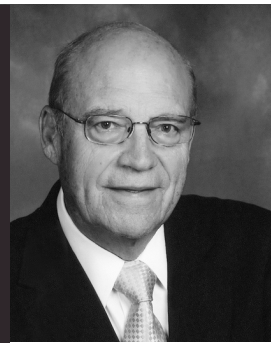




Dr. Fred Schwarz

# The Schwarz Report

65 Years Defending Our Christian Faith



Dr. David Noebel

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## Adolph Hitler: Leftwing Socialist

by D. Parker

January 2025

Leftists have denied the obvious for over 100 years: that a National Socialist German Workers' Party was, in fact, socialist.

This has always been a foundational lie of the left. It undergirds many of their other lies and false narratives. Obviously, if the "NSDAP Is Socialist and Nationalist," as stated in Chapter 5 of Adolf Hitler's second book, it means that it was leftist, despite the constant lies to the contrary, sweeping away much of the usual smears and propaganda.

The video we are presenting (What Modern Socialists Don't Want You to Know About Hitler-*find on youtube*) details many of the points we've made over the years, from Rainer Zitelmann, the author of a groundbreaking book on Hitler's National Socialism.

He points out that we should avoid using the ancient word that's been exploited by the left to obscure the fact that the National Socialist German Workers' Party was socialist. Because if there's one thing leftists are good at, it's lying with language. The author points out that the Original Social Justice Warrior didn't espouse a traditional version of socialism of the state directly owning the means of production. Government control was exerted over privately owned corporations with the threat of nationalization—a modern form of socialism, where taxes and regulations control privately owned corporations.

The following is from a *Townhall* article on his book:

In Hitler's view, the entrepreneur was nothing more than a representative of the state and had to unconditionally fulfill the objectives it set. One of the most important means of reaching this objective was Hitler's constant—open or veiled—threat of nationalization. If Germany's entrepreneurs were incapable of achieving the objectives the National Socialist state had set, Hitler threatened time and again, then the state would take this task into its own hands. His actions in the case of the foundation of the Hermann-Göring-Werke and the Volkswagen Werke demonstrated that this was no empty threat.

Another section of the article describes what would place Hitler easily within the ranks of the fascist far left of today:

Hitler's objective was the creation of a "national community" in which class barriers were to be abolished. Existing traditions, "class conceit" and "class consciousness" were to be broken down by a process of continuous re-education. The process of ideological leveling was to be accompanied by an actual equalization in many sectors of life.

It's also important to note a curious point that applies to the last election. The author discusses at length the tendency of the leftist upper-crust "intellectuals" to impose socialism on the people from the top down—for *their own good*. Citing the example of Pol Pot and the Khmer Rouge in Cambodia, he states these were intellectuals who studied in Paris at elite universities, wrote doctoral dissertations about perfect socialism, and then went back to Cambodia with horrific results. This is a theme that keeps on repeating itself—leftist intellectuals seek to impose what they think is an "ideal society" on the people—and the people rightfully reject it.

Farther on in the video, the author addresses the commonly repeated lie that National Socialism couldn't possibly be made up of socialists because they were rivals with the communists, and for leftists, somehow that proves something. Except that there are many examples of rivals have that the same ideology. We saw the same thing take place in the old Soviet Union, where the Bolsheviks persecuted the Mensheviks and the S.R.s.

Finally, one last, very important note: In the chapter entitled "Why does the idea of socialism survive its failures?," the author makes the point that although we have the facts on our side, the left has emotions and slogans. He notes that we have to take a page from leftists to beat them at their own game.

The left always has to lie and obfuscate, as was seen in the last election. If leftists have to deal with the facts and truth, they will lose. We just have to make sure that we can use their word-war tactics against them, engaging with the truth to beat their lies.

—*American Thinker*, November 27, 2024

## Carbon Dioxide: Not a Pollutant

by Mark C. Ross

WARNING: The following is forbidden knowledge for committed climate activists. If you are one, please click the “X” in the upper right corner of your screen and then send a check to Al Gore to help keep him off the street.

