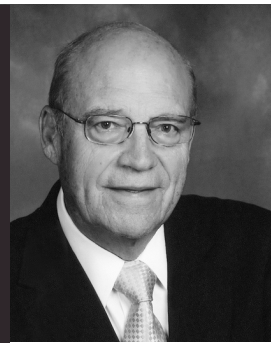




Dr. Fred Schwarz

The Schwarz Report

65 Years Defending Our Christian Faith



Dr. David Noebel

Remembering Dr. Fred Schwarz by David A. Noebel

October 2025

Frederick Charles Schwarz—January 15, 1913 to January 24, 2009—literally lived his own advice: “As free men humbly seek God and present their bodies, minds and hearts to their country and the cause of all mankind, we may well believe that tyranny shall not triumph and freedom shall not perish from the Earth.”

Dr. Schwarz, the Australian physician, greatly influenced the newly rising conservative movement that ultimately produced leaders such as Ronald Reagan, James Dobson, Norman Geisler, Marvin Olasky, Tim LaHaye, Beverly LaHaye, Phyllis Schlafly, Eleanor Schlafly, Roy Rogers, Dale Evans, Dana Rohrabacher, Mike Antonovitch, Reed Irvine, Robert Dornan, Bill Buckley, Herbert Philbrick, Senator Thomas J. Dodd, Rear Admiral Chester Ward, John Wayne, Pat Boone, George Murphy, Chuck Smith, Robert Schuller, Ralph Wilkinson, Jerry Falwell, and Gary North, to name but a few.

Harvard University historian Lisa McGirr’s *Suburban Warriors: The Origins of the New American Right* acknowledges that “Fred Schwarz and his Christian Anti-Communism Crusade helped to reshape the political direction of the nation.”

She also notes that Schwarz was “a gifted orator who drew on his medical training in describing the ‘evils’ of communism, comparing communism to a disease with many symptoms, a disease that would have to be studied, diagnosed and treated.”

She reveals that “Ronald Reagan was one of the speakers at the Southern California School of Anti-Communism...with approximately 15,000 in attendance” and includes a picture of the event with Mrs. Reagan and Roy Rogers in the audience.

Clearly, Ronald Reagan is among those responsible for the crumbling of the Soviet Union. John O’Sullivan specifically identifies President Reagan, Pope John Paul II, and Prime Minister Thatcher as the three responsible for its demise in his work *The President, the Pope, and the Prime Minister: Three Who Changed the World*.

Paul Kengor’s *The Crusader: Ronald Reagan and the Fall of Communism* makes the case that Reagan certainly deserves recognition for this achievement.

Fred Schwarz, therefore, deserves more acclaim than he has received for his historical efforts to make the name “anti-Communist” as respectable as anti-Nazi and anti-Fascist.

I conclude with Dr. Schwarz in his own words as he describes his relationship with Ronald Reagan in his autobiography *Beating the Unbeatable Foe: One Mans’ Victory over Communism, Leviathan, and the Last Enemy*.

I did not convert Ronald Reagan to anti-Communism. The Communists had already done this. As president of the Screen Actors Guild he had discerned their duplicity and been subjected to their venomous attack. He attended the Southern California School of Anti-Communism, held in Los Angeles on August 28 to September 1, 1961, and expressed appreciation for the clarity of the messages exposing the pathological nature of Communist doctrines.

I take pride in recounting that the man who later became president of the United States, and who enacted programs that led to the downfall of Soviet Communism, once served as a substitute speaker for me. It was in 1962 when he was a lecturer sponsored by the General Electric Corporation. I was scheduled to speak at a luncheon in Omaha, Nebraska, but bad weather delayed my arrival. The meeting was chaired by the mayor of Omaha, and Ronald Reagan held fort until I arrived.

In due course he became president of the United States of America, and the rest is history. His outstanding role in formulating the programs that led to the downfall of Soviet Communism is undeniable. His place in the pantheon of history is secure.

The influence of my message on his thoughts, statement, and programs was both direct and indirect. The indirect influence resulted from our numerous Schools of Anti-Communism and Anti-Subversive Seminars. In due course many of the students came to occupy responsible positions in government, education, and religion. Three of them

became speechwriters for President Reagan. They were Dana Rohrabacher, Tony Dolan, and Jack Wells.

