

FORWARD VERMONT

Part One: The Case

Prelude

To wish for the progression of Vermont is not to deny its past, nor to deny the role the United States may have had in it. To wish for the progression of Vermont is to see the modern American federal administration as a tyrant; much like the tyrant it was freed from in its creation. The authority of Washington -in order to rejuvenate its many states- must be reduced or outright eliminated. It should be said that the notion of a Washington-based federal government is not inherently contrasting to the independence and well-being of the nations it houses, but only that the particular variant of said federation being exercised is corrupt, elitist and does not serve its own purpose, let alone that of the people. From now on, the America known to the world -the one we seek to destroy- will be referred to as the American Empire. True Americans, those who aren't afraid to denounce Washington, will be referred to as Post-Americans. And the spirit of America, that of her founding, will be called Classical American(ism). The purpose of this manifesto, in its essence, is to distinguish the difference of the three, and to explain why and in what form a true patriot can serve their homeland.

SERVO DOMUM

Section 1\ Opening Statement

In order to present our concerns in a manner most fair and traditional, we propose a trial. Granted, the written word is not able to delegate prosecution and defense when written by only one of the two, and so our evidence and accusations will be presented, but it's challenging and refutation will have to come from real-world action on the part of the enemy.

Many of our ranks urged slavery to be our first focus. But ultimately it was decided this was not a travesty specific to America. That said, slavery is never justified; political slavery, monetary slavery, mental slavery or legal slavery. Instead, we focus on the death of Classical America: The Civil War.

The Civil War was the first (and arguably the most blatant) attack on Classical Americanism. Though our Yankee heritage compels our allegiance to the Union Army, we would rather not have had a war at all. Though the CSA was just as corrupt and disingenuous as the USA, their reasons for secession were not to practice slavery nor to avoid legislation, but to avoid subjugation. The northern majority saw the south as a dispensable yet useful machine; one whose purpose was to serve the north. This triggered the slow formation of the CSA. Though we may disagree with their values and origin, it must be said that to deny their independence is hypocritical, and doing so would delegitimize the cause of Vermont. Though it may have been initiated by the corrupt and elite, it was supported by many of the people. In summary, while we despise slavery

and corporatocracy, we see the suppression of Dixie's independence by the Union as the death of America.

____Section 2\ Deaths, Proposals and Values

From this point on, America ceased to exist. In its place: the American Empire; a shadow of the values it once embodied. To go over the various cruelties and false-liberations it committed would be pointless if one's intent was to show the American Empire in opposition and competition with Classical America; the two never existed simultaneously.

This said, it must be stressed that Classical America as a nation was not perfect. In fact, far from it. Be it oppression in the industrial workplace, slavery or the violent persecution of native populations, Classical America is not something to revert to: only to embody the spirit of. By this we mean to create a Vermont founded on the american principles of Liberty, Justice, Populism, Sovereignty, and Transparency. In order to counter the inevitable failure of these tenets alone, we add Nationhood, Community, Action, Comradery, Brotherhood, Progress, Tradition, Freedom and Unity.

The remainder of this segment will be concerning the necessity to split from the American Empire due to its further crimes and failures.

____Section 3\ Evidence

Since the end of the Civil War, the American Empire's values became that of Capital, that of Expansion, that of Deceit and that of Moral Obliviousness. Be

it the Spanish American War, the First World War, the Second World War, the Korean War, the War in Vietnam, the first and second Iraq wars, etc., America as an Empire has only sought to expand, extract and exit. Beyond conflicts, by the day it increasingly corrupts itself -violating its own constitution and deceiving its people. Contrary to our founding, the American Empire has become a Tyrant. It is devoid of freedom, but claims to be its epitome. The only freedoms it still contains is that to express oneself; unless, of course, oneself is something that doesn't fit into the consumerist agenda of the elite. One has the freedom to choose their vendor, but not freedom to be liberated from the slave-like life of materialism.

