

## The Rabbi Daniel Lapin Podcast

**Episode:** *Girls! If A Guy Is Unemployable, He's Also Unmarriageable*

**Date:** 09/27/2020 **Length:** 1:18:41

### SUMMARY KEYWORDS

underclass, bible, theodore, book, called, unemployable, day, read, money, women, places, dalrymple, civilization, protesting, poverty, people, idea, children, culture, man

### TRANSCRIPT

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00:00

Welcome to the Rabbi Daniel Lapin show where I, your Rabbi, remain solidly dedicated to revealing for you how the world

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really works. And one of the qualities of a happy warrior is that we happy warriors always relish battle, we do not seek secluded and passive opportunities to do nothing. We do not seek, the ability to retire, and the ability to relax, we enjoy the battle, we enjoy the Battle of trying to become bigger, better people, we try to become better children to our parents, better spouses to our husbands or wives, better friends, to our friends, better parents to our children. We try to become more knowledgeable each day about how the world rarely works. We try to expand our social network each and every day. And we try and make more money each successive month more money, you ask, isn't that rather greedy? Well, no, not. If you have studied, thou shalt prosper the 10 commandments for making money. If you've studied our book on that topic, then you understand that every single dollar bill that you get into your hands or into your bank account, or into your Bitcoin vault, every one of those is a stunning and persuasive piece of testimony, that you have pleased another child of God. That's right. Because if you didn't hold up a convenience store, and you did not mug, a little old lady and steal her pocketbook, and you didn't defraud your fellow citizens, then the only way that you made more money next month than you did last month, is because you found a way of pleasing more human beings more meaningfully. And the money you have is evidence that you succeeded. So yes, we do try and improve in every way. And making more money is one of the indications that we have improved. And the passage of time is wonderful, because it allows us to measure our progress.

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We can draw a graph, and we can have the passage of time, we can do month by month along the bottom axis, the x axis, and we can do earnings per month on the y axis. And then we can put a mark at the first day of every month or the 15th day of every month and see how have we done compared to the previous month? All we living a line that is climbing on a good steady incline an upslope or are we just staying in the same place? That's not good because in a real dynamic world in which we all live in a world of change, staying in the same places no illusion, there is no such thing remaining in the same place is actually sliding downwards. And of course, the last thing you want to see is an earnings per month graph showing a decline as time goes by. And time is very helpful because it also allows us to

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make judgments in the context of the particular time. And so, for instance, when wild barbarians and ignorant fools in the United States, pull down statues of 18th century 19th century Americans, because they held slaves. They are betraying themselves to be mindless Cretans. Because the fact is that back in the day that these people did those things, these were not a problem. They were not morally tainted. They hadn't got to that point yet. And, and things do change. You got to realize that you might as well attack one of the founders of the United States of America, say Benjamin Franklin,

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for owning slaves, as you might as well attack him for having taken so long

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To return from England to the United States

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in the 1800s, and it ended up taking him so much time, how could he have wasted his time off drawl. Last time President Obama crossed the Atlantic, he did it in about six hours. That's a statesman. But Ben Franklin dawdled. And that would be Trey an incredibly an educated and stupid mindset. Because anybody with even a molecule of sense in his mind knows that in the year 1800, it took about 25 to 35 days to cross the Atlantic. By 1900, 100 years later, it took about five to six days to cross the Atlantic. So it was a big drop. But it was still, you know, it was it was on a motor ship. It was on a steamship.

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And so think about that 100 years, 120 years ago, crossing the Atlantic was a five day process at minimum, London to New York or the other way, five, six days easy. But a little time goes by.

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And in less than 100 years, within eight years of that time, 70 years of that time, Jet flight, commercial jet flight was a reality. And people crossed the Atlantic in a matter of hours. But you can't judge travel in the 19th century or the 18th century, in terms of travel in the 21st century. And that is how it is with with everything there is. Interestingly enough, another area where this kind of distortion goes on is the idea which was originally promulgated widely, it was always understood and always believed, by certain people, but John Jacques Rousseau, the unpleasant French philosopher, came up with this idea. And he, you know, he spoke about the noble Savage. And his idea was that Bible based Western civilization is repugnant, and it's horrible, and it's ruined people's lives. But really, in the glorious days before the Industrial Revolution, before scientific discovery, before anything had happened. While those were the halcyon days, those were the good times when people could live happily and healthily without modernity. And without the oppression of Bible based Judeo Christian religion. Those were the days my friend, and that's what these people believed. And, and one of the the reasons that I enjoy reading history, and is because it helps me keep the timeline in perspective. There was a guy called Theodore Kanno. He was a Frenchman, I think, French and Italian. He sort of came from both places. He lived in Florence.

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But as a young man in 1819, he came to the United States and he began to play an important role in the slave trade. He spent a lot of time in Africa and he developed relationships with African tribes that captured other Africans and sold them to him to bring across the Atlantic. And so in areas that we now know of as Guinea and Liberia and Sierra Leone he

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this guy Theodore Canot, he, he spent a lot of time there. So as you can imagine, it was really interesting, when I discovered that he had written a book called 20 years in the life of a slave trader was really, really interesting. And in the book, he tells a number of stories of things he saw with his own eyes in Africa. And he writes of having been struck by the ferocity not only of the men, but particularly of the women of the conquering tribe because he witnessed Tribal Wars. And he says that these women were talking about now. The guy is right is writing of events in about 1835 - 1840. So

09:56

and you'll pardon me, I'm gonna read a few things from his writings and from others writings, which are a little bit gruesome. And so if you're particularly sensitive to this kind of thing as Susan Lapin is, and she would she would turn down the volume or, or not listen for the next few minutes. And, and and there may be others of you who feel the same way and I understand that but in terms of what I want to communicate and get across, which is this idea that Western civilization brought to Africa originally by British missionaries who came in order to spread the gospel, and I want to make clear that although this is politically incorrect, and I might be triggering you if I tell you these things, I figure it's probably more important that I tell you the truth, then that I That's right, Matt saw you with warm butter. No, I'm not gonna massage you with one batter. I'm gonna tell you what Theodore connote writing by the way at a pen name, he called himself the awfulness canoe Cano, spelled differently. Or he called himself also Captain corner. And he says that the women of the conquering tribe,

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she cut open a woman in the tribe they conquered, pulled out the infant baby, and threw it up into the air, and then caught it on the point of her spear, before eating it.