President Reagan was a great orator. Two of his outstanding speeches were to the British Parliament and to the National Association of Evangelicals in Fort Lauderdale, or the “Evil Empire” speech.

I congratulated Tony Dolan, the speechwriter who helped prepare these speeches, and he replied, “You should have like it. I took it all from you.” He sent me a copy of the “Evil Empire” speech with this note: “I thought you might like to see the oak tree that has grown from the acorn which you planted so many years ago.”

As the Bible says, “Cast thy bread upon the waters for thou shalt find it after many days.” (Ecclesiastes 11:1)

Thus, although Dr. Frederick Charles Schwarz’s life has ended, his influence has not. His understanding of Communism and its Atheism, Dialectical Materialism, Moral Relativism, Socialism, and totalitarianism who serve the present generation as it confronts Communism’s cousins: Fabian Socialism, Students for a Democratic Society, League for Industrial Democracy, Congressional Progressive Caucus, Democratic Socialists of America, Progressive Democrats of America, Congressional Black Caucus, Socialist International (founded by Karl Marx), Saul Alinsky’s *Rules for Radicals* (dedicated to Lucifer), Commission for a Sustainable World Society, ACLU, MSNBC, *New York Times*, *Rolling Stone*, Pacifica Radio, EPA, Radical Feminism, LGBTQ Studies, Critical Legal Studies, MoveOn.org, Hate Crimes, Speech Codes, Diversity Consultants, Planned Parenthood, *Sojourners*, Emergent Church, World Council of Churches, NEA, Liberation Theology, Gay Liberation, Center for American Progress, European Court of Human Rights, United Nations, UN Human Rights Council, Code Pink, Democracy Now, Harvard faculty, New Black Panthers, WHO, UNESCO, Deep Ecology, Optimum Population Trust, PETA, Sustainable Development Commission, Earth First, Green Party, and the left-wing of the Democratic Party—a few among hundreds of other such organizations in the United States and around the world.

—*You Can Still Trust the Communists to be Communists (Socialists and Progressives too)* by Fred C. Schwarz and David A. Noebel, pg. 297-300

Red Star Rising over NYC

by Charlton Allen

If you thought New York politics couldn’t get more cynical, think again.

An exposé from *The New York Post* has shone a harsh spotlight on one more act in the city’s ideological theater of the absurd—*Jews for Zohran*, a meticulously choreographed campaign crafted to launder the record of Zohran Mamdani, the self-styled Democratic Socialist assemblyman from Queens with a well-documented history of Israel-bashing.

The group’s name sounds grassroots—almost quaint—like typical campaign affinity group fare.

But its roots lie not in Astoria or the Bronx, and certainly not in Israel, but halfway around the globe in Shanghai, where pro-Beijing billionaire Neville Roy Singham now resides.

And here’s the kicker: the political director behind “Jews for Zohran” is Alicia Singham Goodwin, niece of the Marxist tech mogul long accused of pushing Chinese Communist Party narratives through a web of shell organizations and activist fronts.

The niece of the China-based billionaire purportedly backing left-wing protest groups in the US spearheaded the ‘Jews for Zohran’ Mamdani campaign—a bid to give the Israel-bashing candidate cover from antisemitism accusations and win over Jewish voters, *The Post* reports.

Let that sink in. A family member of Neville Roy Singham—a CCP-aligned operative bankrolling far-left activism—is running cover for New York State Assemblyman Zohran Mamdani.

And Mamdani needs it. He has branded Israel an “apartheid” regime, endorsed the Boycott, Divestment, and Sanctions (BDS) movement, and accused it of operating “in all its settler-colonial forms.”

Pressed during the June Democrat mayoral debate on whether Israel has the right to exist “as a Jewish state,” Mamdani replied, “As a state with equal rights.”

In a follow-up TV interview, he claimed, “I’m not comfortable supporting any state that has a hierarchy of citizenship on the basis of religion or anything else... Equality should be enshrined in every country in the world.”

The problem? It’s an ideological canard—a stock trope of the BDS movement, not an accurate reading of Israeli law.

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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.

While the Law of Return grants Jews worldwide a path to automatic citizenship and the 2018 Nation-State Law affirms Israel's Jewish national identity, once citizenship is granted, Israeli Arabs, Druze, Christians, and other minorities hold the same legal rights as Jewish citizens—voting, property ownership, free speech, and eligibility for public office.

