

The Appalachian Messenger

VOL. 01, NO. 10

WWW.APPALACHIANMESSENGER.INFO

May 22, 2015



The Case for American Exceptionalism

By T.L. DAVIS

There is a valid case to be made for American Exceptionalism. In the international industrial community, which is where I have been these many months, it is understood that it takes several men of other nations to do the work Americans do every day. This is not due to physical strength or intelligence, it is due to the work ethic bred into us by a pioneering instinct, it is an understanding that it will take a lot of work to make something out of nothing and we have the will and the persistence to get it done. In other nations the caste system tells people who they will be from the moment of their birth, until the day of their death. With that knowledge they lack inspiration, lack motivation and lack the individual vigor to take great feats upon themselves. It is somewhat the same structure we abandoned when we broke from Great Britain.

Being an American is special, less so today because of our leadership, Democratic and Republican. In fact, the flaws that present themselves in our government did not arise out of the people, who were often too busy managing their own affairs to care much about what went on in Philadelphia and later Washington. But it was the mismanagement of the politicians, their thirst for power and their desire for influence that broke the American system. From the moment of its inception the Constitution was being undermined by those who saw in it a way to greater stature and power, ever controlling more and more of their own spheres until they encroached on everyone else's.

It is a flawed system and whether one believes that it was designed to enslave the people or that key rulings of the Supreme Court and the excesses of certain presidential administrations caused the predicament that we find ourselves in, we are nonetheless faced with terrible choices. We must question who, in fact, we are. Are we Americans, or not? What does that mean when we have succumbed to the threats made against us by our government for doing nothing other than acting like Americans?

We are no longer a free nation, for without anonymity, one cannot be free in one's pursuits, but will always have a master to administer their affairs. The rampant and constant violations of the Fourth Amendment have robbed us of our ability to remain secure in our documents, our houses and our thoughts. They have the taste of blood and they will not stop until they are able to imprison us for our opinions alone.

This is where we must consider who we are. Americans would not have stood by while all of this was done to their liberty and to their privacy. We have to come to the understanding that while we are still Americans, this is no longer America.

I have had the chance to meet some old friends and some new friends at the 7th North Carolina Patcon that I have waited so long to attend. Those grounds *are* America, filled with Americans who are rightfully and dutifully upset at the quiet revolution which has taken place, not on the battlefields, but in the boardrooms of corporations and in federal committees. The revolution has not been done by them, but to them, without a shot. That is not to say that it was done without violence, as many will attest, but without a straight up fight like we gave the British. It was done, exactly how the Marxists do things, through courts and with sheer, brutal force.

But, I still believe that it is American exceptionalism that will win out, at some point, because of all of them gathered there. America might be gone, as a political entity that brought us from the backwoods to the very pinnacle of world power in just a few decades, but Americans are not.

For a long time it has been accepted that Americans have excelled and exceeded because of their form of government; that the Constitution was a brilliant document that created the greatest industrial, financial, military and commercial power ever to exist. But, the Constitution did not create Americans; Americans created it. No other people could have conceived of the form of government we call our own.

But, the nation is changing again as it has from its beginning. Immigration is changing it; the Marxists who could not win the Cold War have vanquished every level of our society. The power-hungry and greedy are consuming more and more of our liberty and enslaving us to pay their debts. There are not many who remember freedom, what its benefits were and why we should desire it. They have come from different systems or ideological perspectives and they are not us, as always, no matter how far one goes back into the history of the United States, there have always been some Americans, who truly were not.

But, for those of us who are, who hold our liberty jealously, who do not see themselves as wards of the state and ask only to have a fair chance to grow and build and produce for their families, it is a tough time. Every adversary of freedom wants desperately to extinguish the notion of individualism, of self-sufficiency, and of determination, because, as they see it, those are the American traits that stand in the way of their socialist paradise. They must make us give in to the power of the state. And, they have no conscience to battle, for they have staked their claim to humanitarianism, even if they have to kill each and every one of us to prove it.

After World War II America was flush with success, they had used their ingenuity, their determination and penchant for hard work to defeat every foe on Earth. They had, by 1945, the ability to annihilate any nation that stood against it. A lot of other countries would have used that power to control the world, to demand homage be paid; to blackmail. Even as we recognized that the Soviet Union would become an ardent adversary we did not use our power to destroy it. That is American and it is exceptional in the annals of history.

