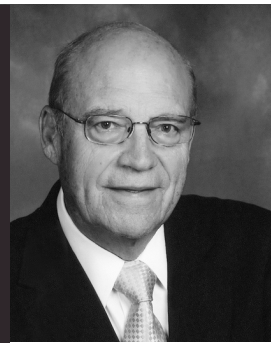




Dr. Fred Schwarz

# The Schwarz Report

63 Years Defending Our Christian Faith



Dr. David Noebel

November 2023

## Red J. Robert

by William F. Jasper

“History is a set of lies agreed upon.” So, supposedly, said Napoleon Bonaparte. Well, the liars have certainly gotten the upper hand since Napoleon’s day. Our “history industry” has been so successful in larding with lies virtually every popular historical source the average person consumes—history books, textbooks, novels, movies, documentaries, Wikipedia—that the quest for truth is a daunting journey through a treacherous and confusing landscape. There are many ways of lying, of course, from outright prevarication to lying by half-truth, lying by omission, lying by context, and, in the case of photography and cinematography, lying by lens.

One of the Big Lies of our past century is that America has been afflicted with recurring bouts of irrational “paranoia” and “hysteria” about the threat posed by communism. The intelligentsia who dominate Hollywood and our academic and media institutions endlessly warn us that this recurrent fear of communism is a dangerous mental condition and a sign of fascist tendencies. Rare is the college (or high school) student who escapes being marinated in numerous textbook entries, films, lectures, and essays on the supposed terrors of the “Red Scare” and McCarthyism.

However, the Orwellian censors and propagandists who send true history down the memory hole and confect “history” out of lies are, apparently, in a panic that the recent upsurge in the anti-communist “derangement”—going hand-in-hand with the still-potent Trump MAGA movement—is signaling the need for renewed artillery barrages against the newly awakened McCarthyite hordes. Enter stage Left, Christopher Nolan’s blockbuster film *Oppenheimer* to fill this desperate need.

Let us stipulate from the start that, in unison with all the chirping media choir out there, we agree that Nolan is a “brilliant filmmaker” and the subject of his movie, Julius Robert Oppenheimer, was a “brilliant physicist” and a multi-talented polymath. This three-hour Nolan epic is definitely Nolanesque in all its complexity, with quick cuts and confusing jumps back and forth in time, overlaid with an overpowering musical score that is often played at teeth-rattling, bone-jarring decibel levels. *Oppenheimer* self-consciously screams “I am Nolan; gaze in awe upon my innovative artistic brilliance!” According to the usual stable of media reviewers, Nolan’s film is “monumental,” a “towering achievement,” a “compelling epic”—and various other superlative-laced raves. Those are both aesthetic and political opinions. Aesthetic appreciation being largely subjective, this writer would grant that the movie does have its moments and a great many people will be awestruck by Nolan’s over-the-top artistry.

However, this article is not a movie review, at least not in the usual sense. It is not concerned with the production’s artistic merits or lack thereof. It is an attempt at justice to right a terrible wrong—a series of wrongs, actually—at the heart of, and throughout, this thoroughly dishonest film.

Dishonest? How so? For starters, although ostensibly about Oppenheimer and the race for the atom bomb, it quickly becomes apparent that *Oppenheimer* is above all a *political* statement, not merely entertainment. It is a morality tale that serves as a vehicle to portray Oppenheimer as a hero and martyr who was ruthlessly persecuted and falsely charged with being a communist merely for being an independent thinker and for merely *associating* with communists. Even broader, his brother, wife, friends, and colleagues who were communists or fellow travelers are also presented as tragic heroes/martyrs/victims in an era of madness dominated by Senator Joseph McCarthy and J. Edgar Hoover. At the same time, all those who show any alarm about putting communists into the center of our super-secret A-bomb project are depicted by Nolan as idiots, knaves, or worse. Particularly despicable are the nasty and dishonest portrayals of anti-communists such as physicist Edward Teller, Atomic Energy Commission Chairman Lewis L. Strauss, and attorney Roger Robb.

