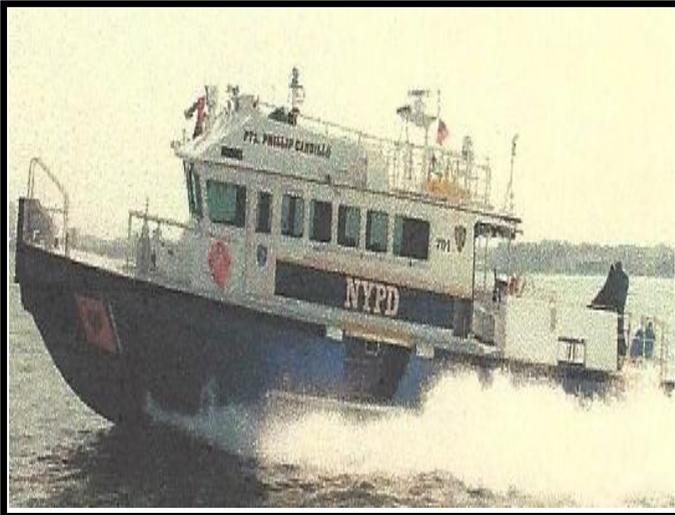
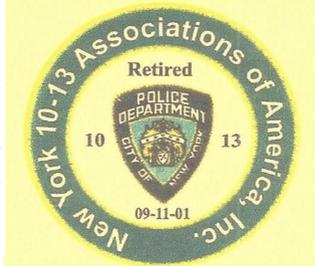


*Brevard County, FL 10-13 Club
President Nick Miele
November
Newsletter*



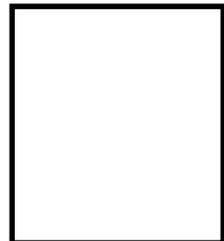
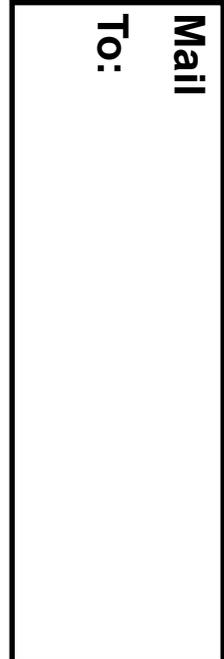
Club Website www.bc1013club.org

National Website www.nyamer10-13.org

**A National Organization of Retired And Active
New York City Police And Associate Agencies
Police Officers of all Ranks**

F Brevard County 10-13 Club
R P.O. Box 410157
O Melbourne, FL 32941-0157
M

**Mail
To:**



Board of Directors

President

Nick Miele 321-243-6753

Vice President

Al Boettjer 321-508-3797

Secretary

Marco Calderon 321-453-0807

Treasurer

Ron Schule 321-507-4743

Sgt.-at-Arms

Bill Rohan 321-953-8368

Director 3yr

Bob Sullivan 321-223-2473

Director 2yr

Bill Martinez 321-725-9438

Director 1yr

Patrick Moynihan 321-952-9303

Associates Director

Art Navarro 321-259-1554

Health & Welfare

John Worth 321-613-2822

Immediate Past President

Al Boettjer 321-508-3797

POPPA-PSO

Bill Donovan 321-243-6530

Chaplain

Rev. John Britto Antony 321-637-9650

Chaplain Emeritus

*Rev. Anthony Palmese

President Emeritus

Bernie Corrigan

Newsletter Editor

Nick Miele 321-831-6925

321-243-6753

Past Presidents

Bernie Corrigan —'78 '79

*Joe Canuel —'80 '81

*Bill Schmidt —'82 '83

*Richie Montenero —'84

*Chet Bertron —'85 '86

*Ed Cooper —'87 '88

*John Kuveke —'89

*Ed Rainis —'89 '90 '91

Bill Martinez —'92

*Ken Jacques —'93

*Jim Savage —'94 '95

Nes Estefani —'96 '97

Al Cordova — '98 '99

*Bob Stein — '00 '01

Nick Miele — '02 '03 '06 '12 '13 '17
'18 '19

Jim Glover — '04

John Diegnan — '05

Sam Esposito — '07 '08

Patrick Moynihan — '09 '10

Marco Calderon — '11

Al Boettjer — '14 '15 '16

IMPORTANT NUMBERS

Pension Section	866-692-7733
PBA Funds Office	212-233-5531
DEA Office	212-587-1000
DEA Health & Welfare	212-587-9120
CEA & LBA Office	212-964-7500
SBA Office	212-431-6555
NYPD Operations Unit (Death of member)	646-610-5580
Davis Vision	800-999-5431
Employee Benefits	212-513-0470
Social Security	800-772-1213

IMPORTANT NUMBERS

AETNA PPO	888-267-2637
GHI	800-358-5500
Empire Blue Cross	800-433-9592
Medicare	800-633-4227
NYC Healthline	800-521-9574
NYCERS	347-643-3000
POPPA (retirees)	800-599-1085

IN MEMORIAM

Hibbard, Jim	1980
Dolson, Sam	1981
Heany, Bill	1982
Montenero, Richie	1985
Canuel, Joseph	1988
Bellman, Fred	1989
Smith, Norville	1989
Daly, Martin	1993
McCleod, Miles	1993
Nolan, John	1993
Wood, Harry	1995
Cronin, John	1996
Drew, Archer	1997
Arendt, Walter	1998
Martino, Thomas	1998
Fagan, Bob	1999
Herbert, Denis (H)	1999
McNally, Raymond	1999
Menke, Paul	1999
O'Hara, Joseph	1999
Povelaitis, Joseph	1999
Van Dyke, Vincent	2000
Hipper, Jack	2001
Kranz, William	2001
Carney, Robert	2002
Hudak, Kenneth	2002
Magee, Jack	2002
Marko, Owen	2002
Norbury, William Sr.	2002
Pensabene, Andrew	2002
Robsman, Igor (H)	2002
Burke, John B.	2003
Moran, James	2003
Carroll, James	2004
Gallagher, Jim	2004
Wedelsteadt, Edward	2004

IN MEMORIAM

Cooper, Edwin	2005
Ellison, Robert	2005
Williamson, Russell	2005
Willis, Robert	2005
Bertron, Chet	2006
Dondiego, John	2007
Moriarty, Carol	2007
Savone, Peter	2007
Breslin, Eileen	2008
Mandick, Walter	2008
Moriarty, Patrick	2008
Rice, Kenneth	2008
Scott, Stonewall (A)	2008
Gibney, Joe	2009
Kuveke, John	2009
Lowery, William	2009
Bergstrom, Carl	2010
Brutto, Louis	2010
Griffin, Lawrence	2010
Kries, Warren	2010
Neubauer, Rudy	2010
Scarano, Edward	2010
Stewart, Val	2010
Palmese, Rev. Anthony (H)	2012
Sattler, Werner	2012
Bastie, Joseph (A)	2013
Vaughan, Emmett	2013
Ballou, Charles	2014
Dinnegan, Michael	2014
Hoffman, George (H)	2014
Jaques, Kenneth	2014
McCann, J. Patrick (A)	2014
O'Neal, Charles (A)	2014
Phieffer, Peter	2014
Rainis, Edward	2014
Smith, Donald	2014

IN MEMORIUM

Ferrante, Joseph	2015
Fitzpatrick, William	2015
Husslein, Fred	2015
Redmond, Thomas E.	2015
Rosado, Miguel (A)	2015
Stein, Robert	2015
Cona, Steve (H)	2016
Freck, Jack	2016
Lent, Jack	2016
Lopopolo, John (H)	2016
Savage, Jim	2016

IN MEMORIUM

Bansley, Walter	2017
Cleland, John (H)	2017
Jacobson, Irwin	2017
Knab, Royal	2018
Monahan, Charles	2018
Rosenfeld, Howard	2019
Schmidt, William	2019
Haughwout, Dana	2019
Alenski, Joseph	2019

PRESIDENTS MESSAGE

Hello all, on behalf of the board of directors I pray all are in good health or favorably healthy.

I would like to extend on behalf of the membership, a grand welcome to our newest honorary member Dr. Sam Zeidan, who we ceremoniously voted in last month.

November is our “Anniversary Month” with this being our 41st as a club (1978) - this also means **DUES ARE DUE**. As you should be aware, in accordance with the unanimous approval of last years by-law change, 2020 dues are now \$35.00. Initial dues for **“NEW MEMBERS”** will be \$40.00, and for the first time a **“DONATION”** of a minimum of \$5.00 will be required from “LIFE MEMBERS” in support of club academic scholarships.

If any of the dropped members wish to be re-instated they will be required to pay \$40.00 for 2020’s dues.

The **November meeting** will be held on **Thursday, the 14th** — at the Knights of Columbus Hall—Father Gabriel Council #3746—2150 Dairy Road—Melbourne, FL—Phone # 321-474-5824 The cost, for this meeting only, will be **\$10.00** with the balance subsidized through the club’s treasury.

Please consider filling a position on the Board of Directors. Virtually all positions on the slate are open and you can still be

nominated at the November meeting. An additional opening has been approved for an Associate Member to the Board. Therefore since only one Associate Member is running for a Board position on the 2020 slate, an Associate Member may be nominated at the November meeting for an open position.

Associate Members may run for all Board positions, **except President and Vice-President.**

THE SLATE FOR THE 2020 BOARD:

President: Al Boettjer

V.P. : Marco Calderon

Secretary: **no candidate**

Treasurer: Ron Schule

Sgt. at Arms: Bill Rohan

Health & Welfare:

John Worth

Director 3yr. : Pat Moynihan

Associates Director: Art Navarro

The Associates Director position is for 3years.

The Director 2yr. & 1yr. Positions are not subject to election.

The 10-13 Plates will be available at the November meeting at \$10.00 each. Please see me. If you're paying by check: **NY10-13 Associations of America.** Do not include payment for dues or dinner on this check. I will give our club their share.

