

Wish [Rev. 20180925]

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



ABOVE: PHOTO BY AGENCE FRANCE PRESS — 'CHILDREN INDOCTRINATED IN A MAN-CREATED POLITICAL IDEOLOGY, TRAINING TO FIGHT'

A Long-term Solution to Terrorism, Radical Ideology, and Extremism Among Islamic Youth

Can we ever rid the world of all hate, division, persecution, and violence? Probably not, but we can do our best to take a different approach to how we deal with issues such as terrorism, radical ideology and Islamic extremism.

A lot of people think that dropping bombs and using the military approach is the best solution to deal with islamic extremism. But how well has that worked for us so far? In the long-run? It's not working! The days of WWII and wiping out ideology with bombs—Japan and Germany is long gone.

We can't just kill people's beliefs and ideology out of existence, no matter how radical it is; and dropping bombs is only fanning the flames, spreading more hate, and causing more people to become radicalized...^{*1}

This is Why it's Ten Commandments, Not 10 Suggestions

"The Ten Commandments are not the laws. They are *the* law," stated Cecil B. DeMille at the New York opening of his epic film, "The Ten Commandments."

Starring Charlton Heston as Moses and Yul Brynner as Pharaoh Rameses II, the film was released by Paramount Pictures in 1956. While filming on-location in Egypt, Cecil B. DeMille, then 75 years old, climbed a 107-foot ladder to shoot the famous Exodus scene from atop of the massive Per Rameses set. In the intense heat, DeMille suffered a near-fatal heart attack. Though doctors ordered him to rest, DeMille finished directing the movie.

DeMille never fully recovered and died of a heart condition on Jan. 21, 1959. He had anticipated doing a film on the biblical book of Revelation.

For almost five decades, Cecil B. DeMille produced monumental films in Hollywood, including: "Samson and Delilah," "The King of Kings," "The Sign of the Cross," "The Crusades," and "The Greatest Show on Earth," for which he won an Academy Award.

Cecil B. DeMille was educated at Pennsylvania Military Academy and at the American Academy of Dramatic Arts. His niece, Agnes de Mille choreographed films and musicals, such as: "Oklahoma!" (1943); "Paint Your Wagons" (1951); "Carousel" (1945); and "Rodeo" (1942).

Continuing his comments at the 1956 New York opening of "The Ten Commandments," Cecil B. DeMille stated: "The Ten Commandments are not rules to obey as a personal favor to God. They are fundamental principles without which mankind cannot live together. ... The Ten Commandments are not laws. They are *the* law. Man has made 32,000,000 laws since they were handed down to Moses on Mount Sinai more than three thousand years ago, but he has never improved on God's law. ... The Ten Commandments are the principles by which man may live with God and man may live with man. They are the expressions of the mind of God for His creatures. They are the charter and guide of human liberty, for there can be no liberty without the law. ...

"What I hope for our production of 'The Ten Commandments' is that those who see it shall come from the theater not only entertained and filled with the sight of a big spectacle, but filled with the spirit of truth. ... That it will bring to its audience a better understanding of the real meaning of this pattern of life that God has set down for us to follow."

At a time the children of Israel left Egypt, sometimes dated around 1,500 B.C.:

- the Hittite language had around 375 cuneiform characters
- the Indus Valley Harappan language had around 417 symbols
- the Luwian language of Anatolian had over 500 logographic hieroglyphs
- the Akkadian language most prevalent in Mesopotamia had over 1,500 Sumerian cuneiform characters
- the Egyptian language had over 3,000 hieroglyphic characters
- the Chinese language had nearly 10,000 pictogram and ideogram characters, invented by scribes of China's Yellow Emperor

When Moses came down from Mount Sinai, he not only had the Ten Commandments, but he had them written in an easy-to-learn 22 character alphabet, which resulted in the entire nation learning to read.

In most other countries, only kings, pharaohs, emperors, their scribes, with the ruling and merchant class, could read, or were allowed to read, as it facilitated control over unintelligent masses. In the nation of Israel each and every person was expected to read, as each person was individually accountable to follow the commandments.

This quite possibly was the first instance in history of an entire population being literate, an important prerequisite for prosperity. The Hebrew commandments were not just a list of dos and don'ts, but they had a God above who saw everything, who wanted everyone to "do unto others as you would have them do unto you," and who would hold each person accountable in the next life. This motivated everyone to act fairly even with no police around.

Referring to the Ten Commandments, President Harry S. Truman addressed the Attorney General's Conference, February 1950: "The fundamental basis of this nation's laws was given to Moses on the Mount. ... I don't think we emphasize that enough these days. ... If we don't have a proper fundamental moral background, we will finally end up with a totalitarian government which does not believe in rights for anybody except for the state."

Herbert Hoover stated in San Diego, California, Sept. 17, 1935: "Our Constitution ... is based upon certain inalienable freedoms and protections which in no event the government may infringe. ... It does not require a lawyer to interpret those provisions. They are as clear as the Ten Commandments. ... The freedom of worship, freedom of speech and of the press, the right of peaceable assembly, equality before the law ... behind them is the conception which is the highest development of the Christian faith ... individual freedom with brotherhood."

Ronald Reagan stated at a National Rifle Association banquet in Phoenix, May 6, 1983: "If we could just keep remembering that Moses brought down from the mountain the Ten Commandments, not ten suggestions—and if those of us who live for the Lord could remember that He wants us to love our Lord and our neighbor, then there's no limit to the problems we could solve."

President William McKinley stated in his inaugural address, March 4, 1897: "Our faith teaches that there is no safer reliance than upon the God of our fathers ... who will not forsake us so long as we obey His commandments."

Alfred Smith, four-term governor of New York, and Democratic presidential candidate in 1928, stated in May of 1927: "The essence of my faith is built upon the commandments of God. The law of the land is built on the commandments of God. There can be no conflict between them."

Franklin D. Roosevelt stated on Dec. 24, 1942: "We as a nation and as individuals will please God best by showing regard for the laws of God. There is no better way of fostering good will toward man than by first fostering good will toward God. If we love Him we will keep His commandments."

Franklin D. Roosevelt stated in a radio address on Washington's birthday, Feb. 22, 1943: "Skeptics and the cynics of Washington ... are like the people who carp at the Ten Commandments because some people are in the habit of breaking one or more of them."

Franklin D. Roosevelt stated in a press conference, Dec. 22, 1944: "We don't all live up to the Ten Commandments, which is perfectly true, but on the whole they are pretty good. It's something pretty good to shoot for. The Christian religion most of us in the room happen to belong to, we think it is pretty good. We certainly haven't attained it. Well, the Atlantic Charter ... not comparing it with the Christian religion or the Ten Commandments ... was a step towards a better life for the population of the world."

In 1954, President Dwight David Eisenhower, said: "The purpose of a devout and united people was set forth in the pages of the Bible ... (1) to live in freedom, (2) to work in a prosperous land ... and (3) to obey the commandments of God. ... This Biblical story of the promised land inspired the founders of America. It continues to inspire us."

On March 8, 1983, at the National Association of Evangelicals in Orlando, Florida, President Reagan stated: "There's a great spiritual awakening in America. ... One recent survey by a Washington-based research council concluded ... 95 percent of those surveyed expressed a belief in God. A huge majority believed the Ten Commandments had real meaning in their lives."

The U.S. District Court, in *Crockett v. Sorenson*, (W.D. Va. 1983), stated: "The Ten Commandments have had immeasurable effect on Anglo-American legal development. ... A basic background in the Bible is essential to fully appreciate and understand both Western culture and current events." ...

In dissenting the Supreme Court's refusal to hear an Elkhart, Indiana, "Ten Commandment" case, 2001, Chief Justice Rehnquist wrote: "The text of the Ten Commandments no doubt has played a role in the secular development of our society and can no doubt be presented by the government as playing such a role in our civic order. ... A carving of Moses holding the Ten Commandments, surrounded by representations of other historical legal figures, adorns the frieze on the south wall of our courtroom, and we have said that the carving signals respect not for great proselytizers but for great lawgivers."

Dr. Billy Graham stated in accepting with the Congressional Gold Medal, May 2, 1996. "We have lost sight of the moral and spiritual principles on which this nation was established—principles drawn largely from the Judeo-Christian tradition as found in the Bible. ... There is hope! Our lives can be changed. ... The Scripture says, 'You must be born again.' ... Think how different our nation would be if we sought to follow the simple and yet profound injunctions of the Ten Commandments and the Sermon on the Mount."

