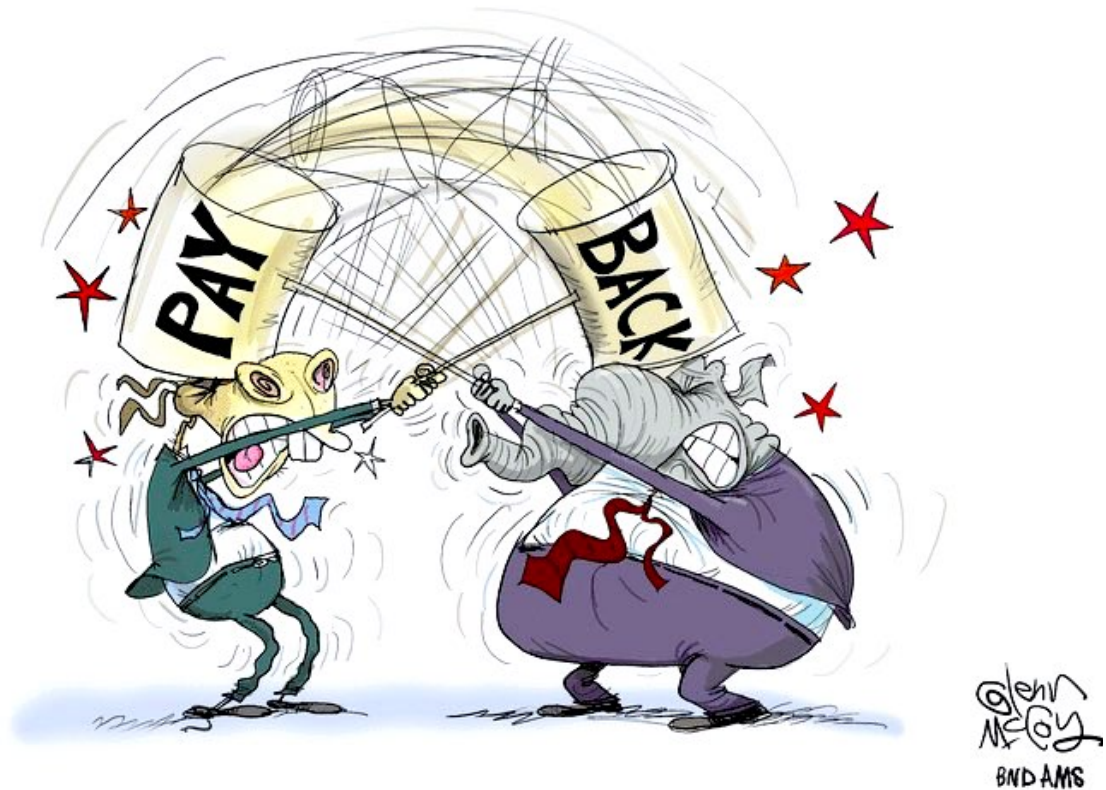


Jam [Rev. 20190402]

By J — Latest revision: <http://allis.foundation/Jam.pdf>

How our current system of government works...



ABOVE: COMIC BY GLENN MCCOY — 'ALLUDES TO WHAT HAPPENS WHEN DIVIDED AS LEFT VS RIGHT, PARTIES OPPOSE EACH OTHER' *1

Destroying the Boy Scouts

On May 1, the Boy Scouts of America took the “boy” out of the Boy Scouts of America, renaming itself “Scouts BSA.” Though the Supreme Court in 2000 had upheld longstanding policies restricting membership to boys, the ban on gay scouts was lifted in 2013 and a ban on gay scoutmasters was eliminated in 2015. Last year, the Scouts agreed to admit biological females who identify as boys. Now the organization has lifted all membership restrictions, including the requirement that Boy Scouts be boys.

It isn't clear what problem this solves. Girls already have an organization—the Girl Scouts—that embodies many of the values promoted by the Boy Scouts. In fact, some feminist critics of Scouts BSA's move see it as a nefarious attempt to poach girls due to flagging membership—Boy Scout numbers have plummeted from 4 million in 1990 to 2.1 million today. But if the Girl Scouts become collateral casualties here, don't expect regret from radical activists pushing for “inclusion.” The radicals' fervent belief that differences between the sexes are socially constructed means

that any group or organization that maintains those differences must be transformed. With the Court's 5-4 ruling in favor of the Scouts' right to exclusionary membership making lawsuits fruitless, activists decided on public relations warfare, pressure on corporate backers, and accusations of bigotry or sexism. These efforts have proved remarkably effective.

Losing members while trying to address the complaints of non-members, the clumsily renamed Scouts BSA will shed another huge chunk of its membership when the Church of Latter Day Saints ends its century-long affiliation with the organization in 2020. About 425,000 Mormons will leave the Boy Scouts, representing about 20 percent of the group's membership. Carefully worded new policies allow individual troops and regional organizations some leeway in establishing co-ed or sex-segregated groups, but the Mormons apparently disagree with the tacit acknowledgement that the traditional BSA's focus on making boys into better, more responsible men was somehow unfair to girls. The LDS is forming a new organization for boys and young men, oriented around the Gospels and Christian ideals. Nationally, 73 percent of Scout units are sponsored by churches; presumably, they will all be brought into line or else be forced to leave due to their supposed intolerance.

We don't know how many girls have wanted to be Boy Scouts over the last century, just as we don't know how many (if any) "openly homosexual" *11-year-olds* were ever excluded from the organization. But a "don't ask, don't tell" approach for young children is unacceptable to the radicals marching their way through venerable American institutions. Only one point of view qualifies as "inclusion," even if marching in gay pride parades and distributing condoms to children (which the BSA now intends to do) excludes others who refuse to promote behavior that they oppose. The Mormons and every other Christian group attacked for intolerance of homosexuality have been clear about the distinction between sin and sinner, but the radicals don't offer such mercy.

