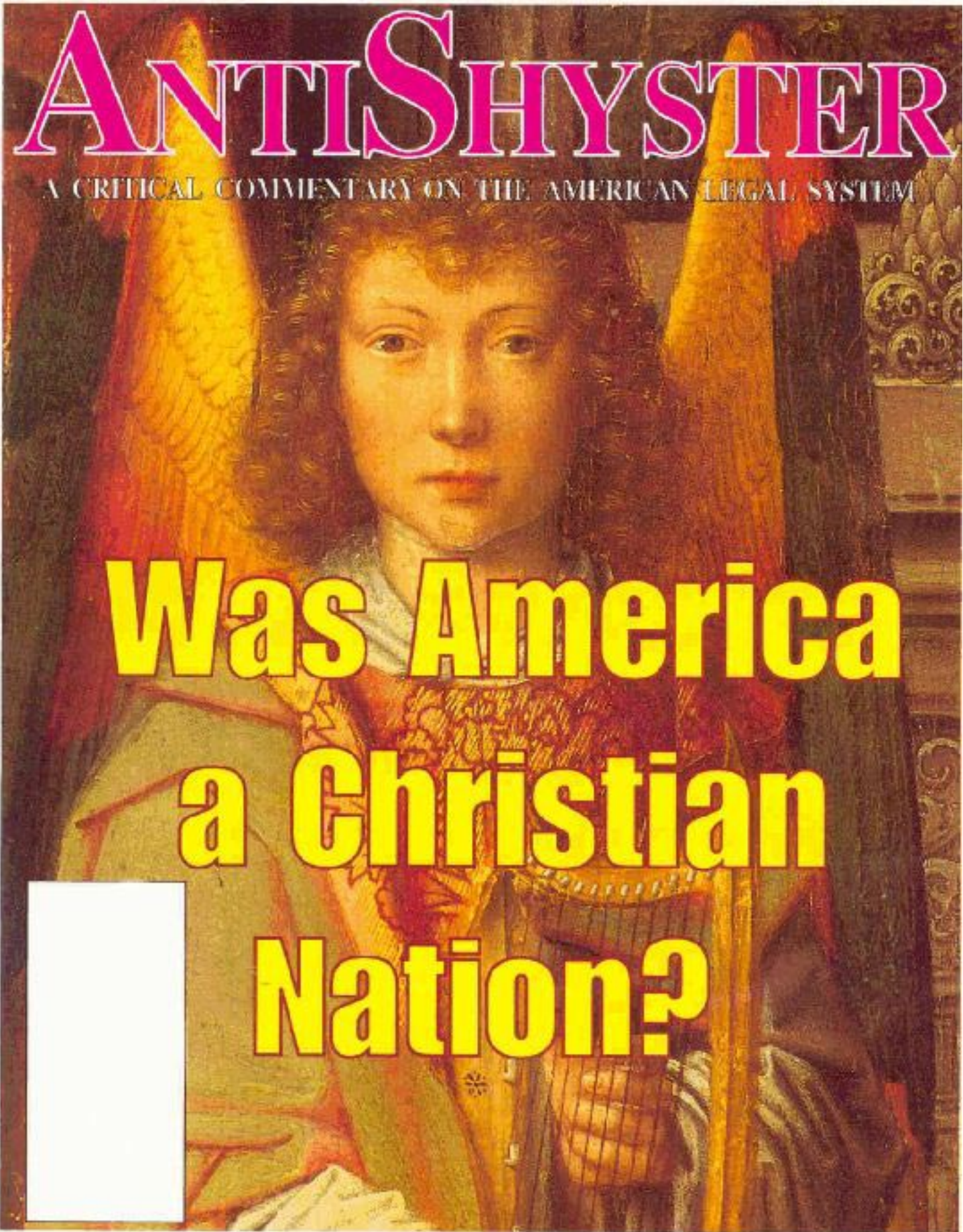


ANTISHYSTER

A CRITICAL COMMENTARY ON THE AMERICAN LEGAL SYSTEM



**Was America
a Christian
Nation?**



AntiShyster News Magazine

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tireless minority keen to set brush fires in people’s minds.”*
– Samuel Adams

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Was America Founded as a Christian Nation?

by William B. Lindley

When the Shah of Iran was overthrown by the Ayatollah Khomeini in 1979, he remarked that his biggest mistake was when he “stopped bribing the Mullahs” (Moslem clergymen). Once the Iranian clergy began to preach against the Shah, the revolution was inevitable. Similarly, the first American Revolution was inspired and often led by fiery American preachers who spoke out against English oppression as not mere political excess, but violations of God’s own Law.

Point: Any religion, fully unbridled to engage in political activity can be a powerful, often irresistible, and even dangerous force.

Although some Americans become highly agitated over secular issues like affirmative action, equal rights, and high taxes, all of those issues are subject to compromise and can be moderated sufficiently to quiet both advocates and critics. In other words, if government moderately increases (or reduces) affirmative action, equal rights, and taxes, the affected parties can be “bought off” with political compromises and silenced or at least neu-

tered. There’s a political cycle for each of these issues as they alternatively “get hot”, achieve some political success, and then disappear from the political arena for several years or decades.

Not so, with the “Religious Right”. Over the past thirty-five years, the Religious Right has grown steadily more numerous and more politically powerful. Driven first by the Supreme Court’s 1962 decision to prohibit public school prayer and 1973 decision to legalize abortion, some religious activists have become demanding, defiant and occasionally, even violent (witness the abortion clinic bombings).

Christians of the 1960’s were almost shocked by the idea that they should personally engage in any challenge to government, let alone “religious activism”. This was the “silent majority” who would not stoop to engage in religious or political activism unless they saw evidence that these kinds of activism were not only acceptable, but also celebrated at various times in America’s history.

To “motivate” their church members to engage in political

action against abortion, religious leaders offered both opinion and historical evidence that America was – and should be – a “politically” Christian nation. Over time, American Christians “politicized” into the Religious Right and exercised so much power that they are deemed responsible for electing numerous political candidates and several Presidents.

Although its growth has been slow, the Religious Right shows no sign of serious decline. So long as school prayer is prohibited, abortion legalized, and the Religious Freedom Restoration Act judged unconstitutional, the Religious Right can be expected to persist, increase, and become even more politically active.

