

# Suspensions

## World Marches To Democracy



# Suspicious News Magazine

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Creator, Proprietor &  
Protestant Publisher  
Alfred Adask

## Bible Thumpin'

Over the past eleven years of publishing, I've been fairly discrete about my references to God, the Bible, and Christianity.

In fact, for the first four or five years, I mentioned God and Biblical issues so rarely that many readers assumed I was an atheist.

I'm not.

Nevertheless, it was my policy to avoid "proselitizing" in my publications. I've tried to present secular evidence that I thought might subtly lead people toward God, but I virtually never got up, beat the tambourine, and demanded folks sign up for Christianity.

This issue is an exception.

I've recently learned what I believe is the fundamental difference between the original American Republic and our current democracy. The spiritual implications seem so huge, that I'm driven to explore and present those implications in some depth.

Likewise, there's the 911 terrorist attack and resulting "holy war". Again, the spiritual implications seem so massive that I simply can't resist doing some extensive Bible thumpin'.

I hope I haven't "proselitized" so much that I lose readers. More importantly, I hope I haven't reached the wrong spiritual conclusions. But I've been *driven* to thump my Bible in this issue, and so I have. And I hope that in doing so, I've at least provided some intriguing spiritual speculation for your consideration.

## Legal Advice

The ONLY legal advice this publication offers is this: Any attempt to cope with our modern judicial system must be tempered with the sure and certain knowledge that "law" is always a crapshoot. That is, nothing (not even brown paper bags filled with hundred dollar bills and handed to the judge) will absolutely guarantee your victory in a judicial trial or administrative hearing. The most you can hope for is to improve the probability that you may win. Therefore, DO NOT DEPEND ON THE ARTICLES OR ADVERTISEMENTS IN THIS PUBLICATION to illustrate anything more than the opinions or experiences of others trying to escape, survive, attack or even make sense of "the best judicial system in the world". But don't be discouraged; there's not another foolproof publication on law in the entire USA - except the Bible.

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Although the Federal Constitution expressly guarantees each State of this Union a "Republican Form of Government," the last President to refer to this nation as a "Republic" was John F. Kennedy. Since then, all Presidents have referred to this nation as a "democracy"--a term that does not appear in our Constitution. What is a "Republican Form of Government," and how does it differ from our current democracy?

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*"... it does not require a majority to prevail, but rather an irate, tireless minority keen to set brush fires in people's minds."  
— Samuel Adams*

# We Be Dumb

by Alfred Adask

“The City of New York High School Math Proficiency Exam” contains ten questions. Here’s the first three:

NAME: \_\_\_\_\_

GANG NAME: \_\_\_\_\_

1.) Little Johnny has an AK-47 with a 30 round clip. He usually misses 6 out of every 10 shots and he uses 13 rounds per drive-by shooting. How many drive-by shootings can Little Johnny attempt before he has to reload?

2.) Jose has 2 ounces of cocaine. If he sells an 8 ball to Antonio for \$320 and 2 grams to Juan for \$85 per gram, what is the street value of the rest of his hold?

3.) Rufus pimps 3 whores. If the price is \$85 per trick, how many tricks per day must each ho turn to support Rufus’s \$800 per day crack habit?

Some reports indicate that this was a real exam created by a high school teacher trying to make education “relevant” to his inner-city students. Others say this test is pure satire.

But whether you find the previous “exam” disturbing or amusing, the next test was, in fact, given to Kansas eighth graders in 1895 and this exam is almost *scary*. When you read the questions that Kansas *eighth graders* were expected to answer over a century ago, it’s hard to doubt that the quality of American education has suffered a massive decline.

In fact, the following exam implies that schools provided a level of education to 1895 *eighth graders* that was fundamentally superior to the education received by most modern *college* graduates.

This 1895 eighth-grade final exam was last given in Salina, Kansas. The original test document is on file at the Smoky Valley Genealogical

Society and Library in Salina, Kansas and was originally reprinted by the *Salina Journal*.

To understand the test, a little historical background is helpful. In 1895, many children quit school as soon as they could master the fundamentals of the 3 R's (reading, writing and arithmetic). Most never went past the 3rd or 4th grade since that was all the education needed for the farm and most city jobs. Child labor laws did not exist. As a result, the 8th grade was considered upper-level education.

Also, some of the exam's terms (such as "tare weight" and "bushel") are no longer commonly used. Other terms are now obsolete. Some questions reflect teaching methods no longer used to teach sentence structure and grammar.

Today's education is much more focused on technology and sociology than the grammar and geography of 1895. It's a different world, today, with different requirements and capabilities needed to succeed. Nevertheless, most of the 1895 questions are still appropriate. They stress a depth of education which is not merely lacking today, but seemingly impossible.

### Grammar (Time, one hour)

1. Give nine rules for the use of Capital Letters.
2. Name the Parts of Speech and define those that have no modifications.
3. Define Verse, Stanza and Paragraph.
4. What are the Principal Parts of a verb? Give Principal Parts of do, lie, lay and run.
5. Define Case, Illustrate each Case.
6. What is Punctuation? Give rules for principal marks of Punctuation.
- 7 - 10. Write a composition of about 150 words and show therein that you understand the practical use of the rules of grammar.

### Arithmetic (Time, 1.25 hours)

1. Name and define the Fundamental Rules of Arithmetic.
2. A wagon box is 2 ft. deep, 10 feet long, and 3 ft. wide. How many bushels of wheat will it hold?
3. If a load of wheat weighs 3942 lbs., what is it worth at 50 cts. per bu., deducting 1050 lbs. for tare?
4. District No. 33 has a valuation of \$35,000. What is the necessary levy to carry on a school seven months at \$50 per month, and have \$104 for incidentals?
5. Find cost of 6720 lbs. coal at \$6.00 per ton.
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7. What is the cost of 40 boards 12 inches wide and 16 ft. long at \$20 per m?
8. Find bank discount on \$300 for 90 days (no grace) at 10 percent.
9. What is the cost of a square farm at \$15 per acre, the distance around which is 640 rods?
10. Write a Bank Check, a Promissory Note, and a Receipt.

### **U.S. History (Time, 45 minutes)**

1. Give the epochs into which U.S. History is divided.
2. Give an account of the discovery of America by Columbus.
3. Relate the causes and results of the Revolutionary War.
4. Show the territorial growth of the United States.
5. Tell what you can of the history of Kansas.
6. Describe three of the most prominent battles of the Rebellion.
7. Who were the following: Morse, Whitney, Fulton, Bell, Lincoln, Penn, and Howe?
8. Name events connected with the following dates: 1607, 1620, 1800, 1849, and 1865?

### **Orthography (Time, one hour)**

1. What is meant by the following: Alphabet, phonetic orthography, etymology, syllabication?
2. What are elementary sounds? How classified?
3. What are the following, and give examples of each: Trigraph, subvocals, diphthong, cognate letters, linguals?
4. Give four substitutes for caret 'u'.
5. Give two rules for spelling words with final 'e'. Name two exceptions under each rule.
6. Give two uses of silent letters in spelling. Illustrate each.
7. Define the following prefixes and use in connection with a word: Bi, dis, mis, pre, semi, post, non, inter, mono, super.
8. Mark diacritically and divide into syllables the following, and name the sign that indicates the sound: Card, ball, mercy, sir, odd, cell, rise, blood, fare, last.
9. Use the following correctly in sentences, Cite, site, sight, fane, fain, feign, vane, vain, vein, raze, raise, rays.
10. Write 10 words frequently mispronounced and indicate pronunciation by use of diacritical marks and by syllabication.

### **Geography (Time, one hour)**

1. What is climate? Upon what does climate depend?
2. How do you account for the extremes of climate in Kansas?
3. Of what use are rivers? Of what use is the ocean?
4. Describe the mountains of N.A.
5. Name and describe the following: Monrovia, Odessa, Denver, Manitoba, Hecla, Yukon, St. Helena, Juan Fernandez, Aspinwall and Orinoco.
6. Name and locate the principal trade centers of the U.S.

7. Name all the republics of Europe and give capital of each.
8. Why is the Atlantic Coast colder than the Pacific in the same latitude?
9. Describe the process by which the water of the ocean returns to the sources of rivers.
10. Describe the movements of the earth. Give inclination of the earth.

**W**hen you compare the satirical “New York City Exam” to the 1895 Kansas exam, which seem more incredible? Even if the New York exam is fictional or an aberration, that exam at least seems *possible* in modern America. However, the 1895 Kansas exam seems so incredible that it seems impossible that it might ever been a high school exam, let alone an exam for eighth graders.

I’m a grown man who writes for a (modest) living. Some people think I’m intelligent and (fairly) well-educated. And compared to most Americans, I am. But I don’t think I could pass that 1895 test for eighth graders. And that bothers me. Not because I’m less educated than I might’ve imagined, but because I *know* that virtually all Americans are even more “dumbed down” than I.

The 1895 exam implies that today’s average high school graduate may be no better educated (at best) than the average 1895 6<sup>th</sup> grader. That’s intolerable. If modern public schools can’t provide high school graduates with an education at least equal to that of 1895 *eighth graders*, why waste our time and money sending kids to public school?

I’m even more troubled, however, by the fact that I’m almost incapable of even *imagining* that eighth graders could *ever* have been so well-educated. That 1895 exam not only pokes fun at my own shoddy education, it shows that my understanding of people, of children and their *potential* is incredibly shortsighted. Somehow, we’ve lost sight of the fact that eighth graders are even *capable* of such remarkable educational achievement.

And once we lose sight of that capability, we certainly won’t challenge our schools and students to pursue that level of excellence. But if we underestimating our children’s potential so badly, is it any wonder that kids find school boring and lose interest in intellectual pursuits?

**T**he stark contrast between the 1895 eighth grade exam and a 2001 college education, implies that American students have, in fact, been “dumbed down” to an almost incomprehensible degree.

The first question inspired by this massive decline is “*How* could

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they do this?" In other words, *how* could our government, Department of Education, schools, teachers and politicians have been persuaded, seduced or deceived into acting in a coordinated manner to slowly impose or accept such a massive and universal decline in our public education system?

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I could understand if the occasional school or even State produced a substandard educational curriculum. But how could “they” (whoever “they” are) slowly manipulate virtually *all* schools in *all* states into accepting less education each year until what passes for “higher” education is virtually no education at all?

Is it even be *possible* that there could be seemingly forces at work that are so sophisticated and persistent that, over the course of a *century*, they effectively disabled American education *without anyone even noticing*? That’s another one of those questions that you can’t ask without being labeled as “paranoid”. But even Supreme Court Justice Felix Frankfurter seemed to embrace conspiracy theories when he warned, “The real rulers in Washington are invisible and ex-

ercise power from behind the scenes.” If a Supreme Court Justice can believe in “invisible rulers,” I see no reason to doubt the possibility that “invisible forces” are also at work in public education.

**B**ut if the question of “how” education could’ve declined so precipitously seems disconcerting—try answering “*why*” those unseen forces want us ignorant. What could the masters of such forces have planned for us? *Why* are “they” doing this?

Clearly, there’s no “why” to explain the decline in American education that’s consistent with the general welfare of the American people.

I suspect the “why” is partially explained by the fact that the essence of law is *words*, and those words can’t be properly understood and communicated without a solid grasp of *grammar*. Judging from the 1895 exam, Kansas eighth graders understood grammar better than modern law school graduates.

If so, those 1895 kids were capable of understanding the law and *enforcing their rights*. But, today, who among us understands enough grammar to reliably comprehend the *words* of the law and enforce our rights? Without a solid grasp of grammar, what rights can we possibly



claim or enforce? What's left to us besides ignorant submission or incoherent violence? The Bible warns of the dangers of such ignorance when it declares,

“My people *perish* for lack of knowledge.”

Thomas Jefferson offered an implicit explanation for the “why” behind “dumbing down” the citizens of America’s democracy:

“If a Nation expects to be ignorant and free in a state of civilization, it expects what never was and never will be . . . If we are to guard against ignorance and remain free, it is the responsibility of every American to be informed.”

Jefferson knew ignorance and freedom can’t coexist. Thus, to enslave a people with maximum efficiency and minimum violence, simply render them ignorant. Dumb ‘em down. After all, how could any individual discover and assert his God-given, unalienable Rights against the forces of oppression, if that individual can’t even *read* his history, politics and law? Thus, the road to oppression and the loss of individual rights may be paved with a public school education.

Thanks to public education, we be dumb . . . and we be slaves. But I repeat myself.

If the Bible and Jefferson are right, the *only* lasting defense against oppression is education. And if the past century is any indication, that education will not be found in public schools—and not because our schools are under-funded or overcrowded, but because mysterious forces seem determined to diminish our educations.

These “forces” are invisible to us because they seem unbelievable. Again, speaking of unseen forces conspiring to “get” us is usually a good way to be written off as “paranoid”. But just as Supreme Court Justice Frankfurter spoke of “invisible rulers,” former FBI Direc-

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tor J. Edgar Hoover warned that, "The individual is handicapped by coming face to face with a conspiracy so monstrous he cannot believe it exists"

Just because we can't see things, doesn't mean they aren't there. How many of us could "see" the force of gravity if Sir Isaac Newton hadn't "discovered" it and then taught others to "see" it? Similarly, just because we can't see the mysterious forces behind our declining education, doesn't mean those forces aren't real. It's entirely possible that the reason we can't "see" those forces is that our educations have been intentionally diminished to render us increasingly "blind" to our oppressors. In the extreme, we might even argue that the

apparent purpose of modern public "education" is not to educate, but to distract our children during those formative years when real education might be most easily achieved.

The third sentence in the "Declaration of Independence" explains that the sole purpose of just government is "to secure these rights" (meaning the unalienable Rights given to each individual by God). But the current constitution of CA (aka "STATE OF CALIFORNIA") declares that the purpose of government is to "protect the people". Do you *see* the difference? Do you *comprehend* the difference? The Declaration provided principles for a "Republican Form of Government"; the CA Constitution provides principles for a collectivist democracy.

Do you understand that a government that protects your God-given, unalienable *Rights* is far more precious than a government that merely protects the "*people*"? Is your understanding sufficient for the CA Constitution to make you *angry*? Or are you merely a little perplexed, or even unconcerned that some states value people more than God-given rights?

If you're not angry. . . if you're not frightened. . . if governments dedicated to protecting *people* rather than *God-given Rights* don't scare the hell out of you, you be dumb.

And you be slaves.  
But I repeat myself.

Ambassador Robert James: Fox

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# Why Schools Teach Socialism

by Joe Larson

If you've been in the "constitutionalist" movements for more than a year or two, you've almost certainly read articles which illuminate America's bizarre hypocrisy: Despite fighting "evil empire" Communism for two generations during the Cold War, virtually all "Ten Planks of the Communistic Manifesto" have been implemented in the United States.

Why did we fight Communism for almost half a century? Why did we risk global thermonuclear war? Why did we "draw a line in the sand" in Viet Nam that cost 50,000 American lives? Why, despite *defeating* "evil empire" Communism, have we adopted virtually all of fundamental principles of our "evil" communist adversaries?

The following article illustrates this "puzzlement" with a fairly detailed description of how America unwittingly "walked" the Communist's tenth "plank": Public education.

**C**ongratulations America: Today there are over 10,000 openly Marxist professors and thousands of humanist professors controlling the universities and colleges that produce America's teachers and other professionals. Varying forms of Marxist-humanism are the predominant philosophies of the educational establishment; yet we repeatedly send our most precious gift (our children) off to them for "education" (indoctrination).

Today's schools are filled with sex education, political correctness, environmental extremism, global unity, diversity training (prohomosexuality) and Higher Order Thinking Skills (HOTS); which boldly claim that to become a "higher order thinker" one must first believe the fact that there are absolutely no absolutes! The Bible was America's first textbook; yet today it is referred to as a book of fables that is not allowed, let alone used, in American public schools.

Our schools are filled with violence, murder, extortion, rape, un-

wanted pregnancy, drug use, disrespect, foul language, declining test scores and children who can't read. While the pontificators wonder why—God doesn't wonder; He knows: *Hosea* 4:6-7 reads, "My people are destroyed for lack of knowledge. I will also reject thee seeing thou hast forgotten the law of thy God; I will also forget thy children. As they were increased, so they sinned against Me: Therefore, will I change their glory into shame."

The problem with America's educational system began with the birth of socialism and given impetus by federal government involvement. Lenin, one of the world's leading experts on socialism, tells us - "Communism is socialism in a hurry." Socialism, therefore, is communism by gradualism rather than by revolution. The socialist "Fabian Society," the forerunner of most socialist groups in America, had as

their motto "Make Haste Slowly." "Democratic Socialism" became the battle cry to socialize the United States of America. The socialists' goal was to "permeate and penetrate," then control this nation from deep within. Their first target in America was our children through public instruction.

In the U.S. their followers would use *language* as their first line of attack and deceit. They

would wear no badge nor socialist label, but were to call themselves "liberal," "progressive" and even "moderate." Words were the weapon of choice for this new war. By changing and shifting word meanings the socialists could cover their true purpose. Everything would be done under the banners of "reform" and "social justice," suggesting all was for the public good, for humanitarian reasons, for true *democracy*—and finally—for the children. The buzzwords of socialism were then, and are today, "social" and "*democracy*" (i.e. social science, social studies and socialization of the child). Robert Conquest observed, "a communist never does anything under his own name that he can do under someone else's."

In the early 1900's, because of unrest in Europe, thousands of socialists flocked to America for safety. Large numbers held degrees in the fields of psychology, sociology and psychiatry (behavioral sciences, dealing with behavior and [social] change). Many went on to become college and university professors.

Norman Thomas, socialist and member of the Civil Liberties Union, boldly told the world, "The American people will never knowingly adopt socialism, but under the name of liberalism, they will adopt every fragment of the socialist program until one day America will be a socialist nation without ever knowing how it happened."

The story of how the socialists took over the American educa-

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tional establishment would fill a book; so let us just listen to their own words.

John Dewey was called the “father of modern education”. But he was an avowed socialist, the co-author of the ‘Humanist Manifesto’ and cited as belonging to fifteen Marxist-front organizations by the Committee on Un-American Activities. Do the words “father of modern education” now take on new meaning? Remember, Dewey taught the professors who would train America’s teachers. He was obsessed with “the group.” In his own words, “You can’t make socialists out of *individualists*. Children who know how to think for themselves spoil the harmony of the *collective* society which is coming, where everyone is interdependent.”

Rosalie Gordon, writing on Dewey’s progressive (socialist) education in her book “What’s Happened To Our Schools,” said, “The progressive system has reached all the way down to the lowest grades to prepare the children of America for their role as the *collectivists* of the future. The group—not the *individual* child—is the quintessence of progressivism. The child must always be made to feel part of the *group*. He must indulge in group thinking and group activity.”

After visiting the Soviet Union, Dewey wrote six articles on the “wonders” of Soviet education. The School-To-Work system in our public schools (all 50 states) is modeled after the Soviet poly-technical system.

In 1936, the National Education Association stated its position, from which they’ve never wavered; “We stand for socializing the individual.”

The NEA in its “Policy For American Education” stated, “The major problem of education in our times arises out of the fact that we live in a period of fundamental social change. In the *new democracy* [we were a *Republic*] education must share in the responsibility of giving purpose and direction to social change. . . . The major function of the school is the social orientation of the individual. Education must operate according to a well-formulated social policy.”

Paul Haubner, specialist for the NEA, tells us, “The schools cannot allow *parents* to influence the kind of values-education their children receive in school; that is what is wrong with those who say there is a *universal* system of values. [Christian and/or monotheistic?] Our (hu-

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manistic) goals are incompatible with theirs. *We* must change *their values*.” [Emph. add.]

Professor Chester M. Pierce, M.D., Professor of Education and Psychiatry at Harvard, has this to say, “Every child in America entering school at the age of five is mentally ill because he comes to school with certain allegiances to our Founding Fathers, toward our elected officials, toward his parents, toward a belief in a supernatural being, and toward the sovereignty of this nation as a separate entity. It’s up to you as teachers to make all these sick children well—by creating the international child of the future.”

Some politicians agree. Listen to former Senator Paul Hoagland of Nebraska: “The fundamentalist parents have *no right* to indoctrinate their children in their beliefs. We are preparing their children for the year 2000 and life in a global *one-world society* and those children will not fit in.” [Emph. add.]

The *Humanist Review* magazine observed, “Education is thus a most powerful ally of humanism. What can a theistic Sunday school’s meeting for an hour once a week and teaching only a fraction of the children do to stem the tide of the five-day program of humanistic teaching?”