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During that same ritual, this woman was adorned with a string around her waist, on which dangled the genital parts of men she had killed.

12:01

And so this, this was stuff that European missionary saw all the time, unfortunately. And, and so the idea that they were coming there to bring civilization, is not only understandable from their point of view, but it's actually hard not to see that, yes, who's actually true as well.

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There's another guy, this guy's an amazing historian. His name is Francis Parkman. And he lived a bad round about the same time as Theodore can a little bit later. He basically, this historian Francis Parkman grew up in Boston. And he lived basically from 1823 through the rest of the 19th century. And he studied the history of what the spread of Western civilization across North America looked like, what it was about now, by the way, needless to say, this guy today is in bad repute. You won't find him in most modern kindergartens, fine universities. For those of you who might be new to the show, you won't find them in most kindergartens today. Because he, in his books, he actually makes the point and he shows that he says, Yes, look, I can show you how civilization arrived in North America. And more importantly, I can show you what life was like,

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particularly among the American Indians. Before the white man, the terrible white man arrived. And, and by the way, Gk Chesterton, of whom I'm an enormous fan of Gk Chesterton.

14:08

Apart from anything else, he wrote some beautiful stories I've told you about in the past, about a Catholic priest who was a detective, Father Brown, and you can get these on Audible books.

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And they're absolutely delightful. And, and one of the reasons I like them is that they show they did Father Brown through or let me say, the author G.K. Chesterton, through his hero, Father Brown is showing that religion Judeo Christian Bible based religion does not prevent you from being a practical person who understands reality. It's the very essence of being a practical person who understands reality. At any rate, G.K. Chesterton said that you, you can regret.

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Pardon me, you can regret the the the bad match the much bad behavior on the part of the white man coming you can but that doesn't mean said G.K. Chesterton, that you should idealize the conquered natives. And Heaven knows that's such an excellent point. And yes, we can say that the American Indians were not treated well, in general by whites, the reservations chasing them from place to place. Yeah, there were wrongs, there's no question about it. But that doesn't mean that we have to be childish and immature enough to convert them all of a sudden, into these incredibly noble and glorious people who have had the misfortune to run up against Western white man.

16:03

So one of the nice things that Francis Parkman does is and and the name of this book is the "Jesuits in North America" in the 16th and 17th centuries, Francis Parkman, the Jesuits in North America, and in chapter 16, I'm going to read you some more of this the stuff he's talking about the Iraquois Indians who basically wiped out the Algonquin tribes of Canada, and, and the Iraquois were incredibly vicious and cruel. And when I've finished telling you this, I will tell you why I find this so important to understand and to think about. And yes, indeed to talk about, even if some of you might,

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perhaps not listen to the next couple of moments of talking about this. So

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what was happening was that the Algonquins were, were being reduced and, and killed and being wiped out by the Iroquois. So he says that I'm just reading from his book now. "A band of Algonquins late in the autumn of 1641, set forth from three rivers on the winter hunt, and fearful of the Iroquois made their way far north with into the depths of the forests that border Ottawa", here the Ottawa, I think, is a river I think so. I'll look it up "here they thought themselves safe, built their lodges and began to hunt the moose and beaver. But a large party of the Iroquois, with a persistent ferocity that is truly astonishing, had penetrated even here, found the traces of the Algonquin snowshoes, followed up the human prey and hit at nightfall among the rocks and thickets around the encampment. At midnight, they yells and the blows of their walk clubs awaken their sleeping victims. In a few minutes over in their power, they bound the prisoners hand and foot, rekindle the fire, slung the kettle, cut the bodies of the slain to pieces, boiled and devoured them before the eyes of the wretched survivors. In a word, they're eight men with as much appetite and more pleasure than hunters eat a boar or a stag."

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"The conquerors feasted in the lodge till nearly daybreak, and then after a short rest, they began their march homewards with their Algonquin prisoners. Among these were three women of whom none

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of whom each had a child of a few weeks or months old. At the first halt, their captors took the infants from them, tied them to wooden spits placed them to die slowly before a fire, and feasted on them before the eyes of the agonized mothers, whose shrieks supplications and frantic efforts to break the cords that bound them were met with mockery and laughter.

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"They are not men. They are wolves sub the wretched woman as she told her before, to the putting Jesuit at the fall of the jorja. It's a fort, another of the women ended her woes by leaping into the cataract. When they approach the first Iroquois town, they were met at the distance of several leagues by a crowd of the inhabitants and among them a troop of women bringing food to regale the triumphant warriors. Here they halted and passed the night in songs of victory mingled with the dismal chant of the prisoners, who were forced to dance for their entertainment. On the morrow, they entered the town leading the captive, Algonquins fast bound and surrounded by a crowd of men, women and children, all singing at the top of their throats. The largest lodge was ready to receive them and as they entered, the victims read their doom in the fires that blazed on the earthen floor. And in the aspect of the attendant savages, whom the Jesuit father calls attendant demons that waited their coming. The torture which ensued was bad preliminary, designed to cause all possible suffering without touching life. It consisted in blows with sticks and coudgels, gashing the limbs with knives, cutting off their fingers with clam shells, scorching them with firebrands, and other indescribable torments. the women were stripped naked and forced to dance to the seeing of the male prisoners. Amid the applause and laughter of the