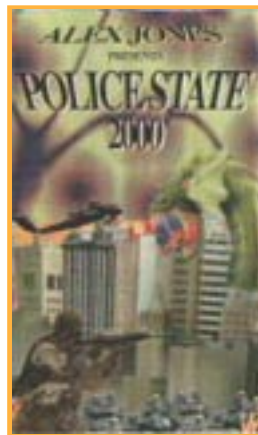
It is unlikely that any other political movements or issues are as potentially explosive as the Religious Right, school prayer and abortion. While virtually all other political issues go through the “get hot”-compromise-and-disappear cycle, the Religious Right continues to grow steadily larger and more powerful. Why? Because, at bottom, religion is not politics, and certainly not a democracy.

True faith is absolute, uncompromising short of victory, and ultimately capable of enormous self-sacrifice to achieve objectives viewed as righteous. For many people, abortion is not a "sin" but simply a political issue to be decided on the basis of reason and democratic votes. For the Religious Right, no appeal based on political "reason" or democratic majorities is relevant. As long as one "true believer" remains, he will spare no effort to please his God and prevent that sin.

Depending on your point of view, such dedication can be labeled "saintly" or "fanatical". But so long as the Religious Right is supported by a belief system that celebrates the wedding of religion and political activism, their political power will be considerable. As a result, those political interests that oppose the Religious Right have begun researching American history for evidence that most claims of "Christian nation" and "Christian activism" have been exaggerated or falsified. Just as religious leaders of the last 35 years have sought historical evidence to encourage their church members' political activism, other political activists are now seeking historical evidence and arguments to discourage the church members' political activism. As a result, a political debate has developed over whether America ever was or should be a "Christian nation".

The following article offers evidence and opinion to refute the "Christian nation" argument, and even implies we are better off as a non-Christian, secular society.

Those who believe that the United States is a Christian nation, or who



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want to change it to one, often say that we would be better off if the Ten Commandments were enacted into law. The Founding Fathers clearly disagreed. Not only were most of the Ten Commandments never enacted, but the Constitution, with the Bill of Rights, *would prohibit* the enforcement of most of them.

Let's look more closely. The Ten Commandments given here are from the King James Version of the Bible, Exodus 20, and are grouped the Protestant way:

1. Thou shalt have no other gods before me.

Believing in more than one god, or ranking other gods above Yahweh, is a thought or state of mind: it is *not* an act.¹ Violation of the First Commandment is a "thought crime", never illegal in the U.S. Having other gods before Yahweh is also the free exercise of religion protected by the First Amendment.

2. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and

shewing mercy unto thousands of them that love me, and keep my commandments.

Violation of this commandment is free exercise of religion. Enacting it would violate the First Amendment. (In any case it appears that God, himself, is supposed to do the punishing.)

3. Thou shalt not take the name of the LORD thy God in vain; for the LORD wilt not hold him guiltless that taketh his name in vain.

Enactment of this one would be in conflict with the First Amendment provision for freedom of speech.

4. Remember the sabbath day, to keep it holy, Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

While there are no true seventh-day laws in the U.S., there are *Sunday* "blue laws" here and there which mandate that some businesses not operate on Sunday. (Choosing Sunday, the *first* day of the week, as a day of rest is a Chris-

tian corruption of the original Hebrew rule which specifies *Saturday* as the sabbath.) However, these "Sunday" laws passed constitutional muster only because they serve a *secular* (government) purpose. Any evidence that the legislative intent was religious would make the law vulnerable to attack as violating the establishment clause of the First Amendment. The religious intent of the Fourth Commandment is clear from its wording and would therefore fail a constitutional test.

5. Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

Violation of this one, with no specification of what acts dishonor one's parents, or what acts honoring one's parents are required, is another thought crime and thus not prosecutable.

6. Thou shalt not kill.

This one is Constitutional and is on the books.

7. Thou shalt not commit adultery.

As long as the government defines the institution of marriage, adultery laws can serve a secular (government) purpose. Thus, this commandment could be enacted. Some adultery laws are still on the books here and there, but criminalizing adultery is less common than it used to be.

8. Thou shalt not steal.

This one is Constitutional and is on the books.

9. Thou shalt not bear false witness against thy neighbour.

This one is Constitutional and is on the books. Perjury laws prohibit this particular sort of lie, along with other lies told in court. If the commandment were expanded to include derogatory remarks as well as testimony, it is on the books under the laws covering libel, but its wording appears limited to prohibiting a particular subclass of false testimony in a legal proceeding.

10. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

Coveting is a thought, not an act, and therefore not subject to constitutional limitation or prosecution.

So there you have it. Five of the Ten Commandments fail constitutional muster outright, three are on the books, and two are on the books only here and there (and one of these would fail if it were enacted with its exact wording showing religious intent). Let's leave them in the Bible and in the churches, where they belong.

According to Mr. Lindley's constitutional analysis of the Ten Commandments, the five Commandments which cannot be enacted into secular law primarily involve "thought crimes". I.e., "Thou shalt have no other gods before me" and "Thou shalt not covet . . ." A refusal to enact these Commandments into secular law is sensibly pragmatic. After all, who could swear out a complaint as to what your true thoughts were, except YOU? Except for God, who else can truly know? And although government is currently trying to criminalize a variation of "thought crimes" ("hate crimes"), how could they truly prosecute a "thought crime" unless the alleged "thinker" agreed to testify against himself or God, Himself, agreed to testify as the prosecutor's witness? For the most part, no government can justly enforce any "thought crime" and only the dumbest or most oppressive would try. The fact that our government has (so far) avoided any serious attempt to prosecute "thought crimes" defined in the Ten Commandments does not necessarily mean that our government foundation is not Christian – only that, early on, our government had sense enough to avoid enforcing crimes that only God and the perpetrator can truly know.

Nevertheless, Mr. Lindley continues with a more compelling commentary exposing the Christian's duty to accept and obey any existing government, no matter what.

Fundamentalists and some other Christians claim that our nation was indeed so founded. Freethinkers and others have responded with some historical facts, such as

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that most of the Founding Fathers were Deists,² and that a 1796 treaty with Tripoli noted that the United States was "in no sense founded upon the Christian religion." However, helpful as this counter-evidence is, I think it best to consult the founding documents: for Christianity, the New Testament; for the United States of America, the Declaration of Independence.