Lucky for us, the Earth is massive enough to hold on to a tenuous atmosphere. In this gaseous soup are elements and a few compounds. Nitrogen is the most plentiful element, followed by oxygen and then the inert gas argon . . . the slightly heavier cousin to neon, the illuminator of electric signs, and helium, the inflator of party balloons. Carbon dioxide is just a bit down the list and comprises only a hair over 0.04% of the entire atmosphere—or, out of every *ten thousand* molecules of air, only *four* are carbon dioxide.

For earthly animal life, the most important function of the atmosphere is to provide oxygen. It wasn’t always this way. The primordial atmosphere was largely devoid of oxygen, which had already been mostly consumed when it combined with hydrogen to create water. Then came photosynthesizing plants. They employ a biochemically complex process which allows plants to combine carbon dioxide with water (the remaining source of hydrogen) to produce various forms of carbohydrates (sugars and fibrous tissues), releasing oxygen as a waste product.

The much-derided process of atmospheric *heat trapping* is actually a benefit for *all* life forms. Without the comforting blanket of air and clouds, the surface of the Earth would freeze solid *every* night—just as it does on the airless moon.

Over time, the accumulated vegetable biomass decomposes and releases methane gas (CH<sub>4</sub>), which is highly flammable. When burned (oxidized), methane produces water and carbon dioxide among other trace compounds such as carbon *mon*-oxide. Other ultimate products of plant decomposition are coal and petroleum. Peat bogs are mostly found in the northern hemisphere and can be used directly as fuel. Many ancient peat bogs became buried beneath sediment, where they morphed into coal deposits—archetypical of the term “fossil” fuel. In rare cases, pure crystals of carbon have formed in these deposits. We call them diamonds.

When a hydrocarbon is oxidized, water is always part of the exhaust—hence the condensation trails produced by jet aircraft. Carbon dioxide is, of course, also produced. What is not mentioned often enough—because it is the *most forbidden* of all knowledge—is that *all* of the carbon in fossil fuels got there due to the

extraction of atmospheric carbon dioxide by photosynthesis. It just keeps cycling around and around.

When sugary water (such as fruit juice or diluted barley malt extract) is digested by yeast, both alcohol (ethanol) and carbon dioxide are produced. The primary source of *commercial* carbon dioxide is the beer-brewing industry. During the recent supply chain crunch, there was a shortage of soda pop because less beer was being brewed and thus less carbon dioxide was available to inject the necessary fizz into these products. Carbon dioxide is also fairly inert, so it’s safe for us to swallow and also use in fire extinguishers. And because it is so inert, it takes such a complex biochemical process as photosynthesis to separate it into carbon and oxygen.

Climate change, however, is a given. Were climate *not* to change, there would never have been ice ages and their interstitial warm periods—causes of which are still not fully understood.

This is our planet. We have no other place to call home. Spurious hoaxes intended to make our lives more miserable—so political demagogues can have the leverage necessary to control us—don’t quite ring the bell of credibility.

The “Climatistas” just recently got an unwelcome reality check. Wink, wink. So where is this debate going from here? Perhaps the realities of climatology will finally become more a part of common knowledge.

—*American Thinker*, November 23, 2024

## Governor William Bradford— One of the Best

by Paul Dowling

The Plymouth Colony began as a collectivist commune, the idea being that everyone should participate according to the best of one’s ability, but that everybody should receive an equal reward. This meant working harder would not bring higher compensation, and working less would incur no penalty. The food shortage created by this scarcity-causing communalism was severe enough to cause people to starve to death, especially given the fact that an epidemic also was raging during the colonists’ first winter. Of the 100 Pilgrims who had come on the *Mayflower*, only about half that number survived to attend the first Thanksgiving: twenty-two men, four married women, and twenty-seven children. Thus, a large part of the first Thanksgiving was simply gratitude for having survived.

It would be the leadership of William Bradford, whose common sense and inspirational guidance would

deliver the Pilgrims from the ills of socialism to a healthy culture of economic freedom based upon individual property rights. Governor Bradford planted the seeds of freedom and justice for all that would bear fruit not only in his own lifetime, but into the future as well.