Please keep all our ailing members in your prayers.

Fraternally,

Nick Miele

President

2019 GENERAL MEMBERSHIP MEETING DATES

NOV 14 DEC 12

2019 BOARD OF DIRECTORS MEETING DATES

NOV 6 (Wed) DEC 3

[SEE THE FOLLOWING PAGE FOR NOVEMBER BUFFET MENU.](#)

The following menu will be provided for the General Meeting's Buffet Dinner on **Thursday, November 14th, 2019**. Please call Club Secretary Marco Calderon at 321-453-0807 no later than **Sunday, 6:00PM November 10th**, to indicate you are having dinner. If no answer, leave a message.

e-mail mcalderson1113@gmail.com

If you are not having dinner, but will be attending, please extend the courtesy of also notifying Marco as tables and seating must still be provided. WE ASK THAT YOU PLEASE DON'T JUST SHOW UP AND EXPECT TO EAT OR BE SEATED WITHOUT CALLING. COST IS \$10.00 pp The club will subsidize the balance for this meeting only.

Happy Hour 5PM-6:30PM—Dinner 6:30PM-7:30PM— Meeting 7:30PM.

THE KNIGHTS OF COLUMBUS HALL — FATHER GABRIEL COUNCIL— 2150 DAIRY ROAD — WEST MELBOURNE

THE BUFFET DINNER FOR **NOVEMBER WILL INCLUDE**

Smoked Brisket

Pulled Pork

Bar-B-Que Chicken

Baked Beans

Cole Slaw

Potato Salad

Rolls and Butter

Coffee Station

House Desserts

MEMORY LANE

*Chet's Service Spectacle
6-17-85*

Richard Montenero, Fla. "10-13" President

CSREA Secretary-Treasurer Herb Bauch received the following letter from Edward "Chet" Bertron, newly-elected president of the 10-13 Brevard County Chapter of Retired New York City Police Officers.

"The 10-13 Brevard County Chapter of Retired N.Y.C. Police Officers very sadly announces the sudden passing of our beloved president, Richard Montenero, of Palm Bay.

"He was truly an officer and a gentleman who was a wonderful husband, dedicated father and a highly efficient and very aggressive club leader. All of us were happy to have had the pleasure of his company, although for too short a time.

"During the wake (at the Broundie and Maxwell Funeral Home, Melbourne, Fla.) Reverend Anthony Palmese of Our Lady of Lourdes Parish, Melbourne, Florida, delivered a most fitting eulogy. It is interesting to note that Father Palmese, prior to donning the cloth, had been a police officer for six years in Newark, N.J. and had also served for three years as a police chaplain at the 5th Precinct while assigned to a Chinatown Parish in Manhattan."

'Cop of the Year'

The 10-13 Police Club of Brevard County recently awarded Detective Steve Fernez of the Melbourne Police Dept. with their Sam Dolson "Cop of the Year" award for his outstanding professional dedication and initiative efforts which resulted in the solving of two major homicides. Fernez, whose father is Chief of Police of Indian Harbour Beach was also commended for his personal efforts in working with the Florida Children's Home.

The 10-13 Police Club is comprised of all retired New York City policemen. President Richie Montenero, of the Brevard County chapter presented the award to Fernez.

Sun News 5-23-85

Hi Fred & Family -

7-17-85

*Enclosed please find the
3 eulogies as promised. Plus the
one from The Sun Paper about your
son etc.*

*Hope to see you on the 24th at the
duffs golf outing -*

*Best to all -
"Chet"*

2020 NYPD FLORIDA REUNION LUNCHEON – SAME PLACE AS LAST YEAR

DATE: Thursday, February 13, 2020 / 12:00pm to 4:00pm

\$45 per person (MUST PREPAY) Check must be received by January 3, 2020

Price includes sit down lunch and 2 hours of beverages. An additional 2 hours of beverages provided through the generosity of Irv Mechanic. Bar is limited to beer, wine and soda (cash bar available).

Location: Benvenuto's - 1730 N. Federal Hwy. Boynton Beach, FL 33435 (561) 364-0600.

If you plan to attend, please mail your check (**with a phone number**) made out to:

NYPD Florida Reunion Luncheon

PO Box 356

New City, NY 10956-0356

TABLE RESERVATIONS: Minimum of 10 people / Maximum of 12 people. Please list a contact person for your table.

If you are part of a group of less than 10 & would like to sit together, include the checks from each member of your party along with each individual's phone number in the same envelope.

If you are not at a reserved table, you will be assigned to a table. If you wish to sit with or near a certain command, i.e.: 24 Pct., Intel, please include your request when sending in your check.

Note: Please include a phone number with check. Payments will **NOT** be taken at the door.

[See Committee Next Page:](#)

New York

Bill Callahan 845-664-4227

Harvey Grape 845-634-5723

Artie Marra 845-638-0113

Walter Silbert 561-810-5502

Bill Giblin 917-572-6541

Ed Vincenzi 917-414-9394

Jack Hartigan “Honorary Committee Member”

Florida

845-664-4227

845-596-8328

845-548-7165

561-631-1201

917-572-6541

917-414-9394

EDITORS NOTE: THE PROPOSED NATIONAL CONVENTION TENTATIVELY SCHEDULED FOR FEBRUARY 20TH THRU THE 23RD WAS CALLED OFF BY MAJORITY VOTE OF THE BOARD OF GOVERNORS, ON SATURDAY OCTOBER 26TH, AT OUR MEETING IN PALM BEACH COUNTY.

IT WAS FELT WE COULD NOT ATTRACT THE YOUNGER MEMBERS — AS THESE TYPE OF CONVENTIONS WERE NOT AS SUITABLE FOR FAMILY ENTERTAINMENT. AND, NO LONGER HAD ENOUGH OLDER MEMBER SUPPORT DUE TO DEATHS AND DISABILITIES.

HOWEVER, ALL CLUBS IN THE NATIONAL ORGANIZATION, PRESENT AT THE OCTOBER 26TH MEETING HELD IN PALM BEACH COUNTY, AGREED TO SUPPORT A RAFFLE OF **400** TICKETS—NO MORE OR LESS—AT \$50 PER TICKET — TO BENEFIT THE CONTINUANCE OF A SCHOLARSHIP PROGRAM THROUGH OUR NATIONAL ORGANIZATION, IN LIEU OF OUR CLOSING OF THE SISTER ORGANIZATION — NYCPD VETERANS FOUNDATION. THE DRAWING WILL BE HELD AT OUR MEETING ON **5/30/20**

WE WILL HAVE FURTHER DISCUSSION OF THIS PROGRAM AT THE NOVEMBER MEETING.

Minutes of the General Membership Meeting held on October 10, 2019 at the Knights of Columbus Hall, Melbourne FL.

The meeting was called to order by President Nick Miele at 1840 Hrs.

The Invocation was given by Director Bob Sullivan. The Pledge of Allegiance was led by one of our newest members Charles Lorello.

At 1845 hrs. the meeting was paused to enjoy the food prepared by the staff of the Knights of Columbus.

The meeting was resumed & called to order at 1935Hrs.

All members of the Board of Directors were present except for Treasurer Ron Schule, who was excused and John Worth who was sick.

Reading of the minutes from the last Meeting:

President Miele asked for a motion to waive the reading of the minutes from the September meeting.

A motion was made by Sam Esposito, second by Mike Mauro .

The motion was carried unanimously.

Treasurers Report:

V.P. Al Boettjer reporting for the treasury: the checking account ending balance for October \$278.05. A motion was made to accept by Frank Beyrodt, second by Art Navarro. The motion was carried unanimously.

Sick report:

Health & Welfare Officer John Worth was not present. Secretary Marco Calderon informed the members present that past club Secretary Suzy McDermott had an accident back in August. As she was attempting to close her neighbors garage door, she disconnected the emergency connection and the door hit her causing her to fall, with the door landing on her leg & crushing it. She had emergency surgery & was hospitalized for two weeks. She was having complications after the surgery, so she decided to go to NYC for a second opinion. She was scheduled for a second surgery. Please keep Suzy in your prayers.

V.P. Boettjer thanked the members for their prayers and asked they please continue for his daughter Kristine while she continues In her recovery from her cancer surgery and during her radiation treatments.

Guests Present:

The following guests were present. Teresa Lorello guest & wife of Charles Lorello, Jim Voltaire guest of Bobby Sullivan, Ed Kungonis guest of Sam Esposito, Fred Bauder guest and brother of Ed Bauder, Richard Augustynowicz guest of Paul Taub.

NYPD ID CARD Replacement:

If your current NYPD retired ID card is expired or expiring, you will need to fill out a form and give it to President Nick Miele along with the ID card which will then be forwarded to our messenger in New York. Please contact Nick Miele for further information.

HR-218 Qualifications

The final 2019 date for the HR-218 qualification will be held on 11/21/2019 at the Brevard County Sheriff's Office outdoor range in Cocoa, Fl. For more information please visit the club's website at www.bc1013club.org

Vanity 10-13 License Plates

10-13 Vanity license plates for the front of your car are expected to be available for distribution at the November's meeting. The cost \$10.00 for each plate. If anyone is interested in buying one or more, please contact President Nick Miele. The current list shows 43 ordered by club members.

Old Business

Honorary Member Vote

In accordance with Article III section B of our By-Laws, Dr. Sam Ziedan has been unanimously approved as our newest Honorary Member. He was given a club Honorary Member certificate. Welcome to the club Sam.

New Business

Motion to Amend By-Laws

At the October 1st Board of Directors meeting the board discussed and made a motion to amend our current By-Laws to add and allow one additional Associate Member to fill a Board position. The following positions an Associate Member can fill are: Secretary, Treasurer, Sgt-at-Arms, Health & Welfare and any Director positions. This will require a By-Law change at the November meeting. There were 21 NYPD club members present and were the only ones allowed to vote on this By-Law change.