While the New Testament does not prescribe the form of government or even require an intimate union of government and religion as does the Koran, it does give a clear indication of how Christians should behave when living under a monarchy, as the American colonists were in 1776:

"For the Lord's sake accept the authority of every human institution, whether of the emperor as supreme, or of governors, as sent by him to punish those who do wrong and to praise those who do right. For it is God's will that by doing right you should silence the ignorance of the foolish. As servants of God, live as free people, yet do not use your freedom as a pretext for evil. Honor everyone. Love the family of believers. Fear God. Honor the emperor." *I Peter 2:13-17*

The Apostle Paul wrote similarly in *Romans 13:1-6*:

"Let every person be subject to the governing authorities for there is no authority except from God, and those authorities that exist have been instituted by God. Therefore whoever resists authority resists what God has appointed, and those who resist will incur judgment. For rulers are not a terror to good conduct, but to bad. Do you wish to have no fear of the authority? Then do what is good, and you will receive its approval; for it is God's servant for your good. But if you do what

is wrong, you should be afraid, for the authority does not bear the sword in vain! It is the servant of God to execute wrath on the wrongdoer. Therefore one must be subject, not only because of wrath but also because of conscience. For the same reason you also pay taxes, for the authorities are God's servants, busy with this very thing."

How does this compare with the Declaration of Independence?

". . . when a long train of abuses and usurpations, pursuing invariably the same Object evinces a design to reduce (the people) under absolute Despotism, it is their right, it is their duty, to throw off such Government, and to provide new Guards for their future security . . . The history of the present King of Great Britain is a history of repeated injuries and usurpations, all having in direct object the establishment of an absolute Tyranny over these States." (There follows a long list of George III's abuses.) "A prince, whose character is thus marked by every act which may define a Tyrant, is unfit to be the ruler of a free People . . . We, therefore . . . do, in the Name, and by Authority of the good People of these colonies, solemnly publish and declare, That these United Colonies are and of Right ought to be Free and Independent States . . ."

Judge for yourself.

Mr. Lindley's point is that while the Bible's orders all people to give unquestioned obedience of all earthly authorities (including King George III), the Declaration of Independence decrees that in some circumstances, "it is [the people's] right, it is their duty, to throw off [tyrannical] Government, and to

provide new [government]." Therefore, the Founders who wrote, signed and implemented the Declaration of Independence were acting in direct contradiction to the Biblical edict of obedience and neither those Founders nor the foundation of this nation can be construed as truly Christian.

¹ *Barron's Law Dictionary*, Third Edition (1991), defines a crime as: "any act which the *sovereign* has deemed contrary to the public good; . . ." (emph. add.).

Also: "It has been stated that, although intent may in some circumstances make criminal an otherwise innocent act [*Badders v. U.S.*, 240 US 391, 60 L. Ed. 706, 36 S. Ct. 369], the law does not concern itself with mere guilty intention, unconnected with any overt act or outward manifestation." *People v. Belcastro*, 356 Ill. 144, 190 NE 301; *American Jurisprudence 2d*, Criminal Law Sec. 4. (I'd thought that the principle that thoughts are not crimes could be cited from less obscure sources, but the law is as you find it.)

² **deism** n. 1. belief in the existence of a God on the evidence of reason and nature only, with rejection of supernatural revelation . . . 2. Belief in a God who created the world but has since remained indifferent to his creation. *Webster's Encyclopedic Unabridged Dictionary of the English Language* (1989)

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Christian Duty Under Corrupt Government

by Ted R. Weiland

The previous article, “Was America Founded as a Christian Nation” was written 1993 to refute the Religious Right’s claims that America was and should be a “Christian Nation”. In a sense, that 1993 article — and other, more extensive articles — were written to blunt the post-1962 (school prayer) growth of the Religious Right. As illustrated in the previous article, many of the arguments against Christian activism are based on Biblical mandates in 1 Peter 2:13-17 and Romans 13:1-6 for Christians to submit to all governmental authority.

The Religious Right responded by publishing its own new-and-improved versions of evidence and argument to support the Christian activist claims. This next article is a cutting-edge example of the Christian Right’s efforts to support their political activism. It’s author, Ted Weiland is a former rodeo bull rider, current evangelist, and writer who has permitted us to reprint excerpts from his book, “Christian Duty Under

Corrupt Government”. This book offers an alternative analysis (primarily) of Romans 13:1-7 which is so strong that his work should be studied by anyone who seriously supports or rejects the Religious Right’s political activism.

Note that Mr. Weiland prefers to use the Hebrew translation “Yhshua” rather than the name “Jesus” used by most Americans. He also uses the Tetragrammaton, “YHWH” (God’s name in the Old Testament name; pronounced “Yahweh”), wherever he believes “it has been incorrectly replaced with the words ‘the LORD’ or ‘GOD’.”

The first seven verses of the 13th chapter of the Apostle Paul’s epistle to the Romans are often abused and misused by today’s average clergyman. This has resulted in one of the most destructive doctrines that has come out of “Judeo-Christianity” (that segment of Christendom that is

heavily influenced by the Talmudic religion of Judaism) — the false teaching of total submission to *all* government authority. This theological mistake has probably contributed more to the loss of Christian dominion than any other false doctrine. Judeo-Christianity relies on the following three passages for its Scriptural basis for this doctrinal error:

Titus 3:1-2: Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to do every good work, to speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men.

1 Peter 2:13-15: Submit yourselves to every ordinance of man for the Lord’s sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him . . . For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men.

Romans 13:1-7: Let every soul be subject unto the

higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.... Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

Much of Judeo-Christianity has interpreted these passages to mean that God sanctions all existing government authority and that we are therefore to submit completely to any authority that happens to rule over us. Further, they teach that resistance to civil authority is rebellion against God Himself (except in the rare instance when someone might be ordered by government to deny Yhshua the Christ) and that God will punish those who rebel.

In fact, the Bible *does* teach submission to government. However, it teaches a *limited* submission which is not rendered indiscriminately to any and all who rule. Support for this view can be found from a careful reevaluation of *Romans* 13:1-7 where we discover Scriptural justification for the type of authority to which Christians *are* and *are not* obliged to submit:

Let every soul be subject unto the higher powers [governing authorities, New American Standard Version; NASV]. For there is no power [authority, NASV] but of God: the powers that be are ordained of God. (Romans 13:1)

This verse is currently interpreted by most clergymen and government officials to mean: "God has established every civil or government authority, and thus Christians are bound to submit totally to whichever government God has placed over them at any given time."

Every authority?