John Adams wrote to Thomas Jefferson, Nov. 4, 1816: "The Ten Commandments and the Sermon on the Mount contain my religion."

On Aug. 11, 1992, U.S. Rep. Nick Joe Rahall introduced a bill to declare November 22-28, "America's Christian Heritage Week," stating: "While ... emerging democracies ... turn from the long held atheism of communism to true religious freedoms, we find ourselves, with heavy hearts, watching our own government succumb to pressures to distant itself from God and religion. Our own government ... has ... evolved into bans against the simple freedom as ... representation of the Ten Commandments on government buildings. ... Such a standard of religious exclusion is absolutely and unequivocally counter to the intention of those who designed our government."

On Feb. 5, 1996, Margaret Thatcher stated: "The Decalogue (Ten Commandments) are addressed to each and every person. This is the origin ... the sanctity of the individual. ... You don't get that in any other political creed. ... It is personal liberty with personal responsibility. Responsibility to your parents, to your children, to your God. ... Your Founding Fathers came over with that."

In 1973, as governor of California, Ronald Reagan stated: "With freedom goes responsibility. Sir Winston Churchill once said you can have 10,000 regulations and still not have respect for the law. We might start with the Ten Commandments. If we lived by the Golden Rule, there would be no need for other laws." *2

Dumb Communists: One Child Policy

... Without children, the population is going to age and there will be severe repercussions from forced limitations of children on couples. Children are the joy of parents, and it is for the husband and wife to decide how many children they can handle. But, the communist... in all their stupidity limited each couple to one child with devastating results.

Population aging rapidly

The Chinese government bit on the claptrap of depopulation and now they are going to struggle to fix this error. Now they are going to allow 2 children per couple. The problem with this is that the government should have no say in how many children a couple should have and this is the problem with all communist-socialists governments. They think they are smarter than everyone else when the facts show their stupidity knows no limits. If the Chinese government really wants to fix this problem, it would be better not to have any limitations on children. Children are usually the key to a happy society as they are important to the future of it. The communist pigs in all countries are attempting a depopulation policy which is completely insane. As the Chinese population starts to die off, they can now see the danger of this idiotic policy of one-child.

Severe gender imbalance

I hear it is very difficult for Chinese men to find suitable wives because many of the couples--limited to one child--elected to abort their females and to allow the boys to live. This is incredibly stupid as it destroys the natural order of life and we can now see the horrible results. Many men cannot look forward to having their own families because there aren't enough women to go around.

Communism is stupid and this is an extreme example of it.

Workforce is shrinking

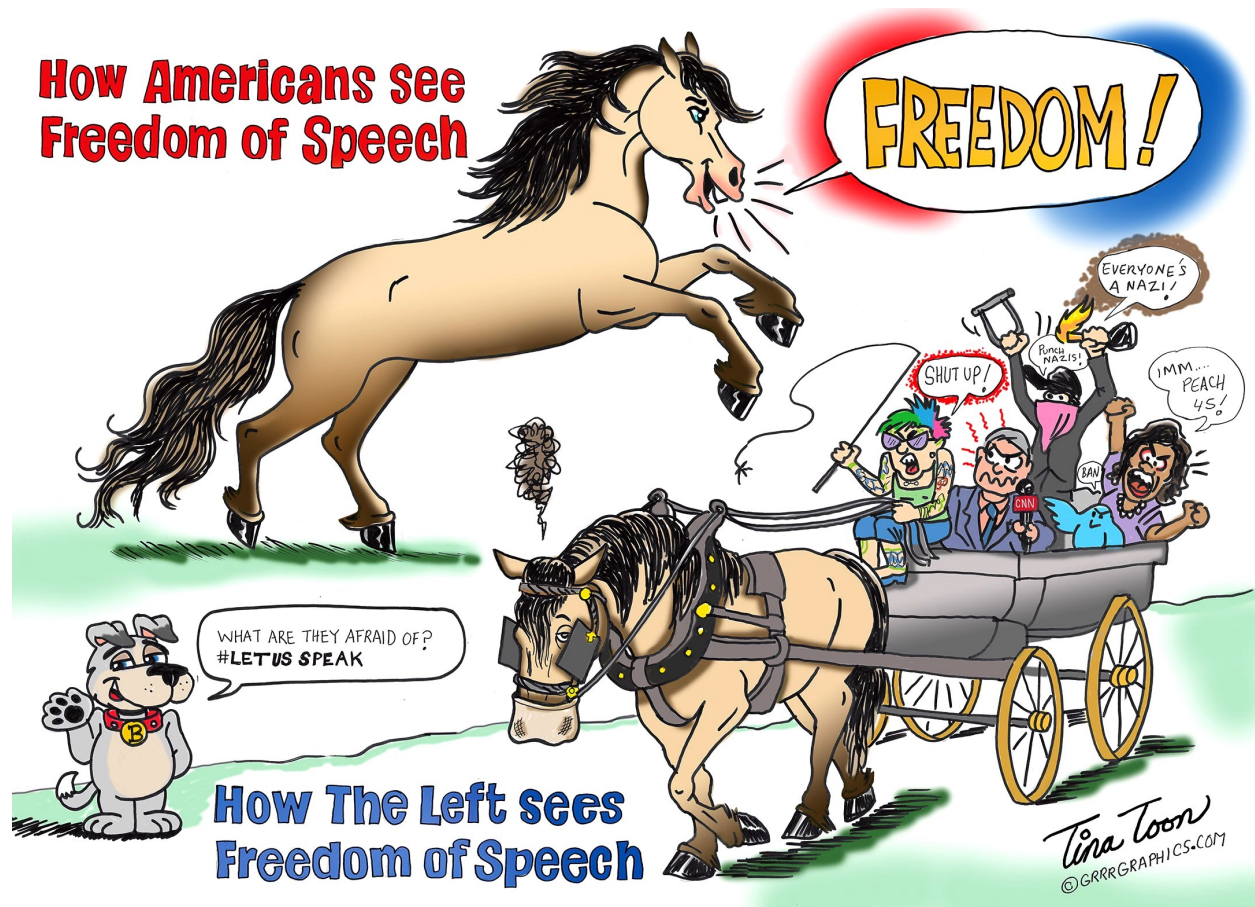
The workforce is not only shrinking, it will be the skilled labor that will be hurt the most. Most jobs require men and women and some point in the working process, so the incentive should always be to have more children in order to sustain a healthy society. But the socialist idiots have created this shrinking workforce and this can only get worse in the near future.

Empty cities

Add to all of this is the fact that China has many empty cities where few people reside. I'm not sure why these places were built when they should have known that by limiting the population they could not possibly have inhabitants to fill up all of the buildings. They are now going empty. Leave it to a communist to ruin his own market. Socialism is like shitting in your own nest.

Communism is the problem

Socialist principles do not work. This is an example of it being a proven failure. Communism is not necessary and it always leads to ruin. This should serve as a good lesson to other countries who think that socialism has any value. It is corrupted as it is evil and it will always lead to a bad result. *3



ABOVE: CARTOON BY TINA TOON — "THIS IS HOW THE LEFT EXERTS CONTROL. BULLY AND SILENCE ANY CRITICS OF THEIR AGENDA." *4

Don't Be A Bigot

If you think this is acceptable... but this isn't.

then you are part of this worlds problem.

It's freedom of religion,
and if you can erect statues
of your God, Why can't they?
What makes you so special?

Everything that is wrong with leftist mentality is encompassed in their belief that God is the oppressor and Satan is the liberator. Their minds are closed to the truth that Christ is the Redeemer and Satan is the Deceiver. True Christianity is loving God, leftism, like Islamism, is being forced to submit to their god. – Leftist Hearts

ABOVE: MEME BY UNKNOWN — 'SATANISM IS INVERTING ALL THAT IS NATURALLY RIGHT, IN PROMOTING DARKNESS AGAINST LIGHT' *5

... the Progressive Left Keeps Sticking Up for Pedophiles



ABOVE: PHOTO BY MATTHEW LEWIS/GETTY IMAGES OF PEDOPHILE JIMMY SAVILLE — ‘PROTECTED FOR MANY YEARS BY THE BBC’ *6

Today, *Salon* gave a platform to a self-confessed pedophile to explain his urges in sympathetic terms. “I’m a Pedophile, But Not A Monster” reads the headline. It’s a long, self-pitying screed that ends with a call to be “understanding and supportive” of adults who crave sexual intimacy with children.