P. Blanchard, in “The Humanist” 1983, continues: “I think that the most important factor moving us toward a secular society has been the educational factor. Our schools may not teach

Johnny how to read properly, but the fact that Johnny is in school until he is 16 tends toward the *elimination of religious superstition*. The average American child now acquires a high school education, and this militates against Adam and Eve and all other myths of alleged history.” [Emph. add.]

John J. Dunphy wrote in the Jan/Feb 1983 edition of *The Humanist*, “The *battle* for mankind’s future must be waged and won in the public school classroom. The classroom must and will become the arena of conflict between the old and the new, the *rotting corpse of Christianity* and the new faith of humanism.” [Emph. add.]

Our bureaucrats, politicians and educators are constantly on television blaming either parents or lack of funds for our schools’ dilemmas. The answer is always more money and more government control. For well over 50 years the American voter has believed this line

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of crap. Victor Gollancz, a famous socialist publisher tells us why he believed that socialism would take over America; “Christians are not exactly bright, so it will be easy for socialism to lead them down the garden path through their ideals of brotherly love and ‘social justice’.”

It’s (past) time that Christian men stand up for their families and their faith and put God back in charge of this nation and it’s schools.

*Joe Larson is the director of Restoring America, a nationwide association of individuals and organizations dedicated to the peaceful*

*restoration of our Constitutional Republic. Larson can be contacted at [www.restoringamerica.org](http://www.restoringamerica.org) or by calling: (573) 793-3156.*

*Mr. Larson’s article was originally published in The Idaho Observer (<http://proliberty.com/observer>)*

As illustrated by Mr. Larson’s article, we are engaged in a “Holy War” to deprive us of our faith. Our government is doin’ it to us. We just don’t quite know *how*.

Despite all our political rhetoric about the “Land of the Free,” and fighting for “liberty,” anyone with an IQ over 90 knows that our freedoms have already been reduced to little more than memories.

Somehow . . . somehow . . . our government—*our government*—has changed America from a Republic that honored individual rights and freedoms into a collectivist society based on values virtually identical to those of Communist and Socialist nations we’ve professed to despise.

How that change took place—how it *could* have taken place—are questions that are not only bewildering but almost impossible to ask. It’s like coming home to find an elephant in your bedroom. At first, you can’t ask *how* it got there because it doesn’t seem possible that it could. You just gape in disbelief. It either can’t be an elephant, or it can’t be your bedroom.

In large measure, America is likewise gaping at the seemingly impossible loss of our freedoms. However, that loss is not only possible, it’s happening.

However, I think I finally understand the mechanism that caused our mysterious loss of freedoms. I think I’ve finally recognized the philosophical cornerstone on which our Republic was sacrificed and our democracy enshrined. The following articles will explore that understanding and show that America’s primary problem, adversary, and curse may be *democracy*. ■

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# Marching Where?

by Alfred Adask

Reviewing the book *Aiding Democracy Abroad: The Learning Curve* by Thomas Carothers, Gideon Rose wrote,

Aid to promote democracy abroad has emerged as a *major growth industry* in recent years. Not only the United States but many other Western countries, international institutions, and private foundations today use aid to support democratic transitions in Eastern Europe, the former Soviet Union, Asia, Africa, Latin America, and the Middle East.

Though extensive in scope, these activities remain little understood outside the realm of specialists. Debates among policy makers over democracy promotion oscillate between poles of extreme skepticism and unrealistic boosterism, while the vast majority of citizens in aid-providing countries have *little awareness* of the democracy-building efforts their governments sponsor. [Emph. add.]

Mr. Carothers (Vice President for Studies at the Carnegie Endowment and an internationally-recognized advocate for democracy) also wrote “Four Reasons to Aid Democracy Abroad” (Jan. 29, 2001 *Washington Post*). His article reads in part:

It has been fashionable in recent years for political analysts to cluck reprovingly at U.S. efforts to promote free and fair elections abroad. Elections in shaky democracies may produce illiberal leaders, they warn, or ignite ethnic conflicts or simply fall apart. Naive Americans, their argument goes, should stop trying to export their fascination with *elections* to inhospitable climes.

Yet last year something interesting happened: *Elections* were the key steps in democratic transitions on several continents.

Mexico, Serbia, Peru and Ghana all experienced dramatic



changes in their political systems due primarily to the introduction—or public insistence upon—fair elections.

With U.S. foreign policy in transition, and amid renewed debate about the wisdom of America’s trying to promote its values abroad, these four cases highlight another important fact: While pro-democratic outcomes in all four countries were principally the work of domestic political actors, the United States played a positive, facilitating role in each.

With the fall of the Soviet Union, democracy triumphed over communism. As a result, the forces for international democracy have assumed the glorious mantle of historical inevitability. However, while the forces of democracy—championed primarily by the U.S. government—have seemingly improved political conditions in third world countries, those same democratic forces seem mysteriously unable or unwilling to secure the very rights which Americans have been taught to cherish. According to Bill Wood ([bill-wood2@worldnet.att.net](mailto:bill-wood2@worldnet.att.net)):

While Western governments promote democracy in third world nations, they have simultaneously declared a quiet “war” on “Western” freedom and liberties.

Freedom of Religion is reduced to Regulation of Religion. Praying in school is a crime. 1994 legislation declares that *any* church that takes a political position, or engages in political speech, will lose their 501(c)3 tax benefits.

Parental rights are ignored. The state arbitrarily seizes children and parents have no effective recourse.

Property rights are dismissed as trivial. In Klamath falls, Oregon, 400 farming families are being forced off their land to preserve the “suckerfish”. Across the country, others have had their property rights in land effectively “taken” in order to protect other endangered species.

Attacks on the Right to keep and bear arms are unrelenting even though Paul Harvey has shown that gun control has increased crime and led to some of the last century’s most brutal butchering. For years, New York City and Washington D.C. have had the most stringent gun control laws in the USA and they still have some of the highest crime rates, arguably fueled by gun control. Recent gun control laws in England and Australia have caused significant *increases* in crime rates. But despite overwhelming evidence that gun control causes crime, Western *democracies* continue to push for elimination of any *individual right* to keep and bear arms.

Even our right to *Life* (first declared in the “Declaration of

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Independence” in 1776) is compromised in our democracy. Recently, the 9th Circuit court ruled that the FBI agents who murdered Randy Weaver’s wife and son (at Ruby Ridge, Idaho) were able to do so because the agents were acting on orders from higher up! Nazi Adolph Eichman was ridiculed for using the “just following orders” defense for murdering Jews and then hung as a war criminal. But today, that same horrific defense is respected in U.S. District Courts as a defense for FBI agents who murder citizens of our democracy.

So we’re faced with a paradox: Is it possible that democracy can both improve the *lives* of people in third world nations and simultaneously diminish the *rights* of people in the Western “free” world? The surprising answer is Yes.

In fact, democracy is coming under increased criticism—especially since the end of the Cold War. In “Has Democracy Had Its Day?”, author Carl F.H. Henry reported,

The January 22, 1995, *New York Times Book Review* devoted its cover article to the question “Does democracy have a future?” In the aftermath of the fall of the Communist empire, one might expect democracy to be applauded, extolled, and eulogized. But many citizens instead are disaffected by the political process—and they cannot be dismissed as antigovernment terrorists. There is a lowered respect for the criminal justice system . . . Skepticism mounts over the media as the instrument of public education. . . Latin American critics charge that democratic processes are *too slow* in promoting social change, . . . that the slow pace of social and economic change

invites revolutionary liberation theology and even terrorist guerrilla methods.

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However, the fundamental problem is not that democracy is “too slow,” but rather that it fosters

citizens who believe voting promises instant gratification. Because the only “reality” in a democracy is instantly changeable public opinion, democracies have no fixed values. There’s no heritage, tradition, principle or law that can’t be instantly overcome by a majority vote. Therefore, democracy seems dominated by the goals power and instant gratification. If you have enough political power, you can get *anything* you want *right now*. There are no moral or spiritual or traditional restraints that can withstand the force of democratic desire. That fundamental promise of instant gratification drives special-interest groups to focus on power rather than right, and inevitably leads us toward immorality, corruption, chaos and violence.

According to Carl F. H. Henry,

American democracy is being questioned more and more here at home. . . . critics focus on the financial irresponsibility that can be characteristic of the democratic political system. . . . But the most common complaint is that there is a striking absence of national leadership, a lack of direction and purpose.

All true. But how can politicians “lead” when the democracy’s desired direction changes almost daily and can easily reverse itself at any moment? Without fixed national values and purposes (other than amusing the masses), it’s impossible for politicians to actually “lead” since they have no idea what direction the majority will want to go tomorrow, next week or next year. In democracy, nothing’s sure but self-interest, and self-interest can only be sustained through raw power or corruption. As a result, our “leaders” can’t “lead”; they merely react and try to plunder as much for themselves as they can before they’re “bucked off” the democratic bronco.

Again, Mr. Carl F. H. Henry warns,

Despite the disintegration of communism, the Western powers now seem less confident about their democratic institutions than they were during the Cold War. The January 22, 1995, *New York Times Book Review* comments that many are unsure whether democracy can cope with staggering new problems. Can violence be contained in a free and open society? Can the legal system escape corruption by high-powered lobbies and lawyers?

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First, “democracy” was to some degree just a nice, self-serving label attached to those Western forces arrayed against “evil empire” communism during the Cold War. (The “Good Guys” label was a little too obvious and the Dallas Cowboys had taken “America’s Team”.) But *is there* a democracy? Yes. But does anyone really know what “democracy” means? Except for a handful of individuals—No. Despite the hoopla, the essence of our vaunted democracy remains mysterious.

But second, comments like “many are unsure whether democracy can cope with *staggering new problems*,” hints that forces near government may be seeking to discredit and then replace democracy—but with what? Given the reference to “staggering new problems,” we can reasonably expect a “staggering new” form of government. But what form? Fascism? Communism? Totalitarianism? Democracy is a dangerously unstable political system, but it should not be casually abandoned (or supported) without first understanding its nature and

then ensuring that our next “form of government” is truly better rather than worse.

### Going where?

Democracy has been on a triumphant march over the past fifty years. But despite the parades, hoopla and good fun, the question remains: “Marching where?” *Where* is democracy taking us?

James Paul Warburg, Chairman of the Council on Foreign Relations, gave us a clue to democracy’s ultimate destination when he spoke to the U.S. Senate on February 17, 1950:

“We shall have *world government* whether or not we like it. The only question is whether World government will be achieved by conquest or consent”.

Carl F.H. Henry offered another clue when he observed:

Remarkably, the liberal media have sometimes viewed politically active conservatives as a greater threat to democracy than communism.

Absolutely right. As you’ll learn in the next article, there’s no fundamental difference between democracy, socialism and communism. All three are *collectivist* political systems.

And what is a “collectivist” political system? One in which the *sovereign powers* are held by the people as a *collective* entity—but not as *individuals*. The political and spiritual significance of that distinction is enormous. That single issue—*who holds the sovereign powers*—is the essential distinction between all political systems and lies at heart of virtually all political conflicts since the death of Christ.

Unbeknownst to virtually all Americans, the only difference between communism, socialism and democracy are some administrative details. Those three *collectivist* systems are otherwise identical and absolute anathema to any notion of *individual* rights.

And guess what was the fundamental purpose for the “Republican Form of Government” guaranteed in 1789 by our Federal Constitution? To “secure” the individually-held, God-given, un-

alienable Rights first declared in 1776 by our “Declaration of Independence”.

It will come as a surprise to most, but democracy is absolutely and unalterably opposed to any notion of God-given *individual* rights, *individual* freedoms, and the fundamental principles on which America was built.

Therefore, classic “conservatives” (not the bozo’s the Republicans routinely nominate for election) *are* more dangerous to democracy

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than communists because 1) there is no fundamental difference between democracy and communism and thus no true reason for communists to attack democracy; and 2) true “conservatives” would lead us back to a *republic* where all enjoy individually-held, God-given rights. Surprise, surprise, hmm?

### About face!

Norman Thomas, perennial Socialist Party presidential candidate, gave us another clue to democracy’s inevitable destination:

“The American people will never knowingly adopt socialism. But, under the name of “liberalism”, [or this case, “democracy”] they will adopt every fragment of the socialist program, until one day America will be a socialist nation, without knowing how it happened”. [Bracketed comment added.]

But Mr. Thomas was wrong. He spoke too soon. It’s late in the game, but we are finally beginning to understand how the “march of democracy” is leading America into socialism and the New World Order. And with that understanding, we now have the tools necessary to reverse course and “steer” America back toward a “Republican Form of Government” and individually-held, unalienable Rights granted us by God. ■

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Article I Section 2 Government  
Isaiah 9:6

# A “Republican Form of Government”

by Alfred Adask

“The United States *shall* guarantee to every State in this Union a *Republican Form of Government*. . . .”

Article 4 Section 4 of the Federal Constitution is particularly interesting because it’s one of the few sections of the Constitution which expressly *mandate* specific obligations for the Federal Government. In contrast, read Article 1, Section 8, Clause 1:

“The Congress shall have Power To lay and collect Taxes, Duties, Imposts and Excises, to pay the Debts and provide for the common Defense and general Welfare of the United States . . . .”

Note that while this section grants Congress the power to “lay and collect Taxes,” etc., it does not *mandate* that Congress shall do so. If Congress wants to “lay and collect taxes,” they can; they have the power to do so. But if Congress doesn’t want to “lay and collect taxes,” they don’t have to; they can refuse to exercise their power of taxation.

But under Article 4, Section 4, Congress has no such discretion. They *must* “guarantee to every State in this Union a *Republican Form of Government*. . . .”

The Federal mandate for a “Republican Form of Government” is echoed in Article 1, Section 2 of the Texas Constitution which reads,

“INHERENT POLITICAL POWER; REPUBLIC FORM OF GOVERNMENT. All political power is inherent in the people, and all free governments are founded on their authority, and instituted for their benefit. The faith of the people of Texas stands

pledged to the preservation of a *republican form of government*, and subject to this limitation *only*, they have at all times the inalienable right to alter, reform or abolish their government in such manner as they may think expedient.” [Emph. add.]

In other words, the *only* form of government that can *ever* be lawful in Texas is a “*republican form of government*”. We Texans can change our State government any way we please, any time we please, “subject to *one* limitation *only*”—that we preserve a “*republican form of government*”—no matter what. I suspect that several other state constitutions include similar guarantees of a “republican form of government”. Seems that early Texans also thought a “*republican form of government*” was absolutely vital.

### Republican mystery

Problem is, *what* is a “republican form of government”?

I’ve been intrigued by that question for several years, but a clear definition of the concept has persistently eluded me.

For example, according to the 1<sup>st</sup> Edition of *Black’s Law Dictionary* (published in 1891),

**REPUBLICAN GOVERNMENT.** A government in the republican form; a government of the people; a government by representatives chosen by the people. Cooley, Const. Law 194.

Gee, that’s about as helpful as defining “black” as a “dark color”. You’d think they could you be a bit more precise, no? If there was a concise definition there, I wasn’t smart enough to see it.

I kept wondering why such an important concept was so poorly defined. After all, isn’t it a fundamental rule of lexicography that definitions don’t include the word being defined? If so, why did *Black’s* use “*republican form*” to define “*republican government*”? Were they merely negligent or intentionally trying to obscure the concept?

*Black’s* 4<sup>th</sup> Edition (published in 1968) provides virtually the same definition of “republican government” as *Black’s* 1<sup>st</sup> (1891). Once again, we’re essentially told that “republics” are very “republican”.

That’s not very elucidating. I couldn’t believe that “representation” was all the founders sought to guarantee in Article 4 Section 4 of the Constitution. After all, virtually every form of government—even dictatorships and communists—have some kind of “representation” for the people.

I simply couldn’t believe the Founders wasted quill and ink on Article 4 Section 4 of the Federal Constitution to simply mandate that the government allow the people to have representatives. A “Republican form of Government” had to mean much more. Further, the mysterious failure to concisely define a concept as fundamental and mandatory as “Republican Form of Government” implied that the meaning might be so important that it was intentionally obscured.

But what could that definition be?

### Military intelligence

I read the comparative definitions of “democracy” and “republic” in *U.S. Government Training Manual No. 2000-25* for Army officers (published by the War Department on November 30, 1928). Those definitions illustrate that in 1928, democracy was officially viewed as dangerous and our military was sworn to defend our “Republic”:

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**DEMOCRACY:** A government of the masses. Authority derived through mass meeting or any other form of “direct” expression. Results in mobocracy. Attitude toward property is communistic—negating property rights. Attitude toward law is that the will of the majority shall regulate, whether it be based upon

deliberation or governed by passion, prejudice, and impulse, without restraint or regard to consequences. Results in demagogism, license, agitation, discontent, anarchy.

**REPUBLIC:** Authority is derived through the election by the people of public officials best fitted to represent them. Attitude toward property is respect for laws and *individual rights*, and a sensible economic procedure. Attitude toward law is the administration of justice in accord with fixed principles and established evidence, with a strict regard to consequences. A greater number of citizens and extent of territory may be brought within its compass. Avoids the dangerous extreme of either tyranny or mobocracy. Results in statesmanship, liberty, reason, justice, contentment, and progress. . . . [Emph. add.]

These military definitions were improvements over *Black’s* 1<sup>st</sup> and 4<sup>th</sup> Editions. We can tell that the Army regarded “democracy” as contemptible and “republic” as noble, but otherwise, the essential meaning of “republican form of government” remained elusive.

### Who hold sovereign power?

My search for the meanings of “republic,” “democracy” and “republican form of government” ended with *Black’s* 7<sup>th</sup> Edition (1999). Unlike previous editions, *Black’s* 7<sup>th</sup> doesn’t even define “republican government”—but it does offer an illuminating definition of:



REPUBLIC. n. A system of government in which the people hold sovereign power and elect representatives who exercise that power. It contrasts on the one hand with a pure democracy, in which the people or community as an organized whole wield the sovereign power of government, and on the other with the rule of one person (such as a king, emperor, czar, or sultan).

Ohh, that's a *beauty!* I'd read that definition several times since 1999 without recognizing the inherent implications. But once I saw the implied meaning, I was electrified.

First, note that definition focuses on "sovereign power". Who "holds" sovereign power? The answer to that question provides the *essential distinction* between a republic, a democracy and a monarchy (and probably all other forms of government).

But what is "sovereign power"?

It's pretty obvious that the words "sovereign," "king" and "monarchy" are so closely associated as to be almost synonymous. Further, in Western civilization, whenever one or more individuals hold "sovereign power," it's almost certain that such power flows from *God*. For example, to be an earthly "sovereign" (King), one must gain the authority of sovereignty from *God*. This is the fundamental premise for the "divine right of kings" (sovereigns). I.e., God is the source of all "divine" rights.

All other sources of authority are transient and simply based on raw power, survival of the fittest, and the idea that "might makes right" ("right" meaning "sovereign power"). Without a claim of *divine* origin of right, such "sovereign" powers are subject to constant challenge by anyone who believes his personal power

is comparable or superior to that of the existing King. But gilded with the presumption of a *divine* origin and implied Godly approval, "sovereign powers" can't be lawfully challenged by any mortal man. Such powers are, by definition, superior to any form of man-made (secular) political powers.

The idea that sovereign powers flow *directly from God* is consistent with the "Declaration of Independence" which reads in part,

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*. . . . [Emph. add.]

Clearly, just as the "divine rights" of English kings flowed from God, so did our "unalienable Rights".

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Further, if “*all* men [including kings] are created *equal*,” then it follows that whatever “divine rights” were accorded to *kings* by God in 1776 must be *equal* to whatever “unalienable Rights” were simultaneously granted to “all men” by God as established by the “Declaration of Independence”. After all, if all men (kings and commoners) are created equal, their God-given rights must likewise be equal. Ergo, “unalienable Rights” and “divine rights” should be synonymous. If so, any “divine right” that was recognized in English law as belonging to English kings in 1776 should also be included among the bundle of “unalienable Rights” accorded to Americans by the 1776 Declaration.

### Government’s purpose



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The third sentence of the “Declaration of Independence” reads:

That to *secure* these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed. [Emph. add.]

Here we see the primary *purpose* for our “Form of Govern-

ment”: “to *secure* these rights”.

What “rights”?

Answer: The “unalienable Rights” (including Life, Liberty and the pursuit of Happiness) mentioned in the Declaration’s previous (second) sentence. Thus—if “unalienable,” “divine,” and “sovereign” rights are virtually synonymous—then the primary legitimate *purpose* for our government is to “secure” our God-given, unalienable (sovereign) Rights.

