

A Concept for American Conservative Intranational Colonization and Economic Secession

Deborah C. Tyler, May 2020

On April 11, 1638 Joseph Loomis, his wife Mary, and their five sons and three daughters, left their home in Braintree, England and set sail from London to join fellow Puritans in the Massachusetts Bay colony. They sailed on a ship called the Susan and Ellen and arrived in Boston on July 17. Joseph was a gentle-minded reformer and a prosperous woolens merchant. Both he and his wife Mary White Loomis belonged to important families in Braintree. Neither had experienced religious persecution, although during the 1550s the short reign of bloody Queen Mary, records indicate that Joseph's forbears, called the Baptists of Braintree, were burned at the stake for their faith.

Joseph was born in 1590 late in the reign of Elizabeth I at a time when non-attendance to Church could be heavily fined. He came to adulthood during the reign of James I. Being neither a religious extremist nor Separatist, he attended St. Michael's parish church despite inner misgivings about the rites and rituals performed there. Why did a tolerant and affluent man bring his family to a distant wilderness? Historians note two reasons. "The non-conformist faction... wanted to dominate the church at home, which power they could not quite attain to there." Also, Joseph Loomis envisioned "a new country, with fairer laws and wider liberties, [that] was the Great Idea that possessed him, and many others."

On January 14, 1639 the Fundamental Orders of Connecticut were published as the fruit of two years of the world's first constitutional convention. In no sense a revolutionary screed, the Orders were a Christian document establishing the rule of secular law among the King's loyal subjects living in tiny splinter groups in the farthest western frontier of Connecticut. Joseph never imagined an armed rebellion against the King and, in fact, historians report that the branch of the family he founded remained Tories and sided with the British 140 years later during the American Revolution. Joseph led his family to the wilderness of Connecticut probably in August of 1639, creating a permanent home in the encampment called Windsor.

Joseph Loomis was my great great great great great great great great great great great grandfather. This does not place me in a select group. Genealogists estimate that after almost 400 years of availing reproductive rights there have been upwards of 4,000,000 descendants of Joseph and Mary Loomis.

I cry out to my first American ancestor, father, the discontents you felt regarding collars and cuffs whilst sitting in the pews of St. Michaels are as nothing to the bitter anguish I swallow everyday in the destruction of the wider liberties you anointed so long ago.

I cannot measure your faith, nor allow any man to judge mine. But your worldly life succeeded while mine is inexorably failing. You founded for your grandchildren, beyond your most sanguine conception, a blooming of freedom and the opportunities that only freedom enables. The Fundamental Orders guiding your faith-founded new society prefigured the greatest Constitution the world has known. I leave to my grandsons the legacy of inexorable destruction of that Constitution, and a society whose modes are more evil and politics more ruinous than your worst nightmares.

The hatred that is heaped upon my President also lands on me. I live in fear that my higher-ups and my private clients will find out my beliefs. I had three clients, all who told me how helpful I was. Then they discovered my writing on American Thinker and immediately fired me. I made the mistake of speaking one good word about the President to a woman who I thought was my friend. She raged at me and started backbiting me fiercely. Consequently, another “friend” ranted to me about “global warming.” He heard I supported Trump and held me personally culpable for South Carolina being hot in the summer.

Everyday, the left wing wishes for my grandsons’ enslavement.

Just one example: the China-collaborator Bill Gates says “the pain of Coronavirus will be around for generations.” He foresees pain and suffering for my grandchildren, not for his own. We are not in this together.

Joseph paid tithes to King and church. Every day I am forced to pay tithes to a government of vicious courtiers who conspire against my President, against honest elections, against our borders; their destruction of my grandsons’ freedom slithers like a thousand snakes, each with a thousand heads. Every day I tithe to corporations that hate me, lie to me, censor me. Google has taken over my phone. Netflix sends my money to an illegitimate ex-president with a forged birth certificate who ran the most corrupt administration in American history. Billions of dollars came to the Obamas, Clintons, Bidens and others who sold our nation’s secrets, sovereignty, and precious resources to our enemies. The left wing controls the American narrative and they will never stop hating me, never stop destroying the Constitution, never stop blighting my grandsons’ future. Now they yap about unity.

Take your unity and shove it.

America died as one nation under God in 1973 with Roe, which turned the Constitution into a permanent pinata. When a people embraces an absolute fallacy, the denial of human identity to a group of human beings, it commits suicide and becomes a ghost that jealously hates the living. The cultural masters in America are that jealous ghost, their music, art, literature and politics are

dead. Conservative pundits and thinkers, the clucking chroniclers of that walking death of freedom, never offer a workable solution.

When Joseph Loomis left England, he was rightfully wary of the edicts of Charles I, who had married a Catholic. Joseph resorted to a geographical solution in his pursuit of freedom. There is no unexplored geography left for Americans of traditional morality and Constitutional conservatism, nor is the holding of territory as relevant to preserving freedom as it once was. Nor is an armed revolution a workable alternative. Lovers of freedom must think of ourselves as immigrants banding together in a hostile land whose government, media, and educational systems hate us and always will.

The best solution is a concept for a massive sub-national recolonization, with a primary goal of comprehensive economic secession: the Judeo-Christian Union of America (JCUA). Other names could work for this recolonization, but JCUA confronts the essence of our persecution, which is of the destruction of true American moral heritage. The JCUA is conceptualized as chartered on the county level to promote maximal impact on local schools and government. Membership would be open to American citizens of any religion or none, all races, sexualities, creeds, and causes who affirm the pro-life position and reject same-sex marriage. Members would pledge mutual economic benefit to each other and to JCUA institutions, with the goals of a comprehensive consumerist secession, creating a new mainstream of American goods and services. Members remain loyal American citizens free to enjoy all the benefits of that citizenship, while building an affirmatively discriminating social order of like-minded citizens to re-privatize everything from high school proms to July 4th celebrations.

Joseph Loomis's Christianity was reconstructionistic. Today, devout American Christianity is fervently eschatological, which impedes political resistance. Many secular and religious organizations have had the goal of replacing leftwing corporations and private non-profits, but none has been big enough to offer a permanent alternative to the corporations destroying our moral consciousness and political impact. JCUA could have its own currency or a lower exchange rate for the dollar.

I am calling for another constitutional convention to write fundamental orders for a great American re-colonization and economic secession. We can hand to our descendants the suffering and degradations which even now the wealthy, degenerate left are preparing for them, or we can attempt to build another nation out of the creative restlessness of freedom.

Joseph Loomis could have lived out a comfortable life in England but chose to set sail upon his faith and imagination to join a small colony of like believers for a greater freedom for his posterity. So can we.