Forgive me if I’m not first to start the standing ovation. In fact I’m pretty sure most people will find the existence on *Salon’s* website of this post both shocking and distasteful.

The timing of Nickerson’s post, barely a week after multiple high-profile progressives rallied around progressive activist Sarah Nyberg, couldn’t be more suspect. Over the past two weeks, an alarming number of left-leaning commentators have rallied around the self-confessed transsexual pedophile and progressive activist who defended white nationalism.

In other words, progressives who got fired up about whether green and purple was a “rapey” colour scheme were suddenly fine with discussion of incestuous pedophilia from a 22-year-old in a chat room full of teenagers. It has been a somewhat grotesque spectacle to watch.

But these two incidents are merely just the latest in a disturbing trend of pedophilia activism on the Left, which has gone out on a limb time and time again to normalise child abuse. From the 1970s to the present day, organised pedophilia has been a recurring problem for the supposedly progressive movement.

The North American Man-Boy Love Association (NAMBLA) had early support from Allen Ginsberg. In the UK, the Pedophile Information Exchange (PIE) sought acceptance on the Left by affiliating itself with the National Council for Civil Liberties (NCCCL), then run by prominent Left-wingers. Leading members of the Labour party, including Patricia Hewitt and Harriet Harman, were tarnished by their association with PIE, but many of them remain in positions of power in the Labour party.

There are plenty of decent left-wingers who are horrified by the attempts of pedophiles to piggyback on their movement, of course. It was former Labour minister Barbara Castle who sought to draw attention to the alleged pedophile rings of the British establishment in the 1980s. And the LGBT movement made an effort to ostracise NAMBLA after it tried to join the big tent of alternative sexualities...

Pedophilia itself is of course not confined to one side of the political spectrum. But defending it does seem to be. Pro-pedophile activism continues to surface on the Left in a way that it simply doesn't on the Right. *Salon* is one of the worst offenders: the left-wing website runs sympathetic features on pedophilia with alarming regularity.

In 2012, the site ran a story entitled "Meet the Pedophiles Who Mean Well" about a group called "Virtuous Pedophiles," who resolve never to have sex with children. (Sarah Nyberg made reference to this group in her leaked chat logs.) In the aftermath of Ariel Castro's initial court appearance in 2013, *Salon* ran an op-ed entitled "Our Approach to Pedophilia Isn't Working," which argued that pedophilia ought to be treated as a medical issue rather than a moral one.

Yet, incredibly, *Salon* is by no means alone. In the aftermath of the Jimmy Savile scandal in the UK, the *Guardian* published a feature carrying the disturbing claim that there is "not even a full academic consensus on whether consensual paedophilic relations necessarily cause harm." Even left-wing comedy websites are complaining about society's "misunderstanding" of pedophiles, and their writers post pictures of their own children to pedophiles in "support" when the self-confessed perverts are outed.

What's happening here? Why are defences of pedophilia so rampant on the Left? And why are pedophiles so attracted to the progressive movement, as opposed to conservatism, libertarianism, or even anarcho-capitalism? The most likely answer may be difficult for left-leaning readers to accept. For decades, moral relativism has underpinned radical left-wing thought. This is particularly clear when we look at how abuses in Muslim communities are treated. When the Conservative government in Canada labeled female genital mutilation and forced marriages as "barbaric cultural practices," they were criticised by leading Canadian leftists.

See also: the breeziness with which feminists ignore abuses against women all across the Muslim world, and the timidity of gay rights campaigners to challenge Muslims on gay rights. Not Islamists, you understand, but mainstream Islamic society, in which simply being gay can get you killed in a dozen countries or more. Oh, and Rotherham, where moral relativism and the fear of being seen as "racist" got 1,200 white girls raped.

In the US, where a left-wing administration is in charge, relativism has even seeped into the military. As was recently reported, American soldiers in Afghanistan are now being instructed to ignore the sexual abuse of boys by Afghan

allies. Campaigners against religious barbarism like the UK's National Secular Society have condemned the relativism at the heart of radical left-wing identity politics, but to no avail.

It's easy to see why pedophile activists would be attracted to a movement that makes excuses for practices like FGM. If the mutilation of little girls can be defended on the grounds of cultural relativism—"that's just how they are"—what can't be defended?

Anarcho-capitalists and libertarians may wish to dismantle many social and legal checks on personal behaviour, but they draw a hard line around behaviour that harms or violates the rights of others. Relativists have no such rules: by definition, they don't believe in universal rules at all.

Horribly, there are signs of a new pedophile acceptance movement forming on the Left. Just as Allen West warned, the gay rights movement is being used as a template. First comes the argument that pedophiles are just "born that way," absolving them of any moral responsibility for their desires. Then comes the argument that pedophiles are just normal people, like the rest of us, but somehow impoverished or victimised by their own condition.

Inevitably, our society's current ostracisation of pedophiles will be portrayed as an injustice: an oppression from which pedophiles must be liberated, or for which they deserve our sympathy. And woe to the oppressors! Quietly, in progressive columns and academies around the world, progressives are losing their footing and sliding down that slippery slope. Publications like *Salon* are abetting the turpitude.

"Acceptance" and relativism are essential tools of the partisan Left, which abandons all sense of moral consistency when one of its own is accused. The furious defence of Sarah Nyberg was redolent of the Lena Dunham scandal, in which similarly bizarre and disturbing revelations about Dunham's relationship with her sister were defended to the hilt by media luvvies.

You know, a bit like how the BBC covered up for Savile for all those years. Just about the only kiddy-diddlers leftists don't stick up for are Catholic priests, for reasons best known to themselves...

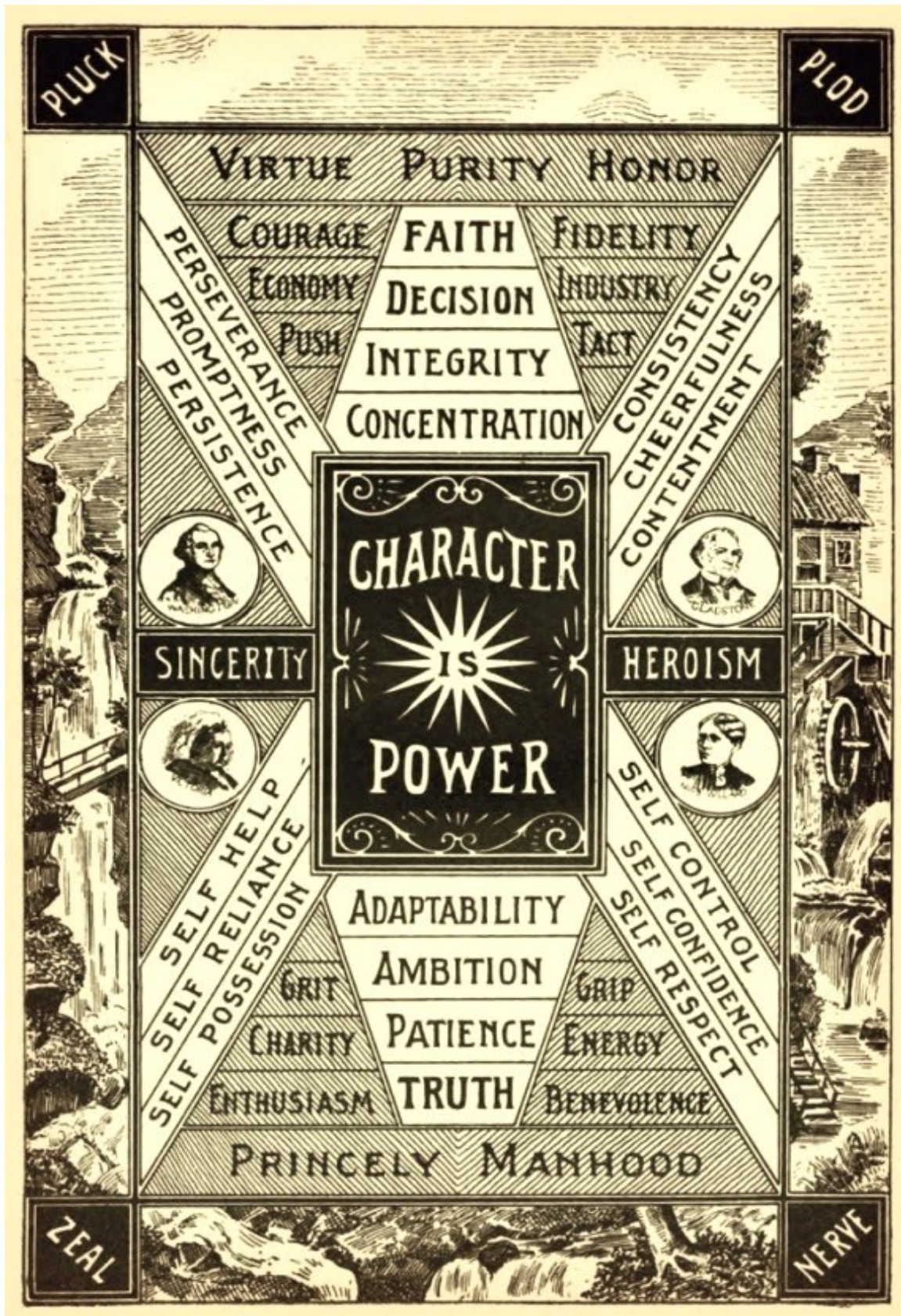
Eyebrows were raised when the media elite collectively decided to make transgenderism "the next civil rights frontier," because although most people are deeply sympathetic to that condition, the science is very much out on treatment pathways. But this is really, as we say in England, something else.

