

“Outta Sight” Thanksgiving.

On one memorable Thanksgiving, many, many years ago, friends and customers would ask us, “How was your Thanksgiving?” “Outta sight!” we would answer then proceed with the normal conversational blather. Who was “we”, and when and, well, what the heck am I talking about? “We” was the group of us serving God together, running our little market, The Hitchin Post, our first market in Reche Canyon, Colton, as our mission of service to God and the community, just like we do now. The “when” was sometime in the 70’s. We had opened for a few hours on Thanksgiving Day (as we still do) and then had come home to share our Thanksgiving dinner. However,



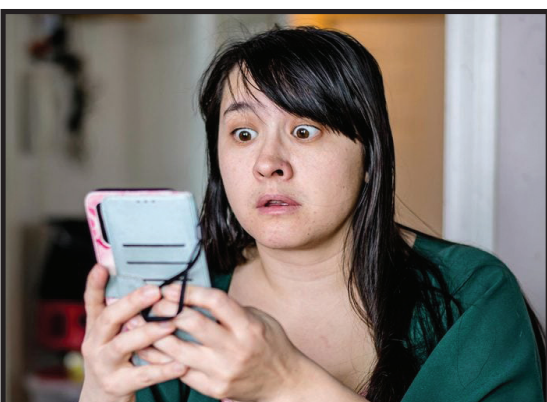
all was not well with our day and our dinner. Our spirits were not right – there was arguing and irritation, mostly over food, and it was the opposite of what our attitudes should

have been on such a significant day. We found that we couldn’t satisfactorily resolve the negative spirit prevailing among us, so we decided that rather than hypocritically partake of this meal of giving thanks, we should instead fast. We didn’t eat anything for the rest of the day, which led to our decision to answer that our Thanksgiving meal was “outta sight”, which of course it was! Now compare our little story of spoiled “rich” people arguing about food to the following story of the First Thanksgiving, given by Rush Limbaugh, our fallen hero of the radio. What a difference, huh? Our bounteous food supply owes everything to these early pioneers who sacrificed MUCH to plant the seeds of a great nation, or one that once was great. (As of this writing, hoping to hear that we can MAGA!) **Thank You, Father, for the gift You gave us through these dedicated people!** *Linda Gammel*

The True Story Of Thanksgiving.

Nov 24, 2010 RUSH: It’s time for the traditional true story of Thanksgiving, as written by me in my second best seller of 2.5 million copies in hardback: See, I Told You So. ‘Chapter 6, Dead White Guys, or What the History Books Never Told You: The True Story of Thanksgiving – The story of the Pilgrims begins in the early part of the seventeenth century ... The Church of England under King James I was persecuting anyone and everyone who did not recognize its absolute civil and spiritual authority. Those who challenged ecclesiastical authority and those who believed strongly in freedom of worship were hunted down, imprisoned,

Testaments. Here is the part that has been omitted: The original contract the Pilgrims had entered into with their merchant-sponsors in London called for everything they produced to go into a common store, and each member of the community was entitled to one common share.



This is me reading the recipe for the fancy turkey that sounded like a good idea last week.

ception that I was, as I was taught in school. So they set up trading posts and exchanged goods with the Indians. The profits allowed them to pay off their debts to the merchants in London. And the success and prosperity of the Plymouth settlement attracted more Europeans and began what came to be known as the ‘Great Puritan Migration.’ . . . when the Indians taught

When your health nut Aunt Sheryl brings cauliflower rice instead of potatoes:

and sometimes executed for their beliefs. A group of separatists first fled to Holland and established a community. ‘After eleven years, about forty of them agreed to make a perilous journey to the New World, where they would certainly face hardships, but could live and worship God according to the dictates of their own consciences. On August 1, 1620, the Mayflower set sail. It carried a total of 102 passengers, including forty Pilgrims led by William Bradford. On the journey, Bradford set up an agreement, a contract, that **established just and equal laws for all members of the new community, irrespective of their religious beliefs. Where did the revolutionary ideas expressed in the Mayflower Compact come from? From the Bible.** The Pilgrims were a people completely steeped in the lessons of the Old and New Testaments. They looked to the ancient Israelites for their example. ‘And, because of the biblical precedents set forth in Scripture, they never doubted that their experiment would work. But this was no pleasure cruise, friends. The journey to the New World was a long and arduous one. And when the Pilgrims landed in New England in November, they found, according to Bradford’s detailed journal, a cold, barren, desolate wilderness. . . . And the sacrifice they had made for freedom was just beginning. During the first winter, half the Pilgrims – including Bradford’s own wife – died of either starvation, sickness or exposure. When spring finally came, Indians taught the settlers how to plant corn, fish for cod and skin beavers for coats. ‘Life improved for the Pilgrims, but they did not yet prosper! This is important to understand because this is where modern American history lessons often end. Thanksgiving is actually explained in some textbooks as a holiday for which the Pilgrims gave thanks to the Indians for saving their lives, rather than as a devout expression of gratitude [to God] grounded in the tradition of both the Old and New