Straying from digression, the issue of Israel is of equal importance. Israel is not only a terrorist state that seeks the death of the native Arabian populations, it's a leading factor in American imperialist ventures in recent years. When looking at the beneficiary of wars in the Middle East, time after time again Israel has the most to gain. This is not to say that the American Empire is not without gain, but the gain is the growth of the elite's coffers, while Israel's can be annexation of territory, suppression of forces it is directly in competition with and/or the further persecution of the native Arabians. Where some criticize Israel for it's Jewishness, we criticize it for its actions. The Vermont Republican Socialist Movement is an advocate of national self-determination of all peoples and creeds, but when that self-determination is coupled with the destruction of other peoples or creeds, it is not nationalism but imperialism. For this reason, we are strictly opposed to Zionism while very much in favor of the idea of Jewish Nationalism. Moreover, Judaism as a religious identity is, of course, allowed, but it should not override national

identity. In the case of culture or ethnicity, we hope for Jewish nationalism to not take place in the Vermont homeland, as we wouldn't wish for *any* group to be a patriot for anything except Vermont.

The notion of an American Empire is not inherently bad. An Empire has the potential to be a state of great honor, prowess and one that deserves loyalty. The American Empire exists as one of superficiality; i.e., one devoid of the nuance and airs of “***The Empire***”. No, America is something different from this. Not only does the American Empire destroy other nations for its own gain, its corrupt, corporatocratic, exploitive, cronyist, deceitful domestic affairs should not be overlooked. The material wealth of America is entrusted into the hands of the few and the hands of the corrupt, a fitting result for the materialistic economic worldview that capitalism is. This wealth is expanded by siphoning every last bloodstained, golden drop from those that have virtually no chance at succeeding.

Such crimes are comparable to the horrors of extremist Marxism. In both capitalism and Marxism, culture is irrelevant and harmful. In both capitalism and Marxism, possessions should be held by “all” -which really means none, or by a select few. In both capitalism and Marxism, borders and national identity are viewed as hinderers of commercial or social growth.

Many realize this, and yet still accept it. It is this nihilism that causes so much problems among those that are so close to having enough intrinsic vigor to take action. No, one must not accept, but diverge. To diverge from the False Dichotomy. To embrace a Third Path. A Path where organically formed culture, community, nationhood and a merger between the individual and the collective are the leading values, and anything else a mean to that end. Not only should

one promote and subscribe to a nation, one should embody it, and in turn the nation should embody the individual. Classical Americanism is inherently libertarian, and so the Vermont Third Path must embody this. Now that the necessary evidence and inspiration is provided, we propose a sentence. Not for the American Empire, but for ourselves. FORWARD VERMONT.

Part Two: The Sentence

Section 1\ The Gavel

The Gavel is a symbol of Law, Order and Justice. However, these concepts can only exist simultaneously with an element of Liberty. To take one of them away is to either take away all order or to add too much to have a nation and people naturally grow. To have them all must be done with an essence of liberty, i.e., the ability to live a free life, so long as laws are not violated. If there is no essence of freedom, then laws themselves are pointless. Law is nothing if there are no rights -be them individual rights or that of the collective.

On the topic of the nature of various liberties, we would be remiss if we did not discuss the importance of the American Bill of Rights. Contrary to the belief of some, the Bill of Rights was not intended for the individual American, but America as a collective body. The 1st Amendment was not intended to allow

the screaming of heresies or lies, it was intended to facilitate and allow an environment where the masses can share information, ideas and forge their own progress. The 2nd Amendment wasn't intended for merely self-defense, but rather to keep the American people free from a standing army, and to arm the masses.

Moreover, as stated in The Case, liberty and populism are Classically American values. Many parties or movements that have the same goal of ours have used authoritarianism, as that is the way of the given nation. In most other regions, authoritarianism is their tradition. Ours is that of liberty; neither is better, but both must be done carefully. Vermont is an interesting case, however, as it values liberty, but is also known for its high taxes, economic progressivism and regulations. This can be very beneficial in certain situations, but can also slow down action. When Hurricane Irene struck Vermont, for example, her mass reconstruction was only possible due to the temporary suspension of all necessary regulations. This is not to say that regulations aren't important. Regulations are how nations can begin to protect their identity, workers, the environment, or to protect themselves from international capitalism.

Regulation, then, shouldn't be done for its own sake. Regulation should be limited to only what is essential in order to not slow action, but the State should have a right to set those that go against national interests into their place. The given entity responsible would be put on trial. It would need to be determined whether or not the State can proceed with their actions, or if the State had made false claims. The trial would be hosted by the most qualified members of the

Legal Guild, the verdict determined by a jury and the sentence by a judge. Just as in any court case.