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crowd. They then gave them food to strengthen them for further suffering. And the following morning, the Algonquins were placed on a large scaffold inside the whole population. It was a gala day young and old we gathered from near and far, some mounted the scaffold and scorch them with torches and firebrands, while the Iraquois children standing beneath the bark platform, applied fire to the feet of the prisoners between the crevices. The Algonquin women were told to burn their husbands and companions, and one of them obeyed vainly thinking to appease her tormentors. The stoicism of one of the Algonquin warriors enraged his Iraquois captors beyond measure. 'Why don't you scream they cried', thrusting their burning brands into his body. 'Look at me, he answered. You cannot make me wince. If you were in my place, you would screech like babies.' At this, they fell upon him with redoubled fury, till their knives and firebrands left him in no semblance of humanity. He was defiant to the last. And when death came to his relief, they tore out his heart, devoured it and then hacked him in pieces, and made their feast of triumph on his mangled limbs." And so on and so forth. "It goes all the men and all the women of the party were put to death in a similar manner, in a in a similar manner, manner. Few displayed the same amazing fortitude, what they did to some of them...", you don't want to you don't want to hear any more. This is all this is, this is all quite bad enough i can i can tell you, it really is.

22:41

So why am I explaining this? Well, apart from wanting you to know that there is a difference between primitive savages and barbarians on the one hand, and Bible-based civilization on the other. And it's a difference that is real. And it's one that would make almost any normal human being prefer to live in the under the rules of Western civil? Wait, that's exactly what they do. That's right. After all, there is no illegal immigration problem of people trying to get in to lands that haven't even yet fully escaped their savage past. No, all the traffic is in the reverse direction. That's right, when given a choice, most human beings prefer to live, not under Chinese communism, not under

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African rules. But they prefer to live under the rules that created Western civilization, namely, the rules and rituals and restraints of the God of Abraham, Isaac and Jacob, and his message to mankind that we call the Bible. Now, there's another reason as well, that I wanted to tell you about some of this. And that is that in the most significant conflict going on at the present time,

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and it's going on in, in Africa, where Christianity is growing with amazing speed and intensity. And it's going on, particularly in Europe, it's even going on in Russia. And you would be interested to know who's who on which side of this. But the the struggle is between secularism, which always venerates barbarism.

24:47

If I knew nothing if I had just arrived in the United States of America, from outer Mongolia, and I hadn't heard any news at all. And you told me that there's a culture clash going on in the United States, and one side is burning down towns, hurting people killing people setting fire to stores, vandalizing places.

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And the other side isn't. I will tell you, the side of secularism is doing the destruction and the vandalization. The side of secularism is drawn irresistibly towards barbarism. The way they decorate their bodies, the way they conduct themselves, the way they speak, the way they fight. All of these things are deeply attracted to barbaric behavior.

25:45

And I would know that the side that was in favor of maintaining and advancing and promoting civilized behavior, and that means civilization that is based on the Bible, because no other form of civilization has actually ever emerged into the world. At which point I'm sure many of you are screaming and howling in protest that me How dare you say there are no other civilizations? Well Hear me out there about 5000 different cultures on the planet. But they actually is only one civilization. And if I'm wrong, then show me another civilization that has built economic sufficiency for more people for a greater part of his population than anything else on the planet that has provided political freedom that has provided respect and honor for women more than anywhere else, show me all these places. And in reality, you will see that each and every one of them is a country that was founded on Western civilization based on the Bible. And that is why these places are filled with churches to which tourists go and visit and cathedrals that visitors paint and photograph. Now many of them as Europe has entered a post Christian era, many of these places have been turned into museums and tourist sites and galleries and so on. But you certainly can be in no doubt whatsoever. That Europe was built up on the foundation of Judeo Christian civilization. That's what it was. And so in this great struggle between the forces of barbarism and savagery on the one side, and the forces trying to maintain a frighteningly fragile civilization on the other.

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One of the important battlegrounds is the question of where the people are nothing but another form of animal life on the planet.

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You know, stronger than some weaker than others faster than some slower than others with better eyesight than summon worse eyesight than others, with less fewer on our skin than most. But that's all we are, we are nothing but another animal.

28:29

And on the other side of the argument, something the argument saying no, human beings are an utterly unique creation on this planet touched by the finger of God, like no other. It's a uniqueness. And so a, an a battleground of the struggle between secularism and and civilization. Or if you like secularism and a biblical worldview, which is the same thing as saying the struggle between barbarism and savagery on the one hand, and civilization on the other, a fight you see playing out almost every night on the streets of many American cities. So anything that helps us identify important distinctions between people and animals are helpful, right, because these distinctions show that people are not animals. And if we can understand then people that people are really not animals not even close. It's not that we are just animals with differences, no, completely different creation, something utterly different from a

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hedgehog. And if we can identify that and we're comfortable with that, well, then it becomes easier to align ourselves on the Bible side rather than on the Barbarian side of the story.

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huge cultural struggle going on in the world in the 21st century. Wouldn't you love to be able to read what the history books are one day going to say, about this time? But but here it is, when Coco the gorilla was not able to speak when at the end of the day, everybody had to admit, you know what he's not speaking. It's not even anything like speaking. You know, for for many religious people, there was a sigh of relief because they were worried, you know, now, maybe maybe he will speak we always thought that speech was one of the distinctions between people and animals. God gave the gift of speech only to human beings. Well, that's absolutely right. Relax, you don't have to worry. Not only Coco, but no animal is ever going to speak. No dolphins are ever going to give poetry readings not going to happen. You can relax. It's one very important distinction. laughter and humor. That's another one that human beings have animals don't? Well, let me tell you another one.

