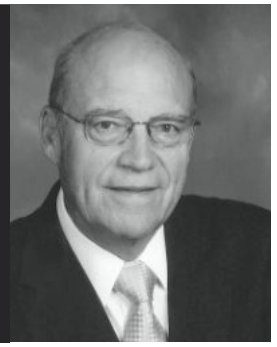




Dr. Fred Schwarz

The Schwarz Report

65 Years Defending Our Christian Faith



Dr. David Noebel

Christianity vs. Liberalism by Kevin Finn

May 2025

Government is an unfortunate necessity. We need it to do that which we cannot do for ourselves. Its functions are listed in the preamble to the Constitution—to preserve the union of states, to protect the innocent and prosecute the guilty, to enable its citizens to live in peace and to protect them from foreign or domestic threats, to provide them with the opportunity to prosper and to protect the tenets of liberty for its citizens and their descendants.

One would think that the two main political parties in the US would both aim towards the same goals even though they might differ in their preferred means of achieving them. That no longer appears to be the case. As they are currently constituted, neither party seems overly concerned with protecting our rights and limiting the size of government. One party is actively working to make the country and the citizens less safe, less prosperous, and more divided while the other party talks a good game but rarely follows through.

Christians have a duty to “render unto Caesar what is due to Caesar.” That is, to obey and support lawful government. We also have a duty to form and inform our conscience, not to obey unlawful orders, and to “teach and admonish one another” when necessary. Sadly, there are liberals in the public arena who are doing the opposite, causing scandal by leading others astray. This may have eternal consequences.

One such scandal that never seems to go away is that of abortion. The Church has opposed this from her beginnings. In the book of Exodus we see, “When men strive together, and hurt a woman with child, so that there is a miscarriage, and yet no harm follows, the one who hurt her shall be fined, according as the woman’s husband shall lay upon him; and he shall pay as the judges determine. If any harm follows, then you shall give life for life. . .” The meaning is clear. Justice is meted out to anyone who causes harm to a pregnant woman and the unborn.

In 1995 Pope John Paul II declared that the Church’s teaching on abortion “is unchanged and unchangeable. Therefore, by the authority which Christ conferred upon Peter and his successors. . . I declare that direct abortion, that is, abortion willed as an end or as a means, always constitutes a grave moral disorder, since it is the deliberate killing of an innocent human being.” Leftists sometimes obfuscate the issue by claiming the unborn are not “persons” while the reality is that they are human beings at particular stage of development. The question is, “Do all human beings have human rights”?

Just as support for abortion is incompatible with Christianity, so is transgenderism. While this is a recent phenomenon the Church’s teaching on the subject is, like abortion, based on biblical truths. Genesis teaches: “So God created man in his own image . . . male and female he created them.” We are made in God’s image as to our soul but replicating our physical bodies require procreation, which is why God created two sexes. In 1905 Dr. Nettie Stevens, a cytogeneticist and researcher at Bryn Mawr College discovered that sex is determined by hereditary traits passed through chromosomes.

When someone says they “feel” as though they’re the opposite sex they’re expressing an emotion which is unrelated to their physical being. Ingesting hormones and undergoing surgery to change outward physical characteristics does nothing to alter an individual’s genetic makeup. Transgenderism is not unlike Body Integrity Identity Disorder. In both cases the individual wishes to rid himself of healthy body parts because he does not believe they conform to his identity. Individuals suffering from these conditions would be better served by mental health professionals rather than endocrinologists and plastic surgeons.

Another essential component of liberalism is unfettered immigration. St. Thomas Aquinas wrote eloquently on the topic in the 13th century. He said that immigrants may be peaceful or hostile, and that the latter may be excluded. He also observed that some foreigners merely pass through, some stay as visitors while others wish to settle permanently, and that those who settle should not be granted citizenship immediately as the integration process takes time. The delay is necessary because, as he says, “. . . the foreigners not yet having the common good firmly at heart might attempt something hurtful to the people.” Two hundred fifty thousand British children have discovered this to their sorrow.

