
THE PAMPHLET

Divided We Fall



From the Highlands of Freedom

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Cover Colored Lithograph of the Bombardment of Fort Sumter, Charleston Harbor
by Currier and Ives circa 1861

~*Divided We Fall*~

Dear Friends and Neighbors,

We stand once more at the precipice of uncertainty, much like our ancestors in the shadowed years before Lexington, when the Crown's subtle writings sowed discord among brothers, pitting Loyalist against Patriot with whispers of edict and embargo. In these pages we present evidence of that same ancient playbook — now dressed in modern clothes — from the discredited Albert Pike letter to the grinding clash of Zion and Islam, from the announce-and-deny conspiracies of the Georgia Guidestones to the monarchical deceptions that once fractured our early republic under the Articles of Confederation.

As we relaunch The Pamphlet into this fifth volume, our journey turns to the untold echoes of empire: how elites, then and now, forge chains from our own fears, leaving the steadfast middle — those roughly 45% of us who still cherish the unalienable rights of our Founding Fathers — adrift like fence-sitters in 1776, caught in a dialectic grind designed not for liberty's defense, but for its quiet surrender.

Yet herein lies our fire. In exposing these shadows, we reclaim the resilience that turned tyranny's tide, blending the voices of Whittemore's defiance with the trials of our own ordeal. We delve into the parallels that bind past oppressions to present perils — from Alinsky's radical reversals to Paine's uniting firebrands, from Kalergi's border battles to veiled lodges and prophetic fault lines — urging us toward the peacemaker's path. From the silent center's paralysis to the puppet masters' endgame, we arm the average family not with despair, but with concrete forges: preps drawn from revolutionary musters, de-escalations rooted in Madison's cures for faction, and mustard seeds as good neighbors securing our archipelago islands against the storm.

Please subscribe and join this effort to remember our God, our family, and our liberty. We thank you for your continued support in these fractured times.

~*Wade John Taylor*

Contents

Echoes of Empire: When Divides Were Forged in Tyranny 1

The Crown’s Cipher: British Scripts and Pike’s Shadow 7

Radicals Reversed: Alinsky’s Lucifer and Revolutionary Agitators 15

Borders as Battlegrounds:

Kalergi Migration and 19th-Century Invasions 25

Veils of Power: CFR Echoes of Federalist Monopolies 29

Hijacked Heirlooms: From Patriot Valor to Street Troops 32

Overload from the Left: Anarchist Fires and Nullification Flames 40

The Silent Center: 45% Amid the Crucible Flames 45

Algernon Sidney: Liberty Worth Dying For 49

A Call to the Uncommitted Middle 52

Prophetic Fault Lines: Voices From the Past 54

Reclaiming the Sanctuary: How Political Zionism and the Scofield Bible Forged a Modern Division 58

Puppet Masters’ Game: Elites Pitting Echoes of 1776 63

Forged in the Divide: Preps from the Past for Present Storms 67

American Cookery 69

Unum Renewed: Peacemakers in the Archipelago Republic 71

Reclaim the Chain: Founders’ Fire for Fractured Times 75

A Wife’s Stand: I Will Not Fight Your Fight

by Elizabeth Jane Taylor 78

From the Editor 82

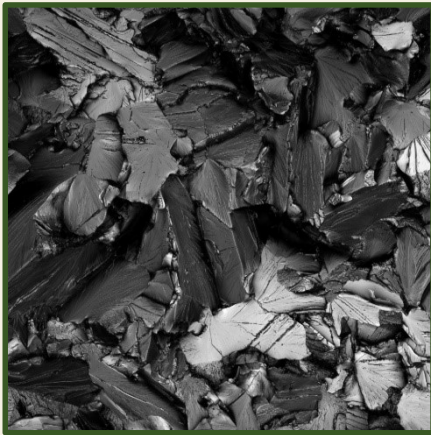
Our Future work 87

Thoughts From Our Fathers 90

Echoes of Empire: When Divides Were Forged in Tyranny

To my Dear Friends,
Neighbors, and Patriots of the
United States.

It has been said many times in many ways that the hottest fire produces the strongest steel, but what they often overlook is that if you don't get the quench right, it becomes horribly brittle. Our nation, once strong, is looking quite breakable lately.



This image from a microscope shows the brittle fracture surface of low-carbon steel. (Photo by DanilovVA 2019)

Looking back at our Nation's history, we find significant conflicts and catastrophes where Americans have come together to tackle the challenges of the day, yet by and large, people just want

to get back to living their lives once their liberty and freedoms are secure. Yet during each crisis we the people were heated and quenched while tyrants lurked in the background chipping away at our liberties. It was not much different in our early years as a nation.

Our early colonies were unique, divided, and largely indifferent to each other so long at each kept their nose in their own business. They came together to fend off attacks from piracy, military conquest, and tribal incursions while each time an elite class of bureaucrats tightened the grip upon the people for their own power and wealth. Why then, in our lifetime, are we forced into perpetual states of conflict and catastrophe under a government that has long departed from its constitutional mandate? Did we not learn from our past or is it that we have not been properly educated about our past?

In our modern world of ease and comfort we quickly attempt to return to our lives but discover that our liberties have departed, and our government has staged a coup against us. In our own time as in the past, no matter which faction of government wields power, conditions continue to

deteriorate. Let us set aside blame for a moment to contemplate how we got here. We can learn a lot by turning to our ancestors and applying modern events.

Throughout the pages of history, we find countless stories of famous people who claimed to have changed the world, but our passion here at THE PAMPHLET is to tell the untold story. We attempt to show history through the lens of those who lived it. In this journey we have learned that even forgeries are important parts of history that should not be dismissed. We will also investigate modern day schemes and plots that can only be described as heinously wicked. We turn also to modern and historic usages of borders to instigate class warfare and examine how think tanks and non-governmental organizations, and seemingly benevolent associations lead to perverse schemes and crimes against humanity.

In this issue we cover all that and more to assemble the root cause of the division in this nation and how we can secure our liberty through chaos. Through this investigation from roots of independence to modern day

unrest we go through many unexpected twists and turns to discover countless microcosms of selfish and unrestrained passions that weave wickedness through society like schools of flesh-eating fish.

We don't have to look far to find deliberate fakes and monumental messages that have been published throughout history to sway public opinion. We will get into some of these works that plant seeds of tyranny; and the question that we should be asking ourselves. We don't need to get hung up on whether Albert Pike or anyone else wrote a letter, or why stone monuments like the Georgia Guidestones touting globalist commandments were erected or destroyed, but are the underlying plans and schemes genuine?

The schemes we discover echo the British Crown's own divide-and-conquer tactics during the Revolutionary era, when agents provoked Loyalist-Patriot rifts through propaganda and edicts like the Stamp Act. The British elite were consummate masters in the art of fracturing communities, sundering neighbor from neighbor, akin to the subtle veils of today's globalist schemes that now sow discord among us.



Georgia Guidestones in Elbert County, GA before they were demolished. (Photo by Quentin Melson 2022)

During these cyclical end of stable periods, long faithful servants of the old empire are forced to be loyal to their principles or loyal to a nation who had abandoned her people.

We had covered these things in the past like in our previous Volume 2 Issue 1, Tyranny, where we shed light on tyranny through the tale of Samuel Whittemore, a 78-year-old farmer who, on April 19, 1775, stood alone against advancing redcoats. The principled patriot fearlessly fired his musket and pistols before wielding a sword only to be shot, cut down, and bayoneted and left for dead by uniformed thugs. Yet later in this issue, we will rediscover his story of survival embodying the unyielding spirit that turned imperial oppression into independence.

We will discover through these accounts evidence that reminds

us that divisions are not organic but engineered. We have learned that when we are left without truth tellers like Thomas Paine and his pamphlets like “Common Sense” we are left guidance from wicked shadowy propagandists who leave mysterious messages. The Georgia Guidestones' cryptic commandments and playbooks like *Rules for Radicals*, violate our inalienable rights or Natural Law. Edicts like population control and one-world language raise the hairs on the back of the necks of biblical scholars. The mysterious monument was erected in 1980 under the pseudonym "R.C. Christian" and demolished in 2022 amid conspiracy scrutiny is just another Pike letter by another name. Again, we see the mirroring of how monarchical deceptions were announced boldly then denied when challenged. Let's look at a few more examples of how fabrications bring echoes of dark truths to light.

Parables of Deception

Benjamin Franklin was a master of satire, parables of deception, or subversive fiction that motivated the people against evil by inventing fabrications. In 1773 he wrote and published in the

London Chronical a broadside presented as an authentic Prussian royal decree but in fact was a fabrication that exposed the hypocrisy of taxation without representation. Later in 1782 Franklin forged a newspaper extra that was printed in Paris that contained fabricated letters telling the readers of Paris that the British had paid Native tribes for American scalps and even went into details of bounties by age and gender. The result was increased support for the American effort.

In every age wherein the rights of man have been trampled by arbitrary power, Providence has raised instruments, some the size of a simple stamp, others of cunning device, to awaken the people to their condition. We speak not to justify deceit in any common form, but to observe how, in extremes, even forged writings have proclaimed truths which timid honesty dared not utter. Let's dig deeper into Franklins work before moving on. Consider that Edict issued, as it seemed, by the King of Prussia in the year 1773, claiming ancient dominion over the British Isles and imposing upon Englishmen the selfsame restrictions lately laid upon Americans. No Prussian monarch penned such lines, yet

the satire cut to the bone and exposed the absurdity of a system whereby one nation presumes to tax and bind another without consent. Thus did a fiction illuminate the eternal truth that government derives its just powers solely from the governed. Again, when our contest with Britain waxed fierce, there appeared in Europe a supplement to a Boston journal recounting traffic in human scalps, eight hundred for men, six hundred for women, three hundred for children, purchased by British gold from savage allies. The letters were of American invention; yet they echoed genuine outrages upon our frontiers and the Crown's unholy leagues, stirring the conscience of France to sustain our cause. Artifice here served liberty, as the blacksmith's hammer, though striking false metal, yet shapes a true blade.

Even in elder times, charters falsely ascribed to Constantine or ancient fathers of the Church, while counterfeit in hand, oft enshrined principles of law and governance preserved through centuries of darkness, truths which, though wrapped in deception, endured to light later ages. The Donation of

Constantine was an 8th-century Medieval forgery which was a fabricated imperial grant that transferred Western authority to Pope Sylvester I. Through the fabrication much of Roman law and order survived through the chaos, yet entire monuments, paintings, and writings continued to be commissioned even amazingly after the forgery was discovered and Lorenzo Valla exposed it in 1440.



*The Donation of Rome by Raphael
(1520-24)*

Forgeries like the Pseudo-Isidorian Decretals enhanced papal and episcopal rights against secular rulers by mixing some truths with forgeries to support the desired outcome. Yet, as we know, all things built on a foundation of sand will ultimately crumble in time. Citizens of discernment and readers of common sense often recognize

the truth even when they are bathed in whimsical tales.

Modern Reflection

Today, these echoes of the past resound in the middle 45% of Independent Americans, those steadfast souls who cherish our Founding Fathers' vision yet find themselves adrift like 1776 fence-sitters, paralyzed amid left-right hijacks and prophetic accelerants. Many of us have believed for a time or two the empty promises of politicians pandering for votes talking about representation while backroom deals eliminated the solutions we desperately sought.

Most people don't want anyone to commit illegal acts in their country whether it is sneaking across the border or using a professional military or border patrol in full combat gear as community police. Social media feeds and neighborly talk are filled with people who want a representative government but are attacked by cult-like rabidity on the left and right when common sense and Founding Fathers principles are brought up.

Many of our friends and neighbors are good people who are tired of their liberties being restricted and the countless laws passed for political reasons rather

than the welfare of all. Those same people are tired of being divided and are tired of puppet masters ripping families and communities apart.

As for us then, in our own humble Pamphlet, we continue to strive to employ the same plain honesty to reach plain ends. We also seek to honor those past stratagems whereby deception, in service of freedom, became the handmaid of truth, by throwing in a bit of satire from time to time while drawing inspiration from the parables and bold truths of our Founding Fathers.

As we relaunch The Pamphlet into Volume 5, our goal is to expose these forces and show how they operate now and then: from Alinsky's Luciferian radicals inverting Biblical truths to Kalergi's migration weapons overloading borders. We will show how the same challenges our ancestors faced are alive and well in modern day wickedness stemming from Bohemian Grove rituals priming chaos to Bilderberg's veiled agendas and Davos gatherings greenlighting unrest all while colluding with the beast. We will draw parallels to our early struggles under the Articles of Confederation, where debts and interstate rifts nearly

shattered our young republic until the Convention forged unity, as explored in Volume 3 Issue 1, Crucible, in "The Convention to Fix It."

Through it all, we arm you not with despair but with the peacemaker's toolkit, concrete preparedness from past trials, and de-escalations rooted in Madison's cures for faction. We seek to help you thrive as good neighbors all while securing our archipelago islands against the storm, much like the natural state reflections in Volume 4 Issue 1, Island, where we rediscovered the Crusoe Social Philosophy of self-reliant communities. Please subscribe and join us in this effort to remember our God, our family, and our liberty—we thank you for your continued support!

~Wade John Taylor

The Crown's Cipher:

British Scripts and Pike's Shadow

Dear Friends and Fellow Seekers
of Truth,

We contemplated in the opening pages that even discredited instruments may proclaim unwelcome truths. Subversive fiction and parables of deception have been used from the beginning of time to tell truths through storytelling. George Orwell's *Animal Farm* used a fictional animal revolution to expose the corruption of communism and socialism where as Hans Christian Andersen's *The Emperor's New Clothes* used a child's innocent lie to reveal collective hypocrisy of society that is afraid to speak truth to power.

The Pike blueprint, was likely inspired by the works of Léo Taxil who used elaborate deceptions and fabrications to tell the truth behind secretive rites. Somethings viemently denied have often shown up in testimonies of ritual abuse over the years and we have all learned over the years that truth is often a

bitter pill to swallow. Whatever its true hand, the work misattributed to Pike sketches out a final convulsion that positions political Zionism against the Islamic world in escalating confrontation. This continues until mutual destruction exhausts both sides upon the ruins of society. The plan aims to ultimately leave the masses disillusioned with faith and ripe for new dominion. Consider for a moment that planting a fake and then using a discredited letter as a playbook is the ultimate hiding in plain sight move, and nobody can say they were not warned. But what does the evidence say?

Observe the present day where each moment brings a new unexpected headline. Wars and rumors of wars on one day, economic collapse the next, all while left vs right politics have devolved from Israel vs. Palestine riots in the streets to full on micro-insurrections showing up in diverse places being encouraged by elected politicians with echoed rebellious themes. Europe itself is becoming its own battleground that burst out from all sides mirroring unrest in the middle east and throughout the world.

Everything around us is neatly placed into us versus them as

regional and spiritual tensions are used as a weapon against the peace of the people. Repeated provocations at Al-Aqsa inflame tensions between Muslims, Jews, and Christians, settlers moving into lands that were once the homes of other people are seen as incursions upon peace and coexistence, while annexation threats of more land inflame tensions. Even simple prayers in forbidden places breach delicate accords and continue to fuel the cycles of retaliation. We don't have to go to the history books as recent memory shows that death and maiming is constant on all sides.

Is this not the playbook in the Pike Letter playing our right now? The twelve-day fire exchange between Iran and Israel in 2025 scarred cities and decimated already fragile economies. Who among us who saw any of the footage could not be help but be stirred up emotionally for one reason or another? Proxy flames leap from Gaza's ruins and acts of terror from both sides are not forgotten among the fragile truces. Retribution is exported to broader theaters across the globe and as the fires are put out and blood scrubbed from one location, another shows up. We

were shown massive protests in Iran and then were told that their government killed 20,000 of their own people and we are being whipped up to go Bomb Iran if they don't capitulate to whatever our demands of the hour might be. One moment it is Venezuela, then it is Greenland, and then the next it is Syria. Are we not stirred up to anger about something by now?



image of Palestine vs Israel protest in America - Open Source - digitally captured altered or generated by THE PAMPHLET

Meanwhile voices warning of a deeper confrontation are being drowned out by extremes demanding absolute allegiance. The “with us or against us” mentality is anti-American and yet has made its way like poison into the political parties that drive our division. Those who refuse to

choose a side, seeking instead lawful peace and preservation of personal and national sovereignty, are swiftly demonized as traitors by one camp or apostates by the other. This here is the cipher's mark: not mere conflict but engineered exhaustion of the middle ground.

The recurring pattern stands clear: playbooks are leaked or planted in discredited form, they then can easily be dismissed as fantasy, and when people see reality with their own eyes and report on it those reports can be dismissed by association with the discredited source. This is echoing strategies that are both ancient and misunderstood that rely on pitting brother against brother for distant gain. There is a reason that history is not taught effectively anymore and that is to sow seeds of ignorance.

We have covered this in the past and will revisit it time and again but for our pamphlet it is worth touching on the highlights. Consider the British Crown in the years following the Seven Years' War. Although the English Empire was victorious, they were burdened with massive debt. Parliament sought to lay the cost upon the American colonies who were already financially

burdened. When resistance arose, London did not meet it with honest negotiation but with calculated division. They isolated New England by seizing the Hudson Valley and then cultivated alliances with portions of the mighty Iroquois Confederacy through subsidies and scalp bounties. Parliament further exploited Loyalist networks with propaganda campaigns ridiculing Patriot leaders and causing division in the colonies. Trade and commerce were used as a weapon as goods were not only cut off from England but from every global artery. Even after the Treaty of Paris secured peace, British forces clung to forts in the Old Northwest, barred American merchants from West Indies trade, and stoked economic rifts. They continued to meddle in internal states issues like Maryland clashing with Virginia over western land claims stretching to the Mississippi or "South Sea." The fragile Articles of Confederation nearly shattered under these burdens, as we explored in Volume 3's Crucible issue.

Thus, we see that colonial unity was undermined not by open conquest alone, but by

subsidizing ancient rivalries and turning neighbor against neighbor. Economic, cultural, and religious differences were highlighted and inflamed by provocateurs and agents of the crown. The tactics of “divide and conquer” have long been used to subvert the inalienable rights of the people. The Continental Congress journals bear sober record of these maneuvers—warnings sent to frontier settlements, pleas for vigilance against “divide et impera.”

enforcement operations have ignited fierce confrontation. Large-scale protests, business strikes shutting down streets, church-centered unrest, violent mobs derailing arrests and setting up their own check points, agents fired upon or maimed, and tragic shootings have brought the specter of open strife to city blocks. Some citizens view these actions as long-overdue restoration of law against criminal elements; others decry them as heavy-handed occupation that is reminiscent of the redcoats quartering among a resentful populace. Of note: Just a few short years ago the left oversaw the Federal government and ruthlessly persecuted the right.



Paul Revere Sketch of Boston Massacre 1770



ICE in Minneapolis | Chad Davis Photography (Recent enforcement operations in Minneapolis—echoes of occupation and resistance.)

We need not strain imagination to see the cipher at work closer to home. In Minnesota’s cities, particularly Minneapolis and St. Paul, recent federal immigration

Our government has ceased to be a protector and guarantor of rights and instead has become the

tool for persecution against the individual. It does not stop at the Federal level as left leaning governments persecute their right leaning residents and the reverse is true in right leaning controlled areas. No longer is the common good a common discussion.

Here the ancient pattern reveals itself plainly: extremes on both sides inflame the breach, one side branding all enforcement tyranny, the other labeling all dissent treason. Meanwhile the broad middle, now a record forty-five percent of Americans identifying as independents, stands torn and uncommitted witnessing the tyranny and cult like behavior of both sides. These steadfast souls desire secure communities and lawful order yet recoil from measures that evoke the brutalities of occupying troops in Boston town, 1768-1775, when provocations culminated in bloodshed and forced choice.