So, today, we face those same Marxists, even if they were born in America into long-standing capitalist fortunes, they have never been truly American. Being American is not a race, or even an ethnicity, it is an understanding that liberty is the cornerstone, the very source of fantastic achievements and innovations that propel a nation and its people into greatness. Without it, we are just like the rest of the world, bound up and stifled by regulations and government oversight of every thought.

There is a thing such as American exceptionalism. In liberty we are exceptional, in restraint we are not.

To save this nation from the horrors of Marxist rule we must embrace the idea that liberty itself, privacy and freedom from regulation are essential, not just to prosperity, but to survival. A weakened nation, as we currently are due to the detour we have taken from this simple understanding, cannot long avoid the attacks of overseas powers who seek our destruction, be that North Korea, Russia, China or ISIS.

We are in the unenviable position of having to do everything we can, to be exceptional Americans, to wrest control of our fates from our own government that has, through evil intent and amazing mismanagement destroyed our national strength.

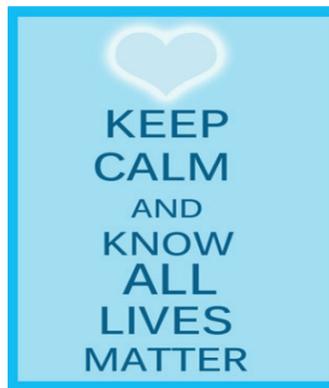
Our national strength is not, as the Marxists believe, in our resources, our industry and our commerce, but in the ideological understanding that the power of the individual is the key to the success of American society. The fact that our strength is wholly incompatible with Marxist rule seems to escape them. It is vital that we, as Americans, understand this. That we proceed from this moment to demand our rights as a form of national survival. Without it, without us, this nation and all of the people in it are lost.

That is why gathering in "Meatspace" is important, why participating in local groups, refining mutual defenses is important, why communications are important and why regarding our militias as integral to our survival is absolutely necessary. Every important stance against the arbitrary power of the federal government has included support from a militia.

We don't have to agree with everyone everywhere. We are incapable of being sycophants by our very natures, but supporting the militias and local defense organizations makes the task of oppression much more difficult to hide from the vast majority of true Americans who agree with our perspective. Refusing to be rolled over by the power of government has always been American and it has always made us exceptional.

Not All Lives Matter

By ROBERT GORE, *Financial Editor*



Let's quickly dispose of one issue:

From the standpoint of a just and moral legal system, *all lives matter*.

Everyone has inalienable rights and it is one of government's legitimate functions to protect those rights. Consider that issue settled

and by unanimous voice vote the motion carries: "All Lives Matter" belongs on bumper stickers, T-shirts, and all the other media that display the stream of high-sounding bromides with which we are endlessly bombarded.

Beyond the propositions of the universality of rights and their protection by proper government, many lives don't matter at all. One of the more revolutionary, but least appreciated, aspects of the American Revolution was that it moved towards a society where the notion of merit was based not on status, but achievement. To quickly dispose of two other issues, "towards a society" implies that this state of affairs was imperfectly realized at that time. Obviously, the Constitution tolerated slavery, the disenfranchisement of women, and the marginalization of Native Americans. It is also duly noted that the United States has never fully realized the achievement-based notion of merit.

However, achievement quickly became the marker in America, much more so than it had ever been in Europe. There, one's status was mostly a matter of heredity, the wealth of those at the highest rungs, be it in government, the churches, or universities was either donated or taken (hence Balzac's observation: "Behind every great fortune there is a crime"). Those who actually made the donated or stolen wealth were considered a lower caste.

From early days in America, entrepreneurs made fortunes through production and trade that even Europeans recognized as substantial. There were inherited fortunes, but status was not something one was born into or gained by virtue of privilege, rather it was *achieved*. The ethos was evident in the expressions that have gained currency: "make something of yourself," self-made man," "make a fortune" "go-getter." The good things in life were not bestowed by outside agency; they were acquired through one's own efforts. Not everyone would get rich, but the belief was that anyone who did not take responsibility for his life, who was unwilling to work and achieve, even among those born into wealth, was of no account.

In other words, it was up to each individual to make his or her own life "matter." Was life fair? No more than it is now, but unfairness was an excuse, not a reason for failure. If you failed, you got back up and tried again. By the time you met your maker, you were supposed to be able to point to positive things you had done with your life—competence in your job, a well run business, the family you left behind, your contributions to your church and community—evidence that your life had mattered. It mattered because of what you had done for yourself and for the people who were important to you. Positive accomplishment as a requirement for mattering in other people's eyes, and most importantly your own—self-esteem rubs people with little or no accomplishments the wrong way. (Continued on "Not All Lives Matter, page 2).