____Section 2\ Economy

Though perhaps regulations should be limited, policy itself for various matters should be changed. Beyond the feeble Union, for example, the Guild should re-arise as a modern economic concept, but perhaps be updated from its Medieval counterpart. Guilds will represent different areas of expertise and profession. However, this would be deregulated enough to allow malleability, so that towns can fit the model to their given needs. For example, a rural town might have an agriculture guild while a city does not. Guilds would have ranks ranging from Junior- a volunteer status explicitly for educational purposes, to the intermediary tiers such as Professional or Senior Professional -well-paying jobs, to the Chairman -a town-level representative of the trade. As long as it is approved by the State, Guilds can set minimum wages for each rank based on what they see fit, not by a bureaucrat in Montpelier. This would extend to what types of methods are used, what resources are used, how to market the crop, product or otherwise, etc.

This decentralized Guild Economy would couple nicely with a reformed education system. Due to a more rigorous, less intellectually diminishing system (more on this later), students at the age of 15 will have enough knowledge to join the workforce at an apprentice level. Joining a Guild would be necessary in order for one's own labor to be legal, but Junior level ranks can be achieved

from a young age, perhaps as young as 12. This means that a 15 year old could study from a more limited pool of professions from a young age, and have a paid, Guild-facilitated job from the time they are 15 years old. Though Apprentice level (just above Junior) entitles limited pay, the Guild government does not become an entity one can interact with on a political level until they have graduated this tier. At this time, Guild-Wide public discussions become available for participation. These could be about a variety of topics, but the most important meetings would be held at the end of fiscal terms, when wages, production, etc can be re-negotiated. As said, there are no limitations on what could be proposed, but the State always has the right to deny approval. Furthermore, the weight of an individual vote in relation to a Guild-issued legislation is proportional to one's tier, which itself is based on seniority and expertise.

This, however, would not be the sole element of government. Mayors and Chancellors (county administrators) would be appointed by the state, but not without popular approval. These people would need 1% of the population of their given jurisdiction to sign a petition showing their support. Afterwards, a series of interviews, case reviews, candidate-led speeches, etc. would take place to determine the most suitable candidate. Runner-ups to the position would be kept on a waiting list for other possible jobs, such as advisors, treasurers, secretaries, etc.

Section 3\ The State

Guilds, though technically stated-owned, would be completely controlled by their members and town. This is in an attempt to merge the concept of state and people. State-owned businesses, services, etc. should no longer appear to be the tools of a large, bloated and deceptive federal tyrant, but a term that implies “controlled by the people”. In this way, the State would not act against the people, as a degree of transparency and decentralization ensures it *is* the people. Ergo, the people are not citizens, but are, in fact the government -just as intended in the original American constitution. Though, as said earlier, to make sure the state is acting in accordance with national interests, shows of extreme action must be justified. If the State’s more intense actions must be justified, what can the state normally do? That is, what is its purpose? What are its privileges? What are ours?

The State is -first and foremost- the protector of the nation’s values, of which have already been discussed. This could be protection from foreign threats, from disease or famine, from national disaster, or from oppression by corporations. When violence is necessary, the militia gets involved. This must be first suggested by the Governor (head of state) or his councilmen. Councilmen are made up of skilled political characters that the Governor has appointed. The Governor decides whether or not the show of militaristic force is necessary (i.e., decides rather than proposes), but this can be vetoed by a $\frac{2}{3}$ majority of the Council. If a show of force is deemed necessary, the Governor collaborates with the Minister of Defense.

Beyond Defense, the state may enact laws. Ministers first propose bills. Ministers themselves are the national representatives of Guilds or the Militia. After bills are proposed, they are opened up for a direct vote that people of the

given town or county may take part in. However, one's opinion is proportional to their Guild-tier. Furthermore, a town or county-level law would be proposed by a Chairman, as that is the highest ranking Guild-tier of said region.

This conflicts with the adamant anti-liberalist sentiment of the Vermont Republican Socialist Party. We mean liberalist in the classical sense, not the modern sense. We mean "liberal" as an ideology that espouses individuality, progress, civil liberty, and a republic as the ultimate values of all societies. While beautiful in theory, liberalism can quickly become a corporatocratic oligarchy with a near-marxist social doctrine. Liberal democracy enslaves people into aligning with party politics, empty promises, outright lies, mob mentality and deceptive politicians. Politicians say what needs to be said to get elected. Even in a completely popular election, this is still the case. People will be subject to the influence of the media and false promises.