Bill Rohan made the 1st motion to approve the change and 2nd by Wolf Polit. The motion was carried.

Recognition of September 11th Committee Chairman Al Boettjer

Club Secretary Marco Calderon presented 9/11 Chairman with a World Trade Center statue that he purchased. He wanted to recognize Al for all his hard work in organizing the September 11th events and for making it a very successful event in Brevard County. As a September 11th First Responder, I wanted to say "Thank you" for not letting Brevard County forget the tragic day of September 11th we all experienced.



Motions made by club members

Club Member Vinny Varvaro discussed the collection made for Art Navarro's granddaughter at the September's club meeting. He made a motion that the \$688.00 collected at the meeting be rounded up to \$1000.00. The additional \$312.00 should be given by the club. A second motion by Bobby Sullivan to support Vinny's motion. Motion carried.

Club member Vinny Varvaro stated that club member Art Greci who owns a piece of World trade center I-Beam will be cutting it up into various pieces to give to 9/11 First Responder club members. Art wants to give a piece of the I-Beam to Congressman Posey's aide Rob Medina. Vinny made a motion for the club to pay for the display frame so he can mount the piece of I-Beam. No one seconded the motion.

Club member Dom Flammio made a motion for the club to donate \$250.00 to the Public Safety Charity Poker Run being held on November 16th. No one seconded the motion.

Al Cordova made a motion to table both of Vinny Varvaro's and Dom Flammio's motions until next months' (November) meeting. He also stated that currently the club's funds are very low & should be reconsidered after the funds are replenished. Tony Vecchi second the motion. Motion carried.

EDITORS NOTE: We do not want to dip into the emergency reserve (\$10,000) money market account we hold at this time, as the 2020 dues will be coming in.

2020 Board of Directors Election Slate

There are only two positions that are not subject to open elections, Director Two-year Bob Sullivan & Director One-year Bill Martinez. Our current Club Secretary Marco Calderon will be finishing his current term & stepping down as Club Secretary. Here are the 2020 slate slots:

President- Al Boettjer	Vice-President- Marco Calderon
Secretary- OPEN	Treasurer- Ron Schule
Sgt-at-Arms- Bill Rohan	Health & Welfare-John Worth
Director 3 Yr.- Patrick Moynihan	
Associates Director- Art Navarro	

Committee Reports

Proposed National Convention

The National Convention is being proposed for the weekend beginning Thursday, February 20th thru Sunday February 23rd at the Radisson Resort at the Port. It will include a Thursday night Victory cruise Gambling Ship excursion and return to the hotel. Also included is a Friday morning breakfast, Friday night buffet with music & possible entertainment, Saturday morning breakfast, Saturday night formal sit-down dinner with music, possible entertainment & Sunday morning breakfast. If you live in close proximity and wish to attend on either Friday or Saturday night or both nights, the charge will be \$50.00 per person, per night. We are working on a special raffle sale of no more or less than 400 tickets at \$50.00 per with 3 prizes of \$5,000, \$3,500 & \$1,500. The club selling the 1st & 2nd place tickets will be awarded \$500.00 each.

V.P Al Boettjer asked the question on who is responsible for all cost of the convention. Nick stated that the National Organization is responsible for all associated costs. There are no obligations for any clubs to pay the National for any unsold tickets.

2020 NYPD Grand Florida Reunion

The 2020 NYPD Grand Florida Reunion Luncheon will be held on Thursday, February 13th, 2020. Please contact President Nick if you wish to attend so you can make your payment. \$45 per person. Tables of 10 minimum—12 Maximum. More info in next newsletter flyer.

50/50

1st Prize- \$ 50.00 – Ed Kunigonis

2nd Prize- \$ 30.00 - Ed Bauder

3rd Prize- \$ 25.00 - John Diegnan

Attendance Award Stick

Bill Rohan's attendance stick was picked. He was present and collected the \$20.00 award. November's award will be \$10.00.

Motion to adjourn the meeting by Richie Schwarz, second by Art Navarro — Motion approved.

Meeting Adjourned- 2030 hrs.

Respectfully Submitted by

Marco Calderon

Recording Secretary

[Dems' 'Gun Safety' Proposals Trample Second Amendment](#)

The FBI released its Uniform Crime Report for 2018 on October 2nd. **Notably, the number of homicides decreased significantly — by 7%.** What may be even more surprising is that murders committed with firearms fell by 6.7%. And of those murders committed with a firearm, only 2.8% were with a rifle (this includes AR-type rifles), for a total of 297. It's not a new trend, but The Washington Free Beacon notes, "Rifles were used less often to commit murder than knives, fists, and blunt objects." Meanwhile, the overall steady decrease in violent crime has coincided with a steady increase in the number of firearms sold and owned. These are the facts.

However, one would not know this reality after listening to the rhetoric coming from the Democrat presidential candidates who gathered in Las Vegas on October 4th for the dubiously titled "2020 Gun Safety Forum." The forum was spearheaded by the anti-firearms activist organization **March for Our Lives**, and it gave each of the candidates 30 minutes to present their plans for gun control. And as one would imagine, any semblance of genuine concern over protecting Americans' Second Amendment rights was exuberantly quashed in favor of the unanimously agreed upon "need" for "commonsense" gun control.

With the backdrop of the event orchestrated to coincide with the two-year anniversary of the Las Vegas atrocity, nine Democrat candidates, using emotionally hyperbolic language combined with personal anecdotes that were devoid of any relevant facts, offered some of the most draconian firearms proposals to date.

All of the Democrats advocated proposals such as universal background checks and "red flag" laws. However, not everyone was willing to jump aboard Beto O'Rourke's gun-confiscation bandwagon. O'Rourke, who has focused his entire campaign on essentially eliminating the Second Amendment, called for a "mandatory buyback" of all semiautomatic rifles, tying ownership of "assault weapons" to racism. (Actually, it's gun *control* that has a racist history, but that's another story.) Likewise, Cory Booker threw his support behind a mandatory buyback, but suggested that no force would be needed to enforce the law. **(Wrong.)** Pete Buttigieg called the "mandatory" part of a buyback a long shot. He didn't object on constitutional grounds but rather saw it as politically untenable.

Julian Castro endorsed a voluntary buyback and registry of fire-arm owners. Elizabeth Warren called for more federal studies on the cause of "gun violence," while conveniently ignoring the mass of data definitively showing that the vast majority of gun-related crimes are directly tied to criminal activity such as drugs and gangs, primarily operating in Democrat-controlled urban centers. Joe Biden broke with the buyback proposal and instead called for repealing laws that protect gun manufacturers' civil liability and for banning online sales.

What was conspicuously absent from this forum was any defense of the Second Amendment. The bottom line is, Democrats want to remove as many firearms as possible from the American populous. The reason: Democrats don't want to be held to account by an American population that is armed. **If a government doesn't fear its citizens, then it can and will abuse them.**

The Problem Isn't Guns; It's Lost Souls

Rebecca Hagelin · September. 11, 2019 - Part 1 of 4

Columnist - Patriot Post

Shooting sprees with human beings as targets have become a common occurrence in America.

Sometimes it's a lone gunman at a store in El Paso, a school in Florida, or a concert in California.

More often the violence is in cities with strict gun laws like Chicago, where thugs regularly blow away their rivals.

The result is always the same: human carnage.

Another great human tragedy that seems to go largely unnoticed is the steep increase in suicides. The Centers for Disease Control and Prevention reported that in 2017 alone: “There were more than twice as many suicides (47,173) in the United States as there were homicides (19,510).”

CDC statistics also reveal that suicide is the second-leading cause of death in America among individuals between the ages of 10 and 34.

According to the American College Health Association, suicide doubled among girls 15 to 19 years old and grew by 30% among boys between 2007 and 2015.

What’s causing all of the human misery? More homes with guns? The fact is that the percentage of U.S. homes with guns has not increased from where it was decades ago.

One thing that has changed is the shattering of the American family.

Social-science researcher Pat Fagan of www.mirri.us has pointed out that 12 of every 100 U.S. babies were born out of wedlock or to a family that would suffer divorce in 1950. Today, for every 100 babies born, more than 60 are born out of wedlock or to a family that will soon fracture.

As much as we want to deny or wish away the harmful effects of divorce, a broken marriage often results in brokenness in the hearts of children.

What else marks modern American culture? A media that spews violence 24/7, a male obsession with shoot-‘em-up video games, and the proliferation of pornography that treats people like meat.

In fact, we’ve now raised an entire generation on a steady diet of media that degrades humanity at every turn.

The most deadly change in American culture? **Our failure to worship God.**

Fewer families attend church, and children have little or no religious upbringing, leaving them ignorant of Biblical truth and the support that a faith community provides. Children are no longer taught that God declares that their lives have purpose and meaning.

In fact, when the way America treats our preborn also changed, we emphatically declared that the value of a human life is relative, based on whether it is “wanted.”

When you add all of this together, are we truly surprised at the helplessness, hopelessness, and anger that consume our young adults in record numbers?

Is it any mystery why America is in the midst of an opioid crisis? Or that millions of people now suffer from depression and other mental illnesses?

It’s time for all Americans of good will to commit to transforming our culture. The message that must be sent loud and clear through every American institution is that human life has infinite value and limitless potential. Our children and society are literally dying to hear the words that there is a God that loves them, that made them in His image, that calls them to be His own.

As Kentucky Gov. Matt Bevin poignantly remarked during a recent event: “You want to take away any kind of morality and change the mores of a nation, remove any sense of higher responsibility. Try to pin it on any one thing and assume the government and a piece of regulation or rule is the solution, and then we’re shocked when these things happen. We’re kidding ourselves.”

The entirety of his remarks can be viewed on YouTube and is useful for people of all political persuasions who truly want to examine the causes of our current culture of death and seek solutions.