In a June 2024 *The Economist*/YouGov conducted a poll among 1600 US adults in which immigration took second place behind inflation. With good reason. The names Rachel Morin, Laken Riley, and Jocelyn Nungaray echo in the

public consciousness. Debrina Kawam's name is less well-known but the images of her immolation on a NY subway will haunt this writer for a long time.

Archbishop Robert McElroy, who was recently appointed to Washington, D.C. by Pope Francis declared that while a nation has the right to secure its borders, "wider indiscriminate massive deportations are incompatible with Catholic doctrine" as they would "violate the dignity of individuals." Perhaps the Archbishop doesn't follow the news, or maybe he's been listening to Brian Stelter and Joy Reid (which is the same as not following the news) rather than Tom Homan.

When he was questioned on his deportation plans in a "60 Minutes" interview Homan replied, "Well, lemme tell you what it's not going to be first. It's not gonna be—a mass sweep of neighborhoods. It's not gonna be building concentration camps. They'll be targeted arrests. We'll know who we're going to arrest, where we're most likely to find 'em based on numerous... investigative processes." That's hardly "indiscriminate."

Archbishop Carlo Maria Viganò, who served as Apostolic Nuncio (Ambassador) to the United States from 2011 to 2016 quickly tendered a reply to Archbishop McElroy on 'X', "The 'mass deportation' of illegal immigrants is a decision that the State can legitimately take, and this is a principle dictated by Natural Law even before positive civil law or Canon Law... [It] is certainly and unquestionably incompatible with the subversive plan of ethnic substitution shared by the globalist elite, because it thwarts it and prevents the creation of the premises for social revolt that are intended to lead to a further restriction of fundamental freedoms."

There are obviously other concerning issues besides abortion, transgenderism, and illegal immigration. Radicalized, left-wing governments that espouse them are collapsing at local, state, federal, and international levels and it's causing great misery. People are suffering from natural disasters and incompetent government policies and responses in Lahaina, Los Angeles, North Carolina, and the surrounding states, to name a few.

In order for something to be good it must attain its designed purpose. Governments are instituted to protect their citizens and create conditions under which they may flourish. Governments abrogate their responsibilities when they pursue courses that not only fail in those aims but endanger and impoverish their citizens.

This past November, Americans embarked once again on the path suggested to us by our Founding Fathers. "But when a long train of abuses and usurpations. . . evinces a design to reduce them under absolute Despotism, it is their right, it is their duty, to throw off such Government, and to provide new Guards for their future security."

It is to be hoped that the new administration will be one that Christians can wholeheartedly support.

—*American Thinker*, January 11, 2025

I Am Woman

by M. Walter

"I am woman, hear me roar
In numbers too big to ignore...
And I've been down there on the floor
No one's ever gonna keep me down again"

This song would never be written today. This simple anthem of feminine affirmation—real gender affirmation, not the Orwellian gender-*denying* kind—meant a lot to me as a girl. It was empowering.

It came out in 1971 and was popular throughout the early 1970s, just as I was figuring out what womanhood meant to me. Of course, it meant the usual things ("usual" to me, anyway, the way I was raised—as a Catholic: menstruation, education, career, marriage, children, *in that order*). I had all kinds of dreams about what my life would look like. The entire country was dreaming then. The music was alternatively raw, "Four dead in O-hi-o," and ethereal, "Oh, mercy, mercy me..."

Imagine being weaned on that song then being told that someday, in the not too distant future, we'd have a (woman!) Supreme Court Justice nominee unable to define what a woman is.

This is a statement of struggle, real struggle, not the struggle the Left has when someone uses the wrong pronoun. No, these were real struggles for women in the world, making our way in a *man's* world, and it *was* a man's world. In many ways, it still is, to the extent that we allow men to be men anymore.

Can you imagine a "feminist" anthem being written today with the word "embryo" in it? Not sure it's possible to set "product of conception" to music, but that's what we call a baby in-utero nowadays because abortion has become the secular equivalent of a holy sacrament to the Left, which necessitates the dehumanization of everything pregnancy related. Hell, we're not even "mothers" anymore. We're "inseminated people."

It would be only a couple of years after the release of "I Am Woman" that *Roe v. Wade* would be decided. The Supreme Court which decided it, by the way, was all male. (A fact I point out to lefties whenever they screech that "*men shouldn't have a say over women's bodies*." I guess we should all be glad that at least, in that moment, they know what a woman is.)