No, instead we propose a New Democracy. One without campaigns, without deception, without an uneducated, apathetic majority. In the Vermont People's Republic, the senators achieve their rank through prowess in labor and leadership in the workplace, not scumbaggery. Furthermore, politicians are not subject to corruption, as they don't vote, only propose. Each Minister or Chairman would be able to not only propose an issue to be discussed, but also a solution. Every Guild-head in a given jurisdiction would be able to propose their method of dealing with the problem. When the populace votes, they see the proposals, but not who wrote them, as to limit labor nepotism.

Furthermore, taxes are a matter of the State. Taxes are, put simply, a necessary evil in any functioning society. Taxes are necessary to fund things that can't be left up to the populace on their own. Things like roads, healthcare,

education, etc. If these were left up to the market for administration, they would be done in the most monetarily beneficial way, but not necessarily the way that protects the public. Taxes should be kept as low as possible, and also at a flat rate. For example, if everyone paid a 10% income tax, someone with a 100\$ would pay far less than someone with 1,000,000\$.

____Section 4\ Action and Struggle

One of the chief illnesses in a society that comes with a Liberal Democracy is apathy and stagnation. A materialist, consumerist, capitalist economy couples nicely with this governmental system in order to create this. In a society where material gain is the only objective, people become mentally tamed in order to achieve this end.

This stagnation is part of a cycle. One that may be well known to many in the political scene. This cycle begins with strong men. These strong men create good societies. These good societies create laziness, and subsequently, weak men. Weak men create weak societies. The strife in weak societies creates strong men. And so on. This cycle stems from Liberalist philosophy, as in such a worldview, there is little accountability with people to the state nor the politicians to the people. For this reason, we recognize that the unlikelihood of economic prowess in the Vermont People's Republic is not only inevitable, but good. If we wanted Vermont to be the economic powerhouse of North America,

we would advocate a Free-Market Capitalist Neoliberal economy, as it undeniably is the most efficient. Our economic model, however, aims to be an embodiment of the spirit of the nation. To be an expression of natural hierarchy. To be a method of fair and honest employment and management for workers. We recognize that with this will come occasional economic hardships and strife, but this is necessary in order to keep people active and attentive. For with Struggle, comes Action.

Furthermore, with Action, comes Struggle. Without a doubt, our movement is one of Action, and this will inevitably create a struggle. Through the fires of revolution and rebellion, our Party will hope to set a precedence for the vitality and persistence all Vermonters should embody. Our means should be resemblant of our ends.

____Section 5\ Nationhood, Culture, the Church

Our Vermont will be, put simply, a Nation -a term many don't know the true definition of. A nation is a people, a culture, a collective way of life, a set of common values. It has nothing to do with political boundaries -that is a country. No, a Nation is something grander. America, as it is now, is not a Nation. It is a people divided by politics, culture, geography and opposing values. Our Vermont, will in fact, be a Nation. A country that is united in all of the aforementioned respects. A single State, united in values, allied against marxism, consumerism and liberal democracy.

Our Nation will be one different than those that have existed in the past. Many who seek to create true nations have based them on ethnicity: something that, while very real, is superficial and should not be the basis for a state, or merely civic allegiance: something with no real soul, but rather, an artificial creation of a State for one to ally to. The Vermont nation-state will be one of a common culture, a common way of life and a natural, legitimate and transparent political hierarchy. Though Vermont is undeniably the “whitest” (ethnically speaking) state in the American Empire, our nationalism recognizes that this is no way to base our form of nationalism. The Vermont culture is not exclusive to whites. This can easily be seen by anyone. The quality of the woodsmen are not determined by ethnicity, but by their ability to live in the woods. With this said, the likeliness of societally degenerative behavior is not determined by ethnicity, but by how willingly and actively one acts as an antithesis of the Vermont ways.

A fine example of multiple ethnicities having a shared culture is the ethnic make-up of this movement’s home, Brattleboro. Brattleboro is home to English families, Irish families, Polish families, Finnish families, Russian families and French families -just to name a few. This said, one ethnic or heritage group is not more likely to possess the ideal traits of a Vermonter than another. All of these ethnic groups are not afraid to be proud of their heritage, while realizing that they will always be a Vermonter first, whether they like it or not.