31:03

You know that I grew up in southern Africa. And I visited most of the sub equatorial countries in Africa, quite extensively are also actually rode a motorcycle through much of southern Africa in 1969, how do I remember the year because I watched the moon landing.

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And that's a separate story in and of itself that I won't want to take up your time with now. But what is the really important thing is that I have seen many kills. I have witnessed many occasions when lions, leopards and cheetahs take down a Springbok or an antelope or a coup. Whatever, whatever the deer is, I've even seen lions take down

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the beast, I've seen lions take down a a zebra. I've seen lions tried to take down a giraffe. And I've watched one of the giraffes disavow one of the lions with a ferocious kick that literally dropped the lion dead. So I I've seen these things. And I, I don't want to say I enjoyed seeing them. But they were meaningful to me. As a matter of fact, on the occasions when I can be said to be wasting my time looking at videos on YouTube, I can assure you I'm not looking at videos of cats. But well maybe that's not true. I'm actually looking at videos of big cats, very big cats. I do like watching videos from Africa of wildlife. It's very nostalgic for me. And I enjoyed it when I had the opportunity to see it all in the real. And I enjoy it now when I see very, very well photographed videos. But I will tell you this that I've had a fair amount of experience in wildlife in Africa. And I can tell you, without a shadow of a doubt that the kills are

33:19

personal precise. They're almost surgical. Right? I've often wondered about this, like, how does a young leopard when it does its first kill when it kills its first usually going to be a deer? How does it know that it must go for the neck? How does it know that? How does the know that that will end the life of the

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deer and enable him to feast on the carcass? It's it fascinates me and I'm sure there's an answer to that. And if any of you know it, you know how to reach me go to Rabbi Daniel Lapin calm. And the About Us section talks about well, it's more information that you actually need to know. But in that session is also a contact us and so if you happen to know how a lion or leopard or a cheetah in Africa knows to go for the neck, I've no idea. But I will tell you this that I've never ever seen the the lion or the cheetah, I've never ever seen them.

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You know, celebrating and dancing around the carcass. I've never seen them toying with it. They kill it and they eat it. That's what they do.

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But inflicting torture, and observing torture for amusement is a uniquely human delight. And that's the point I wanted to make clear that one of the incredibly important differences between people and animals is that people will torture and torment for their pleasure.

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Animals. Don't do that. Isn't animals just do not do it?

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Some of you will tell me that you've seen a cat playing with a mouse? And so have I? And the answer is that that is more than likely, it's a domesticated behavior, that the animal that the the cat does. I've read a little bit about this, there are a number of explanations for it, it doesn't change the the basic premise of my argument, which is that only people, torture and torment for entertainment delights and amusement animals do not, it's one of the huge differences between people and animals, one of the very important differences, a very real and very important difference. Now all this barbaric behavior that's going on in the streets of America's major cities, as well as in other cities around the world, we are being told by the elite left, that this is all because of the legacy of racism and slavery. And here's the problem with that it would appear to be difficult, because there is a huge number of very large proportion of the rioters and the damages are people with white skins, who certainly did not. So the argument would go that they are in sympathy with the people who've had tough times. So I went back. And I think this is important, because I can tell you in one sentence, what this section of today's show is about it is that people's lives are destroyed, not because of a legacy of anything that happened to their parents or grandparents or ancestors, but only because of the choices they make in terms of how they live their life. In other words, it is the culture that causes dysfunction, poverty and crime. It's not poverty causes dysfunction. It's cultural dysfunction, that causes the problems. But obviously, saying something like this is much better. If it is said by somebody with a black skin. Again, I hate having to even talk like this, because I really believe that if we are going to take a spiritual view of reality, then, as somebody once said, quite prominently. It's not the color of the skin is the content of the mindset, Martin Luther King. And so that's a reality. The only time you're interested in skin color is if you are a materialist, if you are a materialist or a Marxist with all that matters, are tangible, measurable things like that, then yes, I guess then we must define ourselves in terms of skin color.

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But Thomas Sowell, a brilliant and wonderful black writer and economist, does a book review. A few years ago, the book reviews a book called *Life at the Bottom*. And it's written by a British doctor called Theodore Dalrymple, whose medical practice happens to be in one of the slum areas of England. And he's written very beautifully about it. But let me first I'm going to actually read how many how often do I do this right? Hardly ever, hardly ever do I read to you, but I am going to read you because Thomas Soule is worth hearing. *Life at the Bottom* remains a real nightmare, says Thomas sell. And this is his book review. Listen to it. Poverty used to mean hunger and inadequate clothing to protect you against the elements as well as long hours of grinding labor to try to make ends meet. But today, most of the people living below the official poverty line not only have enough food, they are actually slightly more likely than others to be overweight. Ordinary clothing is so plentiful, that young hoodlums fight over designer clothes or fancy sneakers. As for work, there is less of that in low income households today, then among the affluent. Most of today's poor have color TVs and microwave ovens. Poverty in the old physical sense is nowhere near as widespread as it once was. Yet *Life at the Bottom* is no picnic and is too often a nightmare. A recently published book titled *Life at the Bottom*, paints a brilliantly insightful, but very painful picture of the underclass. It's emptiness, agonies, violence and moral squalor. This book is about a British underclass neighborhood.