By fall of 1621, the Pilgrims were counting their blessings. After the harvest, Massasoit, the Wampanoag chieftain, and ninety of his tribesmen joined the Pilgrims in a harvest festival of thanksgiving for “several days, dining on venison, goose, duck, turkey, fish, and . . . cornbread, the result of a bountiful corn harvest.” The Pilgrims had entered into a defensive military alliance with the Wampanoag, and an Indian warrior named Squanto had taught them farming methods that worked in the soil of Plymouth. There was much to be thankful for.

During this first Thanksgiving, gratitude towards Governor Bradford would have been running high for his leadership, but there would be trouble in paradise in the not-too-distant future, as the initial excitement of working communally would soon wear off. The reason for this was that “the Plymouth colony bore many resemblances to a socialist society. . . [E]verything was owned by every colonist jointly. No one was allowed to own private land. . .” In other words, “the industrious. . . were forced to subsidize the slackers. . . in 1621 and 1622.”

The problem this eventually created for the Pilgrims had long ago been described by Aristotle, who had defended “the institution of private property, arguing that it encourages responsible stewardship and provides incentives for individuals to work hard and contribute to society.” And indeed, greater abundance did result once the Pilgrims abandoned socialism and privatized the Plymouth economy.

Not long after Bradford had distributed private property to each family, he noticed dramatic differences in the colonists’ behaviors:

[I]t made all hands very industrious, so as much more corn was planted than otherwise would have been by any means the Governor or any other could use, and saved him a great deal of trouble, and gave far better content. The women now went willingly into the field, and took their little ones with them to set corn; which before would allege weakness and inability; whom to have compelled would have been thought great tyranny and oppression.

In order to justify property rights biblically, the Pilgrims turned to the teachings of the Reverend John Cotton who invoked the *Genesis* story of Abraham. When Abraham had been stopped from using a well he had dug, he “appealed to the Philistine king, Abimelech, claiming that he had the right to draw water because he was the person who had sunk the well. . . Abraham also

made a specific claim of individual ownership, based on “his own industry and culture in digging the well.” This meant there was biblical proof of the individual right to own land as property that depended on one’s efforts, and not upon the grant of some arbitrary privilege.

The new private economy became self-regulating, since those who were the heads of the landowning families became motivated to urge an industrious work ethic. Contrary to communalism, the fruits of private labor benefited the laborers directly, so the incentive to work harder came about naturally, without any need of external coercion or control. According to Tom Bethell of the Hoover Institute, this “division of property established a proportion or ‘ratio’ between act and consequence. Human action is deprived of rationality without it, and work will decline sharply as a result.”

The economic conditions improved, and during the months of July and August of 1623, the sailing ships *Anne* and the *Little James* arrived at Plymouth with 100 new colonists. In September of that same year, Edward Winslow left aboard the *Anne* to sell timber and furs and to report to the colony’s investors back in England.

It was a grateful community of Pilgrims, in full recognition of the blessings being reaped because of the new economic system, who “held their second Thanksgiving celebration in 1623 to mark the end of a long drought that had threatened the year’s harvest and prompted Governor Bradford to call for a religious fast.” For it was not only the cessation of physical drought conditions that had helped the Pilgrims to prosper, but the cessation of the spiritual drought brought on by the rank unfairness of their former collectivist system, as well—a socialist philosophy that could always be counted on to dry up human productivity. Such days of religious fasting and thanksgiving feasting would continue into the future “on an annual or occasional basis. . .” Other New England colonies would soon follow suit.

Governor Bradford’s legacy of freedom and abundance would endure for hundreds of years, and its continuance would be assured upon the election of Donald J. Trump, on November 5, 2024, to a non-consecutive second term as President of the United States. Trump had promised, in his State of the Union address of 2019, that “America will never be a socialist country.” And this would become a theme of his 2024 presidential campaign. His re-election meant that there would be no return to the deadly collectivist philosophy of the early days at Plymouth.