Mamdani's "hierarchy" charge is more than just wrong—it's agitprop, collapsing the distinction between Israel's national identity and its civil rights protections to cast the very idea of a Jewish state as inherently illegitimate.

He has also repeatedly declined to condemn the slogan "globalize the Intifada," calling it symbolic and insisting it is not the mayor's position to "police language." Only after sustained backlash did he say he avoids the phrase and now discourages its use—this, despite declaring the Palestinian cause "central to my identity," both in and out of politics.

As it turns out, "Jews for Zohran" operates as a finely tuned shield for Mamdani—whether he is abroad or back in New York—while his political operatives and media allies work to sculpt and reinforce the narrative in his favor.

According to the *Post*, "Jews for Zohran is now working with city Comptroller Brad Lander and Rep. Jerry Nadler to persuade more Jewish political figures—such as Sen. Chuck Schumer and Rep. Dan Goldman—to back Mamdani for mayor."

Singham, a Marxist, amassed his fortune in American tech—selling his company ThoughtWorks for \$785 million in 2017—before relocating to China, where he and his wife, CodePink co-founder Jodie Evans, run a global far-left funding network.

The Network Contagion Research Institute describes them as a "power couple" within the international hard left, with close financial, interpersonal, and ideological ties to the CCP.

From his PRC base, Singham has funneled millions into far-left causes worldwide—many mirroring Beijing's agenda. In the U.S., that means bankrolling groups that parrot CCP talking points: anti-Israel, anti-West, and anti-capitalist.

Unsurprisingly, his funding has avoided organizations that genuinely support Jewish or pro-Israel interests, channeling his network ever deeper into a CCP-aligned "revolutionary ecosystem."

The Network Contagion Research Institute (NCRI) found that the "Shut It Down for Palestine" (SID4P) movement—formed after the October 2023 Hamas attack—is powered by groups like the People's Forum, ANSWER Coalition, and International People's Assembly (IPA), all tied to Singham's CCP-linked network.

Far from organic protest, these convenors pursue a militant, ideologically driven agenda openly hostile to the United States and the core institutions of Western democracy.

The George Washington University's Program on Extremism, in its July 2025 report on CCP influence in US pro-Palestinian activism, similarly warns that Singham's funding helped fuel disruptive mass protests aligning with Beijing's global strategic interests, citing documented links between his network and groups organizing those actions.

As the Heritage Foundation notes, the network that Singham operates with his wife has become a breeding ground for radicalization.

In Heritage's telling, the Capital Jewish Museum murders—in which the accused gunman shouted "Free Palestine" while opening fire outside the D.C. museum—stand as a grim example of how this ideological pipeline, fueled by foreign-aligned extremist activism, can spill over into lethal real-world violence.

Operating from his post in China, Singham even "shares premises with Shanghai Maku Cultural Communications Ltd., a Chinese propaganda firm focused on presenting a positive image of the People's Republic of China (PRC) to the global south."

According to a 2023 *New York Times* report, his "ties to the propaganda machine date back at least to 2019, when, corporate documents show, he started a consulting business with Chinese partners. Those partners are active in the propaganda apparatus."

Despite this history, Singham's network is now promoting a political front group whose branding trades heavily on Jewish identity, aiming to court Jewish support in the closely watched Manhattan mayoral campaign.

Here, the face is Mamdani—who checked the box for "Black or African American" on his Columbia application despite being of Indian ancestry, born in Uganda, and from a well-connected East African–South Asian family.

His father is a tenured professor at Columbia. His mother is a filmmaker. Yet Mamdani has styled himself as a revolutionary underdog—despite benefiting from every elite institution and every ideological cover story that money and media can buy.

The left has mastered ideological laundering—using identity groups to deflect criticism and smear opponents, wrapping themselves in slogans to slip past scrutiny.

"Jews for Zohran" is a textbook case of this cynical tactic: take a divisive, radical figure and surround him with religious branding and media allies until he looks untouchable.

The New York City mayoral race is drawing global attention—and behind the scenes, a coordinated international operation is backing him. American voters,

especially Jewish voters, deserve to know when a group's branding is being weaponized to advance the agenda of foreign operatives and radical ideologues.

In the end, "Jews for Zohran" may be the most Orwellian political slogan yet—because behind the curtain, the star they march under isn't white and blue at all. It's red—stamped "Made in China," and carried straight into the heart of American politics by a CCP-aligned network that knows precisely what it's doing.