It's important to recall that ultrasound wasn't a thing then. The technology was in its infancy, not omni-

present in every hospital like it is now. Can you imagine? Or remember? What it was like *before* we could look into the womb? I like to call *Roe* an “analog” decision, because it was made before the digital revolution made it possible to humanize the tiny little people in our wombs. I actually remember saying to my mother that I wish we could see inside a pregnant woman’s belly, to see what the baby looked like. We really had *no idea* then. Now we know everything: when we can see the tiny heart start beating, when eyes blink, when thumbs can be sucked etc. It’s amazing what we’ve learned during these fifty-odd years.

And what do our “brothers” need to “understand” these days? That they’ve been so dehumanized, too, that they are merely “inseminators”? That they’re “toxic”? It’s awful what we’ve done to gender roles, denigrating them. Let the boys be boys. Let the girls be girls. Celebrate them the way they’re made. *Affirm* them the way they are made! Rather than enabling mental illness, a parent’s job should be to help their children feel comfortable in the skin they’re in!

And speaking of “toxic,” what could be more “toxic” than being told *an existential mistake* was made when you were made? That you are doomed to a lifetime of pharmaceuticals and/or surgery? That the “you” you’ve always known has to be fixed, renovated, and that in order to effectuate this change, you will have to go “buy” a “vagina” “made” from your male genitalia (yes, this is a thing) like it’s a commodity, the way one buys a car. That you are now a cobbled together commodity of a person. What a death sentence to one’s soul that is. What a misery to be doomed to mutilation and artifice all the rest of the days of your life, especially when it’s done to a minor by a parent. We’ve all suffered at some point in our lives feeling like our parents don’t love us just the way we are but this seems the penultimate rejection.

Our girls are precious. My womanhood is precious to me. As a young woman, I could (and did!) carry and give life. And before the feminists start screeching that the ability to reproduce isn’t what defines a woman, let me cut you off this way: I understand there are women who cannot carry a child, either through infertility (the exception) or age (the natural course of things) but regardless, the inability of (menstruating) “women” to carry a child is the exception, not the rule, and *we don’t organize societies around the exceptions*, otherwise society would be *perpetually* disordered. . . *like trans people are perpetually disordered*.

I also don’t care by what neo-scientific, Frankensteinian artifice some male can be made to carry a child; it’s *unnatural* and *wrong*. It’s not, in short, normal.

And speaking of “normal”: “normal” is a perfectly good word. We “normals” have been made to feel there’s something wrong with the word “normal.” I reject that

outright. There’s *nothing wrong* with the word “normal.” We instinctually understand “normal” and it’s “normal” to have only two sexes: X/Y males and X/X females, and no matter how modern science can chop, nick, or tuck, all the other “genders” our friends on the left have come up with, they are *derivative* of *only those two*.

I am woman! Viva la difference!

—*American Thinker*, March 21, 2025

Ben Gitlow and the Methodist Federation for Social Action

by Paul Kengor

Even more instructive than Louis Budenz’s testimony was that of Ben Gitlow. Budenz had offered a mere morsel compared to the buffet of material Gitlow served up.

Gitlow, too, was a major Communist Party USA figure. In fact, he had risen higher than almost anyone next to Earl Browder and William Z. Foster. He twice ran as the party’s candidate for vice president of the United States (1924 and 1928) and served on the Executive Committee of the Soviet Comintern. Budenz had never traveled to the Soviet Motherland, but Gitlow had done so on several occasions.

After a long silence upon leaving the party in 1929, Gitlow emerged to testify before Congress (first in 1939) and to write two major books, *I Confess* (1940) and *The Whole of Their Lives* (1948), where he laid out a litany of disturbing facts about CPUSA’s relationship with Moscow, such as its members’ “fanatical zeal” for the Motherland and “its ultimate victory over the capitalist world,” and revealing details of espionage and Soviet funding of the American Communist Party. As to the latter, Gitlow’s figures itemized the Comintern’s sending CPUSA \$100,000-150,000 annually (1922-29), its infusing \$35,000 to launch the *Daily Worker* (1924), and its providing tens of thousands of dollars to American union bosses, funding which continued still. For blowing the whistle, Gitlow earned the enmity of the Comintern and its American hacks. In an October 1939 memo to the Executive Committee of the Comintern, Pat Toohey, CPUSA’s representative in Moscow, wrote a summary of Gitlow’s Congressional testimony and denounced him to Soviet bosses as a “stool-pigeon and provocateur.”

