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Lasting Success
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Chapter Six

American Principles

novus ordo seclorum, meaning
"A NEW ORDER OF THE AGES"
The Great Seal of the United States of America

A definite, unique and specific American philosophy of government does exist. Under the influence of that philosophy, our nation became the overwhelming choice of people from throughout the world. Chief among the foundations of the American philosophy is the belief that man is the beneficiary of human rights which are superior to secular claims, government, and things material.

Therefore, governments serve as a tool under the direction of the people for the preservation of their unalienable God-given rights. This philosophy is an indivisible whole and any compromise in upholding its principles destroys its functionality. The bricks and mortar of this unique American philosophy are detailed in the *Declaration of Independence*.



Where have the great movers of needed cultural change turned? In addition to the Bible, what did they talk about? What was the theme of the two contrasting leaders for significant change, Abraham Lincoln and Martin Luther King, Jr.? It was the language of the *Declaration of Independence*, unanimously approved by the Continental Congress in the late afternoon of July 4, 1776. This

Declaration, which came upon the world scene like an unrelenting tide, is the all-sufficient basis for renewal today.

Where did American Principles originate? America's Founding Fathers had vision. They saw the potential for human dignity in a setting of responsible choices, awareness of human history, and the principles in the Bible.

Professor Donald S. Lutes of the University of Houston describes a ten-year study in which he and others assembled the writings and deliberations of the American Founding Fathers. The study brought into focus important historical facts about the near miraculous design of our *Constitution*. Aside from quotations from the Bible used by the Founding Fathers, the three men quoted most often were Montesquieu, Blackstone, and Locke.

The Bible was quoted three times more often than were these three men combined. Thirty-four percent of all the quotes used by our Founding Fathers came directly from the Old and New Testament books.



Furthermore, sixty percent of the references to opinions of others were drawn from the Bible. The most frequently quoted was the Hebrew book Deuteronomy in the Old Testament. The concept of three branches of government

(administrative, legislative, and judicial) for the *Constitution* was found in Isaiah 33:22. The extremely important "separation of powers" principle came from Jeremiah 17 (Donald S. Lutes, *Origins of the American Constitutionals*, Louisiana State University Press, 1988).

Mankind has the choice of two fundamentally different worldviews or opinions about the truth or reality. The Judeo-Christian worldview arises out of a belief in the infinite God Who created man in His own image. The focus of the Bible, going back over 4,000 years, is history and God's role on behalf of mankind. Every person is seen by God to be of infinitely precious value and has the unique spiritual capacity to be guided by and work with God. The other worldview places man at the helm. Having rejected God, those who embrace this worldview tend to proceed in a way that reflects the incalculable and changeable decrees of worldly men. The value of life becomes the arbitrary choice of the hierarchy that manages to be in control of the knowledge centers and law at any given time. This secular worldview has no basis whatsoever for unalienable human rights which cause restrictions to be placed on government activities.

To preserve the right of the American people to control the distribution of power in the government they established, citizens must maintain a firm understanding of the reality upon which their liberty is based. To serve effectively on behalf of responsible liberty, the procedures for government must take into account human nature which is not the progression to perfection that atheists claim.

William Ellery Channing wrote:

Erase all thought and fear of God from a community, and [the emotions of] selfishness and sensuality would absorb the whole man. Appetite knowing no restraint, and poverty and suffering having no solace or hope, man would trample in scorn on the restraints of human laws. Virtue, duty, principle would be mocked and scorned as unmeaning sounds. A sordid self-interest would supplant every feeling [emotion], and man would become . . . a companion of brutes. (Channing quotation from 1820, "The Great Doctrine of Retribution: The Founders' Views of the Social Utility of [moral] Religion," cited by James

Hutson in a presentation to the John Courtney Murray Seminar at the American Enterprise Institute, June 6, 2000).

Seriousness in preserving the original intent of the *American Constitution* is the difference between responsible liberty for the people and imperial license which leads to learning impoverishment and exploitation. How do the people protect themselves from deception and exploitation?

The historians, Will and Ariel Durant, pointed out the early recognition of the very important procedural dichotomy in *Solon of Athens*: translated "government by written and permanent law" versus "government by incalculable and changeable decrees" (Will and Ariel Durant, *The Story of Civilization*, vol. II, *The Life of Greece*, published 1939).

Those who think a third choice for governing exists do not understand the meaning of the words *permanent law* and *changeable decrees*. *Solon of Athens* had not identified the God of Creation, but he understood the ever-present existence of men who are masters of deception and determined to exploit others.

The definition of government:

Government by and for the people is a tertiary force instituted by God. The power exercised by government comes from the people when they covenant together to share a small portion of their right as individuals to use force for the protection of their own property and the liberty essential for the pursuit of happiness.

Government functions properly when the citizens fulfill their covenant responsibilities. It is indispensable that new generations be taught and understand the real world of cause and effect. By keeping informed on current issues, they can help bring the body politic to a consensus for laws which honor God and responsible behavior. There is a

common need for sharing in the maintenance of highways, for instance, and instituting laws which will keep thieves out of the corncrib and see to it that the food sold in the grocery store is safe to eat. It is very important, however, that government be limited. Religious and soft science education must be left to the private sector, free from any monopoly, including the misuse of government influence on behalf of one sect or another over knowledge dissemination.

Consistent with this prohibition, courts are responsible for protecting the right of communities that choose to encourage voluntary prayer and honor toward the non-sectarian God of Creation in a democratic way. Traditionally in America, leaders from the various local Christian churches have been invited to present moral truth from the Bible to students in taxpayer-funded schools.

As late as 1940, the National Education Association published the booklet, *A Golden Treasury From The BIBLE*. It included the Lord's Prayer, the Golden Rule, the Ten Commandments, and many other verses instructive for personal growth. The government purchased Bibles for soldiers in World War II and promoted Bible distribution in more recent wars. Our money and national monuments such as the Supreme Court building are scripted to honor God.



Because of the sometimes brutal determination of man and his propensity to want control over the lives and property of others, care must be taken to maintain the **return-to-citizen authority** procedures.

One of the **return-to-citizen authority** procedures is citizen jury, adopted effectively from the Bible (Matthew 18:15-17) by William Penn. Another is the requirement that those employed to legislate and administer public policy must stand frequently in competition with others for re-election. The significance of government by written and permanent law instead of government by incalculable and changeable decrees is, of course, because of man's sin-prone nature.

Buffered from intrigue and deception by insisting on government by written and permanent law, the proponents of moral religions experience the blessings that flow from the practice of biblical absolutes demonstrated throughout human history. This contrasts from the followers of the many little gods whose outcomes are the natural consequence of emotions and religio/social relativism.

Historically, men yielding to their own selfish instincts wrestle power (the lever of government) from control by the people while proclaiming religious and/or intellectual superiority. They then use the power of taxation to sustain and fulfill their godless rights-granting agenda. Citizens who control their government by permanent laws of a principled nature, as intended by the *American Constitution*, have little difficulty keeping government power in submission. A **return-to-citizen authority** procedure that needs to be fiercely upheld is the requirement that interpretations which disagree with *Constitution* originalism be submitted to a vote by the people to determine their usability.

The following is excerpted from William Blackstone's writings on the law. It is being included because his explanation is so helpful to understanding American jurisprudence. Blackstone outlined the Higher Authority basis for government on pages 38-40 of Volume I of his *Commentaries on the Laws of England* (1765-1769). Abraham Lincoln and many other law students used Blackstone's textbooks until around 1920. Blackstone stated:

Law, in its most general and comprehensive sense, signifies a rule of action; whether animate, or inanimate, rational or irrational. And it is that rule of action which is prescribed by some superior, and which the inferior is bound to obey.

Thus when the Supreme Being formed the universe and created matter out of nothing, He impressed certain principles upon that matter, from which it can never depart . . . [Blackstone goes on to say the same thing about vegetable and animal life and all branches of economy, human action, and conduct]. “[They] are not left to chance or the will of the creature itself, but are performed in a wondrous involuntary manner, and guided by unerring rules laid down by the great Creator. That is, the precepts by which man, the noblest of all sublunary [under the stars] beings, a creature endowed with both reason and freewill, is commanded to make use of those faculties in general regulation of his [or her] behavior.