The parallel to our forebears is stark. British Parliament and Crown policy deliberately quartered troops against the will of the people, enforced intolerable acts, all while provoking inflammatory incidents to justify further coercion. This drove wary colonists past the

point of endurance and into desperate acts of resistance.

The antebellum era, likewise, saw abolitionist firebrands and pro-slavery border ruffians turn Kansas into a bleeding proxy war, each side armed and encouraged by distant ideologues, until compromise became impossible and the nation fractured. Civil War and revolution are no strangers to our nation. Recent polls reveal widespread fear of similar convulsion and common talk about neighbors is often about the insanity of it all. Reason seems to be lost and the political pundits on both sides have become rabid warmongers.

These are not random tempests. They follow the ancient script that shows up throughout history: plant information, deny tradition, inflame grievances, demonize the uncommitted, wait for exhaustion to birth consent for stronger central authority, and a chaotic void stripped of moral anchors. Just like in previous issues we turn to the past to solve the challenges of today for we know that there is nothing new under the sun.

Recall the miraculous story we alluded to in our opening article, drawn from Volume 2 Issue 1, "Tyranny": Samuel Whittemore

was born on the 27th of February, 1696, in Charlestown, in the Massachusetts Bay Colony – the second son of that name born to Samuel Whittemore Sr. and his wife Hannah. A man of resolute spirit and proven courage, he took up arms in defense of the British Crown during King George's War. In 1745, serving as a private in Colonel Jeremiah Moulton's Third Massachusetts Regiment, he fought in the arduous siege and capture of the mighty French fortress of Louisbourg. There he seized from a fallen French officer a fine ornamental sword – a trophy he would carry for the rest of his days, along with a brace of dueling pistols taken in the same campaign. By the time tyranny descended upon the colonies, Whittemore had long since settled as a prosperous farmer in the village of Menotomy (now Arlington), where he also held several local offices. Like many who had once bled for the Empire, he felt the stinging betrayal of Parliament and the Crown all the more keenly. The very government he had defended now turned its bayonets

upon its own loyal subjects.



Open Source Painting of Samuel Whittemore - Digitally captured, altered, or enhanced by THE PAMPHLET

On the 19th of April, 1775, as the redcoats of Earl Percy's relief column marched back from Concord through Menotomy, the 78-year-old farmer could stand idle no longer. It was better, he resolved, to die fighting for liberty than to live under tyranny. Positioning himself behind a low stone wall near his home with his musket, the pair of dueling pistols, and that captured French sword, the old patriot opened fire

upon the passing column of professional soldiers.

He felled at least two British regulars outright and mortally wounded a third before the enemy swarmed upon him. A musket ball tore through his face, shattering bone. He was bayoneted repeatedly (accounts speak of six to thirteen wounds), clubbed with musket butts, and left for dead in the dust.

Yet Providence was not finished with Samuel Whittemore. Miraculously, he survived his grievous wounds. Local militiamen found him still trying to reload his musket. Carried to Dr. Tufts in Medford, he was expected to die within hours; instead, he recovered and lived another eighteen years, witnessing the complete overthrow of the very tyranny he had defied. He departed this life on the 2nd of February 1793, at the remarkable age of 96 (or 98 by some reckonings), and was buried in the Old Burying Ground in what is now Arlington.

Thus did this lone, elderly patriot embody the unquenched spirit that defies scripted oppression — a living testament that no man is too old, no wound too grievous, and no cause too desperate when liberty itself hangs in the balance.

Even in his final years, broken in body yet unbroken in resolve, Samuel Whittemore showed every citizen — no matter their condition — that the call to stand can come at any moment, and that a single free man with a clear conscience can still alter the course of history.



Scales of Liberty - Rendered by Wade John Taylor, THE PAMPHLET February 19th, 2026

What then is our remedy at this late hour in our age? I suggest to you that it is the same as our ancestors. Preparedness rooted in truth and adherence to our first principles of inalienable rights is the proper quench for the fires of chaos. Just as patriots once countered Crown propaganda with plain pamphlets, committees of correspondence and musters for security, so may we fortify our

households and communities. Some have already formed private associations and other structures safeguarding our rights, our families, and our assets. Others have enacted bug-out protocols and moved to lighter regulatory climates for greater autonomy. Some are still seeking like-minded neighbors who are sick of the lies and are looking to join homesteading networks building self-sufficient islands of family and faith.

We still have limited time to take simple measures, like sourcing and obtaining secure communications for our neighbors or identifying and supporting local provisioning sources, your local farmer and rancher are good friends to have and a wealth of knowledge. Community Resilience and self-sufficiency are ideal goals but become long lasting bastions when the people develop a robust knowledge of lawful rights. These and other and other simple actions serve as modern hedging against manipulated chaos.

A strong moral compass with a firm grounding of morality and faith are essential to retain prudent retention of mental faculties that are strong enough to weather the storm. These are the

same instruments that are sure to steer us through perilous straights just as they did our ancestors.

We continually seek clarity: to discern engineered division by forces ancient and patient, and to stand unyielding in liberty rightly understood. As in our previous work we search for the truth in the common man and woman of the past.

In the next pages we shall examine further echoes, how radicals continue to stir up chaos and how patriots can turn the ancient ciphers own tools against it, just as our ancestors ultimately turned the British evil schemes against themselves.

Subscribe to fuel this fire of truth and join us in reclaiming the unalienable path our Fathers charted—we thank you for your continued support!

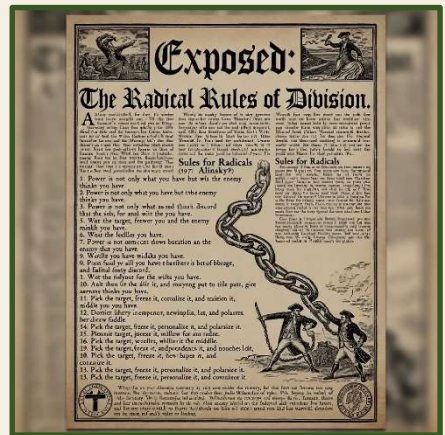
~Wade John Taylor

Radicals Reversed: Alinsky's Lucifer and Revolutionary Agitators

We turn now to exposing the engineered divides that threaten our republic today. First let us examine some of the most troublesome of modern snake oil salesmen, Saul Alinsky. His infamous book *Rules for Radicals*, was published in 1971 and dedicated to Lucifer as the "first radical known to man who rebelled against the establishment and did it so effectively that he at least won his own kingdom."

This evil nod to the fallen angel and our natural adversary, frames Alinsky's tactics not as a quest for true liberty but as an inversion of Biblical principles. Saul proclaims that rebellion and division are simple tools to polarize and upend society, this philosophy prioritizes power over unity and teaches to use chaos to overcome principles and morality. His playbook, aimed at empowering the "have-nots" to seize control from the "haves," hinges on strategies like ridicule and division. We see this

particularly in his Rule 13: "Pick the target, freeze it, personalize it, and polarize it." Saul instructs organizers to isolate opponents, amplify conflicts, and erode moral resolve through relentless attacks. Does any of this sound familiar?



Exposed: The Radical Rules of Division - Rendered by Wade John Taylor, THE PAMPHLET, February 19th, 2026

In investigating the radical rules we find that Alinsky's approach twists the firebrand rhetorical approach of those like Thomas Paine, whose pamphlets like *Common Sense* sparked revolutionary zeal for liberty in 1776 by rallying colonists to break free from tyranny. Alinsky turns this on its head by embracing the chaos rather than fighting against it. Paine shed a light yet on divisive politics that were used

against our ancestors but unintentionally deepened internal rifts between Whigs (Political factions more friendly to independence for the colonies) and Tories (Loyalists loyal to the Crown). We captured some of this in Volume 1's "Voices from the Past" (September 1, 2020), where Paine's calls to transcend labels like Whig and Tory for the sake of "good citizen" unity highlighted the double-edged sword of fervent words that could unite or fracture.

Rather than revolution and resistance for liberty, Alinsky seizes on division and ultimately enslaves humanity by encouraging people to give in to chaos rather than show restraint. This is a complete rejection of Natural Law and our inalienable rights that our ancestors fought so hard to secure.

Reflecting further on the matter we see in the historical context that Alinsky's Rule 13 parallels the British agitators' campaigns to ridicule Patriot leaders. Those divisive efforts helped in identifying those gullible pawns that would disseminate propaganda. This helped the Crown to forge Loyalist networks that operated much like today's Marxist strongholds. The British

elite funded writings in colonial newspapers and broadsides that smeared Samuel Adams as a "fanatical demagogue". They brutally savaged George Washington as a "treacherous upstart," all while personalizing assaults to polarize communities along religious and economic lines.

The British spared no expense in pitting Anglican Tories against Congregationalist Whigs to prolong the war and weaken resolve. Thomas Jefferson, in his letter to James Madison on September 6, 1789, cautioned against such factions taking "possession of the public councils" through bribery and self-interest, diverting from the constituents' good. This warning was further echoed in his May 28, 1816 correspondence to John Taylor, decrying political parties as "pernicious factions" that arise from manipulated divides.

In the past we have tirelessly echoed the warning that George Washington gave in his farewell address about the inherent dangers of adopting political parties and factional representation that would eventually usurp individual or community representation.

When we don't teach and learn about how these historical perils

align with Alinsky's polarization we are doomed to fail against the forces of oppression. These tools of subversion continue to fuel modern Marxist escalations as seen in the Communist Party USA's (CPUSA) 2025 platforms. They recently revised their hate driven doctrine to take advantage of division in the nation. Their ramped up protocols is currently driving and intensifying class struggle through labor mobilizations and anti-imperialist pacts. The radicals continue to build on their 32nd National Convention resolutions (May 31, 2024) for "people's agendas" via riots and welfare overloads akin to Cloward-Piven tactics. Are we feeling ramped up yet?

These overload tactics emerge from the shadows of division. They echo British economic rifts that were stoked through forts and trade barriers. No segments of society are off limits as churches, community groups, and well meaning associations are lured in by appealing to their human instincts for gain.

We described in our Volume 3 *Crucible* issue that a crisis starts long before the actual event. Cloward-Piven tactics emerges as modern cipher: an intentional welfare system strain to

precipitate a major crisis, pushing for socialist reforms.



Alinski on Strike with YMCA and Church Leaders in 1946. Wikimedia Commons (UPI/Bettman Newsphotos) Digitally Captured, Created, and or Altered by THE PAMPHLET

You may be asking what cloward-Piven tactics are and it is important in cases like this to reference primary sources along with some excerpts for those inclined to do further research on their own. In this issue we will briefly break that down and dissect what it meant in the past and how it relates to our situation in America today.

The Weight of the Poor: A Strategy to End Poverty

Originally published in *The Nation*, May 2, 1966; republished 2010 with intro): Sociologists Richard Cloward and Frances Fox Piven proposed mass enrollment of poor onto welfare rolls, overwhelming bureaucracy to force federal guaranteed income—ending poverty via "political crisis."

Excerpt: "A mass strategy to recruit the poor... would create a political crisis that could result in legislation that brings an end to poverty." 2015 intro: Influenced urban conflicts, federal grants—provoking reform through locally-based pressure.

During the Revolutionary period British proxies fractured the legendary unity in the Iroquois tribes by offering bounties to selective factions. The natives were already distressed about the civil war in the colonies and the British played on their existing cultural differences to further divide the Indians. Our first government recorded its warnings in the 1778 Congressional record.

After the British lost their northern army in a stunning defeat at the Battle of Saratoga the

French allied with America and the British turned in desperation to a dirty war. London decided to concentrate its attention to an intensified proxy war on the New York and Pennsylvania frontiers.

The strategy was classic "divide et impera": They armed and paid selective Iroquois factions with bounties. These bounties paid handsomely for American scalps, prisoners, and for every destroyed settlements. While the bodies of men, women, and children piled up, the government promised land grants to loyal bands willing to butcher the innocent. They purposfully turned the once-unified Six Nations into a civil war zone to cripple the Continental efforts in the north.

In the modern as well as the ancient context, Cloward-Piven polarizes "have-nots" vs. the system. This erodes our sovereignty and burdenes the silent middle without consent.

From my anti-federalist perspective: this is a direct usurpation of our inalienable rights. Thomas Jefferson explained in a Meeting of the Board of Visitors in the University of Virginia, on March 4th in 1825 that John Lock and Algernon Sidney were to be regarded as the two leading

sources for the American understanding of the principles of political liberty and the rights of humanity. Algeron wrote in his *Dosources* Concerning government that people that are incapable of self-control are “slaves by nature,” and that “one who is transported by his own passions or follies, a slave to his lusts and vices,” and these people are not qualified to wield power even that of a vote. Yet Sidney further writes that “That which is not just is not law, and that which is not law ought not to be obeyed.”

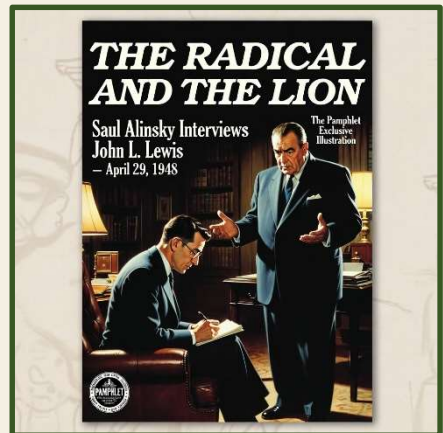
Our Declaration of Independence was founded on the principle that unjust acts are void. Returning to the emotional and mental overloads of today, can we now identify the factional “hotbed,” mirroring Alinsky ridicule and sowing discord vs. those who insist on rights.

Throughout 2025 and well into 2026 we have witnessed the devolution of our society. Citizen intelligence providers like Forward Observer have documented the long drawn out insurgency fomented by factions on both sides of the aisle. We reject the actions of those who would enslave the independent mind just as our Founders did.

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We do this to reclaim self-reliance over the engineered chaos presented to us.

The dangers of this reverse-Biblical inversion run deep, fostering moral exhaustion where sacred truths have been twisted for wicked purpose. Saul saw opportunity at every division especially those with passion or religious fervor. In 1946 Alinsky brought together clergy, meat packers, and the YMCA to organize a strike which shocked the political establishment in Chicago. The key was always to pit the “have-nots” vs. “haves,” in order to maximize effectiveness.



The Radical and The Lion - Alinsky Interviews Lewis - Rendered by Wade John Taylor, THE PAMPHLET, February 2026

Alinsky’s mentor John L. Lewis acted on anti-federalist principles to preserve his own assets and

Page 19

sovereignty but to gain power he reversed and used government and bureaucracy to enrich himself thus furthering his ambitions. He espoused conservative principles but hired communists and socialist organizers in the 1930's. He viewed the people he used as "tools" and is attributed to have stated often: "Who gets the bird? The hunter or the dog?" Loyalty to none is often part of the radical divide and conquer strategy as in the case of Lewis he dumped his radical "tools" and the radicals were purged post-Taft-hartley in 1947.

Crusoe Social Philosophy: An Antidote

Chaotic actions carried out by those that are supposed to help can instantly generate more confusion. This confusion can be utilized by powerhungry elite to enslave whole societies. Antics like this leave people vulnerable to ideological voids and elite manipulation. By elevating Lucifer as a rebel hero, Alinsky inverts Scripture's view of rebellion as a path to ruin. He promotes endless conflict over harmony and primes the masses for dependency on state narratives.

Interestingly enough, we can describe natural law by looking at it through the lens of an American classic like Robinson Crusoe. This process is dissected in a brilliant Mises Institute essay that I would like to draw your attention to.

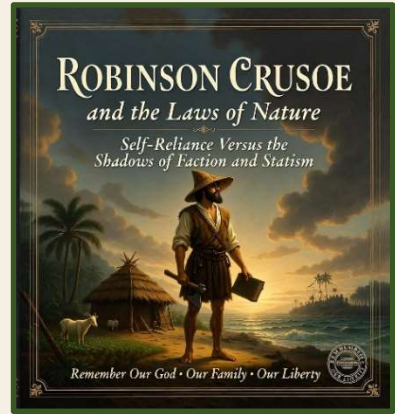
Murray N. Rothbard's "Crusoe Social Philosophy" (republished in December 2021) is an easy-to-understand essay that criticizes Marxist ideas of pitting people against each other. It shows how those ideas go against the basic rules of natural law and the importance of being self-reliant. Natural law is just the simple, fair way things work in the world, based on reason and rights that come from God or nature itself, not from governments.

In the paper, Rothbard describes how radicalization formulas like *isolation-echo-tribal loops* trap individuals in divisive chambers, eroding ethical foundations. I know that sounds confusing but here's what that means: Isolation cuts you off from different ideas, echo means you only hear the same opinions repeated over and over (like in social media bubbles), and tribal makes you loyal to your group no matter what, even if it means ignoring right and wrong. These

loops divide people into angry camps, wearing down their sense of ethics—the basic rules of what's good and fair. Over time, folks start justifying bad actions because "their side" says it's okay, leading to more chaos and less freedom. Hold on to that thought as it will be important later in this issue of THE PAMPHLET.

Rothbard's broader work in *For a New Liberty* (1973, Mises reprints) warns of statism's moral decay through factional corruption, much like Thomas Jefferson's fears of councils led astray. Statism is when the government takes too much control over people's lives. Rothbard says this leads to groups fighting each other for power, which rots the morals of society. Jefferson worried about the same thing, he feared that groups or councils could be swayed by strong emotions or bad ideas instead of reason and fairness. We have seen this in our time and in fact are witnessing it today.

To grasp the antidote or solution that Rothbard offers, we need to imagine Robinson Crusoe alone on his island, a pure embodiment of natural law. He confronts his own consciousness, his body, and even the untamed world around him.



Robinson Crusoe and the Laws of Nature - Rendered by Wade John Taylor, THE PAMPHLET, February 2026

Through reason he learns his ends (survival, shelter, food) and transforms nature-given resources into capital goods (axe, net) and consumer goods (cabin, fish). This merging of spirit and matter (mind directing labor) illustrates man's rational nature, free will, and self-ownership. Here no external force dictates; harmony flows from voluntary action.

When others start to arrive, exchange blooms: specialization and trade benefit all, without losers. New skills are learned and developed and the community starts to thrive. This is the harmony of interests our Founders envisioned under consent-based society. But aggression, theft, and coercion, introduces disharmony into once

peaceful communities. These hegemonic conflicts represent a direct assault upon our God-given, unalienable natural rights to person and property. Rothbard contrasts this voluntary order of free association with the Marxist tactic of pitting class against class — a coercive warfare that imposes one group's will upon another, while deliberately eroding the ethical and moral foundations that radicals like Alinsky (through ridicule) and Lewis (through subversive tools) so eagerly exploit.

Rothbard further warns that when the government takes too much control, it always leads to moral decay. Powerful leaders create fighting groups that tear society apart. This is exactly what Thomas Jefferson feared when he warned that councils and leaders could be swayed by strong emotions and bad ideas instead of reason and fairness. A deep dive into Rothbard's *For a New Liberty* reveals the insidious truth: big government deliberately robs individuals of their capacity for self-reliance and reduces them to dependent wards of the state. This manufactured weakness and decay is the very peril the Anti-Federalists foresaw during the founding of our republic, and the

same creeping tyranny we now endure from American leadership across every political spectrum.

In order to see how these forces operate in our own day, let us turn our eyes to certain modern organizations that openly follow the path laid down by Karl Marx. Scarcely had Donald Trump been declared victor in the 2024 election when the Communist Party USA released its analysis on the eighth of November. Applying the lessons of Saul Alinsky's *Rules for Radicals*, the Party declared its defeat not a setback but a fresh opportunity to stir division and press its ancient goals ever forward.