### Was Oppenheimer a Communist?

Unfortunately, Nolan’s *Oppenheimer* was doomed to become anti-American propaganda from the start, since he based it on the 2005 book *American Prometheus: The Triumph and Tragedy of J. Robert Oppenheimer* by Kai Bird and Martin J. Sherwin. Both authors have long been associated with the far-left magazine *The Nation* as contributing writers, and Sherwin (now deceased) was a member of the publication’s board of directors. According to David Horowitz, editor

of *Front Page* magazine, *The Nation* “supported every Communist dictator in their heyday—Stalin, Mao, Fidel, Ho, even Pol Pot—and on every issue involving conflict between the United States and any of its sworn enemies during the Cold War, invariably tilted towards (and often actively sided with) the enemy side.” Hence, it’s not surprising that the hard-left slant of the Bird-Sherwin book transferred over into the Nolan movie it inspired. However, Nolan and his researchers and script writers had to consciously ignore a vast trove of evidence that contradicts the film’s underlying pro-communist thesis. The evidence consists of both testimony and documents, much of which was available to Bird and Sherwin before they wrote their book (and which they apparently chose to ignore) as well as much more that has been unearthed since.

Nolan doesn’t *completely* deny Oppenheimer’s associations with the Communist Party; he simply passes them off *dishonestly* as innocent, passing flirtations with no bearing on national security. And he takes at face value Oppenheimer’s claim that he absolutely refused to pass A-bomb secrets to Soviet agents when asked, because, Oppenheimer acknowledged, that would be “treason.” Well, any honest assessment of the available evidence is devastating to those claims. We provide below a summary of key data points, followed by references to documentation:

- From the KGB archives—a memo to KGB chief Beria extolling the help Robert Oppenheimer is providing to Soviet agents;
- From Soviet spymaster Lieutenant General Pavel Sudoplatov—multiple references to Oppenheimer as a *secret* member of the Communist Party and a key operative;
- From authors Jerrold and Leona Schecter—multiple interviews with former intelligence officers in Moscow who stressed the importance of Oppenheimer’s aid to Soviet A-bomb development in the 1942-1944 period;
- From former top Communist Party of the United States of America (CPUSA) official Paul Crouch—sworn statements before committees of the California legislature and the US Senate testifying that he had attended closed Communist Party meetings in Oppenheimer’s California home;
- From Oppenheimer’s close friend Haakon Chevalier—admission that both he and Oppenheimer were members of a “closed unit” of the Communist Party from 1937 to 1942, while both men were professors at Berkeley;
- From the unpublished memoirs of Gordon Griffiths, an Oppenheimer friend and fellow communist—confirmation that Oppenheimer was a “closet communist,” with Griffiths (then a graduate

student at Berkeley) acting as liaison between Oppenheimer and the Communist Party;

- From the FBI files—recordings of top CPUSA officials explaining to comrades that Oppenheimer is now a secret member due to his high-security work for the war effort;
  - From multiple Soviet sources, including General Sudoplatov—admissions that Oppenheimer and physicists Enrico Fermi and Leo Szilard helped place Soviet agents in Manhattan Project labs who then transmitted A-bomb secrets to their communist overlords;
  - From the Venona transcripts—Soviet intelligence communications intercepted and decrypted by United States Army Signal Intelligence Service;
  - From numerous documents and sources—proof that the Los Alamos A-bomb project, which Oppenheimer ran and staffed, was loaded with Soviet agents, from convicted spies Julius Rosenberg, David Greenglass, and Klaus Fuchs to Bruno Pontecorvo, Theodore Hall, Oscar Seborer, and more.
- The New American*, September 11, 2023, p. 25-27

## Those Red Librarians

by James Stansbury

Like many, I was puzzled why libraries all over the country suddenly started to sponsor Drag Queen Story Hours for very young children. This action didn’t fit my old stereotypic worldview of library employees. However, one clue how the drag queen idea came about was uncovered in May 2022 while doing research for my article on the many ways young children are being sexually groomed.