—*American Thinker*, August 13, 2025

Holding Socialism Accountable

by Daniel Shuchman

Why has socialism remained resilient as a political ideal? How can a socialist candidate be the front-runner in the race for mayor of America's largest and ostensibly most capitalist city? Other candidates across the country have embraced the label, often softened by a soothing "democratic" prefix. What was once a disqualifying ideological association in the US can make a candidate seem cool to many voters, especially young ones.

More than two decades ago, a historian of political thought predicted that, notwithstanding the triumph of free enterprise, "it will not be difficult . . . for socialism to change its now quaint name a bit" and revive government economic control into a newly compelling "political, economic, and ultimately cultural agenda."

Since American children and college students weren't being taught what happened under actual socialist regimes, it was only a matter of time before simplistic slogans attacking private property, billionaires and "profits before people" would be successfully revived by a smooth-talking demagogue.

In a 2002 paper and a 2003 speech for the Atlas Society, Alan Charles Kors, now an emeritus professor at the University of Pennsylvania, foretold how and why this could happen.

Mr. Kors lamented that socialism had yet to be held accountable for the scale of its crimes: "No cause, ever, in the history of all mankind, has produced more cold-blooded tyrants, more slaughtered innocents and more orphans than socialism with power." The failure to acknowledge and come to terms with this reality in the West, he believed eventually would allow socialism to resuscitate itself, even with millions of skeletons hiding in plain view.

Zohran Mamdani, the New York Democratic mayoral nominee, has proposed government-run grocery stores as a hallmark of his campaign. This is a perplexing platform because, as Mr. Kors reminded us in his paper, socialism's "collectivization of agriculture

alone led to untold suffering" and the starvation of millions.

Is Mr. Mamdani proposing a takeover of farming and the establishment of gulags as the Soviets did in Ukraine in the 1930s? No, the mayor has no such power. But the embrace of even an innocuous-sounding, half-baked program of government-controlled food distribution—"keeping prices low, not making a profit," his campaign website says—is disturbing for what it reveals about Mr. Mamdani's knowledge and mindset.

As Mr. Kors noted, wherever socialism was implemented, "its vision of the abolition of private property, economic inequality, and the allocation of capital and goods by free markets, culminated in the crushing of individual, economic, religious, associational, and political liberty."

Mr. Mamdani's lack of embarrassment at identifying himself as a socialist speaks volumes. Mr. Kors cited an incontrovertible lesson of history, which is that adding marketing adjectives to socialism's label doesn't change its inherent character: "Whatever the ideals, whatever the initial intentions, whatever the source of early socialist conviction... socialism will always lead to serfdom and the sacrifice of multitudes." No shame is evident in Mr. Mamdani's choice to associate with this history—whether a product of ignorance or political commitment. He and his fellow travelers seem adept at what Mr. Kors described as the "intellectual and political art form" of "denial or minimization of Communist crimes."

Given the Soviet, Chinese, Vietnamese, Cambodian and other disasters in socialist experimentation that were collapsing or being revealed in the 1980s and '90s, it might have seemed unimaginable in the early 2000s that the catch phrases of this ideology would have popular resonance 20 years later. But memories fade, and education matters. When Mr. Kors warned that "our children do not know what happened, in any domain, under socialism in power," Mr. Mamdani was 12, a student in elite New York schools.

Long before Mr. Mamdani was at Bowdoin College majoring in African studies, Mr. Kors wrote that "the humanities in general have become schools of 'oppression studies' in the very societies that have extended more freedom, choice and bounty than humanity has ever known. Everyone who cares about this should take one afternoon to wander the aisles of required reading at a local college bookstore and to examine college syllabi. It is far, far worse than you surely think, even if you are a pessimist."

Mr. Kors's warnings about education have proved, if anything understated. No wonder free rent and profitless prosperity resonate with a generation that knows little of collectivist calamities, or of what made unprecedented

social and economic progress in capitalistic societies possible.

Ultimately, Mr. Kors wrote, the failure to study, teach and embrace liberal society, voluntary exchange, and free markets—the things which “produced the greatest alleviation of suffering, the greatest liberation from want, ignorance, and superstition, and the greatest increase of bounty and opportunity in history of all human life”—would open a path that future Mamdanis could exploit.