Likewise, as a Vermonter, one has duties and entitlements. For example, Vermonters will be entitled affordable healthcare by the state, but also has the duty to remain healthy. Synthesis of these two will increase the citizen’s likening of both, as plans will be in place to reward especially healthy citizens

with bonuses. Another example is one's duty to responsibly use and bear arms, and this is synthesised with one's entitlement to own them via the formation of militias. This mutual responsibility and trust serves to combine the people and the state. This combination is the seed of a successful nation.

Furthermore, a Nation's culture should be of the utmost importance. The two should, for intents and purposes, be synonymous. In fact, when a Nation is devoid of a unified culture, it ceases to be a nation. One of the chief dividers of a Nation is materialism and/or consumerism. The reliance on the material means that one's life is determined not by their self-actualization, communal participation or cultural allegiance and embodiment, but by their ability to produce and consume. In America, for example, the culture of hard-work, exploration, self-reliance, communal accountability and the cultural icons of agriculture, populism and localism were replaced by extreme reliance on the media, mass advertising, unwholesome foods, etc. Culture was ripped from America as a heart could be ripped from the chest of a man. This culture was replaced with ultra-materialism and apathy.

Despite this, regional culture remained. American Identity is comprised of merely consumerism, materialism and apathy, but one's Regional or State Identity can be comprised of something so much more. Something that is only unable to truly flourish because of the corruptive influence of the American Empire. This flourishing is unable to predict things in detail, but it could even (eventually) entail the formation of entirely new languages.

Though it is nothing more than a coincidence, many of the ideologies that ours stems from are clerical in some form. Romania's Iron Guard, Brazil's Integralism, Arabia's Ba'athism, Ireland's Republican Army, Spain's Falange. All

honorable, populist movements, but they were also all theological in nature. Our movement is not one that wishes to impose Clerical supremacy, as this is not rooted in the traditions of Vermont. Vermont has a culture of respectful and conservative secularism. That is, one's religious beliefs -as long as they weren't societally offensive, harmful to children in anyway or pushed on others- are left up to the individual. Vermont's culture is not one of mandated religion, but it is just that, part of our culture. Foreign cultures, ones of religious homogeneity, have traditions of this very concept, and thus may have a clerical element in their ideology. I see many parallels with these movements because, contrary to, say, Mussolini's Italy or even Dugin's 4th Position, clerical movements within the Third Position incorporate the entire breadth of their culture, and in this case, recognize religious freedom as something that would deteriorate that. Vermont's religious freedom, however, is part of our culture, and anything else that may be attempted just works against this

___Section 6\ The Militia

In the Bill of Rights, the second amendment reads as follows.

"A well regulated Militia, being necessary to the security of a free State, the right of the people to keep and bear Arms, shall not be infringed."

Many modern Libertarians seek to make arms more accessible once again, but forget that this must be coupled with a militia. A militia is, put simply, a populist substitute for a standing army. After the American Revolution, the Founding Fathers came to a bit of an impasse. The security of a Nation is always important, but implementing a standing army would go against something that the Founding Fathers stood for: populist action and freedom from tyranny. The revolutionary masses had just repelled a standing army, and they would not be so keen on being subjected to a new one. Instead, militias were implemented. Militias were localized, decentralized, transparent leagues of armed men. Everyone of able body was expected to participate, and doing so would not mean constant service, but rather weekly or monthly meetings, occasional marches, firearm safety and training exams, etc.

The reimplementation of this would effectively kill two birds with a single stone. Mandatory militia service would create an atmosphere of duty, community and order from a young age. Coupled with healthy families and communities, which will, in turn, foster healthier people, the risk of the mental illnesses or unstable personalities that lead to gun violence will drastically decrease. In the event that a certain youth is having violent thoughts, the militia service he would be put under would have systems in place to detect this and take needed measures to prevent outbreaks.

Furthermore, fully-automatic assault rifles, burst assault rifles, semi-automatic assault rifles with magazines that exceed 12 rounds, any explosive or incendiary devices and any form of Sniper Rifle or DMR will be prohibited from use until one has completely necessary training. At this point, all militiamen are *required* to possess a military-grade assault rifles with 150

rounds in reserve, necessary cleaning equipment and a sidearm with the same. Militiamen are free to purchase more weapons as they see fit, but certain weapons require training. That is, one could not purchase a flame-thrower unless one had necessary operation training. This method limits access to firearms until one joins the militia, arms all households and would essentially turn the entire population of Vermont into a massive -if less skilled- military force.