All of the land they cleared and the houses they built belonged to the community as well. They were going to distribute it equally. All of the land they cleared and the houses they built belonged to the community as well.

‘Nobody owned anything. They just had a share in it. It was a commune, folks. . . . ‘Bradford, who had become the new governor of the colony, recognized that this form of collectivism was as costly and destructive to the Pilgrims as that first harsh winter, which had taken so many lives. He decided to take bold action. Bradford assigned a plot of land to each family to work and manage, thus turning loose the power of the marketplace. That’s right. Long before Karl Marx was even born, the Pilgrims had discovered and experimented with what could only be described as socialism. And what happened? It didn’t work!’ They nearly starved!

‘It never has worked! What Bradford and his community found was that the most creative and industrious people had no incentive to work any harder than anyone else, unless they could utilize the power of personal motivation! . . . What Bradford wrote about this social experiment should be in every schoolchild’s history lesson. If it were, we might prevent much needless suffering in the future,’ such as that we’re enduring now. [Bradford wrote] “The experience that we had in this common course and condition tried sundry years...that by taking away property, and bringing community into a common wealth, would make them happy and flourishing – as if they were wiser than God,’ . . .

“For this community [so far as it was] was found to breed much confusion and discontent, and retard much employment that would have been to their benefit and comfort. For young men that were most



able and fit for labor and service did repine that they should spend their time and strength to work for other men’s wives and children without any recompense,” without being paid for it, “that was thought injustice.’ Why should you work for other people when you can’t work for yourself?’ . . . So what did Bradford’s community try next? They unharnessed the power of

good old free enterprise by invoking the undergirding capitalistic principle of private property. ‘Every family was assigned its own plot of land to work and permitted to market its own crops and products. And what was the result? ‘This had very good success,’ wrote Bradford, ‘for it made all hands industrious, so as much more corn was planted than otherwise would have been.’ . . . In no time, the Pilgrims found they had more food than they could eat themselves. ‘Now, this is where it gets really good, folks, if you’re laboring under the miscon-

the newly arrived suffering-in-socialism Pilgrims how to plant corn and fish for cod – that’s where the original Thanksgiving story stops, and the story basically doesn’t even begin there. **The real story of Thanksgiving is William Bradford giving thanks to God for the guidance and the inspiration to set up a thriving colony. The bounty was shared with the Indians.’** They did sit



down’ and they did have free-range turkey and organic vegetables, ‘but it was not the Indians who saved the day. **It was capitalism and Scripture which saved the day,**’ as acknowledged by George Washington in his first Thanksgiving Proclamation in 1789.

LVEDA Meeting
(Lucerne Valley Economic Development Association)

COME TO THE NEXT LVEDA MEETING FOR LIVELY DISCUSSIONS ON IMPORTANT ISSUES!

Monday, November 25th
5:00 pm at the Moose Lodge
on Foothill Road, just west of Tradepost Road.

LUCERNE VALLEY CHAMBER OF COMMERCE

TREE LIGHTING CEREMONY

FREE EVENT! Dec. 7, 6:00 pm
BOOTHS AVAILABLE FOR LOCAL GROUPS, CLUBS, ETC. CALL 760-223-7164 TO RESERVE YOUR SPOT!

MUSIC • HOT DRINKS • VENDORS • SNACKS
At the former Burger Depot, Lucerne Valley

ON THE PORCHES

Amy Reed Insurance Agency

SIGN-UP FOR MEDICARE ADVANTAGE

Friday, Nov. 29th
10:30 a.m. - 1:00 p.m.