

Welcome To The United States of Venezuela

- Unpacking de Tocqueville

This essay is in two postings. One for blogging, [published on April 23, 2020](#)ⁱ, with the intent of keeping it within that 800 word count for a blog. The second, is the full essay, which begins after the Bloggers version - hopefully to be published as extensively as possible.

For the Bloggers

It's a gorgeous bright morning. You leave the hotel and meet the car waiting for you at the bottom of the steps. You are heading out to a meeting a few miles away. Your driver is a trusted individual and you have worked with him before. The route you take through the city is bustling with morning traffic and shops are opening along the streets. A strange sight is the men standing by the doors of many shops. What catches your eye is that these men have a revolver tucked into the belt of their pants. Yes, you are trained to observe these things.

Later that day as you are returning to your hotel, there along that same route you took earlier, there is a road block. Now, do you know the special way you have your windows or how you sit in your seat? Can you get through this event without being pulled out of the vehicle for further scrutiny? Yes, this was and most likely still is Venezuela. But, with the actions of Governors in the US, will there be check points between states to find out if you are Chicom Flu infected?

Well, thanks to my military service, I had the opportunity to see many countries going back into the '70s as a starting point. Then in my business career I had other opportunities to engage in additional international travel.

I've seen the despotic rule of Franco in Spain, the transition of communism in Ethiopia, religious totalitarianism in North and East Africa and the Marxist destruction in Central America. No less, having an insight of suffering the insanities of South East Asia and the majority of the Asian Continental/Island regimes, I found my time in Chavez's Venezuela the saddest of the sad.

Once upon a time Venezuela was an independent republic of European immigrants and indigenous people. This is a mineral and oil rich country. The country was prosperous until the 1998 election when communist Hugo Chavez was put into office by the international UN elections committee that Jimmy Carter was a member of. On my very first visit to Venezuela I was aggressively taken to task by the people in a meeting regarding Carter and his participation in Chavez assent to power.

Under Chavez, the country spiraled down. I was there in the early 2000's and witnessed first hand what I am now seeing promoted by the daemon-crats, the intelligentsia - academic and cultural elite and the bureaucratic establishment at all levels of government in these United States. Worse, I am seeing the repudicans as co-actors with the latter being the bobble-heads of blind or even intentional agreement with the afore mentioned. Even worse than that is how

technocrats and statisticians are seen with all these other elites as the demigods that will save mankind.

In the effort to keep the blog portion of this article short, it is critical to ask questions that will formulate critical thinking. But to participate in the responses to these questions the premises must be established on foundational facts and history. Including revisionist definitions of terminology and history in responding to the questions only exasperates an ideological narrative contrary to Constitutionalism and results in the allowance for acts of despotism – government control.

The questions:

- What is your definition of Liberty and where does it come from?
- Is the United States national government to sole arbitrator of all government?
- What is your understanding of the Bill of Rights?
- Does your state Constitution have a Bill of Rights?
- Have you ever read you state Constitution?
- In your state Constitution, who has supreme / ultimate authority?
- Does the government, state or national, have complete authority over you?
- If the government establishes road block, check points, mandatory disease testing, mandatory vaccination or the like – will you willingly comply? If not, how do you justify your non-compliance?

I can go on, yet these are the simple questions that one would begin to consider how a government can overwhelm those who cannot answer them with a sense of what is and why liberty.

The Blog Summation:

Having been in a number of totalitarian countries, I find that we are living in that transition to that form of despotism and tyranny that de Tocqueville predicted would happen in these United States. He predicted the intelligentsia-technocratic-bureaucratic overlords. Consider these several paragraphs which he wrote in Volume IV: (*I add the italic emphasis*)

“So I think that the type of oppression by which democratic peoples are threatened will resemble nothing of what preceded it in the world; our contemporaries cannot find the image of it in their memories. I seek in vain myself for an expression that exactly reproduces the idea that I am forming of it and includes it; *the thing that I want to speak about is new, and men have not yet created the expression which must portray it. The old words of despotism and of tyranny do not work.* The thing is new, so I must try to define it, since I cannot name it.

I want to imagine under what new features despotism could present itself to the world; I see an innumerable crowd of similar and equal men who spin around restlessly, in order to gain small and vulgar pleasures with which they fill their souls. Each one of them, with-

drawn apart, is like a stranger to the destiny of all the others; his children and his particular friends form for him the entire human species; as for the remainder of his fellow citizens, he is next to them, but he does not see them; he touches them without feeling them; he exists only in himself and for himself alone, and if he still has a family, you can say that at least he no longer has a country.