Our interest here is Ben Gitlow’s testimony before the House Committee on Un-American Activities on July 7, 1953, seven years after Louis Budenz’s testimony. Among the most shocking material was his information on how the American Communist Party and the

Comintern penetrated the mainline denominations, particularly the Episcopal Church and the United Methodist Church. Gitlow made clear that the best agent for the party (or worst depending upon your point of view) and the Comintern was the Rev. Harry Ward, especially via his commandeering the enormously damaging front-group the Methodist Federation for Social Action. The material from Gitlow on Ward and his organization is plainly stunning. He made clear that the Rev. Ward might have been one of the most duplicitous clergymen of the twentieth century. Reading this material will prompt readers to shake their heads at what scoundrels and inveterate deceivers men like Ward were. One wonders how the American mainline churches survived the treachery of men like this. In significant ways, they never fully did. Such church leaders wreaked havoc in the mainline denominations and generally throughout many Christian churches in America and the West, helping lunge them to the left, and prompting many Protestants to flee into more conservative denominations and into countless independent, non-denominational churches. The residual effects are still felt today, and the residual forces are still at work continuing the job.

Unlike Budenz, who spoke powerfully but briefly and mentioned the Catholic Church as being in communist crosshairs, Gitlow spoke powerfully but at much greater length and without a single mention of Catholic Church. He was asked about “all” of the Christian faith, but his comments were mostly directed at Protestant churches generally, and the Methodist Church specifically. This was instructive—an accurate indicator of the reality. One will see throughout these excerpts from the official transcript of Gitlow’s testimony, published by the US Government Printing Office, that Gitlow’s use of the word “church” was properly printed with a lowercase *c*. That was because he was indeed speaking of the Christian/Protestant “church” generally (the exception came when he spoke of specific denominations, such as “the Methodist Church”).

Gitlow’s testimony in July 1953 took up almost seventy pages in the official on-the-record transcript, almost a third of which dealt with Ward and the Methodist Federation for Social Action. Every page of it deserves to be read. Here I will at best summarize some of the highlights, taken from about five thousand words of material transcribed for this book.

—*The Devil and Karl Marx*, Paul Kengor, p. 224-226

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The West Bids God Goodnight

by Andrea Widburg

Today’s news revealed a single theme, namely, the breakdown that occurs when a Western culture abandons God entirely.

The humanist Christianity that arose in the 18th century and lasted through the mid-20th century had a lot going for it regarding societal success and stability. When leftists convinced the West to overthrow Christianity entirely, a whole lot of baby went out with that bathwater. Here are the four recent stories illustrative of the harm done because we’ve allowed leftists to erase those humanist Biblical norms from our culture.

One. The University of Richmond is in Virginia, which was once a part of the South’s well-known Bible belt. Perhaps acknowledging that heritage, the University is still teaching the Bible. . .but with a really perverse twist. Professor Rhiannon Graybill (“she/her”) is a religious studies professor, along with being an advisory board member of the “Women, Gender, & Sexuality Studies.”

Her research and teaching revolve around the Hebrew Bible. Graybill, though, isn’t interested in tired old saws about God or morality. Instead, “She is especially interested in feminist and queer approaches to biblical interpretation,” a focus that sees her talking about “unstable masculinity in the Hebrew prophets” or focusing on rape and sexual violence in the Bible. You really have to read her webpage to see the obsessive homosexual spin she brings to the Bible.

Or maybe, instead of reading her webpage, you should just sign up for her Queer Bible class. (Hat tip: Legal Insurrection.) Here’s what you’ll “learn”:

This course brings together queer theory, sexuality, and the Bible in order to explore what it means to “queer” the Bible and biblical interpretations. Readings include both biblical texts and queer and trans scholarship on the Bible. Topics may include questions of sexuality, gender identity, and queer hermeneutics, queer time, queer affect, and queer pleasure in the Bible.