40:00

Where it's author Theodore Dalrymple works as a doctor, that may in fact make his message easier for many Americans to understand and accept. Most of the people that Dalrymple writes about are white. So it may be possible at last take an honest look at the causes and consequences of an underclass lifestyle without fear of being called racist. The people who are doing the same socially destructive and self destructive things that are being done in underclass neighborhoods in the United States cannot claim that it is because their ancestors were enslaved, or because they face racial discrimination. They're all white. Once these cop outs are out of the way, maybe we can face reality and even talk sense about how things become such a mess and such a horror. As an emergency room physician, Theodore Dalrymple treats youngsters who have been beaten up so badly that they require medical attention because they tried to do well in school. When that happens in American ghettos, the victims have been accused of acting white by trying to get an education. On the other side of the Atlantic. Both the victims and the hoodlums are white. The British underclass neighborhood in which Dalrymple works like its American counterpart, features what he calls the kind of ferocious young egotist to whom I would give a wide berth in the broadest daylight. He sees also the destruction of the strong family ties that alone made emergence from poverty possible for large numbers of people. Dalrymple's own father was born in a slum, but in a very different social setting from that of today's underclass. For one thing his father received a real education, the textbooks from which he was taught would be considered too tough in today's era of dumbed down education. Dalrymple's father was given the tools to rise out of poverty. While today's underclass is not only denied those tools, but receives excuses for remaining in poverty and ideologies, blaming their plight on others, who now are encouraged to envy and resent. The net result is an underclass generation that has trouble spelling simple words, or doing elementary arithmetic, and which has no intention of developing job skills, by having their physical needs taken

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care of by the welfare state, as if they were livestock. The underclass are left with a life emptied of meaning, as Dalrymple says, since they cannot even take pride in providing their own food and shelter as generations before them did. Worse, they are left with no sense of responsibility in a non judgmental world. Some educators, intellectuals and others may imagine they are being friends of the poor, by excusing or understanding their self destructive behavior, and encouraging a paranoid view of the larger world around them. But the most important thing anyone can do for the poor is to help them get out of poverty as Dalrymple's father was helped by those who taught him and held him to standards, treating him as a responsible human being, not livestock. No summary can do justice to the vivid examples and penetrating insights in *Life at the Bottom*, it needs to be read with the understanding that its story is also our story.

43:36

And that is a Thomas Sowell writing a review of a book called *Life at the Bottom* by a British doctor Theodore Dalrymple. And as Thomas Sowell said, the point of it is that it totally takes away the color, the racist the the history takes away all that stuff. And it shows that it makes no difference of skin color, it makes no difference of background, that doesn't matter if you came from upper level or lower level background, collapse of culture, abolition of those Judeo Christian values, the idea that marriage comes before children, the idea of hard work, the idea of commitment to an obligation, and to sticking to one's word, the ability to work at being able to master the basics of human communication, reading, writing, arithmetic, we're not talking about calculus. We're not talking about thermodynamics. Come on, you know, that the majority of the underclass in both America and United States graduate high school with only 40% maximum capable of doing the most basic tasks in arithmetic. That's when they finished 12th grades 12th grade and so disservice is being perpetrated on the underclass of whatever color. Well, it's interesting because it's it's not only in the, in the United Kingdom in, in in Britain that this happens. And there was a guy there is a guy called JD Vance VA, NC he and he wrote a book called *Hillbilly Elegy*.

45:27

And I'm gonna say it's about five years old, approximately something like that. The full title of *Hillbilly Elegy* A Memoir of a family and culture in crisis. And what he's talking about his life in the Appalachian areas, where he came from his family is from there. And he's showing that again, they're all white people down there. And yet, the pathologies are exactly the same as in the most depraved and rundown black ghetto in any American city. Nothing to do with color, nothing to do with race, nothing to do with history of slavery. All it has to do with is destroying the culture that holds us together. Essentially, there's one simple idea that comes out of all this and that is that liberty, without morality is a recipe for social destruction.

46:34

Liberty, without morality is the end of everything. And Heaven knows. That's where we've got to today. How awful is that? But how absolutely true is that? Very, very disturbing. So, what are we to do?

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And, like Theodore Dalrymple's book *Life at the Bottom* describing England, JD Vance's book, *Hillbilly Elegy*, is a terrific book. And again, I'm not necessarily recommending you all run out and read it, because I don't know what your interests necessarily are. But I think I've given you enough information about each book so that you can decide for yourself whether it would be a worthwhile investment of your time. But the basic point is really very important. It's important when it comes to what you do with your life. If you're a young person still shaping your life. It has to do with what you're doing to shape your children's lives if you're in a child rearing mode of life, and what you do to help children in the neighborhood, right to give them courses on coping with, with,

47:55

with racism and with bigotry, you're not doing anything positive at all. But if you help them absorb a culture of values, you're putting them on the road to success.

48:10

It's, it's it's such a real Theodore Dalrymple writes in his book, he speaks about how it is that successful upper class Indian families moved from India to Great Britain. And within one generation, a high proportion of the children have gone off the rails and are now some their siblings are doing well, but a high proportion of them lose the Hindu values that came with the older generation.

48:44

Britain itself today imparts zero values, just like American public education, all kinds of government indoctrination camps, convey zero values. And so they become part of the underclass. And by the way, he says that

49:00

Muslim immigrants are six times more likely to become criminals than Hindu immigrants, Pakistani immigrants versus Indian immigrants. Very interesting distinction. But these are all very politically incorrect things, and all things that I share with you from authors Theodore Dalrymple, and J. D. Vance. And so I would say I would say this that, you know, I, I think of you and I, I call you noble warriors. And, and I say, we're noble warrior, excuse me, happy warriors, because I think of myself in exactly the same way as I think of you. I think we are happy warriors. And I think that we are profoundly distressed by how barbarians emerge in the darkness from America in American cities, and embark on the orgies of plunder and destroyed traction.

50:01

It's there. They're like intoxicated, by the absence of law enforcement. They're almost unable to fully comprehend that nobody's trying to stop them destroying.