Given history, biology, and the current #MeToo climate of heightened sensitivity to boundaries and sex-tinged interactions, is it credible to believe that bringing girls into an all-male organization will not give rise to the same problems plaguing the rest of society? The Boy Scouts' original mission was valuable and successful. But the activists had to destroy the Boy Scouts in order to save them. And make no mistake: "destroy" will be the outcome here, however long it takes. ^{*2}



What America Can Learn from Japan's Immigration System

While the guilt-ridden West takes in refugees from all over the Third World and is wrestling with problems of assimilation, internal conflict, and hardened cultural enclaves, Japan continues to defy pressures from the international community to open its doors to mass immigration.

Granted, in the last decade, Japan has seen an uptick in legal immigration, as its shrinking native population contributes to a draining workforce. This immigration, however, is highly regulated and specific. Most of the immigrants in Japan are there on temporary work visas.

In contrast, the United States is feeling the effects of decades of illegal immigration, a lax legal immigration system (per the Immigration and Nationality Act of 1965) and acceptance of large numbers of refugees. As a result, America faces an unprecedented level of ethno-religious and cultural tension that is compounded by economic pressures.

The advent of artificial intelligence and robotics also plays a large role in replacing millions of jobs in low-skill, tertiary sector employment—which would negate the need for low-skilled, uneducated labor from so-called “developing” countries. All of this points to the need for a more restrictive immigration system that puts our citizens and their needs before taking in more people from around the world. With that in mind, we might learn a few things from Japan's strict immigration system.

On the Cutting Edge of Automation

Instead of importing immigrant labor, Japan has instead focused on putting to work women and even the elderly in a variety of jobs. Additionally, Japan has also taken the view that a shrinking workforce is not necessarily a bad thing.

As it turns out, many companies and businesses would rather adopt AI and automation in lieu of unskilled, uneducated human labor. The reality is that artificial intelligence will likely replace most, if not all low-skilled jobs by the mid- to late-21st century. Japan is poised to be on the cutting edge of this development.

The rise of AI will lead to a more selective process of hiring and to the necessity of higher education or trade school certification for most jobs. The result will be a smaller, more skilled, and educated workforce that has higher wages. All of this points to a net positive for social harmony, provided existing populations are adequately employed. But the persistence of the notion that a civilization needs more working bodies for economic growth could pose a threat to good outcomes.

Culture counts. Most Japanese have dispensed with—or never adopted—the view that high rates of immigration would be good for their economy. Thus, Japan's unemployment rate, at 2.4 percent as of January 2018, is staggeringly low. It has dropped to its lowest levels since 1993. In total, Japan's unemployment rate has remained below 6 percent since 1953. Automation has played a part in that, but the real difference is Japan's rigorous and disciplined culture based in Shintoism (the ethnic religion of the Japanese), which shapes its citizens from a young age to develop into responsible, hard-working members of society.

America Went in a Different Direction

The United States has done quite the opposite. With the Immigration and Nationality Act of 1965, we reversed our longstanding restrictive immigration policy that was designed to preserve the European heritage of our population.

From 1921 to 1965, the National Origins Formula was the nation's immigration policy. It was followed by the even stricter Immigration and Nationality Act of 1924, signed into law by Calvin Coolidge. In many ways, Japan's current immigration policy reflects the ideas that inspired the older, saner U.S. rules.

What these two earlier pieces of American legislation did was to maintain the European cultural and political heritage of America's majority population. The laws also recognized that industrialization made low-skilled foreign labor less of a necessity. Even prior to the 1924 law, America's immigration policy was fairly strict with few exceptions. As a result, our nation had a shared credo, a recognizably similar system of ethics, beliefs, similar heritage, and a dominant ethno-religious majority that shaped the societal norms of the nation. It was understood that the nation was worth preserving as it had been built and that the culture that built it, though welcoming, could not withstand massive influxes of people with dissimilar beliefs or habits.

In 1960, America was 85.4 percent white, 10.5 percent black, 3.2 percent Hispanic, 0.5 percent Asian, and 0.3 percent Native American. In that same year, religious statistics showed America being 92 percent Christian (67 percent Protestant, 25 percent Catholic), 3 percent Jewish, 2 percent "other," 2 percent none and 1 percent undesignated. The numbers tell us that prior to the 1965 reforms, America had clearly defined cultural and societal norms. That's not to say that there weren't ethno-religious minorities, but their influence was minimal because their numbers were minimal. What made minority presence in America unique at that time was that they had to assimilate to Anglo-Protestant culture, because it was the core of the American way of life. Since the 1965 Immigration Act, as global immigration has increased, that dominant cultural and religious heritage has gradually faded.

What About Refugees?

Japan's refugee policy is also different from those of other Western nations. More than 99 percent of refugee applications to Japan are rejected. In 2017 alone, there were 19,628 refugee applications and of those only 20 were accepted. The common mindset on the refugee issue in Japan is that one must care for one's own people before taking in others.

During the height of the Syrian refugee crisis in 2015, Japan was under intense scrutiny from the international community for its refusal to take in refugees at the level of other Western nations. Prime Minister Shinzo Abe would have none of it. "I would say that before accepting immigrants or refugees, we need to have more activities by women, elderly people and we must raise our birth rate," he said. "There are many things that we should do before accepting immigrants."

Although Japan takes in few refugees, the nation sends a huge amount of its GDP to foreign aid projects that assist Third World nations with development and infrastructure projects.