This clue to the origin of the drag queen idea was found in a piece in *The Federalist* by Joy Pullman regarding Emily Drabinski being elected president of the American Library Association (ALA) in April 2022. Her election should have been of little interest except that Dabrinski is a “self-described ‘Marxist lesbian.’” And regarding her first librarian job, Emily said, “At Sarah Lawrence, absolutely everybody was queer. . . . There were so many ways to be gay. . . . And it was my job to teach those students how to find themselves in our library catalog.” She described queering the library as “critical thinking” and “thinking critically about the catalog.”

Obviously, my old stereotype of a librarian is totally obsolete. However, based on Emily’s elevation to president of the ALA, the more important question is how widely shared her view is that her job is to help

children find themselves (sexually) and to queer the library. The ALA operates libraries in all but one state (more on that later).

Just what are her goals as ALA president? Since she did not officially take office until July 2023, there is little performance history available to review. However, an article in the Family Research Council (FRC)'s *Washington Stand* newsletter provided some troubling early indications of her extreme leftist leanings. “[T]he association publicly distanced itself from Drabinski’s statements, telling *Newsmax* in a statement the ‘ALA does not align with, endorse, or promote the political beliefs, values, or ideologies of any one individual—including its elected leaders.’” Nevertheless, there are some troubling bits of evidence about the depth of her influence:

First, “ALA president Drabinski tweeted out a guide to planning Drag Queen Story Hour, after calling parental opposition ‘baffling.’ She has stated libraries play a part in ‘the public project of raising children.’ In a 2021 talk titled ‘Teaching the Radical Catalog,’ Drabinski admitted her ‘queerness includes the subversion of ... normal family types.’”

Next, she represented the ALA and spoke at the September 1–3 “Socialism 2023” conference in Chicago. The conference was organized by more than 70 socialist organizations. While there, “Drabinski told speakers at one panel that she agreed with ‘your point that public education needs to be a site of socialist organizing. I think libraries really do, too. ... Classroom libraries, but also school libraries of all kinds.’” She added that “there’s a real opportunity here to both connect [what’s] happening in public education [with] what’s happening in libraries.”

The old saying “show me your friends and I will predict your future” is worth considering, because the FRC article found more possible clues in a list of panel discussion topics presented at the “Socialism 2023” conference:

- “**Kids as Comrades**,” which discussed “best practices for developing socialist programming for kids.”

- “**Resisting the Trad Wife Turn**,” which sought to combat the emerging “‘pro-family, pro-labor’ agenda that casts abortion, feminism, and sexual liberty as neoliberal, capitalist innovations which exploit women.”

- “**Sex Work, Policing and Border Abolition**,” which called on socialists to advocate for “migrant sex workers” (illegal aliens trafficked by international gangs) and promote “the abolition of police, prisons, borders and racial capitalism.”

- “**Abortion and Trans Rights Under Attack**,” which asked socialists, “How can we connect our

two movements more concretely to effectively fight our common enemy,” the “Christian nationalist?”

- “**Religion, Marxism, and The Struggle Over Third Spaces**,” which called on left-wing activists to radicalize houses of worship. “Religious institutions. . . remain an under-engaged terrain of struggle” for socialists, the panel argued, and activists should “organize in every corner of the working class,” the description stated.

- “**SunDDay School: The Spirit of Socialism with Dream Defenders**,” which discoursed on “the spiritual life of social movements,” complete with a “Spirit of Socialism” service—“an inspirational service that will celebrate how socialist politics can transform the human spirit!” Speakers told attendees, “In all things, we try and bring in . . . the spirit of our ancestors,” and that “socialism doesn’t just save lives; it saves souls.”