Until Americans face the realities of how our toxic culture is damaging our young people, they will increasingly live in sadness, abuse their bodies — or even kill themselves and snuff out the lives of others.

Perhaps President Trump will convene a bipartisan task force to examine the root causes of our societal ills and the possible solutions.

Certainly, churches and organizations should join hands, fall to our knees, and seek God's wisdom for a course of action.

The Spiritual Revival That Swept Through the Colonies

Part 2 of 4 September 19, 2019

“Sinners in the Hands of an Angry God.”

It's not exactly a politically correct thought, is it?

I guess it also wasn't “PC” when Jonathan Edward's delivered his sermon by that title before America was even a country.

The year was 1741, and Colonial culture was immersed in decadence and selfishness. God, in His mercy and unfathomable love, began drawing people to Himself across the Colonies, including inspiring Edwards to deliver a no-nonsense sermon to a congregation described as “thoughtless and vain.”

That bold sermon became a powerful force in the Great Awakening that created the moral foundation and intestinal fortitude required to launch, persevere through, and win the Revolutionary War, securing both a new nation and personal liberty.

Make no mistake: This revival was not rooted in some amorphous sense of spirituality, wherein each man determined what was “right” for himself based on desires and emotions. The revival was centered around the God of the Bible, who says who He is and commands how we should live.

Today, our culture again is suffering from thoughtless vanity as Americans increasingly reject God Almighty. Our many societal problems — from violence to rising suicide rates to abortion to drug abuse to failed families to sexual disorientation — all stem from our cultural failure to worship the one true God, to recognize him as the Creator and ourselves as men and women created in His image.

We have forgotten that it is “He that hath made us, and not we ourselves” (Psalms 100:3).

Our churches fail to boldly proclaim the raw, beautiful, challenging, captivating Gospel of Jesus Christ and God's immense love for us.

Our pastors too frequently deliver a candy-coated version of God's love instead of the iron-clad love that cares enough to teach us how we must live in order to be whole.

We have discarded God's moral absolutes and replaced His instruction book with the doctrine that it is possible to thrive living any ol' way we wish.

Such pagan spirituality does not understand the difference between an angry God and a hateful one.

Jonathan Edwards preached that God is angry at our disobedience and pride because he knows it will lead to our destruction.

The image is not unlike the father who is angry at his teenage son when he steals the car and careens down the road at 100 m.p.h. drunk on his foolish arrogance and ignorant bliss.

Most Americans are ignorant of both Scripture and our historical dance with death before our forefathers and mothers were challenged by the truth and fell to their knees in repentance and worship of their Creator. These colonists rediscovered the faith that their own forefathers and mothers — the Pilgrims — had known: a faith so strong that it sent them on a quest for freedom across dangerous seas.

If not for the spiritual revival that swept through the Colonies, the dream of freedom would have died along with their souls.

The Great Awakening also produced the wisdom of America's founders who knew from whom liberty comes: "We hold these truths to be self-evident, that all men are created equal, that they endowed by their Creator with certain, unalienable rights, that among these are life, liberty and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed."

If "the governed" do not recognize and worship God as Creator, then they will give their consent to be governed by something else.

Life and liberty will not be protected as rights and will be infringed.

Tragically, this is America today.

If we continue to reject God and his moral absolutes, He will let us go our own way, neither interfering with our personal choices nor protecting us from their natural consequences.

Refusing to follow the steps of Christ and instead determining our own path has placed us on a slippery slope. Edwards warned in his sermon, quoting from Deuteronomy in the Old Testament: "Their foot will slide in due time." So, too, will ours, unless we allow the Holy Spirit to open our eyes to our precarious condition and permit Him to rescue us from it.

America is in desperate need of healing, and the church must lead the way. 2 Chronicles 7:14 is clear: "If my people, which are called by name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and heal their land."

Is the Problem Guns ... or a Godless Culture?

Part 3 of 4 September 26, 2019

With every massacre by a lone gunman, leftist media and politicians begin an unrelenting rant against guns.

As they grandstand and insist that violence would somehow cease if law-abiding citizens owned fewer guns, they fail to see the real problem: America is no longer a culture that promotes the beauty and value of human life.

It's quite curious that leftists beat their drum only when the violence erupts in an unexpected place like a school, church, or concert.

Why don't they use their platforms to try to end the dozens of murders that occur in cities like Chicago, New York, and Los Angeles nearly every weekend? Why don't they speak up about the thousands of people each year who kill themselves? Or try to curb the rampant drug abuse that claims lives and destroys the families and futures of the addicts who survive?

Why? Because leftists care more about power and control than they do about protecting life.

Yes, there are good people who foolishly seek to curtail Second Amendment rights, but sometimes even good people fail to stop and consider what is really happening.

Oftentimes people with good hearts are the most easily manipulated, especially by a news media that relishes the opportunity to use a tragedy to promote a godless agenda. And that is exactly what leftists seek: a godless culture. Their goal is to set themselves up as gods and to grant god-like powers to people of their choosing.

When people and governments think of themselves as gods, the value of human life becomes arbitrary, based on the whims of the ruling class. The sanctity of life varies from one person to the next, with the protection of the vulnerable subject to the desires of the stronger.

Consider: America is now a nation where more than 55 million preborn children have been legally killed since 1973. Leftist Supreme Court justices told women that they could be like gods, bestowing protection on their preborn or disposing of them at will.

We are now a land obsessed with consuming violence in movies, television shows, and electronic games. Americans bought the Hollywood lie that we have godlike powers to virtually participate in endless hours of depravity and violence without it affecting our attitudes.

Ours is now a country where millions of adults regularly consume hardcore pornography that debases women and celebrates abusers; pornography that says relationships are fleeting and disposable.

When we became so arrogant that we determined it is we, not God, who defines sexuality, we created a pit of death that destroys families, creates sex addicts, and even says it's normal for people to desire to amputate their own sex organs.

The United States is now a nation where the number of suicides each year is double the number of murders. We would rather shrug our shoulders, thinking that people have a divine right to

kill themselves, than do the hard work to help them.

America today is a place where the mentally ill increasingly end up homeless, especially in large leftist cities like San Francisco and Honolulu. Once again, we turn a blind eye to their helplessness, comforting only ourselves with the lies that they, like gods, have made their choices, instead of finding ways to treat the ill and offer comfort.

Why don't we hear the leftist media and politicians speak up for any of the dying and dead mentioned above? Who among them dares to consider that it is a godless ideology that fuels personal depravity, hopelessness, violence, and senseless death?

The only way to combat gun violence, or victimization from pornography, or the despair that often leads to drug abuse and suicide is to begin fostering a culture that promotes the infinite value and limitless potential of every human life. Such innate value and potential is non-negotiable, because God says it is so.

Have Republicans, Christians, and Jews missed the mark too? In some areas, yes. But it is mostly churches that voluntarily feed the homeless millions of meals each year. It is conservatives who have fought valiantly and unceasingly for the protection of the preborn.

It is President Trump who has done more to curtail the opioid crisis than any other president since drugs started becoming a blight on our country in the 1960s. He's also done more to protect the lives of the preborn than any president since *Roe v. Wade* and *Doe v. Bolton* ushered in the massacre.

Most importantly, President Trump is restoring religious liberty, once again allowing Americans to freely practice their faith in God.

When God is widely welcomed in a culture, the culture more closely reflects His value of life.

This is how we foster life and charity. This is how we thrive.

Liberty and the Pursuit of Happiness

Part 4 of 4 October 4th, 2019

Our Founding Fathers knew that without the Creator, the rights of life, liberty, and the pursuit of happiness would not be absolute.

As American society moves ever further from God, our culture is increasingly marked by the human brokenness that results from the disintegration of these sacred rights.

Without the Creator, the value of a life depends on its usefulness to those who are stronger, and liberty is curtailed in a thousand ways, including how we spend our money, time, and talents — severely limiting our ability to pursue what makes us happy.

As radical leftists continue their attempt to expunge God from our culture, liberty is diminishing with it, including the unalienable right to pursue happiness. Oppressive leftist policies even pervert what it means to “pursue happiness,” replacing the hard work required to realize personal dreams with an empty promise of happiness through instant gratification.

The “pursuit of happiness” involves effort. No one can hand happiness to us: It is something we must work toward.

God created us in His image, with each of us reflecting glimpses of His magnificence. Some are created to be musicians, others writers or teachers. Some have abilities to excel in business, to champion a cause, or are imbued with the gift of hospitality. It is in discovering our own talents, and then developing and using them, that brings deep personal fulfillment. In other words, we find great happiness when we spend our time pursuing what we were created to do. (See an excellent short video on “The Freedom to Flourish” at www.tifwe.org.)

Discovering our purpose and doing our best to achieve it is a God-ordained right, and entire nations thrive or vanish depending on if they infringe upon this sacred prerogative.

Any accomplished dancer, welder, chef, or nurse will tell you it takes hard work and long hours to develop innate talents in order to exercise them to their fullest potential.

Tragically, that right is infringed when oppressive governments seek to foster a sense of dependency. Far too many Americans have fallen for the allure of the siren song of instant gratification. It's just so much easier to take the cash and avoid the work required to overcome adversity in order to achieve our dreams. Falling into this trance robs people of much happiness. It also destroys liberties as the takers gradually become ensnared by the strings that are always attached to easy money.

When governments erect unnecessary barriers that inhibit innovation and creativity, they also rob people of the opportunity to pursue their dreams.

Both the fulfillment that comes with personal achievement and the deep satisfaction that comes with trying your best, but failing and having the ability and the guts to try again, are essential to human happiness. Government has a duty to stay out of the way of those who wish to relentlessly pursue their dreams.

When governments play God and restrict the pursuit of happiness through endless regulations and bureaucratic paperwork, they shatter dreams and set people up for failure.

