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On November 14, 2001, Dalrymple spoke of his new book *Life at the Bottom: A View of the World That Makes up the Subclass*, published by John R. Dee. The book is ... Read more Report Video Issue Go to a live event on November 18, 2000, in his weekly radio address, President Clinton talked about helping working families achieve the American dream. On September 30, 1999, President Clinton spoke to reporters about an annual report on income and poverty that found that the poverty rate... April 16, 2005 David Shipley talks about his book *The Working Poor: Invisible in America*, published by Knopf. He was talking about... On April 21, 2005, Mr. Anderson read from his book *South Park Conservatives: The Revolt Against Liberal Media Bias*, published by Regnery... When I'm a dictator, which I hope will be any day, I'll bring back what used to be the key difference. Indeed, the sharp separation of deserving and undeserving poor. The book of Theodore Dalrymple also shows why this distinction is necessary, indeed absolutely necessary, and why it has fallen into disrepute among those who decide the rules of society. What's more, *Life at the Bottom* offers a wide range of food for related thoughts, so much so that I'm afraid, starting with this review, when I'm a dictator, which I hope will be any day now, I'll bring back what used to be the key difference. Indeed, the sharp separation of deserving and undeserving poor. The book of Theodore Dalrymple also shows why this distinction is necessary, indeed absolutely necessary, and why it has fallen into disrepute among those who decide the rules of society. Moreover, *Life at the Bottom* offers a wide range of food for related thoughts, so much so that I fear, starting with this review, that it will probably last a very long time. But in the end, I'll solve all the problems for you. They're dying up. This book is a compilation of short articles written by Dalrymple for the *London City Journal* between 1994 and 2001. They all take the state of the British subclass as their theme, to which the author (recently retired) has been exposed directly for decades, working as a doctor in a slum and in a nearby prison. Of his tens of thousands of patients, the lives of each of them he researched (he was a psychiatrist, not that the vast majority of his patients had any mental illness), he drew a clear view of their lives and the lives of everyone around him. As a result, this book is not so much a compilation of anecdotes, but an understanding of the pattern, offering weight equal to books that rely more on statistical social science, such as Charles Murray's *Coming Apart*, and more weight than books that rely on news and abstract moralizing. In fact, Dalrymple offers almost no moralizing. An atheist, he sometimes moves restlessly in his seat when he talks about morality, since he has nothing but utilitarian influence and an unmoored social consensus on which he can base claims of morality. On *Although*, it may make his book more accessible, in these post-Christian days, although it is surely true only with a recovery of morality and forced moral judgments, whether any of the problems that he bemoans actually solves. His lack of moral framework is, perhaps, the reason why Dalrymple too often offers preventive apologies, such as endorsing the ridiculous idea that today's forced unjudgementism is largely a reaction to the cruel or ideating application of moral codes in the past, or sagely chanting the necessary open untruth that recent European immigration from inferior cultures is generally a good thing. It is best for the reader to just ignore such apologies, which, as always, only weaken strong arguments and serve no purpose other than corrupting the truth and handing over to the enemy. As the stories of the books blur into an endless round of misery, violence and every kind of vice, the whole book passes through several major themes that collectively characterize the worldview of the subclass. The main thing is that the whole of British society, and most of the subclass, has fully absorbed at its expense the philosophy of non-judgement. Everyone, except benighted reactionary outwitnesses, recoups from the idea that one thing or action is or can be better, more valuable, or more moral than another. From this flow, directly or indirectly, most of the problems of the subclass – while the classes above them retained, to some extent, structures that allow them to avoid the price of misjudgement (that is, of course, Charles Murray's point of America). The second is that the subclass is taught to ignore reality – when Dalrymple tells a young girl that, being weaker than them, she can always physically beat her boys, and she should avoid situations that lead to her being beaten, she denies being physically weaker, exclaiming 'It's sexist!', and returns to beat her up a little more. And by the same line, the healthy and reality views of masculinity and femininity are completely gone. The third is that the subclass denies any and all personal liability. When a man stabs someone, he says, The knife came in. Jordan Peterson would be disgusted (in fact, he's disgusted — I noticed after reading this book that it was on his list of recommended readings). The fourth is not to give any reflection on the future, living in the eternal present; same-time, they have no aspirations to do or be something better. A fifth expect government materials, i.e. theft from productive members of society for their benefit, as an absolute, irrevocable and undisclosed right of birth. A sixth is their complete ignorance - of all the thousands of Dalrymple's patients, he says, few had more than vague ideas about when World War II happened. That's because teachers abdicated their responsibility, plus every student who shows the ride is knocked down by their. The seventh is the fear in which all the lower class lives, the fear of a crime committed by the most criminal among them, of which the police will do little or nothing. The eighth is that they have fully absorbed the religion of emancipation, that they have no personal boundaries, but instead have unfettered freedom to do exactly what they want, to be funded by others if that freedom needs money, of course. As a result, a hierarchy of people or values cannot be allowed, since they are all aggressive and always equal (which reinforces the lack of aspiration). I use the term underclass, not poor, deliberately and for two reasons. One is that some people with limited income and assets are not part of the subclass, although they usually suffer because of