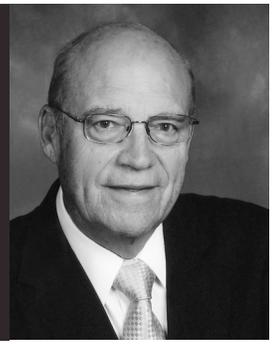




Dr. Fred Schwarz

The Schwarz Report

66 Years Defending Our Christian Faith



Dr. David Noebel

Men are Men! Women are Mysteries?

by Christian Vezielj

March 2026

In an age where complexity is often mistaken for sophistication, it is easy to forget a principle that has guided human understanding for thousands of years: truth is usually simple. Thomas Sowell captured this perfectly when he observed that people who pride themselves on complexity often overlook the fact that reality itself is not complicated—what becomes complicated is the debate about reality. Nowhere is this more evident than in the current national conversation surrounding biological sex, gender identity, and the question before the Supreme Court this week regarding transgender participation in women’s sports.

As the Supreme Court prepares to hear arguments on whether states may restrict biological males who identify as female from competing in women’s sports, the issue has been wrapped in layers of ideology, emotion, and political rhetoric. But when we strip away the noise and return to first principles—biology, history, law, and common sense—the truth becomes remarkably clear.

I. Biological Reality Is Not a Social Construct

For all of human history, across every civilization, culture, and philosophical tradition, the distinction between male and female has been understood as a matter of physical reality, not psychological identity. Biological sex is rooted in chromosomes, reproductive anatomy, hormone profiles, skeletal structure, muscle mass, lung capacity, and countless other traits.

Men and women are equal in dignity, but they are not identical in design. These differences are not stereotypes—they are measurable, repeatable, and universal across populations.

This is why, in every sport, we create categories based on physical traits. We separate athletes by age, weight, skill level, and sex. A 13-year-old does not compete against a nine-year-old. A 200-pound wrestler does not compete against a 120-pound wrestler. These boundaries are not moral judgments; they are functional protections that preserve fairness and safety.

Sex categories follow the same logic. Women’s sports exist not to exclude men, but to include women—to give them a protected space where they can compete without being overwhelmed by male-typical physical advantages. Without sex-based boundaries, women’s sports would collapse, because the physical differences between men and women are undeniable.

This is why the traffic in sports goes only one direction. We never see women identifying into men’s sports to break records or dominate competition. We never see lawsuits demanding access to men’s divisions. The asymmetry itself reveals the truth: male bodies carry advantages that female bodies do not. Identity does not erase those advantages.

II. Gender Identity Is Psychological, Not Biological

None of this denies that gender identity is a deeply felt psychological experience for many people. But psychological experience does not rewrite biological reality. A biological male who identifies as female remains biologically male. Identity can shape how a person lives, dresses, or expresses themselves, but it cannot alter chromosomes, bone density, muscle fiber type, or lung capacity.

This distinction between physical reality and psychological experience is not new. It echoes ancient philosophical categories:

- * Plato’s distinction between forms and opinions
- * Aquinas’s distinction between essence and accident
- * Kant’s distinction between noumenon and phenomenon

In every case, the principle is the same: how something is experienced does not change what something is.

III. The Biblical and Natural Law Perspective

From a biblical standpoint, the distinction between male and female is not merely biological—it is theological. Scripture presents sex as intentional, purposeful, and part of God’s design. “Male and female He created them” is not a cultural artifact; it is a foundational truth about human nature.

If God does not make mistakes, then the body is not a mistake. To claim that one’s body is wrong and one’s identity is right is to elevate the self above the Creator. It shifts authority from God to the individual, replacing divine design with self-constructed identity. This is not a small philosophical shift—it is a redefinition of what it means to be human.

IV. The 14th Amendment: Equal Protection Within Reality

The 14th Amendment guarantees equal protection under the law. But equal protection does not mean erasing biological distinctions. The framers of the Amendment understood men and women as equal in dignity but different in physical design. The Amendment was never intended to treat identity as interchangeable with biology.