- “**Lenin: Catastrophe and Revolution**,” which presented communist dictator Vladimir Lenin as a “revolutionary icon” while emphasizing the supposedly “powerful democracy and collective struggles behind much of Lenin’s political thought.” (Lenin once wrote, “The dictatorship of the proletariat alone can emancipate humanity from the oppression of capital, from the lies, falsehood, and hypocrisy of bourgeois democracy.”)

- “**Abortion, Race, and the 1%**,” which accused “the capitalist class” of opposing abortion for “economic and racialized reasons.”

- “**Homosexuality and the Left in American History**,” which discusses how leftists worked homosexuality “into their critiques of capitalism.”

- “**The Longer Road to a Green New Deal**,” which mourned the setback of democratic socialists’ signature legislation and pined for “transformative national legislation” to promote “public ownership” of goods and resources.

Friday night ended with a “Radical Drag Show.” Sunday morning began with yoga and concluded with a screening of the pro-ecoterrorist movie “How to Blow Up a Pipeline.”

The important question about this list is whether any of the above extremist goals actually appear on the ALA website. None was found—at least not stated overtly! There were only benign statements, with the exception of the emphasis on fighting censorship and efforts to ban sexually explicit books. This may appear benign, but the books in question are the same age-inappropriate (pornographic) books and teaching materials parents object to at heated school board meetings despite the risk of being arrested by the FBI. To me, that counts as a smoking gun, as it ties in with the socialist goal of “Family Abolition” and perhaps links to a few of the other gender-related goals.



What if anything can be done to un-woke the ALA? The referenced *Washington Stand* article provided some helpful information and ideas:

Perhaps the most alarming thing about Drabinski's efforts to indoctrinate America's youth with left-wing ideology ... is that "it is working. She will call for help from her fellow socialists to educate our children with subversive reading materials to bring about a cultural revolution. And she will get it."

Montana is the only state so far that has removed its library system and its tax dollars from the ALA," Meg Kilgannon, senior fellow for Education Studies at Family Research Council, told *The Washington Stand*. State officials cited Drabinski's socialism in their decision to cut ties with the ALA. "Our oath of office and resulting duty to the Constitution forbids association with an organization led by a Marxist," said the Montana State Library Commission in its July 11 decision to disaffiliate with the ALA." Perhaps more states will consider similar action.

The best thing parents whose children attend public school can do is to "get your kids out and put yourself in. . . . You can wish the public school system away, but it's here and it's not going anywhere; in fact, budgets are going up and mental health care is about to be delivered in public schools nationwide."

"Get involved. . . . The hour is late. But our children and our country are worth it."

—*American Thinker*, September 30, 2023

## Globalism

by J.B. Shurk

Americans are pessimistic about the future. They also view past decades more favorably than they do the present one. The "land of opportunity" is gone. The "American dream" is gone. What remains is a fading memory of what America used to be without an underlying promise that its erstwhile preeminence can be restored.

This pessimism is not peculiar to those living inside the United States. A growing body of research shows that national populations around the world are depressed about the future. Billions of smartphones, exponentially multiplying digital entertainments, and social media platforms connecting millions each minute are evidently not creating sufficient conditions for human optimism or happiness.

Diagnosing why eight billion people are miserable is no easy task, but there is an obvious culprit that has

surely contributed to our global malaise. *Globalism*, as the increasingly dominant governing philosophy—if not pseudo-religion—of the planet, is inherently antagonistic to both individual self-determination and the natural bonds formed within families and tribes. When every human is encouraged—if not mandated—to act strictly for the "common good" of the global population, then those preferences that advance an individual's, family's, or nation's unique interests must be undermined.