Above those men arises an immense and tutelary power that alone takes charge of assuring their enjoyment and of looking after their fate. It is absolute, detailed, regular, farsighted and mild. It would resemble paternal power if, like it, it had as a goal to prepare men for manhood; but on the contrary it seeks only to fix them irrevocably in childhood; it likes the citizens to enjoy themselves, provided that they think only about enjoying themselves. It works willingly for their happiness; but it wants to be the unique agent for it and the sole arbiter; it attends to their security, provides for their needs, facilitates their pleasures, conducts their principal affairs, directs their industry, settles their estates, divides their inheritances; how can it not remove entirely from them the trouble to think and the difficulty of living?

This is how it makes the use of free will less useful and rarer every day; how it encloses the action of the will within a smaller space and little by little steals from each citizen even the use of himself. Equality has prepared men for all these things; it has disposed men to bear them and often even to regard them as a benefit.

After having thus taken each individual one by one into its powerful hands, and having molded him as it pleases, the sovereign power extends its arms over the entire society; it covers the surface of society with a network of small, complicated, minute, and uniform rules, which the most original minds and the most vigorous souls cannot break through to go beyond the crowd; it does not break wills, but it softens them, bends them and directs them; in certain moments of great passions and great dangers, the sovereign power becomes suddenly violent and arbitrary. Habitually it is moderate, benevolent, regular and humane it rarely forces action, but it constantly opposes your acting; it does not destroy, it prevents birth; it does not tyrannize, it hinders, it represses, it enervates, it extinguishes, it stupifies, and finally it reduces each nation to being nothing more than a flock of timid and industrious animals, of which the government is the shepherd.

I have always believed that this sort of servitude, regulated, mild and peaceful, of which I have just done the portrait, could be combined better than we imagine with some of the external forms of liberty, and that it would not be impossible for it to be established in the very shadow of the sovereignty of the people.

I suppose that a democratic nation, after destroying within it all the secondary powers, establishes in its midst a very inquisitorial, very extensive, very centralized, very powerful executive power, that it confers on this power the right to conduct all the details of public affairs and to lead a part of private affairs, that it put [sic] individuals in a strict and daily dependence on this power, but that it makes this executive power itself depend on an elected legislature which, without governing, traces the principal rules of the government.

I go still further and I suppose that the administration, instead of being alongside the legislative chambers, is in the very legislature, as was seen in France at the time of the Convention, so that the same elected power makes the law and executes it even in its smallest details.

All that means, if I am not mistaken, that after allowing the sovereign power as a master to direct each citizen [v: particular wills] and to bend him every day as it pleases, the sovereign itself is subjected from time to time to the general will [volontés générales: (Translator)] of the nation.]

Our contemporaries are incessantly tormented by two hostile passions: they feel the need to be led and the desire to remain free. Unable to destroy either the one or the other of these opposite instincts, they work hard to satisfy both at the same time. They imagine a unique, tutelary, omnipotent power, but elected by the citizens. They combine centralization and sovereignty of the people. That gives them some relief. They console themselves about being in tutelage by thinking that they have chosen their tutors themselves. Each individual endures being bound, because he sees that it is not a man or a class, but the people itself that holds the end of the chain.

In this system, the citizens emerge for a moment from dependency in order to indicate their master, and return to it."

This is what we are seeing in the various states. The governors and their health department heads are legislating. The Legislatures are not in session or not meeting as they would, therefore relinquishing all power to the executive who is now also acting as the legislature.

Not having a word, a term for what he would see in America and globally, de Tocqueville clearly defines the 'Progressive - socialist - communist - (daemon-crat) - repudican' bureaucrats and politicians of our present.

The Rest of the Essay: Unpacking de Tocqueville -

Now that the Blog has been getting some good attention it is time to finish up this article. Just to give you a heads up, don't expect a blow by blow comparison of Venezuela and these United States. It is this unpacking of a historical prediction that allows for insights to the transformations of governance.

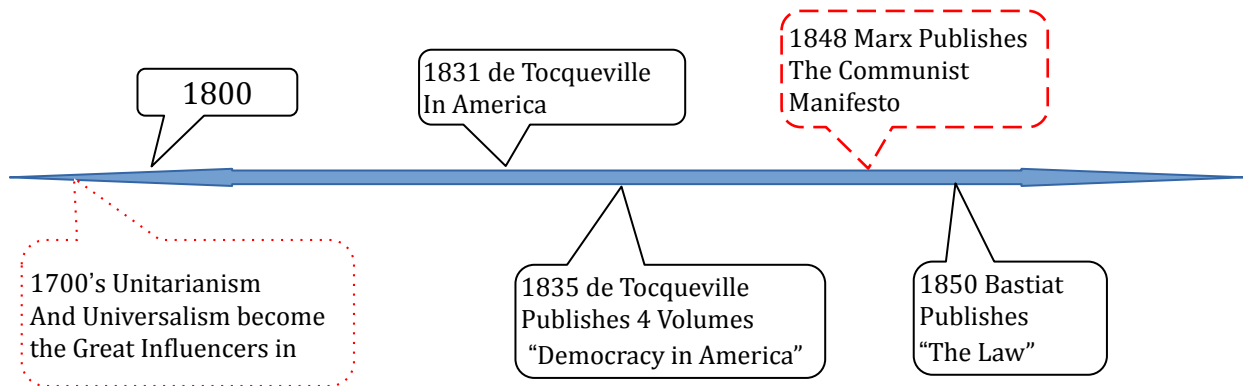
I want to expound here by unpacking the de Tocqueville quote above. When I first read this portion of his writings decades ago, my jaw dropped at how predictive he was and that we now have a name for what he could only describe.

