

And to call him a deist is an absurdity. He believed that God judges every human being. That's not a deist. A deist is God created the world and then checked out.

evaluation

Not one of the founders believed that.

As a result of the rejection of the Judeo-Christian religions that made the West what they are—this is the West that is uniquely good, or produced unique amounts of goodness. What happened when Judeo-Christian religions died, specifically Christianity in Europe? You got Nazism and Communism. People don't stop believing in religions when God-based religions die, they just develop other religions. We have more religions in the United States that are secular then we have that are religious. Feminism. Environmentalism. Egalitarianism. Humanism . . . I mean, it just. You know, the isms are there . . . because people, as Chesterton said, "When people stop believing in God they don't believe in nothing; they believe in anything."

33:00

long term decline common sense bias.

That is exactly what has happened.

What are some of the consequences of this godlessness, religion free secular America and West? The demise of marriage. The end of the will to fight evil.

34:00

Moral confusion. No personal borders, I'll explain all these in a moment. People don't even have children. The will to survive is dead.

marker?

Every time I get a call from a young person who mentions that they have children, I say, "I assume that you are religious. Is that correct?" "Oh, yeah!" "What are you?" One of four things: Catholic, Mormon, Evangelical, Orthodox Jew. They're the ones who are having children, and they are the ones who are getting married earlier. And that's it. To me, a secular twenty-eighty year old, or thirty-five year old, with five children . . . I have never, I have not met one. I'm sure such a person exists. But . . . and I'm sure a few are mistakes. But deliberately, to have five or more children? If you're a secular, I don't know any such human being. Religious people believe it is worth preserving society and having more

35:00

children.

So, demise of marriage. You have to understand something: marriage and children are values. We don't realize that. There was a song, which many of you know because of a latter adaptation of the song for a television series: "Love and marriage go together like a horse and carriage." That's what people believed in the nineteen fifties, forties, thirties, twenties, nineteenth century, eighteenth century, seventeenth century, sixteenth century, and as long as there were horses and carriages.

But it's not true. Love and marriage go together if you affirm a religious outlook. Not if you're secular. They don't go together at all. It's all a matter of values. And if you don't have those values there's no case to be made. There is no secular case for anything.

dogma

Here's an example. What is the secular case against public nudity? It's not a riddle. There is none. [long pause; looks over the audience] I assume all of you oppose public nudity, I mean in the streets. I don't care . . . I'm not talking about a private beach. Right? You don't have a single secular argument.

36:00

San Francisco had this debate. City council actually debated whether or not to drop bans on public nudity. This happened two years ago. And, ah . . . they lost . . . the dropping of the bans lost by one vote. I think it was eight to seven. San Francisco city council. So in other words within a year or two they will drop the

Transcendent awareness. Prager seems to be deeply aware of the transcendent in human affairs, or at least fully aware of the realm of the transcendent (differentiated mind). This differentiates him from deists or secularist, where the transcendental realm literally does not exist.

Realm of interiority. A reflective mentality, where letting the great questions reverberate within, is part of Prager's differentiated mind. Reflective intelligence is third level work in the human good where the goal is to **set one's terminal value**. But without God, all is reduced to what feels good, what supports one's own self-image and the drive for power (no criteria, for no personal relationships where liberty is a prerequisite).

Rage. When people's beliefs (terminal value) are challenged, they are being challenged at a religious or transcendental realm, a decision where their very worth depends upon their identification with feminism, environmentalism, etc. The reaction can not be other than *rage*. **Prager does not express rage**, for he himself can only be challenged by the God he serves through reason, and aiding and abetting God's work to liberate human beings from a self-imposed slavery through imparting wisdom.

Prager recognizes evil at a deep non-verbal level and acts to fight it. Hence, he "automatically" recognizes in others not only an unwillingness to recognize evil but even to recognize evil for what it is. (**Thomas Merton: guilt and sin**, where feelings of guilt derive from a failure to meet society's expectations, while feelings of having sinned is a failure to meet the very authenticity of one's being. **So a secular person, driven perhaps by guilt, nevertheless commits great sins** against their own being without even being aware of the damage they are doing to themselves and those around them.