It costs \$62,600 per year to attend the University of Richmond.

Two. Ireland was once an intensely Catholic country. The Irish took their Bible seriously, which would have included believing in the sexual binary. That’s why the country’s persecution of Enoch Burke is so horrific.

Burke taught at Wilson’s Hospital School, which is a Church of Ireland school. (That is, it’s run by the state but exists under the Church’s aegis.) Burke made the mistake of believing that the Church’s role meant the school actually hewed to Biblical precepts. For that reason, he refused to pretend that a boy in his class was

a girl. For this sin, Burke has been fired, fined, and jailed. This persecution recently saw the government seize or freeze all of his money:

As a reminder, Islam is now Ireland's third-largest religious group, with a steadily growing population. The Muslims would undoubtedly agree with Burke's position, but it's equally likely that they're pleased to see Ireland commit cultural and moral suicide.

Three. In Colorado, a 17-year-old girl—autistic and traumatized by her mother's bout with cancer—was shunted to a school therapist without her mother's knowledge. When the girl decided she was “trans,” she got into a fight with her mother (Cynthia Stein) and fled to the home of JoAnn Smotherman, a one-time teacher at the girl's school. Smotherman, in turn, lives with a “trans (i.e., fake) woman named Vivian Smotherman. When Stein called the police to rescue her minor child from these people, the police refused to act, dismissed Stein's concerns, and even pretended that Stein's daughter was, in fact, male.

Four. I wrote the other day about young women giving up on marriage and children. I discussed a few possible factors, such as the ease of dating apps, fear of climate change, and the women's unwillingness to accept that men are different from women. What I might also have discussed is the profound narcissism behind the women's refusal to celebrate the difference that makes men so complementary to women, the yang to their yin.

These young women are consistent with American culture as a whole, which is defined by self rather than any element of self-sacrifice. Each of our personal desires becomes the highest goal and justifies any behaviors necessary to achieve that goal. People no longer believe in morals, nor do they believe an omniscient being is watching them. If they can get away without being caught. . . well, that's all to the good.

When I go to services at my local Chabad House, I am reminded that I am not the most important thing in the universe, that I am being watched and judged by an outside moral force, and that there is an order to human life and society. A country that loses those anchors very quickly lapses into madness.

—*American Thinker*, March 25, 2025

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FMCS: A Federal Agency

by Mike McDaniel

Have you heard of the Federal Mediation and Conciliation Service (FMCS)? If not, that's unsurprising. It is a 230-employee agency that supposedly mediates disputes between unions and businesses, but that mediation is “voluntary.” Its headquarters is a nine-story building on K Street in DC, which houses—*wait for it*—60 employees. Where are the other 170? It's yet another agency that thought it was independent. It wasn't. Most FMCS employees “worked” from home. I put “worked” in quotes because if you thought the USAID or other federal agencies thus far exposed by DOGE were corrupt, you ain't seen nothin' yet.

Luke Rosiak at *The Daily Wire* explains:

FMCS seemed, quite clearly, to exist for the benefit of those on its payroll, and not much else. One employee told me: “Let me give you the honest truth: A lot of FMCS employees don't do a hell of a lot, including myself. Personally, the reason that I've stayed is that I just don't feel like working that hard, plus the location on K Street is great, plus we all have these oversized offices with windows, plus management doesn't seem to care if we stay out at lunch a long time. Can you blame me?”

Actually, yes I can, and so will you as you read on.

Top FMCS official George Cohen used a “recreation and reception fund” to order champagne and \$200 coasters for his office, and to purchase artwork painted by his wife. The tiny agency commissioned paintings of its top employees—as one employee told me, “like they were reigning kings or something...I've never seen anything like it before.” It spent \$2,402 retouching the portrait of someone who briefly held the top job in an acting capacity

Oh, it gets soooo much worse:

*Using their government credit card, one employee leased a BMW.

*The IT director used his for his wife's cell phone bill, cable TV at several homes, and a subscription to *USA Today*.