First off, if you do not remember who Alexis de Tocqueville is then we need to review just a bit.

"A French sociologist and political theorist Alexis de Tocqueville (1805-1859) traveled to the United States in 1831 to study its prisons and returned with a wealth of broader observations that he codified in "Democracy in America" (1835), one of the most influential books of the 19th century. With its trenchant observations on equality and individualism, Tocqueville's work remains a valuable explanation of America to Europeans and of Americans to themselves."ⁱⁱ

With that quick review, look at the dates. His visit to America was before Karl Marx released his works. Now remember that de Tocqueville and Frederic Bastiatⁱⁱⁱ were contemporaries. Remember that Bastiat called out the evils of the rising economic system known as 'utopi-

anism' or 'socialism' in his 1848 book titled 'The Law.'^{iv} Ok, did you connect the dots on the timeline?



Why is this timeline important to review? Simply because during the 1800's there was a rise of the ideologies - 'utopianism' and 'socialism' - in the United States as it was being institutionalized in Europe. I can go down this rabbit hole for a long while. I would rather refer you to the other writings on my Blog at SamuelAdamsReturns.net and the full chapter devoted to this in my book 'From Covenant To The Present Constitution,' which goes into this time period in more detail.

I know, you are still wondering why I am focused on de Tocqueville and introducing Bastiat into this essay? What happened to the Venezuela comparison?

Consider this, these two gents from France are the container to the package that we are going to unpack. de Tocqueville has a particular prophetic eye in this. Our present Citizenry is living the transition of our Constitutional Republic into that which resembles de Tocqueville's insights. This is a fare cry from Founders Intent or ... maybe it does resemble the intent of some of the Federalists. And most certainly in the last 100 years ... the intent of those who are here described as "men arises an immense and tutelary power that alone takes charge."

What is it?

"So I think that the type of oppression by which democratic peoples are threatened will resemble nothing of what preceded it in the world..."

It is most interesting that in just thirteen years from the publication of de Tocqueville's works that this "oppression" which he describes becomes a Manifesto. Up to this point, 'utopianism' was a trend in history. Sam Adams discusses it in a letter. He actually called utopianism "un-constitutional" according to at that time in 1768 - the English Constitution. But, utopianism at this point was seen more as a separatist movement and not a complete government establishment. More so, as we continue to unpack this, the observation leads this discussion to the form of oppression placed upon a free people.

"our contemporaries cannot find the image of it in their memories."

Now I have to confess that Bastiat was using the term 'socialism' by the time he wrote 'The Law.' With that, contemporaries were getting the concepts ready to label. de Tocqueville continues:

"I seek in vain myself for an expression that exactly reproduces the idea that I am forming of it and includes it; the thing that I want to speak about is new, and men have not yet created the expression which must portray it. The old words of despotism and of tyranny do not work. The thing is new, so I must try to define it, since I cannot name it."

Reflect back to the emphasis here that I noted in the short blog post. It regards the 'old words of despotism and of tyranny.' That which de Tocqueville is trying to define are different from the past meanings of the words and not fitting with what was emerging in 1835. Up until the early 1800's Founding Fathers like Sam Adams understood the use of the terms as defined by Johannes Althusius in his 1603 work 'Politica.' On Page 191 he wrote:

"Tyranny is the contrary of just and upright administration. By it the foundations and bonds of universal association are obstinately, persistently, and insanely destroyed and overthrown by the supreme magistrate against his pledged word and declared oath A tyrant is therefore one who, violating both word and oath, begins to shake the foundations and loosen the bonds of the associated body of the commonwealth. A tyrant may be either a monarch or a polyarch that through avarice, pride, or perfidy cruelly overthrows and destroys the most important goods of the commonwealth, such as its peace, virtue, order, law, and nobility.... "

Now consider the introduction to de Tocqueville's complete work in the Special Introduction By Hon. John J. Ingalls believing what the United States was the time of the Author's visit:

"Though not originally written for Americans, "Democracy in America" must always remain a work of engrossing and constantly increasing interest to citizens of the United States as the first philosophic and comprehensive view of our society, institutions, and destiny. No one can rise even from the most cursory perusal without clearer insight and more patriotic appreciation of the blessings of liberty protected by law, nor without encouragement for the stability and perpetuity of the Republic. The causes which appeared to M. de Tocqueville to menace both, have gone. The despotism of public opinion, the tyranny of majorities, the absence of intellectual freedom which seemed to him to degrade administration and bring statesmanship, learning, and literature to the level of the lowest, are no longer considered. The violence of party spirit has been mitigated, and the judgment of the wise is not subordinated to the prejudices of the ignorant.