A being, independent of any other [than his Creator], has no rule to pursue, but such as he prescribes to himself [or that of some politically correct demagogue]; but a state of dependence will inevitably oblige the inferior [if he is to have a good life] to take the will of him, on whom he depends [the Creator], as a rule of his conduct.

This will of his maker is called the law of nature [or of God’s Creation]. For as God, when He created matter, and endued it with a principle of mobility, established certain rules for the perpetual direction of that motion; so, when He created man, and endued him with freewill to conduct himself in all parts of life, He laid down certain immutable [and totally reliable] laws [reflective] of human nature, whereby that freewill is in some degree regulated and restrained [for the sake of civil decency], and gave

him also the faculty of reason to discover the [beneficial] purport of those laws.

Considering the Creator only as a being of infinite power, He was able unquestionably to have prescribed whatever laws He pleased to His creature, man, however unjust or severe. But as He is also a being of infinite *wisdom*, He has laid down only such laws as were founded in those relations of justice, that existed in the nature of things antecedent [prior] to any positive precept. These are the eternal, immutable laws of good and evil, to which the Creator himself in all his dispensations conforms; and which He has enabled human reason to discover, so far as they are necessary for the conduct of human actions. **Such among others are these principles** [for the avoidance of evil, its deception and harmful outcomes]: **that we should live honestly, should hurt nobody, and should render to every one its [moral] due**; to which [those] three general precepts justification has reduced the whole doctrine of law" (bold added for emphasis).

The choice of the Higher Authority impartial Creator over some humanistic presupposition as the basis for American legal and political philosophy is both historically accurate and a necessary foundation for responsible liberty in the future.

Illustrative of the foolishness of self-enamored men, after two world wars and assorted strifes coming out of Europe, Germany in particular, liberals in America turned to European secularism for what is called higher criticism.

Secure on our campuses from opposing points of view, these professors are discrediting the Hebrew-Christian Bible, influencing textbook writers and students. They have succeeded in influencing the character and methods for interpreting history and behavioral instruction. The

deceptions of Communism and Darwinian evolution pass through their filter. "In God We Trust" is censored from academically approved literature and dialogue. Their efforts continue because, as they well know, people who learn the truth about the Creator-based worldview become self reliant and have no need of, and strongly object to, elitist imperialism.

See we not plainly that obedience of creatures unto the Law of Nature [reality of Creation] is the stay of the whole world? . . . Now the due observation of this law which Reason [based upon God's Word] teaches us, cannot but be effectual unto their good that observe the same. For we see the whole world and each part thereof so compacted, that as long as each thing performs only that work which is natural unto it, it thereby preserves both other things, and also itself (Thomas Hooker, 1554-1600, *Of the Laws of Ecclesiastical Polity*).

Leftist academia stirs up the fear of the church-state marriage, which caused centuries of thought control and subjugation in medieval Europe. It is done as a ploy to hide their drive for a more harmful marriage of atheistic ideology and government which leads with certainty to emotional and spiritual deprivation.

Contemporary liberals justify control over what they teach in the behavioral courses because their belief about life's origin is, as they deceptively imply, "hard science." The truth is that their faith in Darwinian evolution for life's origin is every bit as faith-dependent and religious as the Judeo-Christian presupposition. For them, teaching students about responsible liberty and "One Nation Under God" is intolerable. As late as June 19, 1961, the Supreme Court defined Humanism as religion (*Torcaso v. Wakers*). The scientist Dr. Soren Lovtrup, in his book on Darwinism, spoke for knowledgeable and honest scientists when he said,

“I believe that one day the Darwinian myth will be ranked the greatest deceit in the history of science.”

Liberals' unyielding insistence on the "living" interpretation of our *Constitution* is understandable. The utility of their godless worldview is tied to changeable decrees. They require the margin of freedom (government by incalculable and changeable decrees), inherent in a living *Constitution*. With every muscle in their brain, pen, and mouth, contemporary liberals will deny this, but it is the rejection of *Constitution* originalism which empowers ambiguity and concealment of their supremacist goals.

There is a truth very relevant at this time in history which needs to be broadcast from the housetops: **both the God-honoring and the God-rejecting beliefs about reality are faith-based religious assumptions.** Policy decisions for government and for training new generations flow from a presupposition about life's origin, meaning, and purpose. This truth is rooted in the fact that the most powerful human drive for social/political action comes from deeply held faith regarding the origin, meaning, and purpose of life. **It is up to regular people in America to bypass academia and make room in the dictionaries for the two different religions – moral religions which are based upon the non-sectarian God of the universe, and the unprincipled religions (those that reject impartial laws based upon established knowledge which includes moral absolutes).**

Quoting from the Grand Jury Presentment, chapter four of this book—In place of established knowledge, they [contemporary liberals] want relativism as the accepted [approach to education]. Relativism . . . refers to the denial of absolutes and puts evil on a par with discerned truth as a legitimate teaching subject. Such a position on fundamental tenets raises a very interesting question. If the desirability of sexual virtue and undesirability of overnight

co-habitation in single student dorms is as they say a matter of opinion, if in fact sexual virtue and many other tenets such as basic honesty are not established knowledge suitable for classroom doctrine—what is the good of having humanities courses at all? When a radical teacher lectures, what is he accomplishing with taxpayers' money?

When the God of Creation is censored from the ideas presented to students and public dialog, God moves out of the picture. But the intensity and severity of the consequences of rejecting God's law, or the laws of nature, are not reduced. The consequences for violations remain the outcomes man must bear.

Cecil B. DeMille, in an address at Baylor University on October 12, 1957, said, "The [American] principle of separation of church and state has never meant and need never mean the exclusion of moral and religious values from education or the exiling of God from our national life. If you believe that it does mean that, you must cut out . . . 'endowed by their Creator with certain unalienable rights' . . . and when you cut that out, you have cut out the heart that pumps the lifeblood of liberty through the nation's veins. If men will not be ruled by God [principles advanced by trust in God], they will . . . certainly be ruled by tyrants . . . But if we believe, as did the Founding Fathers, that the law of God [truth in reality] is and must always be an American ideal, then it is worth the giving of the last ounce of your strength, the last drop of your blood, and the last breath of our lives."

The emotional charge of liberals is that conservatives are conspiring to dictate public policy. This is not true and the liberals know it. Truth thrives upon the competition of ideas. What conservatives are insisting upon is the freedom to have a voice in the debate and transmission of ideas.

The right to hear competing ideas is indispensable. Tens of millions of public school students, soon to be voters, are

being dumbed down by a godless, distorted view of American history. They are not being told about "In God We Trust" and the importance of preserving the original intent of the *Constitution*.

Secular militants cannot afford to teach history because it exposes their core belief and vision for a hedonistic, existentialist America in which there is no established knowledge from the past for our youth to learn and no future except what atheists/secular militants determine. What distinguishes contemporary liberals is their militant intolerance for any program or person who holds to the Judeo-Christian worldview.

People who yield to arguments for a changeable decree type of *Constitution*, or as called "living *Constitution*," soon become victims of manipulation, and government employees become masters. The situation in government (public) education where a godless Darwinian presupposition monopoly now exists is an example. This clear violation of the will of the people occurred when judges shamelessly violated the *Constitution* by flaunting the exclusive and sacred right of the people. This instance is later described in detail.

Historians tell us that C. C. Langdell, a new Dean at Harvard Law School, started the detachment from the Judeo-Christian legal tradition outlined by Blackstone and others. Beginning in the 1890s, Langdell emphasized case method to the detriment of constitutional intent. Consequently, many law graduates do not appreciate the Judeo-Christian basis for government by written and permanent law and their relevance to preserving responsible liberty. The nature of case method with its drifting anchorage opened the door for judges who are independent from recall by the people to fabricate law arbitrarily.