And who, pray tell, is the recipient of the Declaration’s sovereign/unalienable Rights? Is it We the People in a *collective* sense? Or is it We the People in an *individual* sense?

The correct answer is “individual”.

God endows *me* with “certain unalienable Rights,” and He endows *you* with “certain unalienable Rights” and He endows each of our neighbors with “certain unalienable Rights”.

At the moment of creation, *each* of us—as *individuals*—are equally “endowed by our Creator” with “certain unalienable Rights”. The idea that we are endowed *individually* (rather than collectively) with identical sets of sovereign/unalienable Rights is further supported by the State constitutions and the Bill of Rights which make it clear that virtually all of our sovereign/unalienable Rights are held as *individuals*.

### All for none and none or all?

OK—big deal, hmm? We hold our unalienable Rights as “individuals”. Someone alert the media.

Well, actually, it *is* a big deal because—if you’ll recall—the *Black’s* 7<sup>th</sup> definition of “republic” implies that the essential distinction between a monarchy, a republic and a democracy is determined by *who* holds the “sovereign powers”:

**REPUBLIC.** n. A system of government in which the *people* hold sovereign power and elect representatives who exercise that power. It contrasts on the one hand with a pure democracy, in which the people or community as an *organized whole* wield the sovereign power of government, and on the other with the rule of *one person* (such as a king, emperor, czar, or sultan). [Emph. add.]

Therefore, what is a *republic* and (by implication) a “Republican Form of Government”?

*Black’s* 7<sup>th</sup> does not expressly answer that question but it does provide enough contrasting definitions to allow us to deduce the mysterious meaning of “republic”.

First, a monarchy is the most easily understood form of government since the sovereign powers are held exclusively by *one* individual—the king. He alone has God-given, unalienable Rights. All others are “subjects” who have no legal authority or right to resist the King’s will.

However, distinguishing between a democracy and a republic is more subtle. *Black’s* 7<sup>th</sup> explains that in both a democracy and a republic, the sovereign powers are held by the *people*. Therefore, the first time you read that definition, you may be both confused and reassured. In either case, you see that the “people” hold the sovereign powers. OK, sounds great. We the People. Of the people, by the people, for the people. People, people, people. Sounds just like the all-American answer we’d expect to hear because we’ve been told all our lives that, in this country, the *people* are sovereign.

Uh-huh. But if you read the phrase defining a democracy again, you’ll see that “people” is qualified by “as an organized whole.” I believe that qualification is the key to understanding a republic.

If the “people” in a democracy hold sovereign power as an “organized whole,” they hold that power as a *collective*. Unlike a monarchy where *one* individual (the king) holds all sovereign power, in a democracy, the sovereign power is held by the collective, by the *group*. But—in a democracy *no* individual holds any sovereign power.

OK. *Black’s* 7<sup>th</sup> defines “republic” as a system of government in which the “people hold sovereign power.”

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So if a monarchy has *one* sovereign individual . . . and a democracy has *no* sovereign individuals . . . then it would seem to follow that in a republic . . . *all* individuals hold sovereign power!

Do you see the difference between a democracy and a republic?

In both forms of government, the *people* hold the sovereign power—but in the democracy those powers are held by the people as a *collective*, while in the republic, those powers are held by the people as *individuals*.

### **Individually-held, God-given unalienable Rights**

Thus, a “republic” is a system of government which recognizes

that each person is *individually* “endowed by his Creator with certain unalienable Rights.” I am individually endowed, you are individually endowed, our neighbors are each *individually* endowed.

Why is this *individual* endowment important? Because it doesn’t matter how the majority votes in a republic—they can’t arbitrarily deprive a single individual of his sovereign/unalienable Rights to “Life, Liberty and the pursuit of Happiness” unless some of those unalienable Rights have been expressly delegated to government through the Constitution.

In a republic, the majority can’t vote to incarcerate (or execute) all the Jews, Blacks, Japanese or patriots. Why? Because in a republic, “all men are created equal and endowed by their Creator with certain unalienable Rights”—and no man or collection of men (not even a massive democratic majority) can arbitrarily deprive *any* individual (even if he’s a “kike,” “nigger,” “gook,” “political extremist” or “religious fundamentalist”) of his God-given, unalienable Rights.

Why? Because in the American republic, every man holds the position of “sovereign” (one who enjoys the “divine rights of kings”). The American republic is essentially a nation of kings. Thus, as per the Declaration of Independence, a “Republican Form of Government” is one which *recognizes and “secures” each individual’s “sovereign powers”—his individually-held, God-given, unalienable Rights.*<sup>1</sup>

### **A republic’s covenant**

In a republic, every individual’s unalienable Rights cannot be violated or arbitrarily denied by any mortal man or democratic majority—*unless* that individual first violates his covenant with God. This principle is based on the premise that our “unalienable Rights” are *conditional*; they are given to each of us by God on condition that we obey the balance of God’s laws (like “Thou shalt not kill, thou shalt not steal, etc.). If an individual chooses to violate God’s law, he breaches his covenant with God, and his claim to God’s protections, blessings

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and endowment of “unalienable Rights” is forfeit.

For example, if it can be proved in a court of law that a particular individual has broken his covenant with God to “not kill,” that individual forfeits his own unalienable Right to Life and may be lawfully executed. An eye for an eye, a tooth for a tooth . . . do unto others as you would have government do unto you.

However, in a republic, execution cannot be lawfully imposed on isolated individuals or groups who haven’t *individually* breached their covenant with God. Why? Because that individual has God-given, unalienable Rights. Those individually-held rights are the basis for his defense. That’s the foundation for his presumption of innocence.

Why? Because the votes and opinions of all mankind taken together are trivialities when compared to God. If God endows an individual with a particular Right, the whole of mankind lacks sufficient collective authority to arbitrarily revoke or violate that right—unless that individual has first breached his covenant with God.

### **Divine endowment**

This Biblical interpretation may seem like so much “holy rolling,” but it has great significance in a “Republican Form of Government”. For example, in a republic, you can only be charged with a crime if you injure the person or property of another sovereign individual. So long as you don’t injure, rob or kill another sovereign (and thereby violate *his* God-given, unalienable *Rights*), there is no crime. In a republic, there can be no crimes “against the state” (the collective)—only against God. Likewise, except for certain biblical prohibitions (like working on the Sabbath), there are no “victimless crimes” in a republic.

However, in a democracy, the majority (or their presumed agent, the government) can vote that any act is a crime (hate speech, for example), even if no individual’s life, person or property is damaged. Thus, “victimless crimes” and “crimes against the state” (which are almost impossible in a true republic) are common under democracy. Why? Because there are no legitimate *victims* in a democracy. Why? Because, in a democracy, no individual has any unalienable Rights.

Without rights, you can’t be a victim; there’s nothing to damage. For example, to shoot a homo sapien without unalienable Rights is legally indistinguishable from killing a cow. Without God-given, unalienable Rights, there’s nothing intrinsic to violate.

Sure, the democracy may vote that murder is wrong (at least when committed against the majority). But that democratic collective can likewise vote that murdering Jews, Blacks, homosexuals, patriots—or even specific individuals like Jesus Christ—is quite alright. As citizens of a democracy, we each have no more *individual* rights than cows. Without individually-held, God-given rights “secured” by a “Republican Form of Government,” we have no intrinsic value and may be fairly characterized as “human resources”. In a democracy, we each have no individually-held, unalienable Rights to shield us against the arbitrary will of the majority or their agents: government.

Think not? Ask Vickie Weaver about her unalienable Right to Life

in our fair “democracy”. FBI hitman Lon Horiuchi simply shot her in the head like any other dumb animal. Why? Because, as a citizen of a democracy (where the sovereign powers are held by the *collective*) Vickie Weaver had no *individual* right to Life. Same was true for the Branch Davidians. Same is true for you and for me. In a democracy,

there are no individually-held, unalienable Rights so we are all individually defenseless against the majority and/or the government.

Look at the ranchers and farmers in Klamath Falls, Oregon. They’re losing their homes to save some suckerfish. They’re shocked to learn that our government doesn’t recognize or secure their “unalienable Rights to Life, Liberty and the pursuit of Happiness” (property).

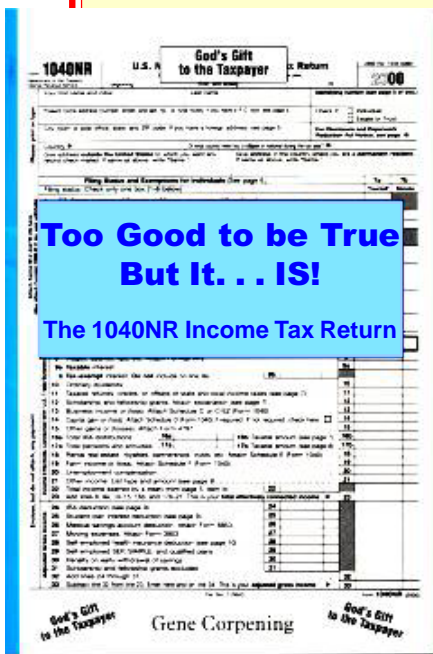
But the truth is that—as citizens of a *democracy*—those individual ranchers don’t have *any* unalienable Rights to their property. The democracy has “spoken” (if only by its silence). The majority has presumptively ruled (at least, they haven’t complained loudly) that endangered suckerfish are more important than the “suckers” who allowed themselves to become citizens of a democracy.

About one month after my book was published, I stopped by the Hickory IRS office and asked them to check my 1040NR filing for 1999. When the clerk called it up on the computer, she told me that, for that year, it showed I’d filed a “Substitute Tax Return” . . . .

*She had no idea what that meant.*

But that’s not surprising since the IRS didn’t want to show that I’d filed a 1040NR—and *got away with it*. So they use the code name “Substitute Tax Return” for a 1040NR filed by an *American* citizen, versus a 1040NR filed by someone such as a German or French citizen.

## I DID IT!



Gene Corpening, author *Too Good to be True—But It . . . IS!*  
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The citizens of Klamath Falls are learning that, as a tiny minority in a national democracy, they are as defenseless as Jews in a Nazi concentration camp.

### Slowly, slowly, cookie frogee

This doesn’t mean that a democratic government can do virtually anything it wants. It has to be careful. It can’t murder so many citizens or steal so much property that the majority of citizens of the democracy wake up and vote to stop government from killing or robbing individuals.

So a democratic government has to be sneaky. It has to control public opinion. It has to follow (almost worship) the public opinion polls. It can only implement so much abuse as the public will endure without actually getting angry enough to vote the s.o.b.s out. As a result, the only thing a democracy fears is public exposure.

Conversely, in a republic, it’s simply unlawful for an FBI hitman to kill a woman holding a baby and get away with it. In a republic, government officials can’t flambe’ a bunch of kids in Waco and walk away with promotions and a fat pensions. In a republic, you can’t effec-

tively “seize” another person’s property by declaring that property can no longer be used to raise cattle if that use adversely affects the lowly suckerfish. In a republic, *individuals* have unalienable Rights; suckerfish don’t. Thus, the rights of individuals are superior to the interests of suckerfish. In a republic, neither a 99% democratic majority nor the Gates of Hell can lawfully prevail over the God-given, unalienable Rights with which every *individual* is endowed.

See the difference?

In a monarchy, *one* individual holds the sovereign powers. In a democracy, *no* individual holds sovereign powers. But in a republic only, *all* individuals hold “sovereign powers” (God-given, unalienable Rights).

Where would you rather live? Where *only one* individual had sovereign powers? Where *no* individual had sovereign powers? Or where *all* individuals (including you) have sovereign powers?

### Democratic disabilities

*Black’s 7th* defines “democracy” as a system of government in which, “the people or community *as an organized whole* wield the sovereign power of government.” This implies that in a democracy, the *people* hold the sovereign power—but do so in the capacity of a single, artificial *collective*—not as an association of *individual* “sovereigns”.

Thus, democracy is a *collectivist* political philosophy characterized by a lack of individually-held, God-given, “unalienable Rights”. Also, note that the logical correlative of the *collective* rights of the “group” is the *absence* of rights for each *individual*. This absence of individually-held, God-given rights is the central feature of all collectivist philosophies (communism, socialism, etc.) since these systems presume that “sovereign power” is held by the *collective*, but not by any individuals.

Therefore, by definition, no citizen of a democracy can hold God-given, “unalienable Rights” to Life, Liberty and the pursuit of Happiness” as an *individual*.

Why? Because, if a democracy recognized the legitimacy of *individual* rights as God-given and thus superior to any claim of “collective” rights, the power of the democracy and majority rule over specific individuals or minorities would disappear. By simply invoking his God-given, unalienable Rights, any individual could thumb his nose at virtually any vote by the democratic majority. So long as I have an unalienable Right to Life, it matters not if 250 million Americans all vote to hang me. So long as I am *individually* “endowed by my Creator with certain unalienable Rights,” I can tell the whole world to “stuff it” by simply invoking my *individually*-held, unalienable Rights.

Do you see my point? By *definition*, a democracy can’t work—can’t exercise the arbitrary authority of the majority over the minority—can’t even *exist* where unalienable Rights are granted to *individuals* by the supreme authority of *God*.

And, at least coincidentally, according to Brock Chisolm, former Director of the UN’s World Health Organization, “To achieve world government, it is necessary to remove from the minds of men, their

*individualism*, loyalty to family traditions, national patriotism and *religious* dogmas.”

Do you see how a democracy—which denies both *individual* rights and the *God* that granted them—could diminish the republican forces of individualism and faith that would naturally resist one world government? Do you see how a “democratic form of government” might be ideal for implementing a New World Order?

In fact, if you’ll read the United Nation’s “Universal Declaration of Human Rights” (adopted Dec. 10, 1948), you’ll see that Article 21(b) explains the basis of the U.N.’s one-world government:

“The *will of the people* shall be the basis of the *authority of government*; this shall be expressed in periodic and genuine *elections* which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.” [Emph. add.]

The basis for the authority of all U.N. governments isn’t God, but the “will of the people” as expressed in “periodic elections” (rather than fixed constitutions). That’s a democracy, folks. And that 1948 U.N. “Declaration” is probably the political foundation for the world’s 20<sup>th</sup> century march toward our “beloved” democracy. Think not? Read Article 29(2) of the same U.N. “Declaration”:

“In the exercise of *his rights and freedoms*, everyone shall be subject only to . . . the rights and freedoms of *others* . . . in a *democratic society*.” [Emph. add.]

In other words, despite the considerable list of rights which the U.N.’s “Declaration” claims to

provide for all individuals, those individually-held “human rights” are absolutely subject to the “rights and freedoms of others”. Note that “others” is plural. Thus, the individual’s rights are always subject to that of the *group*, of the *collective*. In other words, whenever two or more are gathered in the U.N.’s name, a single person’s claim to “individual rights” is meaningless.

As a collectivist form of government, the U.N. democracy is funda-

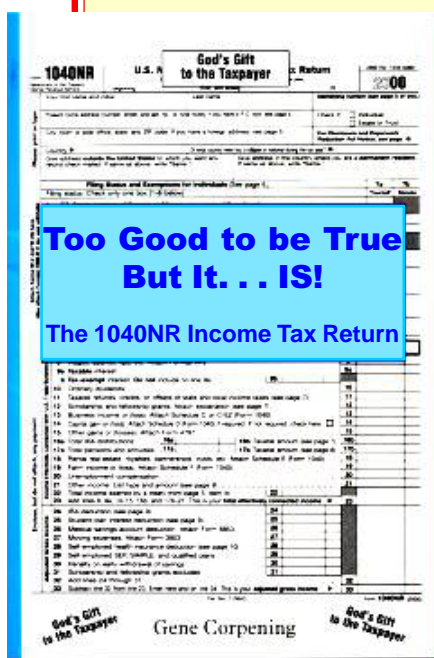
## ***If I were feeling sassy***

and I met a high-ranking IRS official, I might say, “Look, I filed my de-taxing affidavit and did the UCC Redemption process, so I’m *through* with you guys! I’ll *never* file another income tax return as long as I live!”

Guess what that IRS official might say: “That’s fine, Mr. Corpening. We have no objection with that. You’re eighteen, and we respect your right to file those papers. In fact, why didn’t you file them *twenty years ago*?”

**And I’d be standing there with pie on my face!**

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mentally indistinguishable from communism or socialism.<sup>2</sup> More importantly, by rejecting the concept of individually-held, *unalienable* Rights, every democracy (including the U.N., the New World Order and/or the United States) must likewise reject the *source* of those unalienable Rights: God.

Like all *collectivist* political systems, democracies must be *atheistic*. Although a particular democracy may allow its subjects to engage in some religious activity, none of those religious principles can be officially recognized or given any authority by the collectivist state. (Can you say “separation of church and state,” boys and girls?)

### Collective self-destruction

But democracies aren't merely dangerous to individuals, they're even dangerous to the collective because—without individually-held, unalienable Rights—there is no defense against unlimited government growth, taxation, regulation or oppression. A massive, unlimited New World Order (or American bureaucracy) is the inevitable expression and consequence of the principles of democracy.

Consider: In 1978, William E. Simon (Secretary of the Treasury in the Nixon and Ford administrations) complained that the federal expenditures exceeded \$1 billion a day. Twenty-three years later, our federal government spends about \$56 billion per day. Of course, our economy has grown since 1978, and inflation has reduced the value of \$56 billion in today's dollars to about \$20 billion in 1978 dollars.

Still, did federal expenditures (and taxes, regulations, and intrusion into private lives) grow at least ten-fold in the last 23 years because the citizens of our “democracy” *voted* for that growth? Or did it grow because in a democracy, we have no claim to the *individual* rights that would automatically inhibit such extraordinary government growth?

In a “Republican Form of Government”—where individually-held, God-given rights are presumed and “secured”—government can't grow except by the *express* will of the people as demonstrated through constitutional amendments. But in a democracy, where there are no God-given, individual rights to inhibit government growth, the will of the collective is expressed *only* every two years in the form of elections. Once elected, our “representatives” are empowered to vote for virtually *anything* and *everything* they want since they're presumed to enjoy the support of the majority of the collective. Unless the people complain bitterly and even vote against incumbents—without individually-held, God-given rights, there is no restriction on government growth in a democracy.

For the most accurate information on the so-called “income” tax and the 16th Amendment, see:  
<http://www.ottoskinner.com>

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In a democracy, government can take your guns. They can take your kids, your property and your cash. In fact, they can take your life. Every one of those “takings” (and thousands more) are possible and absolutely legal because subjects of a democracy have *no* individually-held, unalienable Rights to protect them against arbitrary exercise of government power.

If it’s lawful for government to take virtually anything it wants from subjects of the democratic collective, then it’s certainly lawful for government to create and enlarge as many bureaucracies and enforcement agencies as it deems necessary to implement the unrestricted takings.

Do you see my point? God-given, unalienable Rights don’t merely protect us as individuals from government oppression, they are the fundamental bulwark that protects the whole nation against the growth of massive, governmental bureaucracies.

### The “First” Bill of Rights?

So what is the “Republican Form of Government” that’s *mandated* by Article 4 Section 4 of the Federal Constitution?

Answer: A system of government that recognizes the God-given, unalienable Rights of *individuals*.

And what did the “Declaration of Independence” say was the fundamental purpose for all just government? “To secure these *rights* . . . .”

Which rights?

The “unalienable Rights” given to each *individual* by God and referenced in the previous sentence of the Declaration.

Thus, the first obligation of the “Republican Form of Government” *mandated* by Article 4 Section 4 of our Federal Constitution is to secure God-given, unalienable Rights to *individuals*. Not secure rights to the *collective* or some king—but to secure unalienable Rights to every *individual*.

And note that while, “among these are Life, Liberty and the pursuit of Happiness”—this general list of unalienable Rights is not exhaustive. It is obvious that there are other, unspecified unalienable Rights which must also be “secured” by government. If so, Article 4 Section 4 of the Federal Constitution might be viewed as the original “Bill of Rights”.

Consider: The Federal Constitution was adopted in 1789. The Bill of Rights (first ten amendments) was adopted in 1791. But, in 1791, some people argued against adopting the Bill of Rights because 1) all unalienable Rights were already protected under the Constitution; and

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2) by expressly specifying some Rights, government might later be able to argue that other rights which were not specified did not exist or were not protected.