Other dangers have come. Equality of conditions no longer exists. Prophets of evil predict the downfall of democracy, but the student of M. de Tocqueville will find consolation and encouragement in the reflection that the same spirit which has vanquished the perils of the past, which he foresaw, will be equally prepared for the responsibilities of the present and the future."

Now we are getting somewhere! The last paragraph here of 'Other dangers' is in our time now additive to those issues that Ingalls thought went away. In fact, we are going to continue dissecting the container which we began with.

"I want to imagine under what new features despotism could present itself to the world; I see an innumerable crowd of similar and equal men who spin around restlessly, in order to gain small and vulgar pleasures with which they fill their souls. Each one of them, withdrawn apart, is like a stranger to the destiny of all the others; his children and his particular friends form for him the entire human species; as for the remainder of his fellow citizens, he is next to them, but he does not see them; he touches them without feeling them; he exists only in himself and for himself alone, and if he still has a family, you can say that at least he no longer has a country."

Is your imagination working on this paragraph or are you looking at your cabled one-eyed monster? Do your surroundings capture the 'innumerable crowd' who are now equalized by mass unemployment. We cannot see the 'spinnners' due to our powerful forcing self-inflicted martial law (quarantine/house arrest). We do see those governors who are exercising the power of a disease (despotism) to destroy property (businesses, livelihoods, freedom of movement and other God given rights) - for what? Remember that the majority of the states, through either amendments to their constitutions or by making law, have assumed these 'immense and tutelary' powers.

So I have to ask, with social distancing and house arrest (quarantine), who are the 'close relationships' to these leaders that are imposing their will on the Citizenry? I believe there is a mixed bag of actors that influence and persuade the state executive to act. Face it, the national bureaucracies are running the federal government, not the elected. It is clear that these bureaucratic elite and governors are living out the last statement in the paragraph. They are destroying individual sovereignty, states economies and in general, the country - to what end?

I need to add this quote from a 1801 letter to Thomas Jefferson from Sam Adams (*emphasis added*):

"No man can be fit to sustain an office who cannot consent to the principles by which he must be governed. With you, I hope, we shall once more see harmony restored; but after so severe and long a storm, it will take a proportionate time to still the raging of the waves. The World has been *governed by prejudice and passion*, which never can be friendly to truth; and while you nobly resolve to retain the principles of candour and of justice, resulting from a free elective Representative Government, such as *they have been taught to hate and despise*; you must depend upon being hated yourself, because *they hate your principles*, not a man of them dare openly to despise you; your inaugural speech, to say nothing of your eminent services to the acceptance of our Country, will secure you from contempt. It may require some time before the great body of our fellow citizens will settle in harmony good humour and peace. When deep prejudices shall be removed in some, the self interestedness of others shall cease and many honest Men, *whose minds for want of better information have been clouded*, shall return to the use of their own understanding, the happy and wished for time will come. *The Eyes of the people have too generally been fast closed from the view of their own happiness*, such alass has been always the lot of Man! But Providence, who rules the World, seems now to be rapidly changing the sentiments of Mankind in Europe and America. *May Heaven grant that the principles of Liberty and virtue, truth and justice may pervade the whole Earth.*"

One must remember that Sam Adams was a Reformation minded Puritan so that his understanding of Divine Providence looked upward to God's intervention in the affairs of men. Yet

what we see from de Tocqueville's next paragraph is an analysis of our present medical bureaucracies and the manipulative governors who have an ideology of the overbearing parent. He continues with:

“Above those men arises an immense and tutelary power that alone takes charge of assuring their enjoyment and of looking after their fate. It is absolute, detailed, regular, farsighted and mild. It would resemble paternal power if, like it, it had as a goal to prepare men for manhood; but on the contrary it seeks only to fix them irrevocably in childhood; it likes the citizens to enjoy themselves, provided that they think only about enjoying themselves. It works willingly for their happiness; but it wants to be the unique agent for it and the sole arbiter; it attends to their security, provides for their needs, facilitates their pleasures, conducts their principal affairs, directs their industry, settles their estates, divides their inheritances; how can it not remove entirely from them the trouble to think and the difficulty of living?”

Although Sam Adams was hopeful, our reality is the self-interested men in government that are now the ‘immense and tutelary power.’ Not only do we have those at the national level holding our fate but more so the governors of each state in the Republic.

Now, for you fast readers, go back and slowly take in each of the sentences.