Thomas Paine, Thomas Jefferson, and Benjamin Franklin were not the deist friends of secularism! Michael Novak, in his excellent book, *On Two Wings*, emphasizes the God-honoring beliefs of these men. Though not a Biblicist, Paine believed in God and the inevitable nature of righteous judgment. He not only recognized the source of moral carnage in France, he went there in 1786 as a champion of responsible liberty and campaigned against atheism.

Hardly a deist, Jefferson wrote the God-honoring premise for American law into the *Declaration of Independence* and said the following about the ultimate effect of secularism upon the souls of slaves and those who enslave:

And can the liberties of a nation be thought secure when we have removed their only firm basis, a conviction in the minds of the people that these liberties are a gift of God? That they are not violated but with His wrath? Indeed I tremble for my country when I reflect that God is just: that His justice cannot sleep forever.

Ben Franklin believed that God cares and blesses those who look to Him for wisdom. He promoted the employment of chaplains for government service. When the debate over the words to be used in the *Constitution* brought the work of the delegates to an impasse, Franklin called Congress to its knees in prayer:

In this situation of this Assembly, groping as it were in the dark to find political truth, and scarce able to distinguish it when presented to us, how has it happened, sir, that we have not hitherto once thought of humbly applying to the Father of Lights to illuminate our understanding? Our prayers [during the recent war], sir, were heard, and they were graciously answered. To that kind providence we owe this happy opportunity of consulting in peace on the means of establishing our future felicity [through a truth-based *Constitution*]. And have we forgotten

that powerful friend? Or do we imagine that we no longer need his assistance? I have lived, sir, a long time, and the longer I live, the more convincing proofs I see of this truth, *that God governs in the affairs of men*. And if a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid? We have been assured, sir, in the sacred writing, that '*except the Lord build the house, they labor in vain that build it.*'

I therefore beg leave to move—that henceforth prayers imploring the assistance of Heaven, and its blessings on our deliberations, be held in this Assembly every morning before we proceed to business, and that one or more of the clergy of this city be requested to officiate in that service.

The names for God used in the *Declaration of Independence*, upon which our *Constitution* and the *Northwest Ordinance* for new states are based, reflect the authority and character of God. The outcomes that flow from man's choices do so according to "The Laws of Nature and of **Nature's God**," our **Lawgiver**. Individuals are "endowed by their **Creator** with certain unalienable Rights." We appealed "to the **Supreme Judge** of the world for the rectitude of our intentions." "And for the support of this Declaration, with a firm reliance on the Protection of **Divine Providence**, we mutually pledge to each other our Lives, our Fortunes and our sacred Honor." Unlike the *Constitution*, the *Declaration of Independence* includes no provision for its own amending. The reason is clear. (The quotations include portions from the *Declaration* adopted by Congress.)

Accommodating the wishes of contemporary liberals guarantees the deceptive imposition of rule by incalculable and changeable decrees. Negotiating with liberals is no more effective than talking to a hollow stump. They deny that there is a spiritual and

just moral power, but they will never displace that power.

No one doubts the right of those who want atheism (godless humanism) as the basis for education when they pursue their goal as private citizens and at their own expense. In fact, it is good to have a few of them around. We want to do what is right and their persistent disagreement sharpens our focus. To tax citizens for funding the salaries of tenured teachers in a compulsory education system is no less a guarantee for the incubation of evil than occurred in medieval Europe. Consequently, we see the breakdown of the family and the escalation in the rate of crime and death among American youth since 1965.

The Soviet Union, with imposing armed enforcers and great universities, made a Herculean effort to displace the spiritual nature of man. Soviets put Sputnik in the sky for all to see. Their universities excelled in the physical sciences but taught the one-sided atheistic worldview. Proclaiming the Darwinian theory of evolution to be the foundation for human progress, their nation, the workers paradise that really never was, fell apart.

Alleged to be uplifting, "openmindedness" (explained in chapter five) and evolution's moral relativism are taught to American youth. They have deliberately pushed aside "In God We Trust" and character training. Fourteen-year-olds having babies and killing each other, though, do not advance the cause of liberty and happiness. Eighteen-year-olds having AIDS and getting diplomas that they cannot read is not the stuff of national greatness.

The World Trade Center Towers, with their deep foundations and magnificent superstructures, symbolized the benefits of the hard sciences to progress in America. Men in rebellion against the laws of God brought the Towers down!

THE VERY SURE FOUNDATION

Judges, professors, textbook writers, and others alleging civil liberty concerns who claim that the *Declaration of Independence* is not a basis in law for the development of our *Constitution* are dead wrong.

In late afternoon of July 4, 1776, the Continental Congress unanimously approved the language for the *Declaration of Independence*. It was transcribed to be more easily read, and when it was signed by delegates beginning August 2, 1776, the premise that all men “are endowed by their Creator with certain unalienable Rights” became the official justification for government-related decisions. This law severed ties to England, and the thirteen colonies became states. The *Declaration* is the most inclusive brief that documents the American philosophy for government. With the *Declaration* we have our definitions of justice and liberty. The primary goal of the law is to protect liberty (God-given unalienable rights).

James Wilson was one of six men who signed both the *Declaration of Independence* and the *Constitution*. His contribution to the deliberations of the *Federal Constitution* was second only to James Madison’s. As recently as 1964, Wilson’s writings were used by the Supreme Court as authority for requiring equal apportioning of congressional districts throughout America.

Addressing the Pennsylvania Ratifying Convention, Wilson stated, “I beg to read a few words from *the Declaration of Independence* made by the representatives of the United States, and recognized by the whole Union.” He concluded, “This is the broad basis on which our independence was placed; on the same certain and solid foundation this [*United States Constitution*] system is erected:

WHEN IN THE COURSE of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to

assume among the powers of the earth, the separate and equal station to which the Laws of Nature and of Nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness. That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed. That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness.

Henry Steele Commager, eminent historian of the 20th century, focused on the *Declaration* as the source of America's unique principles of government, describing a new political system for the vindication of God-given rights as being of "matchless logic" and "permanent" rather than "transient" value. (*Thomas Jefferson: The Man, His World, His Influence*, G. P. Putnam, New York, 1974)

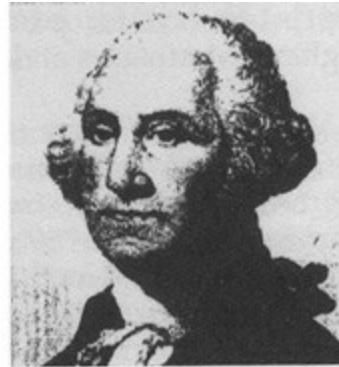
The *United States Code Annotated*, under the heading "The Organic Laws of the United States of America," lists our significant governmental instruments: the *Declaration of Independence*, the *Articles of Confederation*, the *Constitution* and the *Northwest Ordinance*. The *Northwest Ordinance* is the blueprint in law for administering the lands west of the Allegheny Mountains and northwest of the Ohio River.

The *Northwest Ordinance* is a most important post-*Declaration of Independence* legislation passed by the Continental Congress, which had struggled under the weak *Articles of*

Confederation (1781-1789). The *Ordinance* guaranteed that inhabitants of the Northwest Territory, and states created therein, would have the same rights and privileges enjoyed by citizens in the original thirteen states. The most important features were in Articles III, V and VI. These articles provided a government organization formula with a moral, religious foundation and prohibited the practice of slavery in the new states. Thomas Jefferson had drafted the *Ordinance* earlier in 1784. The Continental Congress passed it on July 13, 1787, while the nation was still operating under the *Articles of Confederation*. By virtue of this *Ordinance*, the declaration "that all men are created equal" and "are endowed by their Creator with certain unalienable rights" had an enforcement mandate. Article III states, "**Religion, morality, the happiness of mankind, schools and the means of education shall forever be encouraged.**" This Article is not ambiguous.