50:14

And, and we look at that with dismay. And we say, wait a sec, you know, like the noble knights of old, we happy warriors would like to do whatever we can to defend the fragile fortress of civilization against the hordes of scheming and surging savages trying to invade and conquer what we and our ancestors

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built the barbarians out on the street. They know that even after they destroyed the civilization that our ancestors built, as they loot, it stores and burn its buildings and wretchedly crawl through its wrecked ruins. They still are in better surroundings that they that anything they could ever have built for themselves. These are not builders, they're destroyers.

51:11

And one of the things that that unifies them. And this isn't a comprehensive sociological study. But you know, there's there's blacks and whites, there's men and women, there's all kinds of people out there. And also, by the way, rich and poor. There's all kinds of people out there

51:34

rioting and destroying your pardon the word protesting, I put protesting in quotation marks, because I don't see, I disagree with this notion that the right of protesters is sacrosanct in America, it's a distortion of reality. Yes, you certainly have the right to express yourself, but not at my expense. So if you insist on having a voice on the rabbi Daniel Lapin show, I would have to firmly decline, I would say, you know, this is my show. Your right to express yourself does not extend to using my airtime. How about if you say you insist on putting posters on my lawn? Nonsense, put them on your own, you don't have? Well, we have a right to stay to our views. Yes, but not on my property. Okay, that's very clear. So why are they allowed to protest and stop traffic on the street I have to use to go to work, why? That is not protesting on their property that's protesting on property in which I have a share, and in which my use is being deprived. And so the whole idea of protesting should be immediately taken off the streets, you don't have a right to protest on the streets, you may not block traffic. And we're not even talking about vandalism and destruction. That's obviously illegal, and obviously should be prevented.

52:56

But protesting, I'll tell you what, I'll make an extension, I'll make an allowance. You may apply for a permit at a city park,

53:06

to do your protest. And it's going to be very strictly regulated, what you may do what you may not, when you may start and when you must end. And that's it. You get your chance to state your view. But the notion that you can take over a city because of your right to protest. I really got tired of all these American politicians, who snootily insisted Oh, we were we approve of them expressing their voices. Fine, let them do it in your yard. Not in mind.

53:41

And so, who are all these people protesting and rioting and I don't see much of a difference tell you the truth. Who are they? They seem to be everybody. Well, I'm going to tell you.

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I'm going to tell you one thing that unifies them all. They do not have jobs, right? People who have jobs all day, and who work all day Do not ride all night. They go to sleep so that they are ready for work the

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next day. And even if the prize is a few flat screen televisions, people who write all night, do not then get up in the morning and go to work. Here is something you can rely on. These people you see on your televisions every night. They do not have jobs.

54:29

But they do have money. They show up in cars. They stay overnight in hotels in the cities in Portland, so they're probably getting money from groups led by people like George Soros.

54:41

They're probably also getting money confiscated from their fellow hardworking Americans, and transferred to them in the form of welfare payments. Some of them may even be getting money from proud parents. Easily reliving the glorious 1960s

55:01

And again, some of them are undoubtedly getting money from criminal endeavors.

55:07

Now, we can't stop Soros from doing what he wants to do with his money. And we can't do much to stop parents from encouraging their children to commit mayhem. But you'd think we could stop the financial reward from criminal enterprise. And we surely ought to be able to end rioters ability to obtain money that the government transfers to them from hard working citizens. In other words, if somebody who is proven to have engaged in riots and protests, no more welfare payments, and have it not until the damage has been paid for. In other words, if we took the steps necessary to make having a job, the very best way of obtaining money, we'd be taking an enormous step forward towards tranquility.

55:57

The truth is, however, that sadly, since the 1960s 1962, is when I name it, we began downgrading the value of work and elevating educational credentials, so that many people could have joined the real world by starting work, instead of which they extended their adolescence indefinitely by spending years taking useless colleges useless useless courses, in colleges and universities.

56:27

places that I refer to as kindergartens, and are in most kindergartens, you can get a degree in gender studies, you can get a degree in racial bias in French movies. And they think that's the equivalent in terms of rigor and objectivity. As a degree in Russian literature, or a degree in physics,

56:50

and unintended side effects of the what was then necessary and positive child labor laws enacted throughout Western civilization by the late 19. Body by the late 1800s, early 19 hundred's but there was an unintended side effect. And that was to lower the social acceptability of work among young people. That's really a sad thing that happened. Not right now. I don't think 12 year old year old should be sent down the coal mine.

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But I do think that there's something at least as educational about having a job as there is about attending 10th grade or 11th grade or 12th grade of High School of Government indoctrination camp. It's true that teenagers in most states in America are legally allowed to work a certain number of hours a week in in so called specifically safe industries, very few actually do and is a terrible thing. Because work is uplifting and it's stabilizing and provides you with a cultural foundation to your life.

58:04

What What interests me is that the very first time that scripture discusses the relationship between man and work is in the book of Genesis chapter two. So it's pretty early in Scripture. In Rabbi Daniel Lapin is recommended Bible if you don't know what I'm talking about, go to the website Rabbi Daniel Lapin calm and look up Rabbi Daniel Evans recommended Bible. It is actually a beautiful heirloom Bible is quite fabulous. I've been using one for years and years and and I decided that from now onwards, I'm going to teach out of that Bible. And so I'm if you happen to have it already, it's page five. I'm turned turn to page five in that Bible. And if you don't turn to chapter two of Genesis, verse five, and no shrub of the field was yet on earth, and no grasses of the field had yet sprouted. Because the Lord God had not sent rain upon the earth. And there was no man to work the ground.

59:16

Not surprisingly, no more than 10 words later and God is busy creating men. So clearly, in order to exist, creation needs man.