Worth preserving? Having children? Are human beings valuable or a cancer (deep ecologists) upon the face of the earth actively engaged in destroying Gaea? **For Prager, only if one believes that humans were created in the image of God** would one believe they have a future despite hard times and difficult situations. An he puts it, marriage and children are values, i.e., **they have value in themselves and not for utilitarian purposes.**

Historical consciousness. His foundational stance is grounded in a **meta-history or meta-narrative** that goes back thousands of years, back to God's liberation of the Jews from Egyptian slavery as recorded in Exodus. This sets the background, the context for the positions he takes; **it defines the horizon within which he lives.**

No secular case? Prager's foundational stance includes the possibility, the reality, that there is a set of standards or criteria for human living that derive from a power greater (or transcending) than any human power. **Given human limitations in both time and space, in intelligence and authenticity, there is no possibility of truly unbiased judgments derived from human endeavors.** The drive for power, for self-assertion, for saving face, that includes resentment and spite, leaves us with justifications and rationalizations that pollute the public sphere. Egotism, group bias, and common sense bias are features of the human condition.

ban and public nudity will be allowed in San Francisco.

37:00 You know what the argument was? Because I was shocked. Eight people voted to keep laws against public nudity in San Francisco? The quintessentially secular place? And the argument they gave was, "It isn't sanitary." That's it. That was the argument, it's not sanitary. So of course there's a response: naked people will have to carry a towel and when they sit on a park bench they will have to sit on a towel. And I think that ends the problem of the sanitary argument.

The only argument ... the only argument against public nudity is that human beings are created in God's image and have sanctity. Animals are naked; humans are clothed. The first thing God does in Genesis. The first thing God does for humanity after humanity leaves the garden of Eden, or begins to leave by eating the of the Tree of Knowledge, is to make them clothing.

38:00 But it's a book nobody reads anymore. Nobody reads the Bible ... except for a handful of religious Americans. The most widely read book in American history. I believe—I truly do believe, and I intend by the way to prove this, I'm going to some of these colleges. I was just at Stanford, but I didn't have a chance to ask this. But I intend to spend a few days at some prestigious colleges—and I don't give a damn if the college is prestigious; it's nothing to me. But it will more to the people to find this out. For example, what if more than half of Harvard seniors cannot identify Cain and Able correctly? And I would bet that more than half cannot. That's Cain and Able folks! This is not difficult stuff! This was ... every third grader in America knew this a hundred years ago, who Cain and Able were. The ignorance is profound. Guatemalan lesbian poets are well known at Harvard. But Genesis? Zilch.

evaluative

So, it's all ... The consequences of secularism are ... is the most important subject of all and very few people are addressing it.

39:00 The end of the will to fight evil. Look at Europe. They demonstrated ... remember how much they demonstrated against Pershings [missiles] in Europe when Ronald Regan wanted to put them in? Do you remember how Ronald Regan was excoriated by the secular left with regard to calling the Soviet Union an evil empire? The will to fight evil dies in the Western world when God dies. Another one. Marriage dies. Children die. Having children dies.

40:00 Moral confusion? Moral confusion. This I knew from when I first started speaking in my early twenties, and it has not changed. Example? Most American students ... David Brookes wrote about this in the New York Times. I was very happen that he did write about it. And he quoted a secular professor, I believe at Notre Dame. And he was quite upset, the professor, that there is no moral literacy among young Americans. They all believe that morality is what you think, what you feel. We live in an age of feelings. How do you feel about it.

You know that Jewish kids I have talked to at Jewish schools, not orthodox schools, but non-orthodox schools—and I'm not orthodox, or I wouldn't be doing this. But I'm a serious Jew, but not orthodox. But anyway, speaking at non-orthodox schools, I would say, "So, do you think the Nazis, what the Nazis did to the Jews was wrong?" And of course they all think it's wrong. So then I said, "Wait a minute. I know that you think it is wrong, but they thought it was right. So are you still prepared to say they are wrong or only that you think [Prager's emphasis] they are wrong?" And almost all the *Jewish* [Prager's emphasis], *Jewish*

Prager's commitment to wisdom, to history, and to ethical monotheism is in stark contrast to the **verifiable loss of historical consciousness in university education**, including the downgrading of all "Western" literature or influences. From this position, **secularism and Leftism cannot exist with ethical monotheism**, and hence has to downgrade by any means those who support the presence of the Divine in human affairs. No meta-narratives, no meta-myths, other than the limited horizon of the left.