*Another employee used his card to rent a storage unit and charged \$18,000 in jewelry, and when he left the agency, destroyed the records.

*When another employee retired, he incorporated a company and another employee gave him \$85,000 via a FMCS credit card ostensibly for a “call center,” which the company didn't have.

*The FMCS spent \$30,000 for employee anniversary trinkets.

*Offices were huge and luxurious, there was a gym for employees outfitted with a \$1000 TV, a \$560 stereo and a nearly \$4000 ice maker.

*A top agency official earned \$174,000 per year but listed his “duty station” as Iowa, which allowed him to have his living and food expenses paid in DC, where he actually lived and worked.

*A HR honcho supposedly lived in DC, but actually lived in Wisconsin, getting higher cost-of-living pay.

*Many FMCS execs didn’t live in or around DC. A CFO, before the telework era, only came into the office twice a week, but left by 2:00 PM.

*The agency had a branch office—in *Honolulu*.

*Its employees often traveled to exotic destinations, supposedly to find business for the agency, which suggests there was no real work to be had.

*One executive traveled to Italy and Switzerland—first class of course—where she had a business meeting—via video chat. She flew to Tunisia and an island off the Georgia coast and got mileage when she drove to her Maine vacation home.

*And like most such agencies, FMCS gave \$63,000 to a hospital that went bankrupt, \$51,000 to a childcare company for government licensing fees(?!), and \$57,000 to another company to “strengthen culture of continuous improvement to drive us to world class excellence.”

And those are only the high points. This too, will be unsurprising:

What surprised me most about my FMCS investigation was what happened afterward: nothing. An inspector general made a referral to the FBI, but there were no prosecutions. Instead, President Barack Obama nominated a chief subject of the investigation to the top job.

Keep in mind these are allegations, and I’ve not seen them elsewhere confirmed, however, considering what we’ve learned about the workings of the federal government in only two months, it’s likely they are, if anything, understated. Fortunately, President Trump has shut down the FMCS, and like so many agencies about which Americans have never heard, this one went down with a whimper, not a bang.

It’s also likely no one, not unions, not businesses—other than FMCS employees used to defrauding taxpayers by living kingly lifestyles—will miss the dedicated public servants of the FMCS. There are, however, two potentially worthwhile lessons: Donald Trump and DOGE can’t be sufficiently praised for ridding us of such parasites, and we still ain’t seen nothin’ yet.

On a different subject, if you are not already a subscriber, you may not know that we’ve implemented something new: A weekly newsletter with unique content from our editors for subscribers only. These essays alone are worth the cost of the subscription.

—*American Thinker*, March 23, 2025

The Guidance of Elite Intellectuals

by Thomas Sowell

A similar role for the intellectual elite appeared later in the nineteenth-century writings of John Stuart Mill. Although Mill saw the population at large as having more knowledge than the government, he also saw the population as needing the guidance of elite intellectuals. As he said in *On Liberty*, democracy can rise above mediocrity, only where “the sovereign Many have let themselves be guided (which in their best times they always have done) by the counsels and influence of a more highly gifted and instructed One or Few.”

Mill depicted these intellectual elites—“the best and wisest,” the “thinking minds,” “the most cultivated intellects in the country,” “those who have been in advance of society in thought and feeling” as “the salt of the earth; without them, human life would become a stagnant pool.” He called on the universities to “send forth into society a succession of minds, not the creatures of their age, but capable of being its improvers and regenerators.”

Ironically, this presumed indispensability of intellectuals for human progress was asserted at a time and in a place—nineteenth century Britain—where an industrial revolution was taking place in Mill’s own lifetime that would change whole patterns of life in many nations around the world. Moreover, this industrial revolution was led by men with practical experience in industry, rather than intellectual or scientific education. Among Americans as well, even revolutionary industrial giants like Thomas Edison and Henry Ford had very little formal schooling, and the first airplane to lift off the ground with a human being on board was invented by two bicycle mechanics—the Wright brothers—who never finished high school.