It is particularly crucial to protect children from pedophiles in the age of the internet, when adults have unprecedented access to minors via internet forums, chat rooms and gaming. Children get phones and tablets earlier and earlier, and nearly all kids play such social games.

Twenty-first century pedophiles aren't hanging around school gates with candy: they're lurking online, like Sarah Nyberg. And parents are in some cases decades behind the times when it comes to protecting their little ones.

Radical leftists may be planning to make pedophilia another front in their civil rights battles, but it won't happen without a fight. Nor should it. ^{*6}

"We can easily forgive a child who is afraid of the dark; the real tragedy of life is when men are afraid of the light."
—*Plato*



ABOVE: ILLUSTRATION / FRONT TO THE BOOK 'TRAITS OF CHARACTER ILLUSTRATED IN BIBLE LIGHT' BY HENRY F. KLETZING (1899) *7

What Is Character? Its 3 True Qualities and How to Develop It

Character. Like honor, it's a word we take for granted and probably have an affinity for, but likely have never really had to define and may struggle to do so when pressed. It's a word most men desire to have ascribed to them, and yet the standards of its attainment remain rather vague in our modern age.

It's certainly not a word that's used as much as it once was. Cultural historian Warren Susman researched the rise and fall of the concept of character, tracing its prevalence in literature and the self-improvement manuals and guides popular in different eras. What he found is that the use of the term "character" began in the 17th century and peaked in the 19th—a century, Susman, writes, that embodied "a culture of character." During the 1800s, "character was a key word in the vocabulary of Englishmen and Americans," and men were spoken of as having strong or weak character, good or bad character, a great deal of character or no character at all. Young people were admonished to cultivate real character, high character, and noble character and told that character was the most priceless thing they could ever attain. Starting at the beginning of the 20th century, however, Susman found that the ideal of character began to be replaced by that of *personality*.

But character and personality are two very different things.

As society shifted from producing to consuming, ideas of what constituted the self began to transform. The rise of psychology, the introduction of mass-produced consumer goods, and the expansion of leisure time offered people new ways of forming their identity and presenting it to the world. In place of defining themselves through the cultivation of virtue, people's hobbies, dress, and material possessions became the new means of defining and expressing the self. Susman observed this shift through the changing content of self-improvement manuals, which went from emphasizing moral imperatives and work to personal fulfillment and self-actualization. "**The vision of self-sacrifice began to yield to that of self-realization,**" he writes. "There was a fascination with the peculiarities of the self." While advice manuals of the 19th century (and some of the early 20th as well), emphasized what a man really *was* and *did*, the new advice manuals concentrated on what others *thought* he was and did. In a culture of character, good conduct was thought to spring from a noble heart and mind; with this shift, perception trumped inner intent. Readers were taught how to be charming, control their voice, and make a good impression. A great example of this is Dale Carnegie's *How to Win Friends and Influence People* from 1936. It focused on how to get people to like you and how to get others to perceive you well versus trying to improve your actual inner moral compass.

Susman argues that the transformation from a culture of character to a culture of personality was ultimately about a shift from "**achievement to performance.**" Character was split into good and bad, personality into famous and infamous; in a culture of personality you can be famous without having done anything to earn it. Susman illuminates this difference by noting that while the words most associated with character in the nineteenth century were "citizenship, duty, democracy, work, building, golden deeds, outdoor life, conquest, honor, reputation, morals, manners, integrity, and above all, manhood," the words most associated with personality in the twentieth were "fascinating, stunning, attractive, magnetic, glowing, masterful, creative, dominant, and forceful."

There's nothing wrong with the cultivation of personality, and we've offered plenty of advice on it here on the site. It can help you navigate the world, form relationships, and become successful. But personality is absolutely no substitute for character, which should be the foundation of every man's life.

Thus today we will be exploring the true nature of this largely forgotten ideal. We'll be doing so by tapping into the writings of the late nineteenth and early twentieth centuries, when character was still king.

What Is Character?

The etymology of character is quite telling. The word comes from the Greek *kharakter* for “engraved mark,” “symbol or imprint on the soul,” and “instrument for marking,” and can be traced further back to the words for “to engrave,” “pointed stake,” and “to scrape and scratch.”

Anciently, a character was the stamp or marking impressed into wax and clay, and as Henry Clay Trumbull explains in 1894's *Character-Shaping and Character-Showing*, it served as:

“another name for the signature, or monogram, or personal superscription, or trade-mark, of the potter, the painter, the sculptor, the writer, or any other artist or artisan, or inventor, as indicative of the personality of the maker, or of the distinctive individuality of the article marked. It is the visible token by which a thing is distinguished from every other thing with which it might otherwise be confounded.”

In the 17th century, the word came to be associated with “the sum of qualities that defines a person.” These qualities included a man's intellect, thoughts, ideas, motives, intentions, temperament, judgment, behavior, imagination, perception, emotions, loves, and hates. All of these components, William Straton Bruce writes in 1908's *The Formation of Christian Character*, “go to the shaping and coloring of a man's character. They have all some part in producing that final type of self, that **ultimate habit of will**, into which the man's whole activities at last shape themselves.”

The balance of these components within the soul of each man, and the way one or another predominates over others, is what makes a character unique and sets apart one individual from another.

It should not be thought, however, that character is synonymous merely with personal tastes, temperaments, and preferences. Things like how you dress, your favorite music, or whether you are introverted or extroverted have little to nothing to do with character. Rather, character is defined in how your habits, motives, thoughts, and so on relate to morality, particularly as it concerns *integrity*. Character was defined as “**your moral self**,” the “**crown of a moral life**,” and referred to as a “**moral structure**,” something you built through virtuous behavior. Bruce writes:

“Character is nature and nurture. It is nature cultured and disciplined, so that natural tendencies are brought under the sway of the moral motive. His natural individuality marks off a man from his fellows by clear and specific differences. But this individuality may be non-moral. To produce character it must be brought under discipline, and organized into the structure of a true moral being...”

Above all, [character] includes a choice, a *settled habit* or *bent of will*, so that it can be seen in its outcome in conduct. Character takes up the raw material of nature and temperament, and it weaves these into the strong, well-knit texture of a **fully moralized manhood**.”

The 3 Qualities of True Character

To better understand the nature of character, we now turn to James Davison Hunter who laid out the 3 qualities of true character in his modern book, *The Death of Character*.

Moral Discipline

"We cannot differ as to the need in our national character of those qualities of self-control, of quick and unquestioning obedience to duty, of joyful contempt of hardship, and of zest in difficult and arduous undertakings which, rightly or wrongly, we consider soldierly, which we attribute in such rich measure to our forefathers, and which the moral exigencies of our national task to-day as peremptorily demand. To put these primary and elemental needs as sharply as possible, let us call them discipline and austerity. Our American character needs more of both."
—Robert Elliott Speer, *The Stuff of Manhood, Some Needed Notes on American Character*, 1917

The one quality most associated with character in the nineteenth century was self-mastery—the dominion of an individual over his impulses and desires, so that he was in control of them, and not the other way around. A man of self-mastery embodies the kingship of self-control and can direct his will and make his own choices, rather than being a slave to his base impulses.

