

# **A Nation Divided**

The Conflicting Personalities, Visions, and Values of  
Liberals and Conservatives

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**Series in Politics**



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# Table of contents

	<i>Acknowledgments</i>	<i>v</i>
	<i>Preface</i>	<i>vii</i>
Chapter 1	<b>From Melting Pot to Salad Bowl</b>	1
Chapter 2	<b>Plato and Aristotle: Precursors of Socialism and Capitalism</b>	13
Chapter 3	<b>Left, Right, and Human Nature</b>	23
Chapter 4	<b>Temperament and Personality: The Key to the Elephant and Donkey</b>	33
Chapter 5	<b>The Tyranny of the Ivory Tower</b>	45
Chapter 6	<b>God or Caesar: Divine Providence or State Providence?</b>	57
Chapter 7	<b>The United States Constitution, the Rule of Law, and Political Ideology</b>	71
Chapter 8	<b>Equality and Freedom</b>	85
Chapter 9	<b>Socialism and Slavery</b>	97
Chapter 10	<b>Capitalism and Freedom</b>	107
Chapter 11	<b>Why the Left Has no Love for America</b>	119
Chapter 12	<b>Relativism, Morality, and Internal Colonialism</b>	131
Chapter 13	<b>Multiculturalism and Cultural Suicide</b>	143
	<i>References</i>	<i>155</i>
	<i>Index</i>	<i>173</i>



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# Preface

It is hardly news that this country is bitterly divided at present. Long-time friends are being "unfriended" on Facebook, professors are being censured for holding conservative views, elections are becoming partisan "no quarter asked or given" donnybrooks, and many Thanksgiving dinners are marred with anxiety because dear cousin Vinny came in wearing his MAGA cap or Aunt Matilda showed up in her pussy hat. The United States is becoming the disunited states as it has moved from Zangwill's assimilating melting pot of immigrants to a salad bowl in which people from different cultures maintain their own distinct flavoring of values, some of them hostile to traditional American values. These demographic changes paired with the election of two back-to-back divisive presidents—one committed to the leftist dream of "fundamental change" and the other to a conservative "Make America great again"—has led to the greatest rift in politics since the election of Abe Lincoln. Inspired by Samuel Coleridge's belief that all humans are temperamentally destined to follow the path of Plato the idealist or Aristotle the realist, I examine the political divide in terms of these temperamental differences; I believe these differences largely account for the left-right divide in America.

American Liberals follow Platonic idealism and yearn for the fundamental transformation of what is to what they dream *should be*, while their conservative counterparts are content with the reality of *what is* in the richest and freest nation in the world. Liberal and conservative views of human nature have much to do with the political policies they recommend, but their views of human nature can be traced back to their Platonic or Aristotelian roots. The left believes it to be almost infinitely malleable, a position that leads them to accept the Marxist notion of the perfectibility of society and its people. This view is what Thomas Sowell calls and "unconstrained vision," and has led to untold misery in countries boasting of making the "new" Russian, Chinese, Cuban, etc., "man." Conservatives believe that there is a human nature that constrains what is and what is not possible; Sowell calls this a "constrained vision." Sowell's visions are closely related to Coleridge's Platonic and Aristotelian temperaments, and so both Coleridge and Sowell help to guide my discussion of the various contemporary topics that divide the nation at present.

Biologists and psychologists tell us that temperament is more important in taking a particular stand on some issue or another than rational contemplation. Worldviews forged by temperament lead people to decide what is rational and what is not. They therefore act as guides to what issue are worthy of contemplation and of praise or condemnation. Once those decisions have

been made at then gut level, we then search around for reasons that justify our choices. Personality arises from temperament and developmental experiences, and the various personality traits can be measured and related to attitudes, values, and behavior.