It is remarkable how the teachings of the majority of modern preachers contrast with the views many of our predecessors held concerning submission to government authority. In 1603, speaking before Parliament, even King James I recognized that a ruler's authority has limits: "A king ceases to be a king, and degenerates into a tyrant, as soon as he leaves off to rule according to his laws."¹

In 1643 Pastor Samuel Rutherford wrote *Lex, Rex (The Law and the Prince)* in which he explained: ". . . God hath given no absolute and unlimited power

to a king above the law [of God] . . ."²

"When the magistrate doth anything by violence, and without [outside of] law, in so far doing against his office, he is *not* a magistrate. Then, say I, that power by which he doth, is not of God. None doth, then, resist the ordinance of God who resist the king in tyrannous acts."³

"Therefore an unjust king, as unjust, is not that genuine ordinance of God. . . . So we may resist the *injustice* of the king, and not resist the king. If, then, any cast off the nature of a king, and become habitually a tyrant . . . he is not from God. . . . If the office of a tyrant . . . be contrary to a king's office, it is not from God, and so neither is the power from God."⁴

The proper perspective on authority was also introduced by the English philosopher, John Locke: "Wheresoever the authority

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ceases, the king ceases too, and becomes like other men who have no authority."⁵

Many of America's early preachers and founders concurred with Mr. Locke. In a message preached just thirty-six days prior to the signing of the Declaration of Independence, Pastor Samuel West emphatically proclaimed: "In order . . . that we may form a right judgment of the duty enjoined in our text [Titus 3:1, *supra*], I shall consider the nature and design of civil government, and shall show that the same principles which oblige us to submit to government do equally oblige us to resist tyranny; or that tyranny and magistracy are so opposed to each other that where the one begins the other ends."⁶

Pastor Samuel Cooke, preaching at Cambridge, Massachusetts, on May 30, 1770, declared: "Justice also requires of rulers, in their legislative capacity, that they attend to the operation of their own acts, and repeal whatever laws, upon an impartial review, they find to be inconsistent with the laws of God, the rights of men, and the general benefit to society. This the community hath a right to expect."⁷

In 1765, British jurist Sir William Blackstone put it similarly in his commentaries on English law: "No human laws are of any validity if contrary to [God's Law]."⁸

In 1860, John Wingate Thornton developed this thought further: "We may very safely assert these two things in general without undermining government: One is, that no civil rulers are to be obeyed when they enjoin things that are inconsistent with the commands of God. All such disobedience is lawful and glorious All commands running counter to the declared will of [YHWH] the Supreme Legis-

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lator of heaven and earth are null and void, and therefore disobedience to them is a duty, not a crime."⁹

The wrong-headed teaching of many of today's clergy is at odds not only with our founding fathers, but more importantly, with Scripture itself. Consider the words of the Prophet Hosea: "Set the trumpet to thy mouth. He shall come as an eagle against the house of YHWH because they have transgressed my covenant, and trespassed against my law They have set up kings, but not by me: they have made princes, and I knew it not. (*Hosea 8:14*)

In this passage, disobedient Israelites are described as those who "rebelled against [God's] law," and "set up kings, *but not by [God]*." Are we to believe that the omniscient sovereign God actually did *not* know what these rebellious Israelites were up to? Of course not! Hosea is simply telling us that these rulers were set in positions of authority without God's favor.

No government can exist without God allowing it to do so. However, we must understand that there are two different types of government for two different types of people. A people who have submitted themselves to YHWH's Word are blessed with just and righteous rulers.

But those who have willfully rebelled against YHWH's Word are visited with an oppressive government for the purpose of bringing them back into submission to God. *Hosea 11:5* provides a graphic example: ". . . the Assyrian shall be his king, because they [Israel] refused to return [to YHWH]."

While this is true for the wicked, in *Romans 13* Paul is addressing a body of believers who have submitted themselves to Yhshua as King, and is instructing them in the concepts of a Christian civil body politic. John Milton, in his book *Defense of the People of England*, commented on Paul's intent:

"It being very certain that the doctrine of the gospel is neither contrary to reason nor the law of nations, man is truly subject to the higher powers who obey the laws and the magistrates so far as they govern according to law. So that St. Paul does not only command the people, *but princes themselves, to be in subjection*; who are not above the laws, but bound by them . . . but whatever power enables a man, or whatsoever magistrate takes upon him, to act contrary to what St. Paul makes the duty of those that are in authority, neither is that power nor that magistrate ordained of God. And consequently to such a magistrate no subjection is commanded, nor is any due, nor are the people for-

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bidden to resist such authority; for in so doing they do not resist the power nor the magistracy, as they are here excellently well described, but they resist a robber, a tyrant, an enemy."¹⁰

Theologian Adam Clarke expressed similar sentiments: "Nothing can justify the opposition of the subjects to the ruler but overt attempts on [the ruler's] part to change the constitution, or to rule contrary to law. When the ruler acts thus he dissolves the compact between him and his people; his authority is no longer binding. . . . This conduct justifies opposition to his government."¹¹

Pastor West preached: "Unlimited submission and obedience is due to none but God alone . . . and to suppose that He has given to any particular set of men a power to require obedience to that which is unreasonable, cruel, and unjust is robbing the deity [YHWH] of His justice and goodness."¹²

In 1749 Pastor Jonathan Mayhew argued lucidly *against* unqualified compliance to civil authority:

"Children are commanded to obey their parents, and servants their masters, in as absolute and unlimited terms as subjects are here commanded to obey their civil rulers. . . . Thus, also wives are commanded to be

obedient to their husbands. . . . In all these cases, submission is required in terms at least as absolute and universal as are ever used with respect to rulers and subjects. But who supposes that the apostle ever intended to teach that children, servants, and wives, should, in all cases whatever, obey their parents, masters, and husbands respectively, never making any opposition to their will, even although they should require them to break the commandments of God, or should causelessly make an attempt upon their lives? No one puts such a sense upon these expressions, however absolute and unlimited.

"Why, then, should it be supposed that the apostle designed to teach universal obedience, whether active or passive to the higher powers, merely because his precepts are delivered in absolute and unlimited terms? And if this be a good argument in one case, why is it not in others also? If it be said that resistance and disobedience to the higher powers is here said positively to be a sin, so also is the disobedience of children to parents, servants to masters, and wives to husbands, in other places of Scripture.

"But the question still remains, whether, in all these cases, there be not some exceptions. In the three latter it is allowed there are; and from hence it follows, that . . .