Powerful institutions as varied as the United Nations, World Economic Forum, BlackRock, and even the Vatican all demand an essentially borderless world, in which the peoples of any nation are encouraged to migrate freely into others. Decades of mass migration, primarily in the West, have resulted in not only an explosion of ethnic enclaves existing somewhat autonomously inside host nation-states, but also the fracturing of common civic bonds that once loosely united those nations' native peoples. When citizens or political parties have fought back against policies of uncontrolled immigration, globalist-minded authorities have been quick to demonize their own citizens as racists; xenophobes; or, more recently, purveyors of "hate." Even more devastating for afflicted populations, assimilation is now scorned. Rather than encouraging new residents to adopt the language, customs, and traditions of their adoptive land, governments have chosen to prioritize the cultural identities of recent transplants over the historic identities of the nation states they now call home.

Nationalism is derisively equated with the worst atrocities of last century's German Nazism or Italian fascism, while its Enlightenment Age achievements in organizing similar peoples into self-sustaining regions peaceful enough to encourage technological innovation, economic growth, and relative political stability are entirely ignored. Westerners are browbeaten with globalism's sister philosophies of "multiculturalism" and "diversity for diversity's sake" to the point that even declaring oneself a proud Englishman, Dutchman, German, or—*Heaven forefend!*—Russian can quickly lead to the "offender" being branded a "racist" who must be "retrained" to reject "hate." Is it any wonder, then, why the Olympic Games are waning in popularity, when Westerners are regularly conditioned to believe that love for one's nation must be expunged from the human race?

Even more fundamental than membership in national tribes that foster meaning and identity, it is the familial tribe that gives humans a natural support network for dealing with the dangers of the outside world. Parents, siblings, and immediate relatives provide young family members with the skills and knowledge to navigate life's wilderness. The bonds of kinship reinforce instinctual drives to protect and strengthen the group. Families

maintain organic divisions of labor and a shared sense of duty that instill innate purpose within each member.

Globalism and State supremacy, on the other hand, are diametrically opposed to the family. By elevating a loyalty to the “common good” and the State’s “expertise” over the private decision-making of families, the State has weakened the most natural engine for creating and sustaining a human being’s identity and purpose. Government agents now insert themselves between parents and their children in matters as personal as religious conviction, sexual morality, and psychological well-being. Should parents reject any of the State’s radical ideologies—such as “transgenderism”—their natural rights as parents are threatened. Just as during China’s Cultural Revolution, Western governments now dominate the family’s private sphere.

It is this form of government superiority—intolerant of kinship traditions and hostile to personal agency—that actually birthed last century’s totalitarian regimes. What distinguishes our present era is that globalist authorities seek citizens’ absolute obedience not only to their national governments but also to the pantheon of globalist gods to whom those governments claim to pray. People are ordered to obey in the name of COVID, “climate change,” “democracy,” “fighting hate,” or any other deity that the State produces for the public’s supplication. People who worship these false gods are rewarded with government-sanctioned atonement; those who refuse are punished as heretics. No matter how faithfully the converts publicly devote themselves to the globalist theology, though, they truly serve only the small class of oligarchs who use their quasi-divine authority to amass greater wealth and power for themselves.

Good parents will sacrifice themselves for their children; they are not inclined to watch their children be butchered and brainwashed. Warriors will sacrifice themselves when their communities come under attack; they are not inclined to die for pretentious pronouns and carbon emissions. As relentless as the State’s propaganda continues to be, no centered person sees the government as family or wants to fight a war for globalism. The more the State insists that people act against their natures, the more people become aware that they must reject the authority of the State. The prospect of imminent conflict breeds deep pessimism about the future.

In my experience, human suffering arises when people feel that they have no control over their own lives. That suffering can often be stemmed when they seek some kind of relationship with God, take personal responsibility for their own actions, use their labor to create something of their own, and openly express their thoughts. This journey toward happiness requires the individual to do the heavy lifting, but it also empowers

the mind to create and think freely. Humans who confidently accept their own agency inside a world not of their making eventually find peace. How do you create happy societies? Encourage citizens to embrace God, private property, and free speech.