Moral discipline is also a quality that not only allows a man to bear hardship stoically, but even to actively seek out a rougher, more austere life, one that eschews the kind of indulgence that deprives character of needed training and leads to softness.

Moral Attachment

The pursuit of character does not have as its sole end the cultivation of self. Susman notes that it is in fact "a group of traits believed to have social significance and moral quality," and he found that the most popular quote related to character during the nineteenth century was Ralph Waldo Emerson's definition of it as: "**Moral order through the medium of individual nature.**" This is to say that character has always been about something greater than self and included the self as part of a community. Moral attachment means being committed to a set of higher ideals and to acting, and if need be, sacrificing, for the greater good of one's community. Speer beautifully explains the meaning of moral attachment:

"**The moral elements of individual character are inevitably social...** When a man 'has trained himself,' to use the words of Lord Morley in dealing with Voltaire's religion, 'to look upon every wrong in thought, every duty omitted from act, each infringement of the inner spiritual law which humanity is constantly perfecting for its own guidance and advantage . . . as an ungrateful infection, weakening and corrupting the future of his brothers' he views each struggle within his own soul against evil and each firm aspiration after purity not as a mere incident in his own spiritual biography but as a fight for social good and for the perfecting of the nation and of humanity. And the struggle for social good and the perfecting of human life is fundamentally a struggle for the triumph of ideals in personal wills. **God can take hold of men only in man.** He revealed Himself and wrought redemption less by a social process than by a personal incarnation. And the only way of which we know to uplift the life of the nation and to fit it for its mission and its ministry is to reform our own and other men's characters, and ourselves to be what manner of man among men we would have the nation be among nations..."

For a man to love himself so much that he never thinks of his neighbors, to blind his eyes so completely to consequences that he can live for the passing moment,—this is a very easy philosophy, and the man or the woman who is able to practice it will seem, for a while, to live in the sunshine, a fine butterfly, smooth-going life. All this is easier than to say, not, What is my impulse? but, What ought I? not, What do I like? but, What is best for all the world? not, What is the easy way? but, What is the hard way over which the feet go that carry the burdens of mankind, that bear the load of the world?"

Moral Autonomy

“The core of all character lies in individuality. Character is a moral fact: and, until life is individual, it is not moral. And by individual we mean something single, separate, and alone, that cannot be accounted for from outside, cannot be grouped under any general laws, cannot be extracted out of outside conditions. Its actions must spring from out of itself, it makes them happen; and you have to enter into its inner life and secrets if you would know why it does anything. However alike the circumstances may be, no other being would do exactly what this character does, or say what it says. It is this seal of individuality which it sets on everything that comes out from it, which makes it a character. Sometimes it stamps it weakly, and then we say a person has little or no character; or sometimes it stamps it forcibly, and then we say, “That is a man of character.” —*Henry Scott Holland, Creed and Character, 1887*

Character cannot develop in an environment in which ethical decisions are forced upon the individual. Character is a product of judgment, discretion, and choice—born from a man’s free agency. A decision that is coerced cannot be a moral decision, and thus cannot be a decision of character.

Davison summarizes the definition of character thusly: **“Character, in a classic sense, manifests itself as the autonomy to make ethical decisions always on behalf of the common good and the discipline to abide by that principle.”**

How Does Character Develop?

“Character gains through its expression, and loses through its repression. Love grows through its expression. Sympathy grows through its expression. Knowledge grows through its expression. The artistic sense grows through its expression. The religious sentiment grows through its expression. The capacity for instruction, for administration, for command, grows through its expression. The more a man does in any line of wise endeavor, the more he can do in that line, and the more of a man he is in that line. And the refraining from the free expression of love, or of sympathy, or of knowledge, or of the artistic sense, or of the religious sentiment, or of the power of instruction, of administration, or of command, both limits and lessens that which is thus repressed.

To possess and to exhibit an admirable personal character is a duty incumbent on every one. In order to possess such a character, its exhibit by its expression is a necessity. He who does not endeavor to express those traits and qualities which are the exhibit of an admirable personal character, cannot hope to retain such a character, even if it were his by nature; and he who does endeavor to express them, can hope to gain the character which they represent, even though he lacked it before.” —*Henry Clay Trumbull, Character-Shaping and Character-Showing, 1894*

There are many things that engrave our character upon the clay of our lives, and shape our character for better and for worse into a unique set of scratches and grooves. Our character begins to be shaped from the very time we are born and is influenced by where we grow up, how we are raised, the examples our parents provide, religious and academic education, and so on. Our character can be dramatically altered by a life-changing tragedy—the contraction of a disease, a severe accident, the death of a parent, child, or spouse. Such events may turn a man bitter or cynical, or may cause him to discover energies of soul and feelings of hope and compassion hitherto unimagined. A man’s character can also be greatly formed by a call to take upon himself a mantle of leadership during a crisis or emergency—an event that tests and exercises his physical and mental abilities.

One of the greatest influences on our character is those with whom we surround ourselves, as Speer explains:

“The important elements of character-making—or character-shaping—which we are most likely to overlook or undervalue are the exceptional impressions made upon us by casual acquaintances in our earlier life, and the quieter influences exerted over us by those with whom we are closely associated in after years—when our characters are commonly supposed to be fully and finally established. If we could trace back to their first exhibit some of the characteristics which now mark us most distinctively, we should perhaps find that we owe their development, not to the steady training in their direction received by us at home or in school, but to the sudden disclosure of their attractiveness in the life of some one whom we were with but for a brief season; or, again, we should see that the temptations which try us most severely, and the evil thoughts and imaginings which have given us greatest trouble in life, are the outgrowth of germs planted in our minds by persons of whom we have no distinct recollections apart from the harm they thus did us.

Nor is it in childhood only that our characters are shaped and directed by our associates. The best characters are always open to improvement, and always in danger of deteriorating. Many a husband seems actually made over by his wife; and many a wife seems absolutely another person through her husband's influence, after a few years of married life. It is perhaps a friend of our maturer years whose purity and nobleness, whose gentleness and grace, whose spirit of fairness and charity, or whose well-defined views on every point of ethics where he has a conviction, impress us with the correctness and beauty of his ideal, gradually influence us to his ways of thinking, and inspire us to strive toward his standards of judgment and feeling.

Or again, our moral tone is lowered and our tastes are vitiated by intimate companionship, in social life or in business, with one of grosser nature, or of perverted and debased tendencies. Characteristics which had been long repressed in our nature come into new prominence, and those which had before distinguished us drop out of sight. So long as we live, our characters are in the formative state; and whether we be counted strong or weak, our characteristics are continually being re-shaped and re-directed by those whom we newly come to know and admire, or with whom we are newly brought into intimate association. A fresh ideal held before us, a purer, nobler, lovelier character coming distinctly into our range of observation and study, is something to thank God for; for it may be an inspiration to us, and a help toward the better and higher development of our characters than we have before realized.”

As we can see, many factors, some beyond our control, play a role in molding our character. But the single greatest influence on our character is that which we have ultimate power over: how we respond to circumstances. Writers of the 19th century agreed that the true exercise and test of a man's character was whether he would hold to his moral principles no matter how sorely tempted or how painful the repercussions. Holland writes:

“At all costs, character must show itself to be free and above its circumstances. If a man is the creature of circumstances we call him a man without character; changing with all the changing hours, he has no self-identity, and character is that with which we identify a man. Character is vital and vigorous so far only as it insists on making itself free room for action amid the thronging events, and it dies down as soon as it fails to hold itself aloof and separate from circumstances. **Character is the reaction from circumstances.** It is the inner movement which encounters and withstands the shock of change and outward things. And it must, therefore, issue from a life that directs itself.”

Many men feel like character is something that can only be built during dramatic tests and crises. But it is truly in “the constant, habitual, hurried, routine acts of common life that that swarm of little judgments is made such as form the character.” We would do well to remember that **we are “being made every minute**, and we cannot help it,—you and I, as we walk and talk, eat and drink, marry and are given in marriage, work and play, go out and come in.”

As we are faced with varying circumstances each day and judge and decide how to act, our actions become our habits, and our habits become our character as Speer explains:

“By means of the will man passes from an intellectual state into act and deed. And these activities of the mind are not merely isolated movements; they become links in a series of actions and acquire permanence. The agent throws himself into these acts; and *in the exercise of knowing and willing he becomes characterized by his own deeds*. The more frequently he does the act, the more easy and pleasurable does it become. And this blending of pleasure and volition creates that tendency or bias towards doing it that we denominate Habit. **Therefore it is that we have spoken of character as a habit of will.**”

Why Develop Character?