Upon the age of 12, all able-bodied children will attend classes in rifle safety, wilderness capability, survival skills, navigation and team-work. Starting at 15, adolescents will attend a training weekend once every two months to begin to teach riflanship, drills, tactics, etc. At the age of 18, everyone of ability is expected to spend 6 months in the militia as an active, on-duty soldier. These soldiers will perform emergency first-response, hold marches, take part in drills, etc. This action will serve as a way to prepare Vermonters for possible mobilization, as well as instill a sense of duty and camaraderie. Towns then hold militia meetings twelve times a year, 6 of which with mandatory attendance. These meetings will be ways to keep the militia well-trained and active.

However, an issue still stands. What of the Navy? What of the Air Force? What about those that wish to pursue whole careers in the military, rather than just be a town member? These two issues couple together nicely. For those that wish to pursue military careers, they will be able to, in fact, choose to join the Navy (a quite small one -Champlain is no ocean), the Air Force or one of various other branches, as well as, if one proves oneself, a command position.

____Section 7\ Education

As mentioned earlier, in order for the economics of the Vermont People's Republic, education reform is necessary. The entire Guild Socialist premise relies on a tradition of meaningful and self-fulfilling labor starting from a young age. This can only be done with an accelerated education system; something very possible. It was not too long ago, before the age of hypertechnologicization, that New English farmers would cease education at the age of 12, and participate on the farm. Education would only be continued in the event that an individual portrayed significant intelligence, at which point, said student might attend college. Nonetheless, many New English farmers that ceased education were still very intelligent, and though perhaps not as "book-smart" as some of today's youth, nor as scientifically developed on a societal level, they demonstrated an elevated perception of nature and could be described as jacks-of-all-trades.

This all said, perhaps a middle-ground could be found. Rather than ceasing education at 12, or prolonging it to 18, necessary education could cease at 14, but could be extended to 18 for trade schools, electives or specialized fields of study. By this method, top-of-the-class 8th Grade graduates will have comparable knowledge to 12th Grade graduates.

Part Three: The Spirit

Section 1\ Nature and Joy

One of the main problems that plagues Vermont, and to a larger extent, the American Empire, is emotional depression. A few among our ranks have experienced this phenomenon themselves. Those that are able to free themselves from the dogma of false individualism and an apathetic, tainted society (Such as ourselves) are much more susceptible to these feelings nominally due to our inability to easily change our dreary and dystopian society. For this reason, we thought it best to dedicate a section to these downtrodden

and blue individuals, as when they are able to overcome this, their combined strength -a strength only acquired through suffering- will be the most powerful and revolutionary force within our movement. We would go further to say that our lessons and advice are not widely accepted, and certainly not professional, but rather ways that we have used our world-views in order to better ourselves.

The first step in gaining happiness is just that, taking the first step. The only way for one to make themselves no longer depressed or emotionally tainted is to “start”, so to speak. From personal experience, we can agree that one of the most deciding factors in one’s ability to try to climb out of the hole that depression is is to not let oneself be subjected to it in the first place, i.e., to not accept this state of mind, and work to remove it. This isn’t as simple as denying sadness or grief, but rather seeking to remove oneself from it. It is perfectly acceptable to have emotions, the question is: will you let them consume your life, or will you conquer them?

This can be done by focusing on more tolerable aspects of one’s life rather than unsatisfactory or depressing aspects. Of course, many are in this state in the first place because of the lack of any positive aspect to turn to. In this case, we recommend the acceptance and (de facto) worship of nature. As stated before, materialism is one of the leading factors in determining whether a not a country is a nation. A way that materialism manifests itself is looking at humanity as something separate from nature. Beyond this even, many people look at nature as something to exploit for our own gains. This is undeniably false. Humans are organic, ecologically adapted and even primal creatures -ones that are not at all removed from nature, let alone entitled to exploit it.