EDITORIAL STAFF

Sam Culper – Intelligence Editor
David DeGerolamo – General Editor
Robert Gore – Financial Editor
Doc Grouch and **Ivy Mike** – Medical Editors
Publius Huldah – Constitutional Editor
Peter White – General Editor

The money is always greener in the other fellow's wallet.

Not All Lives Matter, continued

That group encompasses far more than just the drunk in the gutter or the beggar on the street. Any amateur psychologist can credit the nihilism exhibited by rampaging rioters to a lack of any positive accomplishment, and consequently a lack of any sense of self-worth, on the part of the rioters. The more interesting questions are how the rioters reached such a pitiable inner state, and is that inner state any different from that found among the legions in government, academia, foundations and other institutions who claim it is their mission to elevate the downtrodden?

Part of the rationale for New Deal jobs programs was that unlike a straight dole, it would preserve the self-respect of recipients, who would be doing something useful. Though some of the work may indeed have been useful, there is a fundamental difference between a private employer voluntarily hiring a worker because the work done will be worth more to the employer than the wage paid, and a job bestowed by a government with no regard for its economic merit and funded by the involuntarily exacted taxes. You can fool some of the workers some of the time, but not all of them all the time; some of the new government employees understood the distinction. However, the New Deal was, in the US, the genesis of the idea that accomplishment and self-worth could be bestowed by the government.

The acceptance of this idea was more important to those doing the bestowing than their supposed beneficiaries. The beneficiaries had to blur in their minds the distinction between a job obtained as a voluntary exchange and a job obtained through the coercive ministrations of government, but fine distinctions don't count for much if you're destitute and hungry. The people on the other side of the coercive transaction, literally had to obliterate in their own minds the difference between voluntary charity and redistributing stolen property.

Unselfishness of the religious bent, which had powered much of the explosion of philanthropy in the 19th and early 20th century, set a bar: the giver had to give up something of his or her own. New Dealer redistributionists sneered at such efforts. The new and improved variation: force someone else to fund your programs, in the name of high-sounding ideals of uplift. While perhaps the beneficiaries could be excused as confused, it was apparent from the beginning that their nominal benefactors (the real benefactors were the taxpayers) had ulterior and corrupt motives.

Obviously there was political power and riches to be gained in this sham. Vote buying of one stripe or another has become nonpartisan fashion for advancement in today's politics, and Washington is now the nation's wealthiest metropolitan area. More subtly, coerced redistribution has provided a fig leaf of not just morality, but positive accomplishment. A 21st century resumé can list Ivy League degrees, positions in Washington and Wall Street or the media, perhaps a stint "giving back" in academia; and at the end, a funeral well-attended by luminaries. Yet, for many of these souls journeying to whatever the afterlife holds for them, there's an essential emptiness.

Trading on one's connections, image management, apple polishing, power politics, and other tawdry means of advancement are not positive accomplishments, like say, growing a garden or a business. They are negative, corrupting and destroying in ways that may be even more insidious than a descent into alcoholism, laziness, or depravity. No proclamation of one's commitment to the downtrodden, manifested by one's commitment to coerced redistribution, can reverse or improve this fundamental corruption. The penance itself is corrupt.

So it wasn't just the lack of principles of the rioters that was on display in Baltimore, it was the philosophy that holds that citizens must look to the government, not their own efforts, for their lives to matter, and those who promote this theory for their own ends. After 80 years it is clear that wealth can be stolen and redistributed, but that the **sources of wealth**—initiative, hard work, innovation, productivity, and competitive drive—cannot. Pretending that they can destroys the souls of both thieves and recipients, and has turned governance into at best a farce. It promotes tragedy such as the mindless destruction of Baltimore. The governing elites, who never tire of congratulating themselves for their "compassion," have done nothing but pave a road to hell for the victims of their compassion.

The art of cleaning is just putting stuff in less obvious places.



Vacation In Your Own Backyard!
When Only The Best Most Creative, Quality Approach Will Do!