The unworkable *Articles of Confederation* (1781) were replaced by the stronger national government in 1789. Ten amendments prohibiting the use of government power in violation of Creator-endowed citizen rights were agreed upon. This was necessary in order to overcome objections and obtain ratification of the new *Constitution* by the people in the thirteen states. **The importance of originalism in the preservation of the *Constitution* is morally and legally bound because ratification of the new *Constitution* by the American people was based upon the certainty of its terms. Immigrants to America were familiar with government tyranny.** What can be called the "second declaration of independence," the first ten amendments protect the people by restricting the power of King George-type individuals should they manage to get an office in our own government.

The *Ordinance* was re-passed and mandated by Congress following the ratification of the new *Constitution*. House approval of the *Ordinance* came on July 21, 1789, and Senate approval came on August 4, 1789. President George Washington signed the law on August 7, 1789.



The same men in Congress who reaffirmed the moral, religious operative of the *Northwest Ordinance* on July 13 1787, also drafted the *Constitution of the United States* document (June 7, 1789, to September 25, 1789). This same Congress also formulated the First Amendment.

The choice of the Higher Authority, all-powerful Creator over a godless humanistic presupposition as the basis for American legal and political philosophy is both historically accurate and responsible-liberty dependant.

Though misrepresented by liberals in the media and academia, the First Amendment restraint on government is intended to assure moral religions the freedom to flourish and compete with their beliefs in the public arena of ideas. For an in-depth review of this intent, see the excellent history book, *The Myth of Separation*, by David Barton, WallBuilders Press, Aledo, Texas, 1991.

If the distribution or modification of the Constitutional powers is found to be defective, changing it is a right that belongs only to the people. In President Washington's farewell message he addressed the common fraud of a self-righteous judiciary:

But the *Constitution* which at any time exists, 'till changed by an explicit and authentic act of the whole

People, is sacredly obligatory upon all. If in the opinion of the People, the distribution or modification of the constitutional powers be in any particular wrong, let it be corrected by an amendment [by the people] in the way which the Constitution designates. But let there be no change by usurpation; **for though this, in one instance, may be the instrument of good, it is the customary weapon by which free governments are destroyed. The precedent** [judges assuming this authority in spite of the fact that it is the exclusive right of the people to make such changes] **must [will] always greatly overbalance in permanent evil any partial or transient benefit which the use** [judicial license] **can at any time yield.**

Liberals know that Americans would never amend the *Constitution* in support of their agenda. They also realize that representatives elected by the people will not legislate the perversions in American law which they seek. To re-educate Americans and impose an agenda of elitist exploitation, they must get control of the judicial branch of government. So, while claiming to be champions of the people, they work feverishly to prevent appointments of constitutionally sound judges. The defect in their vision blinds them to the real world and the consequences of secularism. As long as judges continue to muzzle God-honoring standards for decency in American law, increases in family breakdown, turmoil among youth, and overloading of our prisons and hospitals must be expected.

In the 1948 case, *Brown v. Board of Education*, the Supreme Court boldly rejected American legal traditions. Their decision reflected the secular commitment to "openmindedness and free inquiry" in "the transformation of society." The judges could and should have based their remedy on the *Declaration of Independence* and the *Constitution*. Instead, psychology and judge-made law became the foundation for future Supreme Court decisions. That event was a giant move in support of government by

incalculable and changeable decrees. For additional reading, *The Ideal Element in Law* by Roscoe Pound, is recommended. The book was published in 2002 by Liberty Fund, Indianapolis, Indiana.

On June 25, 1962, in *Engle v. Vitale*, the Court took the first step toward removing God's authority and influence from the public mind. Students were being fed the godless worldview, but prayer and the Bible became taboo.

In dissent, Justice Potter rightly accused the majority of hostility rather than neutrality toward moral religion. On June 17, 1963, in *Madalyn O'Hare* (the well-known missionary for the secular faith) *v. Curlett*, the Court decided that the *Constitution of the United States* should become a force in law against school sanctioned prayer and Bible reading.

University and media liberals and the American Civil Liberties Union continue to wage holy war against any one who does not bow to leftist religio/social/political correctness. Without the leverage of tenured academia and judge-made law they would be harmless. In March of 1987, Federal District Judge Brevard Hand, for example, ruled that some Alabama school textbooks were promoting religion by advocating secular humanism, which is an intolerant religion that opposes moral faith. Liberals unleashed a raging attack of ridicule and contempt against Judge Hand. The Judge had simply refused to twist the *Bill of Rights* and use it against the citizens to whom it is intended to protect. The atheistic worldview is promoted while public prayer and Judeo-Christian symbols are prohibited. This has all the appearances of a nationwide conspiracy consisting of small local leftist conspiracies. Enchanted by a sense of greatness liberals bestow honors on one another and publish the accolades in innocent fashion to the naive public.

On June 24, 1992, the Supreme Court, in a 5 to 4 vote, put the force of law behind the enemies of a God-honoring education. They did so by prohibiting professors and clergy

of the moral religions from offering a non-sectarian prayer at public school commencement services throughout the nation. In dissent, Supreme Court Justice Antonin Scalia said, "Our religion-clause jurisprudence [the First Amendment restriction on the use of government power against the people] has become bedeviled by reliance on . . . abstractions that are not derived from, but positively in conflict with, our long-accepted constitutional traditions."

While medical students are being taught that the spiritual nature of man is an important aspect of healing, liberal judges blithely closet the moral law and "In God We Trust" as a legitimate basis for making decisions.

The *Declaration of Independence* and the Preamble to the *Constitution* outline the character of governments which champion responsible liberty.

The Constitution was written to implement and preserve the ongoing extension of those values. The following is a brief of a few of the unique and enduring principles for government established in America. They are numbered to facilitate group discussion. Our Founding Fathers debated and argued over the tiniest word changes when drafting the *Constitution*. The testimony of their deliberations and importance to *Constitution* originalism is voluminous. These very specific Principles arise from the American political philosophy and its Judeo-Christian foundation.

American Principle One

GOD IS THE SOURCE OF ALL
RIGHTS AND THE ENABLER OF LIBERTY

"The Laws of Nature and of Nature's God entitle them . . ."
The Declaration of Independence

This first principle recognizes the Creator as the eternal and all-knowing Ruler of the universe. Our rights come from God rather than government. Belief in the Creator and freedom for the moral religions is central to being American. This principle stands in total contrast to the atheistic-humanist alternative for governing. The greatness of America is a reflection of reality inherent in the theistic perspective for constitutional law – government by written and permanent law rather than government by incalculable and changeable decrees.

The God who gave us life gave us liberty at the same time; the hand of force may destroy, but cannot disjoin them (Thomas Jefferson, "Rights of British America," 1774).



Legislation drafted by the United States Senate and House of Representatives, adding the words "under God" to the American Pledge of Allegiance was signed by President Eisenhower in 1954. In 1964, the Supreme Court rejected a challenge to the law.



In 1954, Congress ordered that "a room with facilities for prayer and meditation . . ." be made available in the United States Capitol. The seventh edition of *The Capitol*, an official publication of the United States Congress, describes the stained glass window of the Congressional Prayer Room:

The history that gives this room its inspirational lift is centered in the stained glass window. George Washington kneeling in prayer . . . is the focus of the composition . . . Behind Washington a prayer is etched: "Preserve me, O God, for in Thee do I put my trust," the first verse of the sixteenth Psalm. There are upper and lower medallions representing the two sides of the Great Seal of the United States. On these are inscribed the phrases: *annuit coeptis*—"God has favored our undertakings"—and *novus ordo seclorum*—"A new order of the ages is born." Under the upper medallion is the phrase from Lincoln's immortal Gettysburg Address, "This Nation under God." . . . The two lower corners of the window each show the Holy Scriptures, an open book and a candle, signifying the light from God's law, "Thy Word is a lamp unto my feet and a light unto my path" [Psalm 119:105].



The significance of the Judeo-Christian basis for American government, when compared to the doctrine and practice of other beliefs, is that **the Judeo-Christian doctrine advocates that all of the moral religions have the freedom to promote their beliefs in public life.**

When taking their oath of office, the Presidents of the United States, beginning with George Washington, have concluded with the prayerful appeal, "So help me God."