Until recently, I viewed those 18<sup>th</sup> century arguments as unconvincing. But now that I see that a “Republican Form of Government” is one that recognizes and “secures” *all* God-given, unalienable Rights, I also see that Article 4 Section 4 of the Federal Constitution (and similar sections in State constitutions) seem to guarantee *all* unalienable Rights to *all* individuals.

Thus, the 1791 Bill of Rights may have truly been unnecessary, redundant or even counterproductive. Worse, by focusing on the specific rights enumerated in the first ten amendments, we may have lost sight of the “mother lode” of unalienable Rights: the Article 4 Section 4 guarantee of a “Republican Form of Government” (one that “secures” our unalienable Rights).

By focusing on each specific right in the Bill of Rights, it’s become possible for democratic government to whittle away at each right whenever political conditions allow them to do so. They don’t attack all our rights at once; they simply whittle away a little at “due process” today, “freedom of speech” tomorrow, and the right to “keep and bear arms” next month. In a sense, it’s arguable that the Bill of Rights might allow government to “divide and conquer” our rights on a one-by-one basis and thereby slowly “cook” our freedoms like so many frogs. However, such cannibalism seems strictly prohibited under Article 4 Section 4 guarantee of a “Republican Form of Government”.

### **The mandate remains**

So far as I know, the last President to refer to this nation as a “republic” was John F. Kennedy. Since then, all presidents have referred to the United States only as a “democracy”—a political system which, by definition, *cannot* recognize the unalienable Rights and sovereign powers of *individuals*.

Does our current government secure our God-given, unalienable Rights? Obviously not.

Obvious conclusion? We no longer live in a republic. Instead, we’re entrapped in a democracy where unalienable Rights are not recognized or “secured” and no individual or minority is safe from the majority’s/ government’s arbitrary exercise of power or oppression.

Nevertheless, Article 4 Section 4 of the Federal Constitution is *still there*, un-amended, and *mandating* that “The United States *shall* guarantee to every State in this Union a Republican Form of Government . . . .”

So we seem to have a constitutional conflict. Our Federal and (some) State constitutions mandate a republic, but our government only provides a democracy.

I suspect that this conflict between the Article 4 Section 4 mandate for a “Republican Form of Government” and our modern democracy can be exploited as a defense against government oppression. I suspect that a defendant who 1) understands the full meaning of a

“Republican Form of Government” and 2) demands that the Article 4 Section 4 guarantee of such government be enforced—may raise a constitutional conflict or “political question” too embarrassing for most prosecutors to face.

If so, cases against defendants might “disappear” if those defendants essentially argued that, as *individuals* “endowed with certain unalienable Rights,” they could not be subject to the statutes, regulations and enforcement activities of a democracy—which, by definition, denies unalienable Rights.

More importantly, any government official who’s taken an Oath of

Office to support and defend the Constitution is duty bound to “guarantee” a “Republican Form of Government” and the attendant “unalienable Rights”. Therefore, if an official sought to impose rules or regulation upon you that were based on democratic principles rather than unalienable Rights—that official might violate his Oath of Office and incur personal liability.

So, if you claim you still have the unalienable Rights referenced in the “Declaration of Independence” and seemingly guaranteed by Article 4 Section 4 of the Federal Constitution, will government *publicly* admit that it’s not so? Even if government can prove that you don’t have unalienable Rights, you’re not in a “State of this Union,” or the Republic is long dead, they’d be unlikely to make those admissions publicly since doing so could alert the

democratic majority that they’ve been betrayed. Once “officially” alerted of their loss of individual rights, the public might rise up and vote (the democracy’s one remaining “right”) to restore the Republican Form of Government.<sup>3</sup>

Ironically, democracy only works if the public has no idea of what kind of mess they’re really in. If your courtroom defense threatens to “sound the alarm,” gov-co may decline to prosecute.

Further, I suspect that most government prosecutions for minor offenses (traffic, family law, etc.) take place in courts of *equity* rather than law. One axiom of equity jurisdiction is that the plaintiff must have “clean hands” to initiate a case in equity.

So, what would happen if the government tried to sue or indict you in a court of equity and you advised the court that the



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government's "hands" were "unclean" since it was operating as a *democracy* rather than the "Republican Form of Government" mandated by the Federal and (possibly) State constitutions? Could failure to provide a "Republican Form of Government" cost government its standing to sue in equity?

Similarly, Article 4, Section 4 might not only offer an intriguing defense against government prosecution, it might even provide a basis for aggressively *suing* a governmental entity or official that violated or refused to "secure" our unalienable Rights. Until Federal and State constitutions are amended to remove the republican mandate, there appears to be no wiggle-room, no excuse for not providing the People with a "Republican Form of Government".

If so, any governmental agent or agency that's put on proper notice of their constitutionally-mandated duty to provide us with a "Republican Form of Government"—and nevertheless continues to prosecute us as a subjects of the unauthorized democracy—might be personally exposed to financial and even criminal liability. More, intentional failure to provide a "Republican Form of Government" is arguably treason (a hanging offense). In fact, it's arguable that (like all collectivist political systems) democracy itself is anathema to the Declaration of Independence, treason to the Constitution, and blasphemy to God.

Faced with charges that they've knowingly refused to provide a "Republican Form of Government" and "secure" our "unalienable Rights," what could government agents do? Admit to a jury that the American people haven't had any unalienable Rights since the 1930s? I don't think so. But even if they made that admission, would the jury believe them? Probably not.

And therein lies the great vulnerability of a democracy imposed through deceit and enforced public ignorance. Government secretly imposed the democracy, because they knew the American people would never accept it, if they understood that abandoning the republic meant abandoning their unalienable Rights. As a result, government is in the awkward position of a teenage boy who brings a hooker home while his folks are on vacation. If his parents come home early, the kid must either hide the whore or pass her off as his history teacher—but he can't possibly admit that he's got a whore in the house. Likewise, our government can't openly admit it's brought the disease-bearing whore of democracy into our republic. Ohh, she's here alright, but all gov-co can do is act innocent, keep a big supply of condoms handy and hope we don't find out she's not our long-lost Aunt.

### **What shall we do?**

How can we eject the democratic bitch? The "Declaration of Independence" offers guidance:

"That whenever *any* Form of Government becomes destructive of these ends [securing our unalienable Rights], 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.” [Emph. and bracket add.]

In short, we have an unalienable Right (some say, “duty”) to *abolish* the democracy which denies our individually-held, God-given Rights. Based on the Article 4 Section 4 “guarantee,” we can *demand* restoration of the “Republican Form of Government” that secures our unalienable Rights. Such overthrow won’t happen soon since a successful referendum against democracy is a “political question” that will require a massive effort to educate the public to the blessings of a Republic and the disabilities of democracy.

However, for now, we can begin that educational process by simply challenging government to provide the “Republican Form of Government” that’s guaranteed by our Federal and (some) State constitutions. As our understanding grows, and more people begin to defend themselves based on the constitutional guarantee of a “Republican Form of Government,” we might see atheist democracy begin to crack, then crumble.

### Summary

1. Unlike monarchies and democracies, only a true Republic can “secure” God-given, unalienable Rights to all *individuals*.
2. A “Republican Form of Government” is guaranteed to every “State of the Union” by Article 4 Section 4 of the Federal Constitution (and also some current State constitutions).
3. Contrary to those constitutional guarantees, our current government operates as a democracy which, by definition, recognizes the people’s rights as a single *collective*, but denies their God-given, unalienable Rights as *individuals*.
4. The conflict between the constitutionally-mandated “Republican Form of Government” and our de facto democracy may provide a powerful strategy for challenging government enforcement programs which—implemented under the guise of *democracy*—ignore any individual’s claim of God-given, unalienable Rights under the mandatory *Republic*.

In essence, the logic of this strategy might run something like this:

1. The “unalienable Rights” granted by God and declared in the “Declaration of Independence” are the constitutionalist’s “holy grail”. These are the rights to travel, to own firearms, to raise your children without government interference, to engage in any occupation that you desire, to worship God without restriction and to enjoy the “freedom” that every patriot seeks but hasn’t found since the 1930’s.
2. A “Republican Form of Government” is one that “secures” our God-given, individually-held “unalienable Rights”.
3. Article 4 Section 4 of the Federal Constitution mandates that,

“The United States shall guarantee to every State in this Union a Republican Form of Government . . . .”

4. Virtually every government official has taken an Oath of Office to support and defend the Federal Constitution.

5. The Oath of Office should obligate all government officials to support and defend a “Republican Form of Government” that “secures” our “unalienable Rights”.

6. Any official who knowingly supports and defends a democracy that denies your unalienable Rights may be personally liable for violating his Oath of Office, violating the Constitution, and committing criminal acts including treason. If two or more officials knowingly work together to deny or deprive you of your unalienable Rights and a Republican Form of Government, they may be guilty of conspiracy.

**O**f course, my analysis could be wrong. Maybe a “Republican Form of Government” does not necessarily secure unalienable Rights. If so, you’ve read this long-winded article for nothing.

But if my analysis is generally correct, legal arguments based on a thoroughly researched and properly presented demand for a “Republican Form of Government” may be powerful.

More research must be done, but for now, I believe this argument will make ‘em blink.

<sup>1</sup> Not every “republic” conforms to this definition. For example, the former “Union of Soviet Socialist Republics” claimed to be composed of “Republics,” but merely used that word as a political label. Those “Republics” were actually collectives where sovereign power was held by the collective, not individuals.

<sup>2</sup> If you read Article 22 of the U.N.’s “Declaration”: “Everyone, as a member of society, has the right to *social security* . . . .” Does this imply that modern “social security” is a U.N. program? Is it possible that mere possession of a Social Security card is construed as evidence of your status as subject in an *international* democracy?

<sup>3</sup> The “right to vote” is the *only* right guaranteed to the citizens of a democracy. Hence the importance of the Federal Election Commission and enforcement of “voting rights”.



# Too Good to Be True—But it...IS!

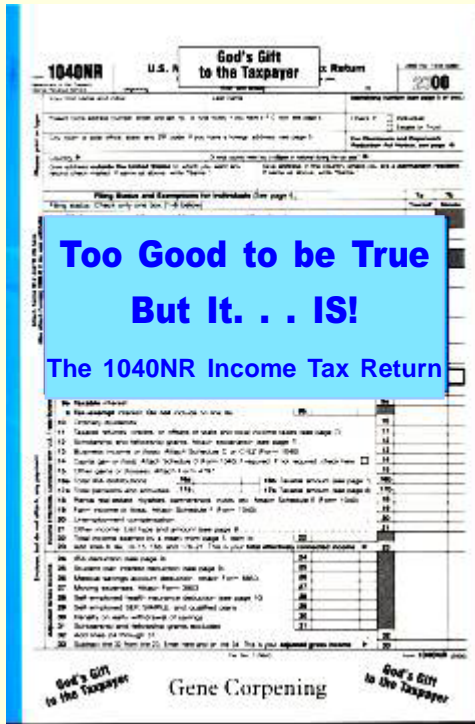
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# Despising God

**F**lavius Josephus was a first century historian who authored *Antiquities of the Jews*. In Book 6 (“From the death of Eli to the death of Saul”), Josephus offers a report virtually identical to *1 Samuel 8* on how the nation of Israel rejected their previous theocracy in favor of a monarchy.

When Samuel became too old to continue “judging” (not ruling) the Hebrew people, he appointed his sons to “judge” in his stead. But Samuel’s sons were corrupt (secular) and the people cried out for an alternative form of government. The resultant rejection of the former Hebrew theocracy strikes me as analogous to America’s rejection of our former Republic and its attendant God-given, “unalienable Rights”.

The italicized highlights, bracketed comments and footnotes are mine.

According to Flavius Josephus:

## **Book 6, Chapter 3**

1. But Samuel the prophet, when he had ordered the affairs of the people after a convenient manner, and had appointed a city for every district of them, he commanded them to come to such cities, to have the controversies that they had one with another determined in them, he himself going over those cities twice in a year, and doing them justice; and by that means he kept them in very good order for a long time.

2. But afterwards he found himself oppressed with old age, and not able to do what he used to do, so he committed the government and the care of the multitude to his sons, . . . for these men turning aside from their father’s good courses . . . perverted justice for the ‘filthy lucre of gifts and bribes, and made their determinations not according to truth, but according to bribery, and turned aside to luxury, and a costly way of living; so that as, in the first place, they practiced

<sup>1</sup> Samuel's sons formed a "secular" government.

<sup>2</sup> Implication: Samuel administered as a *prophet*, as an agent of God and servant (trustee) for the people. But he did not "rule" the people so much as advise them of what was right and wrong according to God.

<sup>3</sup> This "emergency" justified radical action not previously authorized by God or the previous "government".

<sup>4</sup> The nation of Israel, formerly subject to only God would now be subject to a mortal man. Implication: While Samuel governed as a prophet, he was not "over" the people; he was one of and equal to the people as another subject of God.

<sup>5</sup> He implies that man's monarchy is anathema to God's justice.

<sup>6</sup> Thus, to prefer a monarchy and rule by man to theocratic rule by God is despicable.

<sup>7</sup> This implies there may be an ancient urge in man to seek an earthly king and hierarchical social order based on "instinct" rather than God's will.

<sup>8</sup> Those who despise God's rule and their future generations will be punished severely; their ingratitude will not be easily repented or quickly forgiven.

<sup>9</sup> Change of "state"?

<sup>10</sup> Even though the monarchy was an expression of contempt for God, that monarchy must nevertheless be ordained by a man of God. I.e., even a monarch's sovereign power must flow from God.

<sup>11</sup> The king will draft your sons to serve and die as his soldiers.

what was contrary to the will of God,<sup>1</sup> so did they, in the second place, what was contrary to the will of the prophet their father, who had taken a great deal of care, and made a very careful provision that the *multitude should be righteous*.

<sup>3</sup> But the people, upon these injuries offered to their former constitution and government by the *prophet's* sons,<sup>2</sup> were very uneasy at their actions, and came running to the prophet<sup>3</sup> . . . and informed him of the transgressions of his sons; and said, That as he was himself old already, and too infirm by that age of his to oversee their affairs in the manner he used to do, so they begged of him, and entreated him, to appoint some person to be king over them, who might rule *over* the nation,<sup>4</sup> and avenge them of the Philistines, who ought to be punished for their former oppressions. These words greatly afflicted Samuel, on account of his innate *love of justice*, and his *hatred to kingly government*<sup>5</sup> . . .

<sup>4</sup> . . . God appeared to him, and comforted him, saying, That he ought not to be uneasy at what the multitude desired, because it was not he, [the prophet Samuel] but Himself [God] whom they so insolently despised,<sup>6</sup> and would not have to be alone their king; that they had been contriving these things from the very day that they came out of Egypt;<sup>7</sup> that however, in no long time *they would sorely repent* of what they did, which *repentance yet could not undo what was thus done for futurity*; that *they would be sufficiently rebuked for their contempt*, and the *ungrateful conduct* they have used towards me, and towards thy prophetic office.<sup>8</sup> "So I command thee to ordain them such a one as I shall name beforehand to be their king, when thou hast first described what *mischiefs* kingly government will bring upon them, and openly testified before them into what a great change of *affairs*<sup>9</sup> they are hastening."

<sup>5</sup> When Samuel had heard this, he called the Jews early in the morning, and confessed to them that *he* was to ordain them a king;<sup>10</sup> but he said that he was first to describe to them what would follow, what treatment they would receive from their kings, and with how many mischiefs they must struggle.

"For know ye," said he, "that, in the first place, they will *take your sons* away from you, and they will command some of them to be drivers of their chariots, and some to be their horsemen, and the guards of their body, and others of them to be runners before them, and captains of thousands, and captains of hundreds;<sup>11</sup> they will also make them their artificers, makers of armor, and of chariots, and of instruments;

they will make them their husbandmen also, and the curators of their own fields, and the diggers of their own vineyards; nor will there be any thing which they will not do at their commands, as if they were *slaves* bought with money.<sup>12</sup> They will also appoint your daughters to be confectioners, and cooks, and bakers; and these will be obliged to do all sorts of work which women *slaves*, that are in *fear* of stripes and torments, submit to.<sup>13</sup> They will, besides this, *take away your possessions*,<sup>14</sup> and bestow them upon their eunuchs, and the guards of their bodies, and will give the herds of your cattle to their own servants:<sup>15</sup> and to say briefly all at once, you, and *all that is yours, will be servants to your king*, and will become *no way superior to his slaves*; and when you *suffer* thus,<sup>16</sup> you will thereby be put in mind of what I now say. And *when you repent* of what you have done, you will beseech God to have mercy upon you, and to grant you a quick deliverance from your kings; but *he will not accept your prayers, but will neglect you, and permit you to suffer the punishment your evil conduct has deserved.*<sup>17</sup>

6. But the multitude was still so foolish as to be deaf to these predictions of what would befall them; and *too peevish to suffer a determination which they had injudiciously once made*, to be taken out of their mind;<sup>18</sup> for they could not be turned from their purpose, nor did they regard the words of Samuel, but peremptorily insisted on their resolution, and desired him to *ordain them a king immediately*, and not trouble himself with fears of what would happen hereafter, for that it was *necessary* they should have with them one to *fight their battles*, and to *avenge them* of their enemies, and that it was no way absurd, when *their neighbors were under kingly government*, that they should have the *same form of government* also.<sup>19</sup> So when Samuel saw that what he had said had not diverted them from their purpose, but that they continued resolute, he said, “Go you every one home for the present; when it is fit I will send for you, as soon as I shall have learned from God who it is that he will give you for your king.”

## Book 6, Chapter 4

4. Then Samuel called the people together to the city Mizpeh, and spake to them in the words following, which he said he was to speak by the command of God: - That when *he had granted them a state of liberty*,<sup>20</sup> and *brought their enemies into subjection, they were become unmindful of his benefits, and rejected God that he should not be their King*, as not considering that it would be most for their advantage to be presided over by the best of beings, for God is the best of beings, and they chose to have a man for their

<sup>12</sup> Under the monarchy, the male *subjects* will have *no God-given rights* to shield them from obeying any arbitrary order of the monarchy.

<sup>13</sup> Under the monarchy, the women would have no God-given rights to defend against government abuse.

<sup>14</sup> The monarchy will claim to own all property, deny the people the right of ownership.

<sup>15</sup> The subjects will be taxed as foreigners and the revenues will be used to enrich government employees rather than serve the people.

<sup>16</sup> Having despised their status as subjects of God, they will suffer as *subjects* of man.

<sup>17</sup> Having despised the blessing of God’s liberty, you will not simply pray your way back into God’s favor. The penalty for surrendering God’s blessings will be *longstanding*.

<sup>18</sup> The damn fools were too stubborn to relent even when they’d been advised of the folly of their choice.

<sup>19</sup> A “one world government?”

<sup>20</sup> Liberty was valued during the American Revolution just as it was in the Old Testament. Patrick Henry is famous for saying, “Is life so dear, or peace so sweet, as to be purchased at the price of chains or slavery? Forbid it, Almighty God! I know not what course others may take but as for me: *Give me Liberty!* or give me death!” My point is that “liberty” is not just a “buzz word”. Its meaning and value have been recognized by those with eyes to see for at least 3,000 years.

<sup>21</sup> This passage closely approximates what seems to have happened when Americans surrendered the Republic that secured their unalienable Rights to embrace a democracy which rejects those Rights and the God that granted them. While the Hebrews chose a king to hold sovereign power, Americans chose a collective. But in both cases, they rejected God's blessings.

<sup>22</sup> "Beasts": creatures without God-given rights.

<sup>23</sup> While the Creator is naturally inclined to protect his creations (mankind), earthly kings and man-made collectives are not. The lives of "subjects" are routinely sacrificed. It's estimated that in the 20th Century, over 100 million persons were killed by their own governments.

<sup>24</sup> To reject and despise the "state of liberty" God provided is not a "victimless crime"—it is an assault on God, Himself. According to Benjamin Franklin, "They that can give up essential liberty to obtain a little temporary safety deserve neither liberty nor safety."

<sup>25</sup> From its inception, the monarchy was beset by human jealousies and political divisions that would ultimately lead to internal strife and national destruction. While these animosities are always present in human relations, a nation and government united under the values and authority of a single God would inevitably be less divisive or prone to self-destruction.

king;<sup>21</sup> while kings will use their subjects as *beasts*,<sup>22</sup> according to the *violence of their own wills and inclinations*, and other passions, as wholly carried away with the lust of power, but *will not endeavor so to preserve the race of mankind as his own workmanship and creation, which, for that very reason, God would take care of.*<sup>23</sup> "But since you have come to a fixed resolution, and this *injurious treatment of God*<sup>24</sup> has quite prevailed over you, dispose yourselves by your tribes and scepters, and cast lots."