The money that fuels this machine flows in rivers from wealthy patrons such as George Soros through his Open Society Foundations, a vast web of charities that funnels grants to activist groups across the country and beyond. Public records reveal that in 2025 alone the Open Society Foundations granted more than fifty million dollars to the Tides Foundation, which in turn passes the funds onward to community organizing efforts. These groups wield Alinsky's well-known tactics: they freeze their opponents by labeling

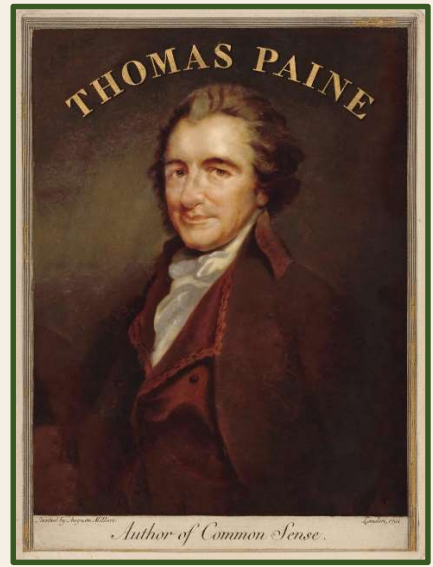
them “fascists,” attack them personally, and summon the media to heap ridicule upon their heads. The result is ever greater anger and unrest. According to the Global Terrorism Index, such proxy conflicts and the violence they breed claimed more than forty thousand lives around the world in 2025.

These radical rules succeed because they speak straight to the darkest corners of human nature, greed, envy, fear, the lust for power, and the thirst for revenge.

When men feel wronged, anger rises; psychologists name this the frustration-aggression response. Alinsky’s methods pour oil upon that fire by kindling envy between those who have less and those who have more, while leaving men isolated and afraid. Normal grievances are thus transformed into blind group rage. Men soon persuade themselves that any evil is justified so long as it serves “our side.”

How different the voice of Thomas Paine in *Common Sense*, 1776: “Let the names of Whig and Tory be extinct; and let none other be heard among us, than those of a good citizen, an open and resolute friend, and a virtuous supporter of the rights of mankind.”

Yet today, organizations funded by the same hands (such as Color of Change) spend millions upon campaigns to “defund the police.” They brand officers as “systemic racists,” assail their character, and tear communities apart, the very tactics once used by the British to smear Patriot leaders as dangerous fanatics.



Rendered by Wade John Taylor, THE PAMPHLET, March 2026

In like manner, Paine’s immortal words in *The American Crisis* were meant to rouse courage: “These are the times that try men’s souls. The summer soldier and the sunshine patriot will, in this crisis, shrink from the

service of their country.” Even in Paine’s day there were plenty of people who would not live up to the challenge in the middle of the worst crisis, yet his call inspired those that were ready.

But modern networks funded by the Progressive Alliance — another Soros-linked web that poured one hundred million dollars into voter work in 2025 — twist that same trumpet call. They ridicule true patriots as weak “summer soldiers,” wearing down the nation’s conscience and turning God’s order upside down.

Paine also declared, “The cause of America is in a great measure the cause of all mankind.” He sought to bind men together in defense of universal rights. Yet the very groups that claim his mantle today do the opposite: they brand every dissenter an “imperialist” and turn Paine’s call for unity into a weapon of division and overload.

In the end, these playbooks prey upon the selfish and darkened side of human nature. They exploit our worst instincts to tear down the God-given and natural rights our forefathers purchased with their blood.

To break this cycle of engineered division and to restore true self-reliance, our

Independent American Patriots association urges every family to take simple yet powerful steps. First, conduct a careful debt audit: list every obligation, attack the highest-interest burdens first, and cast them off with all speed. This is the very spirit of independence we explored in Volume 4, Issue 1, “Island,” where Robinson Crusoe taught us how a man may stand alone upon the land and thrive. Second, create additional streams of honest income through small homestead projects or skills that may be offered freely in the marketplace.

These actions quench the flames of radical chaos with the steady light of principled self-sufficiency.

As we uncover still more layers in the articles ahead, let us ever remember Thomas Jefferson’s solemn warning: without constant vigilance, contending factions will corrupt the very leaders and councils that ought to serve us.

Subscribe today and join this continuing search for truth. Stand with us in defense of our God, our families, and our sacred liberty. We thank you for your steadfast support.

~Wade John Taylor

Borders As Battlegrounds: Kalergi Migration and 19th Century Invasions

In this issue we have uncovered the engineered fractures that echo through our history and haunt our present. Now let us turn our gaze to the borders that have ever been battlegrounds for sovereignty and survival, those sacred lines where migrations, whether born of providence or the cold hand of orchestration, are forged into weapons that pit brother against brother and citizen against stranger in the ageless playbook of divide and conquer.

Our ancestors knew this stratagem well. The Crown used it to fracture the colonies; the same spirit now fractures the steadfast middle of our republic. Yet the pillar of Justice in the Matrix of Liberty cries out for clear eyes and steady hands. Let us therefore walk the path our ancestors trod and discover how today's engineered surges mirror the land grabs and sectional wounds of the nineteenth century and beyond.

In 1925 a man named Richard von Coudenhove-Kalergi published *Practical Idealism*. In it he openly declared that the future of Europe would be a mixed race (a blending of European, African, and Asian blood) ruled by a small spiritual aristocracy. He saw this engineered mixing not as tragedy but as the path to a borderless continent under elite guidance.

We continue to see that same philosophy twisted today into what many call the "Great Replacement"; deliberate policies of mass migration that erode national identity, overload systems, and turn neighbor against neighbor.

This ideology did not die with its author, in fact it infected the political class. It echoed through the Club of Rome's 1972 report *The Limits to Growth* and their 1991 book *The First Global Revolution*, where the authors frankly admitted: "In searching for a common enemy against whom we can unite, we came up with the idea that pollution, the threat of global warming, water shortages, famine and the like, would fit the bill."

Crises are manufactured. Scarcity is engineered. And the people are told that only stronger

central control can save them. These modern blueprints are not new. In fact they have been around throughout history.



Rendered by Wade John Taylor, THE PAMPHLET, March 2026

They echo the land grabs of the Mexican-American War of 1846–1848, when the banner of Manifest Destiny became the cloak for raw ambition. Disputed soil along the Rio Grande (territory claimed by both Texas and Mexico) became the spark. On the morning of April 25, 1846, Captain Seth Thornton led eighty U.S. dragoons into a thicket near Rancho Carricitos. Suddenly, nearly sixteen hundred Mexican troops under General Anastasio Torrejón surrounded them. In the bloody ambush that followed, fourteen Americans fell, six more were wounded, and

the rest (including Thornton himself) were taken prisoner.

President James K. Polk seized the moment with words that still ring with calculated fire: “Mexico has invaded our territory and shed American blood upon American soil.” With those words Congress declared war, and the United States marched south. When the smoke cleared, the Treaty of Guadalupe Hidalgo in 1848 forced Mexico to surrender more than half a million square miles – nearly half her entire territory. California, Nevada, Utah, most of Arizona and New Mexico, and parts of Colorado and Wyoming all passed into American hands. In a single stroke, more than one hundred thousand Mexicans and countless Native peoples found themselves strangers in their own land.

Anglo settlers streamed in under the banner of destiny, clashing with the Tejanos who had lived there for generations and with the fierce Comanche and Apache nations who had long defended those plains. Cultural wounds opened that would never fully heal. The very territory gained in the name of expansion deepened the sectional poison already coursing through the

republic. Northern voices cried for the Wilmot Proviso to keep slavery out of the new lands, while Southern fire-eaters demanded its spread. The fragile balance that had held the Union together for seventy years began to crack and bleed.

This was no accident of fate. It was the same divide-and-conquer art our British fathers once practiced upon us – subsidizing Iroquois raids, inflaming religious hatreds, and turning neighbor against neighbor until the colonies themselves nearly shattered under the Articles of Confederation.

Today the playbook has simply changed its clothes.



Refugees Who Fled Sudan for Chad, Photo by Henry Wilkins/VOA 16 May 2023

Mass migrations, whether stirred by war, famine, or deliberate policy, are turned into weapons that overload our systems, inflame passions, and pit citizen against newcomer while

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the middle forty-five percent (those independent hearts who ask only for lawful order and honest liberty) are left adrift and demonized by both extremes.

We saw the same pattern under the Articles of Confederation. Maryland and Virginia nearly came to blows over western lands stretching to the Mississippi. It was only the Mount Vernon Conference of 1785 (the first interstate compact) that cooled the fire by settling navigation rights on the Potomac and Chesapeake.

Even earlier, in colonial Virginia after Bacon's Rebellion of 1676, when poor whites and enslaved blacks stood together against elite land barons, the wealthy planters passed the 1662 slave code and 1705 statutes that deliberately divided the poor by race. They gave poor whites the psychological wage of superiority so they would not again unite with their Black neighbors.

The British used the same divide-and-conquer art in India, amplifying Hindu-Muslim rifts through separate electorates. They used it on our frontier by subsidizing Iroquois raids that burned settlements and killed thousands.

And so the pattern repeats. It did not start with the engineered virus that was released in 2019 as many surmized. The lockdowns and authoritarian response woke many up to the strategy during that time, but the tyranny is much older than that. As we have analyzed, studied and wrote about it over the years we can now see the pattern clearly in our day around the world.

Today we watch waves of migration documented in the UNHCR Global Trends Report of June 2025: 122.1 million people forcibly displaced — an increase of ten percent in a single year. Europe absorbed 2.5 million asylum seekers. American border encounters exceeded 2.1 million in the first three quarters of fiscal 2025. These numbers are not accidents of nature; they are pressures applied to already strained systems.

The result is the very overload our Founders feared. Hamilton warned in Federalist No. 7 that commerce competitions breed “fruitful source of contention.” Madison in No. 10 called factions “mortal diseases” that arise from unequal property and inflamed passions.

Yet the cure was never stronger central power. The cure was the

voluntary compact; neighbors coming together in mutual aid, just as the Mount Vernon meeting quenched the fire between Maryland and Virginia.

This is the spirit of the Crusoe Social Philosophy we rediscovered in Volume 4, Issue 1, “Island,” and wrote about earlier. A man or family standing on their own land, accountable first to God and conscience, forming private associations that protect rights without asking permission from distant rulers.

As we continue through these pages, remember Madison’s solemn warning: factions are cured not by removing their causes but by extending the sphere so that no single interest can dominate. Let the independent middle (that steadfast forty-five percent who still cherish liberty) stand together in lawful, peaceful, self-reliant communities.

That is how we quench the fire of engineered division.

Subscribe today and join this continuing search for truth. Stand with us in defense of our God, our families, and our sacred liberty. We thank you for your steadfast support.

~Wade John Taylor

Veils of Power: CFR Echoes of Federalist Monopolies



As we peel back the layers of elite collusion that exhaust our sovereignty and sow endless tensions, let us confront the veils of power; those think-tank cabals that masquerade as guardians of policy while forging chains of monopoly and managed decline.

Look closely and you will see the same spirit that once animated Alexander Hamilton's audacious centralization through the Bank of the United States. In 1791, with the ink barely dry on the Constitution, Hamilton proposed assuming fifty-four million dollars in national debt and twenty-five million in state obligations. His Report on Public Credit bound creditors to the new federal

government, turning the fragile Union into a single financial engine. Yet the very debts he consolidated had already crushed small farmers under the Articles of Confederation. Continental scrip had fallen to one-thousandth of its face value by 1781. Massachusetts alone issued one million two hundred thousand pounds in paper money that became worthless. Shays' Rebellion erupted when debt-ridden farmers closed courts and marched on the Springfield Armory — the very chaos that proved the Confederation powerless and opened the door to stronger central control.

We explored this peril in Volume 3, Issue 1, "Crucible," in the article "The Convention to Fix It." Mounting war debts, interstate commerce snarls, and Virginia's clash with Maryland over western lands stretching to the Mississippi nearly shattered our young republic. Only the Mount Vernon compact of 1785 (the first interstate agreement) cooled those flames by settling navigation rights on the Potomac and Chesapeake. Yet Hamilton's bank, which Jefferson rightly vetoed as an unconstitutional monopoly that would "swindle future generations," centralized

ten million dollars in coinage in Philadelphia and funded the very dialectics that exhausted agrarian sovereignty.

The same veiled hand moves today.



Painting of Political cartoon of globalist elites scheming to rule the world of impoverished people, at the Grand Hotel in Stockholm ~ Rendered by Wade John Taylor, The Pamphlet March 2026

In June of 2025 the Bilderberg meeting in Stockholm produced leaked attendee matrices that connect Rockefeller vectors straight to Zbigniew Brzezinski's globalist vision. David Rockefeller, founder of the Council on Foreign Relations in 1921 and architect of the Trilateral Commission in 1973, personally chose Brzezinski to write *Between Two Ages*. That 1970 book called for trilateral

cooperation among North America, Europe, and Japan to manage the coming "technetronic" revolution. The 2025 CFR annual reports now speak openly of "transition and disruption" in AI governance and great-power rivalries, while the Trilateral Commission's North American Group resolutions in Madrid that same year push "inclusive globalism" amid one hundred seventeen million displaced souls according to UNHCR data.

These are not coincidences. They are the modern echo of the Hartford Convention of 1814-1815, when Federalist cabals in New England debated dissolving the Union over Madison's embargoes and proposed amendments to curb war powers and trade monopolies. Resolutions preserved in Connecticut archives reveal how Hamilton's twenty-year bank charter (favoring merchant elites) fueled regional exhaustion, pitting New England shippers against Southern planters in a dialectic that nearly fractured the republic. The same pattern repeats: Even now the Rockefeller Foundation pours more than one hundred million dollars in 2025 into so-called 'democracy initiatives' that

quietly weave new debt traps to bind whole nations in austerity, while the International Monetary Fund's six hundred fifty billion dollars in Special Drawing Rights allocations and staggering two-point-five trillion dollars in emerging-market debt service set borrower against lender in the modern veils of exhaustion our fathers would have called tyranny by another name.

The Federalist Papers paint this danger in vivid strokes. Madison in Number Ten called factions "mortal diseases" born of unequal property, cured not by removing their causes but by extending the sphere so that no single interest can dominate. Yet the Anti-Federalist Brutus warned in his first essay that centralized banks would become "engines of corruption" granting "aristocratical monopolies" to the wealthy. Melancton Smith, speaking at the New York ratifying convention in June 1788, decried the Constitution's commerce clause as a "monopoly of trade" that would empower federal elites over state sovereignty. Jefferson himself wrote in 1813 that Hamilton's bank was "swindling future generations." When Andrew Jackson finally slew that "hydra of

corruption" in 1832, he dispersed the specie to the states; yet the sectional wounds only deepened, leading toward civil war.

These veils still fund one-world dialectics. Brzezinski's Trilateral blueprint, seeded with two million dollars from Rockefeller in 1973, has evolved into the CFR's 2025 report on "AI and great-power competition." Leaked Bilderberg agendas speak of "managed decline" for the United States amid rising tensions with China. The same script that nearly dissolved the Union in Hartford now operates on a global scale.

The remedy remains the same. Let the independent middle (that steadfast forty-five percent who still cherish liberty) stand together in lawful, peaceful communities rooted in the principles our Fathers defended. As Madison urged in Federalist Number Ten, control factions through vigilant extension. That is how we defeat the engineered monopoly and reclaim the light our Fathers kindled.

Subscribe today and join this continuing search for truth. Stand with us for our God, our families, and our sacred liberty. We thank you for your steadfast resolve!

~Wade John Taylor

Hijacked Heirlooms: From Patriot Valor to Street Troops



Colonel William Prescott, Massachusetts Militia, Battle of Bunker Hill, June 17th, 1775. Rendered by Wade John Taylor, THE PAMPHLET. Our nation was founded by citizens who came together to defend themselves.

Citizen Brothers and Sisters,

There comes a time in the life of every republic when the very ideals our fathers held most sacred are twisted into instruments of the tyranny they fought to overthrow.

Our Founding Fathers placed their trust not in standing armies but in the citizen militia, free men ready to defend their homes, their families, and their liberties.

Samuel Whittamore embodied this spirit in 1775 when, at seventy-eight years old, he stood alone behind a stone wall and faced British regulars with musket, pistols, and sword. He fought not for distant power, but for the right of ordinary men to protect what was theirs.

Yet today that same spirit of citizen vigilance (the unorganized militia of the people, the very sword and shield our fathers entrusted to free men) is being slowly dismantled, state by state, law by law, until the original constitutional design lies in ruins. From the rain-swept valleys of the Pacific Northwest to the concrete canyons of the Northeast and the heartland prairies in between, legislatures have passed statutes that diminish, regulate, or effectively criminalize the unorganized militia guaranteed by 10 U.S.C. § 246 and rooted in every state constitution.

These laws do not merely restrict; they invert the Founders' vision. Where the people were meant to remain the masters of their own fate, as Hamilton himself acknowledged in Federalist No. 29, the modern state now declares itself the sole master.

In Washington, House Bill 1321 (signed into law in April 2025) forbids any armed military force or militia from another state from entering our borders without the governor's personal permission. This joins the longstanding RCW 38.40.120, which brands as unlawful any unauthorized group that organizes as a military company or parades with firearms.

Oregon went further in 2023 with Enrolled Bill 2572. Effective 2024, the law creates sweeping civil liability for any person or group engaging in "paramilitary activity." They define this as publicly patrolling or drilling while armed, interfering with constitutional rights, or assuming the functions of law enforcement. The Attorney General and any injured citizen may now sue for injunctions and damages. What was once a crime only in the heat of "civil disorder" is now a standing civil offense the moment armed citizens appear in formation.

New York's Military Law § 240 has long forbidden any body of men, other than the organized militia, from associating as a military company or parading in public with firearms — a misdemeanor for the act itself, a

felony when done as part of a paramilitary organization training for civil disorder.

California's Penal Code § 11460 makes it a crime for two or more persons to assemble as a paramilitary organization for the purpose of practicing with weapons, or to teach or demonstrate firearms, explosives, or techniques capable of causing injury "with the intent that they be unlawfully employed in civil disorder." The Golden State's constitution itself declares that "the military shall be in strict subordination to the civil power," leaving no room for the people to exercise their own constitutional militia powers.

Vermont and Maine followed in 2024, each passing laws that specifically ban paramilitary training camps and give prosecutors new tools to shut them down before they even open.

These are not isolated statutes. They represent a nationwide campaign — from coast to coast — to transform the unorganized militia from the people's final check on tyranny into a criminal enterprise. The very mechanism our fathers created to prevent standing armies from becoming instruments of oppression is now

being turned against the people themselves.

Brutus warned us this day would come. He saw in Hamilton's "well-regulated militia" the seeds of a system of despotism. Shays' Rebellion and the suppression that followed gave birth to the Posse Comitatus Act precisely to keep federal bayonets out of domestic affairs. Yet here we stand, watching state after state criminalize the very citizen vigilance the Constitution was written to protect.

The spirit of Samuel Whittemore — that 78-year-old farmer who stood alone behind a stone wall — is not dead. It has simply been driven underground by statutes that fear an armed and organized people more than they fear foreign threats or domestic tyrants.

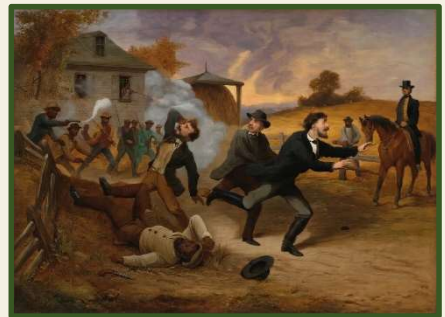
This is the hijacking of our most sacred heirloom. The militia was never meant to be the government's private army. It was meant to be the people's own.