Unless the great God who assisted him [Washington] shall be with me and aid me, I must fail; but if the same omniscient mind and mighty arm that directed and protected him shall guide and support me, I shall not fail—I shall succeed (Abraham Lincoln, Springfield, Illinois, February 11, 1861).



The fundamental principle “under God” justifies the right of all men to be self-governing. This belief also has a beneficial effect upon man’s reasoning on all other matters. Men are not mere things which evolved by accident. Belief in the divine origin of man gives essential perspective for establishing a government that is subordinate to the will of the governed—man under God over government. Liberty from tyranny and trust in God’s law go hand-in-hand.

“The fear of the LORD [whose Word is truth] is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever” (Psalm 111:10).

American Principle Two

THE SPIRITUAL NATURE OF EACH INDIVIDUAL
IS HELD AS BEING SUPREMEY IMPORTANT

“All men are created . . . endowed by their Creator . . .”
The Declaration of Independence

Man is of divine origin and has a spiritual capacity (to work cooperatively with God) that is superior to secular claims, government, and things material. It is the application of this noble belief in Higher Authority and man’s spiritual nature,

which holds absurd the secular humanist demand that their atheistic faith be the presupposition for education and the law. Their concept of reality has absolutely no basis for upholding established knowledge, moral absolutes, the right to life or individual soul liberty.

Well aware that Almighty God hath created the mind free; that all attempts to influence it by temporal [worldly] punishments or burdens, or civil [government] incapacitations [tyranny over the mind], tend only to beget habits of hypocrisy and meanness, and are a departure from the plan of the Holy Author of our religion, who, being Lord both of body and mind, yet chose not to propagate it by coercion on either as was in His Almighty power to do so; that the impious presumption of legislators and rulers [government, education systems included] civil as well as ecclesiastical, who being themselves but fallible and uninspired have assumed dominion over [assault] the faith of others, setting up their own opinions and modes of thinking as the only true and infallible [modern day liberal political correctness] . . . (Act for Establishing Religious Freedom, passed in the Assembly of Virginia in 1786, Thomas Jefferson, Governor).

The first elements of morality too may be instilled in their minds; such as, when further developed as their judgements advance in strength [of spirit], may teach them how to work out their own greatest happiness, by showing them that it does not depend on the condition of life in which chance has placed them, but is always the result of a good conscience, good health, occupation, and freedom in all just pursuits (Thomas Jefferson, "Notes on the State of Virginia," 1782).

Mental debasement is the greatest misfortune that can befall a people. The most pernicious of conquests which a state [the people within] can experience is a

conquest over that just and elevated sense of its [their] own rights which inspires a due sensibility to insult and injury; over that virtuous and generous pride of character, which prefers any peril or sacrifice to a final submission to oppression, and which regards national ignominy as the greatest of national calamities. The records of history prepared for a MASTER and deserves one (Alexander Hamilton, "The Warning," February 21, 1797).

American Principle Three

IT IS THE ACCEPTANCE OF THE UNIVERSAL
MORAL CODE AND HUMAN EQUALITY
WHICH ASSURE LIBERTY

“We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights . . . ”

The Declaration of Independence

This traditional premise in American philosophy emphasizes the God-given equality that men have in a moral and legal sense. This premise is in contrast to the moral relativism and political correctness of the liberal humanist view. The record of human history in the Hebrew-Christian Bible points to the existence of one God and nine commandments for superintending our emotions and moral standards that reflect the fearsome power of truth. Obviously, individuals are not equal to others in size or talent. Justice requires, by God's standards, that every person be recognized as being equal spiritually and therefore entitled to the just protection of unalienable Creator-given rights. This unique American concept rests upon the belief that every life, regardless of race, color, or national origin, is the creation of God.

No free government, or the blessings of liberty, can be preserved to any people, but by a firm adherence to justice, moderation, temperance, frugality and virtue, and by frequent recurrence to fundamental principles (*Virginia Declaration of Rights*, 1776).

The consequence is that the happiness of society is the *first* law of every government. This rule is founded on the law of [man's] nature [established by God]; it must control every political maxim: it must regulate the legislature itself. The people have a right to insist that this rule be observed; and are entitled to demand a moral security [freedom of spirit and conscience] that the legislature will observe it. If they have not the first [freedom of conscience], they are slaves; if they have not the second [moral security], they are, every moment, exposed to slavery (Supreme Court Justice *James Wilson*, *Lectures*, 1790-1791).

Tis substantially true that virtue or morality is a necessary spring of popular government. The rule indeed extends with more or less force to every species of free Government. Who that is a sincere friend to it, can look with indifference upon attempts to shake the foundation of the fabric? (President *George Washington*, *Farewell Address*).

Let us enjoy the liberty of the sons of God, but let us take care lest we become accomplices in the diminution of virtue which would menace society if Christianity were to grow weak. What should we do without it? If Rationalism wishes to govern the world without regard to the religious needs of the soul, the experience of the French Revolution is there to teach us the consequences of such a blunder (the appeal of the agnostic *Ernest Renan* to his agnostic friends, 1866).

The relationship of church (without distinction of sect or party) and state in the United States secures full liberty of religious thought, speech and action, within the limits of public peace and order. . . . [Moral] Religion and [responsible] liberty are inseparable. Religion is voluntary, and cannot, and ought not to be forced. . . . The church [organized religious denominations] as such, has nothing to do with the state except to obey its laws and to strengthen its [the government's] moral foundations; the state has nothing to do with the church except to protect her in her property and liberty; and the state must be equally just to all forms of belief and unbelief which do not endanger the public safety. Church and state are equally necessary, and as inseparable as soul and body, and yet as distinct as soul and body . . . Immigrants accept it as a happy boon, especially those who flee from oppression and persecution abroad. Even those who reject the modern theory [One Nation Under God] enjoy the practice, and would defend it in their own interest against any attempt to overthrow it (excerpts from *Church and State in the United States*, Philip Schaff, 1888).

We know that we have made no discoveries; and we think that no discoveries remain to be made in morality; nor many in the great principles of government, nor in the idea of liberty, which were understood long before we were born, altogether as well as they will be after the grave has heaped its mould upon our presumption, and the silent tomb shall have imposed its law on our pert loquacity (Edmund Burke).

American Principle Four

LIBERTY AND THE PURSUIT OF HAPPINESS, HUMANITY'S GOAL

“Unalienable rights, that among these are Life,
Liberty and the pursuit of Happiness.”

The Declaration of Independence

Liberty and life are the gratuitous gifts of heaven. I shall certainly be excused from adducing any formal arguments to evince, that life, and whatever is necessary for the safest of life, are the natural rights of man. Some things are so difficult; others are so plain, that they cannot be proved (Supreme Court Justice *James Wilson, Lectures, 1790-1791*).

Honor, justice and humanity call upon us to hold, and to transmit to our posterity, that liberty, which we received from our ancestors (Resolutions of the Committee for the Province of Pennsylvania, drafted by John Dickson, a signer of the *Constitution of the United States*).

That government is instituted and ought to be exercised for the benefit of the people; which consists in the enjoyment of life and liberty, and generally of pursuing and obtaining happiness and safety (James Madison in the first session of the U.S. Congress in proposing the “*Bill of Rights*” amendments to the *Constitution of the United States*).

Kings or parliaments could not give the rights essential to happiness. . . . We claim them from a higher source—from the King of kings, and Lord of all the earth. They are not annexed to us by parchments and seals. They are created in us by the decrees of Providence . . . It would be an insult on the

Divine Majesty to say that he has given or allowed any man or body of men a right to make me miserable. If no man or body of men has such a right, I have a right to be happy. If there can be no happiness without freedom, I have a *right to be free*. If I cannot enjoy freedom without security of property, I have a *right to be thus secured* (John Dickinson, reply to a Committee in Barbados, 1766).