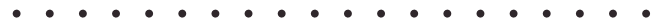
Globalism does just the opposite. It requires total dependency on government. When COVID struck, the State closed churches, bankrupted small businesses, and silenced dissent. The cult of “climate change” insists that you own nothing, produce nothing, and pray to Mother Earth. The State’s preposterous “War on Disinformation and Hate” seeks to enslave the mind and criminalize thoughts. And the individual is expected to make all these sacrifices for the glory of the “multicultural,” “inclusive,” “equitable,” “green”-energy-obsessed, globalist State. Unsurprisingly, most humans have no interest in praying at the church of the United Nations or obeying the World Health Organization’s coercive mandates as if they were the Ten Commandments.

Globalism can succeed only in a terribly pessimistic world. It thrives on racism. It depends upon an apocalyptic vision of a dying planet. It needs to divide people against one another, so that they are too busy to unite and resist those who cause them actual harm. Under globalist government, happiness is smothered with misery, fear, and hate.

Even in humanity’s darkest hours, optimism has prevailed. After WWI, Americans fell in love with the automobile. After WWII, Americans bought homes and televisions. During the Vietnam War, Americans put a man on the moon. Now globalists push public transportation and small apartments. Televisions are just instruments for State propaganda. And American astronauts have spent the last fifty years orbiting Earth.

After two decades of war, this generation’s warriors return home to find the PATRIOT Act used against them, the government claiming ownership over their children, unaffordable gasoline, and the prospect of renting for life. Globalism is where optimism goes to die. Happiness will require its demolition.

—*American Thinker*, September 29, 2023



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# The End of Medicine

by Alexander Raikin

“Next question is from Debbie,” the moderator of a discussion on medical decision-making capacity said to her fellow physicians. “How would folks interpret someone who has lost capacity with a waiver in place and is now delirious, shouting, pulling their arm away as one tries to insert the IV to provide MAID?”

Preceding this panel, a training seminar for the Canadian Association of MAID Assessors and Providers (CAMAP) had informed participants that the criminal law on medical assistance in dying (MAID) is strict. How strict? On the same day that a patient enters into an optional written agreement with only one of his or her two MAID assessors—even if it is unsigned, without any witnesses, and with no family member having been informed—the clinician can administer the lethal injection without asking for the final consent of the patient.

The asterisk in the law is that the agreement is in place only as long as the patient “does not demonstrate, by words, sounds or gestures, refusal” or “resistance to its administration.” If this demonstration is “involuntary” and “made in response to contact,” the death of the patient may still proceed. But consent is a spectrum, and patients with delirium can flicker between having capacity and not; patients can change their minds about dying at the hands of their physician or nurse.

The hypothetical question posed to the panel was, in effect, whether there is a loophole to get around the criminal law. The moderator, Ellen Wiebe, is one of Canada’s most prolific “MAID providers” and a leader in the MAID community. On request, she has hastened the deaths of at least 400 people, including some cases that other assessors believed were illegal. She offered an answer: “I’m guessing I would bring in one of their other providers, you know, palliative care or, or whatever, and get them sedated. But what would you say?”

First to speak was Jim MacLean who claims that he has performed more than 75 “provisions” since MAID expanded to include non-dying patients. “I don’t think I have any great thoughts on this one.” Wiebe laughed. “Everyone’s different. I mean, you try to deal with the situation. Calm the room down. See what you can achieve through conversation and calmness.”

Chantal Perrot is the co-chairman of a clinician advisory council for Canada’s largest pro-MAID lobby group. She described herself to a parliamentary committee as someone who has “cared for hundreds of patients...as they navigated the MAID process.”

Responding to Wiebe, she said, “That’s a question. If they’re sedated, then have we sedated them into being accepting of MAID? You know, that’s a whole other question.”

Then comes the ethicist’s turn to speak. Kevin Reel, a senior ethicist at Sunnybrook Hospital in Toronto and former president of the Canadian Bioethics Society, answers in part with another question: “If what we’re doing by trying to honor the waiver is reducing distress for the patient and also for maybe even the family around them, would it be acceptable to do something similarly covert to keep them from reacting in that way?”