• • • •  
6. Then said the prophet, God gives you this man to be your king . . . . So as soon as the people had made acclamation, "God save the king," the prophet wrote down what would come to pass in a book, and read it in the hearing of the king, and laid up the book in the tabernacle of God, to be a witness to future generations of what he had foretold. . . . Saul [the new king] also went away to Gibeah, where he was born; and many good men there were who paid him the respect that was due to him; *but the greater part were ill men, who despised him* and derided the others, who neither did bring him presents, nor did they in affection, or even in words, regard to please him.<sup>25</sup>

From a spiritual perspective, Israel's rejection of God's theocracy seems similar to America's rejection of her "Republican Form of Government". In both case, the nations "despised" God's blessings of liberty and/or unalienable Rights, and instead opted for rule by a monarch or collective. In both case, a free people under God voluntarily chose to accept the degraded status of slaves—creatures without God-given rights.

It seems possible that the anger inspired by Israel's contempt for God's theocracy in the 11<sup>th</sup> century B.C. might be re-kindled by America's 20<sup>th</sup> century contempt for the Republic that secured our God-given, unalienable Rights. And if God is as unrelenting against America's contempt as he was against Israel's contempt, then . . . .

The strong implication is that God will not suffer man to mock the blessing of liberty. While the burden of obedience to God's law (which is attached to God's grant of liberty and unalienable Rights) may seem great, it may later seem trivial compared to the suffering imposed by monarchs and collectives.

If the God of the Bible is real, by surrendering our Republic and opting for a democracy we may have unwittingly expressed contempt for God and thereby exposed ourselves to the loss of God's protections or even his punishment.

To learn more about Flavius Josephus visit <http://bible.crosswalk.com/History/BC/FlaviusJosephus/>



# A “Formula” for Terrorism

by Alfred Adask

Cole Porter crooned, “In olden days, a glimpse of stocking was looked on as something shocking.” Same could be said for mass murder of innocent civilians. There was a time when wars were fought by soldiers and armies who served individual kings or governments. Civilians sometimes watched epic battles from the sidelines as spectators, much like modern fans watch football games. Civilized nations did not intentionally engage in the mass murder of civilians.

However, with the American Civil War, and then World Wars I & II, “collateral damage” (the deaths of civilian non-combatants) became widespread and acceptable. Later, the Cold War and the doctrine of Mutually Assured Destruction (MAD), elevated the idea of killing civilians from unfortunate “collateral damage” to the war’s fundamental object. Combatants no longer threatened to destroy each other’s armies; they threatened to annihilate each other’s nation. As Mr. Porter sang, “Now Heaven knooows, an-y-thing goes!”

The following excerpt from an interview with a former Soviet intelligence officer hints at the philosophical reason why non-combatants are no longer safe from military annihilation: popular government. When nations were ruled by monarchies or dictatorships, the common man was excused from annihilation by foreign armies because commoners had no say in the operation of their government and thus could not be held personally liable for their government’s acts. The foreign army’s object was to capture or kill the enemy king and all those who fought on his behalf. The non-combatant subjects of a king were recognized as innocents and (though subject to inadvertent harm) not “officially” attacked or killed.

However, with the onset of “popular” governments—Republics and democracies where the mass of ordinary people had some control over the operation of their governments—that mass of ordinary people also became personally liable for their government’s acts and thus subject to punishment for those acts.

On September 14, 2001—just three days after the 9/11 attack—the semi-official Russian news service “Strana.ru” published an interview with Andrei Kosyakov, a former Soviet intelligence officer. Mr. Kosyakov offered some surprising insight into the possible causes of the 9/11 assault. An excerpt from his interview reveals that—just as the United States and former USSR held each other’s citizens (and the world) subject to Mutually Assured Destruction—terrorists likewise hold subjects of *democracies* personally liable for their government’s acts.

Q: Do you think there will be new attacks?

Kosyakov: . . . The fact that the terrorists are not claiming responsibility, indicates that they will strike again and again. Until the second stage is reached—the stage of *global conflict*. This is the goal of all these actions. . . .

Q: You say the [next] attack will be *in America*?

Kosyakov: Yes. . . . remember that besides the airplanes, also an automobile was blown up. So, what would have prevented the terrorists from also simultaneously blowing up a couple of automobiles in Europe, if they are preparing to carry out actions *all over the world*? No, the target was *America*, and the *civilian population* in particular.

There is a formula: In *democratic* countries the *population* is responsible for the actions of their government. This formula guides the terrorists. Therefore, the next attacks will follow the same principle.<sup>1</sup>

Note that this “formula” is not only *recognized* by terrorists and Russian intelligence, but even by our own democratic government. We catch a glimpse of the people’s individual liability in *American Communications Association v. Douds*, 339 U.S. 382, 442, where the U.S. Supreme Court ruled:

“It is not the function of our Government to keep the citizen from falling into error; it is the function of the citizen to keep the Government from falling into error.”

That may seem like pretty flimsy evidence, but it illustrates that even our own government agrees that *people*—not government—are responsible for governmental errors.

In “Judgement Day in Mystery Babylon,” author Anthony C. Lobaido explored the Moslem world’s reasons for hating the USA. Those reasons involved the American people’s “failure” to “keep Government from falling into error.” He wrote in part:

America has killed over 500,000 Iraqi *children* under the age of 5 years old with our anti-Saddam sanctions. When asked about this death toll, former Secretary of State Madeline Albright said, “Well it was worth it.” . . . Where are our tears for

the half-million Iraqi children? Or don't they count?

A Clinton adviser was quoted in George Stephanopolous' book describing the "Clinton Doctrine" as "kill their *civilians* until their military can't take any more." [Emph. add.]

Although we don't like to talk about it, the ragtag Moslem terrorists are not alone in their willingness to kill non-combatants. Virtually every major government on earth (including ours) accepts the murder of innocent civilians.

Thus, according to the terrorists' "formula," the American *people*—not the government or military—are "legitimately" liable for their government's acts. Based on that liability, terrorists feel justified in attacking men, women and children who we regard as "innocent".

And why not? Whether they know it or not, the subjects of a democracy implicitly accept their status as persons without unalienable Rights to "Life, Liberty or the pursuit of Happiness". Insofar as they've rejected the God-given Right to *Life*, why shouldn't they be killed? If the subjects of democracy allowed their government to precipitate the deaths of 500,000 Iraqi children, what moral or spiritual principle should shield those subjects from suffering similar tragedies?

The "formula" that holds democracies liable for their government's acts is *recognized* by intelligence agents, terrorists and even our own government—and is consistent with the belief that adverse spiritual consequences may follow switching from a Republic that secured God's blessings (individually-held, unalienable Rights) to a democracy that denies the existence of those Rights and the relevance of the God who granted them.

Atheists may dismiss that hypothesis as more silly Bible-thumping, but it raises a disturbing question: Could the philosophical foundation for the Cold War—Mutually Assured Destruction (global thermo-nuclear war)—have been embraced or even advanced by a *Republic* built on the premise that "all men are created equal, and endowed by their *Creator* with certain unalienable Rights"?

I doubt that any such Republic could legally, philosophically, or spiritually adopt a strategy that called for the indiscriminate and inten-

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tional murder of millions of non-combatants. I doubt that any such Republic could easily adopt a strategy that risked poisoning the planet with doses of radiation so toxic that entire species—including our own—might be rendered extinct.

But, on the other hand, such devastation could be easily embraced by any *collective* society (communism, socialism or democracy) that denied the existence of God-given, individually-held “unalienable Rights”.

Collectivism kills. And it doesn’t kill a few individuals or even a few towns. It kills nations, civilizations, species and perhaps even the world. And much of this death flow from a “formula” that holds sub-

jects of a democracy liable for the acts of their government. That personal liability is just since, at bottom, the subjects of democracy have rejected unalienable Rights, the source of those Rights (God), and (implicitly) the idea that any man has a soul. Thus, collectivism in any form (even the seemingly benign democracy) provides a subtle invitation to evil.

When it comes to killing one man or a million, the collectivist’s only question is “Why not?” For collectivists, there is no answer. For example, some estimate that Communists killed over 100 million during the 20th Century. If anyone asked “Why not?”—no collectivist has so far offered a compelling answer.

In our American democracy, we’ve murdered 50 million children by abortion over the past forty years. Some clerics and Christians lament those deaths, but can anyone provide a “why not” to a collectivist government that refuses to recognize God? Apparently not.

Insofar as collectivism is the philosophical foundation for Mutually Assured Destruction, genocide, abortion and (in the extreme) the end of the world, then even atheists should see the desirability of living in a Republic. Even atheists should admit that they’re more likely to live to a ripe old age in a Republic that recog-

nized their unalienable Rights to “Life” than in a democracy that recognized nothing but the *vox populi*.

**T**hose who study “End Times” eschatology are perplexed by prophecies that Israel will fight alone. Apparently, the mighty U.S.A. plays no role in Armageddon. Some believe this absence implies the U.S.A. will have been destroyed or incapacitated long before the “final battle”. But could such national destruction take place unless God were no longer inclined to “bless America”?

I suspect that the spiritual and political differences between our former Republic and our current democracy are so great, that the choice between them may be a life-or-death decision. I believe that if the God of the Bible is real and democracy is a collectivist political

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system, then America can't survive for long as a democracy.

*Jeremiah 1:16* warns,

"I will pronounce my judgments on my people because of their wickedness in *forsaking* me."

Maybe God won't forgive the insult of collectivism. Maybe God *won't* bless a people who "forsook" their Republic (and the God-given Rights on which it was built) to embrace a "separated" democracy.

Or maybe *Jeremiah* is old news and doesn't apply in this instance. Maybe God just loves everyone unconditionally who lives north of the Rio Grande and south of Canada. Maybe the post-9/11 extravaganza where Celine Dion and a choir of Hollywood celebrities sang "God Bless America" was enough to keep God blessing this nation forever. Could be.

But *Jeremiah 2:19* warns again:

"... Consider then and realize how evil and bitter it is for you when you *forsake* the Lord your God and have no awe of me," declares the Lord, the Lord Almighty.

Collectivist political systems (like democracy) are necessarily atheistic because they *can't* show "awe" (respect or recognition) for God or the Rights (blessings) he provides.

Again, *Jeremiah 2:27-28* warns:

... They have turned their backs to me and not their faces; yet when they are in trouble, they say, 'Come and save us!' Where then are the gods you made for yourselves? Let them come if they can save you when you are in trouble!

I can't help wondering if America crossed a dangerous spiritual "line" when we rejected our State Republics to become a single National democracy.

Did we forfeit God's former protections by crossing that "line"? Could it already be too late to cross back to a Republic . . . ?

We shall see.

If the stock market bounces back up to 11,000 and beyond . . . if bin Laden et al are captured or killed . . . if terrorist attacks on the USA cease—then my concerns are groundless, my analysis of the spiritual implications of democracy is nonsense, and maybe all religions *do* speak the same message.

We shall see.

It may take a few years. But we shall see.

<sup>1</sup>The complete interview can be found at: [http://www.fpp.co.uk/online/01/09/WTC\\_Kosyakov.html](http://www.fpp.co.uk/online/01/09/WTC_Kosyakov.html).



# Attacking America's Will?

Dr. Tony Kern, Lt Col, USAF (Ret)  
Former Director of Military History, USAF Academy

In the wake of the 911 assault on the World Trade Center and Pentagon, I received the following email. I agree with the author's emphasis on the character of our enemy, and our need for national confidence based on something more substantial than stirring speeches and patriotic photos of American flags and bald eagles. The upcoming "war" will be decided by determination rather than sentiment.

**L**ike everyone else in this great country, I am reeling from the September 11<sup>th</sup> attack on our sovereignty.

But unlike some, I am not reeling from surprise. As a career soldier and a student and teacher of military history, I have a different perspective and I think you should hear it. This war will be won or lost by the American *citizens*, not diplomats, politicians or soldiers. Let me briefly explain.

In spite of what the media, and even our own government is telling us, this act was not committed by a group of mentally deranged fanatics. To dismiss them as such would be among the gravest of mistakes. This attack was committed by a ferocious, intelligent and dedicated adversary. Don't take this the wrong way. I don't admire these men and I deplore their tactics, but I respect their capabilities. The many parallels that have been made with the Japanese attack on Pearl Harbor are apropos.

Not only because it was a brilliant sneak attack against a complacent America, but also because we may well be pulling our new adversaries out of caves 30 years after *we think* this war is over—just like my father's generation did with the formidable Japanese in the

years following WW II. These men *hate* the United States with all of their being, and we must not underestimate the power of their moral commitment.

Napoleon, perhaps the world's greatest combination of soldier and statesman, stated "the moral is to the physical as three is to one." General Patton thought Napoleon *underestimated* its importance and said moral conviction was *five* times more important in battle than physical strength.

Our enemies are willing—better said anxious—to give their lives for their cause. How committed are we America? And for how long?

In addition to demonstrating great moral conviction, the 911 attack demonstrated a mastery of some of the basics of warfare taught to military officers worldwide—namely simplicity, security and surprise. When I first heard rumors that some of these men may have been trained at our own Air War College, it made perfect sense. This was not a random act of violence, and we can expect to see the same sort of military competence in the battles to come. This war will escalate, with a good portion of it happening right here in the U.S.A.

These men will not go easily into the night. They do not fear us.

We must not fear them.

In spite of our overwhelming conventional strength as the world's only "superpower" (a truly silly term), we are the *underdog* in this fight. As you listen to the carefully scripted rhetoric designed to prepare us for the march for war, please realize that America is not equipped or seriously trained for the battle ahead. To be certain, our soldiers are much better than the enemy, and we have some excellent "counter-terrorist" organizations, but they are mostly trained for hostage rescues, airfield seizures, or the occasional "body snatch," (which may come in handy).

But we will be fighting a war of *annihilation*, because if their early efforts are any indication, our enemy is ready and willing to *die* to the last man. Eradicating the enemy will be costly and time consuming. They have *already* deployed their forces in as many as 20 countries, and are likely living the lives of everyday citizens. Simply put, our soldiers will be tasked with a search and destroy mission on multiple foreign landscapes, and the public must be patient and supportive until the strategy and tactics can be worked out.

For the most part, our military is still in the process of redefining itself and presided over by men and women who grew up with—and were promoted because they excelled in "Cold War" doctrine, strategy and tactics. But this will not be linear warfare, there will be no clear "centers of gravity" to strike with high technology weapons. Our vast technological edge will certainly be helpful, but it will not be decisive. Perhaps the perfect metaphor for the coming battle was introduced by the terrorists themselves aboard the hijacked aircraft—this will be a knife fight, and it will be won or lost by the ingenuity and will of citizens and soldiers, not by software or smart bombs.

We must also be patient with our military leaders. Unlike Americans who are eager to put this messy time behind us, our adversaries

have *time* on their side, and they will use it. They plan to fight a battle of attrition, hoping to drag the battle out until the American public loses its *will* to fight. This might be difficult to believe in this euphoric time of flag waving and patriotism, but it is generally acknowledged that America lacks the stomach for a long fight. We need only look as far back as Vietnam, when North Vietnamese General Vo Nguyen Giap defeated the U.S.A. without ever winning a major tactical battle. In 1965, G.I.s marched to war cheered on by flag-waving Americans. When they returned three years later, they were reviled and spat upon.

Although we hope that Usama Bin Laden is no Giap, he is certain to understand and employ the concept. We can expect not only large doses of pain like the recent attacks, but also less audacious “sand in the gears” tactics, ranging from livestock infestations to attacks at water supplies and power distribution facilities. These attacks are designed to hit us in our “comfort zone” forcing the average American to “pay more and play less” and eventually erode our resolve.

But this strategy can only work if we let it. It is clear to me that the *will* of the American citizenry—you and I—is the center of gravity the enemy has targeted. It will be the fulcrum upon which victory or defeat will turn. He believes us to be soft, impatient, and self-centered. He may be right, but if so, we must change.

The Prussian general Carl von Clausewitz, (the most often quoted and least read military theorist in history), says that there is a “remarkable trinity of war” that is composed of the (1) will of the people, (2) the political leadership of the government, and (3) the chance and probability that plays out on the field of battle, in that order.

Every American citizen was in the crosshairs of last Tuesday’s attack, not just those that were unfortunate enough to be in the World Trade Center or Pentagon. The will of the American people will decide this war. If we are to win, it will be because we have what it takes to persevere through a few more hits, learn from our mistakes, improvise, and adapt. If we can do that, we will eventually prevail.

Everyone I’ve talked to in the past few days has shared a common frustration, saying in one form or another “I just wish I could do something!” You are already doing it. Just keep faith in America, and continue to support your President and military, and the outcome is certain. If we fail to do so, the outcome is equally certain.

God Bless America

*The author of this article believes that the terrorists are attacking the will of the American people. Generally speaking, I think he’s right. However, as you’ll see in the next article, the terrorists’ real target is not our “will” per se, but its foundation: our faith.*



# Is Terrorism “Holy”?

by Alfred Adask

Terrorists are betting Americans have no spiritual foundation for our alleged “national character,” our patriotism or morale. Terrorists are betting their *lives* that without that spiritual foundation, American technology is a paper tiger. They believe they can defeat us in a “Holy War” with just box cutters, persistence and enormous faith.

“Holy war” sounds crazy to some, but so far, the terrorists have made their point.

## Hot, Cold or Holy?

Our government admitted from the beginning that the 9/11 assault was an “act of *war*”. And they haven’t backed off from that characterization. In fact, the Bush Administration has repeatedly warned, “This is a *war* and it will not be a short war. . . . There will be many casualties. The military is prepared for that. . . . This is not just an effort to get bin Laden. This is a *war* to wipe out terrorism all over the world.”

I think we should take the administration at its word. We are entering a *war*. A *world war*.

But I doubt that the average American can grasp this concept: WAR.

Get it?

No, no—not like the “war” on poverty or the “war” on drugs. We are entering a *war*. A *world war*. A *real war* complete with weapons of mass destruction, possibly detonating *here*—on American soil. People are going to die. Lots of ‘em. Maybe you or me or our kids.

Given that possibility, we must ask what *kind* of war we’re entering for—if we don’t know what “kind” of war this is—I don’t see how we can win or even sue for peace.

For example, in the 20th Century we had “hot” wars (WWI & II), “police actions” (Korea and Viet Nam), and a “cold” war. But America hasn’t engaged in a true “holy war” (fought for spiritual reasons) since the American Revolution.

Of course, our government insists this struggle is not a *holy war*.

They tell us we're not struggling against the forces of international Islam. We're reminded that there are *lots* of Moslem countries and Moslem leaders and Moslem Americans who support the USA 110%.

Maybe so. But me thinks our government doth protest too much.

Despite our government's repeated protestations, I guarantee the terrorists think this is a holy war. And I'm confident that most of the middle-east Moslems believe this is a holy war.

But no matter what anyone believes today, unless our government is extraordinarily judicious and lucky in the application of force in the pursuit of bin Laden, we will inspire more hatred, more fanaticism among the world's Moslems—which is exactly what the terrorists want. Even if it's not *yet* a holy war, it's almost certain that the current confrontation will soon escalate into a true "holy" war.

Similar escalation was demonstrated in the mid-1990's at Ruby Ridge and Waco when our government inadvertently "recruited" hundreds of thousands, perhaps a few million to the "patriot movement" by killing Vickie Weaver and the Branch Davidians. Based on those lessons, we can bet that for every Moslem we kill in pursuit of bin Laden, we may generate 1,000, maybe 10,000 more hard-core "terrorists" determined to wreak vengeance on the USA.

### **Wheels within wheels**

President Bush must navigate through an incredible political maze. He must apply great force, but not too much force. He must kill a mass of "evil-doers" without killing any innocents. He must act soon or risk losing American support, but he must not act so hastily that he does something unwise. And he must do all this in a way that placates the American people as well as the people and governments of the world without precipitating the use of ICBMs.

I don't envy President Bush. While he tries to "smite" bin Laden without bruising any innocents, terrorists may repeatedly strike

America. If that happens, American frustration may rise to the point where precipitous action is unavoidable, many *Moslems* will die, and the *Moslem world* will be galvanized into Jihad against the USA.

Although President Bush insists this is not a holy war, when he spoke to the nation on the

"National Day of Prayer and Remembrance," he concluded his speech by invoking God's blessing on America and implying that God was on *our* side. He repeatedly describes the terrorists as "evil".