God bless the freedom-giving legacy of William Bradford and all those who honor and support it still. Happy Thanksgiving!

—*American Thinker*, November 28, 2024

## C.S. Lewis: Out of the Silent Planet

by Twilight Patriot

C.S. Lewis was a prolific writer. People who are aware of only his seven *Narnia* stories—the ones where he fits as much Christian theology as he can into allegories for children—are overlooking a lot. From the nihilistic poetry that he wrote in the 1920s, when he was still an atheist, to his fourteen novels to his autobiography and his “Reflections on the Psalms,” and his numerous prose works of social commentary and Christian apologetics, this professor of English literature just couldn’t stop putting pen to paper.

The “Space Trilogy”—comprising the short novels *Out of the Silent Planet* and *Perelandra* and the much longer *That Hideous Strength*—is one of his lesser known works. People aren’t even sure what to call it—“Space Trilogy,” because it involves space flight? “Cosmic Trilogy”? “Ransom Trilogy,” after the main character?

Nor does it fit neatly into any single genre. If you naïvely classify it as “sci fi” because of the way the first book starts—with the protagonist being kidnapped by a pair of mad scientists and whisked away from Earth in a spaceship that they’ve built in their backyard—then you’ll struggle to explain the later books, or indeed even the later chapters in the first book, which sometimes read more like medieval fantasy, or a theological epic à la *Paradise Lost*, or a dystopia like *Brave New World* and *1984*, or a common literary novel about stuck up intellectuals and their joyless marriages and worse social lives.

Nonetheless, the books are worth reading. They are not, I must admit, any sort of fast-paced thrillers, nor do they have the deep world-building of a full-fledged high fantasy. And the science itself is outdated. (Like most authors in the 1930s, Lewis gives at least three of the planets in our solar system breathable air, and he assumes that the outer planets are older than the inner planets.)

Yet when I consider the three novels as a whole, I find that they’re decently put together. Lewis is a fine prose stylist, and he interweaves keen philosophical insights with scenes of stunning natural beauty, all while his deftly drawn characters make the constant choices between the good and the pretended good that lie under the hood of any really great novel. At the same time, amid all the dated or outright fantastical elements, the reader will find quite a few ideas—especially in the third book—that are almost bizarrely apropos to our own day.

The whole project originated from a 1935 wager between Lewis and his friend and fellow Inking,

the Oxford professor J.R.R. Tolkien. Both men had gotten to complaining about the spiritless and materialistic trends in what was then called “scientifiction,” and they decided the best response was to write a pair of such stories themselves—one about space travel and the other about time travel.

After a coin toss, Tolkien ended up with time travel, and he began work on a story called “The Lost Road.” Being a perfectionist, he never finished it, though pieces of its plot ended up in the backstory to *The Lord of the Rings*. Lewis, who got space travel, was not a perfectionist; he published his story, *Out of the Silent Planet*, in 1938 and followed it up with a pair of sequels in 1943 and 1945.

### Out of the Silent Planet

The first story in Lewis’s trilogy begins when the protagonist, a Cambridge philologist named Elwin Ransom who’s gone on a walking tour of the English Midlands, stumbles upon an eerie country estate called “The Rise.” There he is kidnapped by the great physicist Dr. Edward Weston and his accomplice, the businessman Richard Devine. After imbibing a glass of drugged whiskey, he wakes up the next morning aboard a spaceship halfway between the Earth and the Moon. Ransom, therefore, begins his journey through “Deep Heaven” in total ignorance of why he is being taken to a place called Malacandra.

“Do you mean a star called Malacandra?”

“Even you can hardly suppose we are going out of the solar system. Malacandra is much nearer than that: we shall make it in about twenty-eight days.”

“There isn’t a planet called Malacandra,” objected Ransom.

“I am giving it its real name, not the name invented by terrestrial astronomers,” said Weston.

“But surely this is nonsense,” said Ransom. “How the deuce did you find out its real name, as you call it?”

“From the inhabitants.”

It took Ransom some time to digest this statement. “Do you mean to tell me you claim to have been to this star before, or this planet, or whatever it is?”