I examine the personalities of liberals and conservatives in terms of the "Big Five" personality traits and what they mean in terms of behavior. Conservatives are found in almost all studies to be more conscientious, agreeable, and extroverted, while liberals are found to be more open to new experience, and neurotic. The issues I explore in the book refer back to these personality differences and to the visions they encompass. These issues all indicate a deepening and more firmly entrenched division between liberals and conservatives in the battle for America's soul. In turn, each of these issues helps to bring out and reinforce the differences between liberal and conservative personalities. One side seeks to turn our nation sharply to the left and into socialist selfdom and the other wants a wealthy and free America under God's providence.



## Chapter 1

# From Melting Pot to Salad Bowl

### Diverse yet Homogeneous

Writing under the *nom de plume* of Publius, the first Chief Justice of the United States Supreme Court, John Jay, wrote in the *Federalist No.2* of his deep satisfaction with the level of cultural homogeneity in the earliest days of the United States: "With equal pleasure I have as often taken notice that Providence has been pleased to give this one connected country to one united people—a people descended from the same ancestors, speaking the same language, professing the same religion, attached to the same principles of government, very similar in their manners and customs." Justice Jay was correct. In the 1790 U.S. census we find that 67.5 percent of all white Americans or their ancestors came from the British Isles, and the rest from other Northern European countries such as Germany and Holland.<sup>1</sup> We see this North-Western European flavor in our presidents, of whom 38 of 45 had or have ethnic backgrounds predominantly from the British Isles, 3 had Dutch ancestry (Van Buren and both Roosevelts), two German ancestry (Eisenhower and Trump), and one Kenyan (Obama).<sup>2</sup>

Of course, later presidents had multiple ethnicities represented in their bloodlines as America's doors were flung open to people of diverse nationalities. British playwright, Israel Zangwill, told us in the early 20<sup>th</sup> century in his play *The Melting Pot* that: "America is God's Crucible, the great Melting-Pot where all the races of Europe are melting and reforming...into the Crucible with you all! God is making the American."<sup>3</sup> A crucible is a big sturdy pot in which various metals with different qualities are heated to the melting point and mixed into a single superior alloy. Zangwill uses the crucible metaphor to describing the assimilation process whereby diverse peoples, each with their particular strengths, are incorporated into a stronger unity called the United States.

The *E Pluribus Unum* project worked well for many decades, but sometime around the 1960s, someone turned the heat off under the pot. The melting pot metaphor has been replaced by the salad bowl metaphor to signify people from different cultures being brought together but remaining separate ingredients with each culture maintaining its own distinct flavoring. No longer are the ethnic components melting and mixing to become an assimilated whole. Under the banner of multiculturalism, there is no longer any social pressure on immigrants to deemphasize their native culture and adopt what we used

to call Americanism. We are more interested in “press two for Spanish” and publishing government documents in multiple languages than assimilation. America is becoming a collection of different people with from radically different cultures with radically different (and sometimes hostile) values occupying the same geographical space, and that is a recipe for social disintegration because every nation needs a national identity shared by all its citizens.

The value of a shared national identity lies in the fact that it is the foundations of a successful democracy. As an editorial in *The Economist* expressed it: “Democracy...is more likely to succeed in countries with a shared feeling of belonging together, without strong cultural or ethnic fissures that can easily turn political conflict into the armed sort. Better positioned are ‘people so fundamentally at one that they can safely afford to bicker,’ as Lord Balfour, a 19th-century British politician, said.”<sup>4</sup> People in Western societies are losing their sense of “at-oneness” and feel they cannot “bicker” about such things as national sovereignty, protecting borders, or the problems associated with mass immigration from third-world countries in case they be accused of racism and/or Islamophobia.