The fact is, most Japanese are averse to the idea of taking in more foreigners. That's reflected in the decades-old strength of Abe's conservative Liberal Democratic Party (LDP). The average Japanese citizen is aware that his nation's relative peace and harmony is due to its homogeneity. He's skeptical of letting in large numbers of foreigners that might upset the existing order.

That being said, there are some loud voices among the political Left, business elite and even some LDP politicians (such as Foreign Minister Taro Kono) who have advocated increased immigration, though for differing reasons.

Lessons for the United States

The takeaway for Americans is that the post-1965 immigration law has adversely affected the United States and needs to go. Senators Tom Cotton (R-Ark.) and David Purdue's (R-Ga.) RAISE Act is an ideal remedy. The bill would drastically reduce levels of legal immigration and put greater emphasis on admitting foreigners with higher education and economically valuable skills.

Obviously, we cannot copy and paste Japan's immigration policy—which, after all, is uniquely Japanese—but there are aspects we could adopt and some steps we might take to improve our legal immigration system. While we wouldn't want any American plan to be as restrictive as Japan's, the RAISE Act would be a step in the right direction.

The RAISE Act would cut immigration levels by 50 percent and slash the number of green cards issued in any given year. It would also cap annual refugee admissions at 50,000, end the visa diversity lottery and abolish chain migration once and for all.

America may be a “nation of immigrants,” but any strong nation must have a shared credo, religious-based societal norms and morals, a common language and national heritage if it wishes to maintain any sort of social stability. That doesn't mean that ethno-religious minorities cannot come here—they've always been welcome. But as in Japan, their numbers must be limited in size and scope as to not further the fracturing and balkanization of American society. ^{*3}

The Killing Machine that is Marxism

With the fall of the Soviet Union and communist governments in Eastern Europe, too many have the impression that Marxism, the religion of communism, is dead. Hardly. It is alive and well in many countries still, such as North Korea, China, Cuba, Vietnam, Laos, a gaggle of African countries, and in the minds of many South American political leaders. However, of most importance to the future of democracy, communism still pollutes the thinking of a vast multitude of Western academics and intellectuals.

Of all religions, secular and otherwise, that of Marxism has been by far the bloodiest—bloodier than the Catholic Inquisition, the various Catholic crusades, and the Thirty Years War between Catholics and Protestants. In practice, Marxism has meant bloody terrorism, deadly purges, lethal prison camps and murderous forced labor, fatal deportations, man-made famines, extrajudicial executions and fraudulent show trials, outright mass murder and genocide.

In total, *Marxist regimes murdered nearly 110 million people from 1917 to 1987*. For perspective on this incredible toll, note that all domestic and foreign wars during the 20th century killed around 35 million. That is, when Marxists control states, Marxism is more deadly than all the wars of the 20th century, including World Wars I and II, and the Korean and Vietnam Wars.

And what did Marxism, this greatest of human social experiments, achieve for its poor citizens, at this most bloody cost in lives? Nothing positive. It left in its wake an economic, environmental, social and cultural disaster.

The Khmer Rouge—(Cambodian communists) who ruled Cambodia for four years—provide insight into why Marxists believed it necessary and moral to massacre so many of their fellow humans. Their Marxism was married to absolute power. They believed without a shred of doubt that they knew the truth, that they would bring about the

greatest human welfare and happiness, and that to realize this utopia, they had to mercilessly tear down the old feudal or capitalist order and Buddhist culture, and then totally rebuild a communist society. Nothing could be allowed to stand in the way of this achievement. Government—the Communist Party—was above any law. All other institutions, religions, cultural norms, traditions and sentiments were expendable.

The Marxists saw the construction of this utopia as a war on poverty, exploitation, imperialism and inequality—and, as in a real war, noncombatants would unfortunately get caught in the battle. There would be necessary enemy casualties: the clergy, bourgeoisie, capitalists, “wreckers,” intellectuals, counterrevolutionaries, rightists, tyrants, the rich and landlords. As in a war, millions might die, but these deaths would be justified by the end, as in the defeat of Hitler in World War II. To the ruling Marxists, the goal of a communist utopia was enough to justify all the deaths.

The irony is that in practice, even after decades of total control, Marxism did not improve the lot of the average person, but usually made living conditions worse than before the revolution. It is not by chance that the world's greatest famines have happened within the Soviet Union (about 5 million dead from 1921-23 and 7 million from 1932-3, including 2 million outside Ukraine) and communist China (about 30 million dead from 1959-61). Overall, in the last century almost 55 million people died in various Marxist famines and associated epidemics—a little over 10 million of them were intentionally starved to death, and the rest died as an unintended result of Marxist collectivization and agricultural policies.

What is astonishing is that this “currency” of death by Marxism is not thousands or even hundreds of thousands, but *millions* of deaths. This is almost incomprehensible—it is as though the whole population of the American New England and Middle Atlantic States, or California and Texas, had been wiped out. And that around 35 million people escaped Marxist countries as refugees was an unequaled vote against Marxist utopian pretensions. Its equivalent would be everyone fleeing California, emptying it of all human beings.

There is a supremely important lesson for human life and welfare to be learned from this horrendous sacrifice to one ideology: No one can be trusted with unlimited power.

The more power a government has to impose the beliefs of an ideological or religious elite, or decree the whims of a dictator, the more likely human lives and welfare will be sacrificed. As a government's power is more unrestrained, as its power reaches into all corners of culture and society, the more likely it is to kill its own citizens.

As a governing elite has the power to do whatever it wants, whether to satisfy its most personal wishes, or as today's Marxists desire, to pursue what it believes is right and true, it may do so whatever the cost in lives. Here, power is the necessary condition for mass murder. Once an elite has full authority, other causes and conditions can operate to bring about the immediate genocide, terrorism, massacres or whatever killing the members of an elite feel is warranted. But it is power—unchecked, unconstrained, uncontrolled—that is the killer.