. the use of absolute expressions is no proof that obedience to civil rulers is in all cases a duty, or resistance in all cases a sin."¹³

Pastor Rutherford joined in demonstrating the foolishness of arguing that Christians are to blindly submit to authority under all circumstances:

"It is true, so long as kings remain kings, subjection is due to them because [they are] kings; but that is not the question. *The question is, if subjection be due to them, when they use their power unlawfully and tyrannically.* Whatever David did, though he was a king, he did it not as king; he deflowered not Bathsheba as king, and Bathsheba might with bodily resistance and violence lawfully have resisted king David. . . ."¹⁴

David was a minister of God, and was beloved of God, but was he *never* to be resisted, simply because he was king? Of course not!

Pastor Cooke pointed out the relationship between those in authority and the laws of God: "Rulers of every degree . . . are, equally with others, under the restraints of the divine [YHWH's] law. The Almighty has not divested Himself of his own absolute authority by permitting subordinate government among men. . . . without true fear of God, justice will be found to be but an empty name."¹⁵

Further, if Christians are required to submit to every authority — to which authority would God require them to submit in the midst of a revolution? At such times there would be two competing authorities, and Christians who attempted to conform to the present-day Judeo-Christian interpretation of *Romans 13* would find themselves in an impossible position. Common sense tells us there must be something wrong with such a doctrine.

The second clause of *Romans 13:1* reads: "For there is no power [authority, NASV] but of God." The literal translation of the original Greek words is not "but" — it's "if not."¹⁶ If we replace the word "but," as found in the KJV, with the literal translation, this verse would read: "Let every soul be subject unto the higher powers. For there is no power *if not of God*"

In other words, any civil authority not set up and sanctioned by God *and* not enforcing His laws is *not* a legitimate authority, at least not over Christians who have submitted themselves to the Kingship of Yhshua. J.B. Rotherham arrived at the same conclusion in the Emphasized New Testament, when he translated verse 1: "for there is no authority save by God."

Even the *Encyclopaedia Britannica* reports under the

heading "Messiah," that this was the understanding of the early Hebrews: "In the period of the Hebrew monarchy the thought that Yahweh is the divine king of Israel was associated with the conception that the human king reigned by right only if he reigns by commission or 'unction' from him [YHWH]."¹⁷

The latter part of *Romans 13:1* reads: ". . . those [authorities] which exist are established by God." To put it another way: "Legitimate authorities are only those established by God." J.B. Phillips obviously understood this when he translated verse 1 in *The New Testament in Modern English*: "Everyone ought to obey civil authorities, for all *legitimate* authority is derived from God's authority."

Apparently our early American forefathers' interpretation of verse 1 was much more Scriptural than the one advanced in many churches today.

In his book, Mr. Weiland analyzes the other six verses (*Romans 13:2-7*), offers a Conclusion which includes the following excerpts:

We can be thankful that many of our early preachers and founding fathers were not encumbered by the false theology so widespread today. They properly understood the question of submission to government and preached and wrote extensively on the subject. Had they followed modern Judeo-Christian notions, the United States of America simply would not exist.

America's Christian forefathers and patriotic citizens were courageous and stood upon the Word of God. They knew they

must not surrender to tyrants. In 1773 the following famous proclamation was heralded by the men of Marlborough, Connecticut: "Death is more eligible [at least for some] than slavery. A freeborn people are not required by the religion of Jesus Christ to submit to tyranny. . . . [We] implore the ruler above the skies, that He would bare His arm in defense of His church and people, and let Israel go."⁶⁰

Preachers like West, Cooke, and Mayhew accurately taught early Americans what the Apostle Paul was inspired by the Holy Spirit to write. Consequently, they felt no inhibition for resisting ungodly authority and establishing in its stead an American civil body politic that more closely resembled God's design. Pastor Mayhew answered all of his previous questions with the following ringing declaration:

"It is blasphemy to call tyrants and oppressors God's ministers. They are more properly 'The Messengers of Satan to buffet us.' No rulers are properly God's ministers, but such as are 'just, ruling in the fear of God.' When once magistrates act contrary to their office, and the end of their institution — when they rob and ruin the public, instead of being guardians of its peace and welfare — they immediately cease to be the ordinance and ministers of God, and no more deserve that glorious character than common pirates and highwaymen."⁶¹

"Thus, upon a careful review of the apostle's reasoning in this passage, it appears that [Paul's] arguments to enforce submission are of such a nature as to conclude only in favor of submission to such rulers as he himself describes; i.e., such as rule for the good of society, which is the only end of their

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institution. Common tyrants and public oppressors are not entitled to obedience from their subjects by virtue of anything here laid down by the inspired apostle."⁶²

Christians can serve only one master. The consequence of Judeo-Christianity's ambivalence is clearly seen in the *John 19:14-15* account of the trial and crucifixion of Yhshua: "and he saith unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar."

This is a far cry from the disposition of the first-century Hebrew zealots and the eighteenth-century Christian patriots. The watchword of the zealots was: "No God but Yahweh, no tax but to the Temple . . .!"⁶³ The rallying cry of America's early Christian patriots was: "No king but King Jesus!"⁶⁴

If Paul and Peter had *lived* what modern preachers say they *wrote* – i.e., unconditional submission to King Nero's government — then Nero would have never have put them to death. Instead, Paul and Peter would have been lauded and honored as loyal citizens. Caesar put them to death because they preached and lived unconditional submission to King Yhshua and taught disobedience to all antichrist authority. Consider the following unmistakable proof of *Acts 17:6-8*: "And when they [the Thessalonian Jews] found them [Paul and Silas] not, they drew Jason and certain brethren unto the rulers of the city, crying, *These that have turned the world upside down* [effecting a change in government by what they were preaching] are come hither also . . . and these all do [act, NASV] *contrary to the decrees of*

Caesar, saying that there is *another king*, one Yhshua."

Was Yhshua another *current* king? Yes, definitely! Were these first-century disciples preaching only a *future* king? If so, the rulers of their day would not have troubled themselves about Him. Christians looked to Yhshua as a reigning King who alone deserved their allegiance. . . .

It is any wonder that the authorities were disturbed in the Apostle Paul's day? They and their system of government were being toppled by this "new" King and by what first-century Christendom was preaching and practicing. Whether modern Christendom understands it or not, the Thessalonian authorities understood that proclaiming Yhshua as Lord and King required unconditional submission *only* to YHWH and His laws.