But how can we claim our adversaries are "evil"—how we can invoke God's *exclusive* blessings on "our side" without confirming the terrorists' contention that this is a *holy* war? It's *not* a holy war, but terrorists are "evil" and God is absolutely on *our* side? C'mon.

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## Fear vs. faith

*Revelations 21:8* is a laundry list of sins that can earn you a ticket to damnation:

But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

While some of the “conventional” sins like adultery, sorcery, idolatry and lying are present, the top of the list is “the fearful”. It seems that merely being “fearful” might earn you a ticket to Hell. Why? Because fear is the opposite of faith. Insofar as you have fear, you have little faith. Likewise, if your faith is perfect, fear is impossible.

This relationship between fear and faith suggest that the terrorists presume that you have little or no faith or that your faith is in a false god. “Terrorists,” on the other hand, believe themselves to be intimately associated with the true “god”. Thus, misguided or not, all true “terrorists” are armed with the great faith of all true religious fundamentalists.

If so, the essence of all “terrorism” should be a “holy war”—a challenge by one faith to atheists or adherents of another faith. I.e., Moslems might challenge Christians for having “no faith” since (from the Moslem perspective) Christianity is a false religion. In fact, it’s even arguable that any weak or non-existent faith might *invite* the “terrifying” evangelism of the truly devout. Think not? Read the history of the Catholic Church in “saving” the indigenous peoples of Latin America. The Indian’s conversion to Catholicism was often terrifying and imposed on threat of death. More than a few Protestant evangelists

spread the “faith” to the natives of Polynesia with methods the natives probably found “terrifying”. At bottom, the modern notion of “terrorism” is never far removed from religious conflict. What is terrorism? In almost every instance it’s a challenge to an existing government waged by an alternative faith.

Evidence? There’s no doubt that the cornerstone of the Moslem hatred for the USA is America’s support for the State of Israel. And

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that's a *spiritual* issue.

In fact, if we bother to consider Israel's astonishing (some say "miraculous") military victories over its Arab neighbors in the last fifty years, it's clear that Israel is more than a political affront to Islam. Instead, Israel's survival and persistent victories implicitly challenge Islam's validity. How can anyone explain tiny Israel's spectacular victories over its larger Moslem neighbors without wondering if the God of the Bible favors Israel over Islam?

Israel's victories implicitly refute Moslem faith. As a result, Israel's existence has become a "terroristic" attack on Islam. That analysis might sound farfetched, but wouldn't you be scared, even *terrified*, if repeated and undeniable evidence (like inexplicable military defeats) suddenly shook *your* faith and exposed your lifelong religion as a fraud? Couldn't such fear be most profound among those who were previously most devout?

If so, it seems possible that to shield against a loss of faith, Moslems might look for alternative explanations for Israel's remarkable victories. For example, if Israel were supported by some powerful nation or demonic force, Moslems might be able to blame their defeats on that outside nation or demonic force rather than God's love for Israel (and contempt for Islam). Thus, I suspect some Moslems may be *desperate* to believe America *must be* the "great Satan" to explain Israel's seemingly supernatural victories.

See my point? Who else could (temporarily) resist Allah and the Moslem faith, except the "great Satan"? Without the blaming the "great Satan," Islam can't easily explain Israel's military victories without admitting that God favors Israel and Allah is a fraud.

"Terrified" by suspicions that their faith may be false, some Moslems may seek to validate Allah by attacking the "great Satan". After all, if America were defeated or prevented from supporting Israel, then Israel might be defeated, and full faith in Allah could be restored.

If Moslems are susceptible to that line of reasoning, they'd be compelled to engage in "terrorism"—not to *initiate* "terrorism," but to react defensively to the spiritual "terror" felt by every Moslem who's considered the implications of Israel's seemingly miraculous victories. If there is but one God and he is Allah, why's he let a handful of Jews kick Moslem butt every time they fight?

### **Oh, ye of little faith**

If this isn't a *holy war*, why doesn't it directly involve particular nation-states? Yes, Afghanistan has been semi-targeted, but this is not a "War Against Afghanistan"—it's a "War Against Terrorists" (who happen to be in Afghanistan). Everyone admits this "war" will take place *all over the world* but not against any one nation-state. Why the "multinational" flavor?

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First, although they claim to be “Islamic,” the governments of most middle-eastern countries are more secular than spiritual. Their leaders are living the “good life” and don’t want to screw it up with some damn “Holy War”.

Second, the “terrorists” are probably just as contemptuous of the hypocritical middle-east governments as they are of the USA. These middle-east governments claim to be Moslem, but they’re almost as “secular” as our own democracy. They talk of Allah, but trust in gold, oil and debt-based currencies. Thus, Moslem fundamentalists may seek the destruction of Syrian or Egyptian governments as opportunities to replace existing secular governments with theocracies truly dedicated to Allah.

Third, while the secular governments of the Middle-East may claim to “lead” their nations, they are more likely to “control” or merely “pacify” their people. While local politicians ride in limousines accompanied by chesty blondes, their impoverished people are reading the Koran. I doubt that the terrorists’ ultimate goal is to pit the existing, secular *governments* of the Middle East

against the USA. Instead, their goal is probably to gain the allegiance of the Moslem *people*—to bypass or overthrow the existing secular (hypocritical) governments and restore true Islamic theocracies throughout the Middle East.

This strategy is possible because most secular, middle-east governments don’t truly command the *spiritual* allegiance of their *people*. Just as in the USA, most secular Moslem “states” have been “separated” from their people’s “church”. Ordinary Moslems are just as troubled by that secular separation in Pakistan as Christians fundamentalists are troubled by that separation in America. Osama bin Laden doesn’t appeal for help to secular Moslem governments—he *threatens* them. He’s appeals directly to the Moslem *people* and thereby threatens to fan their religious fervor into revolution against their own secular governments.

President Bush constantly assures us that this is not a “holy war”. Likewise, the heads of secular Middle-East governments assure their people this is not a “holy war”. All the shakers and movers of the world—all the folks who routinely ride in limousines—will tell us, “It’s absolutely, positively *not* a holy war!”

But if you ask the Arab who cooks his daily bread on camel dung, he’ll quickly tell you it *is* a “holy war”. And if you ask an American cabbie, he might not be so quick to answer, but he also suspects we’re in a “holy war”. And the simple truth is that there are hundreds of thousands of ordinary Moslems and ordinary Americans who believe in holy war for every government official who swears this war

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can't possibly be "holy".

That's why every secular government in the world is anxious. Every secular "state" that's been successfully "separated" from its people's primary religion ("church") knows they're sitting on a powder keg. If the ordinary people discover this really is a "holy war," they will unite and act with a ferocity sufficient to topple *their own secular governments*. Right now, the governments of the Middle East aren't worried about being overthrown by the United States; they're worried about being overthrown by the unchained passions of their own fundamentalists.

And I'll bet our own secular democracy is just as worried. The 911 assault energized most American's sense of "patriotism" (allegiance to secular government). But inevitably, that "patriotism" will distill down to its essence: spiritual faith. And if America starts "waving the Cross" with the same enthusiasm they're now waving the flag, secular government may face some revolutionary internal pressures.

The only defense secular governments have against revolution fueled by their own fundamentalists is a persistent claim that "There ain't nuthin' *spiritual* goin' on here, folks—just go on home and watch TV!" Once governments admit there is "holy war," the secularists are finished.

Why? Because secularist can't fight fundamentalists. Secularists look for "centers of gravity" in their secular enemy's military, industry or communications systems. Their motto is "Show me the money!" Secularists are constantly trying to bomb their adversary's ball-bearing plants.

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But fundamentalists don't have ball-bearing plants. It's precisely because their church has been "separated" from the infrastructure of their secular "states" that fundamentalists don't have "centers of gravity" suitable for bombing. Fundamentalists have nothing but faith, heart and a few books like the Bible or the Koran.

Secularists are frustrated because they don't know how to target "faith". They can't enter the coordinates of a Koran or Bible in a cruise missile's computer. Worse, attacking a faith seems silly, superstitious, childish and even counterproductive. After all, how can you attack a faith without inadvertently legitimizing that faith?

## Fighting fire

"Terrorism" and "Holy War" are so closely related as to be almost synonymous. Holy War adversaries don't merely threaten each other's lives or property, they threaten each other's faith and hope for achieving an *eternal afterlife*. The Middle-East conflict is not a war between the political states of Israel and Syria or Israel and Egypt or Israel and Palestinians. It's a war between sibling religions to determine which faith God likes best. The losers don't face the prospect of mere secular defeat (followed up by generous financial assistance from the USA), they face the prospect of spiritual damnation. For true believers, that's an incredible incentive to fight and win at any cost.

In the same sense that "it takes a thief to catch a thief," I suspect it will take a Christian fundamentalist to stop a Moslem fundamentalist.

For example, if this really is a "holy war" between the Moslem and Biblical faiths, what should you attack to stop the Moslems? Their aspirin factory in the Sudan? Some tent-villages in Afghanistan? No.

I'm not a student of Islam, so I'm uncertain how dependant Islam is upon its "holy" relics. But if I were tasked with winning a *holy war* against Islam, I wouldn't target ball-bearing plants, I'd target every holy relic in the Moslem faith. I'd aim my missiles to hit every mosque and shrine around the world. My guess is that Mecca is Islam's "center of gravity" so I'd vaporize Mecca and the cubical "House of God" called the "Kaaba".

Would that attack infuriate the Moslem people? Absolutely. Initially, their rage would be astonishing. But once they saw that Allah could not protect his own holy shrines from the "infidels," their faith might suffer doubt. Such doubt would corrode their capacity to wage holy war ("terrorism"). It might take a few years for the Moslems to cool down, modify or convert their faith—but if Mecca and all other Moslem shrines were destroyed, their faith and will to wage Holy War might also collapse.<sup>1</sup>

Again, I'm not a student of Islam, but I suspect Moslems may be dangerously dependant on relics to sustain their faith. For example, bin Laden is allegedly infuriated by the mere presence of "infidels" (American G.I.s) on the "holy land" of Saudi Arabia. Moslems take the tangible evidence of their faith very seriously. But where would bin Laden take his annual pilgrimage if that big, stone cube in Mecca were reduced to dust blowing across the desert? Could bin Laden's faith survive the

loss of Islam's shrines? Could there be Moslems without Mecca?<sup>2</sup>

In any case, the terrorists' attempt to exploit the Moslem "separation of church and state" secularism seems to be working. We see proof in the fact that we aren't clearly struggling against a secular nation-state like Afghanistan or Iraq. Instead, we're struggling against a multinational *region* that is united by a common faith: Islam. We aren't fighting against the secular "Moslem" *governments*; we're fighting against the *people* of the Moslem faith. That's why our adversary offers no clear borders and few meaningful secular targets. That's why this confrontation is so dangerous. If we attack anyone within the Moslem world, that attack may be ignored by secular "Moslem" governments—but Moslem *people* everywhere will see that attack as a blasphemous assault on their *faith*.

While American foreign policy has undoubtedly offended several Middle-East countries on a political level, our foreign policy has also given political offense to Canada and Mexico. In fact, we've probably offended virtually every nation on a political level, just as all other nations have at one time or another offended us. But our *political* offenses against Syria, Afghanistan, or Pakistan aren't sufficient to provoke any one of their secular governments to declare war against us. But if we're perceived to have offended their *faith* and Allah, our "offense" may leave no alternative but holy war.



### WWIII

Much like the American Revolution, there is a high probability that our current "war" will be decided by superior faith rather than superior technology. Unlike most of post-WWII history, this "war" may be a contest in which *right* clearly makes might. This will be a guerrilla war fought much like Viet Nam, except—instead of being confined to an Asian jungle—the guerrillas will be hiding and sniping at us from all over world. Even from within the USA.

Unless our government is extraordinarily skilled, blessed or both—we may be on the verge a World War III complete with biological warfare and backpack nuclear bombs. If so, the devastation already seen in New York may be trivial compared to what follows.

But—contrary to popular opinion—when the goin' gets tough, *really tough*, it's not the "tough" that get going. (Those who are merely "tough" will cut and run.)

It's the *faithful* that get goin'. The spiritual. The devout. Those whose faith in God (even if misguided) is greater than their secular self-love. If America has men more concerned with right than might, we can win. If not, we're headed for a very difficult time.

And if this is holy war, there can ultimately be but one victor. The struggle may take two years, or ten decades. But holy war can't truly end until the losers convert or die. The chilling implications should motivate pragmatic politicians of all nations to avoid admitting that

this may be holy war. For once that admission is public, it may not only inspire all Moslem nations to unite against the United States and Western (Christian) World, it will compel the West to annihilate the Moslem World.

The 911 assault is forcing America to slowly sense that we're entangled in a spiritual conflict. Complete recognition may be postponed for months or years, but without intervention of the one, true God, terrorism is pushing us toward World War III. Nuclear war. Some say Armageddon. And not a secular war between nation-states, but a *holy war* between the forces of the one true God and forces of his adversary.

### Which "One World"?

We're certainly headed for a one-world government. But will it be the secular one-world of the U.N., democracy, debt-based "money" and the New World Order? Or will it be a spiritual one-world based on Islam, Christianity or some artificial compromise between the two? Will we have a one-world democracy or a one-world theocracy?<sup>3</sup>

Who'd've imagined? The New World Order's godless *democracy* may be challenged, even defeated in its quest for world domination by a one-world *theocracy*.

For those without faith—and thus unable to comprehend the nature of this emerging world war—the future may seem terrifying (godless). For those who have faith and believe they shall soon see God, the future may seem exhilarating.

The Cold War struggle between allegedly different political ideologies (communism and democracy) is over. Perhaps we'll now get down to basics: a worldwide struggle between competing religious beliefs. In this case, those competitors are democracy (atheistic collectivism) and theocracy.

If so, we're about to enter an era of war far more terrible than World Wars I & II, Korea or Viet Nam. Unlike the secular wars of the 20th Century (which could be "managed" to stop or go whenever the ruling parties said so), holy war can't be controlled. Holy war is not a *government's war*; it's a *people's war*. Maybe even God's war. Holy war can't end until everyone worships the same god or has been executed for refusing to do so. No surrender, no quarter, no permanent peace treaties in holy war. You don't win or lose, you win or die trying.

Our Republic was built on God. The English monarchy believed in God. The Holy Roman Empire believed in God. Given their faith, those political systems seemed to last. But collectivist systems (communism, socialism and democracy) seem to have fairly short life-expect-

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ancies. Perhaps the real question to be answered by this conflict with terrorists is whether any government (like our democracy) can survive without a theological foundation. Maybe no government lasts long without God.

<sup>1</sup> Of course, if I tried to destroy all Moslem relics and failed utterly, Allah would appear to be vindicated and the Christian faith of the Western World might be shaken or destroyed. Without that Christian faith, the West's political and economic systems would also collapse into chaos. That's the danger in "holy war". *Everything*—including faith in eternal salvation—is at risk.

<sup>2</sup> Both Islam and Judaism seem dependent on their ties to "sacred" land, shrines and relics. Both fight over those *tangible* objects which they regard as "holy". Both faiths seem hugely dependent on their shrines (Mecca for Moslems and the Wailing Wall for Jews). Just as the Moslems might be devastated by the loss of Mecca, what would happen to Judaism if a nuclear weapon vaporized Jerusalem? I don't think a "wailing crater" can replace the Wailing Wall. I doubt that Judaism could survive the destruction of Jerusalem. Perhaps I underestimate both religions, but Islam and Judaism seem vulnerable to attacks on their physical relics shrines.

Christianity, on the other hand, seems much less dependant on relics, shrines or sacred land. Would the Christian faith fail if someone bombed Bethlehem, Jerusalem or St. Peter's Cathedral in Rome? I know my faith would not be shaken. Terrorists might destroy every cathedral in the Western world, and what would I care? They're just buildings. They're not the Church.

In a sense, Christianity has great power precisely because it has so few physical relics. Where are the tablets Moses brought down off the mountain? Where's the Ark of the Covenant? Where's the cross on which Christ died? . . . Yes, there are some martyrs' bones, and fragments of wood that might've been part of the cross. There are other relics like the Shroud of Turin and the Dead Sea Scrolls. Undoubtedly, some people's faith is strengthened by those relics. But what Christian fundamentalist would lose his faith because someone destroyed some (or even all) Christian relics?

From that perspective, Christianity would have an enormous advantage over Islam or Judaism—having no physical relics, Christians have nothing to attack but their faith. Without a physical Christian "Mecca" to attack, Christianity is a difficult target and potentially dangerous adversary in a holy war. As long as just one Christian remains, the Church and faith survive. That may also be true for Judaism—but can there be Moslems without Mecca? I'm not sure.

<sup>3</sup> We can't have both since democracy is necessarily atheistic. However, international democracy might try to seduce the world with a phony "universal/ecumenical religion". ■

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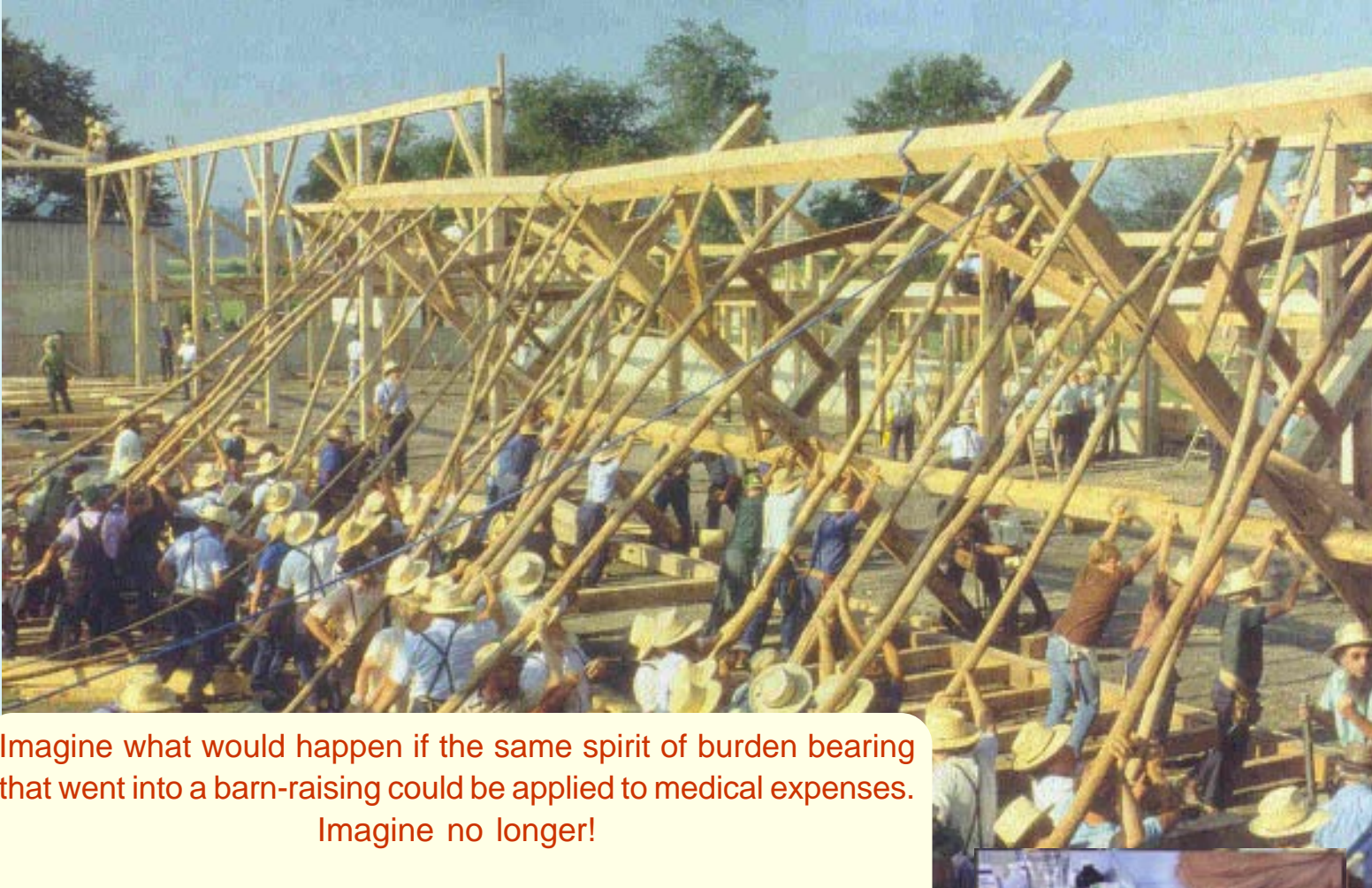
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# What God Has Joined Together . . .

by Stephen Baskerville, PhD.