Our academic and intellectual Marxists today are getting a free ride. They get a certain respect because of their words about improving the lot of the worker and the poor, their utopian pretensions. But when empowered, Marxism has failed utterly, as has fascism. Instead of being treated with respect and tolerance, Marxists should be treated as though they wished a deadly plague on all of us.

The next time you come across or are lectured by one of our indigenous Marxists, or almost the equivalent, leftist zealots, ask them how they can justify the murder of over a hundred million their absolutist faith has brought about, and the misery it has created for many hundreds of millions more. ^{*4}

None of Us is Conservative

After the most recent and disappointing budget deal, Senator Rand Paul (R-Ky.) asked his fellow Republicans on Twitter: “Are we to be conservative all the time, or only when we’re in the minority?” His point is well taken. Republicans did not do well by their stated principles. But Paul’s comment, specifically the use of the word “conservative,” points to a deeper problem.

In one sense he is right; Republicans do not appear very conservative right now. In another he is wrong; they were not conservative when they were a minority either. The fact is, none of us is conservative today and we need to come to grips with this.

Regular readers of *American Greatness* know the uselessness of the word “conservative” is a common theme here. We tend to agree that “conservatism” today is intellectually bankrupt, ineffectual, and misguided. In fact, it is a large reason, if not *the* reason, for *American Greatness*. The editors made this clear in their “Declaration of Independence from the Conservative Movement.” Mike Sabo hammers the theme often and to great effect... Managing Editor Ben Boychuk has made the point in his regular column in the *Sacramento Bee*.

But while these arguments are good and well made, they differ from what I have to say here. It is not just that modern conservatives are weak, ineffectual, and misguided (though they are). To be conservative implies that one looks to history, not the future, as the firmest foundation upon which to stand in political life. It implies one is skeptical that change is always for the better and instead values the known quantity of tradition. While people differ about what they see conservatism to be conserving, conservatism implies that what one wishes to conserve is already in hand in some manner as part of the *status quo*. Progress is too forward looking for conservatives and revolution too uncertain. The word “conservative” is thus meaningless today because being conservative is impossible. As things stand, the *status quo* is progressive, which is not conservative, and the reaction to the *status quo* is revolutionary, which is also not conservative.

I am not the first to make this point. Larry Arnn hinted at it last year at CPAC when he compared American conservatism to a fight to restore something that is in crisis. In other words, American conservatism, if it is *American*, must be revolutionary. When it isn’t marked by this revolutionary spirit, the kind of conservatism we get, as Julie Ponzi noted in her piece “Making Politics Possible Again,” is just a sort of low-grade progressivism:

Today’s conservatism indeed resembles the leftism of yesterday. It seems more dedicated to conserving the status quo or a kind of decorum than to conserving the American way of life. It seems dedicated to the preservation of even a status quo that took us (without consent) away from our original design of government. “Conservative” is then a muddle and a puzzle, and not even a very appealing word in the American context.

In essence, “conservatives” today are really attempting to preserve the progressive march of history.

Obviously, some well-meaning people still call themselves “conservatives,” but in so doing they reveal a certain *naiveté* about their method of approaching politics. As Frank Cannon pointed out recently,

progressives have successfully captured the vast majority of our nation’s institutions, distorting them to serve their own ends. Although many of these institutions—academia, the media, entertainment, legal and judicial—once stood above politics in serving all Americans, most have now surrendered to progressives’ relentless push to turn every area of civil society into a propaganda arm for their politics.

Everything I have seen supports this claim.

All of the institutions required for self-government have already been lost to progressivism. Our schools have been taken over by “critical pedagogy,” pushing a neo-Marxist, New Left view of the world and of God. Almost every government action is taken or influenced by a permanent, unelected administrative state. Most people in our government, elected or unelected, despise their deplorable countrymen. They have accepted the progressive view that the modern world is so complex that men are no longer capable of self-government. Expertise determines who rules, not consent. Our churches are largely full of social justice warriors, obsessed with “racial justice” and blessing abortion clinics. Heck, the Boy Scouts even accepts girls now.

What’s more, nearly every graduate of so-called higher education for the last 20 years has undoubtedly been conditioned to accept all of these things not only as normal but as a requirement of justice. Identity politics rules in the minds of almost all young people. In my experience, if you ask anyone under 35 today if we can view each other apart from our racial identity and sex (and sexual desire)—say, as individual human beings—they will look at you as if you are from another planet. Questioning expertise is akin to heresy. The idea that “all men are created equal” or that “governments are instituted among men to secure rights” is foreign to them. This problem is compounded by the twisted meaning of “equal” and “rights” in contemporary language. Most people have no notion of government by consent or separation of powers to preserve liberty. In short, there is hardly anything left of a republican regime to conserve in America today.

Other “conservatives” are not naïve to this. They know they are progressives. Like Woodrow Wilson, who acknowledged that he, as a progressive, was not substantially different from socialists except as a matter of pace, modern “conservatives” are just more timid and cautious progressives. As D.C. McAllister explains, the persistence of the NeverTrump movement exposes “certain established ‘conservatives’ as the progressive lightweights they’ve always been.”

President Trump seems to understand this. In a rather profound moment that horrified many “true conservatives” in 2016, he declared “this is the Republican Party; it’s not called the conservative party.” Elsewhere, he suggested if,

the United States of America is a land of laws, and Americans value the rule of law above all. Why...has our Congress allowed the president and the executive branch to take on near-dictatorial power? How is it that we have a president who will not enforce some laws and who encourages faceless, nameless bureaucrats to manage public lands as if the millions of acres were owned by agencies such as the Bureau of Land Management and the Department of Energy?