For most of the remaining time here, put the national governing bureaucracies to the side and take in the breath of this in respect to that of the States. Who are the immense and tutelary powers in your state? Look at how they are now controlling your fate. More importantly, consider how various regulations and in particular the second sentence is the subversive reality imposed during this egregious flu.

First Quick Reflection

Now we take on the first real component of how the US is becoming Venezuela. The long institutionalization of the paternal powers in the bureaucracies and those elected to office who promise the enjoyable life, the pain free life in essence – the no worries life. The actions, laws, regulations and medically driven orders during this Chicom Flu have brought forth every person in power across every level of governance, regardless of political party allegiance. They have taken on for you the role of ensuring your security from the flu. They are providing for your needs via trillions of dollars of indebtedness, bailouts. They are conducting your principle affairs because you are imprisoned at home. They are directing industry in every manner. They are telling you how to think, via the media talking heads!

I saw what this did in Venezuela. A country rich in resources. A country with many people of European heritage. A country where the churches instituted the ‘social gospel.’ A government that allowed for corruption and did not educate the people in what the values of God given Liberties are.

Then when men arose that promised fixing corruption by assuming immense power and promising to ‘give the people’ all that they desired, Hugo Chavez was elected. Chavez exercised every aspect of the paragraph we are diving into. In effect, de Tocqueville was describing that Marxism of his future, our present. Chavez like Obama in these United States, even

instituted an agency of "Happiness" which would measure the peoples happiness and ensure that their happiness was taken care of.

It is incumbent on every American Citizen to look at these words and the example of Venezuela to consider the parallelisms to which the Governors are exerting their powers. They are using a perceived emergency to increase bureaucratic controls. The Legislatures of the States now are required to act for the Rights of their constituents. It is critical that the 'Lesser Magistrates', being County Boards and Sheriffs have the duty to stand as the last defense of the people between the State and Citizenry.

What has caused me pause in all of this is that the Citizenry willingly walked into this next paragraph.

"This is how it makes the use of free will less useful and rarer every day; how it encloses the action of the will within a smaller space and little by little steals from each citizen even the use of himself. Equality has prepared men for all these things; it has disposed men to bear them and often even to regard them as a benefit."

With this concept in play, we are hearing that many in the service industry do not want to go back to work until their unemployment runs out. Why, because states are able to fund an additional \$800.00 per month on top of the regular unemployment people entered into because of the Chicom Flu. Worse, the daemon-crats are now pushing for 'guaranteed income.' This is to them the most equitable thing to do. I don't know about you but promising a guaranteed income runs chills up my spine.

Chavez did some of this very same thing of establishing 'equality' in income. Sadly, as a result of these practices, the bureaucrats were wealthy and the people were enslaved in the welfare system.

If your eyes have not glazed over yet here is an eye opener for you. Think about bureaucracies and the way this Chicom Flu shutdown ebbed and tided with uniform rules and extended over the entire society. At the end of this paragraph, we learn that the sheeple are defined.

"After having thus taken each individual one by one into its powerful hands, and having molded him as it pleases, the sovereign power extends its arms over the entire society; it covers the surface of society with a network of small, complicated, minute, and uniform rules, which the most original minds and the most vigorous souls cannot break through to go beyond the crowd; it does not break wills, but it softens them, bends them and directs them; in certain moments of great passions and great dangers, the sovereign power becomes suddenly violent and arbitrary. Habitually it is moderate, benevolent, regular and humane it rarely forces action, but it constantly opposes your acting; it does not destroy, it prevents birth; it does not tyrannize, it hinders, it represses, it enervates, it extinguishes, it stupifies, and finally it reduces each nation to being nothing more than a flock of timid and industrious animals, of which the government is the shepherd."

I am extremely thankful for the American DNA which keeps that Foundational fire of Liberty burning in the souls of many. We who are the 'Sheep Dogs' keep watch and will defend the flock by reminding the Citizenry of what these powerful hands would do. With that, we will

act with the facts of Founder's Intent to shake the bonds of this soft tyranny and keep Liberty alive.

Here, in the next three paragraphs, de Tocqueville totally describes our present condition as if he was here and now writing these words.

"I have always believed that this sort of servitude, regulated, mild and peaceful, of which I have just done the portrait, could be combined better than we imagine with some of the external forms of liberty, and that it would not be impossible for it to be established in the very shadow of the sovereignty of the people.

I suppose that a democratic nation, after destroying within it all the secondary powers, establishes in its midst a very inquisitorial, very extensive, very centralized, very powerful executive power, that it confers on this power the right to conduct all the details of public affairs and to lead a part of private affairs, that it put [sic] individuals in a strict and daily dependence on this power, but that it makes this executive power itself depend on an elected legislature which, without governing, traces the principal rules of the government.