59:31

By but all of these biblical kind of equations read forwards and backwards. Man also needs work. Man, the creation needs man to work, but man also needs to work. Why do I say this? Because the fourth commandment of the 10 commandments, right we're jumping forward to Exodus now, page 225 in Rabbi Daniel Lapin is recommended Bible by the way Susan Lapin just asked for her own copies. I'm gonna order her one, probably on Monday.

1:00:06

Because it's just, you hold it in your hands. It's just a nice Bible to work with. So, fourth commandment, Exodus, chapter 20, verse nine, Exodus 20, verse nine. And that's page 225. Six days you shall work and do all your work. That's actually what it says in the Hebrew. And by the way, what's great about this Bible is you, even though you can't read Hebrew, I'm sure you can't read Hebrew. But if you look over to the other side, and when I point things out, little by little, you'll start recognizing certain Hebrew words. So it's really nice, you'll you'll find that the Bible helps you start picking up access to the original Hebrew. The King James translation, by the way, recognizes that Hebrew has two different words for work, translates Exodus chapter 29, this way, six days shoutout labor, and do all your work, die work.

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But the truth is that this, no one in English would be able to really distinguish between labor and work, you know, I labor I work fine. But in Hebrew, there are two different words for work. One is called Avada. And the other one is called melacha. And you can actually see both words and compare their appearance in the Bible, and, and I know that many of you already own this Bible. So and, and by the way,

1:01:43

if you are living outside, if you're living in countries where you cannot order it, and you can't seem to get it, what you should do is send an email to our office from our website. And we might be able to put you in touch I say might, because I don't know how long this person is going to be willing to do this. But there's somebody at the moment who is willing to have you order a Bible to his American address, and then for him to ship it on with to you. So in the he in this Rabbi Daniel Lapin is recommended Bible which you'll see on my website go to go to Rabbi Daniel Lapin calm, and you'll be able to read more about this beautiful Bible. And on page 224, maybe you want to make a note of this page to 24. Seven lines up. Third last word on the Hebrew side of the page. That is

1:02:42

one of the words for work. You can also go first word of seven lines up first word and I'm sorry, third last word are the words for work the first one Avada, right, that's seven lines up on page 224. For first word, that first one avodah means work in a more general sense. It's used extensively in describing the Egyptian servitude in Exodus.

1:03:12

In Genesis chapter two, verse five, right, that's page four. last line, third word in the Hebrew, you'll see the same three letter root, even if you don't know any Hebrew, it's beautiful, I should say yet, because you are going to pick up some if you're interested, right, not obligate, not obligatory. The second word for work using Exodus chapter 20. Verse nine, means a much more specific kind of work designed to attain a specific intended goal. That word is milaca. So for instance, General work like shall we say, moving a table from one room to another is permissible on Shabbat on the Sabbath, going back to the fourth commandment of Exodus, however, specific work, work intended to increase my revenue and my income that's explicitly prohibited.

1:04:02

So six days you should work, that's the word mill artha. And it's got to be done. And on the seventh Sabbath, a special Sabbath day holy to the Lord, all who do work milaca on the Sabbath day shall die. And this is page 264. Nine lines down second word.

1:04:24

And I was reading from Exodus 31:15. Why am I doing this? Because there's a general rule that languages tend to have many words for things that are important in that language. Right? Me I have one word for ice cream. I just said it.

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In Italian, there's more than one word for ice cream. I get it because it's the best ice cream in the world. And there's different kinds of ice cream so obviously they have different names.

1:05:00

You shouldn't be surprised that in the Lord's language in Hebrew, there are different words for work. And they are distinctive words, each with their own very specific meaning. So what's so beautiful here is learning that Hebrew culture specializes in work, loves work, and recognizing, and this is a huge step in terms of building a wealth culture. For you, your family, your friends, your children. Doing one's work, when it should be done, is an important way of serving God. And it's recognized as an avenue to greatness. Let me read to you one of the Proverbs. Proverbs chapter 22, verse 29. See a man quick and diligent in his work. And that's the word *melacha*. I told you that Hebrew words specific work, he will stand before kings, Proverbs 22:29. In my Bible, it's page 2010. Go nine lines up in the Hebrew, third last word. And you will see what the word *Malhotra* actually looks like. So

1:06:17

it's, I think, really valuable to to get this idea of how work works. Does God need mankind to work? Yes. But mankind needs to work just as much. And we do our children a disservice by not helping them start work early. There are children that finished 12th grade of government educational camps of geeks without ever having earned a penny doing a job of work. There are people who do three or four years of kindergarten after that, and still have not actually done something with their hands, they've not worked. And so you'll be doing a real service to your children by helping them get jobs long before they finished kick. Long before or maybe you're homeschooling then you probably have already done that. And we wrap up with perhaps one of the most important points of this entire show.

1:07:24

Here it is, my friends. If you're unemployable, you're unmanageable. Did you hear that? Remember, I've explained in the past, how family and finance go together, the five F's, right? To them family and finance, they go together.

1:07:41

Marriage and money very closely connected. If you are not able to earn money, then you're not able to get married. And it is no accident that as Theodore Dalrymple describes in the lower classes of England. And as JD Vance describes in his book, hillbilly elegy is the lower classes in the Appalachians. They don't get married, and they do not have two pennies to rub together. That's right. You can't work you don't you're unemployable. You're unmanageable. And ladies, don't for a moment dream young ladies, ladies who are dating or courting, don't for a moment even dream of spending any of your valuable time with an unemployable man. You will have nothing but heartbreak and misery from that relationship. Don't do it.

1:08:40

unemployable means and marriageable. Who's unemployable? Well, I'll give you an example.