Nevertheless, John Stuart Mill’s vision of the indispensable role of intellectuals in human progress has been one shared by many intellectuals over the centuries. These have included intellectuals leading crusades for more economic equality, based ironically on assumptions of their own superiority. Rousseau said in the eighteenth century that he considered it “the best and most natural arrangement for the wisest to govern the multitude.” Variations on this theme have marked such movements against economic inequality as Marxism, Fabian socialism, Progressivism, and social justice activism.

Rousseau, despite his emphasis on society being guided by “the general will,” left the interpretation of that will to elites. He likened the masses of the people to “a stupid, pusillanimous invalid.” Others on the eighteenth-century left, such as William Godwin and the

Marquis de Condorcet, expressed similar contempt for the masses. In the nineteenth century, Karl Marx said, “The working class is revolutionary or it is nothing.” In other words, millions of fellow human beings mattered only if they carried out the Marxian vision.

Fabian socialist pioneer George Bernard Shaw regarded the working class as being among the “detestable” people who “have no right to live.” He added: “I should despair if I did not know that they will all die presently, and that there is no need on earth why they should be replaced by people like themselves.”

In our own times, prominent legal scholar Professor Ronald Dworkin of Oxford University declared that “a more equal society is a better society even if its citizens prefer inequality.” French feminist pioneer Simone de Beauvoir likewise said, “No woman should be authorized to stay at home to raise her children. Society should be totally different. Women should not have that choice, precisely because if there is such a choice, too many women will make that one.” In a similar vein, consumer activist Ralph Nader said that “the consumer must be protected at times from his own indiscretion and vanity.”

We have already seen how similar attitudes led genetic determinists in the early twentieth century to casually advocate imprisoning people who had committed no crime, and denying them a normal life, on the basis of unsubstantiated beliefs that were then in vogue in intellectual circles.

Given the conception of knowledge prevalent among many elite intellectuals, and the distribution of such knowledge implied by that conception, it is hardly surprising that they reach the kinds of conclusions that they do. Indeed, to make the opposite assumption—that one’s own great achievements and competence are confined to a narrow band, out of the vast spectrum of human concerns—could be a major impediment to promoting social crusades that preempt the decisions of others, who are supposedly to be the beneficiaries of such crusades as the quest for social justice.

F.A. Hayek regarded the assumptions of crusading intellectuals as *The Fatal Conceit*—the title of his book on the subject. Although he was a landmark figure in opposition to the presumed superiority of intellectuals as guides or surrogate decision-makers for other people, he was not alone in his opposition to the idea of a presumed concentration of consequential knowledge in intellectual elites.

Professor Milton Friedman, another Nobel Prize economist, noted how that honor can lead to assumptions of omniscience, by both the public and the recipient: “It is a tribute to the worldwide repute of the Nobel awards that the announcement of an award converts its recipient into an instant expert on all and

sundry. . . . Needless to say the attention is flattering, but also corrupting.”

Yet another Nobel laureate, Professor George J. Stigler, likewise observed: “A full collection of public statements signed by laureates whose work gave them not even professional acquaintance with the problem addressed by the statement would be a very large and somewhat depressing collection.” He referred to “Nobel laureates who issue stern ultimatums to the public on almost a monthly basis, and sometimes on no other basis.”

Such presumptions of omniscience have by no means been confined to Nobel laureates. Professor Friedman found such beliefs common among prominent individuals and institutions promoting social crusade currently in vogue.

I talked to and argued with groups from academia, from the media, from the financial community, from the foundation world, from you name it. I was appalled at what I found. There was an unbelievable degree of intellectual homogeneity, of acceptance of a standard set of views complete with cliché answers to every objection.

It is unusual for what critics say about some people to be so similar to what those people say about themselves—in this case, how intellectual elites feel so superior to other people. This pattern goes back at least as far as the eighteenth century, and is consistent with what John Maynard Keynes said in the twentieth century about the intellectual circle to which he had belonged:

We entirely repudiated a personal liability on us to obey general rules. We claimed the right to judge every individual case on its merits, and the wisdom, experience and self-control to do so successfully. . . . Before heaven we claimed to be our own judge in our own case.