The Supreme Court has long recognized that sex-based distinctions are permissible when they serve an important purpose and reflect real biological differences. Separate bathrooms, separate prisons, pregnancy protections, and sex-segregated sports all rest on this principle.

Equal protection applies to men and women as biological categories, not as self-declared identities. The Constitution protects reality, not ideology.

V. Title IX: A Law Written to Protect Women From Male Advantage

Title IX was enacted in 1972 to ensure that women had equal opportunities in education and athletics. Its purpose was clear: to protect women from being overshadowed, displaced, or disadvantaged by male physical dominance.

The entire structure of Title IX assumes that sex is biological. If sex becomes psychological, Title IX loses its meaning. A law designed to protect women from male advantage cannot function if male bodies are permitted into women’s categories based on identity alone.

This is not discrimination. It is the recognition that fairness requires boundaries, and boundaries require criteria rooted in physical reality.

VI. The Supreme Court’s Duty: Law and Fact, Not Ideology

The Supreme Court’s responsibility is not to validate feelings, affirm identities, or follow cultural trends. Its duty is to interpret the law and apply it to the facts. And the facts are simple:

Biological men are male.

Biological women are female.

Identity does not change physical reality.

Women’s sports exist to protect women from male advantage.

Title IX was written with this purpose in mind.

The Court is not being asked to judge anyone’s worth or dignity. It is being asked whether a category built on physical traits should be redefined based on psychological identity. That is a legal question, not an emotional one.

VII. The Simplicity of Truth

In the end, Sowell’s insight rings true: the truth is not complicated. What becomes complicated is the attempt to debate, obscure, or redefine the truth.

Biological men are men.

Biological women are women.

Feelings are not facts.

Identity does not override physical reality.

And the law must be grounded in reality, not ideology.

The Supreme Court’s task is not to reshape human nature, but to uphold the law as written and protect the structures—like Title IX—that were created to ensure fairness, safety, and equal opportunity.

When the Court rules based on fact rather than emotion, clarity rather than ideology, and reality rather than redefinition, it honors both the Constitution and the simple truth that has guided humanity for millennia.

—*American Thinker*, January 13, 2026

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Meet John Peter Muhlenberg
by Craig Seibert

Two hundred and fifty years ago today, on January 21, 1776, in a quiet Lutheran church in Woodstock, Virginia, worshippers heard a sermon that would echo far beyond the walls of the country sanctuary. It was a sermon about duty, conscience, and the demands of history. By its end, the twenty-nine-year-old pastor would dramatically shed not only his clerical robe but also his former life.

Pastor John Peter Gabriel Muhlenberg issued a call not merely to faith, but to arms that day. In doing so, he embodied the fusion of moral conviction, personal courage, and revolutionary resolve that defined the American struggle for independence.

Muhlenberg was uniquely positioned for such a moment as this. Born in 1746 in Trappe, Pennsylvania, he was the son of Henry Muhlenberg, the patriarch of the Lutheran Church in America. Raised in a household steeped in faith, discipline, and education, Muhlenberg

initially followed the expected path into the ministry. He studied theology and was ordained as a Lutheran pastor, later also serving as an Anglican minister in Virginia. By his late twenties, he was a respected clergyman, husband, and community leader—hardly the profile of a future general.

Yet the political and moral tensions of the 1770s weighed heavily on him. The colonies were moving steadily toward open rebellion, and Muhlenberg, like many clergy of the era, wrestled with whether resistance to British authority was compatible with Christian duty. His answer came from Scripture itself. On that January morning in 1776, he chose Ecclesiastes 3 as his text: “To everything there is a season...a time to preach, and a time to pray—but those times have passed. There is a time to fight, and that time has now come.”

When he ended his sermon, Muhlenberg performed the act that would cement his place in American memory. Standing before his stunned congregation, he removed his clerical robe to reveal the uniform of a Continental Army officer beneath it. The gesture was bold, theatrical, and deeply symbolic. It was not a rejection of faith, but a declaration that faith and action were inseparable in a moment of national crisis. He then called on the able-bodied men of his congregation to join him in defense of liberty.