In other words, America really isn’t a republican regime anymore. Our task now is to restore a regime that is not operative. It is a big and hard task, but we the people can do it. As President Trump put it, “To change these circumstances,” we must “bring to Washington a president who will rein in the federal government and get Congress to do its job.” Recognizing our circumstances and predicament is essential to this task. Thankfully we have a president today who is fearlessly attempting to “cut back that vast hedge” that is suffocating the form and purpose of our government.

But doing this—fighting the administrative state in Washington and the leftists in the broader culture war—is *not conservative*. It is revolutionary. And it is deeply American. It always has been and it always will be.

Some call it “counter-revolutionary,” and in a sense this is correct. If one understands that sometime between 1870 and 1920 an influx of postmodern German idealism invaded American political-thought and led to a second American revolution, this makes sense. That invasion was a revolution, too. The original American regime was replaced by another regime in which the material, form, and purpose of government was at odds with a government “of the people, by the people, and for the people.” Whether a third, still more radical and anti-American regime won out in the 1960s with the march of the New Left is an interesting question, but for practical political purposes it is irrelevant. American government has not been republican government for a long time. To restore our liberty, America today needs a reactionary, counterrevolution. Today we need to counter the bad revolution in American political thought that took us away from the permanent principles of our original American Revolution.

But in another sense, American republican government is simply revolutionary, always. Lincoln once argued there is an “eternal struggle between...two principles—right and wrong—throughout the world.” He said,

[These] two principles...have stood face to face from the beginning of time; and will ever continue to struggle. The one is the common right of humanity and the other the divine right of kings. It is the same principle in whatever shape it develops itself. It is the same spirit that says, “You work and toil and earn bread, and I’ll eat it.” No matter in what shape it comes, whether from the mouth of a king who seeks to bestride the people of his own nation and live by the fruit of their labor, or from one race of men as an apology for enslaving another race, it is the same tyrannical principle.

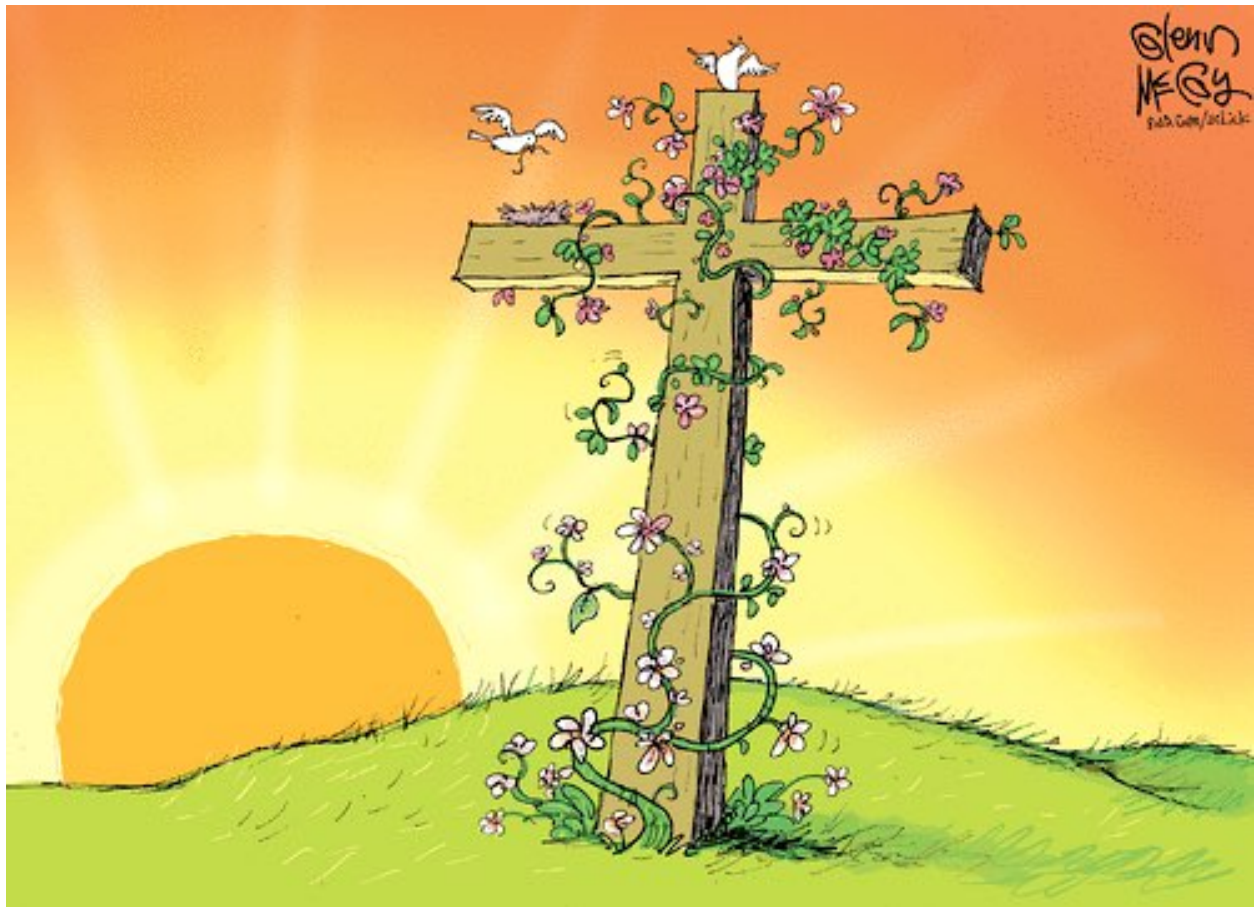
The administrative state and the tyranny of the upside down world of the Left stem from the same tyrannical impulse Lincoln references. Such tyranny has been the standard governing principle of most regimes for most of human history; it rules over many men today; and it will rule over most men again in the future. The ongoing war against it is the true revolution and the true American spirit. It is terrifying and dangerous, but it is also exhilarating and, above all, worth it.