Modern Judeo-Christianity calls resistance to tyranny *sin* against God; whereas true

Christianity understands that such resistance is *obedience* to God.

Christians who understand the Apostle Paul's intent in *Romans 13* are today's point men. They, as the "salt of the earth" and the "light of the world," are once again "turning the world [order] upside down" for their Lord and King, Yhshua the Christ. May our banner forever be: OBEEDIENCE TO GOD RATHER THAN TO MEN!

Wieland's fiery book ends with a more moderate "Epilogue" by Pastor James Bruggeman:

America has been enslaved economically if not (yet) militarily. The process of enslavement has been so gradual and so subtle that most Americans still have not recognized their bondage-captivity. . .

Recently, however, many more Americans are being

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awakened to the true state of affairs, namely their bondage. . . . But those who understand Romans 13 properly, along with understanding the *whole* counsel of God in relation to government, are confronted with a dilemma: At what point of government oppression is civil disobedience and/or resistance in order?

Since the possible scenarios are myriad, we cannot give any more than general guidelines. We must look to Scriptural examples. At what point did the Hebrew midwives practice civil disobedience? At what point did Daniel defy King Nebuchadnezzar? When did Daniel's three friends rebel against this same king? Upon reflection of these incidents, it becomes apparent that just because our present government may be increasingly oppressive, that does not give *carte blanche* to any and all citizens to refuse to obey whatever laws and regulations they choose.

To cite one case history from the Scriptures, we can be certain that many laws, rules, and regulations in Nebuchadnezzar's Babylon galled Daniel severely. For example, if Babylon required a license for one to drive a chariot, our guess is that Daniel had one. Remember, Daniel was not only "in the system," he was a very high government official in Babylon. His was an Old Testament example of "being in the world, but not of the world." Daniel recognized that his people's captivity was a God-sent chastisement. Yet, he drew the line when a "federal law" prohibited him from praying to his God. We would do well to study this and other such Biblical examples.

In summary, while there may be some who are called to

fight the present, ungodly system via court challenges, common law, the Constitution, etc., we do not believe nor expect that everyone who comes to the proper understanding of Romans 13 must therefore revoke his driver's license, marriage license, Social Security number, insurance policies, etc., and "fight the system." Each person must by much prayer, Scripture study, counsel from others, and study of current conditions, come to the conclusion *for himself* concerning what God is calling him to do at this critical time in history. "Let every man be fully persuaded *in his own mind*."

Pastor Bruggeman's moderating Epilogue implies that even the Religious Right and Fundamentalist communities are reluctant to release the passions of faith into the body politic. The lessons of history — especially the first American Revolution — make it clear that an unbridled Christianity can be an awesome political force. Instead of calling for a revolution, author Weiland seems only to warn that if the principles of the Religious Right concerning issues like school prayer and abortion are not given enough political space to survive, another American revolution fueled by religion may in fact occur.

¹ King James I, quoted by John Wingate Thornton, *The Pulpit of the American Revolution - Political Sermons of the Period of 1776* (New York: Da Capo Press, 1970) p.74.

² Pastor Samuel Rutherford, *Lex, Rex, or The Law and the Prince* (Originally printed in

London for John Field, October 7, 1644) (Harrisonburg, VA: Sprinkle Publications, 1982) p. 101.

³ Rutherford, p.103.

⁴ Rutherford, p.117.

⁵ John Locke, quoted by Thornton, *supra* p.74.

⁶ Pastor Samuel West quoted by Thornton, *supra* p.270.

⁷ Pastor Samuel Cooke quoted by Thornton, *supra* p.167.

⁸ Sir William Blackstone, *Blackstone's Commentaries* (Philadelphia: George W. Childs Publisher, 1870) Vol.1, p.41.

⁹ Thornton, *supra* p.86.

¹⁰ John Milton, quoted by Thornton, *supra* pp.67-68.

¹¹ Adam Clarke, *Commentary and Critical Notes* (Nashville, New York: Abingdon Press, 1831) Vol. VI, p.145.

¹² Pastor Samuel West quoted by Thornton, *supra* p.283.

¹³ Pastor Jonathan Mayhew quoted by Thornton, *supra* pp.65-66.

¹⁴ Rutherford, p.149.

¹⁵ Cooke, quoted by Thornton, p.168.

¹⁶ Wesley J. Perschbacher, *The New Analytical Greek Lexicon* (Hendrickson Publishers, Inc., 1990) p.119.

¹⁷ "Messiah," Encyclopaedia Britannica 11th Ed. (Encyclopaedia Britannica, Inc., 1910-1911) Vol.18, p.192.

⁶⁰ The Men of Marlborough, Connecticut, quoted by George Bancroft, *History of the United States* (Boston: Little Brown and Co., 1854) Vol. VI, p.442.

⁶¹ Mayhew quoted by Thornton, *supra*, pp73-74.

⁶² Mayhew, quoted by Thornton, *supra* p.78.

⁶³ Quoted by Abram Leon Sachar, *A History of the Jews* (Alfred A. Knopf, 1968) p.117.

⁶⁴ Committees of Correspondence, quoted by Cushing Strout in *The New Heavens and the New Earth* (Harper & Row Publishers, 1974) p.59.



Was America A Christian Nation?

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Was American ever really a "Christian nation"? The previous article illustrates that today's religious fundamentalists and the preachers of the American Revolution certainly answered Yes. But was there also any secular (i.e. political) evidence to support the claims to a Christian national heritage?

An article in our local newspaper and a newsletter recently crossed my desk. The newspaper article by Norm Winick (editor of the "Zephyr" here in Galesburg, Illinois) listed a few quotes from some of the founding fathers which cast doubt as to whether America was ever a Christian nation.

However, the 12-page newsletter by Dr. James Dobson was filled with references from the founding fathers, former supreme court justices, and past presidents which made it abundantly clear that America was once a "Christian" nation.

Dr. Dobson wrote, "Fortunately, those who would rid us

of our spiritual heritage have an impossible task on their hands. To sanitize our history, it would be necessary to expunge all official records, burn old textbooks, close the Library of Congress, destroy the existing diaries and letters and sandblast half the buildings in Washington, D.C. And still the evidences of our faith would exist. An image of Moses faces the Speaker of the House of Representatives; our coins proclaim, 'In God We Trust'; our Pledge of Allegiance declares that we are 'one nation, under God'; our Declaration of Independence asserts that we are 'endowed by the Creator with certain unalienable rights;' the oath of office for the presidency ends with the phrase, 'so help me God'; and on it goes."