One of Mr. Kors’s observations does seem dated today. In contrast to the lack of reckoning accorded to socialism’s history, he noted how, “in the wake of the Holocaust and the ruins of Nazism, anti-Semitism lay low a bit, embarrassed by its worse manifestation, its actual exercise of state dominion.” Mr. Mamdani and others have shown that is no longer true.

—*The Wall Street Journal*, August 6, 2025

History Lesson— The Bomb and Japan

by Nathan Stone

“If you find yourself arguing that it’s a good thing to drop nuclear weapons on people, then you are evil.”

Thus spake Tucker Carlson last year on Joe Rogan’s podcast after the *Daily Wire*’s Jeremy Boreing claimed on Twitter that people who condemn the dropping of the bombs and describe the United States as evil for doing so, hate their country.

Boreing and Carlson were replaying an argument that has been on a loop ever since the Sixties: Was Truman’s decision to drop the bombs justified? As an historical debate, there will probably never be an end to it. History is an argument forever and ever, words without end, amen. And it doesn’t matter how asinine or crazy some of the so-called theories are. Arthur Schlesinger, Jr. accurately described *A People’s History of the United States* as a “deranged fairytale,” but that hasn’t stopped it from becoming a classroom textbook still in use today.

What is most infuriating about Carlson, Candace Owens, and the other “America sucks!” “conservatives” is not that they are asking stupid questions. It is that they are wrapping themselves up in the mantle of patriotism for doing so. Condemning not just Truman but the United States as a whole for the bombings is, to these people, “the most patriotic thing an American can do,” an act that separates the patriot from the “American barbarian.” It’s the mirror image of the Left describing the burning of American flags (or Minneapolis) as “the highest form of patriotism!”

It’s all baloney.

And on the eightieth anniversary of the atomic bombing of Hiroshima, all American patriots not only need to recognize it as baloney but as unpatriotic *oikophobia*.

The essence of patriotism is loving your country as you would love a parent or a spouse, not simply using her; that’s what’s escorts are for. And, just as good men put their mothers and their wives ahead of their own needs and plans, patriotism demands that we put the country ahead not just of our own good but of our family. The Cavalier poet, Richard Lovelace, captured this sentiment in his poem “To Lucasta, On Going to the Wars;” the last two lines are a punch in the gut both to Lucasta and to us: “I could not love thee (Dear) so much/ Lov’d I not Honour more.” For Lovelace, the honor in question came from “A sword, a horse, a shield,” used to fly to the civil war which was tearing 17th century England apart. Here at home, Fitzgreene Halleck’s “A Song” made the connection directly, writing that the Union soldiers, “[A]t Honor’s bidding/Stepped, their country’s life to save,/To war as to their wedding.” If poetry isn’t butch enough, John Adams expressed the same sentiment in 1808, telling his friend, Dr. Benjamin Rush, that “Our Obligations to our Country never cease but with our Lives.” These obligations included Time, Treasure (resources), and Blood, the three most precious things a man can sacrifice.

These reflections, poetical or not, capture an essential quality of patriotism: its *pre-rational* nature. What was rational about volunteering to fight in the Civil War? If your county was in Vermont or Connecticut, what did it matter if South Carolina and Louisiana went their own ways? What was rational about fighting the greatest empire of the 18th century with no professional army or navy? No one advances a parliament of syllogisms to metaphysically prove *why* he loves his mother or his wife and no one ever should. It is a state of being that simply flows from the facts that you have a mother and you have a wife. You cannot prove first principles and if you make the attempt, it is a sign that something has already gone horribly wrong. Like the alt-Right used to say: If you have to make something illegal, you’ve already lost the issue.

In this way, G.K. Chesterton was totally off the mark when he equated “My country right or wrong!” with “My mother drunk or sober!” Whether or not your mother is drunk or not, she is still your mother. Regardless of what your country does, she is still your country; you belong to her, and she belongs to you. If your mother is drunk, you will quietly correct her because you love her. And if your country commits a crime, you will point it out because you love her. But, in both cases, you will not act off of rumor, innuendo, hearsay, or scuttlebutt but only with facts. And facts are

what Carlson, Owens & Co. conveniently ignore when it comes to the dropping of the bombs.