“Men of character are the conscience of the society to which they belong.” —*Ralph Waldo Emerson*

Deciding to become a man of character means choosing to live a more disciplined and less selfish life. So why undertake such a hard path?

Both classical and biblical cultures believed that the character of each individual was tied to the health of the society as a whole. The founding fathers argued that the citizenry's commitment to living a life of character was the key in the success or failure of the republican experiment. “The steady character of our countrymen,” Thomas Jefferson said, “is a rock to which we may safely moor. **It is the manners and spirit of a people which preserve a republic in vigor.** A degeneracy in these is a canker which soon eats to the heart of its laws and constitution.”

In a similar vein, James Madison wrote: “Is there virtue among us? If there be not, we are in a wretched situation. No theoretical checks—no form of Government can render us secure. To suppose that any form of Government will secure liberty or happiness without any form of virtue in the people, is a chimerical idea.”

The founders rightly saw that without a people of character there could be no trust and justice, and thus no true community or stability. No true pursuit of happiness.

What benefits the whole, benefits the individual as well. As Speer puts it, “only hardness can make a great soul” and the cultivation of character gives us the inner exercise that makes our souls grow:

“It is only where we have gone that we know the way; it is only the experience in life that we have passed through that gives us our true knowledge of life, because the end of life is its relationships, and wealth of life depends on the breadth of true knowledge and the riches of true relationship. Smoothness of life is simply deadening because it keeps us out of what is real life...”

[The] indulgent life [is worthless] because it cannot connect men and women with the real springs of strength and of power. No strong man was ever made against no resistance. We develop no physical power by putting forth no physical effort. All the strength of life we have we get by pushing against opposition. We acquire power as we draw it out of deep experience and effort.”

A life of indulgence and ease, Speer concludes, “leave men and women weak, with no strength either themselves to bear or to achieve for others.”

Without seeking the power and strength that comes from building one's character, we will lament that when we need the power of self-mastery, we do not have it:

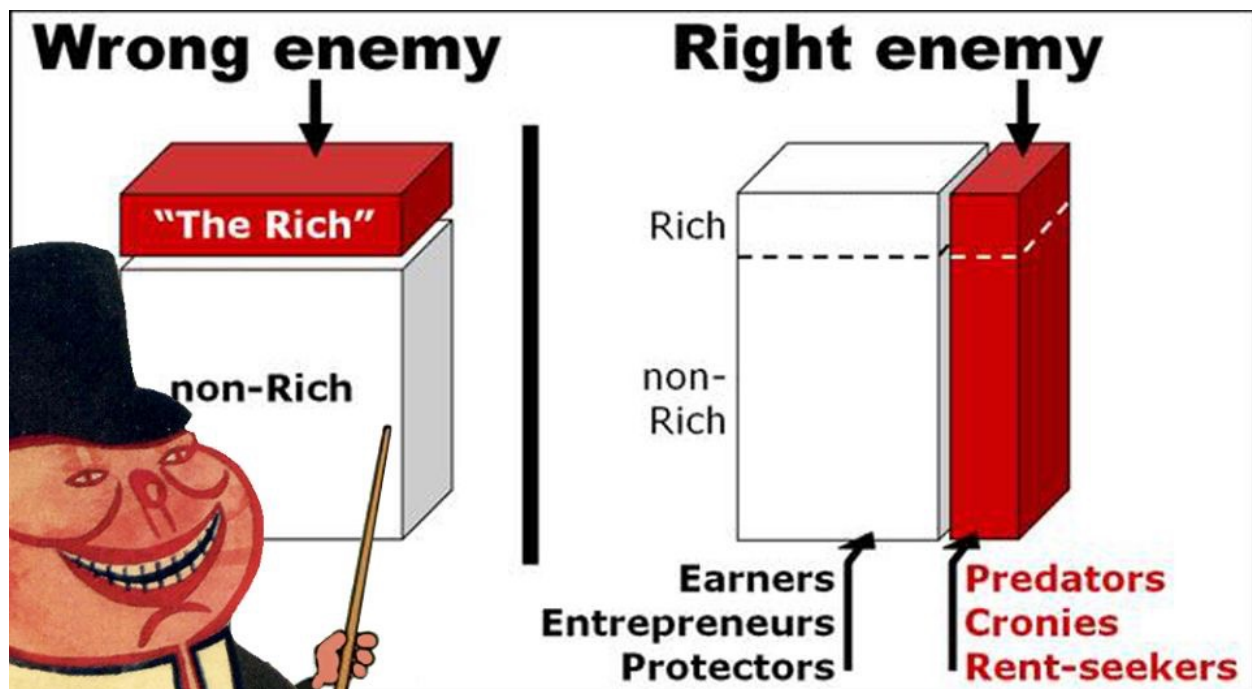
"And in our own lives the easy education does not go easily all the way. There comes a time when, having always indulged ourselves, we can't break the habit; when, never having taken our lives in our hands and reined them to the great ministries of mankind, we discover that we cannot. We find that we obey our caprices; follow any impulse; cannot stick to any task; do not know a principle when we see it; have no iron or steel anywhere in our character; are the riffraff of the world that the worthy men and women have to bear along as they go."

Character offers a form of freedom that seems foreign in our modern age, but at least for me personally, still deeply resonates:

"There is no freedom outside of character. Liberty, as Montesquieu says, is not freedom to do just as we please. Liberty is the ability to do as we ought. And the freedom that we need is not the freedom of caprice and whim and listening to our impulses. It is the freedom that enables our eyes clearly to see what right is, and then empowers us to do it."

Speer also reminds us that just as the companions we choose can mold our character, so can we mold others:

"We are ourselves the shapers and directors of the characters and the characteristics of some whom we meet or reach. This thought ought to give us a sense of added responsibility and of added anxiety. What we are may settle the question of what a multitude of others shall be and shall do. Our lives and characters are entering into and becoming a part of the lives and characters of those whom we never knew until recently, and their lives and characters are entering into and becoming a part of ours. The composition of their and our characters is still in progress..."^{*7}



ABOVE: MEME BY UNKNOWN — 'LEFT DEPICTS CLASS WARFARE, RIGHT IDENTIFIES INDIVIDUAL AS EITHER PRODUCER OR PREDATOR' ^{*8}

The "Rule of Law"

The precise legal definition of the "rule of law" seems to have been "misplaced" by our "guardians of civilization" and lost in history. Current Judges state: "I am the law", implying that they are the beginning and end of authority, residing in their eminently trustworthy and infallible persons. Enough information is now available to re-construct the "rule of law" from the evidence.

Judges make the claim that they do what they do under authority of the "rule of law". This means that judges admit that the "rule of law" actually exists and further admit they will not tell us what it is, by my lengthy and colossal failure to find a written and legally binding definition of the "rule of law" anywhere.

Judges further claim that their role is to serve as "guardians of civilization", under the "rule of law" which means the law must have some measurable purpose and effect besides fattening the bank accounts of legal "professionals".

The "rule of law", by its very words implies that it is intended to replace or at least control the power of rulers and all of the problems associated with arbitrary rulers and the conflict of competition for the position of "ruler". It also implies that it is not a mere replacement of rulers by another ruler class called "Judge", since this is just a name change and solves no problems. If it means that the law is supreme and Judges are mere interpreters, this is just a shifting of arbitrary rule to those who make the laws. Even if the lawmakers are elected representatives of the people, this still does not solve the problem of the majority enslaving the productive, oppressing minorities and collapsing civilization. Therefore, the "rule of law" cannot be a mere shifting of power to any one group, including the majority, since this solves none of mankind's organizational problems. The "rule of law" must be something different.

Given the fact that those who wield force under color of law are by definition numerically inferior (but better armed with weapons we have provided to them) to those who must tolerate their actions, the "rule of law", to be useful must have some advantage able to achieve voluntary consent from a broad base of individuals who would otherwise organize to overthrow it like any other oppressive ruler throughout history.

To guard civilization, we must know what civilization actually is. We must know what is required for civilization to function. We must know what civilization should be guarded from. We need to know how success in protecting civilization can be measured.

Civilization is about the way mankind is organized. Since the organization of man is about individuals and groups interacting, we must consider the goals and motivations of the components in order to consider their organization. This is because there is no force in the universe able to enslave man by imposing an organization contrary to free choice. The definition of organization is: "the set of capabilities and boundaries of the parts and the rules governing relationships between the parts".