their physical proximity to the subclass. The second is that no member of the subclass is actually poor at all. They may be below the poverty line, but since this line is set as a percentage of all income, we will always have the poor with us in this regard (which is not the feeling in which Jesus used it). By any rational standard, each member of the subclass is wealthy, has, even without any source of earned income, free food, healthcare, cash, housing, transportation and appliances. True, the incentives created by the programs that provide these subclass materials are often perverse, such as encouraging the subclass to lose their jobs (not that most of them need any encouragement) or encouraging them to remain single and have more children out of wedlock. But that doesn't change that, objectively and historically, the British subclass is actually prosperous. And where does he get to do that thinking habit? Why, from their rulers, of course, who have fed leftists through news and entertainment, and through the subjects of power, for decades. Most of these habits are liquids in the poisoned chalice of the modern Left, the nasty fruit of the Frankfurt school. Whether it's their teachers, the hundreds of thousands of social workers who live just as parasitically from government workplaces, television, newspapers or slippery politicians like Tony Blair, none of these habits of thought have been called as bad and require urgent correction sharply. Other classes don't pay a penalty for these ideologically driven ideas, but they feel self-servingly superior and right, even though they stay away from where the lower class lives. To be sure, there is as much, if not more rot in the rest of British society, also requiring an immediate correction through harsh measures. It's just a different kind of rot. But when the whole society requires a very unpleasant reset, it's no surprise that Lotus-eating gets a nod as the preferred alternative. Americans like me can't believe it's this bad in England. Certainly, what the author describes is similar to some areas (just read *Hillbilly Elegy* J. D. Vance, though the lower class there is not as degraded as the one Dalrymple portrays). The reader wonders if the author is exaggerating. Not to mention that if it was this bad in England 20 years ago, how long could this take? How's it going today? Dalrymple, though now retired, still writes for the *City Journal*. Few recent writings about his touch directly to the British subclass, though those who do, do suggest that things have changed for the better. Has things gotten worse? Is things down to the enduring state in which X% of English citizens live in crime-like squalor? Is it just that a decent society ignores and stays out of the area where the poor live, so that areas of Britain like certain suburbs of Paris, out of sight and out of mind, except when the riots begin? It is essentially impossible to get direct answers to these questions, unfortunately, at least as an American. Because this book focuses solely on Britain, and never mentions the United States, it offers other interesting comparisons to things here. Most of all it shows that, whatever our local racists say, who's in the lower class has nothing to do with race. Most of the British subclass is white, and its pathologies are purely a cultural phenomenon, since none of these people, or their ancestors, have suffered any kind of persecution that they could claim to explain their many – in fact, they were offered all the advantages of the greatest civilization the world has ever seen, the pre-late modern West. Further proving that culture is everything, Dalrymple points out that some Indian subcontinent groups (especially Sikhs) generally avoid falling in the subclass; others fall quickly into it. Immigrants from Jamaica reside (metaphysically) mainly in the basement; Those from Barbados don't. The author recounts with dismal amusement as doctors come from Mumbai and Manila, brimming with great sympathy for the poor and extremely impressed by how well the British government provides to the poor, and are quickly disappointed by the complete ingratitude of the subclass and the failure to take advantage of what is offered to them, ultimately concluding that those living in third world slums are better off. All in all, from the English subclass. The second point of comparison is crime. It is very difficult for an observer to obtain coherent data on crime in the UK. Not only does the government not represent it longitudinally in any form of readily accessible to the public, there are different sets (is Scotland involved, for example?), and the widespread consensus that a large number of offences simply do not report it because the police do not care and cannot be bothered (a topic repeated repeatedly in this book). However, the left-wing *Guardian* newspaper reported in 2017 that police crime rose by 10 per cent across England and Wales – the biggest annual increase in a decade - according to the Office for National Statistics. The latest crime figures for [March 2016 to March 2017] also show an 18% increase in violent crime, including a 20% increase in gun and knife crimes. Official figures also show a 26 per cent rise in the murder rate. Even more alarmingly, statisticians say crime growth is accelerating, with a 3% increase recorded in the year to March 2015, followed by an increase of 8% in the following year, and now an increase of 10% in the 12 months to this March. The country is becoming increasingly violent, with the number of gun-related offences by 23% to 6,375 offences, mainly driven by an increase in gun use. From other data, it is quite clear that all violent and property crimes are much higher in England than America, except for homicides (which is particularly relatively underreported in England for a number of reasons), and that the UK has not experienced the huge drop in crime that America has in the last three decades, at least not to almost the same extent. But these statistics do not record the associated qualitative difference between crime in England and America. It's hard for people like me to understand the oppression of the British subclass by crime, something Dalrymple emphasizes. They can do nothing to defend themselves or preserve their dignity; All they have to do is sit and take it. If they defend themselves in any way, they go to jail, as a number of recent cases have shown. When, having disarmed a law-abiding population, the British elite now screams that knives are evil and that kitchen knives should only be sold with numb spots, it is hard to imagine the oppressive sense of powerlessness