When we speak of enjoying “the benign influence of good laws under a free government” it sounds deceptively peaceful. But, of course, such opportunities are born of revolution and with backbone and they require “our mutual cares, labors, and dangers.” Now, as before, it requires two great things: divine providence and “our lives, our fortunes, and our sacred honor.”

There is no way to be a “conservative” in our present circumstances if conserving the status quo means conserving principles that violate our inherent rights as Americans and as a free people. Would be “conservatives” are thus left with what I am sure is an uncomfortable choice for them. It is the same choice for all of us: acquiesce to the supposed progressive march of history, or risk it all and stand and fight to restore republican government and American greatness. ^{*5}

“The whole gospel of Karl Marx can be summed up in a single sentence: Hate the man who is better off than you are. Never under any circumstances admit that his success may be due to his own efforts, to the productive contribution he has made to the whole community. Always attribute his success to the exploitation, the cheating, the more or less open robbery of others. Never under any circumstances admit that your own failure may be owing to your own weakness, or that the failure of anyone else may be due to his own defects—his laziness, incompetence, improvidence, or stupidity.” —*Henry Hazlitt*

“An emotional plague afflicts people whose belief systems are so rigid they ignore relevant facts and become enraged if anyone challenges their beliefs.” —*Wilhelm Reich*



ABOVE: DRAWING BY GLENN MCCOY — 'TEACHING OF JESUS CHRIST, FORMS THE FOUNDATION OF CONSERVATIVE AMERICAN MORALS' #6

Are Progressives Crazy?

Is it possible that progressives have gone completely insane? “Their new position is that it is immoral to restrict any kind of immigration, from any country, in any amount, for any reason ever,” Tucker Carlson said recently on his Fox News show.

But Progressives haven’t lost their minds. They haven’t gone further out on the left-wing of American politics. In fact they haven’t changed at all. They’re simply being honest about what they believe, always have believed, and now cannot believe that the rest of America disagrees.

When Donald Trump became our 45th president, Progressives found “patriotism” in the foxhole. The public has been informed, by the same people who built their careers deconstructing Americanism, that the #Resist movement is akin to our foundational rebellion, against the closest thing to George III this country has ever produced—or so we are told.

Americans were presented with a Muslim woman draped in an American flag hijab, to remind them of what real progress in the West looks like—even as women in the Middle East burn veils in their struggle for liberty. It might not be a coincidence that wherever Islamic regimes establish themselves, the first thing enforced is the dress code.

Illegal immigrants were used as props and placed before the cameras, characterized as the embodiments of civic virtue. “America is a nation of immigrants,” and we must accept an endless inflow of such “immigrants,” even as they partner with Democrats in an attempt to hold ransom the pay for over 2 million American troops and healthcare for 9 million children, in exchange for their citizenship.

Little by little, the façade crumbled, and the patrioteering subsided. Progressives who insisted they were *for* America gradually resumed chanting the good Reverend Jeremiah Wright’s favorite hymnal, “God damn America!” That’s Obama’s old pastor, by the way. Rev. Wright does a wonderful job of candidly summarizing how the political left views, and always had viewed this nation:

[The United States] government lied about their belief that all men were created equal. The truth is they believed that all white men were created equal. The truth is they did not even believe that white women were created equal, in creation nor civilization.

No, the founding fathers did not lie. They believed, in accordance with the precepts of natural law in which our nation’s principles are rooted, that all men are equal in the sense of their creation in the image of the God, and unlike any other species, humans are equipped with the faculty to reason as much. This fact makes us boundlessly precious in our being, and it means that we are meant, therefore, to govern ourselves without asking leave of any expert who, by his nature, is somehow supposed to be our natural and sovereign superior. But it certainly does not mean we are equal in the contemporary progressive sense, complete with wealth redistribution and endlessly reductive egalitarianism.

It might come as a surprise to some that the “white men” in Rev. Wright’s scintillating sermon purchased slaves from *African slavers, who enslaved their African kinsmen*. This customarily took place in breezy little coastal slave markets and made African slavers immensely wealthy. Indeed, the greed of African slavers was such that, “[w]hen France and Britain outlawed slavery in their territories in the early 19th Century, African chiefs who had grown rich and powerful off the slave trade sent protest delegations to Paris and London,” Martin Henry writes for the *Jamaica Gleaner*. Finally, to quote Harvard sociologist Orlando Patterson:

[America] is now the least racist white-majority society in the world; has a better record of legal protections of minorities than any other society, white or black; offers more opportunities to a greater number of black persons than any other society, including all of those of Africa.

It is not for nothing that when Muhammed Ali returned from his first visit to Africa and a reporter asked him what he thought of it, Ali replied, “Thank God my granddaddy got on that boat.”