### **Home-Grown Division: Democrats and Republicans**

Politics in America is becoming so acrimonious that many of us feel that we cannot “afford to bicker” with fellow Americans whose ancestors have been in America for decades, or even centuries. The whole country seems to have fractured along ideological liberal/progressive and conservative fault lines in which the battle between liberal Democrats and conservative Republicans for America’s soul has been growing stronger every year. It would be a gross understatement to say the liberals and conservatives don’t like each other. Liberal Democrats dismiss conservative Republicans as Hillary’s “deplorables” obsessed with flying flags, fondling guns, spouting fundamentalist faith, and drive environment-destroying SUVs adorned with “Don’t tread on me!” bumper stickers while trashing programs that help the poor. Conservative Republicans view liberal Democrats as godless, unpatriotic, tree-hugging, intolerant Prius drivers with “Welcome refugees” (but not in their neighborhood) bumper stickers, and as elitist hypocrites guzzling \$5 lattes while keeping the poor in their condition by championing programs that promote dependency. Neither side can effectively engage—talk respectfully with their political opposites and stop thinking of them as right-wing deplorables or left-wing libtards—as long as they remain comfortably ensconced in their own echo chambers.

It is increasingly clear that the “other side” consists of tribal enemies with radically different views on the important social, political, and economic issues of the day. The Pew Research Center has tracked American attitudes on

10 major political issues or values since 1994 and has found that the gap between Republicans and Democrats on these issues has more than doubled from 1994 to 2017, which is plainly indicative of the hardening of positions.<sup>5</sup> The report also finds that the liberal/conservative divide on important issues is larger than the divide between the opinions on these matters of blacks and whites, between men and women, between old or young, or between any other demographic group. Members of both camps value abstract notions of the collective good, justice, freedom, morality, equality, fairness, and right and wrong, but their two antithetical value systems define these abstract concepts in ways that the other side cannot recognize.

What is behind these polar ideological systems that keep us fighting like two cats trapped in a sack? Much of this growing nastiness and ideological estrangement is the result of experiencing back-to-back elections of two of the most divisive presidents in American history—Democrat Barack Obama and Republican Donald Trump. Although the Obama and Trump presidencies did not create the ideological divide, they certainly made it more transparent and greatly expanded its width. We have had deep divisions in America before. In the 60s and 70s, we had mainly a generational division, the younger generation exhorting us to “Make love, not war!” and the older generation and the “hardhats” responding with “America, love it or leave it!” The presidency of Obama saw the division change from generational to demographic with his focus on identity politics and political correctness fueling even deeper polarization. The election of Donald Trump, whose agenda could not be more opposite than Obama’s, may be seen as a backlash against such dangerous nonsense, but it has led to an intensification of the division. Witness the mobs of unhinged Democrats attempting everything except mass suicide to prevent Brett Kavanaugh taking his seat on the United States Supreme Court.

Of course, not everyone identifies as a liberal Democrat or a conservative Republican. Political and ideological attitudes lie on a continuum, with perhaps only a minority, albeit an expanding minority, at the extremes. This variation notwithstanding, it is undeniable that we see the same people consistently assemble on opposite sides of the barricade on a host of social issues that have no intrinsic connection to one another. This sorting occurs when abstract notions of justice, fairness, morality, and right and wrong are defined in concrete terms. Exactly what is the just and moral position on such things as abortion, illegal immigration, gay marriage, school prayer, welfare, taxation, equality, the free market, and perhaps the most bizarre issue ever to be politicized in human history—who gets to do their business in which bathroom? What is it that moves different people consistently to opposite sides of the barrier on such issues?

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# Index

## I

1984 50

## A

Abolition of the Slave Trade Act  
140  
activity level 41  
Adams, Abigail 78  
affect 33  
agreeableness 43  
Aikman, David 59  
al-Baghdadi, Bakar Abu 125  
Alexander, Larry 47  
Alliance Defending Freedom 120  
Altman, Robert 121  
altruism 30-1, 116  
*America's Blessings: How Religion  
Benefits Everyone, Including  
Atheists* 60  
American Civil Liberties Union  
(ACLU) 120  
Antifa 54, 97  
appetitive soul 13-14  
Aptheker, Bettina 48  
Aristotle 5-6; and Plato 13-17; on  
relativism 133; on temperament  
33  
Aron, Raymond 110  
*Art of War* 27  
assimilation: cultural 138; reverse  
144  
auxiliaries 14  
auxiliary precautions 71-2  
Aztlán 152