“Yes.”

“You can’t really ask me to believe that,” said Ransom. “Damn it all, it’s not an everyday affair. Why has no one heard of it? Why has it not been in all the papers?”

“Because we are not perfect idiots,” said Weston gruffly.

The story unfolds from there. First there is Ransom’s accidental discovery that, upon reaching Malacandra, Weston and Devine plan to give him to the “Sorns.”

Then there is the actual landing, and the men's emergence from the spacecraft.

"He gazed about him, and the very intensity of his desire to take in the new world at a glance defeated him. He saw nothing but colours—colours that refused to form themselves into things. Moreover, he knew nothing yet well enough to see it; you cannot see things till you know roughly what they are."

Then there is Ransom's escape into the Malacandrian forest, and his lucky encounter with a *Hross*, a seven-foot-tall bipedal creature "something like a penguin, something like an otter, something like a seal; the slenderness and flexibility of the body suggested a giant stoat."

After a journey downriver in the Hross's boat, Ransom spends several months living among the Hrossa and learning their language. From there the plot takes a turn much like James Cameron's *Avatar* movies. The man from Earth, at first compelled against his will to live among creatures who seem like savages, is slowly made to see things the other way around—it is Malacandra's three species of *hnau*, the Hrossa, the *Seroni* or Sorns, and the *Pfifltriggi*, who are living the way that rational beings ought to live, and it's his own people, who have come to the new planet to exploit it for their selfish purposes, who are the "bent hnau."

Later, Ransom must make a dangerous journey across Malacandra's awesomely high mountains to see *Oyarsa*, Malacandra's angelic ruler. On the way, a group of Sorns question him about his own planet—which they call *Thulcandra*, the "Silent Planet" of the title.

They were astonished at what he had to tell them of human history—of war, slavery, and prostitution.

"It is because they have no Oyarsa," said one of the sorns.

"It is because every one of them wants to be a little Oyarsa himself," said another.

"They cannot help it," said the old sorn. "There must be rule, yet how can creatures rule themselves? Beasts must be ruled by hnau, and hnau by Oyarsa. These creatures have no Oyarsa. They are like one trying to lift himself by his own hair—or one trying to see over a whole country when he is on a level with it—like a female trying to beget young on herself."

Obviously there is far more to the story than I can describe here. Suffice it to say that eventually Ransom meets Oyarsa—as do Weston and Devine, against their will—and at last the full scale of Weston's villainous plans for Malacandra is laid bare. Curiously, one of the main criticisms of *Avatar*—that it portrays the *Na'vi* as

being helpless until a "white savior" appears in the form of Jake Sully to lead their battle for survival—is absent in Lewis's book, where it's clear that Oyarsa would have dealt with the "bent hnau" whether or not Ransom had shown up, and Ransom's main purpose was simply to be a witness to these events and to carry his story back to Earth.

In a big sense, *Out of the Silent Planet* is a diatribe against fascism, written at the very tail end (1938) of the time when fascism was respectable. And Weston's climactic speech is a satire on the materialist worldview that gave rise to communism and fascism and the more progressive forms of liberalism—the materialist worldview with its refusal to look to God or the afterlife as sources of meaning, while evolution, either biological and social, justifies the higher races in supplanting and destroying the lower ones, all in furtherance of the onward and upward journey of growth and progress and cosmic immortality.

It is quite possible to read *Silent Planet* as a simple anti-colonialist narrative, with the villainy of the modern white man pitted against the noble savages, but this would be a superficial reading. There are of course anti-colonialist themes in the book, but at root it is all theological—Lewis is asking what would happen if we encountered an unfallen world.

When the villains expect that their carrot-and-stick methods—their "pretty-things" and their "poof-bangs"—will make the ignorant natives do whatever they want, they're working from experience. They know full well that when white men explored the wild parts of their own world, they found no shortage of greedy chiefs who would happily sell their neighbors into perpetual slavery for a jug of cheap whiskey. Basically, encounters between two branches of Adam's fallen race produced the expected results. The hnau of Malacandra, who live in harmony with one another and with their angelic overlords, and who have never known greed or fear, are something else.