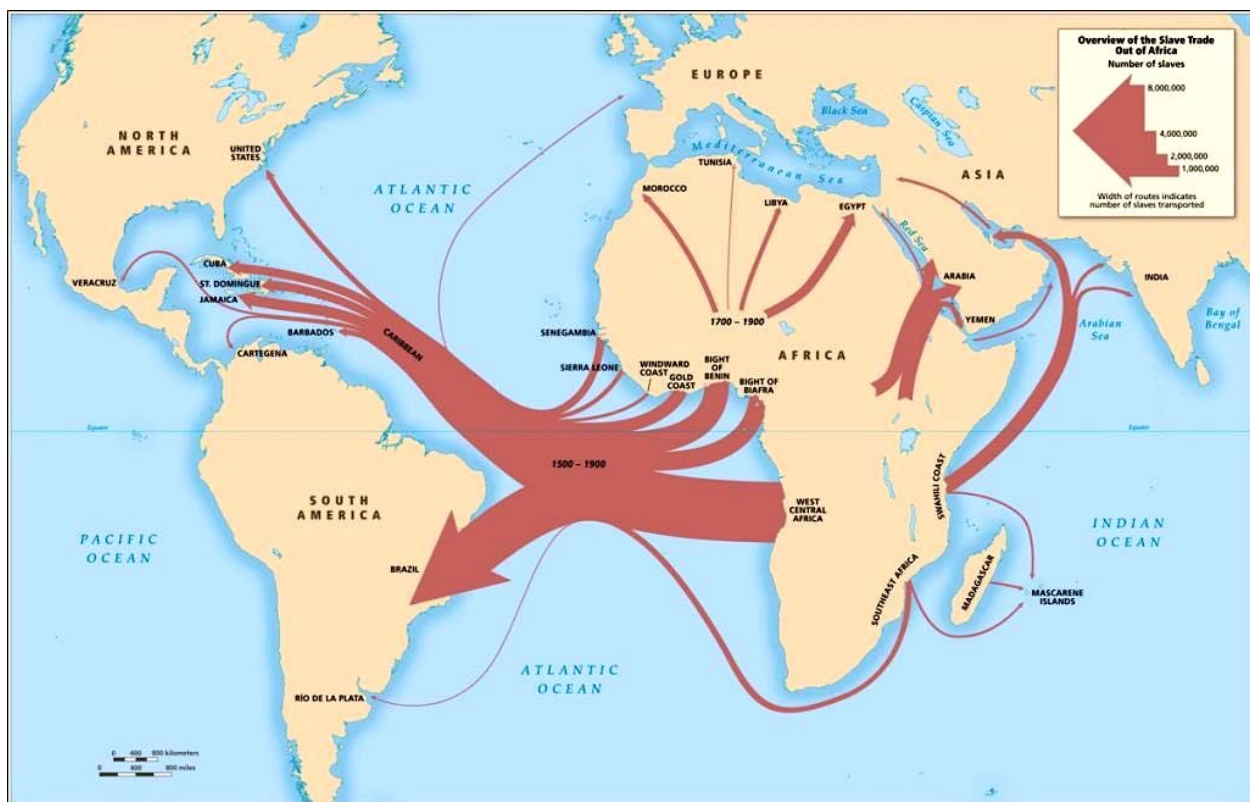
The principles enshrined in our Constitution also provided the framework for early women’s rights advocates, and they have always been compatible with women’s rights on the basis that sex is not a prerequisite for individual or political rights in our Constitution. In fact, women voted in America, as early as 1790, long before they voted anywhere else. By 1913, women were voting in nine states. The 19th Amendment was not ratified in spite of American foundational principles; it was realized *because* of this nation’s principles. For a taste of real women’s inequality, take a trip to one of many Islamic nations—and be sure to pack a veil.

“Trump’s America is a shithole country,” Danielle Campoamor writes for *Newsweek*. To the contrary, Trump’s America is America; it’s struggling to be itself once more, or at least it offers us a chance to reaffirm the real America,

against the pernicious narrative that has marched through our institutions since the 1960s under the guise of progress.

The march for progress today finds itself characterized by the “liberating tolerance” called for by Brandeis sociologist Herbert Marcuse in his 1965 book, *A Critique of Pure Tolerance*, wherein Marcuse demands tolerance for all things from the left, and intolerance for all things coming from the right. When the progressives and those aligned with them call for “progress” or “tolerance,” this is what they mean.

I have become a firm believer that Trump Derangement Syndrome is a misnomer, because I think TDS is more of a truth serum than Mad Cow disease. It has revealed what progressives—and progressively tendentious “conservatives”—want America to become, that is, a geographical expression utterly divorced from the foundational principles of the nation it once was.^{*7}



ABOVE: MAP 'VISUALIZING THE DOMINANT SLAVE TRADE ROUTES FROM AFRICA TO THE AMERICAS, EUROPE, MIDDLE EAST, AND INDIA' *8

“Although I admit that the outcome in a stateless society will be bad, because not only are people not angels, but many of them are irredeemably vicious in the extreme, I conjecture that the outcome in a society under a state will be worse, indeed much worse, because, first, the most vicious people in society will tend to gain control of the state and, second, by virtue of this control over the state’s powerful engines of death and destruction, they will wreak vastly more harm than they ever could have caused outside the state. It is unfortunate that some individuals commit crimes, but it is stunningly worse when such criminally inclined individuals wield state powers... Only states can pose truly massive threats, and sooner or later the horrors with which they menace mankind invariably come to pass...” —Robert Higgs

What Still Unites Us?

Decades ago, a debate over what kind of nation America is roiled the conservative movement.

Neocons claimed America was an “ideological nation” a “creedal nation,” dedicated to the proposition that “all men are created equal.”

Expropriating the biblical mandate, “Go forth and teach all nations!” they divinized democracy and made the conversion of mankind to the democratic faith their mission here on earth.

With his global crusade for democracy, George W. Bush bought into all this. Result: Ashes in our mouths and a series of foreign policy disasters, beginning with Afghanistan and Iraq.

Behind the Trumpian slogan “America First” lay a conviction that, with the Cold War over and the real ideological nation, the USSR, shattered into pieces along ethnic lines, it was time for America to come home.