Steve Montgomery and Company

- Complete Design Services
- Landscaping Including Planting, Irrigation, Lighting
- Gazebos, Arbors, Pavilions & Decks

678-719-0137
www.stevemontgomeryandcompany.com

www.carolinareadiness.com

- Bulk & Freeze Dried Food
- Berkey Water Purifiers
- First Aid Kits
- Canning Supplies
- Non-electric Items
- Camping Supplies
- Knives & Tactical Gear
- Quick Clot
- Lodge Cookware
- Aladdin Oil Lamps
- Grain Mills
- Sun Ovens

CAROLINA READINESS SUPPLY

"By failing to prepare, you are preparing to fail."
Benjamin Franklin

BACK ALLEY ARMS
BUY SELL TRADE

John Marshall
Serving the area for over 5 years

- Firearms
- Ammunition
- Survival Gear
- Military MRE's
- Gas Masks
- Camo Gear

(828) 835-3388
Downtown Murphy, NC
45 Tennessee Street Murphy, NC 28906

CALENDAR OF EVENTS

May 23—Archery Fun Shoot, Noontootla Creek Farms, 3668 Newport Road, Blue Ridge, GA. 7 am—3pm. For additional info contact Rob Kaser, 706-455-7437 or Tee Patton 706-781-4019 and see www.badgerbroadheads.com.



May 23-24—Spring Arts, Crafts & Music Festival, Downtown, Blairsville, GA. Enjoy artists, musicians food and fun. Hours 10am-5pm both days, rain or shine.

May 26—Henderson County Republican Women's Club Luncheon Mtg., 11:30am. 227 7th Ave W, Hendersonville, NC. Featuring Speaker Publius Huldah. Contact LaWren Booth, lawrenb3@gmail.com for info.

May 29-31—Heritage Life Skills, Waynesville, NC. Three days of workshops & speakers including Survivor Jane & Rick Austin. Call Jan at 828-456-5310 or visit the website carolinareadiness.com to sign up.

June 11—The Well Armed Woman, Murphy, NC, 6 p.m. A women's group dedicated to educating, equipping & empowering women gun owners. Meeting at Christian Martial Arts Center, 56 Valley River Ave, downtown Murphy.

Laser Engraving



caddgraphics.com
43 Tennessee St., Murphy, NC
828-835-4777

ADVERTISE WITH US!

Send us your finished, color 2" x 3 1/2" ad. \$50/4-issues. Additional fee for ad design and layout. E-mail your layout to: ads@appalachianmessenger.info

Searching for "Marriage" in the 14th Amendment - Part 1

By PUBLIUS HULDAH, *Constitutional editor*



During April 2015, the US Supreme Court heard oral arguments in *Obergefell v Hodges* and consolidated cases. The questions presented for the Court to decide are: ¹

1. Does the Fourteenth Amendment require a State to license a marriage of two people of the same sex?

2. Does the Fourteenth Amendment require a state to recognize a marriage of two people of the same sex when their marriage was lawfully licensed and performed out of state? ²

Section 1 of the 14th Amendment says:

"All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the State wherein they reside. No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any State deprive any person of life, liberty, or property, without due process of law; nor deny to any person within its jurisdiction the equal protection of the law." [emphasis mine] ³

Obviously, §1 says nothing about "marriage" or "homosexuality". So how can it be said to authorize the supreme Court to FORCE States to accept same sex marriage?

Simple! All they have to do is *redefine* "liberty" in §1 to get it to mean whatever they need it to mean in order to get the result they want in the cases before them.

And that is precisely what the supreme Court has been doing. In *Roe v. Wade* (1973), they looked at the word, "liberty", in §1 and said it means "privacy", and "privacy" means you can kill your baby. The Court said under Part VIII of their Opinion:

"...This right of privacy, whether it be founded in the Fourteenth Amendment's concept of personal liberty and restrictions upon state action, as we feel it is ... is broad enough to encompass a woman's decision whether or not to terminate her pregnancy..."

In *Lawrence v. Texas* (2003), they looked at the word, "liberty", in §1 and said it means "consulting adults have the right to engage in private acts of homosexual sodomy":

"We conclude the case should be resolved by determining whether the petitioners were free as adults to engage in the private conduct in the exercise of their liberty under the Due Process Clause of the Fourteenth Amendment..." (1st para under II)

"...The case does involve two adults who, with full and mutual consent from each other, engaged in sexual practices common to a homosexual lifestyle. The petitioners are entitled to respect for their private lives. The State cannot demean their existence or control their destiny by making their private sexual conduct a crime. Their right to liberty under the Due Process Clause gives them the full right to engage in their conduct..." (3rd para up from end) [emphasis mine]

Do you see? The supreme Court uses the word, "liberty", in §1 of the 14th Amendment to justify practices they approve of and want to force everybody else to accept. ⁴

And by claiming that these practices constitute "liberty rights" which arise under §1 of the 14th Amendment, they evade the constitutional limits on their judicial power....

.....I'll show you in the next issue.

(The second half of this article will be published in next week's Appalachian Messenger).