If the bombs had been dropped on a Japan that was on the verge of surrendering, Carlson and his parrots would have a leg to stand on. But Japan was not going to surrender. American military had firsthand knowledge of this fact: At Iwo Jima, of the 21,000 Japanese soldiers on the island, only 216 surrendered; 3,000 retreated to the nest of tunnels built in preparation for the American invasion and, from which, guerilla attacks were launched until January 1949. At Saipan, American soldiers witnessed Japanese women throwing themselves off cliffs into the Pacific *holding their babies*. Even after Nagasaki, surrender was not on the table; Army Chief Anami Korechika, who dominated the six-man Supreme War Council, insisted that there was still a pathway to victory: “The appearance of the atomic bomb does not spell the end of war... We are confident about a decisive homeland battle against American forces.”

That “decisive homeland battle” was where *Ketsu Go* (Operation Decisive) came into play. The Imperial Japanese government drafted all men between 15 and 60 and all women between 17 and 40, a full quarter of the Japanese population. These draftees were not distinguished in any way from actual civilians and were, according to Japanese historian, Sadao Asada, to kill themselves fighting the enemy via kamikaze planes, mini submarines rigged to be torpedoes, suicide charges of bamboo speared women against American tanks. It is important to understand that *Ketsu Go* was not a last-ditch military strategy but a coldly calculated psychological gambit. The Japanese believed that American soldiers were weak and that they would become so sickened of killing 18-year-old girls and 60-year-old men and so demoralized by non-stop suicide attacks, that the entire invasion force would literally sit down and stop fighting. President Truman would then be forced to negotiate, withdrawing all American troops from around Japan and leaving the imperial government in place. Only Hirohito’s unprecedented act of personally ordering the immediate surrender of all Japanese forces by radio ended the Pacific war in August of 1945. Korechika and hundreds of his officers committed suicide after the order was given.

Like only a handful of nations throughout history, the United States has been a force of good throughout the world, not only because we have defeated genuine tyrants but because of our example of republican self-government. The bombings of Hiroshima and Nagasaki belong in the former category. Carlson and others may claim to love their country, but when they condemn her and us against the facts of history, the truth is easy to spot.

—*American Thinker*, August 6, 2025

SCOTUS and Same-Sex Marriage

by Tom G.K. Swift

On a podcast called “Raging Moderates,” Hillary Clinton recently said, “The Supreme Court will hear a case about same-sex marriage. My prediction is they will do to gay marriage what they did to abortion. They will send it back to the states.” This is one time that you can’t say, of the onetime Goldwater Girl, “What’s she been smoking?”

SCOTUS has a chance to overrule *Obergefell v. Hodges*, in a case that it might or might not take this term (although chances are it won’t). Whether this term or some future term, the justices, along with the public, need to accurately apprehend the logical lay of the land.

It looks like this: If same-sex couples are similarly situated to opposite-sex couples, then (as in *Obergefell*) state laws banning same-sex civil marriage should be struck down; conversely, if same-sex and opposite-sex couples are not similarly situated, then state laws, or legislation by Congress, that requires recognition of same-sex civil marriage should be struck down (note that there’s no equal-protection right to destroy marriage).

The logic of this is actually the best practical reason for overruling *Obergefell*. The question of whether same-sex and opposite-sex couples are similarly situated with respect to marriage is an apparently irresolvable disagreement. We likely even disagree about whether it’s theoretically irresolvable because we have fundamentally different moral and metaphysical beliefs, or only irresolvable in practice. In any case, constitutional-law deciders have no choice but to muddle through, and this means letting the respective state legislatures have the final say on whether to recognize same-sex marriage in their states.

That’s how it should be. Marriage has traditionally, and rightly (by virtue of the principle of subsidiarity), been viewed as the province of the states. Marriage is a matter of federal civil rights except when it isn’t. The difference between *Obergefell* and *Loving v. Virginia* is that the former, but not the latter, contradicts marriage as the social institution that centrally involves procreation. Claims of civil rights, in the context of marriage, can hardly ignore that sexual complementarity is a sort of metaphysically basic fact, unlike the skin color at issue in *Loving*.

SCOTUS should avoid absolutism on either end. That means overruling *Obergefell*. Any argument to the effect that it’s too late to do that now because many opposite-sex couples are already married (on the podcast, Hillary encouraged more of them to get married pronto), requires that it be true to say opposite-sex and

same-sex couples are similarly situated with respect to marriage. It's not even *presumptively* true. Indeed, if anything's presumptively true in this case, it's that same-sex and opposite-sex couples are not similarly situated, since same-sex couples are by nature unable to procreate.