I go still further and I suppose that the administration, instead of being alongside the legislative chambers, is in the very legislature, as was seen in France at the time of the Convention, so that the same elected power makes the law and executes it even in its smallest details."

On my radio program I have discussed the fact that over the course of the last 100 years, the federal executive branch has been given powers that should never be a part of the executive branch. Now, consider what has occurred in the last 60 years at the State level. Take the state that I live in for example - Ohio has amended the State Constitution such that emergency powers are given to the Governor and laws have been passed that make certain bureaucracies supreme agencies during a crisis with not only administrative law powers but enforcement powers too.

To the point of the last paragraph in the quote above, the legislature has been 'alongside' the administration the whole way. And because the 'sheeple' have been educated to let the authority take care of governing, the humane and stupefying, the endearing growth of state government has given the 'very powerful executive' more power. Now the governors have the right to 'conduct all the details of public affairs and lead a part of private affairs' as well.

At this point, one has to consider who are the ultimate sovereigns in these United States? Keep in mind that individual Citizens are responsible to hold the elected accountable to the Foundational Principles of Liberty.

In this analysis regarding a forthcoming form of governance, de Tocqueville writes:

"All that means, if I am not mistaken, that after allowing the sovereign power as a master to direct each citizen [v: particular wills] and to bend him every day as it pleases, the sovereign itself is subjected from time to time to the general will [volontés générales: (Translator)] of the nation."

Not only in this perceived crisis, I keep looking at the various media outlets that are laying their talking head arguments out to the public. In almost every instance, regardless of ideology, it is obvious that the descriptions that we have been reviewing here are the description of de Tocqueville's all encompassing bureaucratic ruling class. Through this media sensory manipulation and the collaboration of educational system, the Free Citizenry - has been under the tutelage of these elected and bureaucratic persons - relinquishing immense power to them for over a century.

With the manipulation by these power elites, we see the Citizens vying for justification and reconciliation as to wanting their Liberty as it was Foundationally Intended. Many desire to limit these power elite but seemingly a majority is now desiring a continuance of having their overlords. de Toqueville describes it like this:

"Our contemporaries are incessantly tormented by two hostile passions: they feel the need to be led and the desire to remain free. Unable to destroy either the one or the other of these opposite instincts, they work hard to satisfy both at the same time. They imagine a unique, tutelary, omnipotent power, but elected by the citizens. They combine centralization and sovereignty of the people. That gives them some relief. They console themselves about being in tutelage by thinking that they have chosen their tutors themselves. Each individual endures being bound, because he sees that it is not a man or a class, but the people itself that holds the end of the chain."

What is happening in these United States is akin to Venezuela in what we just read. How is that? In that leadership has not been taught nor exemplified the core principles of society. Here I mean the family and the pulpits. These two primary components of society degenerated in both countries, granted in different ways, but they were attacked by the political class and the bureaucracies.

The pulpits degenerated from within by leaving the root of Biblical truth and became infused with humanistic and socialistic ideology. For the most part they walked away from acknowledging the full sovereignty of God in all aspects of humanity, including the political and cultural. This allowed for secular ideology and actions to supplant the leadership of the pulpits to, simply put, the enemies of God.

With this surrendering of God's Sovereignty, the degeneration of the family followed.

The observation made by de Tocqueville four paragraphs ago is the bane of a nation, a people, 'destroying within' its Foundational truths. Therefore to fill the void of this internal degeneration, we must acknowledge that the remainder of that paragraph is what we see at the State level - with governors who 'constitutionally' exercise their great powers.

As one example: consider the Governor of Pennsylvania. Regarding the opening of that state related to the Chicom Flu, 'contemporaries are incessantly tormented by two hostile passions:' they want to open their counties and ease the fears of the citizens. Where as, the all powerful executive threatens "a broad list of potential "consequences" for counties and businesses that refuse to obey a governor's lockdown orders." What really caught my attention

that is relative to the concept presented by de Tocqueville: “that it put individuals in a strict and daily dependence on this power,” and what Governor Wolf said regarding this:

“If your county reopens prematurely and you don’t feel comfortable returning to work, rest assured that the commonwealth will allow you to continue to receive unemployment compensation, even if your employer reopens.”

Thankfully there are those ‘Lesser Magistrates’ elected in various counties in Pennsylvania and across these United States that are willing to stand against the ‘all powerful executives’ – governors and health department bureaucrats. Just to note in the flow here: read the article in the footnotes because you will see, as with the majority of these governors, they are claiming their power based on what their state constitutions and legislatures have given them... Hmm, do you think these powers really would be the will of a wise Citizenry? Remember this quote on how the Legislature mind melds with the powerful executives: “I suppose that the administration, instead of being alongside the legislative chambers, is in the very legislature.” de Tocqueville hit that ball out of the park!

