world!" Highly impressed, Bill Clinton's FDA chief, Dr. Carl Frasch, said it could annually prevent "1,000-2,000 cases" of the dreaded disease in the U.S., and 110 U.S. Congressmen promptly signed a special letter to Secretary of State Madeline Albright beseeching her to allow this breach of the diabolical embargo "if only to protect the lives of America's children!"

That was eight years ago. The reason the vaccine is not available today in the U.S. and Europe is simply that—like so many other Castroite concoctions and proclamations dutifully trumpeted by news agencies who earn Havana bureaus—the vaccine is a farce and its sale a swindle. And, at least in this case, most civilized countries refuse to help propagate the swindle on their citizens.

Some countries discovered the swindle the hard way:

“Brazil has wasted \$300 million on a Cuban vaccine that is completely ineffective,” wrote Dr. Isaías Raw, director of Sao Paulo’s prestigious Butantan Institute, specializing in biotechnology.

A 1999 study by Brazil’s Centro de Vigilancia Epidemiológica (Center for Epidemiological Research) seconded Dr. Raw: “The studies conducted on the use of the Cuban vaccine in children under four years old—the major risk group for hepatitis B—showed no evidence that the vaccine protected them against the disease. This vaccine should not be recommended.”

All current medical literature flatly asserts that despite countless attempts, “no effective vaccine against the meningitis B has yet been developed.”

Sadly for Michael Moore’s Cuban case officers, the medical establishment remains infested with men and women who stubbornly cling to their professional ethics. Enlisting their full cooperation presents challenges much more daunting than enlisting the cooperation of news agencies panting for a Havana Bureau and a portly filmmaker obsessed with vilifying his country.

A few years back Castro launched his “Doctor Diplomacy,” wherein he started sending Cuban “doctors” to heathen lands (though their spouses and children were held hostage in Cuba) to heal the sick and raise the dead. This was coupled with “free” treatment of poor foreigners from the Caribbean and Latin American nations in Cuban hospitals. The scheme has gotten no end of gushy reviews in the major media.

Some reviews from the non-major media might help with perspective. Here’s one from the newspaper the *Jamaican Gleaner* titled “Eye Surgery Hopes Dashed; Patients Suffer Complications After Cuba”: “The survey included 200 patients (Jamaicans who traveled to Cuba for eye surgery), and of that group, 49 patients—nearly a quarter—experienced post-surgery complications. According to Dr. Albert Lue, Head of Ophthalmology in Jamaica’s Kingston Public Hospital, the complications causing the patients impaired vision was corneal damage and damage to the iris due to poor surgical technique.”

Brazil also got a birds-eye view of Cuba’s vaunted “Doctor Diplomacy.” The April 2005 story from *Agence France-Presse* titled “96 Cuban Doctors Expelled from Brazil” reported: “Federal Judge Marcelo Bernal ruled in favor of a demand by the Brazilian state of Tocantins’ Conselho Regional de Medicina (Regional Council on Medicine) that Cuban doctors be prohibited from practicing in their state.” Based on the results they’d achieved with Tocantins’ residents, the judge referred to the Cuban doctors as “Witch Doctors and Shamans. We cannot accept doctors who have

not proven that they are doctors.”

According to a report by the Association of American Physicians and Surgeons, more than 75% of “doctors” with Cuban “medical degrees” flunk the exam given by the Educational Commission for Foreign Medical Graduates for licensing in the U.S. This exam is considered a cakewalk even by the graduates of Mexico’s Tec de Monterrey School of Medicine.

Most Cuba-certified doctors even flunk the Educational Commission for Foreign Medical Graduates’ exam for certification as “physician assistants,” making them unfit even as nurses. None of this is meant to disparage these hapless men and women who were simply cursed by fate to be born under a Stalinist tyranny, who took it upon themselves to overcome that curse and who today enjoy the blessings of liberty while employed in other fields. These are simply facts Michael Moore’s Cuban case officers are desperate to hide. Here are a few more:

According to the Association of American Physicians and Surgeons, the mortality rate of Cuban children aged one to four years is 34% higher than the U.S. (11.8 versus 8.8 per 1,000). But these don’t figure into UN and World Health Organization spotlighted “infant-mortality rates,” you see. So the pressure is not on Cuban doctors to fudge these figures—yet.

In April 2001, Dr. Juan Felipe García, MD, of Jacksonville, Fla., interviewed several recent doctor defectors from Cuba. Based on what he heard he reported the following: “The official Cuban infant-mortality figure is a farce. Cuban pediatricians constantly falsify figures for the regime. If an infant dies during its first year, the doctors often report he was older. Otherwise, such lapses could cost him severe penalties and his job.”

Cuba’s infant mortality rate, though it plunged from 13th lowest in the world pre-Castro to 40th today—is also kept artificially low by an abortion rate of 0.71 abortions per live birth—the hemisphere’s highest by far, which “terminates” any pregnancy that even hints at trouble.