Contra the neocons, traditionalists argued that, while America was uniquely great, the nation was united by faith, culture, language, history, heroes, holidays, mores, manners, customs and traditions. A common feature of Americans, black and white, was pride in belonging to a people that had achieved so much.

The insight attributed to Alexis de Tocqueville—“America is great because she is good, and if America ceases to be good, she will cease to be great”—was a belief shared by almost all.

What makes our future appear problematic is that what once united us now divides us. While Presidents Wilson and Truman declared us to be a “Christian nation,” Christianity has been purged from our public life and sheds believers every decade. Atheism and agnosticism are growing rapidly, especially among the young.

Traditional morality, grounded in Christianity, is being discarded. Half of all marriages end in divorce. Four-in-10 children are born out of wedlock. Unrestricted abortion and same-sex marriage—once regarded as marks of decadence and decline—are now seen as human rights and the hallmarks of social progress.

Tens of millions of us do not speak English. Where most of our music used to be classic, popular, country and western, and jazz, much of it now contains rutting lyrics that used to be unprintable.

Where we used to have three national networks, we have three 24-hour cable news channels and a thousand websites that reinforce our clashing beliefs on morality, culture, politics and race.

Consider but a few events post-Charlottesville.

“Murderer” was painted on the San Fernando statue of Fr. Junipero Serra, the Franciscan who founded the missions that became San Diego, San Francisco, San Juan Capistrano and Santa Clara.

America’s oldest monument honoring Columbus, in Baltimore, was vandalized. Sen. Tim Kaine of Virginia called for Robert E. Lee’s statue to be removed from the Capitol and replaced by—Pocahontas.

According to legend, this daughter of Chief Powhatan saved Capt. John Smith from being beheaded by throwing herself across his neck. The chief was a “person of interest” in the disappearance of the “Lost Colony” of Roanoke Island, among whose missing was Virginia Dare, the first European baby born in British America.

Why did Kaine not call for John Smith himself, leader of the Jamestown Colony that fought off Indian attacks, to be so honored?

In New Orleans, “Tear It Down” was spray-painted on a statue of Joan of Arc, a gift from France in 1972. Besides being a canonized saint in the Catholic Church and a legendary heroine of France, what did the Maid of Orleans do to deserve this?

Taken together, we are seeing the discoverers, explorers and missionaries of North America demonized as genocidal racists all. The Founding Fathers are either slave owners or sanctioners of slavery.

Our nation-builders either collaborated in or condoned the ethnic cleansing of Native Americans. Almost to the present, ours was a land where segregationists were honored leaders.

Bottom line for the left: Americans should be sickened and ashamed of the history that made us the world’s greatest nation. And we should acknowledge our ancestors’ guilt by tearing down any and all monuments and statues that memorialize them.

This rising segment of America, full of self-righteous rage, is determined to blacken the memory of those who have gone before us.

To another slice of America, much of the celebrated social and moral “progress” of recent decades induces a sense of nausea, summarized in the lament, “This isn’t the country we grew up in.”

Hillary Clinton famously described this segment of America as a “basket of deplorables ... racist, sexist, homophobic, xenophobic, Islamaphobic ... bigots,” and altogether “irredeemable.”

So, what still unites us? What holds us together into the indefinite future? What makes us one nation and one people? What do we offer mankind, as nations seem to recoil from what we are becoming, and are instead eager to build their futures on the basis of ethnonationalism and fundamentalist faith?

If advanced democracy has produced the disintegration of a nation that we see around us, what is the compelling case for it?

A sixth of the way through the 21st century, what is there to make us believe this will be the Second American Century? ⁹

“A close loving bond is needed between a child and the initial abuser so that a clean split is created when the initial mind-splitting trauma is carried out. The clean split occurs when the child is confronted with two irreconcilable opposing viewpoints of someone who is important to them. The child can’t reconcile the two extremely opposite views of the same person, one being a loving caretaker, and the other being the worst kind of abuser. The person the child trusted the most is the person the child fears the most. Some professional therapists have come to realize that this is how the core is split.” —*Fritz Springmeier, The Illuminati Formula to Create a Mind Control Slave*

Sources

- *1 = <https://assets.amuniversal.com/ae6529b01bb90135b145005056a9545d>
- *2 = <https://www.city-journal.org/html/destroying-boy-scouts-15945.html>
- *3 = <https://amgreatness.com/2018/04/24/what-america-can-learn-from-japans-immigration-system/>
- *4 = <https://www.wnd.com/2004/12/28036/>
- *5 = <https://amgreatness.com/2018/02/16/none-us-conservative/>
- *6 = <https://patriot.imgix.net/4b87887a15d4b7bc0b31f36ca6117c168d1238c6f07f9cd6c5ffa7b0760c97aa.jpg>
- *7 = <https://amgreatness.com/2018/02/07/are-progressives-crazy/>
- *8 = <https://tracingafricanroots.files.wordpress.com/2016/01/commerce-triangulaire.jpg>
- *9 = <https://www.wnd.com/2017/08/what-still-unites-us/>

This research paper was created without commercial intent—all materials were discovered online.

Acknowledgments

To all uncredited authors (*Sources*), whose work was sampled for compilation into this document:

Thank *you*.

God

The *All* that *IS*.

Donate

Yearly

AISF welcomes non-tax deductible donations to continue spiritual research and fund development of a Light in Life™ Online app, to enable guides and users to measure their Self-healing progress.

Donate via PayPal [paypal.me/allisfoundation] or Yearly (contributing to the foundation's future).

Contact

** PDF Documents may be freely shared/copied only if preserved entirely/unedited. © [All IS Foundation](#), 2019.*