## B

Bacon, Francis 67  
Bacon, Roger 59  
Bakunin, Mikhail 98  
Barker, Jason 106  
Bernanke, Ben 86  
Berthold, Richard 123  
Big Bang theory 59  
Bill of Rights 74, 76, 89  
Bin Laden, Osama 123  
Bloom, Allan 131, 135  
Boby, Gavin 148  
Boghossian, Paul 133  
Bork, Robert 73  
Boscovich, Roger 59  
Broadrick, Juanita 137  
Brooks, Arthur 39  
Brown, Donald 27  
Brown, John 127  
Brown, Susan 39  
Buckley, William F. 47  
Buffett, Warren 116  
Burke, Edmund 21, 71  
Burton, Caitlin 39  
Bush, George W. 125  
Buss, David 26  
Bustamante, Cruz 152  
Butler, Judith 134

## C

Calvin, Melvin 59  
Cameron, David 144  
capitalism 107; crony 111-14, 129;  
entrepreneurial 108; hatred of  
110-11, 116, 137; Marx on 106,

109; precursors of 13; "real" 100-1; versus socialism 97-103  
 Carey, George 148  
 Carnegie, Andrew 114, 116  
 Carson, Ben 124  
 Charlton, Bruce 37, 103  
 Chavez, Hugo 100  
 Chesterton, G. K. 62  
 Christianity: attack on 137; Dawkins on 122; economic benefits of 59-60; and freedom 60-63; and health 58; and morality 63; and science 67  
 Churchill, Ward LeRoy 123  
 Churchill, Winston 76, 111, 129  
*City of Boerne v. Flores* 81  
 Clemenceau, Georges 20  
 clever sillies 37, 103, 138  
 Clinton, Bill 80, 105, 124  
 Clinton, Hillary 4, 62, 105, 135-7  
 Cohen, Gordon 17  
 Coleridge, Samuel Taylor 6, 21, 41  
 Collins, Francis 67  
*Communist Manifesto* 109  
 conscientiousness 35-6, 39, 85  
 conservatism 38, 57, 73  
 Constitution 71-82  
 constraint 42  
 Coolidge, Calvin 64  
 Coser, Lewis 20  
 Costa, Dora 152  
 Cox, Robert 99  
 Creeping Conservative Brain Syndrome (CCBS) 41  
 Crews, Clyde 113  
 Crocker, Harry 140  
 Crowley, Joe 105  
 Cryer, Ann 147  
 Curry, Eugene 65

## D

D'Souza, Dinesh 138-9  
*Daily Mail* 63, 146  
*Das Kapital* 21, 109  
 Davis, Frank Marshall 90  
 Dawkins, Richard 64-5, 67, 122  
 De Lamennais, Hugues 99  
 De Toledano, Ralph 120  
 De Waal, Frans 24  
 Declaration of Independence 57, 64, 74  
 Dershowitz, Alan 46, 120  
 Diamond, Martin 72  
 diversity 137, 145-6; cultural 149-53  
 Duchesne, Richardo 136  
 Durant, Ariel 57  
 Durant, Will 64, 140  
 Durkheim, Emile 28

## E

*E Pluribus Unum* 1  
*Earl Warren Civil Liberties Award* 120  
 Eastman, John 116  
 egalitarianism 7  
 Eichmann, Otto Adolf 123  
 Einstein, Albert 34, 66, 131  
 Elshtain, Jean Bethke 121  
 Emancipation Proclamation of 1863 77  
 emotions 5; and reason 34; social 25  
 Engels, Friedrich 109  
 Entrepreneurial capitalism 108, 113  
 epistocracy 13  
*Eros and Civilization* 61  
 ethnocentrism 145  
 eugenics 14  
 evolution 25, 67