Spirits are crushed, and society suffers from stagnation. Hearts begin to fill with hopelessness, despair, and a feeling of "why even bother?" Such negative attitudes affect the fabric of the nation and result in malaise. There is no happiness in that.

Just as policies designed to oppress freedom and limit our potential lead to human misery, so do the policies of those who foolishly believe in liberty absent moral standards established by an omniscient God.

The result is anarchy at worst and cultural chaos at best. True liberty is only possible when it is ordered by God's natural law.

It was John Adams who said, "Our Constitution was made only for a moral and religious People. It is wholly inadequate to the government of any other."

This is not to say that every American must be a person of faith in order for our nation to be marked by a culture of life and liberty.

It does mean that if America bans God and His guidance from our institutions, if we prohibit believers to freely practice their faith, if we fail to seek His guidance and protection, then we will suffer the natural consequences of the choices that we have made.

The cure to our cultural ills does not reside in government. America will never conquer the growing cancers of heartbreak, anger, and violence with mindless feel-good legislation.

Cultural healing will only come when the people can fully enjoy their rights of life, liberty, and the pursuit of happiness. And that is only possible when America is **“one nation under God.”**

This article was written by a college student by the name of Alysa Ahlgren, who's in grad school for her MBA. It's a short article but definitely worth a read.

"College Student: My Generation Is Blind to the Prosperity around Us "

I'm sitting in a small coffee shop near Nokomis (Fla) trying to think of what to write about. I scroll through my newsfeed on my phone looking at the latest headlines of political candidates calling for policies to “fix” the so-called injustices of capitalism. I put my phone down and continue to look around. I see people talking freely, working on their MacBook's, ordering food they get in an instant, seeing cars go by outside, and it dawned on me. We live in the most privileged time in the most prosperous nation and we've become completely blind to it. Vehicles, food, technology, freedom to associate with whom we choose. These things are so ingrained in our American way of life we don't give them a second thought. We are so well off here in the United States that our poverty line begins 31 times above the global average. **Thirty. One. Times.** Virtually no one in the United States is considered poor by global standards. Yet, in a time where we can order a product off Amazon with one click and have it at our doorstep the next day, we are unappreciative, unsatisfied, and ungrateful.

Our unappreciation is evident as the popularity of socialist policies among my generation continues to grow. Democrat Congresswoman Alexandria Ocasio-Cortez recently said to Newsweek talking about the millennial generation, “An entire generation, which is now becoming one of the largest electorates in America, came of age and never saw American prosperity.”

Never saw American prosperity! Let that sink in.

When I first read that statement, I thought to myself, that was quite literally the most entitled and factually illiterate thing I've ever heard in my 26 years on this earth. Many young people agree with her, which is entirely misguided. My generation is being indoctrinated by a mainstream narrative to actually believe we have never seen prosperity. I know this first hand, I went to college, let's just say I didn't have the popular opinion, but I digress.

Why then, with all of the overwhelming evidence around us, evidence that I can even see sitting at a coffee shop, do we not view this as prosperity? We have people who are dying to get into our country. People around the world destitute and truly impoverished. Yet, we have a young generation convinced they've never seen prosperity, and as a result, elect politicians dead set on taking steps towards abolishing capitalism. Why?

The answer is this, my generation has only seen prosperity. We have no contrast. We didn't live in the great depression, or live through two world wars, the Korean War, The Vietnam War or see the rise and fall of Socialism and Communism. We don't know what it's like to live without the internet, without cars, without smartphones. We don't have a lack of prosperity problem. We have an entitlement problem, an ungratefulness problem, and it's spreading like a plague.

Clarence Thomas and the Lost Constitution

Myron Magnet

Author, *Clarence Thomas and the Lost Constitution*

Myron Magnet is editor-at-large of *City Journal*, where he served as editor from 1994 to 2007. He earned an M.A. from Cambridge University and a Ph.D. from Columbia University, where he also taught for several years. A 2008 recipient of the National Humanities Medal, he has written for numerous publications, including *Commentary*, *The Wall Street Journal*, and *The New York Times*. He is the author of several books, including *The Founders at Home: The Building of America, 1735-1817* and, most recently, *Clarence Thomas and the Lost Constitution*.

Clarence Thomas is our era's most consequential jurist, as radical as he is brave. During his almost three decades on the bench, he has been laying out a blueprint for remaking Supreme Court jurisprudence. His template is the Constitution as the Framers wrote it during that hot summer in Philadelphia 232 years ago, when they aimed to design "good government from reflection and choice," as Alexander Hamilton put it in the first *Federalist*, rather than settle for a regime formed, as are most in history, by "accident and force." In Thomas's view, what the Framers achieved remains as modern and up-to-date—as avant-garde, even—as it was in 1787.

What the Framers envisioned was a *self-governing* republic. Citizens would no longer be *ruled*. Under laws made by their elected representatives, they would be free to work out their own happiness in their own way, in their families and local communities. But since those elected representatives are born with the same selfish impulses as everyone else—the same all-too-human nature that makes government necessary in the first place—the Framers took care to limit their powers and to hedge them with checks and balances, to prevent the servants of the sovereign people from becoming their masters. The Framers strove to avoid at all costs what they called an "elective despotism," understanding that elections alone don't ensure liberty.

Did they achieve their goal perfectly, even with the first ten amendments that form the Bill of Rights? No—and they recognized that. It took the Thirteenth, Fourteenth, and Fifteenth Amendments—following a fearsome war—to end the evil of slavery that marred the Framers' creation, but that they couldn't

abolish summarily if they wanted to get the document adopted. Thereafter, it took the Nineteenth Amendment to give women the vote, a measure that followed inexorably from the principles of the American Revolution.

During the ratification debates, one gloomy critic prophesied that if citizens ratified the Constitution, “the forms of republican government” would soon exist “in *appearance* only” in America, as had occurred in ancient Rome. American republicanism would indeed eventually decline, but the decline took a century to begin and unfolded with much less malice than it did at the end of the Roman Republic. Nor was it due to some defect in the Constitution, but rather to repeated undermining by the Supreme Court, the president, and the Congress.

The result today is a crisis of legitimacy, fueling the anger with which Americans now glare at one another. Half of us believe we live under the old Constitution, with its guarantee of liberty and its expectation of self-reliance. The other half believe in a “living constitution”—a regime that empowers the Supreme Court to sit as a permanent constitutional convention, issuing decrees that keep our government evolving with modernity’s changing conditions. The living constitution also permits countless supposedly expert administrative agencies, like the SEC and the EPA, to make rules like a legislature, administer them like an executive, and adjudicate and punish infractions of them like a judiciary.

To the Old Constitutionals, this government of decrees issued by bureaucrats and judges is not democratic self-government but something more like tyranny—hard or soft, depending on whether or not you are caught in the unelected rulers’ clutches. To the Living Constitutionals, on the other hand, government by agency experts and Ivy League-trained judges—making rules for a progressive society (to use their language) and guided by enlightened principles of social justice that favor the “disadvantaged” and other victim groups—constitutes real democracy. So today we have the Freedom Party versus the Fairness Party, with unelected bureaucrats and judges saying what fairness is.

This is the constitutional deformation that Justice Thomas, an Old Constitutionalist in capital letters, has striven to repair.

If the Framers had wanted a constitution that evolved by judicial ruling, Thomas says, they could have stuck with the unwritten British constitution that governed the American colonists in just that way for 150 years before the Revolution. But Americans chose a written constitution, whose meaning, as the Framers and the state ratifying conventions understood it, does not change—and whose purpose remains, as the Preamble states, to “secure the Blessings of Liberty to ourselves and our Posterity.”

In Thomas’s view, there is no nobler or more just purpose for any government. If the Framers failed to realize that ideal fully because of slavery, the Civil War amendments proved that their design was, in Thomas’s word, “perfectible.” Similarly, if later developments fell away from that ideal, it is still perfectible, and Thomas takes it as his job—his calling, he says—to perfect it. And that can mean that where earlier Supreme Court decisions have deviated from what the document and its amendments say, it is the duty of today’s justices to overrule them. Consequently, while the hallowed doctrine of *stare decisis*—the rule that judges are bound to respect precedent—certainly applies to the lower courts, Supreme Court justices owe fidelity to the Constitution alone, and if their predecessors have construed it erroneously, today’s justices must say so and overturn their decisions.

To contemporary lawyers and law professors, this idea of annulling so-called settled law is shockingly radical. It explains why most of Thomas’s opinions are either dissents from the Court’s ruling or concurrences in the Court’s ruling but not its reasoning, often because Thomas rejects the precedent on which the majority relies. Content with frequently being a minority of one, he points to Justice John Marshall Harlan’s lone dissent in the 1896 *Plessy v. Ferguson* case as his model. The majority held in *Plessy* that separate but equal facilities for blacks in public accommodation were constitutional. Harlan countered: “Our Constitution is color-blind and neither knows nor tolerates classes among citizens. . . . The law regards man as man.” “Do we quote from the majority or the dissent?” Thomas asks. Like Harlan, he is drawing a map for future justices, and he will let history judge his achievement.

Thomas's opinion in the 2010 *McDonald v. Chicago* case takes us back to the first of three acts in the drama of constitutional subversion. In that opinion, Thomas agrees with the majority that Chicago's ban on owning handguns violates the Fourteenth Amendment, but disagrees on why. The Fourteenth Amendment deems everybody born or naturalized in this country, and subject to its jurisdiction, to be a citizen of the United States and of the state where he lives, **and declares that no state may "abridge the privileges or immunities of citizens of the United States."** What the drafters meant by that language was that former slaves were full American citizens, and that no state could interfere with their federally-protected rights—including, said one senator in framing the amendment, "the personal rights guaranteed and secured by the first eight amendments of the Constitution." The rights guaranteed by the Bill of Rights, observed a typical commentator of the time, "which had been construed to apply only to the national government, are thus imposed upon the States." And the feds, the amendment's chief draftsman declared, have the power to enforce them.