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Here is take my son, okay, and I'm just somebody I know, well, could take many, many, many, many other people I know as well. My son gets a job, because Susan and I arrange with a contractor friend, behind the scenes, to hire our son as a 14 year old to work a few hours a week on a construction site, hard, hard work, legal, who knows? Probably not.

1:09:20

But it did wonders. And he looks back at that time, with great appreciation and great value. He actually worked. And what made him employable was the fact that he grew up in a Bible based culture, where we take orders from our boss in heaven all the time. He says, do this, we try and do it. He says, Do not do that. We try not to do it. He also said obey your parents. So our son grew up obeying Susan Lapin and myself. And so when he got to his first job, and he

1:10:00

Boss, the supervisor on the construction site said, fill that wheelbarrow with those broken pieces of cement, and caught them off to the dumpster. He didn't say Who are you to tell me what to do. He didn't say, I didn't take orders from anybody. And he didn't say You're not the boss of me. But yet in dysfunctional culture, of any color, those expressions are, if not stated, they are felt there is resentment at the thought of anybody giving orders. There's resentment at the thought of having to follow instructions. There's resentment at the notion of having show up for work on time. And this makes people an employee a bill completely.

1:10:52

There is a language, laziness, in terms of working, because people feel that taking instructions from a boss makes you a menial person makes you on the low end, it reduces your importance. And people who grow up in a Bible based culture, understand that serving another human being whether it's your boss, or your customer, your client, is a privilege, because that's just another way another way of serving our Father in heaven, you serve his children, like serving Him. And so people who grew up in a Bible based culture make wonderful employees, and they have no trouble getting jobs, people who grow up in a culture of secular barbarism in a culture where all semblance of moral virtue and discipline, and basic education has evaporated, and employable and unmanageable. That's the reality of it. And what a horrible and cruel disservice, is done to the underclass, whether in the United States, in Appalachian or in oil, England, what a horrible disservice is done to the underclass, by letting them graduate school with a fraudulent high school diploma, a high school diploma that says they are proficient in reading and writing and arithmetic at the least, when in reality, more than 60% of them cannot do basic arithmetic, cannot spell cannot write a letter, and cannot even read a set of instructions. That's how bad it really is. In the slums of Birmingham. And in the hillside villages of Appalachia, and in the ghettos and inner cities of America. That's what's happened. We've made people unemployable by the destructive 12 years of public education we give them they're unemployable. And as a result, they're unmanageable. What a disaster, and what an absolute calamity. And from understanding all that is wrong. We're able to derive for ourselves, the inverse, the

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understanding of all that is right. What does work for us and for our families, for our neighbors for our friends? What is it? And you know the answer, just as well, as I do.

1:13:38

I'm so happy you were with me today and part of the show. I appreciate so much. Those of you who've been doing such a great job getting word out and spreading the show. The number of people downloading it listening continues to rise in a way that makes me feel very good and makes me increasingly enthusiastic about doing the show. And you make that possible by helping to promote it. The website is of course Rabbi Daniel Lapin calm, you'll head over and read up about the heirloom Bible Rabbi Daniel Lapin is recommended Bible. It's It's It's something that an educated and accomplished person has in his library. I mean, not to have a Bible in your library is unthinkable, frankly, absolutely unthinkable. And so you'll see that there. And you will also see a 10 part video series called the financial prosperity collection. And what's nice about this is that even if you're not in the United States and you don't want you don't want it shipped to you in the form of a USB drive, you can actually download it. Isn't that nice? So take a look at the financial prosperity collection. It's 10 video teaching lessons, where I take the most important lessons

1:15:00

Thou shalt prosper the 10 commandments for making money, I take the most important lessons from business secrets from the Bible, I take the most important lessons from prosperity, power Connect for success, I take the most important lessons from boost your income, and I present them to you in video form. So it's really easy to absorb. And what's more important, you can go through them more than once. So is that you can allow this information to make the journey from your head to your heart. So is that it's not just information, you know, because what makes the difference in transforming our financial destiny is not just reading the right books or listening to the right courses or knowing the right things. Because if that was the case, everybody would do that. It's not, it's becoming a different person. It's resculpt in your personality and your nature. And that is what I focus on in the financial prosperity collection. useful for you useful for people, you are responsible for people in your family people in maybe there's somebody you're trying to help get onto his feet, and you've been supplying him with charitable money. And you realize that you're giving him the money that he doesn't have, but you're not giving him the values he needs in order to transform his life. Because poverty is the result of a whole series of very bad choices. Whether you are black, or white, or yellow, or brown makes absolutely no difference. Don't let anybody tell you that poverty has its roots in anything other than really bad life choices, and bad life decisions. Is this blaming the victim. Don't throw those slogans at me, because that slogan or you blaming the victim, that suggests that no victim ever has any complicity in his own misfortune. That suggests that never in the history of the world has a bully ever started up with somebody and got beaten up in response unexpectedly. Yes, it was his fault for starting up with somebody else. He thought he would be able to beat up the other person. unbeknownst to him, the other person was able to beat him up. Yes, many, many, many times, I'm gonna go as far as saying most times, we are complicit in our own misfortune. You want to know the name of the person most responsible for the worst things that have ever happened in your life. Look on your driver's license, that's how to find out his name.

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So yes, it is possible to change yourself significantly. So is that the right things start happening for a change. And that's why I produced the financial prosperity collection. People who have already used it, report back very enthusiastically and very positively, which makes me very happy because it tells me that I have effectively served another child of God. That's as far as we can go for today. But I really appreciate us being together. Thanks so much. I am Rabbi Daniel Lapin. I want to wish you an absolutely wonderful week of good times, with your finances, with your family, with your faith and with your friends. And yes, your physical fitness council as well. God bless