The middle forty-five percent still remembers. And we will not surrender what our fathers purchased with their blood.

At the federal level, the Militia Act of 1903 and later reforms have largely absorbed the organized militia into the

National Guard, placing it under dual state and federal command. While 10 U.S.C. § 246 still recognizes the unorganized militia as all able-bodied citizens of certain ages, the practical power has shifted dramatically away from the people themselves and toward government structures.

This perversion draws chilling parallels to the Fugitive Slave Act of 1850. In Boston's 1854 Anthony Burns affair, two thousand federal troops were called out to quell angry mobs and escort a single escaped slave back into bondage amid fifty thousand outraged citizens protesting in the streets, as the Massachusetts Historical Society records still bear witness.



Armed free black men and their white Quaker neighbors defend escaped slaves from the Maryland posse led by Edward Gorsuch. Christiana, Pennsylvania, September 11th, 1851. Rendered by Wade John Taylor, THE PAMPHLET

The pattern repeats with grim familiarity. The Christiana Resistance of September 11, 1851, saw Quaker abolitionists in Pennsylvania defend escaped slaves in a fierce shootout that left Maryland slaveholder Edward Gorsuch dead. Forty-one resisters faced treason trials yet were acquitted amid public outrage, according to the Lancaster Historical Society.

Those events foreshadow the dangerous path we walk today as H.R. 2670 and the 2025 amendments to the National Defense Authorization Act propose waivers to Posse Comitatus for “national emergencies.” Congressional hearings in March 2025 openly discussed using troops against domestic “threats” such as border unrest or protests, pitting citizen against militarized force in the same manner that the Fugitive Act once fractured the Union.

Alexander Hamilton, in Federalist No. 29, defended federal oversight of “well-regulated” militias to quell insurrections, arguing that “the people, without exaggeration, may be said to be entirely the masters of their own fate.” Yet the Anti-Federalist Brutus, writing only days later, warned that such

provisions formed “a system of despotism” in which standing armies would suppress liberty. He feared Hamilton’s bank-fueled centralization would arm elites against agrarian rebellions like Shays’ of 1786–1787. There, debt-crushed farmers closed courts and marched four thousand strong upon the Springfield Armory.



Hyperinflation had decimated Continental currency forcing many veterans and farmers into insolvency and starvation. The people over 4000 strong assembled and marched on Springfield Armory. Rendered by Wade John Taylor THE PAMPHLET

Hamilton helped fund twelve hundred private militia to disperse them, as the Massachusetts Archives record. Our main dedicated deep dive into Shays’ Rebellion was in Volume 3, Issue 1 – Crucible. I remember writing that issue well as it was during the Covid Pandemic and it was the first time I could not find any 24# Ivory paper in the country. But that was a different suppression.

These historical suppressions reveal how well-meaning people fall into a dangerous hypnosis, what Belgian psychologist Mattias Desmet has called mass formation psychosis. Isolation, free-floating anxiety, and loss of meaning can hypnotize populations into supporting authoritarian measures. We experienced quite a bit of that during the COVID years. The roots, as far as I can tell, reach back to Gustave Le Bon's *The Crowd* in 1895, which described how group delusions channel despair into scapegoating, as seen in the Salem witch hunts of 1692 or the economic hysteria that fueled the Nazi rise in the 1930s. History shows us that political factions and ism's ranging from Liberalism, Conservatism, and Zionism are utilized by narcissists, megalomaniacs, and individuals incapable of truth nor restrains of actions to derail civilizations.

I am not on facebook that much anymore but I do check public sentiment for research on the social media site X. I found several posts but one from 2025 from @TheoFleury14 on X warned of this very hypnosis within patriot movements, linking Covid compliance to January 6

“psyops” through fear narratives and neurolinguistic programming. Well-meaning citizens, caught in these anxiety loops, have been led to support measures that betray the Founders' militia ethos.

The grave danger to liberty lies in this betrayal. The militia was meant to remain the people's own instrument, never the tool of distant power. Shays' suppression with twelve hundred troops helped birth Posse Comitatus precisely to prevent such overreach. Yet Senate Judiciary hearings in April 2025 openly debated deployments for “insurrection threats,” echoing the Fugitive Act's renditions that once pitted federal marshals against abolitionists in Christiana. And now the betrayal has a name and a face in our own time. The current administration has tested the very limits of Posse Comitatus by federalizing National Guard units under 10 U.S.C. §12406 to protect federal immigration operations and suppress unrest, declaring that violent protests “constitute a form of rebellion against the authority of the Government of the United States.” When federal judges blocked these moves, the White House response was blunt: a

spokeswoman declared the ruling an attempt by “a rogue judge... to usurp the authority of the Commander-in-Chief to protect American cities from violence and destruction.” President Trump himself publicly floated the Insurrection Act as the ultimate workaround, stating plainly, “We can always use the Insurrection Act if we want.”



*"The Fight to be Heard at The Capital"
Rendered as a painting by Wade John
Taylor - THE PAMPHLET.*

The Supreme Court itself drew a hard line on December 23, 2025, in *Trump v. Illinois*. In a 6-3 order the justices refused to allow National Guard deployments in Chicago and warned that such use of the military to “execute the laws” is “exceptional” and strictly limited by *Posse Comitatus*. At this preliminary stage, the Court ruled, the Government had failed to identify any lawful authority that would allow the military to act as domestic police.

Yet sadly this betrayal does not stop at our own shores. The same standing armies our fathers feared are now hurled abroad in sudden wars that bleed the republic of blood, treasure, and liberty itself, wars that diminish freedom at home as surely as any domestic deployment ever could.

Consider the Iran war that erupted in late February 2026, a conflict that came out of nowhere, launched without the consent of the American people, without vigorous debate in the halls of Congress, and without a single declaration of war as the Constitution demands. No solemn vote, no weighing of evidence before the nation, no opportunity for the middle forty-five percent to speak. Instead, American troops and treasure were committed in a rush of executive action that many legal scholars now warn may constitute a war of aggression under international law, the very crime our own Nuremberg tribunals once condemned.

We have seen the images and read the reports: statements from high places calling to “kill them all,” rhetoric that echoes the darkest chapters of history and skirts the line of genocidal intent. We have seen the strike on a girls’

school in Minab where more than one hundred sixty civilians (most of them children) perished in a single night. These are not abstract casualties. These are the human faces of a policy that turns distant lands into killing fields while ordinary Americans at home pay the price in higher fuel costs, empty store shelves, and the quiet dread that their sons and daughters may yet be called to die in a fight they never chose.

This is not new. Our history is littered with such engineered entanglements. In 1941 the Roosevelt administration cut off oil and scrap iron to Japan, tightening the noose until the only escape left was war, a war that cost hundreds of thousands of American lives and reshaped the world. In 1846 President Polk sent troops into disputed territory on the Rio Grande, provoking the very clash he needed to justify annexing half of Mexico and deepening the sectional wounds that led to civil war. Time and again, distant powers and ambitious men have dragged the republic into conflicts that the people themselves would never have approved. These conflicts start out with words that seduce the populace into thinking wars are quick and easy but always end

with the citizen bearing the heaviest load: the dead sons, the broken families, the mountain of debt, the lost liberties quietly surrendered in the name of “national security.”



Founding Fathers knew that large professional armies ultimately become tools of the elite and result in empty decimated cities at home and abroad. Rendered by Wade John Taylor - THE PAMPHLET

The Anti-Federalists saw this danger with prophetic clarity. Brutus warned that standing armies and foreign adventures would breed the very despotism the Revolution had overthrown, turning free men into instruments of elite ambition. Melancton Smith declared that once the people lost control over war and peace, the few would forever oppress the many. Even Hamilton, no friend of weakness,

admitted in Federalist No. 29 that the militia existed so the people could remain “entirely the masters of their own fate,” not vassals sent to fight in wars declared by others.

Every foreign entanglement weakens the chains that once bound our government to the consent of the governed. Every undeclared war, every strike on civilians, every call to “kill them all” chips away at the moral foundation that made America exceptional. The pain does not fall on the marble halls of Washington or the boardrooms of those who profit from chaos; it falls on the farmer, the mother, the veteran, and the neighbor who simply wanted to live free.

The grave danger to liberty lies in this betrayal, both at home and abroad.

Foreign entanglements and domestic deployments now threaten our liberty exactly as they did in the past. George Washington warned in his Farewell Address that we must “steer clear of permanent alliances with any portion of the foreign world” lest we “entangle our peace and prosperity in the toils of European ambition.” Jefferson echoed the same: peace, commerce, and honest friendship

with all nations, entangling alliances with none. Madison, in the Federalist Papers, cautioned that standing armies and unchecked power would breed the very despotism the Revolution had overthrown. As we move forward through these pages, heed Brutus’ solemn warning: standing armies breed despotism. The militia was given to the people so that free men might remain masters of their own fate. The middle forty-five percent still holds this power. Even in our own condition, broken in body or weary in spirit, we can still stand like Samuel Whittemore behind our own low stone wall and do the right thing when the call comes. The spirit of that seventy-eight-year-old farmer is not dead; it lives in every independent heart that refuses the false choices of our day.

Subscribe today and join this continuing search for truth. Stand with us in defense of our God, our families, and our sacred liberty. We thank you for standing unquenched!

~Wade John Taylor

Overload from the Left: Anarchist Fires and Nullification Flames

We have watched the right wing's valor twisted into veiled traps, and now we turn our gaze to the left's orchestrated chaos — that deliberate firestorm of Marxist and anarchist escalation meant to invert truth, overload every system, and leave the republic in ashes.

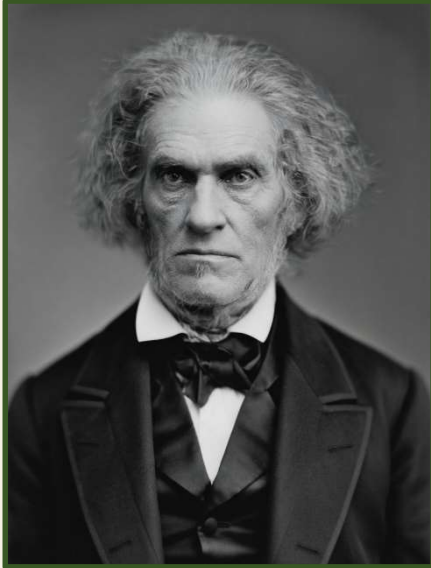
The strings are pulled from the shadows. George Soros's Open Society Foundations, with its eighteen billion dollar endowment, funneled one point five billion dollars in grants to left-wing NGOs in 2025 alone, according to the Capital Research Center. Thirty-three million went to BLM and Antifa-linked groups under the banner of "democracy initiatives" that fueled riots across the land. Another eighty million flowed to pro-terror entities tied to UNRWA amid the Gaza proxy conflicts. These are not random donations. They trace straight back to Barack Obama's own Alinsky training in Chicago community organizing in the 1980s. The same tactics now

echo through the Communist Party USA's 32nd National Convention resolutions of May 31, 2024, calling for anti-imperialist pacts with Islamist progressives and "people's agendas" built on engineered overload.

Investigative threads reveal CrimethInc manifestos openly glorifying "insurrectionary joy" in post-collapse communes. They project 2025 May Day mobilizations as Mad Max utopias, building on the four deaths and lawless zone of Seattle's CHAZ experiment in 2020. On X, voices like @mattobermayer warn of "food mobs after production crashes," while @DAKKADAKKA1 romanticizes "brief anarchy with tanks." The Communist Party USA's own post-Trump analysis of November 8, 2024, framed every setback as a fresh "class struggle opportunity." All of it pulls the same strings, creating the synthesis void radicals crave.

These tactics stand in stark contrast to the wisdom of John C. Calhoun. In his great work *A Disquisition on Government*, published in 1851, Calhoun laid bare the eternal truth that government is a compact among sovereign states and interests, not

the absolute rule of a numerical majority. He warned that when a mere majority converts its superiority into unchecked power, it becomes “the oppression of the minority” through “pernicious factions.”



John C. Calhoun - Composite Rendered by Wade John Taylor - THE PAMPHLET

The only true safeguard, he taught, is the concurrent majority; the requirement that every major interest or section of the community must give its consent, or at least possess a negative power, a veto, to arrest measures that threaten its rights and safety. Without this concurrent veto, Calhoun declared, liberty cannot long survive, for government will

inevitably become the instrument by which the strong plunder the weak and the many oppress the few.

Calhoun’s doctrine of the concurrent majority was the logical fulfillment of the Tenth Amendment itself; the reserved powers of the states and the people. The Supreme Court has echoed this truth in landmark cases. In *United States v. Lopez* (1995), the justices struck down the Gun-Free School Zones Act, ruling that Congress had exceeded the Commerce Clause and invaded powers reserved to the states and the people under the Tenth Amendment. In *Printz v. United States* (1997), the Court declared that the federal government may not commandeer state and local officials to enforce federal programs such as background checks, affirming that the states retain their sovereign dignity. *New York v. United States* (1992) and *Murphy v. NCAA* (2018) further reinforced the anti-commandeering principle: the federal government cannot force states to do its bidding or enact its policies. These rulings stand as modern judicial affirmations of Calhoun’s concurrent majority; the idea that no single interest or

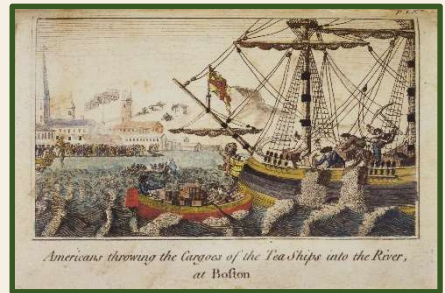
branch may dominate without the consent or veto of the affected parties.

Nullification, Calhoun explained, is not rebellion but the peaceful interposition of a sovereign state to protect the compact itself. It is the constitutional mechanism by which a state declares a federal act null and void within its borders when that act exceeds the delegated powers and invades the reserved rights of the people. South Carolina invoked that very principle in the Nullification Crisis of 1832-1833, declaring the “Tariff of Abominations” of 1828 null and void within her borders when duties reached fifty percent on imports. The state stood as a bulwark against tyranny, much as the British Coercive Acts of 1774 had closed Boston Harbor after the Tea Party, starving fifteen thousand residents and fueling the agitations that led straight to Lexington.

We explored this danger in Volume 3, Issue 1, “Crucible,” in the article “The Convention to Fix It.” Interstate rifts under the Articles of Confederation nearly dissolved our young republic until voluntary compacts forged federal remedies. The same principle

holds today: when government becomes the instrument of overload rather than the protector of rights, the states and the people retain the sovereign duty to say “No.”

This sovereign duty does not rest with the states alone! When a state government itself becomes the instrument of overload (when it turns its power against the very people it was created to protect) then We the People retain the higher and more ancient right to interpose and say “No” at the most local level of all. All political power always lies within the people.



Boston Tea Party by W. D. Cooper 1789

True sovereignty does not flow down from distant capitals, but upward from the consent of the governed. The Anti-Federalists understood this with crystal clarity. Brutus warned in his first essay that the proposed Constitution would grant the

federal government “absolute and uncontrollable power,” rendering state laws “null and void” whenever they conflicted with federal will. He argued that without the people’s sovereign veto, government would become “a system of despotism.” Patrick Henry thundered at the Virginia Ratifying Convention that once power slipped from the people and the states, “their liberty will be lost, and tyranny must and will arise.” These men knew that the ultimate safeguard was not in ink and parchment alone, but in the living right of free men to refuse unlawful authority.

When the state itself forgets its proper bounds, the people in their towns and neighborhoods may still say “No” — just as the seventy-eight-year-old Samuel Whittemore once said “No” from behind a low stone wall with nothing but his musket, dueling pistols, and an old French sword. Age, injury, or numbers did not matter to him; only the call of liberty.

Our fathers put this principle into practice long before the Constitution was even written. When royal governors grew tyrannical, the people formed Committees of Safety; local bodies of neighbors who quietly

took government into their own hands. In New York, the Provincial Congress created its Committee of Safety in 1775 to enforce boycotts, raise militia, regulate prices, and protect the people when royal authority collapsed. In North Carolina, county committees spread Whig principles, seized Loyalist goods, and governed during legislative adjournments. In Massachusetts and Pennsylvania, these committees spied on British agents, supplied Patriot forces, and declared royal edicts null and void within their communities. These brave citizens did not wait for permission from above. They simply refused to obey unlawful power and organized from below; the very essence of nullification by the people themselves.

This same spirit lives today for any community where the state forgets its proper bounds. When a state passes edicts that violate natural rights (whether through the unconstitutional seizures, or illegal mandates that trample conscience, or invasive surveillance that destroys all privacy) the people in their towns, counties, and neighborhoods may still say “No.” They may form private associations that refuse to cooperate. Juries may remember

their ancient right to nullify unjust laws. Neighbors may bind themselves in solemn local compacts of mutual aid and peaceful non-compliance. Families may quietly withdraw into self-reliant islands, just as we rediscovered in the Crusoe Social Philosophy. These are not acts of rebellion. They are the sovereign duty of free men and women to protect what God and Nature have already given.

The middle forty-five percent still holds this power. We do not need permission from the statehouse to live as free people. When the state forgets its proper bounds, it is the duty (and the right) of the people in their towns, their churches, their homesteads, and their private associations to remind it with one clear and resolute voice: "No."

The horrors of this engineered overload warn of oppression's depths. Volume 2, Issue 1, "Tyranny," laid bare how war's terrors can turn good men into chains. Now the left's anarchist fires glorify chaos. The Communist Party USA's 2025 Marxist review intensifies the struggle through alliances with pro-Hamas groups, helping fund the forty thousand proxy deaths recorded in the Global Terrorism

Index. Communities are pitted in moral exhaustion. Belgian psychologist Mattias Desmet calls this mass formation psychosis; isolation, free-floating anxiety, and anger that hypnotize populations into extremes.

Gustave Le Bon described the same phenomenon in *The Crowd* in 1895: group delusions that channel despair into scapegoating, whether in the Salem witch hunts of 1692 or the economic hysteria that fueled the Nazi rise in the 1930's.

Yet the remedy Calhoun offered was not rebellion, it was the restoration of the original compact. That remedy is not dead. In our own time we have seen modern echoes of nullification as states have interposed against federal overreach. Missouri's Second Amendment Preservation Act sought to nullify enforcement of certain federal gun laws within its borders. Similar laws in Idaho, Texas, and Florida have created "Second Amendment sanctuary" jurisdictions where state and local officials refuse to cooperate with federal firearm regulations they deem unlawful. Other states have moved to nullify aspects of federal digital ID mandates, CBDC experiments, and remnants of

vaccine requirements, asserting the compact's limits on central power. These are not acts of anarchy; they are peaceful assertions that the Constitution remains a compact among sovereign states and that the people retain the right to arrest measures that threaten their liberties.

As we press forward through these pages, remember that the true bulwark against engineered chaos is the vigilant, self-reliant community rooted in first principles. The middle forty-five percent still cherishes liberty. Let that steadfast heart stand firm, and let the states and the people once again remember the sovereign remedy our fathers left us.

Subscribe today and join this continuing search for truth. Stand with us in defense of our God, our families, and our sacred liberty. We thank you for your courage!

~Wade John Taylor

The Silent Center: 45% Amid the Crucible Flames

Dear Friends and Neighbors,

There comes a moment in every great trial when the loudest voices on both sides grow hoarse with rage, and the true heart of the republic (quiet, steady, and often unheard) stands alone in the infernos that engulf nations. This article is for those who stand on the side of inalienable rights for all.

You are that heart.