Dr. Dobson was stirred to write his article after U.S. Supreme Court Justice Antonin Scalia spoke about the bias *against* Christians in the United States at Mississippi College School of Law on April 9, 1996. Mainstream media columnists, commentators and pundits went berserk, coming after the justice with a vengeance.

Jamin B. Raskin, a professor of constitutional law at American University in Washington, D.C., said Scalia "stepped over the line of what is proper ... we expect Supreme Court justices to be the most secular of our public servants. That is not to say that they can't have religious beliefs. But for good reasons, we are uncomfortable about them flaunting those beliefs It's okay to have weird spiritual notions — as long as they don't leak into the open where they can embarrass everybody. They must remain intensely private, like a bad case of hemorrhoids. The only person who's supposed to know they're there is the pathetic guy who suffers from them."¹

To the politically correct, it was unthinkable for a Supreme Court justice to speak about matters of faith in public. Justice Scalia was accused of breaching the wall separating church and state. After all, didn't the founding fathers forbid government officials to admit they are Christians?

The P.C. ("politically cor-

rect”) crowd would have us believe that our ancestors intentionally excluded God from every vestige of public life. But was Justice Scalia’s opinion contrary to that of his predecessors?

Many of the writings of early justices, presidents, and founding fathers have been preserved. Rather than spout opinions about what we think they believed, let’s see what they said.

In 1816, first chief justice of the U.S. Supreme Court, **John Jay**, wrote: “Providence has given to our people the choice of their rulers, and it is the duty . . . of our Christian nation to select and prefer Christians for their rulers.”

In 1892, Justice **David Brewer** said: “This is a religious people. This is historically true. From the discovery of this continent to the present hour, there is a single voice making this affirmation . . . These, and many other matters which might be noticed, add a volume of unofficial declarations to the mass of organic utterances that this is a Christian nation.”

As recently as 1952 Justice **William O. Douglas** wrote: “We are a religious people whose institutions presuppose a Supreme Being.”

In 1954, even liberal Supreme Court chief justice **Earl Warren** wrote: “I believe no one can read the history of our country without realizing that the Good Book and the spirit of the Savior have from the beginning been our guiding geniuses . . . Whether we look to the first Charter(s) of Virginia . . . New England . . . Massachusetts Bay . . . or to the Fundamental Orders of Connecticut . . . the same objective is present . . . a Christian land governed by Christian principles. I believe the entire Bill of Rights came

into being because of the knowledge our forefathers had of the Bible and their belief in it: freedom of belief, of expression, of assembly, of petition, the dignity of the individual, the sanctity of the home, equal justice under law, and the reservation of powers to the people . . . I like to believe we are living today in the spirit of the Christian religion. I like also to believe that as long as we do so, no great harm can come to our country.”

Supreme Court justices were not the only political figures who believed in America’s Christian heritage.

George Washington wrote a prayer addressed to “O most glorious God, in Jesus Christ” and ended it like this:

“Let me live according to those holy rules which Thou hast this day prescribed in Thy holy word . . . Direct me to the true object, Jesus Christ the way, the truth and the life. Bless, O Lord, all the people of this land.”

John Adams: “Our Constitution was made only for a moral and religious people. It is wholly inadequate to the government of any other . . . We have no government armed with power capable of contending with passions unbridled by morality and religion. . . . Statesmen may plan and speculate for liberty, but it is religion and mo-

rality alone, which can establish the principles upon which freedom can securely stand.”

Thomas Jefferson, often “blamed” for the “separation” between church and state said: “Can the liberties of a nation be thought secure when we have removed their only firm basis, a conviction in the minds of the people that these liberties are of the gift of God?”

James Madison: “We have staked the whole future of American civilization, not on the power of government . . . [but] upon the capacity of each and every one of us to govern ourselves according to the Ten Commandments of God.”

John Quincy Adams: “The greatest glory of the American Revolution was this: It connected in one indissoluble bond, the principles of civil government with the principles of Christianity.”

“Is it not that the Declaration of Independence first organized the social compact on the Foundation of the Redeemer’s mission upon earth? That it laid the cornerstone of human government upon the first precepts of Christianity?”

Abraham Lincoln: “Unless the great God who assisted [President Washington], shall be with me and aid me, I must fail. But if the same omniscient mind, and Almighty arm, that directed and protected him, shall guide and support me, I shall

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not fail . . . Let us pray that the God of our fathers may not forsake us now."

Grover Cleveland: "All must admit that the reception of the teachings of Christ results in the purest patriotism, in the most scrupulous fidelity to public trust, and in the best type of citizenship."

Calvin Coolidge on the founding fathers: "They were intent upon establishing a Christian commonwealth in accordance with the principle of self-government. They were an inspired body of men. It has been said that God sifted the nations that He might send choice grain into the wilderness . . . Who can fail to see it in the hand of Destiny? Who can doubt that it has been guided by a Divine Providence?"

John F. Kennedy: "The rights of man come not from the generosity of the state but from the hand of God."

Gerald Ford, quoted a speech made by Dwight Eisenhower in 1955:

"Without God there could be no American form of government, nor an American way of life. Recognition of the Supreme Being is the first — the most basic — expression of Americanism. Thus, the founding fathers of America saw it, and thus with God's help, it will continue to be."

Secularists have tried to revise and rewrite history. Public schooled kids have not been taught about the Christian heritage of our country for two generations. Text-books have left out references to God, the Bible, and Christianity.

Dr. Dobson writes that one "objective of the revisionists is to deny our Judeo-Christian roots and rewrite our historical record . . . God has been excised from that story . . . It's as though

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our ancestors were entirely pagan in their beliefs."

Dr. Dobson states that a second "objective of the revisionists is to convince the American people that Christians, specifically those with conservative inclinations, are in violation of the Constitution whenever they advocate their views beyond the front doors of their sanctuaries. Liberal activists would have us believe our founding fathers were terrified at the prospect of Christians participating in the political process. This led them, we're told, to protect the government from religious meddling. But no such provision appears in the Constitution or any of the foundational documents. The principle of "separation of church and state" is found only in one of Jefferson's letters,² and referred, not to the exclusion of religious people from government, but to protection of religion from government interference. Now Jefferson's personal comment in that private letter, which was never endorsed or ratified by Congress or the electorate, has been twisted in its meaning and given the weight of constitutional law."