Perfectly clear, right? Well, no—not once the Supreme Court got hold of it. As Thomas recounts in *McDonald*, the Court's first pronouncement on the Fourteenth Amendment came in its 1873 *Slaughter-House Cases* ruling, which drew a distinction between the privileges and immunities conferred by state citizenship and those conferred by national citizenship. The latter, the Court held, include only such things as the right to travel on interstate waterways and not to be subject to bills of attainder. All the rights having to do with life, liberty, and property attach only to state citizenship, not national, so they *aren't protected* by the Fourteenth Amendment. One of the four dissenting justices correctly noted that the majority opinion "turns . . . what was meant for bread into a stone."

The day before the Court handed down its bizarre *Slaughter-House* decision, the worst atrocity of the terrorist campaign in the South to nullify Reconstruction had occurred. Black Louisianans, aiming to safeguard Republican victories in contentious recent elections, occupied the courthouse in the county-seat hamlet of Colfax.

Mounted White Liners—an anti-black militia like the KKK—massed in the surrounding woods, prompting more frightened blacks to crowd into the courthouse. On Easter Sunday, the White Liners set the courthouse ablaze and shot those who ran out the door or jumped out of the windows. That evening, they shot the captive survivors.

No Louisiana district attorney was going to charge the murderers, so a federal prosecutor convicted three of them of violating a congressional enforcement act that made it a crime to conspire to deprive someone of the privileges or immunities of U.S. citizenship. But in its 1876 *Cruikshank* decision, the Supreme Court overturned the convictions. The rights enumerated in the Bill of Rights aren't the privileges or immunities conferred by U.S. citizenship, the Court held, citing *Slaughter-House* as precedent.

They come from the Creator, and the first eight amendments merely forbid *Congress* from abridging them. Moreover, the murderers were individuals, and the Fourteenth Amendment refers only to states. That was the end of the Fourteenth Amendment's Privileges or Immunities Clause.

In time, the Court rigged a workaround. The Fourteenth Amendment forbids states from taking away a citizen's life, liberty, or property without "due process of law"—which really means, the Supreme Court asserted out of the blue during the New Deal, that some liberties are so basic that no state can invade them, a doctrine dubbed "substantive due process." Thomas calls this smoke and mirrors in his *McDonald* opinion. Even worse, the "substantive due process" doctrine allows judges to conjure up imaginary rights out of thin air, *making law* instead of interpreting the Constitution. Why, Thomas asks, is the Court treating *Slaughter-House* and *Cruikshank* as sacrosanct? It doesn't hesitate to overturn laws passed by Congress and signed by the president when it thinks the Constitution doesn't allow them. Why should it treat the errors of previous Courts with any more respect?

Yes, the Chicago handgun ban is unconstitutional, Thomas writes.

But that's because it abridges citizens' Second Amendment right to keep and bear arms as guaranteed by the Privileges or Immunities Clause of the Fourteenth Amendment. Why not junk the mumbo-jumbo of "substantive due process," on which the majority of his colleagues are relying in this case, and return to the original text?

Act Two of the great constitutional subversion stars Franklin Roosevelt, who wrongly diagnosed the cause of the Great Depression as a crisis of overproduction and thus wanted to seize control of the whole U.S. economy to regulate output. For years the Court resisted this power-grab, but it buckled under Roosevelt's threat to enlarge its membership and pack it with judges who would go along. The "Court's dramatic departure in the 1930s from a century and a half of precedent," Thomas says, was a fatal "wrong turn" that marks the start of illegitimate judicial constitution-making.

In his 2005 dissent in *Gonzales v. Raich*, Thomas cites the New Deal Court's zaniest decision: *Wickard v. Filburn*, a 1942 ruling in which the Court abjectly capitulated to the federal government's takeover of the economy under the pretext of the Constitution's commerce power. *Wickard* held that Congress's authority to regulate interstate commerce could even forbid a farmer from growing grain only to feed to his own livestock. In his *Gonzales* dissent, Thomas hints that the Court should overturn the whole tangle of Commerce Clause cases related to *Wickard*.

The majority ruling in *Gonzales* held that federal agents had the authority, under the interstate commerce power—and despite California's legalization of medical marijuana—to punish two ill Californians who grew and used pot to control their pain. Interstate commerce? Hardly, Thomas demurs. Like farmer Filburn's grain, the pot was never bought or sold, never crossed state lines, and did not affect any national market. "Not only does this case not concern commerce," Thomas writes, "it doesn't even concern economic activity." Next thing you know, the feds will be raiding potluck suppers.

Thomas understands that the New Deal gave rise to an even more powerful device for constitutional demolition than the

engorged commerce power—a whole set of administrative agencies like the NLRB and the SEC. The Supreme Court, Thomas grumbled in the first of a series of 2015 administrative state opinions, has “overseen and sanctioned the growth of an administrative system that concentrates the power to make laws and the power to enforce them in the hands of a vast and unaccountable administrative apparatus that finds no comfortable home in our constitutional structure.”

For starters, the Constitution vests all legislative powers in Congress, which means that they cannot be delegated elsewhere. As the Framers’ tutelary philosopher John Locke wrote, the legislature can make laws but it cannot make legislators—which is what Congress does when it invests bureaucrats with the power to make rules that bind citizens. Nor can the courts delegate judicial power to bureaucrats, as the Supreme Court began doing in a World War II case when it ruled that courts must defer to agencies’ interpretations of their own regulations.

The Court’s rationale was that agencies have technical expertise that judges lack. That’s not the relevant issue, Thomas contends: “The proper question faced by courts in interpreting a regulation is not what the best policy choice might be, but what the regulation means.” And who better to interpret the meaning of words, Thomas asks in *Perez v. Mortgage Bankers Association*, than a judge?

Worsening this problem, Thomas argues in *Michigan v. EPA*, is the deference doctrine that the Court hatched in *Chevron v. Natural Resources Defense Council* in 1984. This doctrine requires courts to assume that Congress intended that any ambiguity it left in a statute under which an agency operates should be resolved by the agency, not by the courts. Consequently, Thomas exasperatedly observes, not only do we have bureaucrats making rules like a legislature and interpreting them like a judge, but also the interpretations amount to a further lawmaking power, with no checks or balances whatever.

A not untypical result of all this administrative might, to cite an example recently in the news, was an EPA ruling that a Montana rancher polluted the navigable waterways of the United States

by digging two ponds to be filled by a tiny trickle on his land, 40 miles from anything resembling a navigable waterway. For providing reservoirs to fight potential forest fires, the rancher was fined \$130,000 and sentenced to 18 months in prison. (The rancher served his time in prison but continued his legal fight until he died at age 80. A month after his death, the Supreme Court vacated the ruling against him. The Trump administration recently revoked the regulation under which he was convicted.)

In a virtuoso dissent last year in *Carpenter v. U.S.*, Thomas takes on the third and last act of the Court's attack on the Framers' Constitution—the license with which the Court presumes to make up law out of whole cloth, with no prompting from either Congress or the president. The best recognized example of this is the 1973 *Roe v. Wade* abortion decision. *Carpenter* is less incendiary, but it is deliciously instructive.

A career armed robber, Carpenter claimed that police use of cell phone location data in convicting him violated his Fourth Amendment protection against unreasonable search and seizure. The Framers, of course, had no cell phones. But, Thomas notes, Chief Justice William Howard Taft had shown as early as 1928 how to adapt to new circumstances, in a case concerning a telephone wiretap. The phone lines were outside the convicted bootleggers' premises, and conversations aren't papers, so federal agents had not invaded their Fourth Amendment-protected "persons, houses, papers, [or] effects." Thus, Taft held, no Fourth Amendment-banned search had occurred.

But in a 1967 wiretapping case, the Supreme Court decreed that what the Fourth Amendment really protects is a person's "reasonable expectation of privacy." With this "reasonable expectation," on which the *Carpenter* majority rests, Thomas has a field day. Dictionaries from 1770 to 1828 define a "search" as a looking into suspected places, he notes; transferring Fourth Amendment protection from places to people reads that word out of the text.

And "*their* . . . papers," he points out, can't mean *someone else's* records, so what does the Fourth Amendment have to do with a subpoena for the phone company's files?

And finally, Thomas asks, who's to decide what a "reasonable" expectation is? That is a policy determination, not a judicial one—so shouldn't Congress decide? Nevertheless, Chief Justice Roberts cast the deciding vote to uphold this nonsense, in line with half a century of Court-created rights that subverted the authority of the police to fight crime and of teachers and principals to discipline disruptive students.

In conclusion, let me shift my focus from constitutional law to ethics. It takes a certain kind of character to be capable of liberty, and Clarence Thomas embodies that character. Indeed, his character is bound up with his jurisprudence in an exemplary way.

Born in a shanty in a swampy Georgia hamlet founded by freed slaves, Thomas enjoyed a few Huck Finn-like years, until his divorced mother moved him and his younger brother to a Savannah slum tenement. On her meager maid's wages, her children knew "hunger without the prospect of eating and cold without the prospect of warmth," the Justice recalls. After a year of this, Thomas's mother sent her two little boys a few blocks away, to live with her father and step-mother, a magical, *Oliver Twist*-like transformation.

Thomas's grandfather, Myers Anderson, the self-made if semi-literate proprietor of a modest fuel oil business, lived in a sparkling clean cinderblock house with porcelain plumbing, a full fridge, and a no-excuses childrearing code that bred self-discipline and self-reliance. A convert to Catholicism, Anderson sent his grandsons to a strict parochial school —segregated like everything else in mid-century Savannah, but teaching that all men are created equal — and he put them to work delivering oil after school and on weekends. Summer vacation was no holiday for the boys: with their grandfather, they built a house on 60 rural acres.