An amazing 300 men took up the call that day.

In just moments, Muhlenberg had raised up the 8th Virginia Regiment, composed largely of German-speaking Virginians and Pennsylvanians. Despite having no formal military training, he was commissioned as a colonel in the Continental Army. His young age did not hinder him. His leadership, discipline, and moral authority translated effectively to military command.

Muhlenberg’s service in the Continental Army was wide-ranging. He first saw action during the New York campaign of 1776, where American forces were repeatedly defeated. Though the campaign was a strategic failure, it was a proving ground for young officers, and Muhlenberg demonstrated steadiness under pressure. He remained with the army through the retreat across New Jersey and the encampment at Valley Forge, a period that tested morale and endurance to their limits.

In 1777, Muhlenberg was promoted to brigadier general, a remarkable rise for a former pastor. He commanded a Virginia brigade and served at key moments in the war, including the defense of Charleston, South Carolina, and later in the southern theater under General Nathanael Greene. His troops were known for discipline and steadfastness, qualities that reflected his own character.

The culmination of his military career came at the Battle of Yorktown in 1781. There, Muhlenberg commanded a brigade in the decisive siege that trapped British General Charles Cornwallis. His troops played a

crucial role in the American and allied lines that forced the British surrender, effectively ending major combat operations in the war. It was a fitting culmination for a man who had begun his service with a sermon and ended it with victory.

Throughout the war, Muhlenberg developed a close and enduring friendship with General George Washington. Washington valued competence, loyalty, and integrity above all else, and Muhlenberg embodied these traits. Their correspondence and interactions reflected mutual respect, and Washington trusted Muhlenberg with significant responsibilities.

After the war, Muhlenberg did not retreat into private life. Instead, he continued to serve the new nation in political office, demonstrating that his sense of duty extended beyond the battlefield. He was elected to the Pennsylvania legislature, then to the Council of State, and then to the US Congress, where he served multiple terms beginning in 1789.

John Peter Gabriel Muhlenberg died in 1807, aged only 60. Yet within that relatively short life, he embodied the Revolutionary generation’s highest ideals. He was a man who understood that moments arise when neutrality becomes a form of surrender, and that leadership sometimes demands personal transformation.

This is a transformation we need amongst both pastors and amongst young men today. In general, modern American males can easily live in perpetual adolescence through their 20s, 30s, and beyond. And pastors can retreat into their church and not so much as ruffle a feather for the Kingdom of God.

Muhlenberg was not one of these passive men. He was one of many pastors whom the British called the “Black Robed Regiment” because of the black clerical robes they wore in the pulpit and their ability to teach and inspire the people and the troops. God is calling forth a new Black Robed Regiment today. Let them ride.

If your pastor needs inspiration, they might find it in *Courageous Pastors: 7 Sermons of Spiritual Firepower that Ignited and Sustained the American Revolution*, which brings together seven sermons that inspired people during the Revolutionary era when pastors were fearless, and men were brave.

—*American Thinker*, January 21, 2026

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Twentieth Century Saints

by Andrea Widburg

Every cause has its martyrs. Two thousand years ago, Christian martyrs bravely faced gruesome deaths at the hands of the pagan Roman state rather than renounce their faith. In the mid-16th century, John Foxe wrote the *Book of Martyrs*, spelling out in gruesome detail how the Protestant faithful had died during Mary I's reign. It was a huge bestseller.

During WWII, people like Dietrich Bonhoeffer, Hannah Senesh, Sophie Scholl, and others in the White Rose society faced imprisonment, brutal torture, and death at Nazi hands. In each case, they lived lives of rectitude and courageously acted in the cause of liberty, knowing that pain and death would be their probable end.

The Marxist cause in America also has its martyrs: Trayvon Martin, Michael Brown, George Floyd, Renee Good, and now, Alex Pretti. In each case, they died “resisting racism” or fighting “police brutality.” In each case, they were lauded as innocent, brave models of rectitude forced into deathly confrontations.