From Prager's stance, **people have been severely downgraded**, severely restricted, severely hampered, the development of intelligence over the last two or three generations. **But this is "obvious" only to someone who has such a historical consciousness and differentiated mind, combined with a certain degree of intellectual, moral, and religious conversion.**

Prager: **if there's recognition that something is more important, more valuable, than something else then there's no need, no demand, to actually have to fight for something.** Moral conversion is not required and may in fact be dangerous as it leads to violence and war. **Who benefits from a placid populace?** In a way, you have to be trained to be so ignorance, for this state **goes against the drives embedded in the transcendental precepts.**

Judging, where the criteria are no longer embedded in meta-narratives derived through revelation that express what it means to be human but grounded in personal counter-positions that arise from intelligences that have been severely limited in their development. **All is relative so that no one can be offended; all is judged in terms of personal feelings, for reason and intelligence can no longer hold sway in a secular environment.** But feelings, projected and accepted as being **out there real (naive realism)**, are an extension of internal states projected out through the mechanism of a world mediated by meaning. **Facts no longer matter; only opinions carry weight.**

students—it would certainly hold true for non-Jews, but I want to make the point more strongly, say, “It’s a matter of opinion. The Nazis thought they were right; we thought they were wrong; but who’s to say?”

That is almost universally now accepted among Americans of the last generation and certainly the latest generation.

There is nothing, almost nothing that they value that we valued. Seventy percent, according to Pew, of millennials do not believe in free speech. Or as they constantly say, “Oh, we believe in free speech, just not hate speech,” which of course is an absurdity because they determine what’s hate speech and then it’s not free speech.

The end of borders in personal conduct. There is now a movement in the liberal party in Sweden, the *Independent* and other places in England just reported this. A movement by young Swedes in the liberal party to legalize incest. Brothers and sisters over fifteen who wish to have intercourse should be allow to; it is none of the country’s business whether they do so or not. And they’re right. The only argument there too is religious ... and please don’t give me the health argument that incest produces mental retardation; it doesn’t except after many many generations. OK? So there is no scientific argument against it. Anyway, with amniocentesis and abortion that problem is certainly obviated.

There is only a religious argument against incest. When the Hebrew Bible was written, it decided to completely de-sexualized God and completely de-sexualized the family, both of which had been thoroughly sexualized and still are in nearly all of the non-Western world. Or the non ... really Anglo-West world or Western European world that isn’t Anglo. But in South America, sex with relatives is extremely common ... as in many other places in the world. The de-sexualization of the family was a Western construct emanating from the Hebrew Bible. Nowhere else did ... nowhere else. Ancient Egypt glorified incest.

So, that’s the story.

diagnosis
Now you know why I’m pessimistic. If there is no ... If there is no revival of the American Trinity. I have coined this term, but it is not my content. It is only my term. Christianity has a Trinity, and America has a trinity. The American trinity is on every coin and every bank note: e pluribus unum, liberty, in God we trust. That’s it. That’s our triad. That’s our tripod. You knock out one of the legs, it’s over. We have knocked out *In God We Trust*. The left has knocked that out; they want a godless secular place. It has knocked out *e pluribus unum* in favor of multiculturalism. We’re not one. We’re Africian-American, Hispanic-American, and black, and white, and ... etc., etc. And *liberty* has been expunged in favor of material equality. So the left is the antitheses of the American Revolution. And this is what conservatives need to understand: we need to fight for all three.

So let me answer my question from the beginning and then open up to you for questions or comments. I’m one of those few speakers that I know that welcome comments. They have to be brief, but I do welcome comments. If you don’t want to ask a question but only make a statement, that’s fine.

But I want to answer the questions, “How do you stay non-depressed? How do you stay off anti-depressants if you have this bleak view of what is happening?”