Thereafter they tilled the fields every summer, harvested the crops, and butchered livestock for winter food. Anderson urged them on with his rich stock of moral maxims, including, "Where there's a will, there's a way." There wasn't a spare minute in the year for the boys to fall into street culture, which Anderson

feared. These lessons in self-reliance formed the bedrock of Thomas's worldview. He temporarily flouted them, he recounts, during his student black-radical phase, when he and his college comrades spouted off about how they were "oppressed and victimized" by "a culture irretrievably tainted by racism."

Visits home became "quite strained," he recalls. "My grandfather was no victim, and he didn't send me to school to become one."

By Thomas's senior year, he had snapped out of it. His old self-reliance expanded from a personal creed to a political one, as he reflected upon how much his college stance of victimhood had threatened to diminish and impede him, especially compared to his grandfather's heroic independence.

He also pondered deeply the harms that affirmative action—purportedly America's atonement for its historic sins—had done to his black classmates at Holy Cross and Yale Law. Thomas saw that it led to failure and grievance by placing smart but ill-prepared kids in out-of-their-league institutions and branding successes like him with the imputation of inferiority. His nine years as a federal civil rights panjandrum, running the civil rights division of President Reagan's Department of Education and then the Equal Employment Opportunity Commission, confirmed his impression that "there is no governmental solution" to black America's problems—a conclusion underlying the anti-affirmative action opinions he has written on the Court. In this equal opportunity nation, black citizens must forge their own fate, like all other Americans. Where there's a will, there's a way.

Regardless of race, everybody faces adversity and must choose whether to buckle down and surmount it, shaping his own fate, or to blame the outcome on powerful forces that make him ineluctably a victim—forces that only a mighty government can master.

The Framers' Constitution presupposes citizens of the first kind. Without them, and a culture that nurtures them, no free nation can long endure.

I was eating breakfast with my teenage granddaughter and I asked her, "What day is it tomorrow?"

Without skipping a beat she said, "It's U.S. Congressman's Day!"

She's pretty smart, so I asked her, "What does that mean?"

I was not ready for what she was about to say, and she replied,

" U.S. Congressman's Day - it's when they step out of the Capital Building and see their shadow, and we have 2 more years of Bullshit."

Do you know how much it hurts when hot coffee spurts out your Nose?

Cops or Social Workers? Maybe Both

NYPD Confidential

An Inside Look at the New York Police Department



One Police Plaza

EDITORS NOTE: The day a portion of this article was written, P.C. James O'Neill resigned. I am not sure what we can expect from his replacement, 50 year old Dermot Shea, former Chief of Detectives. The article is a composition of two—written by Levitt on October 21st and November 4th.

November 4, 2019 Leonard Levitt

Mayor de Blasio and his pliant police commissioner Jimmy O'Neill have finally done it. They have formally embraced a policy -- derided by former police commissioner Bill Bratton and abandoned by his predecessor Ray Kelly -- what they call **Neighborhood Policing**.

A recent NYPD press release says the department is unveiling an historic, first-of-its-kind community center in East New York for young people through a partnership with the department.

That partnership, says the release, will provide a "variety of high quality educational, recreational and social programming for young people. It will also serve as a place for family evenings, community meetings and a range of other enrichment opportunities...

"Members of the NYPD and partners from the community will work ... to provide participants with athletics, tutoring, career planning, graphic design, and digital media skills development, music exploration, conflict resolution, and more."

Now let's pause and reflect. Neighborhood Policing is de Blasio's term for what used to be called Community Policing, which has been around since the 1970s. It sounds great in theory, seeking to bring the department and minority communities closer. But it never went very far because nobody could figure out how to make it work.

Ironically, Kelly, who tried the policy under Mayor David Dinkins, brought the police and the city's black communities closer not through Community Policing but by the force of his personality. Every Sunday, unlike any of his predecessors -- black or white -- he visited black churches to recruit black officers. He didn't get many but he left a reservoir of goodwill. This played out in a perverse way on December 7, 1993, when a deranged black man named Colin Ferguson shot up a Long Island Railroad train, killing four white passengers and wounding nine others. Papers found on him at his arrest stated that he waited to begin his shooting until the train left the confines of New York City "because of my respect for Mayor David Dinkins and Commissioner Raymond Kelly."

With the election of Mayor Giuliani and his appointment of Bratton as police commissioner, Community Policing ended evermore. Their get-tough crime policy known as Broken Windows, publicly targeted Kelly and Community Policing. Bratton and his two top buds, Jack Maple and John Timoney termed the policy "social work," a term of derision in the NYPD.

Kelly never forgave them. Yet when he returned as commissioner under Mayor Michael Bloomberg, he never once mentioned Community Policing. To the contrary, his signature policy was an expanded version of policing's age-old policy of Stop, Question and Frisk. This led to some 5 million stops of young blacks and Hispanic males, 90 percent of whom had committed no crime, and which a federal judge ultimately declared unconstitutional.

Enter Mayor Bill De Blasio, who was elected largely as a reaction to Kelly and his Stop, Question and Frisk. Re-enter Community Policing, to which de Blasio gave a new name: Neighborhood Policing.

Neighborhood Policing officers are now assigned to every precinct. **Specialized precinct level units have been disbanded, their cops reassigned to Neighborhood Policing. The job of sector cops now includes two hours of free time so they can get to know the people in their geographic sector. At monthly news conferences, the mayor has plugged Neighborhood Policing as partly responsible for the city's continued crime declines.**

Yet a shootout two weeks ago at an after-hours gambling joint in the Crown Heights section of Brooklyn that left four men dead suggests something else.

According to the Times, the gambling joint had been the subject of nuisance complaints by neighborhood residents. But Chief of Patrol Rodney Harrison, who heads the department's Neighborhood Policing policy, said no complaints had been reported to the police.

"I need the community to work with us and stop these operations," he said at the time.

None of this has stopped de Blasio from touting Neighborhood Policing.

In last month's press release on the East New York community center, Commissioner O'Neill stated, "This first-of-its-kind NYPD community center is Neighborhood Policing in action."

Neighborhood Policing Doubts

Every police commissioner takes credit for the city's 25-year crime decline that began under the mayoralty of Rudy Giuliani.

Bill Bratton, his first police commissioner, attributed the declines to his get-tough policy of "broken windows," arresting people for minor crimes to prevent more serious crimes.

Under Michael Bloomberg, Ray Kelly attributed the declines to his policy of Stop and Frisk, which consisted of stopping virtually every young black and Hispanic male until the policy was ruled unconstitutional.

For Mayor Bill de Blasio, who increasingly speaks for police commissioner Jimmy O'Neill, there's his signature policy of Neighborhood Policing. At every monthly news conference on the city's continued crime declines, the mayor plugs Neighborhood Policing as in part responsible.

Under O'Neill and de Blasio, **precinct level specialized units have been disbanded, their cops reassigned to Neighborhood Policing.** The hope is that, in bringing the police and communities closer, neighborhood folk would alert the police to criminal activity.

Intertwined with Neighborhood Policing is the department's attempt to strike a balance between addressing violent crime while turning a blind eye to lower level quality-of-life crimes such as public urination, street-corner drug deals, or trespassing: i.e., waking up and finding homeless guys sleeping on your doorstep.

We had a glimpse last week of how Neighborhood Policing is working, at least in the Crown Heights section of Brooklyn. Four men were fatally shot at an after-hours gambling joint after police said a patron, Chester Goode, who'd lost money and may have felt he was cheated, pulled out a 9-millimeter handgun and fired 15 shots, killing two patrons and the joint's bouncer, who at the same time fatally shot Goode.

According to the Times, the club had been the subject of nuisance complaints by neighborhood residents. To whom did they complain? Apparently not to the Neighborhood Policing officers, or NCOs as they are called, who are assigned to every precinct. Nor to the sector cops, whose job includes two hours of free time so they can get to know the people in their geographic sector. And, just think, the precinct stationhouse is just a block or two away from the gambling joint.

Neighborhood policing may be a good talking point for the mayor. Nobody disputes that it a worthy concept. The policy has been around for decades, beginning with Commissioner Ben Ward in the 1980s and continued by Kelly under the mayoralty of David Dinkins in the 90s. Then it was called Community Policing. But in law enforcement circles, it was considered a failure. When Kelly returned as commissioner under Michael Bloomberg, he wanted no part of it.

As the Crown Heights shooting suggests, Neighborhood Policing doesn't appear to be any more effective in preventing crime than Community Policing was. Final results are not yet in but the indications are not good.

Unanswered is whether NYPD officers are now cops or social workers. Maybe both.

What I Learned in the Peace Corps in Africa: Trump Is Right

By [Karin McQuillan](#)

Three weeks after college, I flew to Senegal, West Africa, to run a community center in a rural town. Life was placid, with no danger, except to your health. That danger was considerable, because it was, in the words of the Peace Corps doctor, "a fecalized environment"

In plain English: shit is everywhere. People defecate on the open ground, and the feces is blown with the dust on to you, your clothes, your food, the water. He warned us the first day of training: do not even touch the water. Human feces carries parasites that bore through your skin and cause organ failure.

Never in my wildest dreams would I have imagined that a few decades later, liberals would be pushing the lie that Western civilization is no better than a third-world country. Or would teach two generations of our kids that loving your own culture and wanting to preserve it are racism.

Last time I was in Paris, I saw a beautiful African woman in a grand boubou have her child defecate on the sidewalk next to Notre Dame Cathedral. The French police officer, ten steps from her, turned his head not to see.

I have seen. I am not turning my head and pretending unpleasant things are not true.

Senegal was not a hellhole. Very poor people can lead happy, meaningful lives in their own cultures' terms. But they are not our terms. The excrement is the least of it. Our basic ideas of human relations, right and wrong, are incompatible.

As a twenty-one-year-old starting out in the Peace Corps, I loved Senegal. In fact, I was euphoric. I quickly made friends and had an adopted family. I relished the feeling of the brotherhood of man. People were open, willing to share their lives and, after they knew you, their innermost thoughts.