More interesting (and tragic) still, the maternal mortality rate in Cuba is almost *four times* that of the U.S. rate (33 versus 8.4 per 1,000). Peculiar how so many mothers die during childbirth in Cuba, but how many one- to four-year-olds perish, while from birth to one year old (the period during which they qualify in UN statistics as infants) they’re perfectly healthy.

This might lead a few people to question Cuba’s official infant-mortality figures. But such people would not get a Havana Bureau for their news agency or TV network, much less a visa to film a documentary.

—*Human Events*, July 30, 2007, p. 20

Castro's Librarian's

by Nat Hentoff

Michael Moore—enjoying another hit with his “Sicko” film—was asked by the *New York Sun* whether, while he was shooting the movie in Cuba, he visited any of Fidel Castro's seriously ill political prisoners. His answer was that in making his cinematic attack on America's health system in Castroland, he focused entirely on the Cuban alternative.

Among other suffering prisoners in Cuban cells who would have added further dimension to “Sicko” are independent librarians, put away for more than 20-year sentences for the crime of giving Cubans access to books and other publications forbidden in state libraries. Jose Luis Garcia Paneque, for example, director of a Las Tunas library, is not being treated meaningfully for intestinal problems, hypertension and other ailments.

The caged independent librarians were, however, at the center of a protest at an American Library Association conference in Washington in June. These protesters are themselves long-term members of the ALA and call themselves Freedomistas, in contrast with Fidelistas (Castro admirers) on the ALA's governing council. That council steadfastly refuses to demand the immediate release of Cuban freedom-to-read librarians, whom Amnesty International designates “prisoners of conscience.” Indeed, the council voted down an amendment calling for their release.

Bearing such signs as “Book Burning Is NOT A solution to Cuba's Energy Problems” and “Ray Bradbury (author of *Fahrenheit 451*) Says: ‘Free The Jailed Librarians,’” the Freedomistas also handed out fliers that quoted the core ALA policy: “The American Library Association believes that freedom of expression is an inalienable human right... vital to the resistance of oppression... and the principles of freedom of expression should be applied by libraries and librarians throughout the world.” Another ALA policy cited on the fliers “deplores the destruction of libraries, library collections and property.” Yet, as I have reported previously, the ALA ignores the fact that Cuban court documents (validated by Amnesty International and the Organization of American States) reveal that the entire collections of at least six independent libraries were ordered destroyed.

Among the burned publications are the Universal Declaration of Human Rights (not surprisingly); a book on Martin Luther King Jr.; the U.S. Constitution; and a volume by Jose Marti, the father of Cuban independence, who was killed by the Spanish during that struggle to free Cuba.

Despite these facts, the delegates to the June ALA conference were told in the flyer that the American Library Association, on its Web site article “Book Burning in the 21st Century,” repeatedly refuses to post the lists of books Mr. Castro burned after the Independent Libraries were started in 1998. They were started in a courageous and perilous answer to Mr. Castro's shameless lie that year at the international Book Fair in Havana: “In Cuba, there are no prohibited books, only those we do not have the money to buy.” That reminded me of what the late Che Guevara told me at the Cuban mission to the United Nations when I asked him if he could foresee a time, however distant, when there would be free elections in Cuba.

Mr. Guevara, who, while in charge of a Havana prison, shot and killed many prisoners of conscience, didn't wait for the interpreter to finish before he burst into laughter and said to me, “Free elections in Cuba?” At the Washington meeting of the ALA, there were counter-demonstrators with such signs as “Defend the Cuban Revolution!” and “‘Independent’ libraries are a FRAUD!” One passerby wearing an official ALA identification tag looked at the Freedomistas signs, refused to take a flyer and snarled, “I am on the other side.” The governing council of the ALA says it has expressed “deep concern” about the jailed librarians but refuses to recognize that book collections in their libraries were burned.

And the ALA council—in defiance of a Jan. 25, 2006, poll in the official American Libraries e-mail newsletter, AL Direct, in which 76 percent of the rank-and-file membership urged emancipation—continues its refusal to call for the release of what some ALA leaders deride as “so-called librarians.” Yet the library associations of Poland, Estonia, Latvia, the Czech Republic and Slovakia have vigorously demanded their release. Those countries know what it is to live under communism.

At the ALA conference, a Freedomista flier ended with a reminder from Martin Luther King Jr., whose biography was burned by Castro judges: “In the end, we will remember not the words of our enemies but the silence of our friends.” The next time you visit your local library, you might express your support for the extraordinarily courageous independent librarians whose devotion to Cubans' right to read have put them in these gulags.

—*The Washington Times*, July 16, 2007, P. A17

Note: Watch for part two of this article in the November Schwarz Report.