Thus, Trayvon Martin and Michael Brown were teenage boys, beloved in the community. The only thing missing was videos of them helping old ladies cross the street. George Floyd was a beloved father who also could have been videotaped helping those old ladies. Renee Good was a suburban mother. And of course, Alex Pretti was a nurse, for God's sake!

However, these martyrs differ from the martyrs of old. In each case, a little digging revealed that these honored dead were no saints by the classic standards.

Trayvon Martin was a wannabe gangster who was looking for ingredients for an illegal drug cocktail, who had repeatedly smashed George Zimmerman's head into the pavement when the latter caught him trolling the neighborhood, before Zimmerman killed him.

Michael Brown was a hulking strong-arm shoplifter who charged a police officer and tried to steal his gun before the officer shot him.

George Floyd was a career criminal who'd served time in prison, was stopped by police for passing counterfeit bills, and had a system filled with illegal drugs when he died.

Renee Good was a woman who had lost custody of two of her three children (and mothers don't usually lose custody), before she eventually shackled up with another woman. She was a committed anti-ICE activist. Her death occurred when she used her car to block ICE activities and then, instead of obeying an ICE agent's order to get out of the car, hit the accelerator, hitting the agent, who fired on her.

And then there's Alex Pretti. He was, we were told, a nurse, for God's sake! (Did I mention that before?) He

was at this particular ICE protest as a legally armed good Samaritan, trying to save innocent criminals from being rounded up by evil ICE agents. He died only because his childlike goodness led him to aid a woman whom ICE agents were brutally beating. This is the stuff of good martyrdom narratives.

Except it's not really true. Instead, he seems to have been a troubled man who became obsessed with opposing ICE. Thus, his father stated, “We had this discussion with him two weeks ago or so, you know, that go ahead and protest, but do not engage, do not do anything stupid, basically.”

Could it be that his parents knew that Pretti had a propensity to do stupid things? Well, probably.

It turns out that a week after that conversation with his dad and a week before his final tangle with ICE, Pretti got physical with ICE agents, resulting in a broken rib:

From Gunther Eagleman—Alex Pretti, the Minneapolis protester had a prior run-in with ICE just a week earlier. He obstructed an immigration op, got tackled by agents (broke a rib), but they released him on scene. Fast forward: Confronts agents again, allegedly pulls a gun.

Please note that CNN did not say only that Pretti broke his ribs during an earlier protest, which could have meant anything from a fight to slipping on Minneapolis's icy streets. Instead, this is explicit—“a physical encounter with federal agents”:

CNN is learning that Alex Pretti had a physical encounter with federal agents about a week before he was shot and killed by law enforcement.

Sources tell CNN that Pretti broke a rib when a group of federal officers tackled him while he was protesting.

Naturally, the report also says that Pretti was once again aiding an innocent person when the ICE agents randomly and brutally attacked him. However, we already know from the video taken right before he was shot that Pretti was actually interfering with agents trying to subdue violent protesters.

Had Pretti been less impassioned, he might have known, as Chris Rock warned almost two decades ago, that if you don't want to get hurt by the police, you can follow a few simple rules: do not interfere with them when they're performing their duties, be polite to them, and follow their orders.

Apparently, Pretti's motto wasn't Chris Rock's “How not to get your a** kicked by the police”; it was Olivia Newton-John's “Let's get physical.” This was a man looking for trouble, and he found it.

And of course, there's the gun. Pretti brought serious firepower and extra ammo to the protest: From Andrew Branca Show—“The firearm matters—and the media is hiding it. At the Minneapolis Border Patrol shooting, the suspect was armed with a SIG Sauer P320 AXG

Combat, a high-capacity 9mm pistol with a threaded barrel, extended 20-21 round magazine, and a SIG Romeo optic.”