The greatest threat to civilization is from the competition of individuals and groups trying to achieve dominance over other individuals and groups. This results in total conflict and the collapse of social organization, placing collective survival at risk. Thus, the purpose of the "rule of law" is to reduce conflict. We must understand what creates conflict in order to reduce it. The absence of conflict is peace and cooperation. Therefore civilization and the "rule of law" is about the rules by which we live in peace and cooperate with each other by the minimization of conflict.

The "rule of law" cannot leave any particular group in charge, since this group would ultimately enslave all others, as proven by historical experience. Since control of the law cannot be entrusted to some, it must be entrusted to all.

Therefore, the "rule of law" must be a simple philosophical statement of what is justice and not justice easily understood and agreed to by all men. This allows all to see that the law is fair and ensure that justice is done, to guard against injustice. If all have fairness and justice, no honest man will desire conflict. The "rule of law" must also be the glue that ties all of mankind together in common interest, for mutual survival. Since this is the purpose of the "rule of law", it must also be a moral statement that mankind's overall survival is more important than some natural rights of inherently free men. Given that man's second highest goal is freedom, the "rule of law" must limit freedom as little as possible, sufficient only to reduce conflict. If this were not the case, conflict would occur in pursuit of freedom.

The defining characteristic of any individual or group is the need to survive. To do so, goals must be achieved. In the seeking of any goal, there are only three possibilities. You can steal by force or fraud or you can trade value for value. There are no other possibilities. Since conflict is a consequence of forceful and fraudulent methods of goal seeking, these methods must be suppressed by law. These methods create conflict because they interfere with the survival of the victims, causing a defensive response. The only peaceful means of goal seeking is thus by mutually agreed trade.

To encourage mutually agreed trade, it must be un-coerced and people must be able to keep the fruits of their labors, or why bother. Trade reduces conflict further by virtue of the parties becoming interdependent and thus having an interest in mutual survival. Peaceful trade requires the law to treat all equally and property rights must be absolute.

The above conflict minimization and goal-seeking considerations results in a precise definition of the "rule of law":

- "the suppression of forceful and fraudulent methods of goal seeking"
- "all are treated equally by the law". This means ALL, including king and judges
- "absolute property rights"

Note that I use equality in the mathematical sense "in all dimensions". The meaning of the key words have been obscured by an assault on language, to destroy the precision required for truth.

The above "rule of law" is what governments, judges and the legal profession have been hiding from us for centuries, while they and their cronies feed off of the conflict and human misery created by their illegal acts and divisive political philosophies. Mankind has long had this knowledge to create a better world for all and it is suppressed, for the profit of some. This suppression of truth is the greatest crime against humanity ever committed. It is an unthinkable evil crime. The unbelievable degree of evil and malice against mankind of this crime is the greatest defense of the perpetrators. These groups hypocritically claim to be acting in mankind's interest. Unchecked, these crimes will drive mankind to extinction by war, civilizations or ecological collapse. Do not expect the legal profession to judge itself guilty in this or any other matter.

The "rule of law" is the highest law of mankind. All other laws are subservient and cannot contradict the "rule of law". All laws contradicting this including constitutional are an offense to mankind's collective survival and must be fought and destroyed. This most basic of laws is the highest intellectual achievement of mankind, the result of objective consideration of mankind's goals, nature, environment, history and survival by the greatest and most objective minds mankind has yet produced. The "rule of law" is a profound truth which allows the most dangerous predator on the planet to live together in peace and harmony, co-operating for mutual self-interest and progress.

The above definition of the "rule of law" is fully consistent with what governments, judges and the legal profession pretend to be guided (but not bound) by. The fact that government and judges do not consider themselves bound by

the "rule of law" allows them to remain in control, creating plausible "necessity", "complexity" or "technicalities" of why they and their cronies are special and above the law, free to suck the life out of their fellow men. This allows them to keep all of us fighting each other by refusing true equality and tricking us into blaming and killing each other. They make us slaves to their will by denying our property rights and threatening seizure. This allows them to promise our productivity to others who refuse to choose personal responsibility or accept the consequences of this decision, buying political support at our expense and placing incompetents in democratic control. The chaos of usurped democracy provides confusion and cover while our civilization is looted and destroyed, for the benefit of the unscrupulous.

For their grand finale they are steering civilization to a worldwide conflagration of war that can never, ever end until the human race is extinct. This is for the simple reason that we have been duped into thinking our survival depends on someone else's exploitation. Our victims have responded by becoming what some call terrorist and I call freedom fighter. When justice is denied, conflict is the only survival option.

The absence of the "rule of law" also prevents serious international cooperation in the critical areas of pollution, global warming, renewable energy, economics and poverty. The most crucial foundation of civilization has been stolen and removed. As a consequence, civilization is toppling.

The "rule of law" is simple and unambiguous, making justice a simple matter with no special exemptions for anyone. Simply put, if any individual or group acts in a manner that creates conflict, then they are guilty and offend all of mankind. Any issue can easily be resolved by process of elimination. If it is not an honest, mutually agreed trade, then it is theft or fraud by definition. Since all are subject to this law, governments must also earn their keep and deal with each other and us in a non-conflictual manner. They will not do this willingly.

There is not a single problem of humanity that is not in some way related to the current and historical suppression of the "rule of law". The fact that the powers that be claim it as a pretext and the sophisticated methods by which they create and profit from conflict is sufficient proof that they understand the behavioral principles involved and their peril if the "rule of law" ever returns.

Under the "rule of law" honest men are in charge, with a simple and precise definition of what they should be doing. Democracy will be prevented from discriminating on any basis, ending divide and conquer politics, forcing voters to consider common interest rather than advantage over others.

The "rule of law" is brilliantly simple, just and well suited to all of mankind. The fact that western democracies once had prosperity, honesty, social unity and a work ethic argues that we once had the "rule of law" to which all honest men agreed, to the detriment of criminals. The fact that these values are under concerted attack by "Social Engineers", creating conflict by pitting viewpoint against viewpoint is proof enough of who is responsible and that they know exactly what they are doing.

The resources we illegally spend on conflict and third world predations, if redirected into education and honest trade, could easily solve world poverty and allow us to get on with the business of collective survival. It would free innovators to solve problems rather than defending their just rewards from predators with gavels.

The answer to the implied judicial question of "I am big, I have all the power and can do whatever I please, you cannot prove me wrong and what can you do about it?" is, You have just been proven wrong...^{*9}



ABOVE: MEME BY UNKNOWN — "IT'S ALL IN THE ANGLE, HILLARY [HAD] A HARD TIME DRAWING PEOPLE TO HER RALLIES... [IN 2016]" *10

White Crime Rates Being Faked in Certain Counties

[Below screenshots of mislabelled profiles:] We are finding that certain counties are labeling Hispanics as White. *11

Note: The above headline post is incomplete, because the original site has been scrubbed off the internet. The ideological purpose of disguising race in someone's criminal profile, would be to skew statistical crime results, to "prove" that whites are committing more crimes/others less, than are in fact, experienced by hosts/victims.

If We Burned All the World's Fossil Fuels Tomorrow Guess What Would Happen to Sea Levels... A Big Fat NOTHING.

Or at least as close to nothing as makes no difference—says a new study published at Science Advances.

If we were to burn all the world's coal and all the world's oil tomorrow, the resultant effect on the Antarctic ice sheet—the biggest body of ice on the planet—would be to cause sea levels to rise by the end of this century by **just 8cm**.

What this means, in other words, is that even were the doomiest of doomsday predictions about climate change and rising sea levels to come true, they would take place on a timescale so slow that no one alive on the planet right now would be remotely affected.