Legislation in the last 80 to 150 years often never considered the future or the unintended consequences that will impact the Liberty of the Citizenry. More often, state constitutional amendments and legislation was enacted to ensure the continuity of government and control the citizenry through an emergency or disaster.

Consider my state of Ohio as an example:

[Chapter 161: EMERGENCY INTERIM GOVERNMENT](#) of the Ohio Revised Code (ORC) deals with what is an emergency and what powers are given to the political and bureaucratic entities. In 1963 this section of the ORC fundamentally establishes great powers given to those entities. With that, Section 161.01 EMERGENCY INTERIM GOVERNMENT DEFINITIONS section (D) states:

“(D) "Attack" means any attack or series of attacks by an enemy of the United States causing, or which may cause, substantial damage or injury to civilian property or persons in the state in any manner by sabotage or by the use of bombs, missiles, shellfire, or atomic, radiological, chemical, **bacteriological, or biological means or other weapons or processes.**” (emphasis added)

Please think through that in 1963 the Cold War was in full bloom and that the perceived fear of imminent attack was on everyones mind. Now, the Chicom Flu has been designated as a national “invisible enemy” attacking. Gee, now all the powers placed through legislation in the 50’ and 60’s is being used to control the sheeple and “the sovereign power (**governors and health bureaucrats**) extends its arms over the entire society; it covers the surface of society with a network of small, complicated, minute, and uniform rules (**stay at home orders, masks, contact tracing, essential entities or activities and so on**), which the most original minds and the most vigorous souls cannot break through to go beyond the crowd; it does not break wills, but it softens them (**with fear of dying**), bends them and directs them; in certain moments of great passions and great dangers, the sovereign power becomes suddenly violent and arbitrary.”

Elections

Lastly in this short unpacking of a few paragraphs of a multi-volumed work, elections. So here, Venezuela continues to have voters go to the ballot box. With that, the citizenry of Venezuela know they must pass through the gauntlet of government thugs, like Black Lives Matter, Black Panthers and anarchists, to vote. Let's just say that if you vote other than these persuasive entities deem the 'correct way,' you are dealt with. Oh, there is no secret balloting there. Not really.

Worse is that the United Nations were involved in getting Hugo Chavez elected. On my first trip to Venezuela, in a meeting, the key person in the meeting raised his voice at me decrying, "When you see Jimmy Carter, rip off his nose, poke out his eyes, cut out his tongue!" When I asked why? The answer, "Because Jimmy Carter was a leader in the UN voter verification that manipulated the election to Chavez!"

And we worry about mail in voter fraud.... Yup, it will be there with what the daemon-crats want!

Now, in these United States, the push is to take the ballot box away and replace it with all mail in cheating, I mean voting. First off, Voting was once called suffrage. This was because we should take a deep breath and deeply consider the candidates and issues. Yet, due to the tutelage of the power elite that we have been considering, the lethargy of our Citizenry is expressed by de Tocqueville:

"In this system, the citizens emerge for a moment from dependency in order to indicate (vote for) their master, and return to it."

During the Founding of the nation, the Citizenry was fully engaged in elections. They had annual elections for those representing them. The reasons for this was well argued in the debates over the Constitution of 1787. The degeneration of participation is all that we have spoken of. Additionally it is no longer taught that Voting is not only the Right of a sovereign citizen only but a responsibility. This goes hand in hand with the degradation of the family and pulpits.

To the point of elections Sam Adams had this to say in a letter to the Massachusetts Legislature January 1797 (*my emphasis added*):

"In pursuance of the provision in the Constitution, the people have recently exercised their own sovereign power in the election of another President. Elections to offices, even in the smallest Corporations, are and ought to be deemed highly important; of how much more importance is it, that elections to the highest offices in our extensive Republic, should be conducted in a manner and with a spirit becoming a free, virtuous and enlightened people, who justly estimate *the value of their sacred rights*. In the late elections, the people have turned their attention to several citizens, who have rendered eminent services to our federal Commonwealth in exalted stations. Upon which ever of the Candidates the lot may have fallen, *the people have reason to expect, that his administration will be strictly conformable to the letter and true intent of the Constitution*, that it may long continue to be the guarantee of our freely elective Republican Government — *On fair and uncon-*