And while leftists have suddenly become Second Amendment fanatics, assuring us that Pretti was carrying his gun legally (suggesting that they’ve embraced the fact that legal gun owners seldom commit gun crimes), it turns out that Pretti wasn’t being quite as legal as he should have been. Thus, the administration told the media that Pretti came to the protest without either an ID or his Minnesota Permit to Carry.

Failing to have those documents is a misdemeanor, not a felony. However, the absence of all ID suggests that Pretti left the house planning not to play by the rules. And as the saying goes, play stupid games, win stupid prizes.

Good and Pretti are distinct from other Democrat martyrs in that neither had a history as a gangbanger or a felon. However, they were hardcore activists who embraced confrontation. Like other Democrat martyrs, both were engaged in manifestly criminal activity when they died: Interfering with government law enforcement agents in the performance of their duties, refusing lawful orders, and either attempting to kill or, in the heat of the moment, seemingly attempting to kill those officers.

The only way to elevate them to martyr status, of course, is to continue the leftist pretense that America is a fatally racist, morally corrupt hellhole (to which the whole Third World wishes to immigrate), run by Gestapo-like troops who dare to enforce longstanding federal law.

—*American Thinker*, January 27, 2026

Fired over COVID Vaccine

by Jack Davis

With a prediction for very stormy weather ahead for the nation he loves, meteorologist Karl Bohnak signed off last week [September 2021] after being fired for refusing to take the COVID-19 vaccine.

Bohnak had served as the weatherman at Michigan’s WLUC-TV for 33 years, according to *The Washington Post*. Gray Television, WLUC’s parent company, instituted a vaccine-or-else policy that went into effect on Wednesday.

Bohnak, quoting New York Yankee icon Lou Gehrig’s famous farewell speech, announced his departure in a post on Facebook.

“I am sad, but, to borrow a quote from a famous ballplayer, ‘I’m the luckiest man on the face of the earth’ because I had a dream as a kid to be a weatherman.

“That dream came true and to top it off, I got to broadcast weather for one of the most challenging, beautiful spots in the United States. As an added bonus,

the people I broadcast to all across Upper Michigan were so kind and encouraging,” he wrote.

But a cloud has fallen over the land of the free, he wrote.

“The abrogation of our liberty and freedom under the guise of a pandemic is very disturbing to me. Hopefully, whether you lean right or left, you are concerned about what has occurred the last year-and-a-half.

“I just wanted to go about my business, ‘live and let live’, and keep my mouth shut. But this act by the federal government through corporate America has brought me to a crossroads. Our way of life, our freedom and liberty, is collapsing before our eyes,” Bohnak wrote.

He said personal freedom should be paramount.

“Many of you have taken one of these injections, and that is absolutely your right. It is also my right to choose the medical options I feel are right for me. I have authority over my body.”

Bohnak then laid out why he had refused the vaccine.

“I have decided against the vaccine option, first and foremost, because the manufacturers of these injections have absolutely no liability if injury or death occurs after the shot. I asked myself, would I buy brakes for my vehicle if the brake company had no liability if the brakes failed? No!

“So, I will certainly not allow a medicine in my body from a company that does not stand behind its product,” he wrote.

Bohnak said he might have received the vaccine had the risk of death from COVID-19 been significant.

“However,” he wrote, “for a normally healthy adult not housed in a nursing home or not suffering from serious comorbidities, the chance of surviving COVID is well over 99 percent. I will take the chance and go without a shot. I choose not to risk serious side effects.”

“It’s time to wake up to what is occurring here in America and across the world,” he continued.

“We are being bludgeoned with fear, I believe, in an effort to control us. Eminent doctors, virologists and epidemiologists who post facts contradicting the ‘official’ accepted narrative regarding COVID are being censored; some are losing their jobs.

“It’s time to honor those who served. For me, I honor them by saying ‘Enough! I have the right to choose—we all do. If we do nothing, we will lose that right.’”

Bohnak concluded with “a distillation of a portion of Jefferson’s masterpiece, the Declaration of Independence: ‘When tyranny becomes law, resistance becomes duty.’

“Those who love America and the freedom and liberty it stands for, must speak up. Hopefully, it’s not too late,” he wrote.