Is *Out of the Silent Planet* still relevant today? Yes. It has plenty of the timeless truths that one will find in any really enduring piece of literature. Nonetheless, one can't help but notice that the specific perversion of ethics that Weston represents isn't one that we see today.

With Nazi Germany and the global eugenics movement having long since fallen, the crasser forms of modernist triumphalism have become déclassé. Nowadays, the enemies of Christendom prefer to lure us into tyranny with false promises to end suffering and oppression, rather than to nakedly assert "the right of the higher over the lower." Even so, the dénouement of Lewis's story still raises hard questions about just how many of the things we consider to be progress and

civilization are really just our attempts to hide from our own “bent” nature.

Who should read *Out of the Silent Planet*? Just about everyone.

Even young children, I think, will like it—I began reading it at age eight or nine, before I had even finished the Narnia books. Though one must come back to it as an adult to fully understand its themes.

*Silent Planet* is the shortest volume of the trilogy and also, strange as it may seem to say it, the least religious of the three. Granted, the story would make no sense without its religious message, and its cosmology is more explicitly Christian than that of, say, *The Silmarillion*. (Although Tolkien was at least as devout as Lewis, he thought that explicit allegory made bad art.) Nonetheless, the first half of the *Silent Planet* narrative wouldn’t be too out of place in an H.G. Wells or Robert A. Heinlein story, and only a few lines of the book would have to be dropped in order to make the Malacandrians’ theology consistent with that of a Muslim, a Jew, or a Sikh.

That changes quickly when one moves on to Book Two.

—*American Thinker*, November 28, 2024

## On the Shores of Tripoli

by Raymond Ibrahim

During his November 1, Friday mosque sermon at the North Hudson Islamic Center in New Jersey, CAIR official Ayman Aishat made a seemingly startling claim:

We live in America, the United States of America. Brothers and sisters, those who do not know history, not too long ago, the USA was paying the jizya to the Ottoman Caliph.

Could this be?

First, let us define jizya. In brief, it is the monetary tribute that conquered or cowed infidels pay their Islamic overlords in exchange for peace, according to Koran 9:29:

Fight those among the People of the Book [Christians and Jews] who do not believe in Allah, nor the Last Day, nor forbid what Allah and his Messenger have forbidden, nor embrace the religion of truth [Islam], until they pay the jizya with willing submission and feel themselves subdued.

And yes, Aishat is correct: once upon a time, in its fledgling youth, the United States succumbed to paying jizya to appease Muslim terrorists. That story is

instructive—not least as it includes the genesis of the US Navy.

Between the sixteenth and eighteenth centuries, the Muslims of North Africa (“Barbary”) thrived on enslaving Europeans. According to the conservative estimate of American professor Robert Davis, “between 1530 and 1780 there were almost certainly a million and quite possibly as many as a million and a quarter white, European Christians enslaved by the Muslims of the Barbary Coast.” (With countless European women selling for the price of an onion, little wonder by the late 1700s, European observers noted how “the inhabitants of Algiers have a rather white complexion.”)

As Barbary slaving was a seafaring venture, nearly no part of Europe was untouched. From 1627 to 1633, Lundy, an island off the west coast of Britain, was actually occupied by the pirates, whence they pillaged England at will. In 1627 they raided Denmark and even far-off Iceland, hauling a total of some 800 slaves.

Such raids were accompanied by the trademark hate. One English captive writing around 1614 noted that the Muslim pirates “abhor the ringing of the [church] bells being contrary to their Prophet’s command,” and so destroyed them whenever they could. In 1631, nearly the entire fishing village of Baltimore in Ireland was raided and “237 persons, men, women, and children, even those in the cradle” seized.

By the late eighteenth century, Barbary’s strength relative to Europe had plummeted, and the Muslims could no longer raid the European coastline for slaves—certainly not on the scale of previous centuries—so its full energy was spent on raiding non-Muslim merchant vessels. European powers responded by buying peace through tribute, which the Muslims accepted as jizya.