American Principle Five

EVERY SOUL POSSESSES THE RIGHT
TO FREEDOM FROM MONOPOLIES OVER THE
DISSEMINATION OF KNOWLEDGE

“Religion, morality, and knowledge, being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged.”

Article III, Northwest Ordinance

Congress shall make no law respecting an establishment of religion [support moral religion in general, but not one denomination over another], or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press, or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances (First Amendment to the *Constitution of the United States*).

Be it remembered . . . that liberty must at all hazards be supported . . . and cannot be preserved without knowledge among the people. . . . The people have a right from the frame of their nature, to Knowledge [the range of what has been perceived, discovered, or learned], as their great Creator, who does nothing in vain, has given them understandings, and a desire to know . . . Let us tenderly and kindly cherish

therefore, the means of knowledge. Let us dare to read, think, speak and write. Let every order and decree among the people rouse their attention and animate their resolution. Let them all become attentive to the grounds and principles of government (John Adams, *A Dissertation on the Canon and Feudal Law*, 1765).

From the dissensions among sects [denominations and confessions] themselves arises necessarily a right of choosing and necessity of deliberating to which we will conform, but if we choose for ourselves we must allow others to choose also, and to [do so] reciprocally. This establishes religious liberty (Thomas Jefferson, *Notes on Religion*, 1776).

'To educate a person in mind and not in morals,' Theodore Roosevelt once said, 'is to educate a menace to society.' And that, say an increasing number of educators, politicians and citizens at large, is exactly what is happening in many public schools today (Dr. Michael H. Romanowski, Professor of Education at Ohio Northern University).

Militants intolerant of the moral religions" . . . should be sent to the electorate, not to the captive audience of youthful minds. The very definition of practical greatness, which built America, entrusts the educational and political emphasis to the control of the people." The public marketplace of ideas "is a much safer place [for secular missionaries] than providing a [taxpayer-funded] haven [behind public classroom doors] for radicals who are beyond responsibility to the public and emphasize what they want with impunity" (from 11th Judicial District of Iowa Grand Jury Presentment, Problems in Higher Education, December 23, 1968).

The following example is another of many proofs that fixed principles are profoundly American and it demonstrates why it is that classroom instruction must be specific if true

learning is to occur. In March of 1825, the board of the University of Virginia passed a resolution for the prioritization of teaching content so essential to integrity, and they listed reliable sources for American principles which should be taught. The resolution that was adopted by the university board was proposed by Thomas Jefferson and James Madison, often called the “Father of the *Constitution*” because of his influence in forming the *Federal Constitution* in 1787. These two men were members of the Board of Visitors. Jefferson was the Rector (or head) of the University of Virginia at the time.

The resolution stated—(1) that all students shall be "inculcated" [instill into their minds] with the basic American principles of government; (2) that "none should be inculcated [indoctrinated] which are incompatible with those on which the *Constitution* of this State, and of the United States were genuinely based, in the common opinion." The way to recognize counterfeit world systems is to know the building blocks of the real world—the universal laws by which consequences, good or bad, are reliably determined.

The faculty had a standard of responsibility and (3) were required to teach positively and affirmatively these unique American principles. Only after they had done so were they to teach the conflicting principles as such, judging them by the soundness of the American principles that served as a basis.

The preamble to the University of Virginia’s policy resolution of 1825 states:

Whereas it is the duty of this board to the government [of the United States] under which it lives, and especially to that [of Virginia] of which this University is the immediate creation, to pay especial attention to the principles of government which shall be inculcated therein, and to provide that none shall be inculcated which are incompatible with those on

which the *Constitution* of this state, and of the United States were genuinely based in the common opinions; and for this purpose it may be necessary to point out specifically where these principles are to be legitimately developed.

The resolution went on to specify six writings (4) that, in the board's opinion, reflected the unanimously supported distinct government principles unique to America with which youth should be indoctrinated. Two of the documents were of an expository nature and known for their clarity in which the ideals of government are amplified and their practical benefits applied to human nature. These were John Locke's *Essay Concerning the True Original Extent and End of Civil Government* (1690) and Algernon Sidney's *Discourses Concerning Government* (1698).

The first four documents referred to were the *Declaration of Independence*, Washington's *Farewell Address*, the *Virginia Resolutions* of 1799 (adopted by the Virginia legislature), and the *Federalist Papers*. These were listed in that resolution as being sound sources of "the general principles and rights of man in nature and society."

Tenure guarantees that empower extremists to impede the transfer of such knowledge is a damning misapplication of government power. "Knowledge of these principles is an indispensable aspect of academic freedom/responsibility which is closely related to individual liberty/responsibility. Otherwise, students are deprived of the substance of their rights to freedom of choice; the right to knowledge is essential for responsible liberty to prevail. Who has academic freedom, the parent/taxpayer or the teacher? Is the parent, who once had academic freedom, now to be deprived because a teacher was hired? Most agree that anyone can teach what he pleases on his own responsibility, but must not yield to his cry of academic freedom and rob taxpayers of their freedom to direct public education in the public's interest, based upon the learning process and

established knowledge" (from 11th Judicial District of Iowa Grand Jury Presentment, Problems in Higher Education, December 23, 1968).

American Principle Six

PRIVATE OWNERSHIP OF PROPERTY IS INDISPENSABLE TO LIBERTY

"The right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures shall not be violated . . ."

Article IV added as an amendment
to the *Constitution of the United States*

The great end of government (after the glory of God, is) . . . the good of man, the common benefit of society . . . instituted for the preservation of men's persons, properties and various rights (Reverend Jonathan Mayhew, election sermon, 1754).

And it is necessary that . . . all the powers of Government [should be] exerted, under the authority of the people of the colonies, for the preservation of internal peace, virtue, and good order, as well as for the defense of their lives, liberties and properties (resolution recommending that each colony frame a new government, Continental Congress, May 15, 1776).

The Utopian schemes of leveling, and a community of goods, are as visionary and impracticable, as those which vest all property in the Crown [or government], are arbitrary, despotic, and in our government unconstitutional (House of Representatives, Massachusetts, 1768, to agent in London for the Colonies).

Among the natural rights are these: first a right to life; secondly to liberty; thirdly to property; together with the right to support and defend them in the best manner they can—those are evident branches of, rather than deductions from the duty of self-preservation, commonly called the first law of nature (resolutions of town of Boston, 1772).

American Principle Seven

GROUP RIGHTS ARE LIMITED FOR THE SAKE OF
INDIVIDUAL LIBERTY AND NATIONAL SOLIDARITY

“Assume among the Powers of the Earth, the
separate and equal station to which the Laws
of Nature and of Nature’s God entitle them . . .”

The Declaration of Independence

All, too, will bear in mind this sacred principle, that though the will of the majority is in all cases to prevail, that will to be right must be reasonable; that the minority possess their equal rights, which equal law must protect, and to violate would be oppression (President Jefferson’s First Inaugural Address).

Political liberty is by some defined, the liberty of doing whatever is not prohibited by law. The definition is erroneous. A tyrant may govern by laws . . . Let it be thus defined; political liberty is the right every man in the state has, to do whatever is not prohibited by laws, TO WHICH HE HAS GIVEN HIS CONSENT (this emphasis is part of the original report); (“Essex Result,” report of Convention of Towns, Essex County, Massachusetts, rejecting first proposed *Constitution for Massachusetts*, 1778).

For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh [evil

impulse], but by love serve one another (from the New Testament book in the Bible, Galatians 5:13).

American Principle Eight

WISDOM DICTATES THAT GOVERNMENT BE FEARED

“In questions of power [government] then, let no more be heard of confidence in man, but bind him down from mischief by the chains of the *Constitution*.”