You are the silent center; the steadfast forty-five percent of Americans who watch the left's engineered overload and the right's veiled valor with growing sorrow, refusing to be driven into either camp. You refuse to just check a box for team red or blue or chose between the lesser of two evils. You acknowledge that all are eternally accountable for the choices that are made. You love your country with a quiet fierceness. You cherish the flag, the land, the families, and the liberties handed down by your fathers. Yet you hate the division, the endless fighting, the way two out-of-touch factions treat the republic as a prize to be torn apart. You see through the

ancient cipher we have traced through these pages, the same divide-and-conquer playbook that once pitted Loyalist against Patriot and now pits neighbor against neighbor while the middle is left adrift.

You are not alone.

Thomas Paine felt this same weariness in 1776. In "*Common Sense*" he reminded a divided people that the real struggle was never between one faction and another, but between liberty and tyranny itself. "The cause of America," he wrote, "is in a great measure the cause of all mankind." That truth still rings louder than the liberty bell ever did ring. The common average independent citizen today (the farmer, the small business owner, the parent raising children on a homestead, the veteran who swore to defend the Constitution) still feels the same burden Paine described. You watch the news and see cities burning, borders overwhelmed, institutions weaponized, and you ask the same question our ancestors asked: "Why must we choose between two extremes that both lead to chains?"

Our paralysis today is the unquenched steel of our Confederation woes. Under the

Articles of Confederation our first government fractured beneath mounting debts and bitter interstate rifts. The young republic nearly shattered before the Convention forged a new union, yet even that quench set the stage for future civil wars and social unrest. The real struggle has never been left against right, black against white, nor north against south. It has always been the people against power, with both extremes serving as tools in the hands of the elite.

James Madison saw this danger clearly. In Federalist No. 10, written November 22, 1787, he diagnosed factions as "mortal diseases under which popular governments have everywhere perished." They arise from human nature itself (the diversity of property and opinions) pitting creditors against debtors in a vortex of mutual animosity. That same vortex left the middle (those wary fence-sitters who comprised about forty percent of public sentiment in 1787) brittle and isolated. They feared central power's tyranny yet dreaded anarchy's void. Anti-Federalist pamphlets decried the Constitution as "a system of despotism" that would oppress

minorities, and the middle stood caught between dread and hope.

Today the mirror is unmistakable. Pew Research in 2025 found eighty percent of Americans perceive deep value divides. Twenty-three percent express fears over deportation's impact on loved ones. Seventy-two percent see little progress for Black Americans on DEI issues since the George Floyd era. Gallup's 2025 indices show thirty-four percent feeling low engagement with public life, while forty-three percent of independents remain highly torn on immigration raids. On X the voices of this silent center break through in flashes: @vileTexan lamenting DEI and bail reform backlash amid "cities burning," @brandiwine2021 calling deportations a "bait and switch," ordinary people crying out that neither side hears them.

This isolation is the natural state we rediscovered in Volume 4, Issue 1, "Island." Robinson Crusoe taught us how self-reliant communities can thrive as archipelago islands amid the storm. Yet engineered divides (much like the Confederation rifts that pitted Rhode Island's navigation acts against Connecticut merchants) leave the

middle brittle. Their voices drown in echo chambers while the extremes grow louder.

The synthesis risks loom large. This brittleness primes the middle for elite voids. Exhaustion from DEI and deportation crossfires fosters dependency on distant veils. We saw the same danger in Volume 1's "The Uncertain Future," where the common man grew "so scared and confused that he has become unaware of truth."

Yet Madison gave us the cure. In that same Federalist No. 10 he wrote that factions are controlled "by extending the sphere, and you take in a greater variety of parties and interests." The larger and more diverse the republic, the harder it becomes for any single faction to dominate. The remedy is not stronger central power but vigilant extension; communities of mutual aid, families bound by shared principles, neighbors who refuse to let the extremes define the fight.

Montesquieu, whose spirit breathed through our Constitution, taught the same truth in "*The Spirit of Laws*". He insisted that liberty is preserved only through the separation of powers (legislative, executive, and judicial / federal, state, local) each

checking the others so that no single interest can become absolute. The Anti-Federalists took this wisdom deeper. Brutus warned that without true separation and without the people retaining their sovereign veto, government would become “a system of despotism.” Melancton Smith declared at the New York ratifying convention that the few must never be allowed to oppress the many through monopolies of power or commerce. These men understood that the ultimate safeguard is not in Washington but in the vigilant hearts and local compacts of the people themselves.

The silent center is not powerless. We are the unquenched steel that can yet become the strongest blade. A lone voice in the wilderness once heralded the coming of Christ, and a lone voice from chaos can certainly herald a new age of liberty. We are the forty-five percent who still love this country enough to refuse false choices. We are the ones who can extend the sphere Madison spoke of; not through more government, but through stronger families, stronger neighborhoods, stronger private associations, and stronger local compacts that remember the

original agreement: government exists to secure our God-given rights, not to replace them. Our nullification can be becoming self-reliant, checking out of the system where conceivable, and reclaiming our sovereignty to the greatest extent possible.

We are the unquenched steel that can yet become the strongest blade, the same spirit that allowed a seventy-eight-year-old farmer named Samuel Whittimore to stand alone behind a stone wall and change the course of a battle.

As we continue to swing the hammer upon the anvil of truth and forge ahead through these pages, heed Madison’s solemn call: control factions before they consume the republic. The silent center is not alone. We are the heart that still beats. Let that heart beat louder. Let it beat in every homestead, every mutual-aid circle, all families, and every gathering of neighbors who choose principle over faction.

Subscribe today and join this continuing search for truth. Stand with us in defense of our God, our families, and our sacred liberty. We thank you for your steadfast vigil!

~Wade John Taylor

Algernon Sidney: Liberty Worth Dying For

In the life of every nation there are moments when the shadows of division lengthen across the land, when corruption whispers in the halls of power, and extremes clamor for dominion over the weary middle. During those times it behooves us to seek light from those who paid dearly for truth. Algernon Sidney stands as such a beacon, a name etched in the annals of freedom yet too seldom invoked today. His life was a tapestry of noble defiance; his death, a scaffold's grim testament; his words, a clarion call that still pierces the chaos of our time.

If you were never taught who he was in a public school, then like me, you are a victim of a horrible education.

Born in 1623 into England's aristocracy as the son of the Earl of Leicester, Sidney inherited not mere privilege but a fierce intellect and an unyielding conscience. Amid the tumults of the English Civil War he sided with Parliament against the absolutism of Charles I, serving as a soldier and diplomat. Exiled during the Restoration, he

wandered Europe, absorbing the republican ideals of ancient Rome and the wisest thinkers of his age. Returning in 1677, he plunged into opposition politics, decrying the Stuart monarchy's creeping tyranny.

But words, potent as weapons, drew royal ire. In 1683 Sidney was ensnared in the Rye House Plot, a supposed conspiracy against Charles II. Evidence was lacking, so the Crown twisted his private manuscript, *Discourses Concerning Government*, into proof of sedition. In a trial rigged by the infamous Judge Jeffreys, Sidney defended himself with quiet eloquence: "It is said that I have laid the principles of rebellion. I answer, No. Whilst men are honest, my book is of no use. I wish they may be always so." Convicted nonetheless, he mounted the scaffold on December 7, 1683, proclaiming: "We live in a time when truth passes for treason." His head fell, but his ideas soared, immortalized in the published *Discourses*, a martyr's legacy that tyranny could not silence.

Our Founding Fathers revered Sidney as a guiding star. Thomas Jefferson placed his *Discourses* alongside Locke's treatises in the intellectual arsenal that forged the

Declaration of Independence. John Adams echoed his defenses of consent and rights. Benjamin Franklin and others drew from his critiques of arbitrary power. Even state mottos bear his imprint: Massachusetts' "By the sword we seek peace, but peace only under liberty" distills Sidney's essence. Abolitionists later invoked him: "That which is not just, is not Law; and that which is not Law, ought not to be obeyed", a rallying cry against slavery's chains.

Sidney and John Locke walked parallel paths, yet their voices complemented each other like two pillars holding up the sanctuary of liberty. Locke, in his *Two Treatises of Government*, gave us the clear doctrine of natural rights and the social contract: men are born free and equal, governments exist by consent, and when that consent is broken the people may dissolve the compact. Sidney took that truth deeper and bolder. Where Locke spoke of property and limited government, Sidney thundered the duty of resistance and the absolute necessity of virtue. He did not merely describe rights, he declared that without virtue to guard them, rights become chains. "Man is

naturally free," Sidney wrote, "that he cannot be justly deprived of that liberty without cause; and that he does not resign it... unless in consideration of a greater good." These rights (life, liberty, and the pursuit of what is just) belong equally to every man and every woman by the hand of God, not by the grant of any king or parliament. They are the birthright of the common citizen and the noble alike.

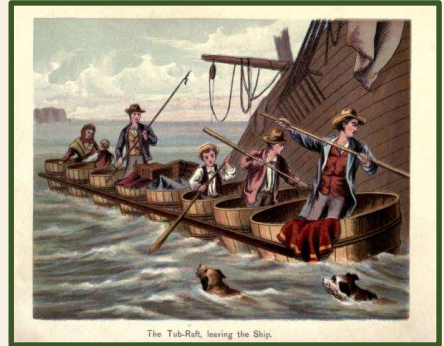


Image from the book "The Swiss Family Robinson" ca. 1879

On the balance of government he warned with prophetic clarity: "Good government is always a blend of monarchy, aristocracy and democracy." False divisions that shatter this harmony lead only to revolution, not as an end, but as tragic necessity. "If vice and corruption prevail, liberty cannot subsist; but if virtue have the advantage, arbitrary power

cannot be established.” In our age of scandals, engineered crises, and schemes that pit neighbor against neighbor, how perilously close are we to liberty’s subsidence?

Sidney described that the inalienable right to revolution was no blanket call to upheaval, but a solemn duty to restore justice. “Laws and constitutions ought to be weighed... every nation may... exercise that power... to constitute that which is most conducing to justice and liberty.” Crucially, this power belongs not to the few (whether radicals of the left or the right) to chain the many under new tyrannies. “’Tis hard to comprehend how one man can come to be master of many, equal to himself in right, unless it be by consent or by force.” In our divided republic, where factions seek dominion without broad assent, Sidney bids us reflect: Are we consenting to our own enslavement through apathy?

Finally, we write on virtue’s indispensability: “Corruption will always reign most, where those who have the power do most favour it.” As chaos swirls (protests turning violent, institutions faltering, schemes multiplying) his words urge introspection: Have we, the

people, allowed corruption’s weeds to choke out liberty’s garden?

Sidney’s legacy is woven into America’s soul: a republic born of balanced resistance, where liberty thrives through virtue, consent, and vigilance, not factional conquest. In our turbulent times, let his profound insights stir us from complacency. Let them remind the silent center that we are not alone. Truth, though it may pass for treason, endures to light the path.

The common man or woman who stands for these inalienable rights (equally for every son and daughter of God) becomes the extraordinary figure our age desperately needs. Algernon Sidney paid with his life so that we might remember. Let us honor that sacrifice by refusing the false choices of our day and reclaiming the liberty that belongs to us all.

Subscribe today and join this continuing search for truth. Stand with us in defense of our God, our families, and our sacred liberty. We thank you for your steadfast vigil!

~Wade John Taylor

A Call to the Uncommitted Middle:

Lessons from Our Revolutionary Forebears

To the Intrepid Citizens of the
Broad Undecided Middle,

We have traced the ancient
cipher; how distant powers pit
faction against faction, exhausting
the people until they consent to
chains. Yet history teaches not
despair, but a path of rescue
walked by our ancestors when
division threatened to quench the
flame before its fully kindled.

In the years before Lexington,
the American colonies stood
much as we stand today: divided
in loyalty, wary of extremes, with
a broad middle desiring only to
live peaceably under known
rights. Many were neither fervent
Patriots nor stubborn Loyalists;
fence-sitters, as events later forced
choice. Crown policy sought to
exploit this, quartering troops,
provoking incidents, subsidizing
allies to fracture unity.

But the patriots of principle did
not answer provocation with
immediate war. They built
networks of reason:



This is the famous Faneuil Hall in Boston, ca. 1839. It was here where the first Committees of Correspondence began in 1772. Color Added and Reimagined by Wade John Taylor, THE PAMPHLET.

The started to form
Committees of Correspondence,
which began in Boston 1772 and
spread to every colony. They
shared intelligence of grievances
and asserted common rights,
creating continental conversation
where none existed.

The Continental Association of
1774 united merchants and
farmers in peaceful economic
resistance, proving collective
resolve without bloodshed.

And when words were needed
to awaken the middling sorts,
Thomas Paine's Common Sense
(plain truth in plain language of
the day) circulated by the
hundreds of thousands,
convincing the uncommitted that
independence rested not on
radical vengeance but on eternal
principles of consent and liberty.

No single battle won our
Revolution; the middle was won

first, by appeals to shared inheritance rather than partisan fury.

Our forebears drew from thinkers like Algernon Sidney, whose *Discourses Concerning Government* laid bare the fundamentals: Government arises from natural rights (man "naturally free" and equal, consenting only for greater good) and responsibilities to preserve public safety, liberty, and property. Sidney insisted liberal elements (individual freedoms exempt from unconsented laws) and republican structures (blended monarchy, aristocracy, and democracy) are essential; false divisions between them breed tyranny, revolution, and destruction of rightful liberty. As he warned, imbalance turns exemption from arbitrary rule into licentiousness or slavery, provoking upheaval where moderation could prevail.

(Algernon Sidney—defender of balanced liberty against false extremes.)

We stand at a similar pass. Forty-five percent of Americans (a record proportion) claim no party, desiring secure borders and communities yet recoiling from measures redolent of occupying redcoats; cherishing life and faith

yet rejecting ideologies that demand absolute allegiance. Both extremes brand this moderation treason or cowardice, seeking to force the choice that profits only the cipher's architects.

But we need not choose their sides. We may, as our forebears, insist upon our own ground: Let the independent middle declare, through every channel available (letters to representatives, local assemblies, modern pamphlets and the broadsides of today) that we refuse further escalation. In addition we demand return to our national Founding principles: limited government, unalienable rights, consent of the governed, peaceful redress of grievances. We demand the integrated liberal freedoms combined with republican responsibilities, and we whole heartedly reject the false choice that leads only to revolution, destruction, and loss of natural liberty.

Let us form anew Committees of Safety, not for arms, but for vigilance: local networks of neighbors pledged to lawful order, mutual aid, and rejection of radical provocation.

Let us circulate a new Common Sense (short, plain declarations of what unites us: family, faith,

freedom under constitutional bounds) and what we will not abide: engineered chaos that profits distant powers.

If even a decent portion of the 45% stand firm, and refuse to be driven into either camp, the extremes lose their oxygen. As in 1776, principled moderation (backed by resolute preparation) can quench the fire before it consumes the house.

Samuel Whittmore, at 78, stood alone against a column yet survived to remind us one determined soul alters tides. Imagine millions, united not in anger but in calm insistence on our inherited liberties.

This is no fantasy. It is the proven path our Fathers walked when division threatened all. Let us walk it again, before the cipher claims its harvest.

Subscribe and share this Pamphlet; gather your neighbors; speak the plain truth that radicals fear most: We are the majority, and we choose principle over faction.

~Wade John Taylor

Prophetic Fault Lines:

Voices From the Past

In the spirit of Revelation and from the tribulations of history we find that in every age, shadows lengthen and the air grows thick with rumors of war. Men and women turn their eyes to the heavens and ask the same ancient question: Are these the signs? Are we living in the last days?

We stand in such an hour. Prophetic fever burns hot on all sides of the divide; Zionist calls to rebuild the Temple on the Mount, Christian voices cheering the Rapture as the next great event, while across the world other voices await their own deliverer. These are not new stirrings. They echo the fervent hopes and bitter disappointments of our own past, and they threaten to pull the weary middle even deeper into the crucible's flames.

Look back to the 1840s and investigate the Millerite movement that swept across America. William Miller, a humble New York farmer turned preacher, studied the prophecies of Daniel and Revelation and became convinced that Christ

would return between 1843 and 1844. He narrowed the date to October 22, 1844. Tens of thousands sold their farms, left their jobs, and gathered in white ascension robes to meet the Lord in the air. When the sun rose on October 23 and the world remained unchanged, the Great Disappointment shattered the movement. Families were divided, faith was crushed, and the Millerites splintered into new groups, among them the Seventh-day Adventist Church. What began as sincere hope ended in schism and sorrow, a warning we would do well to remember.

Zionism or modern rapture teachings, the people of the Dead Sea Scrolls (the Essene community at Qumran) withdrew into mountain fortresses and desert caves, copying ancient prophecies and preparing for divine rescue. They believed the end was near, that a heavenly war would sweep away the corrupt order and establish God's kingdom. They waited, prayed, and stored scrolls in clay jars, yet the expected deliverance never came as they imagined. Their scrolls survived as silent witnesses to the danger of tying divine timing to human calendars.



Picture of Dead Sea Scrolls and caves and Qumran Excavations of Essene Monastery. Scroll from "the war of the sons of light against the sons of darkness". "Qumran Caves, home of the Essene community - They withdrew into mountain fortresses and desert caves, waiting for prophecy to be fulfilled. Excavated 1947 - 1961

In our own day the pattern repeats. Certain Zionist groups press for the rebuilding of a Third Temple, believing it will usher in the Messiah. Red heifers are prepared, artifacts are crafted, and voices declare the time is near. On the Christian side, many cheer every Middle East conflict as a sign that the Rapture is imminent or the final seven years before Armageddon have begun. Both sides read the same scriptures through the lens of urgency, and both risk the same danger the Millerites and the Essenes faced: mistaking human fervor for divine timetable. Clergy on both sides of conflict

This same fever has burned across centuries. Long before

push to force the coming of the messiah or second coming depending on faith but the end that they force upon themselves may not be the one they expect. God is the keeper of his own time.

Across the world other eschatological voices join the chorus. In Shia Islam, the return of the Mahdi (the Twelfth Imam) is said to be hastened by global chaos and the destruction of certain powers. Iranian leaders and their proxies have openly framed regional conflicts in these terms, seeing current wars as signs and accelerators of the end. If both sides of a war view a battle of complete destruction as the key to bringing down God to earth, then what is their motivation to seek peace? The Communist Party USA's own 2025-2026 writings frame every crisis as a "class struggle opportunity," pushing for overthrows and new orders amid the unrest. These are the modern "seals", not biblical seals alone, but human schemes that accelerate division and chaos.

Some who keep to ancient traditions even draw parallels to Ragnarok, the Norse vision of final battle, world-consuming fire, and gods falling. In that ancient tale the old order collapses in

violence so a new one may rise from the ashes. We see the danger clearly: when prophetic expectation is twisted into religious, political, or military fuel, it can hasten the very destruction it claims to foresee.

Modern churches and groups have sometimes kept their people in a state of perpetual anxiety (date-setting, end-times conferences, and constant calls to "watch the signs") turning faith into a treadmill of fear rather than a source of peace. While certainly we should be aware and watchful but perpetual news cycles and pervasive social media cause the same results: families that are divided, neighbors who are suspicious, and the middle left completely exhausted, confused, and uncertain.

And now the anxiety is real. Political violence flares in our streets while economic chaos threatens every household. Oppression and uncertainty press in from nearly every direction. Friends, neighbors, family, and loved ones are being pushed to take a stand or walk the plank. In the very land where we once believed our government still respected our inalienable rights (life, liberty, and the pursuit of happiness) we watch those rights

treated as negotiable. Once-friendly neighbors and families have been whipped up to division, even to the point of taking up arms against one another. Fear becomes the match; claims of “divine right” or “might makes right” become the justification for all sides. Some insist God demands violence against those who disagree, while others care nothing for life or honesty and push forward with brutality and death. Brothers who once shared meals now glare across fences and plot the demise of the other. Sisters who once prayed together now refuse to speak to each other yet bite at each other’s backs. The ancient cipher we have traced through this entire issue (the same divide-and-conquer playbook) has done its work again.