Fresh and fair meat appeared on the horizon once the newly-born United States broke free of Great Britain and was therefore no longer protected by the latter’s jizya payments. In 1785 Muslim pirates from Algiers captured two American vessels, the *Maria* and *Dauphin*; they enslaved and paraded the sailors through the streets to jeers and whistles. Considering the horrific ways Christian slaves were treated in Barbary—sadistically tortured, pressured to convert, and sodomized, as described in the writings of missionaries, redeemers, and others (e.g., John Foxe, Fr. Dan, Fr. Jerome Maurand, Robert Playfair)—when the *Dauphin*’s Captain O’Brian later wrote to Thomas Jefferson that “our sufferings are beyond our expression or your conception,” he was not exaggerating.

Jefferson and John Adams, then ambassadors to France and England respectively, met with Tripoli’s ambassador to Britain, Abdul Rahman Adja, in an effort to ransom the enslaved Americans and establish peaceful relations. In a letter to Congress dated March 28, 1786,

the hitherto puzzled American ambassadors laid out the source of the Barbary's unprovoked animosity:

We took the liberty to make some inquiries concerning the grounds of their pretensions to make war upon nations who had done them no injury, and observed that we considered all mankind as our friends who had done us no wrong, nor had given us any provocation. The ambassador answered us that it was founded on the laws of their Prophet, that it was written in their Koran, that all nations who should not have acknowledged their authority were sinners, that it was their right and duty to make war upon them wherever they could be found, and to make slaves of all they could take as prisoners, and that every Musselman who should be slain in battle was sure to go to Paradise.

This, of course, was a paraphrase of Islam's so-called "Sword Verse" (Koran 9:5), which ISIS invoked earlier this year.

At any rate, the ransom demanded to release the American sailors was over fifteen times greater than what Congress had approved, and little came of the meeting.

Back in Congress, some agreed with Jefferson that "it will be more easy to raise ships and men to fight these pirates into reason, than money to bribe them." In a letter to a friend, George Washington wondered:

In such an enlightened, in such a liberal age, how is it possible that the great maritime powers of Europe should submit to pay an annual tribute to the little piratical States of Barbary? Would to Heaven we had a navy able to reform those enemies to mankind, or crush them into nonexistence.

But the majority of Congress agreed with John Adams: "We ought not to fight them at all unless we determine to fight them forever." Considering the perpetual, existential nature of Islamic hostility, Adams was probably more right than he knew.

Congress settled on emulating the Europeans and paying off the terrorists, though it would take years to raise the demanded ransom. In 1794 Algerian pirates captured eleven more American merchant vessels.

Two things resulted: the Naval Act of 1794 was passed, and a permanent standing US naval force was established. But because the first war vessels would not be ready until 1800, American jizya payments—which took up 16 percent of the entire federal budget—began to be made to Algeria in 1795. In return, some 115 American sailors were released, and the Islamic sea raids formally ceased.

American jizya and "gifts" over the following years caused the increasingly emboldened pirates to respond with increasingly capricious demands.

One of the more ignoble instances occurred in 1800, when Captain William Bainbridge of the *George Washington* sailed to the Dey of Algiers (an Ottoman honorific for the pirate lords of Barbary), with what the latter deemed insufficient tribute. Referring to the American crew as "my slaves," Dey Mustapha proceeded to order Bainbridge to transport the Muslim's own annual tribute—hundreds of black slaves and exotic animals—to the Ottoman sultan in Constantinople (Istanbul).

Adding insult to insult, the Dey commanded the US flag taken down from the *George Washington* and the Islamic flag hoisted in its place; and, no matter how rough the seas might be during the long voyage, Bainbridge was ordered to make sure the vessel faced Mecca five times a day for the prayers of Mustapha's ambassador and entourage. Bainbridge condescended to being the Muslim pirate's delivery boy.

Soon after Jefferson became president in 1801, Tripoli demanded another, especially exorbitant payment, followed by an increase in annual payments—or else. "I know," Jefferson concluded, "that nothing will stop the eternal increase of demand from these pirates but the presence of an armed force." So he refused the ultimatum, and, on May 10, 1801, the pasha of Tripoli, having not received his timely jizya installment proclaimed jihad on the United States.