The longer I lived there, the more I understood: it became blindingly obvious that the Senegalese are not the same as us. The truths we hold to be self-evident are not evident to the Senegalese. How could they be? Their reality is totally different. You can't understand anything in Senegal using American terms.

Take something as basic as family. Family was a few hundred people, extending out to second and third cousins. All the men in one generation were called "father." Senegalese are Muslim, with up to four wives. Girls had their clitorises cut off at puberty. (I witnessed this, at what I thought was going to be a nice coming-of-age ceremony, like a bat mitzvah or confirmation.) Sex, I was told, did not include kissing. Love and friendship in marriage were Western ideas. Fidelity was not a thing. Married women would have sex for a few cents to have cash for the market. What I did witness every day was that women were worked half to death.

Wives raised the food and fed their own children, did the heavy labor of walking miles to gather wood for the fire, drew water from the well or public faucet, pounded grain with heavy hand-held pestles, lived in their own huts, and had conjugal visits from their husbands on a rotating basis with their co-wives. Their husbands lazed in the shade of the trees.

Yemily was crucial to people there in a way Americans cannot comprehend.

The Ten Commandments were not disobeyed “ they were unknown.” The value system was the exact opposite. You were supposed to steal everything you can to give to your own relatives. There are some Westernized Africans who try to rebel against the system. They fail.

We hear a lot about the kleptocratic elites of Africa. The kleptocracy extends through the whole society. My town had a medical clinic donated by international agencies. The medicine was stolen by the medical workers and sold to the local store. If you were sick and didn't have money, drop dead. **That was normal.**

So here in the States, when we discovered that my 98-year-old father's Muslim health aide from Nigeria had stolen his clothes and wasn't bathing him, I wasn't surprised. It was familiar.

In Senegal, corruption ruled, from top to bottom. Go to the post office, and the clerk would name an outrageous price for a stamp. After paying the bribe, you still didn't know if it would be mailed or thrown out. That was normal.

One of my most vivid memories was from the clinic. One day, as the wait grew hotter in the 110-degree heat, an old woman two feet from the medical aides, who were chatting in the shade of a mango tree instead of working, collapsed to the ground. They turned their heads so as not to see her and kept talking. She lay there in the dirt. Callousness to the sick was normal.

Americans think it is a universal human instinct to do unto others as you would have them do unto you. It's not. It seems natural to us because we live in a Bible-based Judeo-Christian culture. We think the Protestant work ethic is universal. It's not. My town was full of young men doing nothing.

They were waiting for a government job.

There was no private enterprise. Private business was not illegal, just impossible, given the nightmare of a third-world bureaucratic kleptocracy. It is also incompatible with Senegalese insistence on taking care of relatives.

All the little stores in Senegal were owned by Mauritians. If a Senegalese wanted to run a little store, he'd go to another country. The reason? Your friends and relatives would ask you for stuff for free, and you would have to say yes. End of your business. You are not allowed to be a selfish individual and say no to relatives. The result: Everyone has nothing.

The more I worked there and visited government officials doing absolutely nothing, the more I realized that no one in Senegal had the idea that a job means work. A job is something given to you by a relative. It provides the place where you steal everything to give back to your family.

I couldn't wait to get home. So why would I want to bring Africa here? Non-Westerners do not magically become American by arriving on our shores with a visa.

For the rest of my life, I enjoyed the greatest gift of the Peace Corps: I love and treasure America more than ever. I take seriously my responsibility to defend our culture and our country and pass on the American heritage to the next generation.

African problems are made worse by our aid efforts. Senegal is full of smart, capable people. They will eventually solve their own country's problems. They will do it on their terms, not ours. The solution is not to bring Africans here.

We are lectured by Democrats that we must privilege third-world immigration by the hundred million with chain migration. They tell us we must end America as a white, Western, Judeo-Christian, capitalist nation to prove we are not racist. I don't need to prove a thing. Leftists want open borders because they resent whites, resent Western achievements, and hate America. They want to destroy America as we know it.

As President Trump asked, why would we do that?

We have the right to choose what kind of country to live in. I was happy to donate a year of my life as a young woman to help the poor Senegalese. I am not willing to donate my country.

EDITORS NOTE: MANY OF YOU MAY HAVE ALREADY READ THIS. HOWEVER, I FELT NONE THE LESS, THE NEED TO INCLUDE IT.

POLICE OFFICER SPEAKS OUT

The Media has received the following statement from a current NYPD Police Officer under the condition of anonymity. Please be advised the post contains **strong language and profanity which though not typical of WAAR posts, we felt was important to post in a version that was unedited.**

*** Al Sharpton's name is left as it was typed as NYPD officers sometimes refer to Mr. Sharpton as the Sharp ton.**

When I was a kid I'd see my dad come home with his gun and shield, and I was beyond intrigued. He was not only my hero, but the city's. I couldn't wait to grow up and be a cop. Just like my dad and my older brother. I didn't know what the pay or the benefits were, I just wanted to help people. Fast forward 20+ years and here I am. Except I'm no ones hero, actually I'm the enemy.

It wasn't until I graduated the academy and went out on the street I realized, wow, where the fuck am I? Dead bodies, homicides, drugs, guns. At first it was fun. A cat and mouse game. I get the bad guy off the street and it saves the city. As the years progressed and the neighborhoods I worked in got worse, slowly that bad guy I hunted transitioned. He was no longer a guy with a gun in his baggy pants, **he was me**. I was hated. By every single person I encountered. No matter what I did.

There were days I'd get my ass kicked. Days I'd get murderers and rapists off the street. It didn't matter. I was a white Irish cop, the devil. It didn't matter I tried in vain to give CPR to a dying baby, I was still the enemy a minute later. But at the end of the day the bad guys still feared us and that's all that mattered.

Fast forward to the liberal anti-cop movement. City councils, CCRB, Al Sharp ton. Nobody gave a fuck that every night I saw a different black man take a bullet, they just cared that it was not mine. Now I get in trouble for cursing. What? If your wrestling with a mope with a gun are you gonna curse? Are you gonna fight back? Of course cause I'm human. Suddenly though, I can't even be human.

Those rights that are demanded by these protesters, well they're everyone's but mine.

I swore I'd never become that cop. That old, angry, numb social-ly uncouth cop. Well now I make that cop look like mother Theresa. There's only so much a person can take before they shut down. No one calls 911 for good things. It's a daily roller coaster of bad to horrific and it never gets better.

You take this job and you know there's a chance you can die, obviously. But you think of it as, "OK, I'm in this gun battle with a bank robber and I die in glory." You don't sign up for "I'm gonna be sitting in my patrol car eating lunch and get executed from behind." Give me a chance. A chance to fight back you fuckin coward. They never had a chance. And it eats me up inside.

I'm sick over it. I didn't know them but I know them. They're me. I'm them. I play it over and over again in my head and it makes me sick. Yeah that heartless animal murdered them, but he didn't act alone. The city of New York run by its disgrace of a Mayor, di Blasio murdered them too. Here's a man who stands in front of his city and tells them he's afraid his son will get killed by a cop, all the while he has cops guarding his son 24/7. He enticed a race war. He allows a city to protest for a criminal and chant they want dead cops. Well they got what they wanted didn't they? Right before Christmas, 2 funerals. A husband, a father, a son.

Every single day at work I encounter real bad guys. And guess what? They know they've won. They know we are hesitant. That fear is gone. Now that fear is in us. I have two little kids at home. I'm gonna leave them parentless for what? A city that hates me? Condemns me? Leave my spouse a single parent for a city that spits on me? It's not worth it anymore.

I don't know what's going to happen but I do know this. You can curse us, spit on us, even fight us, but the day you kill us is the day you awake a sleeping giant. We were executed. We won't be executed again. We are in hell right now, but if you think we are gonna sit back and get murdered you're wrong.

Their blood is on di Blasios hands. He has single handily divid-ed the city. Not just black and white but black and blue. He stands next to Sharp ton, a man who has professed his anti-white anti-Semitic rants for decades. It's egregious. Despicable. It's almost like I'm in a different world. When the fuck did I become the bad guy? When the fuck did they let bad guys run the city?

So I never got to become that hero like my dad. But I got to share the same uniform as 2 of them-Ramos and Liu. Remember their names. They were murdered by the city of New York. The great city that I swore to protect, that never protected us back. Their execution will live heavy in my heart forever. I've officially lost my faith in mankind. But I haven't yet lost my faith in God. And as I get dressed every day and put my vest on, I say a prayer to God, **"Lead us to a place, guide us with your grace, to a place where we'll be safe."** I don't need to be a hero anymore, I just want to go home.

EDITORS NOTE: Let us never forget Phillip Cardillo, also betrayed by a mayor (John Lindsay) who was seeking to become president and had a "pimp" (Patrick Murphy) as Police Commissioner—both who never showed at the hospital after Phil was shot. And whose criminal investigation was stalled by another racist, congressman Charlie Rangel—what a parallel!

I had 15 years on the job at that time; was a very active cop; saw the handwriting on the wall— became part of the "palace guard" until I retired and got the hell out of there, just hoping to collect that pension for as long as possible.

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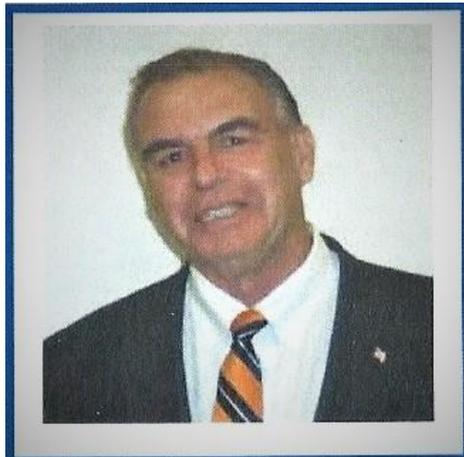
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