trouled elections, depend, under God, the whole superstructure of our government—should corruption ever insert itself in our elections, there would be great danger of corruption in our governments.—Although it is not long since the subject of elections was under the consideration of the Legislature, and *a law passed for the purpose of further security to the people in the free exercise of this invaluable right*; yet give me leave to suggest for your consideration, whether *still further securities may not be provided*, so that the rightful electors may not be frustrated in their honest intentions. That elections may not be contaminated by strangers, or unqualified persons, may it not be necessary that every man may be known, as far as possible, when he presents himself to give his vote; this may be more especially important in our seaports and other populous towns, in which many foreigners of all sorts frequently reside. I would be far from dictating to you, but I would submit to your judgment whether, considering the liberality of this country to foreigners, and the frequency of their naturalizations, it may not be eligible that such foreigners should be required when they offer their votes to the Selectmen of the towns, *to produce authentic certificates from the Courts, by which they were endowed with so high a privilege, as a test of their citizenship*. As Piety, Religion and Morality have a happy influence on the minds of men, in their public as well as private transactions, you will not think it unseasonable, although I have frequently done it, to bring to your remembrance the great importance of encouraging our University, town schools, and other seminaries of education, that our children and youth while they are engaged in the pursuit of useful science, may have their minds impressed with a strong sense of the duties they owe to their God, their instructors and each other, so that when they arrive to a state of manhood, and take a part in any public transactions, their hearts having been deeply impressed in the course of their education with the moral feelings—such feelings may continue and have their due weight through the whole of their future lives.”

Conclusion:

The blow by blow comparison between these United States and Venezuela is not what you were expecting, was it? The great quote from de Tocqueville was predictive. We are living in the midst of its expressions.

It should be clear by this point that Alexis de Tocqueville did a comprehensive analysis of our present day through foresight. He knew that a tidal wave of despotism could overwhelm a Constitutional Republic through the means of human corruption. He fully described socialism and to some extent mild Marxism, which was a wildfire across Europe and taking root in America. The timeline I showed was important as a visual reminder of this.

What is most interesting in unpacking this quote is that the mechanism of what de Tocqueville could not describe - in fact clearly outlines what is now in place through the use of the Chicom Flu. And more is upon us with the proposed [Pelosi \\$3 Trillion bailout bill](#)^{vi}.

All I can suggest is that you digest every aspect of the full quote and place your own comparative examples of what is occurring in these United States or State to that which de Tocqueville described.

Last thought: I have said for over 40 years that the pulpits are at fault for our present condition. Not only that, education and the political elite want to be like Europe. Something else to consider from de Tocqueville’s observations regarding the wonders of America:

“There is such a European population whose disbelief is equaled only by its brutishness and ignorance, while in America you see one of the most free and most enlightened peoples in the world fulfill with ardor all the external duties of religion.

When I arrived in the United States, it was the religious aspect of the country that first struck my eyes. As I prolonged my journey, I noticed the great political consequences that flowed from these new facts.

I had seen among us the spirit of religion and the spirit of liberty march almost always in opposite directions. Here, I found them intimately joined the one to the other: they reigned together over the same soil.”

In the end, to revitalize your state, these United States and Liberty as intended by the original Founders of this Country. To be the ‘shining city on a hill’ and ‘the last bastion of freedom.’ It is incumbent upon us to first exercise and cause legislation to that of Sam Adams statement: “As Piety, Religion and Morality have a happy influence on the minds of men, in their public as well as private transactions, you will not think it unseasonable, although I have frequently done it, to bring to your remembrance the great importance of encouraging our University, town schools, and other seminaries of education, that our children and youth while they are engaged in the pursuit of useful science, may have their minds impressed with a strong sense of the duties they owe to their God, their instructors and each other, so that when they arrive to a state of manhood, and take a part in any public transactions, their hearts having been deeply impressed in the course of their education with the moral feelings—such feelings may continue and have their due weight through the whole of their future lives.”

Our immediate action item is to hold our elected accountable to review laws on the books which impair the Liberties of the Citizens. The most critical are those laws and state constitutional amendments that grant far reaching powers to the governor and the various bureaucratic agencies. The legislatures must rewrite or remove those laws. The powers of the executives and bureaucrats must be contained.

And again, The pulpits must be engaged as those during the Revolutionary period since the reality is: We are now in the revolution which will determine if we will become Venezuela or remain these United States of America.

i Welcome To The United States of Venezuela – blog post, <https://samueladamsreturns.net/welcome-to-the-united-states-of-venezuela/>

ii Alexis de Tocqueville, [Histroy.com](#), Updated: Jun 7, 2019 Original: Nov 9, 2009

iii [Biography of Frederic Bastiat \(1801-1850\): Between the French and Marginalist Revolutions](#), 08/01/2007: Thomas J. DiLorenzo, Mises Institute

iv [The Law](#), Frederic Bastiat, 1850, <http://bastiat.org>

- v PA Gov. Wolf Threatens 'Consequences' for Counties Defying Lockdown Orders, Hannah Bleau, May 11, 2020, <https://www.breitbart.com/politics/2020/05/11/pa-gov-wolf-threatens-consequences-for-counties-defying-lockdown-orders/#>
- vi Democrats' New \$3 Trillion Coronavirus Spending Wishlist Is Another Embarassing Farce, by Joy Pullman: <https://thefederalist.com/2020/05/13/democrats-new-3-trillion-coronavirus-spending-wishlist-is-another-embarassing-farce/>