Thus began the United States' first war as a nation, the First Barbary War (1801-1805).

But that is another story.

—*American Thinker*, November 20, 2024

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# The Unconstitutional Administrative State

by Molly Slag

As the news coverage of Donald Trump's cabinet selections has shouldered aside news coverage about Democrat loser hysteria, a silent Tenth Amendment puzzle is haunting the Trump true believer. This apprehension arises as department heads are appointed to the bureaucracy without mention, observation, or apparent awareness that much of what the administrative agencies do is blatantly unconstitutional.

This is nicely illustrated in a recent essay in which the author states, "Unfortunately, and despite the first Trump Administration's efforts, today the reality remains that the administrative state wields broad and extraconstitutional power without sufficient accountability or guardrails...."

That quote immediately calls for two critically important observations: (1) Under the Tenth Amendment of the US Constitution, the term "extraconstitutional" simply means "unconstitutional," and (2) an unconstitutional law cannot have its constitutionality restored by "sufficient accountability or guardrails."

Those two observations are not political philosophy or legal theory. They are straightforward principles of US constitutional law that every schoolchild should be but is not taught. They are not taught because they invalidate the bulk of federal law.

Those two observations arise from the 1935 US Supreme Court decision in *Schechter Poultry Corp. v. United States*, 295 U.S. 495. The reader can read numerous explanations about the case's import simply by typing its name into a search engine.

Boiled down to its essence and ignoring a mountain of detail regarding the political setting behind the case, the facts and law in *Schechter* are simple:

- (1) Schechter Poultry Corporation was convicted of a crime.
- (2) The crime was created by an administrative regulation.
- (3) Congress passed a law authorizing the administrative regulation.

- (4) The Supreme Court unanimously held in *Schechter* that Congress had unconstitutionally delegated legislative power.

The Supreme Court decision in *Schechter* is easy to understand because of its simplicity. The decision flows from two components of the US Constitution: (1) Article I Section 1 and (2) the Tenth Amendment.

Article 1 Section 1 states, "All legislative Powers herein granted shall be vested in a Congress of the United States, which shall consist of a Senate and House of Representatives."

The most important word of that passage is the first word: "All." There is no legislative power assigned anywhere else in the federal government. In particular, the bureaucracy has no legislative power.

The Tenth Amendment states, "The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people."

Hence, the federal government possesses only those powers expressly specified or necessarily implied in the Constitution. The Constitution does not give Congress the power to delegate any of its legislative power to the bureaucracy.

So, the *Schechter* decision is very simple and very obvious. In the federal government, only Congress possesses any law-making power. In particular, the bureaucracy possesses no law-making power. It has the authority to create rules to govern how it implements its assigned responsibilities but cannot make regulations binding or penalizing Americans. Therefore, the administrative crime of which Schechter was convicted was an invalid law.

Therefore, explicitly stated, the silent Tenth Amendment puzzle is twofold: (1) Does Donald Trump understand that the bulk of the Federal Administrative Code is unconstitutional? And (2) does he intend to do anything about it?

This silent Tenth Amendment puzzle remains unacknowledged and haunting.

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Founded in 1953, the Christian Anti-Communism Crusade, under the leadership of Dr. Fred C. Schwarz (1913-2009) has been publishing a monthly newsletter since 1960. *The Schwarz Report* is edited by Dr. David A. Noebel and is offered free of charge to anyone asking for it. The Crusade's address is PO Box 129, Manitou Springs, CO 80829. Our telephone number is 719-685-9043. All correspondence and tax-deductible gifts (CACC is a 501C3 tax-exempt organization) may be sent to this address. You may also access earlier editions of *The Schwarz Report* and make donations at [www.schwarzreport.org](http://www.schwarzreport.org). Permission to reproduce materials from this Report is granted provided that the article and author are given along with our name and address. Our daily blog address is [www.thunderontheright.org](http://www.thunderontheright.org).