**F**

fairness 85-8  
*Federal Register* 113  
*Federalist No. 2* 1  
*Federalist Paper No. 51* 77  
*Federalist Paper No. 78* 78  
 Feuer, Lewis 20  
*Feuerbach Thesis #4* 61  
*Financial Times* 150  
*Firing Line* 47  
 First Amendment 74-5, 80-1, 88  
 Flick, Stephen 120  
 Flowers, Gennifer 137  
 Flynn, Daniel 121  
 Foundation for Individual Rights  
   in Education (FIRE) 46  
 Fourth Amendment 74  
 Frankfurt school 53  
 Franklin, Ben 18, 51-2, 91-2  
 freedom 85; and capitalism 107-9;  
   economic 94; positive and nega-  
   tive 88-90  
 Freedom in the World Index 63,  
   136  
 Functional magnetic resonance  
   imaging (fMRI) 42

**G**

Garvey, John 126-7  
 Gates, Bill 86, 116  
 Geertz, Clifford 134  
 Genovese, Eugene 101  
 Gerber, Alan 35  
 Gilded Age 114-15  
 Gilley, Bruce 138  
 Ginsberg, Ruth 72  
 Gladstone, William 71  
 Glazov, Jamie 122  
*God's Philosophers: How the Medi-  
   eval World Laid the Foundations  
   of Modern Science* 59

Goebbels, Joseph 110  
 Goldberg, Jonah 20  
 Gramsci, Antonio 61  
 Grenoble, Ryan 151  
 Griffiths, Robert 66  
 Grijalva, Raul 152  
 Grosvenor, Peter 27  
 guardians 14, 19, 54  
 Gutfeld, Greg 119

**H**

Hale, Grace 127  
 Hall, Charles 58  
 halo effect 38  
 Hamilton, Alexander 74, 78  
 Hannam, James 59  
 Hardt, Michael 134  
 Harris, Sam 65  
 Harrison, Peter 59  
 Hayek, Friedrich 87  
 Hedegaard, Lars 147  
 Heisenberg, Werner 67  
 Henderson, David 102, 112  
 Herberg, Will 102  
 Hill, James J. 115  
 Hitchens, Peter 63  
 Hitler, Adolf 110  
 Hobbes, Thomas 24  
*Homo emovere* 5  
*Homo sapiens* 5  
*How Capitalism Saved the Whales*  
   115  
*Huffington Post* 151  
 Hughes, Charles 80  
 Human Genome Project 67  
 human nature 25-8: Aristotle on  
   16; and capitalism 111; con-  
   strained vision of 8-9, 13; and  
   Marxist theory 99; Plato on 18;  
   and political ideology 137; three

23-5; unconstrained vision of 8-9, 13  
 Hume, David 5, 27, 29  
 Hynde, Chrissie 123

## I

Ignatiev, Noel  
 income equality 94  
 inequality 38, 86-7, 91  
 internal colonialism 131; cultural assimilation as 138, 140  
 International Forum for Human Development (IFHD) 92  
 Irigary, Luce 135

## J

Jay, John 1  
 Jefferson, Thomas 45, 78  
 Jobs, Steve 108  
 Johnson, Gary 4  
 Johnson, Lyndon 92  
 Jones, Paula 137  
 Jussim, Lee 51

## K

Kahn, Matthew 152  
 Kalderon, Mark 133  
*Kallipolis* 14-15  
 Kambon, Kamau 128  
 Kant, Immanuel 74  
 Katz, Jonathan 123  
 Kavanaugh, Brett 3, 73, 137  
 Kelly, Megyn 129  
 Kennedy, John F. 90, 121  
 Killheffer, Jason 48  
 Klatt, Heinz-Joachim 52  
 Korn, Sandra 50  
 Kristof, Nicholas 40

## L

Lacan, Jacques 135  
 Lamaitre, Georges 59  
 LeBon, Gustave 103  
 Lemon, Don 128  
 Lenin 14, 100, 119  
 Lewinsky, Monica 137  
 Lewis, Bernard 124  
 liberal fascist 20  
 liberalism 6-8; and Big Five 35; classical 7; and socialism 104-5  
 limbic system 5, 42  
 Locke, John 24  
 Lord Balfour 2