As I said before, we are all taught to watch for the signs, and we should. Scripture itself tells us, “Nation shall rise against nation” and that all these things must come to pass first as the end is not yet. We may indeed be standing in the season of tribulation, perhaps even at its threshold. Yet our salvation is not found in the schemes, the riots, the bombs, the missiles, or the guns of the left or the right. Our

salvation is found in The Way taught by Jesus Christ of Nazareth.

He told us the Kingdom is not coming with observation. It is not in this mountain or that temple. “The kingdom of God is within you.” The real rescue is not outward spectacle but the still, small voice (the inner kingdom) where truth speaks quietly between the warring factions. When the conscious keeps tugging at your sleeve, saying, “Do not get wrapped up in the lesser of two evils,” that is the voice worth heeding. That is the light that pierces the prophetic fever and leads us back to the Prince of Peace.

We are but one remnant of a people who were once focused on the inalienable rights of all men and the core tenets of Christianity not the institutionalized bureaucratic monstrosities of hollow ritual worship. Let us return to that simple path. Let us put on the full armor of God (the belt of truth, the breastplate of righteousness, the shield of faith, the helmet of salvation, and the sword of the Spirit) not to hasten chaos, but to stand firm against it.

In the face of fevered prophecies and engineered unrest, the real work is local and

practical: gathering neighbors for block meals and honest conversation, strengthening families in prayer, and choosing cooperation over conspiracy. These small acts of faith become the true bulwark when the world grows dark.

The silent center (that steadfast forty-five percent who love this land and refuse false choices) is not swept away by the fever. We see the pattern. We remember the Millerites' disappointment, the Essenes waiting in their caves, and the modern groups that keep their people in endless anxiety. We refuse to let prophetic speculation divide us further.

As we continue through these pages, let us hold fast to the armor of God and the simple duty of neighborly love. The middle is not powerless. We are the steady heart that yet can cool the flames and point a weary nation back to the Redeemer who upholds the Perfect Law of Liberty.

Subscribe today and join this continuing search for truth. Stand with us in defense of our God, our families, and our sacred liberty. We thank you for your steadfast vigil!

~Wade John Taylor.

Reclaiming the Sanctuary:

How Political Zionism and the Scofield Bible Forged a Modern Division

Dear Patriots in Christ,

Please pray for discernment and the appropriate temperment in these days when the fires of distant wars are fanned into fury. Good men and women are told that supporting one nation's sword is the same as obeying God's word, it is time we return to the plain truth our fathers once knew.

Let us speak plainly, as Thomas Paine once spoke. We must endeavor to lay the facts before us, reason through them together, and take our conflicts to the Lord to resolve.

Zionism, as we know it today, was not born in the days of Abraham, nor even in the time of the Prophets. It was born in the year 1896 in the mind of a secular journalist named Theodor Herzl. The hate and violence of today can be traced back to Herzl who was a witness to the Dreyfus Affair in France. The affair centered around antisemitic views in

Europe that evolved into a tragedy. A respectable Jewish artillery officer named Captain Alfred Dreyfus was framed, wrongfully convicted, and publicly stripped of rank, and sent to prison on Devil's Island all while mobs cried "Death to the Jews!"

Herzl concluded that assimilation would never protect his people. In "*Der Judenstaat*" he wrote that the Jewish question was political, not religious, and that the nations of the world should help establish a Jewish state. One year later, in Basel, Switzerland, he convened the First Zionist Congress. The goal was simple and earthly: a national home secured by public law. It was said that 200 people showed up to that first congress that formed the movement that has set the world ablaze in our time.

This was not a revival of ancient faith, nor Divine permission to slaughter. It was a political movement, much like the nationalist stirrings that had just unified Germany and Italy.

Baron Edmond de Rothschild had already been quietly funding Jewish agricultural colonies in Palestine since 1882, practical help for refugees fleeing Russian persecutions on the one hand, useful tools on the other. His

nephew Walter later received the Balfour Declaration in 1917, addressed personally to him. These are documented facts of philanthropy and diplomacy, not hidden conspiracies.

Yet something else happened in 1909 that quietly changed how millions of Christians would read their Bibles and lead many people astray.

Cyrus Ingersoll Scofield published his Reference Bible through Oxford University Press. In the notes he inserted a new teaching called dispensationalism. It declared that ethnic Israel and the Church were on two separate tracks, that Old Testament land promises still awaited literal fulfillment, and that a future temple must be rebuilt.

For most of my life that perspective was what I was taught and had believed. Yet for eighteen centuries the Church had understood the matter differently. Often our foundational views are seen through rose colored glasses. Yet when viewed through the clarity of history the truth can not be contained. Justin Martyr, writing around the year 150, declared: "We Christians are the true spiritual Israel." The Apostle Paul had already said the same:

“Not all who are descended from Israel are Israel” (Romans 9:6). The promises, the Church taught, find their Yes in Christ.

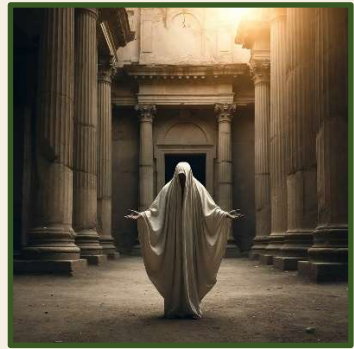
Jesus Himself made it plain. When the Jews demanded a sign, He answered, “Destroy this temple, and in three days I will raise it up.” John tells it to us plainly: “He was speaking of the temple of His body” (John 2:19-21).

But remember then, at the moment of His death, something happened that changed everything forever.

The veil of the temple (that thick curtain separating the Holy of Holies from the rest of the world) was torn in two from top to bottom (Matthew 27:51). Not from the bottom up by human hands, but from the top down by the hand of God. The old way of approaching the Father through priests, through rituals, through an earthly sanctuary, was finished. The old covenant had been fulfilled. A levelheaded investigation into the written word details plainly that we now live under the new covenant, where the law is written on our hearts (Jeremiah 31:33-34; Hebrews 8:10).

Because of this, we have direct access to the throne of grace. The

writer of Hebrews tells us: “Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need” (Hebrews 4:16). There is now “one mediator between God and men, the man Christ Jesus” (1 Timothy 2:5). We do not need a priest, a pastor, a prophet, or a politician to stand between us and our Heavenly Father. We need only ask in faith, and the same Jesus who tore the veil promises to meet us there.



Those who wear the Robe of Righteousness in Christ are the true Sanctuary. Rendered by Wade John Taylor, THE PAMPHLET 2026

The true Sanctuary is no longer stone and gold in Jerusalem. It is the living body of believers; you and your family gathered in love, prayer, and self-reliance.

This is the very Crusoe Social Philosophy we explored in Volume 4, Issue 1. A man or a

family, standing on their own land, under their own roof, accountable first to God and conscience, this is the sanctuary our ancestors defended, not shrines of stones that don't speak.

When modern voices insist that supporting political actions in the Middle East is a religious duty, they are repeating the Scofield shift, the 1909 invented teaching of dispensationalism which declared ethnic Israel and the Church to be on two separate tracks of salvation, with Old Testament land promises still awaiting literal fulfillment and a future temple that must one day be rebuilt. Jesus is the only fulfillment and the body of believers in Christ are the temple.

They are not speaking with the voice of the early Church or of Jesus Himself. They are turning the living temple (the very sanctuary Christ opened when the veil was torn from top to bottom) back into a geopolitical chess piece, a prize to be fought over by earthly powers.

This is the quiet tragedy. What our Lord fulfilled on the cross is treated as unfinished business. What the New Testament calls complete is declared still pending. And millions of sincere believers are drawn away from the finished

work of the cross into the endless drama of distant wars and future temples.

The true sanctuary is no longer stone and gold in Jerusalem. It is the living body of every heart that turns to Him; right here, right now, in our homes and our communities. We don't have to wait for him to come again for us to know what we need to do.

Some good and sincere brothers and sisters have been so deeply captured by this teaching that they find themselves supporting political violence in the name of prophecy. With respect and love I must say what needs to be said: many have unknowingly drunk the Kool-Aid of a modern movement. Just as the followers in Jonestown were led to tragedy by sincere but misplaced devotion, many today have tied their faith to a political cause and an annotated Bible that told a seeker how to interpret the Bible instead of allowing the Scriptures to be opened up by the Almighty. This introduced ideas that simply did not exist for the first eighteen hundred years of Christianity.

Sanctuary righteous

There is hope. There is great hope.

If your own heart has already been whispering that something does not sit right (if your conscience keeps tugging at your sleeve and saying “this does not feel like the Jesus I know”) then you are already hearing the inner voice. Jesus told us the Kingdom is not coming with observation. It is not in this mountain or that temple. “The kingdom of God is within you.” The real rescue is not an outward spectacle but the still, small voice (the inner kingdom) where truth speaks quietly between the warring factions.

The veil of the temple was rent in two from top to bottom the moment Christ gave up His spirit. That was not symbolism alone, it meant the old way of going through priests and earthly temples was finished. The law was now written on our hearts. We do not need to choose sides in distant geopolitical games. We are called to extract ourselves from the chaos and rebuild the true sanctuary where it has always belonged, in our homes, our families, and our local communities.

Our duty is simpler and holier: to rebuild the true sanctuary in our own homes and communities. Teach your

children the royal law of love. Love God, love your neighbor, secure your land and your family. Form private associations that protect your rights & live as good neighbors, speaking truth without fear.

This is the path that puts out the fires of engineered division. This is the path our ancestors walked when tyrants tried to force them into false choices as the silent middle stood up for the solution for liberty.

Let the middle 45%, those with independent hearts of patriots who assemble under the banner of inalienable rights, peace, justice, and liberty, stand together. Not under any flag of convenience, but under the banner of the living Sanctuary: Jesus Christ, the same yesterday, today, and forever.

As we continue this journey in the pages ahead, remember: the real battle is not fought with bombs in distant deserts, but with truth, self-reliance, and unyielding love in our own islands of freedom.

Subscribe today and join this continuing search for truth. Stand with us in defense of our God, our families, and our sacred liberty. We thank you for your steadfast support.

~Wade John Taylor

Puppet Masters' Game: Elites Pitting Echoes of 1776

We live in the shadows of division, where unseen hands orchestrate strife to erode our sovereignty. Our investigation continues as we uncover once more the ancient cipher; the same dark art our fathers confronted when the British Crown subsidized Loyalists, incited Native tribes, and turned neighbor against neighbor until the colonies themselves nearly shattered.

That same playbook is at work today.

Look behind the curtain and you will see that it is not just the Rockefellers' who make money on both sides of every conflict. The Bilderberg is a veiled conclave of power. It is a cartel of scheming sociopaths funding ideological extremes on both the left and the right, polarizing factions exactly as British edicts once fractured the colonies. Loyalist grants after the Revolution totaled some three million pounds, with land grants

in Canada given to exiles and subsidies used to divide natives and Loyalists from Patriots. Trade barriers, fort seizures, and the Jay Treaty debates kept the wounds open. In 1812 the British openly incited Tecumseh's confederacy, raiding American frontiers while Madison himself recorded their strategy of "exciting the tribes." The same pragmatic "hotbeds" appear now: elites pitting one side against the other while the independent middle pleads for simple rights and lawful order.

Pike's alleged "prophecies" — the 1871 letter that predicted wars and NWO voids through a Zionism versus Islam conflict, mirror the defects we examined in Volume 3, Issue 1, "Crucible." The Articles of Confederation's interstate rifts and crushing debts nearly shattered our young union until the Convention forged a new frame. British edicts from 1778 onward openly called to "excite Indians" against the colonies. Today the same exhaustion strategy unfolds: engineered crises that leave the people weary and ready to surrender liberty for the promise of order.

Recent actions echo the pattern with painful clarity. In Venezuela, strikes and operations from 2025

into 2026 claimed more than one hundred fifteen lives and led to the reported capture of Maduro, a sovereign leader. American forces are chewing through billions in operating costs to maintain control some fifty million barrels of oil that will require billions more in investment while taxpayers foot the bill for moves many have called imperial plunder. Right after that global shock to the sanctity of international law President Trump pivoted north to secure millions of tons of rare earth minerals locked under billions of tons of ice. In Greenland, diplomacy took a darker turn with threats of payment or force, reviving a revisionist “Donroe Doctrine” that violates the consent of the governed and amplifies divides while the weary middle, that steadfast silent majority, grows ever more tired of extremes.

And now we see that the cipher has produced its latest and most dangerous chapter: the twenty-day war with Iran that we are in as of this very hour that I write. Sparked and sustained by Israeli interests and the powerful Zionist factions that have captured segments of our government and media through relentless

propaganda, manufactured fear. Our recent history is a cadre of engineered uncertainty; the lingering scars of pandemics, bureaucratic overreach, outright lies, and centralized control, stand as horseman to this very real apocalypse as this conflict has drawn American troops and treasure into open hostilities without a declaration of war from Congress and without the debate and consent of the American people. Critical shortages of ordinance are already biting hard. Energy markets have been thrown into chaos, aluminum production curtailed, fertilizer supplies disrupted, and global stability shaken to its core. Each passing day brings fresh reports of permanent damage to the world economy. Many key refineries, ports, facilities, and industrial infrastructure has been taken completely offline with repairs and rebuilding expected to take years and billions if they are ever rebuilt at all. For you and me we can expect higher prices, broken supply chains, and the very real threat of global depression or worse with the risks and ultimate pain adding up each day it goes on. Behind the scenes, policy flip-flops and quiet panic reveal the depth of the miscalculation.

One man who refused to stay silent is Joe Kent, a true American hero whose story cuts straight through the puppet masters' fog. A retired Green Beret with eleven combat deployments, Joe served his nation with distinction in the most dangerous corners of the world. His beloved wife, Shannon Kent, a Navy cryptologic technician assigned to elite special operations support, was killed in the 2019 Manbij suicide bombing in Syria while on mission with American forces. She left behind two young sons and a husband who carried that loss with quiet faith and unshakeable resolve. Joe has often spoken of how Shannon's sacrifice and his own walk with Christ deepened his commitment to put America First above all else. In March 2026 he resigned as Director of the National Counterterrorism Center, stating plainly that Iran posed no imminent threat and that the war was launched due to pressure from Israel and its powerful American lobby. In his resignation letter and in his first public interview with Tucker Carlson, Joe made clear he could not in good conscience support sending the next generation to fight and die in a conflict that served no vital American interest.

Despite the certain end of his career and the attacks that immediately followed, he chose truth over comfort, exactly the kind of stand our fathers honored.

He is not the first soldier to pay such a price for speaking truth. Throughout our history, men of honor have chosen duty to the Constitution and to their oath over personal comfort and career. General Smedley Butler, the most decorated Marine of his era, spent thirty-three years in uniform and then exposed the "racket" of war profiteering in his 1935 book. He was ridiculed, called a traitor, and marginalized by the very establishment he had served, yet history later vindicated him as one of the clearest voices against endless foreign entanglements. Lt. Col. Stuart Scheller resigned his commission in 2021 after publicly demanding accountability for the disastrous Afghanistan withdrawal. He faced court-martial, lost his pension, and endured relentless attacks, yet the American people saw the integrity in his stand and he became a symbol of soldiers who refuse illegal or immoral orders. Col. Douglas Macgregor, a highly decorated combat veteran, has repeatedly warned

against the very kind of proxy wars we now see with Iran, facing media smears and professional isolation for telling the truth about costs in blood and treasure. These men, and many others who quietly resign or speak out, remind us that the oath is not to any administration or foreign lobby. It is to the Constitution and to the American people. When a war violates that oath, when it bypasses Congress, when it risks Geneva Conventions and drags the nation into unnecessary conflict, honorable soldiers have not only the right but the duty to protest or resign.

These are not isolated events. They are the endgame of the cipher: exhaustion that births a void where moral anchors are stripped away and factions usurp the rights of the people. British risks fractured our posterity; today cult-like voices on both sides blind us to unity.

Yet our fathers left us the cure.

In Federalist No. 10 Madison taught that factions are “mortal diseases” that cannot be removed from human nature, but their effects can be controlled “by extending the sphere, and you take in a greater variety of parties

and interests.” The larger and more diverse the republic, the harder it becomes for any single interest (or any puppet master) to dominate. The remedy is not stronger central power. It is the vigilant extension of local compacts, neighborly alliances, and private associations that remember the original agreement: government exists to secure our God-given rights, not to replace them.

As our Founding Fathers insisted that rights rise above Whig and Tory, so may we independents rise above the false choices of our day. We vehemently reject the puppet game. Let us reclaim the liberty our fathers purchased with their blood.

The middle is not powerless. We are the steady heart that can yet cool the flames and point a weary nation back to the principles that made us free.

Subscribe today and join this continuing search for truth. Stand with us in defense of our God, our families, and our sacred liberty. We thank you for your steadfast resolve!

~Wade John Taylor

Forged in the Divide: Preps from the Past:



Forging the Sword of Liberty by Wade John Taylor - The Pamphlet

For the Resilient Patriot,

In the crucible of division our nation is being heated once again, and what emerges will either be the strongest steel our republic has ever known or brittle iron that shatters at the first blow. Our fathers faced the same fire. They did not wait for distant capitals to save them. They prepared with their own hands, their own wits, and their own faith, and that is the spirit we must reclaim today.

We have spoken extensively through the articles in this issue about Samuel Whittemore, the seventy-eight-year-old farmer who

stood alone with musket, pistols, and sword against the British column. His readiness was not panic; it was quiet resolve born out of years of experience and temperament to know how to prepare and when to make a stand. He kept his weapons clean, his powder dry, and his heart fixed on liberty. That same spirit belongs in every home today. A simple 72-hour kit (water, basic food, medicine, cash, and a multi-tool) costs less than two hundred dollars and gives a family the first precious days to think clearly when chaos comes. Whittemore did not wait for the redcoats to reach his door; neither should we.

His readiness was not panic; it was quiet resolve. He kept his weapons clean, his powder dry, and his heart fixed on liberty – a living reminder that even in our own condition we can still stand and do the right thing when the call comes.

Yet readiness is more than a kit. In Volume 4, Issue 1, “Island,” we rediscovered the Crusoe Social Philosophy – the truth that a free people must learn to live upon their own land. Income diversification is part of that wisdom. A small homestead garden, a few laying hens, a skill

that neighbors will pay for, these are not luxuries. They are the modern equivalent of the frontier smokehouse and root cellar that kept pioneer families alive when crops failed or raiders came.

Our pioneer ancestors who settled this wild land left us one of the most practical preparations ever devised: the hidden cache and seed vault system. When Indian wars swept the frontier or economic collapse struck, families did not keep all their stores in one place. They dug multiple small root cellars and caches; some under the barn, some in the woods, some marked only by a certain stone or tree. They saved heirloom seeds in waterproof jars, dried meat, and buried tools so that even if their cabin burned or was seized, they could slip away at night and start again within days. Shays' farmers used the same quiet network during the rebellion, moving supplies along hidden trails and using family farms as safe houses when courts were closed by debt collectors. Those simple methods turned survival into victory.

You can begin this today with less than five hundred dollars.

- Three heavy-duty five-gallon buckets with gamma lids (\$45).
- A month's worth of rice, beans, and oats plus basic spices (\$120).
- A good shovel, seeds for corn, beans, and potatoes (\$60).
- A small cache of ammunition or tools appropriate for your state (\$150).
- Waterproof labels and a simple map drawn by hand (\$10).