The only seemingly plausible prospect of making it true (or at least presumptively true) that same-sex and opposite-sex couples are similarly situated is to suppose that genetic cloning is normative for human identity. This just shows how much trouble the proponents of same-sex marriage are in.

It gets worse. Those who believe marriage is about love as opposed to procreation (with love presumably procreation's cousin) surely won't deny that procreation is relevant to the institution of marriage, and this unavoidably undermines their claim that same-sex and opposite-sex couples are similarly situated. Maybe such couples are indeed similarly situated with respect to love. So what? Marriage isn't *only* about love.

In light of all that, compare same-sex marriage with abortion. Abortion doesn't present a polarity (or dialectic) of right results like the one in the same-sex marriage scenario. There's no abortion analogue to similar-situatedness. Personhood isn't a good analogue because, for one thing, the "future-like-ours" case against abortion is a powerful argument that doesn't rely on zygotes, embryos, or fetuses being persons. Thus, same-sex marriage is an even more clear-cut matter than abortion for being something that the states should decide for themselves. Given the possession of a future-like-ours by the unborn, it doesn't follow that the Supreme Court should strike down all legislation or lower court decisions banning abortion, even if the undoubtedly best philosophical argument is that the unborn aren't persons. This points to a significant disanalogy with the same-sex marriage case. It also shows how, overall, social conservatives are apparently in a stronger philosophical position than social liberals.

It's true that same-sex couples who get married in California, say, and who want to move to Kansas, will inevitably be burdened when Kansas doesn't recognize their marriage. But that's what happens when marriage cannot be a natural imperative for same-sex couples, as opposed to a social or psychological imperative. Homosexuals must simply accept the practical and legal constraints that come with the fact that nothing will ever make homosexuality as normative as heterosexuality.

Two indirect implications of this analysis should give liberals pause. First, liberal legal scholars are misguided in insisting that judges must always look to "values." Suppose John Roberts, Neil Gorsuch, and Brett Kavanaugh believe that same-sex and opposite-sex couples aren't similarly situated. Should they therefore join the other conservatives, who doubtlessly believe

that, in striking down state laws, or legislation by Congress, recognizing same-sex marriage? Such a result would, after all, be compelled by their "values," or rather their basic beliefs about what the world is like.

Second, think of the problem that's created for the idea that legal non-recognition of same-sex marriage is a form of gender discrimination: "Bob's of course allowed to marry Sue, so why on earth shouldn't he also be allowed marry Tommy, if he so chooses?" The claim is that if Bob can't legally marry Tommy as readily as he can marry Sue, he's being discriminated against on account of his gender. The issue of the similar-situatedness of couples shows—with a clarity that's hard to miss—why this argument is specious, and why it should be laughed out of court.

Regardless of what SCOTUS does, we can feel pretty good right now. For a long time, we could be forgiven for thinking America was in a state of advanced decay. It doesn't look that way now. Mind you, this country has a lot of problems. But, very happily, gender wokism might not continue to be the most unnecessary and hare-brained of those problems.

All it takes is a little federalism, where appropriate.

—*American Thinker*, August 22, 2025

The Danes Rescued the Jews

by Susan Quinn

At a time when Germany was determined to rid the world of its Jewish population, one amazing country decided that it was going to protect this vulnerable group of citizens. In his book titled, *A Light in the Northern Sea: Denmark's Incredible Rescue of Their Jewish Citizens During WWII*, Tim Brady tells the remarkable story.

Unlike many other European countries that maintained a veneer of civility to cover their blatant anti-Semitism, the Danes saw the Jews as their friends and neighbors. In 1814, yet another king granted them the full rights of Danish citizenship. In time, they became so well accustomed to Danish society that they began to think of themselves as Viking Jews.

Initially, the Germans occupied Denmark with a minimum amount of disruption in April 1940:

The German ambassador assured the king and the Danish government that both he and it would be respected and allowed to continue as the political powers within Denmark and that Germany would only serve as protector against the Allies.

But there were Danes who were furious about this capitulation without a fight. One family in particular, the Keitel family, were dismayed at the decision, and the oldest son, Jorgen, recalled this:

Jorgen would later remember feeling ‘boundless shame and sadness [as] he realized that Denmark had, in effect, capitulated without resistance, despite the assurances of politicians that they were going to defend us.’