—*The Western Journal*, September 20, 2021

The Muslim Brotherhood Part III

Parts I and II in February issue at schwarzreport.org

by Peter Schweizer

The Muslim Brotherhood and their allies look to the Prophet Muhammad himself for inspiration on the use of migration as a tool of conquest. Muhammad called it *hijrah* (“migration”), and it was an important component of Islamic expansion. Migration is critically important for *da’wah*, which is the invitation to understand and adopt Islam. It’s also important in establishing an Islamic state or a political power base. In the year 622, Muhammed is said to have migrated from Mecca to Yathrib, which was later renamed Medina, marking a crucial moment in Muslim history as he transitioned from a wandering prophet to a major political and military leader. How significant was this *hijrah*? The Islamic calendar starts with this event.

Several Hadiths (saying attributed to Muhammed) are embraced by Islamists and speak to using migration (*hijrah*) as an important weapon to use against the West:

Hijrah ceases only when a place, a community, or a country has been won over, and Fath (occupation) has been achieved. Only then, there is no Hijrah.

Hijrah will continue until the sun rises from the West. Hijrah would not be stopped until repentance is cut off, and repentance will not be cut off until the sun rises from the West.

I charge you with five of what Allah has charged me with: to assemble, to listen; to obey; to immigrate, and to wage jihad for the sake of Allah.

—*The Invisible Coup*, Peter Schweizer, p. 134

Gold at Record

by Peter C. Earle

Gold crossing \$5,000 an ounce is not a technical breakout, a speculative frenzy, or a “risk-on trade.” It is a judgment. Silver pushing past \$100 last week only reinforces the point. These prices are not expressions of optimism about growth or productivity. They are expressions of doubt: about currencies, about governments, and about the institutions charged with preserving economic stability.

What makes this moment different is not simply the level of prices, but the speed and unanimity with which investors have arrived at them. Gold did not grind higher over a decade of slow erosion in confidence. It vaulted. Silver did not lag patiently behind. It followed with force over a scant few weeks. When both monetary metals move sharply and together, the message is rarely

ambiguous. Markets are no longer hedging against inflation alone. They are hedging against disorder.

The dollar is central to this story, not because it is uniquely weak, but because it is uniquely burdened. As the world’s reserve currency, it is expected to do everything at once: anchor global trade, absorb fiscal excess, fund expanding security commitments, and remain stable despite chronic deficits. That balancing act has always depended less on arithmetic than on belief. Gold at \$5,000 suggests that belief is breaking.

This is not a vote against America in isolation. It is a broader rejection of fiat governance as currently practiced. Across advanced economies, governments have promised too much, borrowed too freely, and postponed adjustment too long. Debt trajectories are treated as abstract concerns, deficits as permanent fixtures, and currency debasement as a policy tool rather than a warning sign. The result is not a sudden crisis, but a steady erosion of trust...until it accelerates.

Gold is rising not because investors expect hyperinflation tomorrow, but because they no longer trust tomorrow’s rules. Fiscal discipline has been replaced by political convenience. Central bank independence has blurred under pressure from markets and ministries alike. Emergency measures have become normalized. What was once extraordinary is now routine. In such an environment, holding a neutral, non-liability asset stops looking paranoid and starts looking prudent.

Silver’s surge is particularly telling. Unlike gold, silver straddles the line between money and industry. When silver explodes higher, it signals not just monetary fear but systemic strain. It reflects hedging behavior spreading beyond central banks and institutions into broader capital markets and supply chains. Silver at \$100 is not merely a precious-metals story; it is a stress indicator.

Importantly, this is not driven by retail panic or speculative excess. Central banks have been consistent buyers. Sovereign wealth funds are diversifying. Long-dated capital is repositioning. These are not actors chasing headlines. They are institutions quietly acknowledging that the credibility premium once embedded in paper promises is no longer free.

Faith does not collapse gradually. It holds until it doesn’t. For years, markets accepted reassurances that inflation was transitory, debt was manageable, and monetary expansion was reversible. Each assertion required more explanation than the last. Gold’s ascent suggests that explanations are no longer enough.