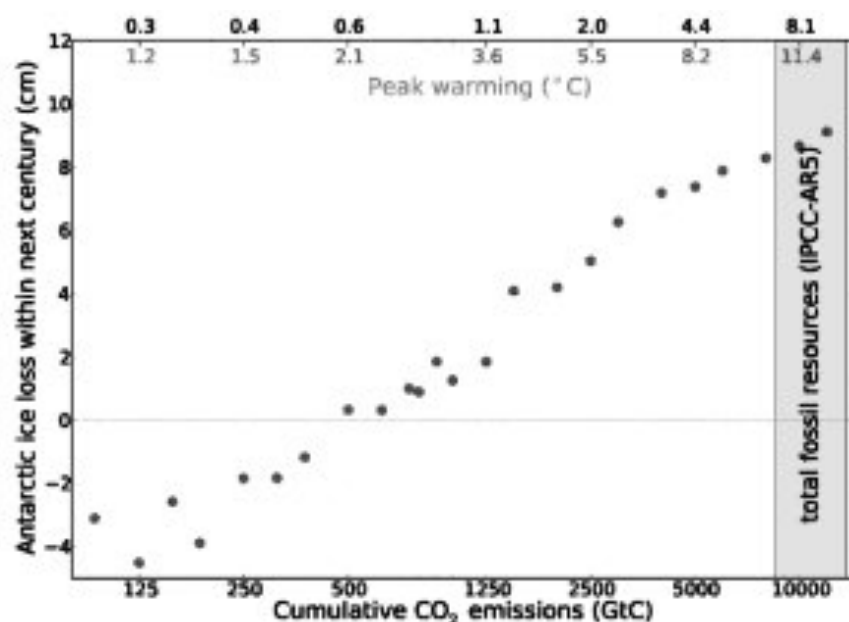
Nor their children, nor their grandchildren, nor their great-grandchildren. It will take till at least 2200 for sea levels to rise even a metre—giving our ingenious future generations plenty of time to build their escape space ships, or roll up their trouser legs, or move a half a mile inland, or whatever they deem necessary to cope with the gently-rising waters.

This is not necessarily the take home message the report's authors wanted you to hear. As Lewis Page notes at the *Register*, the study is the work of men like Dr Ken Caldeira whose credentials as a “global warmist” are “impeccable.”

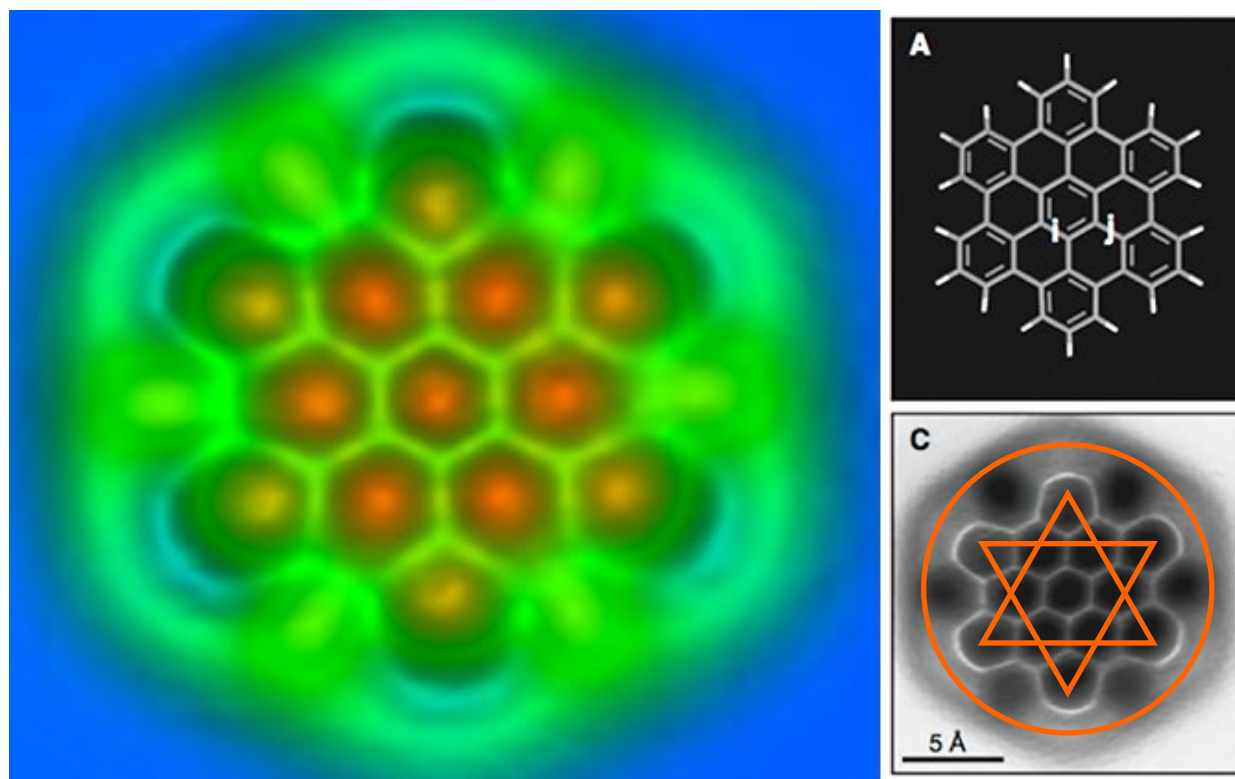
That's possibly why when the study came out it was published with an alarmist, attention-grabbing press release more in line with the research team's warmist thinking:

“Burning all fossil energy would raise sea-level by more than 50 meters.”

Possibly true. But if you look at the small print of the study, as Page has, what you realise is that this process will take at least a thousand years, probably more to complete...^{*12}



IBM Scientists Capture Closest Photographs Showing Chemical Bonds—Evidence of Microscale Sacred Geometry



ABOVE: IMAGE BY IBM RESEARCH (ZURICH) — 'ORANGE LINED OVERLAY (BOTTOM RIGHT), REVEAL SYMMETRY TO SACRED GEOMETRY' 13

A team of IBM scientists—known for capturing the first close-up image of a single molecule in 2009—now have revealed incredibly detailed microscopic images that show the individual chemical bonds between atoms.

How did they get such remarkable close-ups? Using an atomic force microscope, the scientists were able to capture two images, using two different contrast mechanisms. These images not only illustrate the structure of individual nanographene molecules but also how atoms are bound together.

The research, which published in the Sept. 14 issue of *Science* magazine, is significant in furthering the study of graphene devices, which could potentially be used to replace existing technologies like microchips. The findings may also contribute to research tracking the paths of electrons during chemical reactions...

The multi-colored images show the length of the atomic bonds along with the density of electrons—so darker spots reveal the densest part of the molecule. Pairing length and density together, scientists are able to determine the types of bonds and what chemical reactions are taking place within the molecule.

"In the case of pentacene, we saw the bonds but we couldn't really differentiate them or see different properties of different bonds," Gross told BBC News. "Now we can really prove that... we can see different physical properties of different bonds, and that's really exciting..."¹³



ABOVE: '...TOO SIMPLE TO UNDERSTAND, TEXAN SIGNS CAN BE EXTREMELY HELPFUL IN EXPLAINING HOW IT WILL ALL GO WRONG...' *14

Sources

- *1 = <https://medium.com/@chrismanhattan/paris-attacks-a-long-term-solution-to-terrorism-and-ideological-extremism-among-islamic-youth-f4f71f67b994>
- *2 = <https://www.wnd.com/2016/01/this-is-why-its-ten-commandments-not-10-suggestions/>
- *3 = <http://verydumbgovernment.blogspot.com/2015/10/dumb-communists-one-child-policy.html>
- *4 = <https://grrrgraphics.com/free-freedom-of-speech-tina-toon/>
- *5 = <https://liberalsbackwardsthink.com/2018/08/22/are-democrats-obvious-or-oblivious/>
- *6 = <https://www.breitbart.com/big-government/2015/09/21/heres-why-the-progressive-left-keeps-sticking-up-for-pedophiles/>
- *7 = <https://www.artofmanliness.com/articles/what-is-character-its-3-true-qualities-and-how-to-develop-it/>
- *8 = <https://archive.4plebs.org/pol/thread/160503535/>
- *9 = <https://www.nazisociopaths.org/modules/article/view/article.php/c1/34>
- *10 = <https://www.pinterest.com/pin/505318020683629371>
- *11 = <https://correctthedemocrats.com/?p=268>
- *12 = <https://www.breitbart.com/big-journalism/2015/09/18/burned-worlds-fossil-fuels-tomorrow-guess-happen-sea-levels/>
- *13 = <https://sacredgeometryinternational.com/single-molecule-images-ibm-scientists-capture-closest-photographs-showing-chemical-bonds-evidence-of-microscale-sacred-geometry/>
- *14 = <https://www.opslens.com/2018/04/29/hilarious-signs-that-can-only-be-found-in-texas/>

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 (if/when research helps you) or Yearly (contributing to the foundation's future).

Contact

** PDF Documents may be freely shared/copied only if preserved entirely/unedited. © All IS Foundation, 2018.*