So here is what I tell my listeners all the time, because they hear me speak

Who’s to say? That is the most important question to ask: **who has the authority** to declare who is right or wrong? God or man (the excluded middle at play)? And if the latter, that means governments and the key “elite” that run them—**often consciously or unconsciously according to their own interests** (unrestricted egotism & group bias?). And today’s **critical theory** is nothing but an attack mechanism operative at the cognitive level of judging for individuals and the functional specialty of history for the community.

No borders of any kind; in the end, everything becomes political—including sexual orientation and sex within the family (1st cousin marriages, brother-sister marriages common among the pharaohs, polygamy, sex based on feelings of being in love overriding everything). Take the **sexual affairs of Greek and Roman gods**: all of the “transcendental” realm was sexualized.

American Trinity. Prager’s possible solution (remedial action) to his **evaluation** of American society and his **diagnosis** of the root cause of this dysfunctional—American’s abandonment of God, specifically Judeo-Christian modes of existing in the world (*In God We Trust*). **Cascade**: loss of God leads to multiculturalism and victim signaling that in turn leads to slavery rather than liberty.

45:00 about what is happening bad all the time. Happily, I stay funny, because otherwise I'd go nuts. And so there's a lot of laughter on my show. That helps. I have an happiness hour [on the show]. But here is the biggest answer that I give, and I give it to myself. Because people say, "You know, Dennis, I feel despair. I don't think it's worth fighting." So I tell them, and it's the God's honest truth. You know what stops me from not fighting? Forgetting even religion; forgetting my values; you know what stops me? Normandy.

If you visit Normandy Beach ... I've found that one of the handful of times in my life that I felt overwhelmed philosophically, not just emotionally. The guys who stormed Omaha Beach, Normandy Beach generally. I don't think they were very optimistic. They ran onto the beach seeing their best friends torn in half by 46:00 Nazi bullets. But they went on anyway.

The idea that you'll fight only when you'll win ... is a little silly. You don't have to fight if you think you'll win. Then you win. The time to fight is exactly when you don't think you'll win. Then your fighting is most necessary. To me it's a non sequitur. "Oh, I'm pessimistic so I'm not going to fight!" I don't even understand ... it's ... aside it's somewhat narcissistic: "I'll only fight if I'm optimistic." Sorry. Sorry. A lot of people gave up their lives for this country. I'm not asking anybody to give up their lives. I'm saying ... dedicate your life, don't give it up. Continue to have great times, but fight.

47:00 And that's my answer to the whole question of, "Well, you know, it looks bad." Yes, it looks bad. It does look bad. What, am I going to lie to you? Do you want to go to a pathologist who says, "It looks great, Mr. Brown. Let me tell you something here. What do we care about third stage cancer here at the Happy Institute. It doesn't mean a thing. You'll do great!" You'll drop dead. You want somebody who says, "This is what you have, and this is what you have to do!" That's the difference.

diagnosis

There's a corrosive disease; it's call leftism. Part of it, by the way, is aggressive secularism. But it's not all there is. And we have to fight it. And I don't want to ... I want on my tombstone, "Here lies Dennis Prager. He fought evil, not carbon emissions." [Laughter]

Thank you very much.

Heroic! It seems Prager's fundamental stance involves a **moral courage** that is nothing less than heroic. Facing the odds with little chance of success, and yet facing the odds anyway.

Doing what is right is part of the tension between one's transcended and transcending self, i.e., **between human based transcendence and Divine call for bring good into the world**. It may well drive the bringing of good into the world that Prager finds in the history of **Western civilization**. But in any case, the call in to fight, essentially to fight evil that comes into the human sphere when humans decide Sofia (human "collective" wisdom) is more important or supersedes that of God.

Doesn't like lies, especially when it comes to basics. **Truth**, an intellectual "conversion"? And nothing is more important than **facing reality**. Living in a world where **myth and magic, fantasy and incantations**, rule is a recipe for disaster. And for him, a secularized world is just that.

Not secularism per sea that is the root cause of the current dysfunctions of American Society, but leftism. Leftism is a radical socialism that grew out of the **Frankfurt School** as well as the **Gramscian march through institutions**. As such, it's members reject Western society, portraying it as ultimate evil—a rejection of Judeo-Christian God, pitting groups against each other through **victimization**, denying reason and authority through the promotion of **critical theory**, and concentrating all power within **an all powerful government** run by a **self-styled elite**.