He was not alone. Many Danes were determined to resist the occupation, although the Jews were not immediately in the forefront of their plans. The Germans had not made a demand initially of rounding up Jews, so resistance focused primarily on harassing the German occupiers. Two teenage boys who had moved to a new school in northern Denmark wanted to fight back:

Now, in Aalborg, in their new school, they formed a new group that they called the Churchill Club and called themselves the Churchill Boys, in honor of Great Britain’s wartime leader. Enlisting a handful of like-minded students at their school, the brothers and the club members began to pursue trouble in the form of small acts of defiance and sabotage against the Germans stationed in the Aalborg area.

When the Germans demanded the declaration of a state of emergency, the Danish Parliament decided it had enough:

On the morning of August 29, the Danish Government was ordered to declare an immediate state of emergency in the nation. They simply could not accept the German demands and still call themselves a proud nation. The government flatly rejected the stipulations and shut down its functions and offices. King Christian not only applauded the decision of his parliament but also actually declared himself a prisoner of war. The Danish government, cooperative or otherwise, was essentially over.

Without a Danish government in place, Werner Best, the plenipotentiary for the German government, decided it was an ideal time to give the go-ahead to Hitler to round up the Danish Jews. An earlier plan to deport the Jews had been discouraged by Best’s friend, German attaché Georg Duckwitz:

A German in charge of German shipping, Georg Duckwitz, heard an initial discussion to transport the Jews. Duckwitz over the years had become friendly with the Danish population, and knew that the disruption of moving the Jews would be a disaster in terms of Danish compliance. So he took steps to discourage Best from acting at that time.

But now the time was ripe, in Best’s estimation, for removing them, so Duckwitz quickly took action to warn the Jews, arranging for their arrival in Sweden. Finding them, however, presented its own challenges, even with the small Danish Jewish population of 8,000:

Most of the Jews traveling from the city in the first couple of days after the Swedish announcement headed toward the coastal towns, particularly toward the narrowest points of the Oresund, near Helsingor and Snekkersten, to the north of

Copenhagen, which were only two and a half miles from Sweden.

Back in the city, messengers mobilized by the resistance joined the Jewish community in going door-to-door in search of Jewish families. Some Jews took refuge with Gentile friends, Catholic churches, and Protestant ministers. Some found shelter in hotels, cellars, and warehouses. Some hid in the woods outside of Copenhagen, which prompted university students and members of the resistance to organize search parties to scour the forests, looking for Jews.

Saving the Jews caused multiple challenges: Sweden was reluctant at first to take in the Jews, and if Sweden were persuaded to assist Denmark, how would the Jews and others, such as resistance fighters, be transported across the channel? How would the resistance organize itself to complete its mission, which included bombing factories, hiding Jews, acquiring arms and ammunition, recruiting without being caught, and logistical relocation? How would they recruit fishermen and other boat owners to participate in this dangerous and demanding plan?

Tim Brady guides us through this tale with thoroughness and objectivity. He seems to avoid using language which praises the Danes and Swedes, but instead allows their activities and behaviors to paint a picture. It is a gripping story filled with intrigue and courage.

One observer who saw many boats head to Sweden made the following observation:

Nobody who has not attended an embarkation of that kind will be able to imagine the feelings that overcome those who are left behind and see the heavily loaded ship sailing off toward safety and freedom. Mingled are rage at human wickedness, sympathy and grief at the misfortunes of the persecuted, the excitement, the uncertainty, and the painful responsibility—above all the responsibility—but also the duty, and an elevating and strengthening feeling of friendship and solidarity of the task. Everything is dissolved into a strange, indescribable feeling of happiness when the work is finished.

God bless the Danes.

In these times, it’s difficult to evaluate the degree to which Jews are accepted in the United States. Are we a people who have assimilated into the population, or are we living in a country that tolerates us and maintains a thin veneer of acceptance? If an organization develops that is prepared to target the Jews, will they be stopped by the larger population? Will the Christian community rise to our cause? Will the government protect us? Or will the Muslims in the guise of pro-Palestinian advocates decide to make us their targets? Is the current increase of anti-Semitism an aberration, or an indication of a burgeoning disease? Only time will tell.

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