At \$5,000 an ounce, gold is no longer whispering caution. It is shouting disbelief. Disbelief that deficits will be reined in voluntarily. Disbelief that currencies can be endlessly diluted without consequence. Disbelief

that institutional credibility, once spent, can be easily reclaimed.

This is what loss of confidence looks like; it's not a single crash, but a collective decision to opt out. Gold and silver are not rising because the future is bright. They are rising because trust is in freefall, and capital is seeking something that does not require faith to function.

When markets stop believing, they stop negotiating. Gold at \$5,000 is not a forecast. It is a verdict already delivered.

—*American Thinker*, January 26, 2026

Trans Moving to Holland

by Anna L. Stark

Shortly after his election victory in 2024, the president made good on his promise to recognize only two genders: male and female. In addition, he signed an executive order declaring that women and girls' sports are only for females, as well as severely limiting government funding for "gender-affirming care" for minors under the age of 19. Contrary to the ridiculous accusations and nauseating media rhetoric, the Trump administration has not arrested, detained, or incarcerated anyone on the charge of being transgendered.

Remarkably, the same cannot be said about the Dutch government.

Trump Derangement Syndrome has manifested in many ways, including fleeing the United States and seeking transgender asylum in the Netherlands. At the end of 2025, Dutch immigration authorities reported that 76 American citizens sought refuge in their country, compared to the 9 Americans who sought asylum in 2024. The seventy-six people who fled the United States last year include adults, minor children, and their parents.

The American refugees allege they are victims of transphobic discrimination and hostility in their former home states, some even claiming that they will be killed if they are forced to return to the United States. To put it mildly, the refugees were unprepared, less than impressed, and have not adjusted well to their host country's refugee life, nor the underwhelming accommodations.

Ironically, the American transgendered refugees are living in prison-like buildings, according to the *Guardian*, with each assigned a small dorm room. They must share toilets and showers. The prison is under 24-hour guard, and although the refugees are granted a limited amount of time outside the gates, they must return each night for bed checks. The Dutch government provides everyone a small allowance to purchase food,

which the refugees are allowed to prepare in the communal kitchens. It's been reported that the conditions are filthy and overcrowded and lack any modicum of privacy. And yes, the guards are armed—with guns.

Apparently, the Dutch government is not quite welcoming when it comes to granting asylum, either. Despite being designated a "safe haven" for LGBT people, the Netherlands has failed to grant even one American a transgender asylum request in 2025, since President Trump took office. A mother from Montana who moved to the Netherlands with her transgender teen was told by Dutch immigration officials their request for asylum was automatically rejected, because the Dutch consider the United States a safe country of origin. There is no word on whether any of the 76 people who fled the US seeking asylum in the Netherlands will be returning home anytime soon.

File this under "You simply cannot make this stuff up."

—*American Thinker*, January 21, 2026

A Little Philosophy Won't Hurt

by E. Jeffrey Ludwig

Decades ago, I was desirous of transferring from my graduate studies in one department of an Ivy League university into the philosophy department. I was interviewed by the chairman who was a world-famous philosopher based on a few papers he had published, although he had not published any books at that point in time. He asked me, "Why do you want to study philosophy?" I replied that I was seeking answers to important questions like 'what is the meaning of life' and 'is any knowledge certain.' However, he brushed off my answer by saying that philosophy was interested in asking questions, not answering them.

His ideal of asking questions without getting or even expecting answers to those questions had its roots in Greek philosophy—in the philosophical challenges presented by Socrates to the other savants of his day, particularly the Sophists. In Socrates's dialogue with a local prosecutor named Euthyphro, Socrates kept pressing Euthyphro for a definition of good whereby Euthyphro could justify his prosecution of his own father for throwing one of his employees in a pit because of the employee's malfeasance, and then, after going somewhere to discuss the case, returned to find the employee had died in the pit. Thus, his father would be tried for a type of murderous negligence.