The author of this article was *removed* from the Virginia Child Support review panel for being able to present *factual* disagreements over the current state of affairs in the “Family Courts.” He was *banned* for his dissenting opinions supporting families and his outspoken comments about the corrupt legal system.

His article (first published in “The Catholic World Report,” Aug./Sept. 2001) discusses “no-fault” (*unilateral* fault) divorce and the financial incentives used by the legal community to *destroy families* and especially, to *remove fathers* from their children’s lives.

**T**he advent of “no-fault” divorce in the US has given rise to a system that strips fathers of their rights, accelerates the breakdown of families, and makes a mockery of the marital contract.

The worldwide crisis of the family is now inspiring urgent attempts to strengthen marriage and promote responsible fatherhood. With a divorce rate upwards of 50 percent, and with some 40 percent of children now living in homes without their fathers – and with a growing realization of the destructive social and personal pathologies this trend engenders—groups like Marriage Savers and the National Fatherhood Initiative have arisen in the United States to restore these institutions through public awareness and education.

While such efforts are laudable, their effectiveness is likely to be



limited until we come to grips with the realities underlying the family crisis. If we face some bitter truths about why families are breaking up, the study will take us beyond the safe confines of vague moral exhortation into the realms of law and politics that many would rather avoid.

To begin, we must realize the image many people have—of marriages simply and mutually “breaking down”—is inaccurate. According to Frank Furstenberg and Andrew Cherlin, authors of *Divided Families*, as permitted under “no-fault” divorce laws, some 80 percent of American divorces are *unilateral*. In other words, most divorces take place over the *objection* of one spouse, who is generally committed to *keeping the family together*.

Contrary to another persistent myth, when minor children are involved, the divorcing parent is overwhelmingly likely to be the *mother*. In *Divorced Dads: Shattering the Myths*, Arizona State University psychologist Sanford Braver has shown that *at least* two-thirds of American divorces are initiated by women. Moreover, few of these divorces involve grounds such as desertion, adultery, or violence. The reasons most often given are “growing apart” or “not feeling loved or appreciated.”

Other studies have reached similar conclusions. The proportion of divorces initiated by women climbed to *more than 70 percent* when no-fault divorce was introduced, according to Margaret Brinig of the University of Iowa and Douglas Allen of Simon Fraser University. Mothers “are more likely to instigate separation, despite a deep attachment to their children and the evidence that many divorces harm children.”

And the “bottom line” is indeed the children. After analyzing 21 different variables, Brinig and Allen concluded that “*who gets the children* is by far the *most important component* in deciding who files for divorce.” Author Robert Seidenberg goes further, reporting that “all the domestic relations lawyers I spoke with concurred that in disputes involving child custody, women initiate divorce almost all the time.”

### **Nightmare scenario**

It is difficult to overestimate the importance of this finding. A very different picture of the situation is clearly assumed by political leaders who call for repeated crackdowns on supposedly dissolute fathers. “I believe children should not have to suffer twice for the decisions of their parents to divorce,” Senator Mike DeWine stated on the Senate floor in June 1998; “once when they decide to divorce, and again when one of the parents evades the financial responsibility to care for them.” But most fathers (and some mothers) have made no such decision. They are expelled by a divorce to which they have not consented.

Family law today allows mothers to walk away from marriages whenever they feel like it and take the children with them. Not only is this behavior permitted; it is encouraged and *rewarded* with financial *incentives*. Even more disturbing, in some cases it appears mothers

are actually being pressured into filing for a divorce they do not necessarily want by social-service agencies.

The problem runs much deeper than the bias against fathers in custody decisions. Such bias certainly exists, but it goes well beyond the supposition that “all else being equal,” children should stay with their mothers. “Washing their hands of judgements about conduct . . . the courts assume that all children should normally live with their mothers, regardless of how the women have behaved,” observes *Sunday Times* columnist Melanie Phillips. “Yet if a mother has gone off to live with another man, does that not indicate a measure of irresponsibility or instability, not least because by breaking up the family . . . she is acting *against* their best interests?”

Mothers who take and keep children from their fathers are routinely given immediate “temporary” custody. In fact, this custody is seldom temporary. Once a mother has custody, the situation cannot be changed without a lengthy (and costly—or, for the lawyers, lucrative) court battle. The sooner and the longer the mother can establish herself as the children’s sole caretaker the more difficult and costly it is to dislodge her. Further, the more she cuts the children off from the father, poisons them against him, levels false charges, delays the proceedings, and obstructs his efforts to see his children, the more likely she is to retain sole custody.

As for the father, any restraint he shows is likely to cost him dearly, as most fathers discover too late. On the other hand, reciprocal belligerence and aggressive litigation on his part may carry enough hope of reward to keep him interested. It is significant and revealing that the latest tactical wisdom suggests to nervous fathers that the game is so rigged that their best chance may not be to wait for their day in

court but to *snatch* the children right away, before the litigation begins. Then the fathers—who are now the ones *with custody*—are advised to conceal, obstruct, delay, and so forth. “If you do not take action,” writes Robert Seidenberg in *The Father’s Emergency Guide to Divorce-Custody Battle*, “your wife will.” Thus we seem to have the nightmare scenario, reminiscent of the strategies for nuclear warfare, complete with the threat of a pre-emptive strike. There is a race to pull the trigger; whoever strikes first, survives.

### **The Dickens principle**

Far from merely exploiting family breakdown after the fact, then, American domestic relations law has turned the family into a game of “prisoners’ dilemma,” in which only the most trusting marriage can survive and the emergence of marital discord renders the decision

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not to abscond with the children perilous and even irrational. Willingly or not, all parents are now prisoners in this game.

How did all this come about? The advent of “no-fault” divorce, often blamed for leaving wives vulnerable to abandonment, has left fathers with no protection against the confiscation of their children.

“No-fault” is a misnomer, for the new laws did not stop at removing grounds for divorce, so as to allow divorce by *mutual consent* (as the law’s political sponsors promised). Instead, they created what Maggie Gallagher, in *The Abolition of Marriage*, calls “unilateral” divorce, allowing either spouse to end the marriage at any time without any agreement or fault by the other.

What is striking about these laws is that they were passed “while no one was looking,” largely at the prompting of *lawyers and judges*. There had been no popular clamor to dispense with restrictions on divorce prior to their passage; no public debate was ever held in the national media.

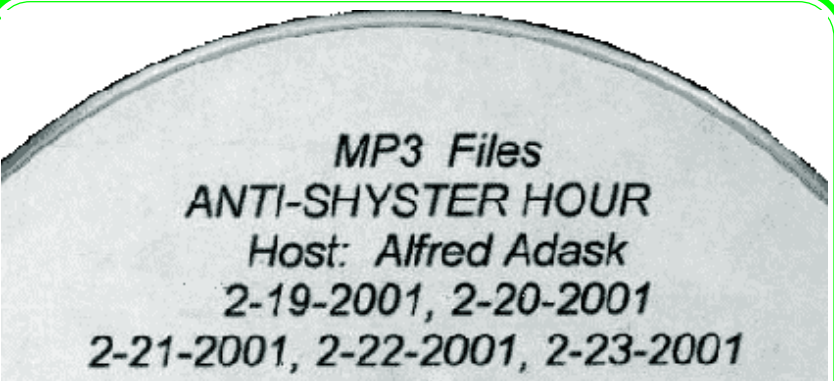
“The divorce laws . . . were reformed by unrepresentative groups with very particular agendas of their own and which were not in step with public opinion,” writes Phillips in her book *The Sex-Change Society*.

“All the evidence suggests that public attitudes were gradually dragged along behind laws that were generally understood at the time to mean something very different from what they subsequently came to represent.”

Attorney Ed Truncellito agrees. In August 2000 he filed suit with the Texas supreme court against the state bar. Truncellito contends the legislative history of no-fault divorce law in Texas makes clear that the law was meant to be applied only in *uncontested* cases. He insists that “the state bar knew all along that the no-fault law was being misapplied, but they covered it up *for financial gain*.” Truncellito claims that for practical purposes, under Texas law today, “no one is married” because the laws created “unilateral divorce on demand.”

Although feminist groups were involved in the drive for no-fault divorce, they were not usually the most important proponents; the changes were passed largely by and for the *legal industry*.

Dickens’ observation “the one great principle of the . . . law is to



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make business for itself” could hardly be more starkly validated. Nothing in the law requires a judge to grant the divorcing parent’s initial request to strip the other parent of his children. A judge could simply rule that, *prima facie*, neither the father nor the children had committed any infraction that would justify their being forcibly separated, and that neither the mother nor the court had any grounds on which to separate them. Yet such rulings are virtually unheard of.

One need not be cynical to notice that judges who made such judgments would be rendering themselves largely redundant—and denying earnings to a massive entourage of lawyers, custody evaluators, psychologists and psychiatrists, guardians ad litem, mediators, counselors, child-support enforcement agents, social workers, and other hangers-on of the court—all of whom profit from the custody battle and also have a strong say in the appointment and promotion of judges.

### The power of family courts

For all the concern that has been voiced in recent years about both family destruction and judicial power it is surprising so little attention has been focused on family courts. Without doubt they are the arm of the state that routinely reaches furthest into the private lives of individuals and families. Though lowest in the ranking of the judicial hierarchy, the family courts have the *greatest* discretionary power. “The family court is the most powerful branch of the judiciary,” according to Robert W. Page, Presiding Judge of the Family Part of the Superior Court of New Jersey. By their own assessment, according to Judge Page, “the power of family court judges is *almost unlimited*.”

Others have commented on their vast power rather less respectfully. Former US Supreme Court Justice Abe Fortas once used the term “kangaroo court” in reference to the family courts. Contrary to basic principles of open government, these courts generally operate behind closed doors, excluding even family members, and most leave no record of their proceedings.

These courts emerged in the 1960s and 1970s alongside the revolution in divorce laws. Their existence, and virtually every problem they address—divorce, custody, child abuse, child-support enforcement, even juvenile crime—revolve around one overriding principle: removing the *father* from the family. If fathers remained with their families, family courts would have little reason to exist, since the problems that they handle seldom appear in intact families. While mothers also fall afoul of family court judges, it is *fathers* against whom their enmity is largely directed, because fathers are their principal *rivals*.

The judges’ contempt for both fathers and constitutional rights was openly expressed by New Jersey municipal court judge Richard Russell. Speaking to his colleagues during a training seminar in 1994, he said:

“Your job is not to become concerned about the constitutional rights of the man that you’re violating. Throw him out

on the street, give him the clothes on his back and tell him, 'See ya around.' . . . We don't have to worry about their rights."

Family court judges are generally appointed and promoted by commissions that are dominated by bar associations and other professional groups which have an interest in maximizing the volume of litigation. The politics of court appointments operate according to principles of patronage that Richard A. Watson and Rondal G. Downing, authors of *The Politics of the Bench and the Bar*, have described as "cronystic."

Political scientist Herbert Jacob describes how "the judge occupies a vital position not only because of his role in the judicial process but also because of his control over lucrative patronage positions." Jacob cites probate courts, where positions as estate appraisers "are generally passed out to the judge's political cronies or to persons who can help his private practice." The principles are similar in family courts (with which probate courts are sometimes united), only there what is passed out is control over children.

Like all courts, family courts complain of being overburdened. Yet it is clearly in their interest to be overburdened, since judicial powers and salaries are determined by demand for their services. "Judges and staff . . . should be given every consideration for salary and the other 'perks' or other emoluments of their high office," suggests Judge Page, adding that divorce court judges aim, and should aim, to increase their volume of *business*. "As the court does a better job, more persons will be attracted to it," he observes. "The better the family court system functions the higher . . . the volume of the persons served." A court "does a better job" by *attracting* more divorcing mothers with more *windfall settlements*.

### Fathers with no rights

Once the father "loses custody," in the jargon of the court, he becomes in many ways a virtual outlaw and subject to plunder by a variety of officials. His contact with his own children becomes criminalized in that he can be arrested if he tries to see them outside

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of court-approved times and places. Unlike anyone else, he can be (and fathers are) arrested for running into his children in a public place such as the zoo, a sporting event, or a parish church. He can also be arrested for telephoning his children when he is not authorized to do so or for sending them birthday cards.

Fathers are routinely summoned to court and subjected to questioning about their private lives and how they raise their children. Whether or not they have been accused of any wrongdoing, they are subject to questioning that attorney Jed Abraham has characterized

as an "interrogation." Their personal papers, bank accounts, and homes must be opened and surrendered on request to government officials, who are not required to produce warrants. Their children are taught to suspect them with the backing of government officials and given directions to inform on them.

Anything a father has said to his spouse or children can be used against him in court. His personal habits, movements, conversations, purchases, and even his relationship with his own children are all subject to inquiry and control by the court. A Virginia father had his visitation time reduced when a judge decided that soccer was a more important Sunday-morning activity than attending church services. Another father in Tennessee may face a jail term for giving his son an unauthorized haircut. Jed Abraham describes

how fathers against whom no evidence of wrongdoing is presented are ordered to submit to "plethysmographs," in which an electronic sheath is placed over the penis while the father is forced to watch pornographic films involving children.

Despite the constitutional prohibition on incarceration for debt, a father can be jailed *without trial* for failure to pay not only child support but the *fees* of lawyers and psychotherapists *he has not hired*. A father forcibly separated from his son for three years now faces jail in Virginia if he cannot pay two years of his salary to a lawyer he never hired, for a divorce he never requested. The judge has summoned a legally unimpeachable citizen and ordered him to write a check or go to jail. And the weapon he is using is a child.

Litigants have long claimed that family courts tamper with transcripts and other evidence, but were unable to document their claims

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until Zed McLarnon, a forensic audiovisual expert, showed photographic evidence that hearing records in his case were being doctored. For his complaint, later aired in the Massachusetts News, McLarnon was assessed \$20,000 in fees for attorneys *he had not hired*, and *jailed without trial* by the same judges who were responsible for the doctored tapes. The court is currently moving to *seize his house and car*. His attorney claims the court also “removed documents from his case file, falsified the case docket, refused to docket motions and hearings in the public record, and withheld the public case file for nine months.”

### **The child-support conundrum**

The criminalization of fathers is further consolidated through child-support burdens, which constitute the principal financial fuel of the divorce machinery, underwriting divorce and giving both mothers and the state further incentive to remove children from their fathers.

We often hear the imprecations of politicians and enforcement officials against fathers who fail to pay child support. What we do not hear is that child-support obligations are determined not by the *needs of children* but by the *politics of interest groups* involved in collection.

Guidelines are generally set by the same agencies and courts who enforce and adjudicate them. Such *de facto legislation* by courts and enforcement agents raises serious questions about the separation of powers and the constitutionality of the process. Where government officials develop an interest in hunting “delinquents,” it is predictable that they will find delinquents to hunt. The more onerous the child support levels, and the more defaults and arrearages that accumulate, the more demand there will be for coercive enforcement and for the personnel and powers required.

A presumption of guilt pervades courts and prosecutions, where “the burden of proof may be shifted to the defendant” according to a legal analysis by the National Council of State Legislatures. In clear violation of the US Constitution, courts have held that “not all child-support contempt proceedings classified as criminal are entitled to a jury trial,” and “even indigent obligors are not necessarily entitled to a lawyer.” Thus impoverished parents who lose their children through literally “no fault” of their own are the only citizens who—when they are fortunate enough to be formally charged and tried at all before being incarcerated—must prove their innocence without the help of an attorney and without the opportunity to present their case before a jury of their peers.

Federal policies (which provide incentive payments attached to each dollar of child support collected by state governments) give another reason for the states channel all child-support payments questions through the machinery of the criminal justice system, so that they will show up on the relevant federal ledgers. This policy aggravates the criminalization of fathers, and encourages agencies to squeeze every dollar out of every available parent. The result is systematic bullying by courts and enforcement agents: a pattern of activ-

ity that is now too common to ignore.

In Milwaukee, a father is hauled into court and threatened with jail when a 40-cent arrearage is compounded by penalties and late fees until it reaches to hundreds of dollars. Another father is arrested for not paying child support while he was a hostage for five months in Iraq. In Texas, a father is exonerated of a serious crime after ten years on death row, to be presented with a bill for child support not paid during his imprisonment. A decorated hero of the Oklahoma City bombing is driven to suicide by hounding from child support agencies. In Nebraska and elsewhere men must pay support for the children who are produced by their former wives' *adulterous affairs*. In Los Angeles, 350 orders are established each month based on *mistaken* paternity claims, but the DA insists the men must pay—even if the children are *not their own*. (Also in Los Angeles, two assistant district attorneys resign because of ethical scruples connected with child support enforcement policies). In Virginia child support is sought for 45-year-old "children," while in Kansas and California teenage boys are ordered to pay child support to grown women convicted of criminally raping them. In Indiana a father must pay to be shackled with an electric ankle bracelet and turn over three-fourths of his salary, ostensibly for a 21-year-old "child," while his 12-year-old goes without medical treatment. The list of such abuses is virtually endless. Are these merely anecdotes or occasional excesses of the system? That is possible, but if the abandonment of children by their fathers is such a widespread problem, why are government agencies concentrating scarce resources on these absurd cases, rather than devoting themselves assiduously to the most flagrant abuses?

### Driven to despair

In March 2000 a Canadian man named Darrin White was denied all contact with his three children, evicted from his home, and ordered to pay more than twice his annual income as child and spousal support, plus court costs for a divorce to which he had never agreed. Shortly after that judgment, White hanged himself from a tree. *No evidence of any wrongdoing* had ever been presented against him.

The fate of Darrin White is increasingly common. "There is nothing unusual about this judgment," former British Columbia Supreme Court Judge Lloyd McKenzie told the *Vancouver Sun* when he was questioned about White's case. McKenzie pointed out that the judge in White's case applied standard guidelines for spousal and child support—the same guidelines used in the US and other western countries.<sup>1</sup>

In fact there are those who would argue that the phenomenon of fathers who are driven to *suicide* by family courts now threatens to become an epidemic. In Britain the National Association for Child Support Action has published a "Book of the Dead" chronicling 55 cases where they report that the official Court Coroner concluded fathers were driven to suicide because of judgments from divorce courts and/or harassment by child-support agencies.



The suicide rate among divorced fathers has increased dramatically, according to Augustine Kposowa of the University of California, who reported his findings in the *Journal of Epidemiology and Community Health*. Kposowa attributes his finding directly to family court judgments. Yet reports on his study by several major media outlets studiously *avoided* that conclusion of his study, instead accentuating therapeutic explanations that emphasized the fathers' lack of "support networks." One reporter bluntly told Kposowa that his finding was not "politically correct."<sup>2</sup>

Family law is now denying rights as basic as freedom of speech, freedom of the press, and even the right to hold private conversations. An Arizona father has been ordered not to criticize judges in his conversations with members of his own members. British and Australian family courts have closed Internet sites and prosecuted fathers for criticizing judges. In many American jurisdictions it is a crime to *criticize* family court judges. On Fathers' Day 1998, a California father who had been planning to protest the fact that he had not seen his son in more than two years was taken into custody for a "psychiatric evaluation." The former husband of singer Wynonna Judd was recently arrested for *talking to reporters* about his divorce. Following his *Congressional testimony* critical of the family courts, Jim Wagner of the Georgia Council for Children's Rights was stripped of custody of his two children and jailed. "We believe . . . the court is attempting to punish Wagner for exposing the court's misconduct to a congressional committee," said Sonny Burmeister, president of the Georgia Council.

As the logic of involuntary divorce plays itself out, we now find instances in which divorce is forced on not only one parent but *both*. Mothers are not only being *enticed* into filing for divorce with financial and emotional incentives; they are being *pressured* toward

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divorce by threats against their children. On February 20, 2001, the *Massachusetts News* reported that Heidi Howard was *ordered* by the state's Department of Social Services to *divorce* her husband Neil or *lose her children*, although the Department acknowledged he had not been violent. When she refused to accept their advice, the social workers seized her children, including a newborn, and attempted to terminate the Howards' parental rights. *Massachusetts News* reporter Nev Moore says she has seen *hundreds* similar cases. In short, the state can now tear apart families by *imposing* divorce on married parents.