## M

Madison, James 71, 77-8  
 Maduro, Nicolas 100  
*Magnesia* 15  
 Maher, Bill 94  
 Mailer, Norman 122  
 Maloney, Cliff 50  
 Man/Boy Love Association 120  
*Marbury v. Madison* 78  
 Marcuse, Herbert 53, 61, 137  
 Marks, Joel 64  
 Marx, Karl 57, 61, 109  
 Marxism 53, 99, 105-6  
 Mateen, Omar 123  
 May, Theresa 147  
 McDonald, Heather 48  
 McGrath, Elizabeth 48  
 McKinstry, Leo 153  
 McVeigh, Timothy 127  
 Medicaid 92  
 Mendel, Gregor 59  
 meritocracy 85-7  
 Merkel, Angela 144  
*Metaphysics* 133  
 Microsoft 116  
*Military Times* 4

Moore, Michael 123  
 morality: Christian 58, 63, 104;  
   Locke on 24  
 Movimiento Estudiantil Chicano  
   de Aztlan (MEChA) 152  
 Mua, Kelly 60  
 multiculturalism 143-8

## N

Naseem, Muhammad 144  
 National Academy of Sciences  
   (NAS) 65  
 National Prayer Breakfast 124  
 National Socialist Worker's Party  
   110  
 natural law 57, 74  
 negative emotionality 42  
 negative freedom 88-9  
 Negri, Antonio 134  
 neuroticism 35-6, 39  
 New Abolitionist Society 127  
 New York Academy of Sciences 42  
*New York Post* 49  
*New York Times* 4, 40, 46, 105-6  
 Nietzsche, Friedrich William 133,  
   135-6  
 nihilism 135  
 noble lies 15  
 nominalism 132  
 nucleus accumbens 42

## O

Obama, Barack 3, 40, 89, 124  
 Obama, George 138  
 Ocasio-Cortez, Alexandria 105  
 Occupy Wall Street 41, 54, 102  
 Oligarchy 14  
*One Dimensional Man* 54  
*Origin of Species* 67  
 Orwell, George 54, 103, 121  
 Oswald, Lee Harvey 121

## P

Parekh, Bikhu 144  
 Park, Seunbae 131  
 Pearson, Karl 18  
 Pelosi, Nancy 105  
 Pepper, Stephen 75  
 Perez, Tom 105  
 personality 33-4; Big Five 35; and  
   political ideology 41-2, 73  
 Peterson, Jordan 103  
*Philadelphia Inquirer* 47  
 philosopher kings 14  
 Planck, Max 66  
 Platonic Forms 6  
 Plato 5-10; and ideal state 11, 14;  
   and noble lies 15; on person and  
   state 18; on relativism 133; and  
   totalitarianism 19  
*Police Magazine* 4  
 political correctness (PC) 49-51,  
   54, 147  
*Politics* 16  
 Popper, Karl 19, 137  
 Porteous, A. T. D. 7-8, 19  
 Posner, Richard 76  
 postmodernism 37, 134-5  
 poverty 91-3  
 Powers, Kirsten 52  
 Prager, Dennis 125  
 prefrontal cortex (PFC) 42  
 producers 14  
 Putin, Vladimir 101  
 Putnam, Robert 150-2

## Q

quantum theory 66  
 Quran 125

## R

race traitor 125-7

*Race Traitor* 127  
 Rand, Ayn 115  
 Raphael 6  
 rationality 5, 102  
 reactivity 33  
 Real Time 94  
 reason 6-9; and theism 67  
 reasoned soul 13  
*reconquista* 152  
 Rector, Robert 93  
 relative deprivation 93-5  
 relativism 131-4, 137-8  
 Religious Freedom Restoration Act  
 (RFRA) 80  
 resentment 133  
 Robbins, James 115  
 Rockefeller, John D. 114-16  
 Rodriguez, Amardo 138  
 Roediger, David 125  
 Romney, Mitt 40  
 Roscoe, William 45  
 Rosenwald, Julius 116  
 Rothenberg, Paula 126  
 Russell, Bertrand 19  
 Russell, Colin 67  
 Ryan, Paul 112