Virginia Resolutions, by Thomas Jefferson

The American people wisely rejected the concoctions of a living *Constitution*. Fear of government is perhaps the third most important of all the principles to which our nation's success is indebted. This principle reflects the ever-present danger that government servants will overreach their authority for the gain of power and personal goals. President George Washington in his *Farewell* warned, "A just estimate of that love of power, and proneness to abuse it, which predominates in the human heart is sufficient to satisfy us of the truth of this position." For this reason government by "incalculable and changeable decrees" was rejected. Before ratifying the *Constitution*, Americans insisted that it be amended by a very specific *Bill of Rights*. Preserving original intent is necessary for the protection of the character of American citizens from paternalistic government schemers. There is a self-serving responsibility to our Benefactor. With the desire to retain our God-given right to be free from tyranny goes the citizenship duty to reject the purveyors of government paternalism and to respect, with moral behavior, the God-given rights of others.

Show me that age and country where the rights and liberties of the people were placed on the sole chance of their rulers being good men, without the consequent loss of liberty! I say the loss of that dearest privilege has ever followed, with absolute

certainty, every such mad attempt (Patrick Henry, Virginia Ratifying Convention, 1788).

There is no danger I apprehend so much as the consolidation of our government by the noiseless, and therefore un-alarming instrumentality of the Supreme Court (Thomas Jefferson, letter to William Johnson, 1823).

Experience hath shewn, that even under the best forms [of government], those entrusted with power have, in time, and by slow operations, perverted it into tyranny . . . (Thomas Jefferson, *Diffusion of Knowledge Bill* in Virginia Legislature, 1779).

American Principle Nine

TAXES ARE LIMITED FOR LIBERTY'S SAKE

“He has erected a multitude of New Offices, and sent hither swarms of officers to harass our people, and eat out their substance.”

The Declaration of Independence

We cannot be secure in our property unless the system for taxation reflects the will and vote of the people. "Let these truths be indelibly impressed on our minds—that we cannot be happy, without being FREE—that we cannot be free, without being secure in our property (John Dickinson, in Pennsylvania Provincial Convention, 1774).

Indeed, we cannot too often inculcate upon you our desires, that all extraordinary grants and expensive measures may, upon all occasions, as much as possible, be avoided. The public money of this country is the toil and labor of the people . . . And we would recommend particularly, the strictest care and the utmost firmness to prevent all unconstitutional

draughts upon the public treasury (instructions to town of Braintree, Massachusetts, to their legislative representatives, 1765).

As a very important source of strength and security cherish public credit . . . use it sparingly as possible . . . avoiding likewise the accumulation of debt . . . in time of peace . . . discharge the debts which unavoidable wars may have occasioned, not ungenerously throwing upon posterity the burden which we ourselves ought to bear (President George Washington, *Farewell Address*).

American Principle Ten

GOVERNMENT MUST BE DECENTRALIZED
AND BOUND, WITH ITS POWERS
WIDELY SEPARATED

“True barriers [bulwarks] of our liberty
are our State governments.”

President Thomas Jefferson,
First Inaugural Address

Paramount among the lessons of history is that totalitarians are ever present, and that they naturally seek the reigns of government to achieve their personal goals. This was an over-riding concern during constitutional debates. Consequently, our government was organized in a way that imperialistic elitists in key positions would be unable to make the government do their bidding.

The Members of the several State Legislatures, and all executive and judicial officers, both of the United States and of the several States, shall be bound by Oath or Affirmation [provides a basis for identifying officials who are dishonest], to support this *Constitution* (the *United States Constitution*, Article

VI (Article II, Section I prescribes the oath for the President).

As to the danger of the Supreme Court's misinterpreting the controlling intent of the *Constitution*:

It will render powerless the checks . . . [and] will become . . . venal and oppressive. . . . If the States look with apathy on this silent descent of their government into the gulf which is to swallow all, we have only to weep over the human character formed uncontrollable by the rod of iron, and the blasphemers of man, as incapable of self-government, become his true historians (Thomas Jefferson, letter to Charles Hammond, 1821).

Liberty and security in government depend not on the limits, which the rulers may please to assign to the exercise of their own powers, but on the boundaries, within which their powers are circumscribed by the *Constitution*. With us, the powers of magistrates, call them by whatever name you please, are the grants of the people The supreme power is in them [the people]; and in them, even when the *Constitution* is formed, and government is in operation, the supreme power still remains. A portion of their authority they, indeed, delegate; but they delegate that portion in whatever manner, in whatever measure, for whatever time, to whatever persons, and on whatever conditions they choose to fix (U.S. Supreme Court Justice *James Wilson, Lectures, 1790-1791*).

The jurisdiction of the Supreme Court of the United States, or of any other court to be instituted by the Congress, is not in any case to be increased, enlarged, or extended by any Fiction Collusion or mere suggestion (New York Ratifying Convention, 1788, proposed amendments to the *Constitution*).

It is important, likewise, that the habits of thinking in a free Country should inspire caution in those entrusted with its administration, to confine themselves within their respective Constitutional spheres; avoiding in the exercise of the Powers of one department to encroach upon another. The spirit of encroachment tends to consolidate the powers of all the departments in one, and thus to create whatever the form of government, a real despotism. The necessity of reciprocal checks in the exercise of political power; by dividing and distributing it into different depositories, and constituting [establish in the law] each the Guardian of the Public Weal [well-being] against invasions by the others, has been evinced [demonstrated clearly] by experiments ancient and modern; some of them in our country and under our own eyes. To preserve them must be as necessary as to institute them (excerpts from George Washington's *Farewell Address*).

Because it is proper to take alarm at the first experiment on our liberties, we hold this prudent jealousy to be the first duty of citizens, and one of [the] noblest characteristics of the late Revolution. The freemen of America did not wait till usurped power had strengthened itself by exercise, and entangled the question in precedents. They saw all the consequences in the principle [usurped power with unconstitutional precedents], and they avoided the consequences by denying the principle (James Madison, *Memorial and Remonstrance Against Religious Assessments*—addressed to the General Assembly of Virginia, 1785).

The sacred Rights of mankind are not to be rummaged for among old parchments or musty records. They are written, as with a sunbeam, in the whole volume of human nature, by the Hand of the Divinity itself, and can never be erased or voided or

obscured by mortal power (the passage is in capital letters in the original, Alexander Hamilton, *The Farmer Refuted*, 1775).

The American system is "a Republic" – "a federation, or combination, of central and State Republics – under which: The different governments will control each other." "Within each Republic there are two safeguarding features: (a) a division of powers, as well as (b) a system of checks and balances between separate departments: Hence a double security arises to the rights of the people" (*The Federalist*, number 51, James Madison).

American Principle Eleven

GOVERNMENT IS TO SERVE AS A TOOL
AND A TOOL ONLY

"That to secure these [God-given] rights,
Governments [the powers in law to punish
violators] are instituted among Men."

The Declaration of Independence

Jefferson wrote, "Almighty God has created the mind free." Responsible liberty upon which the freedom to be informed and to estimate the consequences which will follow a particular decision hinge on an absolute source. The Hebrew-Christian Bible is the primary source of this revolutionary idea. Man under God over government, which serves as a tool only, is practical. It is far more advanced in kindness and compassion than having a centrist government with the power to tax the people. All the moral religions, Christian and non-Christian, have the right to share their understanding of truth in public dialog and this, above all else, must be protected. This, along with prayer and a conscientious search of God's Word for the meaning and purpose of life, is the essence of "In God We Trust."

Competition of ideas is opposed by government elitists because competition of ideas is the pathway to public awareness and the adrenalin essential for responsible citizenship.

In this, One Nation Under God, religio/social/political environment citizens have the incentive to make wise choices, and responsible liberty prevails.

No title of nobility [superior class] shall be granted by the United States [government] (Article 1, Section 8, *Constitution of the United States*).

For who are a free people? Not those, over whom government is reasonably and equitably exercised, but those, who live under a government so constitutionally checked and controlled, that proper provision is made against its being otherwise exercised (John Dickinson, *Political Writings*, 1767-1768).

Constitutional deliberations were clothed in the reality of history. The Founding Fathers were not impressed by the arguments of collectivist elites who held out the promise of an earthly utopia. It is God Who gives life and the rights essential for progress, and utopia is the alternative to hell in the hereafter. Government must be structured in a way that man's deception and wickedness toward men be discouraged.