This truth is most easily explained in the context of the season of Spring. In Spring, the most one will speak of is the increase in temperature, but there is so much more. During this time, flowers bloom, trees bud leaves, crops are sown, rabbits and deer mate, etc. This is a time where all elements of ecosystems -including non-biological aspects such as weather patterns- are simultaneously reawakening or rebirthing themselves. Why should humans not be following suit? Whether we embrace it or subdue it, humans are creatures of nature. Our doctrine goes farther and states that this is not merely because of the interconnectedness of ecosystems or cause-and-effect, but rather an intrinsic will to align with the procedures of nature. The only reason that humans are not able to channel this is, put simply, materialism and disassociation with the natural world -be it consciously or otherwise. Materialism's evil on a more metaphysical level is represented in Winter and Autumn. These are the only months that people are likely to channel nature, and this is through feelings of hopelessness and depression. Through this way, materialism is not the antithesis of nature, but rather only uses the aspects that further corrupt people. It is no coincidence that the only time people are in tune with nature is when it causes them to be depressed. Furthermore, Winter and Autumn are not always necessarily depressive symbols, but when their energy is not harnessed earnestly or naturally, they manifest themselves as such.

Moreover, what better place to embrace nature than Vermont? Natural beauty is so prevalent in this land that people flock from lands across the world to see it. It is quite puzzling that a land of such beauty can have a people so inactive and depressed. If Vermont is to awaken -awaken as a State, a People, a Nation and a Culture, we must make alignment and attunement with nature a

bedrock of our movement. Vermont has always been a pioneer in environmental policies, but we must go beyond governmental regulations and make the *people* of Vermont not only respectful of nature, but part of it.

Section 2\Cycles

An interesting observation made by many Third Positionists is that history is often cyclical in nature. This cycle, however does not entail the exact replication of events and circumstances, only the replication and sequencing of certain historical elements. Usually, these cycles are represented in seasons.

Oswald Spengler was one of the first people to intensely ponder this. Spengler articulated the cyclical history in a quite cohesive way, as he said that each civilization has a Spring, its birth and baby-steps, Summer, its Golden Era, Fall, its weakening and the beginning of its destruction, and Winter, its death.

The American Revolutionary War was the USA's spring. Our essence and ideals were birthed out of the blood of revolutionaries and tyrants. From then on, America was to be a bastion of brave thinkers and emerging ideas. Though Classical America may have died after the Civil War, its people did not. Western expansion, emancipation, the formation of national parks, economic opportunism, the populist origin of corporations (go figure) -these were all products of America's Summer. America's Autumn began after the Great Depression. Though still beautiful, corporations began to turn from communally responsible bodies to entities void of humanity but flush with greed and ruthlessness. This phase of Autumn continued throughout the 20th century, featuring public deception on an unprecedented level, the tainting of

Americanism, pointless wars and -finally- the death of whatever America was beforehand. This final nail on the coffin was the years surrounding Donald J. Trump's Election. Though Trump is bad enough himself, being a capitalistic crony that would (and has) sacrificed American people just to make an extra buck. But because of his unexpected candidacy, character, and then victory, the media and state divided the American people. The rise of identity politics, political adversarialism revealed a physical manifestation of the materialist, cultureless beast that has dwelled within the USA for so long. Before recent years, American Civic Nationalists had arguments to be made. Though the culture they perceived as real was perhaps in fact artificial, there was still societal elements one could point to that might indicate that a nation existed. But it is now plain to see that America is not dying, but dead. The skin is just still smooth. We are in early Winter. However, it is obvious that Winter leads to Spring. What of this?

Though America on a metaphysical level was created out of its rejection of Europe, we were still birthed out of such continent. It is not entirely unseemly that we will follow suit with their cycles. Rome was to Europe as the USA is to America. Rome had humble beginnings, but it soon became the most promising nation in Europe. It quickly grew, its might and influence ever expanding. As it developed physically, it began to lose its nationhood. Roman soldiers no longer fought for something they identified with, just something they were told to fight for. "Roman" no longer meant anything other than "Imperial". And so, in 476 AD, Rome fell -never again to be rebuilt the same. It had balkanized. And so, it is also entirely seemly that America will, too, split apart into several smaller nations. Beyond just this, empires fall. China, India, Arab Caliphates- all

examples of civilizations that fell and reunited several times. Why is America any different? It is impossible to decipher how, when or why this split will happen, or where the borders will be drawn, what the nations will consist of, etc., but America will inevitably fall. The Roman Winter became the European Spring. The Winter of United America will become the Spring of Liberated America.