Reel continues, “That might be a way around it, but—” before being interrupted by MacLean, whose new answer takes the question from the hypothetical to the actual and clarifies what he meant by “conversation and calmness”: “One waiver I did use, the patient was a little agitated. So we did give her some subcutaneous hydromorphone—an opiate ordinarily used for acute-pain control instead of sedation—“before I did the MAID, did the provision. So we did, we did use it in that situation and it was very helpful.”

“Good,” the moderator says, before moving on to the next question. No one in the panel or audience objects.

The training seminar, recorded in October 2021, marks a milestone in Canada: a documented case of physicians describing the sedation of a patient to obtain her consent to her death.

CAMAP, the self-styled “clinical subject-matter experts on MAID in CANADA,” is in the process of releasing the nationwide training curriculum, funded by the federal government in the amount of \$3.3 million, for all MAID clinicians.

The first rule of medicine is to do no harm. The second rule in countries that have legalized death care is that the first rule doesn’t matter anymore.

The introduction of death care—in each state of Australia; in Canada, Belgium, and the Netherlands; recently in Spain and soon in France; and in ten states and counting across the United States—was meant to provide another treatment option in end-of-life care, another tool for use by physicians and their patients. At the core of death care is the presumption that safeguards work and that consent, the most important safeguard, prevents death care from slipping into rampant homicide or suicide contagion. Instead, it is turning into the end of medicine.

—*National Review*, October 2, 2023



# Communism, Fascism, Globalism

by J.B. Shurk

*Monarchy: A system of government where supreme power is vested in a single genetic lineage—a dictatorship passed through family inheritance.*

*Communism: A system of government in which the State plans and controls the economy and a single, authoritarian party holds power—a dictatorship of the proletariat.*

*Fascism: A system of government marked by the centralization of authority under a dictator in which an economy is subject to stringent governmental controls and political opposition is violently suppressed.*

*Globalism: A system of government marked by the elimination of national sovereignty and the centralization of authority within international organizations such as the United Nations, World Health Organization, and World Economic Forum—all run by a small group of wealthy elites.*

Monarchy, communism, fascism, globalism—what’s the difference? At the end of the day, we are talking about a system of government in which centralized power belongs to a small group of elites who use their control over economic, military, and intelligence-collecting institutions to rule over everyone else. Whether it is a government run by Mussolini, a king, the self-described “proletariat,” or an international cabal of central banks and corporations—it is a dictatorship all the same.

Let’s not pretend that raw “democracy” is significantly different. As early-twentieth-century sociologist Robert Michels laid out in his treatise, *Political Parties*, an “iron law of oligarchy” guarantees that a small group of elites eventually rise to “rule over” any form of democratic organization. Representative democracy, Michels argued, is a “façade” that legitimizes the continuing “rule” of some elite class.

Administrators, bureaucrats, and political leaders love to talk about “democracy” because doing so buttresses their pretense that the people are actually in control. Nothing could be farther from the truth. It is the “ruling class” that hoards power, and the more any elite member speaks of “democracy,” the more certain you can be that the elites are actively betraying the overall will of the people. *No matter how much this hurts, remember, you asked for it—because this is a “democracy!”*

Note that a member of the “ruling class” or one of its controlled institutions (such as Wikipedia) could easily use the above paragraphs to vilify “populism.” Think about the doublespeak tightrope that the “ruling class” now walks:

*Democracy: A system of political government controlled by the common people.*

*Populism: Political ideas and policies that are supported by the common people.*

*Crikey*, that’s a distinction without a difference! All the “very best people,” though, are always telling us that “democracy” is very important and that “populism” is very dangerous. How could it possibly be that a “government by the people” is wonderful, but that ideas “popular among the people” are terrible? Well, this kind of political doublespeak makes perfect sense if *democracy in practice* really just means “rule by a small group of elites.” If that’s the case, then of course the small group of elites actually in control of the “democracy” have no interest in hearing what the common people really think. *To save democracy, we must deprive the people of their voice! Quick, censor everyone on social media who dares to think and speak freely!*