Bury one cache on your own land and another at a trusted neighbor's. Rotate and check them every spring. This is not fear — this is the frontier wisdom that built America.

In this issue we have discovered the quench. the hottest fire produces the strongest steel when the cooling is done right. Our cooling comes not from panic but from preparation rooted in faith, family, and freedom.

The storms of 2025–2026 are already upon us; prophetic clashes, economic tremors, and engineered chaos. Yet the same God who guided the pioneers through wilderness and war still guides us. The nearly half of the population who refuse the false choices of left and right can become the strongest remnant our nation has ever seen.

Start small this week. Dig one cache. Save one packet of heirloom seeds. Teach one child how to live from the land. These quiet acts are the forges that will temper our liberty for whatever tomorrow brings.

When you are done with that, here are some other steps that you can consider. We believe these simple powerful steps can help you weather the storm:

- Conduct a careful debt audit and cast off the smallest balance burdens first, then roll those payments into the next debt.
- Build one additional stream of honest income through small homestead projects or skills offered freely in the marketplace.
- Form or join a mutual-aid circle of three to five families for shared vigilance, skill-swapping, and emergency support.

These actions do not wait for permission from Washington. They reclaim the archipelago of self-reliant islands our ancestors defended.

Subscribe today and join this continuing search for truth. Stand with us in defense of our God, our families, and our sacred liberty. We thank you for your steadfast resolve!

~Wade John Taylor

American Cookery: Hobo Soup.



American Cookery Presents: Hobo Soup

Many good people have worked hard to build a pantry — row upon row of carefully stored cans that represent peace of mind and provision for the family. Yet when the power flickers, the shelves grow thin, or the world outside grows uncertain, those same cans can feel like a puzzle. “What in the world do I make with all this?” The question is an honest one, born of the same practical worry our pioneer mothers faced when supply lines failed and the garden was buried under snow.

In the hard years of the Great Depression, families and wandering workers answered that question with a simple, hearty meal they called Hobo Soup. It was never about fancy ingredients or strict recipes. It was about opening whatever the good Lord and the pantry provided – a can of beans here, a can of tomatoes there – and turning it into something warm and sustaining. It was the very spirit of American Cookery: make do, waste nothing, and feed the family with what you have on hand. That same resourceful heart beats in every homestead today, reminding us that self-reliance is not about perfection, but about quiet faithfulness in small things. Here is one of the simplest and most practical versions passed down through generations of resourceful cooks. It requires nothing but a pot, a spoon, and the cans already sitting on your shelf. I pulled it from an old Shelf Stable Recipes book that I had obtained from the website FroodstorageMadeEasy.net

HOBO SOUP SUBMITTED BY KAREN E.

Ingredients: 1 can carrots 1 can corn 1 can peas 1 can diced tomatoes 1 can green beans 1 can

chili 1 can beans – kidney, black, pinto, etc. 1 can of whatever else is in your cupboard Salt and pepper Other seasonings.

Directions: Open and empty each can into a large stock pot. Add the seasonings per your taste. Heat on Medium heat until heated through. Serve and enjoy.

This is a great way to use all those left-over cans that you really have no idea what to use them for. It goes really well with corn bread, rolls, or tortilla chips. It is also fast and easy, especially when things get busy.

In uncertain days, when the world outside grows loud and the news grows dark, there is deep comfort in a simple pot of soup made from what you already have. It is more than a meal – it is a declaration of independence. It says to the storm, “We will not be shaken.” It says to the family gathered around the table, “We are still together, still provided for, and still free.”

May your pantry be full, your hands steady, and your heart at peace as you turn what you have into what your family needs.

~Wade John Taylor

Unum Renewed: Peacemakers in the Archipelago Republic.

To the Peacemaker Patriot,

We have discovered in this great investigation that the ancient cipher has done its work and the republic stands divided into warring camps. We do not despair as we have witnessed that a quiet truth still whispers through the noise: we were never meant to be many separate peoples, but one out of many — *E Pluribus Unum*.

That motto was not a slogan carved on coins for decoration. It was a covenant that most citizens today don't even know or recognize. But under the cornerstone of our republic, it was the spirit that once bound thirteen quarreling colonies into a single nation under God.

We asked a profound question that we ought to ask today: What do we have in common instead of what can we find to divide us?

We saw its power in Volume 3, Issue 1, "Crucible," in the article "The Convention to Fix It." There we walked through the bitter interstate rifts under the

Articles of Confederation; crushing war debts that left farmers bankrupt, trade wars between the states that strangled commerce, and fierce clashing claims to western lands stretching all the way to the Mississippi. Virginia and Maryland nearly came to blows over navigation rights on the Potomac. New York and New Hampshire quarreled over territory. Massachusetts farmers, crushed by debt and taxes, rose in Shays' Rebellion, closing courts and marching on the Springfield Armory. These fractures nearly tore our young republic apart before it had even begun.

We had first examined how the Articles of Confederation failed the common man back in Volume 1, in the article "The Uncertain Future" (September 1, 2020). There we showed how the weak central government left ordinary citizens adrift in a sea of worthless Continental scrip that had fallen to one-thousandth of its face value, unequal state tariffs that pitted merchant against merchant, and broken compacts that turned neighbor against neighbor — all while the common man grew "so scared and confused that he has become unaware of truth."

And again in several articles of this very issue we have seen the ancient cipher repeating its old tricks, using debt, trade barriers, and land disputes to fracture the middle once more.

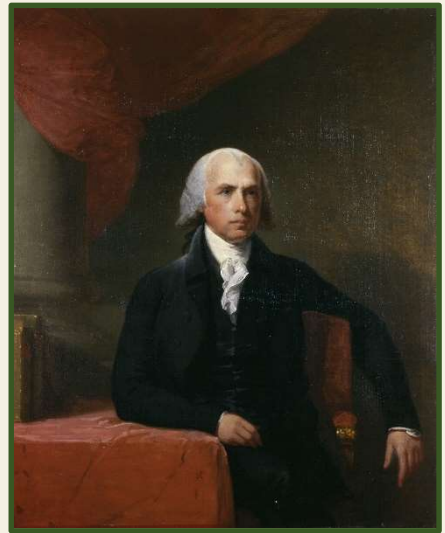
Only voluntary compacts, like the meeting at Mount Vernon in 1785 between Virginia and Maryland delegates, cooled those flames and showed the way forward. That single gathering of neighbors – not forced by any king or distant congress – settled navigation rights and planted the seed for the Constitutional Convention itself.

The same spirit lives today for those who will claim it.

We are the archipelago republic.

We leaned heavily on our work in Volume 4, Issue 1, “Island,” and expanded it here under the umbrella of the Crusoe Social Philosophy. This is the eternal philosophical truth that free men and women can stand upon their own land, accountable first to God and conscience, and still reach out across the water to form bonds of mutual aid. That is the natural state our fathers and their fathers before them defended. That is the pattern we must renew now for our children and

grandchildren if they are to have a future.



James Madison by Gilbert Stuart 1805

James Madison gave us the clearest map for this renewal. In Federalist No. 10 he diagnosed factions as “mortal diseases under which popular governments have everywhere perished.” They arise from human nature (the diversity of property and opinions) and no government can remove them without destroying liberty itself. His cure was not stronger central power but “extending the sphere.” The larger and more diverse the republic, Madison taught, the harder it becomes for any single faction to dominate. When interests are many and spread across a wide sphere, they

check one another naturally, just as islands in an archipelago stand separate yet connected by the same sea.

This is Crusoe Social Philosophy made national. Each self-reliant family, each neighborhood compact, each private association becomes its own island of liberty. When enough of these islands stand firm (trading skills, sharing watch, refusing the false choices of left and right) the sphere is extended in the way Madison intended. No single interest, no puppet master, no engineered crisis can sweep them all away. The middle majority cast off the divisiveness of the left and right and becomes the steady current that holds the archipelago together.

Algernon Sidney, whose **Discourses Concerning Government** helped light the path to our independence, put flesh on this vision with a depth few have matched. He wrote not as a distant theorist but as a man who had seen tyranny up close and paid for truth with his life. In the **Discourses** he declared: “Man is naturally free; that he cannot be justly deprived of that liberty without cause; and that he does not resign it... unless in consideration of a greater good.”

These inalienable rights; life, liberty, and the pursuit of what is just, belong equally to every man and every woman by the hand of God, not by the grant of any king or parliament. They are the birthright of the common citizen and the noble alike, and any power that seeks to abridge them without consent stands in rebellion against Heaven itself.

Sidney warned with prophetic clarity that good government is “always a blend of monarchy, aristocracy and democracy,” and that false divisions shatter this harmony, leading only to revolution as a tragic necessity. Most powerfully he taught: “If vice and corruption prevail, liberty cannot subsist; but if virtue have the advantage, arbitrary power cannot be established.” In our age of engineered chaos, where factions left and right amplify vice for gain, Sidney’s words cut straight to the heart: the middle is not powerless. We are the ones called to restore virtue, consent, and vigilance in our own islands.

Thomas Paine echoed this same call in **Common Sense**. He refused to let the old labels of Whig and Tory define the fight. “Let the names of Whig and Tory be extinct,” he wrote, “and let

none other be heard among us, than those of a good citizen, an open and resolute friend, and a virtuous supporter of the rights of mankind.” Paine reminded a divided people that the cause of America was in a great measure the cause of all mankind. That truth still rings today. The silent center — those independent hearts who love this land and refuse false choices — must do what Paine urged: rise above the factions and rebuild *E Pluribus Unum* through humble neighbor bridges.

The Anti-Federalists understood this better than most. Brutus warned that without the people retaining their sovereign veto, government would become “a system of despotism.” Melancton Smith declared at the New York ratifying convention that the few must never be allowed to oppress the many through monopolies of power or commerce. These men knew that inalienable rights are not granted by any government. They are the birthright of every man and woman, given by God Himself. They belong equally to the farmer, the mother, the veteran, and the neighbor. In today’s chaos, these rights are the shield against factions that would turn us

into dependents or cannon fodder. Those same rights remind us that we do not need permission from distant powers to live as free people on our own land, to form our own compacts, and to stand as peacemakers in the archipelago.

The silent center is not powerless. We are the steady heart that can yet cool the flames and point a weary nation back to the principles that made us free. We can extend Madison’s sphere through neighbor bridges that swap skills, share vigils, and foster mutual-aid circles. The Crusoe spirit rises again. Out of many islands, one republic!

Subscribe today and join this continuing search for truth. Stand with us in defense of our God, our families, and our sacred liberty. We thank you for your steadfast resolve!

~Wade John Taylor

Reclaim the Chain

Dear Citizens, Friends, and Neighbors,

We have walked together through the long shadows of this relaunch issue of THE PAMPHLET and it is poignant that we take a moment and memorialize the inspiration that started it all. Two hundred and fifty years ago, Thomas Paine wrote the pamphlet Common Sense and it forged a Republic of Liberty out of squabbling colonies. That same work inspired us to start this publication back in 2019 and continued to inspire us to draft a new Common Sense for our era. In this issue we have cracked the code and peeled back the layers to investigate the root causes of our turmoil today.

From the Crown's ancient cipher that once pitted Loyalist against Patriot, to the modern puppet masters who now pit left against right while the weary middle stands caught in the middle. We have seen how Bilderberg and other shadowy cabals fund the extremes on both sides and how Zionist lobbies and

foreign entanglements drag us into wars without consent. We further discovered how propaganda, fear, and engineered chaos exhaust the republic until the people grow too tired to resist the next tightening of the chains.

Yet we have also seen the light that never goes out. The same fire that burned in the hearts of our Founding Fathers still burns in the silent center, that steadfast forty-five percent who refuse the false choices of our day. This is the fire we must reclaim.

George Washington, in his Farewell Address of 1796, spoke with the solemn gravity of a father handing down his final counsel. He warned that political parties would become "potent engines, by which cunning, ambitious, and unprincipled men will be enabled to subvert the power of the people and to usurp for themselves the reins of government." He saw clearly how "the alternate domination of one faction over another, sharpened by the spirit of revenge... is itself a frightful despotism." Washington pleaded with us to guard the national union as "the palladium of your political safety and prosperity," to cherish it with "jealous anxiety," and to

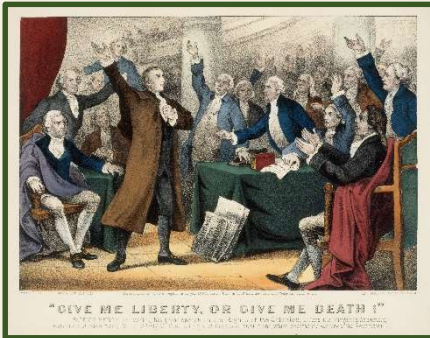
indignantly frown upon any attempt to alienate one part of the country from another. He knew that factions and foreign entanglements would one day threaten the very liberty the Revolution had purchased in blood.

Today Gallup's 2025 surveys confirm the wisdom of his warning: a record forty-five percent of Americans now identify as political independents. We have said that a lot in this issue because we want you to remember it. This is the highest in three decades since it has been tracked in polls and stands as a testament that you are not alone. Equal shares that stand around roughly twenty-three to twenty-nine percent depending on region call themselves Democrats or Republicans but average at twenty-seven percent each. Third parties are mere fraction. The middle is not only definitely not shrinking; it is growing exponentially because more and more ordinary citizens refuse to be chained to the alternating despotism Washington feared. They see through the ancient cipher. They want only peace, justice, and the quiet liberty to raise their families on their own land.

When the loud voices on cable and social media declare "a majority of Republicans support this" or "a majority of Democrats demand that," pause and remember what those words truly mean. They speak only for a majority of a minority body that acts as the loudest mouth. The greater body, the independent heart of America, stands apart, refusing the false choices. The loudest voices are not the largest. They are simply the most amplified. Do not follow the perception of the crowd over the proverbial cliff, as the old tales of lemmings once warned. The jagged rocks below are painful and likely fatal to many at this stage. The silent center is the true majority now, and it is time we remember that fact with quiet strength that shakes the foundations of our Republic to cast the corruption and rot from the branches of our tree of liberty.

Patrick Henry, that fiery voice of the Revolution, would have roared his approval at such a charge. At the Virginia Ratifying Convention he warned that if we surrendered too much power to a distant government, "their liberty will be lost, and tyranny must and will arise." He thundered that "bad men cannot make good

citizens” and that when a people forget God, “tyrants forge their chains.” Henry understood that inalienable rights that are the bedrock of human rights; life, liberty, and the pursuit of what is just, are not granted by any government or faction. They are the birthright of every man and every woman, given by God Himself, and they belong equally to all. No party, no lobby, no foreign influence may abridge them without consent. When factions whip neighbors into division and claim divine right to violence, Henry’s spirit still calls us to stand: “Give me liberty, or give me death!”



"Give Me Liberty or Give Me Death!"
Currier and Ives 1876

The chain our fathers forged is still in our hands. It was never meant to be worn as shackles by distant elites. It was meant to bind us together in liberty. I challenge

you to reclaim it. Strengthen it. Pass it unbroken to your children.

The middle is not powerless. We are the steady heart that can yet cool the flames and point a weary nation back to the principles that made us free. Let us secure our Republic islands against every fracture and form the syndicates and private associations that Volume 1 first called us to build. We must extend Madison’s sphere through humble neighbor bridges; skill swaps, shared vigils, mutual-aid circles, until the ancient cipher loses its power over us. All things are possible through that Great Divine Creator whom we appealed to in our Declaration of Independence nearly 250 years ago.

As we close this issue and step into whatever tomorrow brings, remember the words that have carried us from the beginning: out of many, one. The middle forty-five percent who still cherish God, family, and liberty are the remnant that can yet turn the tide.

Subscribe today and join this continuing search for truth. Stand with us in defense of our God, our families, and our sacred liberty. We thank you for your steadfast resolve!

~Wade John Taylor

A Wife's Stand:

I will not Fight Your Fight.

Elizabeth Jane Taylor

Before we turn to the editor's closing thoughts, we are honored to share these words from my wife, Elizabeth Jane Taylor. From the very first issue of this pamphlet she has been the steady heart of our home and the quiet strength behind every page. In this hour of engineered chaos and false choices, her declaration speaks for countless independent souls who refuse to be drawn into the puppet masters' game.



A Woman and her Resolve" by Wade John Taylor 2026

I Will Not Fight Your Fight: A Declaration for the Independent Soul

In the commotion of our modern age, where the radical voices of the left and right clash like thunder in a storm-ravaged sky, a simple yet profound thought echoes from the heart of an ordinary American: "I will not fight your fight." This is not a cry of cowardice, but a resolute stand for the unalienable rights that form the bedrock of our nation.

As independents, we watch the fray with weary eyes, refusing to be drawn into a battle that threatens to tear the fabric of our republic asunder. We seek no civil war, no domination by one faction over another. Instead, we demand the liberty to live as free men and women, unencumbered by the tyrannies of ideology or overreach. Drawing from the wisdom of our Founding Fathers (particularly the Anti-Federalist guardians of individual sovereignty) we reaffirm our commitment to natural rights, constitutional protections, and the sacred principle of being left alone.

The Founding Fathers, those architects of American liberty, understood the perils of factionalism all too well. James

Madison, in Federalist No. 10, warned of the “violence of faction” that could undermine the union, yet it was the Anti-Federalists who most fiercely championed the individual’s shield against such dangers. Figures like Patrick Henry and George Mason viewed the proposed Constitution with suspicion, fearing it would empower a distant central government to trample the rights of the people and the states. Henry thundered in the Virginia Ratifying Convention: “The question turns, sir, on that poor little thing, the expression, We, the people, instead of the states, of America.” His Anti-Federalist leanings insisted on explicit protections for unalienable rights; those endowments from our Creator that no government can justly infringe: life, liberty, and the pursuit of happiness, as proclaimed in the Declaration of Independence.

Today, as the radical right and left wage their ideological wars (each seeking to impose its vision upon the whole) we independents echo the Anti-Federalist call for restraint. We see in the left’s push for expansive federal mandates an echo of the very centralization that Mason

decried, where individual freedoms are subordinated to collective dictates. Similarly, the right’s clamor for authoritarian controls, often cloaked in the guise of “national security” or “traditional values,” mirrors the fears of Henry, who warned against a government that could “oppress and ruin the people.”

Neither side offers true liberty; both peddle chains disguised as salvation. We will not don their armor or wield their weapons. Our fight is not against our fellow citizens but for the preservation of the natural rights that transcend partisan squabbles.

Consider the Bill of Rights, that Anti-Federalist triumph wrested from the Federalists as a condition for ratification. It stands as a bulwark against encroachment, enshrining freedoms of speech, assembly, religion, and arms; rights not granted by government but inherent to our humanity. Thomas Jefferson, with his Anti-Federalist sympathies, reminded us in a letter to James Madison that “the natural progress of things is for liberty to yield and government to gain ground.” In our polarized era, where calls for censorship, surveillance, and coercive policies abound from

both extremes, we independents invoke these rights as our shield.

We demand to speak freely without fear of reprisal, to worship or not as our conscience dictates, to bear arms in defense of self and home, and to be secure in our persons and property against unreasonable intrusions.

We want no part in a civil war that pits brother against brother, neighbor against neighbor. The Founding Fathers, scarred by the Revolution, designed a system of checks and balances precisely to avert such catastrophe. Yet the radicals on both sides erode these safeguards, each accusing the other of tyranny while plotting their own.

As independents, we stand apart, advocating for a return to anti-federalist ideas, where inalienable rights are supreme and the government is limited strictly to its enumerated powers. This Anti-Federalist vision ensures that no single faction can lord over the diverse tapestry of American life. We seek not dominance, but equilibrium; not control, but coexistence.