### What can be done?

The divorce industry has rendered marriage, in effect, a fraudulent contract. Until marriage is made an enforceable contract, there is little point in exhorting young people to put their trust in the legal institution. Young men in particular who are lured into marriage and family today can lose their children, their homes, their freedom, and even their lives. It is not surprising that ever fewer men are ready to make the marital commitment.

More than anyone else, the ones who *must stand up* and *demand* that marriage be made an enforceable contract are *fathers*. This does not necessarily require “turning back the clock” to fault-based divorce—a move that many observers now believe is not politically feasible. What it does require is the recognition that marriage confers legal rights on parents and their children, including the right not to be separated without compelling legal grounds. Except in extreme circumstances, that right should prevail over what government officials deem to be in the children's “best interest.”

The others who must speak out in defense of marriage are the clergy. The destruction of marriage and families by the state directly concerns the churches, not simply because all matters of morality and justice concern the churches, but also because this particular controversy touches upon the integrity of their pastoral ministry.<sup>3</sup>

As long as marital and parental bonds can simply be legally dissolved by the state at the request of one spouse—with no grounds, no wrongdoing, no legal action, nor agreement by the other, our priests and pastors must consider how far they may be, however inadvertently, *deceiving* their flock and *dishonoring* their calling by encouraging young people to enter into a legal contract that has been stripped of its practical meaning.

The words “divorce” and “custody” now sound deceptively innocuous. We should remind ourselves that they involve bringing the law-enforcement and penal system into the home, for use against family members who have not necessarily done anything legally wrong. Fathers are not without sin, of course, and marital difficulties are seldom the fault of one party alone. But our justice system is supposed to be based on a distinction between legal wrongdoing (criminal or civil) and human imperfection or sin. Ironically, that distinction has been obliterated—not by churches or ecclesiastical courts, but by secular ones.

Stephen Baskerville, PhD, Department of Political Science, Howard University, Washington, DC 20059. email: [baskers@email.msn.com](mailto:baskers@email.msn.com)  
202-806-7267, 703-560-5138

Editor's Footnotes:

<sup>1</sup> The attack on fathers and intact families is not confined to the USA. The attack against fathers is organized most Western nations, and thus implies that this attack may be motivated by international forces.

<sup>2</sup> It's unfortunate that fathers are driven to suicide, but it's inevitable that fathers angry enough to kill themselves will soon begin to kill others instead.

Our family law courts will continue to make war on children, fathers and families as long as lawyers can make money doing so. No law, no petitions, no political action committees will stop them. The judges and lawyers in the family courts are gangsters, co-conspirators in an extortion racket and, for the moment, above the law.

Given that fathers in a democracy have no unalienable Rights and little or no legal recourse within divorce courts of equity, sooner or later fathers will start to consider "extra-legal" recourse. If the institutionalized injustice of our family courts bothers fathers enough to kill themselves, growing numbers will instead consider killing those who are closer to the real cause of their problems: divorce court judges and divorce court lawyers who profit from the destruction of families. Once fathers start shooting divorce court judges, family law judges will probably "get religion" and start dispensing some semblance of equal rights instead of the overt, arbitrary abuse that currently masquerades as "justice". It's unfortunate but nevertheless true, that the "honorable" men and women on the bench respect nothing more than their own skins. Until their personal safety and/or wealth are placed in jeopardy, they will not give up or even moderate their racket.

<sup>3</sup> Here, the author is mistaken. There is no "integrity in the pastoral ministry" of virtually all of the incorporated institutions that currently pass for American "churches". Insofar as most churches are chartered as 26 USC 501(c)(3) non-profit organizations, they are not churches of *God*, but rather churches of the *state*. In return for tax advantages, these *state* churches have agreed to devote no more than 5% of their resources to political activities and political speech criticizing the state. As such, most modern "corporate" ministers are spiritual adulterers who try to serve two masters (God and the corporate state) and inevitably fail to serve God. Much of the problem we currently encounter with divorce courts is not because modern "churches" aren't sufficiently active, but rather because they're not true churches of God.



# The Truth About Homosexuality

by Carl F. Worden  
wolfeyes@cdsnet.net

I'm going to address the issue of homosexuality and it's effects because I worked very closely with over 300 homosexual men in the late 60s and early 70s—just before gay rights groups began to organize into the political power base they represent today.

I considered most of these “gay” men to be at least close business associates, and a number of them would definitely fall into the category of being close personal friends, so any attempt to categorize my comments here as “homophobic” would be in vain.

I'm going to write the truth here, and because of the nature of the subject, that truth will be graphic and make some of you uncomfortable reading it. However, all but perhaps one of those healthy young men I knew 25 years ago is dead, and nearly all of them died from an AIDS-related illness, so this is not the time to sugarcoat the reality of what the homosexual life-style is, and what it does to it's willing participants.

Articles written with a critical eye toward homosexuality are all too often based upon emotion, and include biblical references which condemn the practice. I wrote the original version of this article back in 1999 with a reference to the religious view, and a reader asked me to modify it to exclude any mention of God or religion. I gave it some thought, and the reader had a good point: Christians don't have to be reminded of the biblical view toward homosexuality, but one mention of it to nonbelievers and you can hear their minds slam shut. So this is my very dispassionate, nonreligious tale of a terrible tragedy I personally witnessed.

Now, I warned you I'd have to get graphic here, and it is time to bluntly remind everyone just what this horrendous, perverted, septic and medically dangerous practice really is. To refer to this physically revolting act as something flowery, like “Gay Love” is like referring to an execution by disembowelment as mere “euthanasia”.

We all need to go back to square one, before the desensitization of the media lulled us away from the reality of what a homosexual act is. We need to go back to that time when the initial thought, that

impression we envisioned when we first heard about this act filled us with revulsion. That revulsion and nausea you felt wasn't borne of ignorance, but of a spontaneous and instinctive rejection of what you immediately recognized as an abhorrent, disgusting and wholly unnatural thing to do. There's nothing whatsoever to be ashamed for admitting this, because it just happens to be the natural response.

Gay rights groups didn't really exist until around 1975, and even then, they were disorganized at best. That was before they got together and agreed on the fat lie that they were somehow *born* into homosexuality. I'll never buy that nonsense, and I'll tell you why: Not one of my friends ever told me they thought they were born into homosexuality. Not one of them. They would tell me why, and their stories were often similar, but not one of them ever told me they believed they were born that way. In every case of the men I knew, they had made homosexuality a *choice*, and many of those men had been married prior to adopting that life-style.

Let's clear something up right now: Homosexuality, including Lesbianism, are fetishes. They are not biological conditions people are born with. Anne Heche is a celebrity lesbian one minute, and goes heterosexual the next. Go figure. In many cases, today's homosexuals were molested at a very young age by another man, and experienced their very first orgasm that way. That experience can and does warp a young man's sexual orientation, no doubt about it, and helps explain why we hear young homosexuals relate the same story that they just felt different sexually than their friends. Of course they do, and understandably so, when we remember their very first imprinted sexual climactic experience came from the hands, mouth (or worse) of another man.

In recent years there has been a rather predictable development that has been very carefully hidden from the public:

Organizations of "recovering homosexuals" have sprung up all over this nation, made up of both men and women who have escaped the homosexual life-style and have taken up successful heterosexual relationships. In some cases, former lesbians have met and married former gay men and are now raising families. You will find it interesting to note that Anna Freud, Sigmund's daughter, reported the "recovery" of three homosexuals in her writings in the 1940's. If homosexuality is so natural and people are *born* into it, how can this "recovery" be possible? Answer: It can't.

There are those who keep telling the persistent lie that homosexuality occurs naturally in animals, so therefore it occurs naturally in

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man. So where are the photos? Have you ever seen a photograph of two male animals *completing* an act of anal intercourse?

Think about it: We've all seen photographs of Big Foot and flying saucers, right? And I know you've seen male dogs mounting one another as well and other animals like elk and deer doing it too, but you have never seen photographic proof of a *completed* act of penetrating anal intercourse in animals, because it simply does not exist in nature, and if it did, we'd damn-sure have photographs of it.

Does that little revelation trouble you? It should. It should make you question all the other "truths" you've accepted over the years (like "Prohibition was a mistake, but the War On Drugs isn't"—but that's another subject altogether).

### **Should old acquaintance be forgot?**

Now let me tell you about my very dead friends.

This saga took place in the San Francisco Bay Area, before HIV infections caused the San Francisco Health Department to shut down the public "bath houses" where these men would go to "meet" each other. Okay, so I'm getting all flowery. The men would go there to engage other men in anal intercourse.

Sometimes these men would have 4, 5, 6 or more sexual liaisons with complete strangers in one night. Some of these acts would take place through plywood walls with penis-sized holes cut in them to secure the anonymity between the participants, and sometimes they would take place through holes cut in cloth sheets. (Don't even bother to ask how HIV infections spread so quickly in that kind of environment—anyone could've predicted it.)

If you thought the "gay life-style" was just about two guys playing house, you've bought into just another of the many lies they want you to believe. Brutal acts of sadomasochism between homosexuals are often played out, sometimes resulting in injury and even death, and the physical beatings between homosexual and lesbian "lovers" are legend within the law enforcement community as well as with emergency health care professionals. (That's another fact you won't see reported in the mainstream media.) If there ever was a misnomer, it is the term "gay" when referring to these pitiful creatures.

My friends would get totally wasted on alcohol and drugs, often coming in on Monday morning looking like they were at death's door after a typical weekend orgy, and it came as no surprise to learn recently that the life expectancy of both male homosexuals and lesbians is roughly *40% less* than heterosexuals.

Dr. Paul Cameron holds a Ph.D. from the University of Colorado, and his work has been published in the medical journal Omega. This is what he reported:

For heterosexuals, the average man lives to be 73; women 77.

For homosexuals, the average AIDS-caused death is at 39 and non-AIDS-caused death is at the remarkably advance age of 42! For lesbians, the average age of death is 44 because AIDS is not a significant factor among lesbians. However, the fact that lesbians (who are

not particularly subject to AIDS) can still expect to lose 30 years of life indicates that the homosexual “lifestyle” is beset by a host of lethal pathologies other than AIDS such as drug addiction, alcohol abuse, sexually transmitted diseases and parasites, domestic violence, and suicide.

Dr. William Bennet, who authored the book *The Death of Outrage*, commented that the Clinton administration has made such a big deal about tobacco use shaving 6-7 years off one’s life, while openly supporting the gay death style that is known to shave off *over 30 years* from the average life span.

David Foster, a former homosexual and author, found that the rate of injury and death from domestic violence among homosexuals is at least *five* times that of heterosexuals, and when it comes to lesbian relationships, the rate goes right off the scale. Apparently, lesbians beat the hell out of each other, and often. He also points to a very high incidence of drug and alcohol abuse as another strong factor in reducing the life spans of homosexuals and lesbians so drastically.

Nothing I personally witnessed falls in dispute with the above published findings—and I have over 300 dead bodies as evidence to back them.

Now that you are aware of these facts—and they are *facts* indeed—how could any parent of one of these hapless, errant children join a support group like Parents And Friends of Gays And Lesbians which openly defends the gay life-style—and even promotes it? How could any parent encourage their child to continue a life-style *known* to lead to an early death? Why would any parent tolerate a public school that teaches their children that homosexuality and lesbianism are *naturally* occurring sexual orientations? They are those who refuse to learn the truth, or worse—those who refuse to *accept* the truth.

### **Shocking normalcy**

When I tell an openly gay person to seek help in order to save them from an early death, is that an act of *hate*? They’ll tell you it is. Not only are we to accept the gay life-style, but these individuals and groups also insist we embrace their life-style in our schools where it can be painted as “normal”. *Normal?*

Tell me: What is “normal” about a young man with a herniated sphincter who must wear diapers due to fecal incontinence from having submitted to so many acts of anal intercourse? I knew several young men who had that disgusting problem. What’s “natural and normal” about that? What’s so “natural and normal” about your child dying before you? What’s so “natural and normal” about having to get an AIDS test every three months? I don’t have to, and I’ll bet the average reader doesn’t have to either.

Perhaps I am more sensitive to this issue than most, but whenever I hear someone describe themselves as openly gay, I automatically visualize them engaged with another man in a revolting act of anal intercourse, ruining my appetite. Yet few people understand that

nothing turns gay men on more than the idea you'd be both shocked and disgusted by their behavior.

You see, all the homosexual men I knew were psychological exhibitionists as well, and they were absolutely thrilled to see "straight" people recoil at the sight of them prancing around, lisping almost every word. As bizarre as it sounds, the homosexual community wants what it knows will rob the savor from their salt. The more we "accept" openly homosexual behavior, the more repugnant and bizarre their behavior becomes in order to garner the same level of shock and disgust. So when a gay rights supporter asks that frequently heard question, "Would a person deliberately place themselves in a position to be hated and reviled?", the answer is an unequivocal "Yes, they would!" And in fact, they do.

The fact is, the homosexual life-style contributes nothing of a positive nature to society. If anything, the homosexual lifestyle has proven to be destructive to it's participants, and because of the septic nature of anal intercourse, the homosexual lifestyle has proven to quickly spread HIV as well as that most recent and perhaps even deadlier threat, Hepatitis C. The public health costs imposed by the gay community on the rest of society have been costly indeed—and no one can dispute that.

And also consider this: Can you recall any invention, any lifesaving vaccine or any improvement to society by any individual because he was gay? Did his "gay-ness" contribute anything at all, or did he achieve his accomplishments in spite of it? We all know the answer.

So should we be more compassionate for these people, or should we adopt a tough love kind of response? Should we allow our young children to be taught something is "normal," when we know that not even the animals will engage in it? What about when those children might be tempted to experiment with it and thus become its' unwitting victims as well? Would any parent want their children to experience the degradation and early death I've described here? I hope not.

### **Straight guilt, too**

However tempted I am to end on that note, let us all refocus on the problems of society in general, and not those imposed only by the homosexual community. I'm addressing those of the "straight" community now; those who are actively engaged in unmarried sexual relationships and adultery.

It was just reported that over 50% of all children are now born to unwed mothers. Divorce and good old fornication are proving to be the most long-term, destructive elements of behavior existent in our society today, and it is costing the taxpayers dearly for looking the other way for so long. . . . When you engage in a sexual liaison with someone you are not married to, and probably have no intention of marrying, you are rolling the dice on the life of any child born as a result, and you all know that, short of sterilization, no form of birth control is 100% effective.

The act of fornication is shamefully selfish and self-centered, and



without any regard whatsoever to how it may effect the entire life of another innocent human being whose mother might just decide to kill it while it's still "legal" to do so. So, while it is important to tell the truth about homosexuality, the fact is that today's "straight" fornicators and adulterers are responsible for far more of society's ills, in terms of both fiscal impact and moral decline, than the homosexual community could ever hope to achieve.

I first published an article on homosexual life expectancy about *five years ago* when studies revealed that the gay "lifestyle choice" shortens the average homosexual's life by an astonishing 30 years. Homosexuality is more lethal than smoking cigarettes. Viet Nam combat platoons had longer life expectancies than the average homosexual. This information isn't news.

And yet, despite unrefuted evidence, our government and schools persist in advocating homosexuality as a fun, "lifestyle choice" somewhat like wearing cowboy boots or baggy pants.

I'm not particularly disturbed by the homosexual lifestyle. If two men want to play with each other, frankly, my dear, I don't give a dam. Nevertheless, the "gay" phenomenon bothers me because its public support and persona are based on enormous and dangerous lies.

For example, the "gay" community *knows* they're literally *killing* themselves and their alleged "lovers". "Gay" is not an expression of love, it's euphemism for death. Despite their lifestyle's incredible casualty rate, homosexuals aren't asking for help to stop the carnage, they're asking special protections so they can continue to embrace their "deathstyle choice".

Implication? At some conscious and/or subconscious level, the queers' self-hatred not only drives them toward suicide, it compels them to kill *each other*. There is something deeply and dangerously wrong with such people. They're not "gay"—they're sick, probably suicidal, possibly murderous and conceivably involved with evil as victims, perpetrators or both.

Again, I'm not writing this to "bash queers". My concern is that there appears to be a monstrous truth sitting right in front of us that virtually no one in the homosexual community, mainstream media or government wants to acknowledge. I feel like a man who sees a school house on fire and is surrounded by people telling me everything's OK, no need to worry, fire is the schoolkids' friend.

This refusal to face such lethal facts can't be an accident. The evidence is dramatic and available to anyone who wants to look. People are choosing to die . . . choosing to kill . . . and knowingly choosing to pretend nothing's wrong. This isn't a mistake, a misunderstanding or a crazy aberration; this is wicked.

Our national government and public schools seem determined to not only protect but also encourage homosexuality. When schools and government defend gay rights and characterize homosexuality

as a mere “lifestyle choice,” they legitimize and implicitly encourage kids to “experiment” with that “lifestyle choice”.

The problem is that when kids first experiment with the homosexuality “choice,” they presume that they can later also “choose” not to be homosexual. But I suspect the “choice” to try homosexuality is a lot like the “choice” to try Russian roulette. For some, that choice can be irrevocable. Therefore, it’s criminally irresponsible for any society to allow (let alone encourage) its children to even consider such “lifestyle choice”.

Nevertheless our government and public schools effectively promote this “lifestyle choice” and thereby invite millions of Americans (especially kids) to engage in self-destructive behavior.

*Why?*

Government’s bizarre support for homosexuality can’t be explained as a consequence of “Gay Power”. Homosexuals represent less than 5% of the American people. They’re not liked, they’re not respected, they don’t really have much power and, given their abbreviated life expectancy, they aren’t likely to live long enough to vote in many elections. The simple truth is that government could easily push the queers back in their closets without causing a serious political ruckus.

So why does government give special protections to the homosexual “deathstyle” choice?

If I were homosexual, I wouldn’t cheer when government worked to protect my “gay rights”—I’d be scared to death. Government support of “gay rights” is much like government support for teenage boys’ right to drink and drive. Everyone knows such “support” will inevitably get a bunch of people killed.

Better that government were indifferent or even opposed to “gay rights”. Under that scenario, even the most virulent homosexual could take some secret solace in the fact that government was truly trying to protect homosexuals from themselves and thus extend their lives. A prohibition against homosexuality actually demonstrates a genuine concern for saving homosexuals’ lives.

But current “gay rights” movement indicates that government isn’t actually *supporting* homosexuals, it’s *enabling* them to engage in self-destructive behavior. By that “enablement,” government *causes* homosexuals to die.

I’m not writing this commentary to “save the queers”.

In fact, this entire article isn’t really about homosexuals, but rather about how government relates to American citizens. Today’s homosexuals occupy a position analogous to canaries in a coal mine. When the birds stop singing, it’s time to run. This article isn’t about whether canaries die or even if the homosexual die. It’s about whether many more of us in other groups may also die.

Official support for “gay rights” indicates that our government has intentionally targeted a large *group* of Americans for early death. The chilling possibility that government can precipitate the deaths of any group of Americans makes government dangerous to *all* Americans.



**Sound advice:** If you bought \$1000 worth of Nortel stock one year ago, it would now be worth \$49. If you bought \$1000 worth of Budweiser (the beer, not the stock) one year ago, drank all the beer, and traded in the cans for the nickel deposit, you would have \$79. That's why it's financially prudent in these troubled times to drink heavily and recycle.

President Bush and Queen Elizabeth are riding in an open carriage pulled by six magnificent white horses. As they approach Buckingham Palace, one horse lets fly with the most horrendous blast of flatulence ever heard in Great Britain.

Dignitaries normally ignore such incidents, but the Queen turned to Mr. Bush and explains, "Mr. President, please accept my regrets . . . . I'm sure you understand that there are some things that even a Queen cannot control".

President Bush winks at the Queen and says, "Your Majesty, don't give the matter another thought . . . . You know, if you hadn't said something I'd've thought it was one of the horses."

Stopped by a friend's house the other day and found him stalking around with a fly swatter. When I asked if he was getting' any flies, he answered, "Yeah, 3 males and 2 females".

Curious, I asked how he could tell the difference.

"Three were on a beer can and two were on the phone".

Historians have finally found a phrase to describe the Clinton Era: "Sex Between the Bushes".

A fortune teller recently told Hillary Clinton, "Prepare to become a widow. Your husband will soon suffer a violent death!"

Hillary thought for a moment and then asked, "Will I be acquitted?"

If you spin an Oriental person around several times, does he become disoriented?

If a pig loses its voice, is it disgruntled?

If lawyers are disbarred and clergymen defrocked—are electricians delighted, musicians denoted, cowboys deranged, models deposed, tree surgeons debarked, and dry cleaners depressed?

If love is blind, why is lingerie so popular? ■

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