Constitutional deliberations were very serious business. Participants had been labeled traitors and were liable to be hung in a public square from a gallows. Today's secular intellectuals are more cultured. Those who oppose their agenda are enemies because they are infected by decadent beliefs. If they refuse to be re-programmed by government education, they must then, for the purification of society, be exterminated. Some secular elites know exactly where their ideology leads. Others have been duped and live with the

illusion of an earthly utopia. This gruesome truth is the dominant secular imprint on world history!

That the doctrine of non-resistance against arbitrary power and oppression is absurd slavish, and destructive of the good and happiness of mankind (Virginia Ratifying Convention's proposal for amending the new national *Constitution*, 1778).

The multitude I am speaking of, is the body of the people—no contemptible multitude—for whose sake government is instituted; or rather, who have themselves erected it, solely for their own good—to whom even kings and all in subordination to them, are strictly speaking, servants and not masters (Samuel Adams, essay in *The Boston Gazette*, 1771).

CONCLUSION

The Bible is an exposition of history that focuses upon God's role on behalf of mankind. An accurate picture of history is important because it is the most reliable basis for estimating the different outcomes which can be expected from the options available for action. Having an overview of history, knowing where we best fit into the picture, and full-time confidence in the One Who made it is the essence of life.

The motto, "A NEW ORDER OF THE AGES," on the Great Seal of the United States is most appropriate. For the first time in history an entire nation was/is founded upon a foundation which is both practical and real. The law of our land is the law of nature and nature's God. The unalienable rights which man possesses do not come from legislators or judges; rights which are superior to secular claims, governments and things material come from God. The role of the American *Constitution* is to be an anchorage for written and permanent law based upon the Creator view of reality—the view of reality that concurs with history and man's nature. The role of legislators in this dispensation of

God's grace is to do their best to tailor laws which reflect the laws of God and thereby facilitate human progress.

The fifty-six men who signed the *Declaration of Independence* were all victims of manhunts and driven from their homes. Several of the signers lost their wives, children, or their entire family. Nine of them died of wounds or hardships during the war of the Revolution. Five were captured and brutally beaten. The homes of twelve signers were burned, and seventeen lost everything they owned. Not one defected or betrayed his pledge. In contrast today, secularists in our schools and courts of law are working overtime to betray American foundations.

Americans rejected belief in many gods when establishing their government, and "A new order of the ages is born" (the Great Seal of the United States). The concept of Higher Authority is the distinguishing characteristic of the new order. The references to the Commandments given by God to Moses which are on display in our nation's capitol are no accident. Further stated, they are the revolutionary foundation for government by written and permanent law.

That some persons will have strong objections to the words used to express American ideals must be assumed. If the absence of objectors were a requirement, we could not even have a *Constitution*. "One nation under God, indivisible, with liberty and justice for all" clearly reflects the American choice of a theistic rather than an atheistic secular worldview. The belief that providence rests with Higher Authority is the reasoning behind the impartial nature of our *Constitution*. The *Constitution of the United States* concludes with the respectful and affectionate salutation, "In the Year of our Lord."

Some aspirations of mankind are universally distinguishable. One is seen by the fact that the masses continue to flee from nations governed by "incalculable and

changeable" decrees to America. This is true even though our nation falls way short of perfection.

When the knowledge of American principles again becomes a focus in our schools (reading, writing, arithmetic, and American principles), the perverse nature of secular humanist dogma will become apparent to American youth.

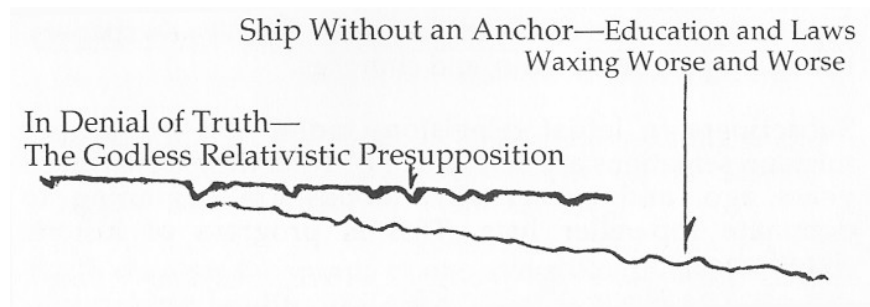
Renan, though an agnostic, was correct when he wrote to his agnostic friends:

Let us enjoy the liberty of the sons of God, but let us take care lest we become accomplices in the diminution of virtue which would menace society if Christianity were to grow weak. What should we do without it? If Rationalism wishes to govern the world without regard to the religious needs of the soul, the experience of the French Revolution is there to teach us the consequences of such a blunder.

On every question of construction [original intent and meaning], carry ourselves back to the time when the *Constitution* was adopted, recollect the spirit manifested in the debates, and instead of trying what meaning may be squeezed out of the text, or invented against it, conform to the probable one in which it was passed (Thomas Jefferson, letter to Justice William Johnson, June 12, 1823). See Thomas Jefferson, *Thomas Jefferson: Writings – Autobiography, Notes on the State of Virginia, Public and Private Papers, Addresses, Letters*, New York: the Library of America, 1984.

The Illusion Of Reality

(Rebellion against God / incalculable and changeable decrees)



Dumbed down by an education monopoly, America's youth can be compared with the casualties of military conquest. Many become the victims of ruinous lifestyles, and others actually become troopers for the enemy. This is a tyranny of the worst kind. That continued accommodation of teacher tenure privilege is the enemy of soft science education is self-evident. See *The Citizens' Report*, page 49, and *Public Education Now*, pages 75-77.

During deeply troubled times in America what has been the inspiration for renewal? What was the motivation for cohesive responsible action? In addition to the Bible, where have the great leaders of the last two centuries turned? They turned to the *Declaration of Independence*. As knowledge of the *Declaration* came upon the world, it came like a relentless ocean tide. Understanding the substance of the *Declaration of Independence* and the tactics of the atheistic humanism cadre within are the all-sufficient basis for renewal today.

Surveys taken following the September 11, 2001, tragedy suggest that some 90 percent of Americans prayed for our nation and persons affected by terrorists acts, and that 54 percent went to a church, synagogue, or mosque to pray. Though many are confused, Americans understand the importance of traditional American values. They are

disgusted with class warfare and denigration of Christians by the political left.

Thankfully, there are now a growing number of non-leftist media organizations, and Americans by the millions are separating themselves from one-sided liberal newspapers, television programs, radio, and churches.

Subscribers to leftist television, radio, and newspaper misrepresentations are nearly half of what they were fifteen years ago, and conservative books are beginning to dominate top-seller lists. This is progress of historic significance!

The major problem which remains is the public school situation where tenure guarantees have empowered liberals in the soft sciences to dictate what is taught to American youth. Nestled in our universities and the teacher unions, they will never, as long as they have tenure, teach the truth about morality and "One Nation Under God."

Key to our success against the British King and Empire was the activity of citizens who carried the message of the enemy's tactics to their **neighbors, relatives, and friends**. As news of the *Declaration of Independence* spread, citizens in communities throughout the colonies wrote and signed their own mini declarations of independence. It is most interesting to study these declarations. It is our responsibility and earnest duty to carry the message to our own New Jerusalem (our neighbors, relatives, and friends), one person at a time. Do not give thought to being embarrassed. When I have taken a clear public stand for American values, the pluses have always outweighed the negatives. As Americans in our communities learn the truth they will reject politicians who promote class hatred and the schools, which are teaching falsehoods about American history, will fade away. It may take up to two four-year election cycles, but that is all that is needed to restore respect for our *Constitution*.

We can win! Restoring citizen awareness of the foundations summarized in this chapter, and upon which responsible liberty rests, is the key to success.

Restoring the *Constitution* in its original meaning as the basis for law will in turn restore respect for the citizens' right to control what their youth are taught.

Truth changes the minds of observers like the ripple effect of a pebble landing on water. That is the reason for this chapter on American Principles.