This whole globalist march toward a New World Order is taking us to a place where Klaus Schwab, Bill Gates, George Soros, their clones, a few royal families, a few multinational investment firms, a handful of central bank pirates, and a small club of international politicians can sit around a circular table adorned with a map of the world under their oppressive control. *Even then*, with the whole world belonging to a few dozen

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people (sprinkled with a politically correct ratio of races, ethnicities, and made-up genders, of course), the ruling dictators will haughtily chortle, “This is what democracy looks like.”

They would be right. In practice, “democracy” looks a lot like a small cabal of ruling elites forcing everyone else to obey their commands. Whenever sane people reach the mistaken conclusion that they are actually in charge of their own government, they are quickly reminded that all dissent must be met with political persecution, lawless surveillance, unjust arrest, and censored speech—you know, the standard J6 treatment.

Mass protests *against* vote fraud and *in support* of free and fair elections are arguably the essence of *real democracy*—unless “democracy” really just means rule by the Clintons, Bushes, Obamas, McConnells, Pelosis, the Federal Reserve, the Intelligence Community, and the wealthiest, *woke*-iest ESG-DIE-supporting elites. In that case, *real democracy* must be punished as *insurrectionist treason*. The people must be *made to believe* that they are governing themselves but can never be allowed to actually do so.

The “ruling class” will spy on, harass, intimidate, imprison, and torture the whole American population, *by golly*, if doing so will allow it to preserve the illusion of a stable “democracy.”

Any American who opposes being *Abu Ghraib*—ed on US soil, after all, is only pushing some dangerous form of “populism” that should be ignored. Much as an abuser justifies physical harm for the victim’s “own good,” the federal government has decided that the surefire way to save “democracy” is to beat the American people into submission. Only when the people have been coerced into a state of compliance will they be given back their “privileges.” When the “ruling class” says that MAGA is a threat to “democracy,” what it means is that any political movement operating outside of its control is a threat to the continued dictatorship of the Deep State.

What, then, is the opposite of monarchy, communism, fascism, globalism, and Deep State democracy?

The answer is simple: *freedom*. The only unique form of government is a political system that respects personal liberty and private property and intrinsically protects individual freedom from government intrusion.

The only system that truly values “the will of the people” is one that recognizes inalienable rights as belonging exclusively to each individual—immune from government infringement, no matter how compelling the government’s reason. Any form of government that treats rights and freedoms as mere “privileges” that can be watered down during times of emergency is, in fact, just another dictatorial system run by a “ruling class” of elites. It matters little if you live within a “democracy” if you remain a slave inside the government’s iron cage.

State control versus individual freedom is the only contest that really matters. It is the contest that will continue to define the twenty-first century.

It is no surprise, then, that the US and other Western governments speak so little about inalienable rights and freedoms and so much about “hate speech,” “disinformation,” “climate change,” and COVID. Speaking about liberty reminds common people that there are limits to the powers of any legitimate government. Inventing new things for people to fear, however, often clouds their reason just enough to steal their rights away.

What comes next? If history is our teacher, then the answer is obvious: conflict comes next. No matter how sophisticated the A.I.-powered surveillance State becomes, more people will resist. No matter how coercive central bank digital currencies and social credit scores become, more people will choose to fight for their freedoms. In fact, the more oppressive the overall system is, the more that people will commit themselves to fighting it, no matter the cost.

There are many recurring themes to humanity’s story but none so consistent as this: wherever tyranny takes hold, movements for freedom grow powerful. One of Mel Gibson’s memorable speeches as William Wallace in *Braveheart* applies well today: “There’s a difference between us. You think the people of this land exist to provide you with position. I think your position exists to provide those people with freedom.” No matter how much the government censors, the people will eventually have their say.

Hat tip to HAL.

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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 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](http://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.