## S

Sagan, Carl 25  
 Salter, Frank 146  
 Sanders, Bernie 17, 50, 105  
 Sarkozy, Nicolas 144  
 Schulzke, Marcus 57  
*Scott v. Sandford* 76  
 selfishness 27-30  
 Shalev, Baruch 66  
 Smith, Adam 27, 109, 114  
 Snowdon, Chris 94  
 sociability 33, 35  
 socialism 98-9; and atheism 57,  
 61, 101; Einstein on 34; failure of

99-100; and human nature 27;  
 National 110; and Nazism 111;  
 precursors of 13; psychology of  
 102-3; "real" 100; and slavery  
 97-8; versus capitalism 107, 111  
*Socialist Register* 99  
*Sojourner* 58  
 Solzhenitsyn, Aleksandr 101  
 Sombart, Werner 95  
 Sowell, Thomas 8, 88  
 spirited soul 13  
 St. Albertus Magnus 67  
 Stark, Rodney 59-60, 139  
 Steno, Nicolas 59  
*Stone v. Graham* 104  
 Stossel, John 113  
 Supplemental Nutrition Assis-  
 tance Program (SNAP) 92  
 Sutton, Willie 10

## T

*tabula rasa* 24  
 Talwar, Divya 148  
 Taney, Roger 77  
 temperament 33; differences in 73  
 Temporary Assistance for Needy  
 Families (TANF) 92  
 Ten Commandments 104  
 Thatcher, Margaret 98  
*The Dartmouth Review* 49  
*The Economist* 2  
*The Gavel and Sickle: The Supreme  
 Court, Cultural Marxism, and  
 the Assault on Christianity* 117  
 The Giving Pledge 166  
*The Lion and the Unicorn* 122  
*The Melting Pot* 1  
*The Men Who Built America* 114  
*The Moral Basis of Socialism* 18  
*The Onion* 100

*The Open Society and Its Enemies*  
19  
*The Pretenders* 123  
*The Republic* 13, 15, 19, 28  
*The School of Athens* 6  
*The Spell of Plato* 19  
*The Victory of Reason: How Christianity Led to Freedom, Capitalism, and Western Success* 59  
*The Wealth of Nations* 109  
*Theatetus* 133  
*Theses on Feuerbach* 23  
Thirteenth Amendment 77  
Thomas, Clarence 73  
Thomas, Norman 105  
*Time Magazine* 59  
Trump Derangement Syndrome 8, 94  
Trump, Donald 3-4, 8, 88, 120, 148

**U**

*Urbemensch* 136  
useful idiots 119

**V**

Vanderbilt, Cornelius 114  
Victims of Communism Memorial Foundation 97  
*Volk* 110  
Voltaire 85

**W**

*Wabaunsee County, KS v. Umbehr*  
80  
Wahhabism 125  
war on poverty 92, 107  
Warren, Elizabeth 105  
*Washington Post* 94  
Washington, George 63  
Waters, Maxine 105

Wax, Amy 47  
Weber, Max 28  
Wehner, Peter 72  
welfare 91-3, 149; corporate 112  
Wells, H.G. 20  
West, Michael 127  
Whitehead, Alfred North 13  
whiteness studies 125-8  
*Why the Left Hates America* 121  
Will, George 37  
Willey, Kathleen 137  
Wilson, Edward O. 30, 99  
Wilson, James 78  
Winter, Nicolas 4  
Winthrop, Robert 62  
Women, Infants, and Children Program (WIC) 92

**X**

xenocentrism 145

**Y**

Yates, Robert 79  
Young Americans for Freedom 50

**Z**

Zangwill, Israel 1  
Zechenter, Elizabeth 146  
Zeller, Richard 51  
Zizik, Slavoj 100