and fear that must limit the British subclass. In most of free America, where I live, if I'm afraid I might be exposed to crime, to prevent it, I'm just wearing a Glock. I wear it hidden for discretion, or on my side, visible to everyone, if I think trouble may be walking down the street, and, as a result, no problem. Many others do, and as a result street crimes and home invasions in free America practically do not exist. In addition to its practical benefit, that me and my family are safer, I can tell you from personal experience that the ability to be armed empowers us and adds dignity to our lives, real dignity, not the false kind of dignity that Anthony Kennedy parades through supreme court opinions. It's something that England's lower class has rejected. There are other cultural lessons in this book for us outside the subclass, which is probably 100 percent of the people who read this. Dalrymple often notices the unpleasant habit of today's lower-class culture percolating upwards to infect the second class, a reversal of every society before western late modernity. Tattoos are examples of this, but more generally, when rappers and slutting entertainers as fashion and role models are taken by the middle and upper classes, the culture is degraded, not enriched. All habits of the subclass amplify this rot, such as the canard that it's equal, so we have to believe that doggerel is poetry. But it's not just body modification and ugly music that's happening among the upper classes – it's ungodliness, drunken behavior in public, the occasional use of obscene language, beating women and generally what was once properly called lower-class behavior. (Contrary to feminist myth, beating up a woman, or calling it his sanitized term, domestic violence, was not at all common outside the lower classes, until recently, because of social disapproval. Although, it's true that there are now precious few women among the lower classes, so perhaps the old term is now incorrect.) Needless to say, voluntary degradation is not the way to build a society that goes anywhere good, although almost no one dares say it. Another lesson in culture, with historical aspects applicable to the United States, is that the destruction of communities by forcing the poor into planned Le Corbusier-type brutalist hellholes is driven solely by left-wing ideology. No one disputes this in Britain, which is why Dalrymple merely cites the fact as obvious and indisputable. The same ideology led to similar destruction and construction in America, which is not surprising. But in recent decades, because of the complete failure of such housing in America and the damage caused by the subclass, the Left has begun to lie and say that it was racist conservatives who pushed the construction of Cabrini-Green, Robert Taylor's homes and other fantastically disastrous housing projects. There is no doubt that racists (many, or mostly leftists) have negatively impacted housing patterns for African-Americans, but high-rise public housing is not an example of that; both in Britain and in America, it was and is solely the responsibility of the reality of the unmoored, utopian left. This book performs the service of exposing the lies of the American left on this subject, since there was no racial element in this forced migration in the UNITED Kingdom. It was also interesting to me that the term Asians as a general term for those from the Indian subcontinent does not appear once in this book. This suggests that the use of recent harvesting. My copy of the Second Edition of the *Oxford English Dictionary* from 1989, nor printed supplements until 1997. Like all politically selected terms, he too is subject to constant forced change. In recent years, Sikhs and Hindus, annoyed that Muslim atrocities such as terror and rape are characterized as being committed by Asians, have demanded that the term not be used, although it is unclear what they want to replace. (It's not that journalists will start calling Muslim crimes, Muslim crimes.) I'm not sure why the new term Asians were forced into joint use, or what came before. I was told, shocked by the look on my English cousin's face when I use it, that Paki is now considered an insult, so probably an Asian man was brought in as a euphemism, which, as well as euphemisms, bilincared communication. Maybe sikhs now prefer to be called Pakis, a slightly more accurate term, certainly, than an Asian one, and one who doesn't insert them into child rapists. Muslims don't display much in this book causing the problems they cause in Britain in the twenty-first century. Dalrymple wrote before the poisonous beer of Muslim aggression and triumphalism, government recklessness and left-wing ideology really began to poison Britain. Rumours and echoes of this are occasionally displayed, especially when the author notes that the police deliberately ignore crimes to avoid any possible claim of racism, demanding Zero intolerance. (I wonder what Dalrymple thinks of Yorkshire Police's ongoing campaign to encourage police to report any uncritical behaviour that constitutes hatred, while they ignore their actual crime-fighting business.) Part of the poison is terrorism, supported by a significant percentage of British Muslims. In 2017, a major survey found that 25 per cent of British Muslims are willing to openly support the full replacement of all British sharia law, and 33 per cent support killing anyone who insults Mohammed. But far worse is the cultural venom of a Muslim subclass unrelated to terrorism, with the iceberg being the tip of the iceberg that uncovered atrocities in Rotherham (in Yorkshire), where Muslim men groomed more than a thousand non-Muslim girls for mass rape over many years, ignored by police who were terrified of being called racist. (Such treatment of infidels is permitted and celebrated by the mainstream, though by no means exclusive, interpretations of Muslim law.) I suppose even now Dalrymple doesn't touch too many of these issues, since it's forbidden in Britain and you'll be arrested if you say those things (I'd be saying a previous paragraph on the street near a police officer). A recent Dalrymple column noted that he keeps his mouth shut on certain topics, not for fear of arrest (though perhaps that), but because if he talked about them everyone I know would cut me dead. The Muslim underclass, however, is at the root of only a specialized subclass problem, and in the end all these problems need a common solution; can't be dealt with inefficiently. [The review is completed as the first comment.] ... More...

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