Although, in his later years, Keynes recognized some of the problems with that approach, he nevertheless said: “Yet so far as I am concerned, it is too late to change.” A biographer of Keynes, a fellow economist who was his contemporary, pointed out another aspect of Keynes’ character that has long been characteristic of some other intellectual elites:

He held forth on a great range of topics, on some of which he was thoroughly expert, but on others of which he may have derived his views from the few pages of a book at which he had happened to glance. The air of authority was the same in both cases.

—*Social Justice Fallacies*, p. 78-81

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An Eye for an Eye

by Josh First

Unelected over-reaching judges driven by blatant partisan political activism are trying to thwart the will of the People by issuing decisions (“orders”) on Trump administration activities that are far outside their courts’ constitutionally defined jurisdictions. Something like nearly 100% of these decisions in the past twenty years have been issued against President Trump alone, which shows that Democrat party judicial tyranny is the same as Democrat party Executive Branch tyranny. These people will burn down America’s constitutional norms simply to hold on to power.

Executive Branch decisions that are solely the jurisdiction of the Executive Branch are not up for question or “orders” by the Judicial Branch. But this elementary separation-of-powers fact is not stopping these political activists in black robes. Something needs to be done to stop their power-grab, to restore balance to the galaxy.

That some people, especially John Roberts, the chief justice of the US Supreme Court, want these outlandish decisions to be adjudicated through the lengthy, time-consuming appellate process means just one thing: They want to stop President Trump’s agenda by any means necessary. No matter how illegal or unconstitutional, they want the Judiciary to be the sole arbiter of the Judiciary’s own unconstitutional overreach.

In other words, *We have investigated ourselves and found no wrongdoing.* The Judiciary is so far mostly siding with itself in hogging more power than the Constitution grants to judges, and it is unlikely to stop itself from hogging even more power.

This is not an acceptable way to run the American republic, and something or many things must be done to fend it off. Some are talking about impeaching the most rogue, most lawless, most openly partisan of these judges, such as James Boasberg and Beryl Howell. Okay—one survey I saw showed a 2:1 margin in favor of impeaching them, so get on with it, US House speaker Mike Johnson. Impeachment will probably send a good signal, even if conviction and removal in the US Senate is not guaranteed. Impeachment hearings will tie up a judge’s workload and cause it to be redistributed to other active judges.

Another way to end this radical Judiciary’s assault on democracy is to take away their funding and to then reorganize the courts, and then even more clearly define

their jurisdictions in the reorganization process. All of this is the sole purview of Congress, and while the Republicans have the majority, so should they act. So get on it with it, Speaker Johnson. Do your duty.

Another way to respond to these lawless activist judges is simply to ignore their decisions. Issue blunt and stinging rebukes to their overreach, and carry on with Executive Branch activities as if they had never been involved. This will cause the Democrat party’s mainstream media outlets to scream that there is a “constitutional crisis,” but again, I think there is sufficient new media fire-power to override that dead horse with the response that whatever “crisis” exists is solely due to the Judicial Branch’s inability to stay in its own constitutional lane.

There is also a potential hybrid response the Trump administration can make, which I am advocating here: For every dingbat left-wing anti-America judicial “order,” such as Boasberg demanding that hardened illegal alien criminals—murderers, rapists—be returned to America from where they were legally deported to, *the Executive Branch must issue a commensurate order in response.*

For example, President Trump can issue an executive order requiring Judge Boasberg to personally retrieve all the illegal aliens he wants returned to America—with no promise that said wild-man judge will be allowed back into America, because of aiding and abetting said criminal illegal aliens. Or President Trump can issue an executive order that countermands exactly the precise wording of whatever unconstitutional order Judge Beryl Howell has issued.

Thus, this whole “crisis” becomes a battle of equal orders, from the rogue Judiciary against the Executive Branch, and from the Executive Branch back against the power-hogging Judiciary. This “eye for an eye, order for an order” response will flesh out the visible constitutional symmetry that President Trump’s administration needs the public to see. No longer will this situation be cast as “The courts have spoken,” which always goes against the Republican president; rather, it will be two co-equal branches of government issuing co-equal orders against one another, each order canceling out the other.

An eye for an eye, an order for an order. And if the Judiciary refuses to follow the executive orders, then so shall the Executive Branch be free to ignore the wild judicial orders as well. True constitutional parity restored.

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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. 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.org.