He reveals Euthyphro's reasoning to be circular as he ultimately says to Socrates something to the effect

that his prosecution of his own father is good because it is good. It was a clear case of circular reasoning which shed no light on his claim that the prosecution was “good.” Euthyphro was not a Sophist, but like his counterparts in that school, and like many Greek intellectuals, words like justice, goodness, truth, piety, etc. applied as being “good ends” because those ends were known to be... “just, good, true, pious, etc.” Hence, the circularity.

The philosophy department chair was reaching back to the fifth century BCE to affirm in an abbreviated way that all the visions of ultimate answers in the branches of philosophy over about 2,300 years had not advanced further than the assumptions that drove Socrates.

His questions to this writer suggested, albeit indirectly, that the ideas of Plato and Aristotle had not actually moved the ball of philosophical comprehension further down the playing field of the mind. Their adaptations by Catholic and Protestant thinkers to a theological context over the centuries had not really provided “answers” but had simply served to raise new questions.

This writer as a modern personality often will say to students that in our present era “we are all utilitarians.” Without going into detail, the meaning of this observation is that for many philosophical/ethical issues, we tend to think along the lines of John Stuart Mill claiming to be guided by “the greatest good for the greatest number” and the importance of education in making that determination.

Others like Georg Wilhelm Friedrich Hegel and Karl Marx stress historical realities which manifest as dialectical movement via interactions of thesis and antithesis creating syntheses, which dynamic changes the tone and values of society as we move through time. Time is not the framework in which transcendent categories operate as in the writings of Immanuel Kant but is the substantial framework in which dialectical social change manifests.

Since the end of WWII, we see the appeal of the French existential school which tends to emphasize the authenticity of one’s life choices—how we Become or Actualize our identities—through stages of choices as we become claimants of an identity formed out of our freedom. Thus, with emphasis on becoming, there are no absolute identity goals as there would be if our Becoming were understood in relation to Being.

Existential thought then divides between the so-called atheist existentialists (e.g., Jean-Paul Sartre and Albert Camus) who emphasize Becoming as the significant domain of personal and social growth, and the existentialists like Soren Kirkegaard and Martin Buber who continuously discuss the tension between existential Becoming and the cosmic realities of Being.

However, these many schools of philosophy, some of which tried to integrate philosophy and religion, failed to note that the founding of Christianity *already incorporated philosophical innovation into its doctrine* via the biblical definition of Jesus Christ as the Logos. The book of John states, “In the beginning was the Word [*Logos*], and the Word was with God, and the Word was God.” (John 1:1) This verse along with the verses that immediately follow was not only religiously significant but was philosophically significant. Since Heraclitus, “the word *Logos* referred to reason or the principle of order in the universe. By using this term, the text [of John] bridges Jewish and Greek understandings, presenting the Word as the divine agent of creation and revelation. The Word is not merely a spoken word but a person, as later verses reveal, who is active in the world.”

The attempts to integrate Biblical ideas with Plato and Aristotle such as we find in Catholic and Protestant thought was itself non-Biblical. John’s emphasis on Jesus as the Logos ties Biblical thought directly into Greek philosophical thought albeit the tie-in is to Heraclitus who lived towards the end of the sixth century BCE and the beginning of the fifth century BCE. This textual link enabled Jesus Christ to be portrayed as Messiah and Lord to both Jews and Gentiles. There had already been many many allusions to and descriptions of Messiah (“Maschiach”) in the Jewish holy scripture, especially in Isaiah 52:13 through the entirety of Isaiah 53. But Jesus as the living Lord and Savior of the gentiles as well as the Jews really takes on life and reality in John 1:1-3. Moreover, Jesus as “the Word” can be found at Revelation 19:13, 1 John 5:7, and Hebrews 4:12.

Biblical Christianity is, therefore, the ultimate expression of the unity between religion and philosophy. Biblical Christianity gives dimensions of meaning to life that are both philosophical and religious. Biblical Christianity inspires our worship and also satisfies our minds.

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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.