To those ensnared in the partisan melee, we say: Lay down your arms of rhetoric and rage. Respect the unalienable rights of all, and allow us to pursue our

happiness in peace. Government exists to secure these rights, not to redefine them according to the whims of the moment. As Jefferson declared, "I have sworn upon the altar of God eternal hostility against every form of tyranny over the mind of man." We independents renew that vow, rejecting the fights of others to safeguard our own liberty.

In the spirit of the revolutionary pamphlets that once stirred the colonies to action (works like Thomas Paine's *Common Sense*) let this be a call to the silent majority. Rise not in violence, but in quiet determination. Vote for principle over party, demand accountability from all leaders, and insist on being left alone to live as free individuals. For in the end, the greatest threat to our republic is not the enemy without, but the division within. We will not fight your fight; we will defend our rights, and in doing so, preserve the soul of America.

I'm deeply unhappy with Trump and his push toward bombing Iran. Truth be told, I didn't vote for him in 2016; I sensed even then that he wasn't the right fit for safeguarding our republic. Instead, I voted for the Constitution Party candidate, aligning with principles that honor

our founding documents. This time around, I was gravely concerned about his presidency, fearing it was driven more by personal retaliation than by a commitment to the people's will. I've always championed our inalienable rights, those God-given endowments of life, liberty, and the pursuit of happiness, as proclaimed in the Declaration of Independence and shielded by the Bill of Rights. I stand for the true America: one of self-governing communities, simple freedoms like apple pie on the Fourth of July, and a government restrained by the chains of the Constitution.

But sadly, we're not living in that America anymore. My heart aches for every citizen right now; our liberties are eroding, and we're not being protected from the very tyrannies our Founders warned against.

This escalating war with Iran has been foretold, from the prophecies in Ezekiel to the dire predictions of our Anti-Federalist forebears like Patrick Henry and George Mason.

George Washington stated, "It is our true policy to steer clear of permanent alliances with any portion of the foreign world."

Just as Brutus said, "As standing armies in time of peace are dangerous to liberty, and have often been the means of overturning the best constitutions of government."

They fought tooth and nail against a strong central government during the ratification debates, insisting on the Bill of Rights to prevent exactly this: a federal leviathan that drags us into endless foreign wars, amassing standing armies and executive overreach that tramples states' rights and individual sovereignty.

The Constitution itself limits war powers to Congress in Article I, Section 8; no president should unilaterally bomb sovereign nations without declaration, as that path leads to empire and the destruction of republican virtue.

Ron Paul echoed this wisdom, urging us to focus on the corruption festering within our own government rather than meddling abroad. And let's not forget Charlie Kirk's stark warnings about this very conflict months before his tragic death. He called regime change in Iran "pathologically insane" and a "catastrophic mistake," predicting it would unleash chaos, refugees,

and another quagmire like Iraq or Afghanistan.

Too many are elevating Trump to the status of a golden calf, idolizing him as if he were our Savior or God. But he is merely a man, flawed and fallible.

His grave errors of mishandling COVID, shutting down our country, claiming the injections as his own baby, promising to drain the swamp while empowering the very deep state he decried, now extend to breaking his non-interventionist pledges by entangling us in this unconstitutional war.

This isn't leadership; it's the kind of centralized ambition the Anti-Federalists feared would subvert our inalienable rights and turn our republic into a despotic machine.

We must return to the Constitution's strict limits, reject these foreign entanglements as George Washington advised in his Farewell Address, and reclaim our natural rights before it's too late. God help us restore the true spirit of liberty.

~ Elizabeth Jane Taylor

<https://thepamphlet.net/>

From the Editor



This short note you are about to read was written back in December of 2025, in the quiet days before the world accelerated into the storm we now all live in. It was the very first spark, the original ember, that ignited this entire new volume. I had no idea then how large the issue would grow, how fast history would move, or how much would tumble out in the weeks that followed. What began as a simple Christmas message of hope has become the longest single pamphlet we have ever published, more than double the length of any previous issue, because the world itself changed faster than the pen could keep up.

I have left every word exactly as it was written that December

night. It is preserved here as a memorial to the moment the fire was kindled, before the rug was pulled and the chaos we have traced through these pages became our daily reality. May it serve as a quiet reminder that even in the darkest hours, the first spark of hope is often the most important one.

Here are those original words, unchanged:

Dear Readers and Kindred Spirits in Liberty

Despite all the hope that things are about to change for the better on a monumental scale, I cannot shake the feeling that all is not as it appears, and a giant rug pull is about ready to happen in our lives. If we get to February, Trump is President and half of his campaign promises on dismantling the deep state are in the works then I will start to consider a sigh of relief.

It was odd that no sooner had I written that paragraph than a dear old friend from the past contacted me and we spoke of those very things. Perhaps it is the inclination many of us are experiencing that prompted me

to reach out and send this last note before while I still can. I wanted to let you all know that if we are indeed on the precipice of chaos and strife; It will all be OK. I receive daily affirmations about that, and I feel compelled to share a bit of hope with you if our future seems to bleak to contemplate.

The greatest moments of our history as Americans have been born out of difficult situations. The first winter on the Mayflower was truly horrendous and a few handfuls of souls are all that survived, and yet our nation is now populous. The opening shots in April of 1775 brought panic and strife in the colonies as many struggled to spin wool and make their own clothes for the first time as supply lines were severed. This moment of desperation created a self-sufficient problem-solving nation that thrived until a computer screen put us all into a coma.

Even should our nation hold together, and we happen to avert nuclear Armageddon it will take a concentrated effort from us all to get involved locally and ensure that those we vote into office are doing their job. We certainly cannot trust press nor social media to inform us of the transgressions within our

community and it is our job as We the People to ensure that we have the right people to represent us in government during times of peace and prosperity as well as in times of chaos and pain.

This Christmas I want you to remember that from this point on into summer, we will have a little bit more light each day. Darkness begins to lose its grasp on our northern hemisphere after the winter solstice and Christmas shortly after. Like this pamphlet, unexpected things will happen to you and for you simply because strangers care about you and are thankful for your part in their life no matter how insignificant you may feel it is. You have helped change the lives of me and my family in a very positive way.

It does not take much effort as the butterfly effect is truly a real phenomenon. You do your part, and the Divine forces will amplify your efforts. When you whisper with love it comes back around the world like a hurricane. Give it a little time, a bit of faith, and a dash of self-discipline, and before long you will have done what the Lord has been asking you to do.

I don't mean to preach, scold, or offend. This message is not for whom this does not resonate. This last message of hope and

goodwill is our prayer for you and your family that no matter what comes next, you will be blessed and filled with comfort when you need it most.

I am, was, and remain a disabled veteran living on a limited income with no means for this and yet it came and went through four volumes. You all did this, and I pray mountains of blessings upon you in our current and future trials. May your gift travel around the world back ten fold

~Lonny Ray Williams A.K.A.
Wade John Taylor

Since those quiet December words were first penned, the storm we sensed has indeed arrived, and with a fury none of us could have fully imagined. The world has tumbled faster than any of us could have dreamed, and this issue, the longest and most urgent we have ever published, has grown into a full record of the very chaos we feared.

Yet look at our American story and you will see that resilience is not new to us. The first winter on the Mayflower nearly wiped out the tiny colony; only a handful

survived, yet from that desperate seed grew a nation. The shots at Lexington and Concord brought panic and severed supply lines, forcing ordinary families to spin their own wool and forge their own tools, and from that desperation rose the most self-sufficient people the world had ever seen. Shays' farmers, debt-crushed and facing foreclosure, closed courts and marched on armories, teaching us that even in rebellion the spirit of liberty could not be quenched. President George Washington himself personally lead the troops to put down the rebellion then pardoned the offenders in mercy and grace. The pioneers who crossed the plains buried caches, saved heirloom seeds, and built root cellars not because they feared tomorrow, but because they refused to let tomorrow master them.

That same resilience lives in the butterfly effect, the simple truth that the smallest faithful act can ripple outward like a hurricane. One whispered prayer of love in a neighbor's kitchen has returned around the world tenfold in the form of strengthened families. One pamphlet dropped on a doorstep in 1776 became "*Common Sense*" and helped

birth a nation. One elderly farmer standing alone behind a stone wall with musket and sword became Samuel Whittamore and reminded us that no man is ever too old to defend liberty, nor no odds to great in the face of tyranny. One seed planted in rocky soil has become forests that shelter entire communities. Every small act of self-reliance, every neighborly handshake, every refusal to join the false fight, these are the butterfly wings that can still turn the storm.

The ancient cipher has been laid bare. The factions have been exposed. The middle has been called to stand. And yet, even in the midst of this fire, the same hope that kindled that December spark still burns.

In the pages that follow, I share my current thoughts on how this massive issue speaks directly to the world we now all live in. The ancient cipher has been laid bare. The factions have been exposed. The middle has been called to stand. And yet, even in the midst of this fire, the same hope that kindled that December spark still burns.

Now that I am about ready to lay the the proverbial pen down after completing this great work I stand in awe. I scarely believe it

came out of me and yet I see that the years of pamphlets before actually laid the groundwork and provided years of background to work with as well as the experience of age. As this old veterans bones ache I can't hardly complain after referencing Mr. Whittemore so many times, who has become a sort of patron saint in this issue. I have tried to throw several terms and concepts repeatedly throughout this one because I really feel they are worth remembering. Most of all, you are not alone and you are never too old nor broken to contribute something to the crusade for liberty.

We need to pull our children out of the institutions that bind their minds and shackle their ambitions behind ideology, rage, and blind obedience to puppetmasters. Homeschooling our children is the only way to avoid the child abuse of depraved minds, indifferent minds, and predatory poachers of souls that walk the halls of schools now days.

I don't know it all. I learn more each day about our founding moments and principles of our nation and I forget half as much as I still suffer short term memory issues from a stroke nearly 18

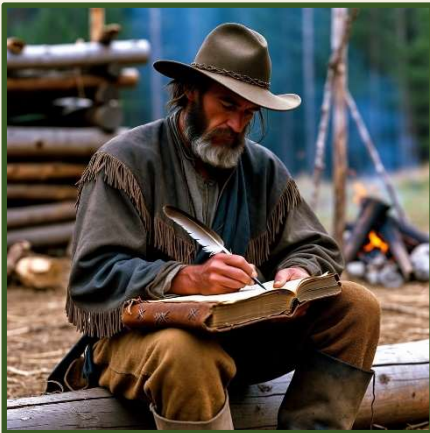
years ago. Yet as I edit and reread the work that has been completed over these past few months, I recall many facts and points from research that I just can't put in. As usual I always dream of going back through my notes and revising and updating what I learned along the way but the pigs need tending to and there is the garden to prep. I am finishing this on the first day of spring. There are always opportunities to plant seeds when the season is right and even the maneur in your life has value when you disregard the smell.

Where the world goes from here is up to us, those who care to turn around to see who is projecting the shadows upon the walls. I recommend that you read the Allegory of the Cave, It is by Plato and not difficult to at all to get through. It directly relates to our awful situation where our Constitution hangs by but a thread. Yet I firmly believe that those few Independent American Patriots who come together under the same banner of inalenable rights can yet salvage hope before it gets too late. I have been guilty of being led to the trough of anger and rage, especially during my younger years in life and some tough years in the infantry. Yet

through discarding pride and admission of fault I have found peace and have been on a long road of recovery in the Way of Life. The best that I can do is to put one foot in front of the other in the walk of life, pick up my cross in this life and love my neighbor as my own. I am not perfect, and those who can still admit they are not perfect and seek to do better each day are my friends, we are the silent middle who have found the light of truth that sparks liberty and hope.

May that spark of hope burn in you as well.

~Wade John Taylor



Writing from Camp Liberty by Wade John Taylor 2026

Our Future Work

To our fans, students, citizens, and those curious about our future. I had taken a break from the book that I promised to bring you this pamphlet and we are looking at where we are headed for the future. Nothing is completely predicable with the world on edge financially, morally, or in safety. But it is my sincere hope to continue to write the book about the Divine promptings that led me down this path, but this new work on this issue has kindled an old flame in the forge. I hope to consolidate our existing work, expand it with our research, and compile it all into a history book or course and teach from it. But that is another project besides the book half done.

As a veteran I still believe there is a need for a book that focuses on the battles and the stories of the people who fought them from so that we can seek to avoid the carnage of war in the future. From the large battles to the simple engagements, we have covered many and want to get back to that in the times ahead, but such an endeavor is something else.

We are going to let this reboot issue percolate for a while. We have been dormant for a while and have reorganized out of our new office in Wyoming.

It is my wife and I's intent to start producing regular monthly pamphlets again this year once I figure out new production. It is no longer feasible for me to maintain inventory at my homestead and operate out of my home. My family and farm need my space. We will be contracting out the printing so as to free us up to tend to the homestead and increase the quality of the end product to those who love our already high quality durable physical copies.

I must admit that as I am getting older Maintaining the machine, toner, fusers, paper and scores of expensive and hard to source parts is something I am not able to do anymore, let alone being my own printing machine mechanic due to my remote living. We have less of what we had but still have the same variety of livestock to tend to. We have pigs, goats, chickens, rabbits, turkeys, dogs, cats, a homestead to tend to and children at that have more energy than the middle east right now. But we look forward to continuing raising them right to

survive, thrive, and usher in the new age of liberty. Our schedule is not always our own if the goats get out or the pigs go on a rampage and I have more maintenance projects than I am capable of doing in the next three lifetimes.

But all that being said, I am halfway through one book, have good outlines in my head for others. As I have said, there are perhaps several books that I know could be written.

Once this issue circulates in various media for a while and I get some feedback I will be able to better determine which direction is feasible in today's challenging business climate but most importantly I seek to turn to you who made this grand endeavor possible and let you participate in this grand adventure once more.

My dear friends, if you could take a moment out of your life and let us know what you would like to see in the future for THE PAMPHLET. It will help guide us as we pray for the path forthcoming. It is our intent to let this issue percolate for a few months and work out our new business model.

We never made anything off the first four years of printing and put it all into providing free

physical copies to anyone we could get it to. It was exciting and fun to be able to do that for four years, but that model is no longer feasible in today's market conditions, our limited income, higher prices, and larger family.

We want to provide the highest quality bang for your buck while giving you the history of liberty from yesteryear as it relates to tomorrow and throughout today.

I would like to know a few things about what you would like to see in future issues. Obviously, we did not know what we were doing in the beginning, improved over time, and are taking more leaps forward at this point in our development and creation of our pamphlets even now.

Please look at our free copies and pdfs of previous issues from the clunky amateur first issues to the later issues that started to develop polish, style, and learned the basics of business relating to publishing a halfway decent history product that common average middle of the road people really doesn't mind reading. Each issue was designed to be read over a month and set on a coffee table to be digested one article at a time. We printed them on heavy 24# ivory paper so they would last a little while in a

library and eventually found a natural woven fiber to print on towards the end. While things may change, that is where I feel we are going to head towards again sometime this year but much of our production will be done by more professional people than me.



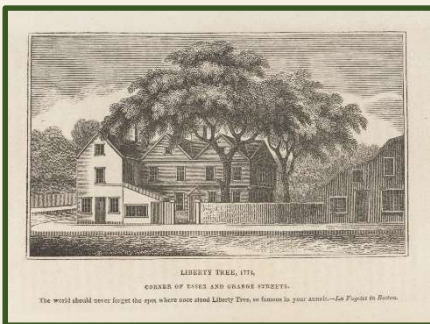
We will start posting regular updates on THE PAMPHLET site and at least let you know how it is going. Who knows, perhaps you all will get a sneak peek or two here and there.

I will leave you with the last words I left you in our last issue. The best advice I can give in such a time as this is to learn what I have learned. I suppose you can now let me know in the future that I have repeated myself on at least one occasion, but it will probably

take a bit more than that to silence the pen of ol' Wade John Taylor.

I hope to grow old in a peaceful world with my family and friends while attempting to grow as much of my own food as I can for those same family and friends. I will continue to become as self-sufficient as possible while building resiliency within my community, even while my bones ache and my body don't do what I could in my youthful exuberance. I have discovered that such a life as homesteading is conducive to developing a personal relationship with my family, my community, and my best friend, Jesus Christ. Which is what I intend to continue doing until my last breath.

~Wade John Taylor



The Liberty Tree in Boston by Caleb H. Snow ca. 1825

~ ~ ~

Thoughts From our Fathers

In Closing we leave you a few wise words that relate to this issue from our Founding Fathers.

Thomas Paine, Common Sense, 1776

“Let the names of Whig and Tory be extinct; and let none other be heard among us, than those of a good citizen, an open and resolute friend, and a virtuous supporter of the rights of mankind.”

George Washington, Farewell Address, 1796:

“The name of American, which belongs to you in your national capacity, must always exalt the just pride of patriotism more than any appellation derived from local discriminations.”

“It is our true policy to steer clear of permanent alliances with any portion of the foreign world.”

“Let me now... warn you in the most solemn manner against the baneful effects of the spirit of party.”

"The alternate domination of one faction over another, sharpened by the spirit of revenge, is itself a frightful despotism."

Thomas Jefferson, Letter to John Taylor, 28 May 1816

"I fear all our political parties... are pernicious factions."

Brutus (Anti-Federalist), Essay I, 1787

"A standing army... will be a constant source of danger to the liberties of the people."

"The people... are the only proper judges of the measures of their own government."

Melancton Smith, New York Ratifying Convention, June 1788

"The few will be more able to oppress the many" through monopolies.

Thomas Jefferson, First Inaugural Address, 1801

"Peace, commerce, and honest friendship with all nations — entangling alliances with none."

James Madison, Federalist No. 41, 1788

"The means of defense against foreign danger have been always the instruments of tyranny at home."

Alexander Hamilton, Federalist No. 29, 1788

"The people, without exaggeration, may be said to be entirely the masters of their own fate."

Patrick Henry, Virginia Ratifying Convention, 1788

"The liberties of a people are in danger when the power of making laws is given to those who have the greatest interest in breaking them."

"Bad men cannot make good citizens."

"When the people forget God, tyrants forge their chains."

Thomas Jefferson, Kentucky Resolutions, 1798

"Whensoever the General Government assumes undelegated powers, its acts are unauthoritative, void, and of no force."

REMEMBER



2020 - 2026

From the very moment that this thought of resistance was hatched it has been supported by patriots like you! We have put every single donation back into this and we have carried it to all fifty states and sixty-five nations around the world in digital and or print form. Thank you to everyone who donated, wrote, handed out, and promoted this labor of love. God Bless you and all those who stand for liberty!

THE PAMPHLET

You hold in your hands a labor of love. Since 2020 we have brought you our nation's history of our struggle to be free, through the help of people like you. We have discovered everyday people who rose to the occasion and became essential to the movement of liberty. We have printed the history, deeds, and words of liberty while seeking to apply them to our own time of need.

We give a nod again to Thomas Paines "Common Sense" and give you this expanded tome of Common Sense for Our Time. We contrast the times of our Founding Fathers with that of the tyranny of today and show you a thread of the cypher that guides our times. We present the lives and character of those who stood up against corruption and tyranny in their day, to aid all those who need inspiration and hope in our time.

The patriots of our nation are waking up to a world in which they are the outcasts. Our government has been weaponized and is turning upon any who stands against injustice or infringement upon our Natural Rights. But we were born for this moment. We have known for a while that things are not right and there has to be a better way. Our solution lies in the wisdom of our Ancestors.

We strive to bring you the lives of early Americans struggling for their own liberty so that we can draw inspiration to act today. The solutions of the past are just as relevant today. The wisdom of THE PAMPHLET, this publication is for you, the free people of this world who rise now to the occasion of liberty and light the lantern in the bell tower. Liberty or Death.

www.THEPAMPHLET.net



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