Dobson continues, "Speaking of Christian-bashing, the third strategy of the secularists is to embarrass, insult, shout down and mischaracterize conservative Christians, hoping

to intimidate them into silence. The names 'radical right,' 'far right,' 'extreme right' and 'Christian right' are part of the effort to marginalize and demoralize those with traditional views. (When is the last time you heard homosexual activists or abortionists referred to as the 'Radical Left?')"

"A classic example of this strategy occurred after the tragic bombing in Oklahoma City in 1995. Unbelievably, the media and some politicians immediately blamed the blast on people of faith — especially those who fight for the unborn child. Michael Lind, writing in *The Washington Post*, made that forced connection between the bombers and pro-lifers. He wrote, 'The story of Oklahoma City and the militias should not make us forget that the main form of political terrorism in the United States is perpetuated by right wing opponents of abortion.'"³

However, the Supreme Court ruling in the 1978 case of *McDaniel vs. Patyark* should make clear that Christians still have the same rights as everyone else whether we are — or were — a Christian nation or not:

"The Establishment Clause does not license government to treat religion, and those who teach or practice it, simply by virtue of their status as such, as subversive of

American ideals and therefore subject to unique disabilities In short, government may not as a goal promote "safe-thinking"⁴ with respect to religion and fence out from political participation those, such as ministers, whom it regards as overinvolved in religion. Religionists no less than members of any other group enjoy the full measure of protection afforded speech, association, and political activity generally. The Establishment Clause, properly understood, is a shield against any attempt by government to inhibit religion . . . it may not be used as a sword to justify repression of religion or its adherents from any aspect of public life."

Dr. Dobson says, "It couldn't have been said much more clearly. Nothing short of tyranny can take away our right to be heard, to campaign for what we believe, to participate in the political process, and to oppose that which we see as wrong or immoral. We will not be intimidated or censored. I urge you to continue working for the values to which you are committed, whether popular or not. Don't let anyone, Christian or pagan, deny you your right to voice your opinions."

President Woodrow Wilson said it best. "America was born a Christian nation. America was born to exemplify that devotion to the elements of righteousness which are derived from the revelations of the Holy Scripture."

The debate could rage on as to whether we are *still* a Christian nation, but it's apparent that we were Christian in the beginning and remained so until the 1950's.

I generally agree. If we remember the Pilgrims, it's obvious that the first immigrants moved from Europe to escape religious persecution and to North America to establish religious freedom. That being so, it's difficult to argue that colonial America was not so strongly influenced by religion as to be fairly characterized as (at least once) a "Christian" nation.

¹ Dobson, Dr. James, "Focus on the Family Newsletter", June 1996. I fully credit Dr. Dobson for this article's inspiration. While "Focus on the Family" states that the entire article can be copied and used without permission as

long as it was left in its entirety. Due to the sheer length I could not quote the whole thing. I have edited much out for length, added some of my own thoughts, and restated much in my own words. The entire original 12 page article is available on my website at <http://www.prairienet.org/otherside>.

² Jefferson, Thomas, A letter to Nehemiah Dodge, Ephraim Robbins, and Stephen S. Nelson: A Committee of the Danbury Baptist Association, Connecticut, January 1, 1802, as cited in Norman Cousins' *In God We Trust* (New York: Harper and Brothers, 1958), p. 135

³ Lind, Michael, "Understanding Oklahoma: Scofflaw Conservatism: Beyond the Hyperbole, Ideas Have Consequences," *The Washington Post*, April 30, 1995, p. C1

⁴ This case might have some applicability to defending against alleged "hate crimes".

Mark Howerter is the editor/ publisher of "The Other Side of the News" website located at <http://www.prairienet.org/otherside/amchrist.html>. This article originally appeared at that location and is reprinted with his permission.



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To Believe or Not to Believe — *That is the Question*

by Dr. Kent Hovind

The three previous articles argued for and against the propositions that America was (or should be) a “Christian Nation” and that Christians are therefore bound by scripture to always obey (or always resist) tyrannical government, no matter what. The arguments are interesting, but do they make a difference? Those who already believe America was and should be a Christian/ activist nation will be delighted to find evidence they are correct; those who reject the “Christian Nation” arguments will dismiss most of the evidence as more Biblical bull.

But what about the average American who regards himself as a religious, but not fanatically so? Do the pro- or anti-Christian arguments have any real political significance for him? Consider:

The headline for a recent article in the June 1, 1997 Dallas Morning News read: “Roommate ads could violate housing laws”. I.e., classified newspaper ads for roommates may violate antidiscrimination laws. For example, if a woman advertised, “Straight white nonsmoking female, over 25, to share home with same,” she might be violating federal antidiscrimination

laws as they apply to nonwhites, males, or homosexuals. If a homosexual (or straight) nonwhite male wanted to move in with her, but the white straight female refused, she might sue for discrimination. In fact, according to the article, in May, 1997, the U.S. Supreme Court “declined to review” a Madison, Wisconsin, case in which a woman who advertised for a roommate, “was ordered to pay \$3,300 in damages after refusing to accept a lesbian roommate.”

Sounds nuts, doesn’t it? How could a straight female be sued for refusing to share her home with a stranger who was a lesbian?

Easily.

Once society and government embrace a seemingly noble and democratic belief in nondiscrimination, the logic of that belief will inevitably extend itself into every area of human activity and ultimately influence, change, or even pervert that society. This is simply another way of saying the “road to Hell is paved with good intentions (or beliefs).” More precisely, *beliefs matter* and should never be embraced without a thorough evaluation of their long-term

consequences.

If it seems bizarre that a belief in nondiscrimination might ultimately compel us to share our homes with strangers whose values and background are not only different from our own, but personally offensive or even dangerous — how much more bizarre that a belief in Darwin’s Theory of Evolution might have significant and adverse impact our society and individual lives? But that’s exactly what’s argued by Dr. Kent Hovind.

Dr. Hovind has a Ph.D. in education and taught school for fifteen years. He is currently a “Creation Science Evangelist” who rejects Darwin’s theory of evolution and espouses the Biblical concept of Creationism (“Creationists” advocate a literal reading of the Bible and therefore believe God created the world in six literal days, about six thousand years ago). Dr. Hovind’s message is surprisingly well-received; he preaches 750 times a year and is booked two years in advance to speak to over 120 churches.

However, faced with the evidence of dinosaur fossils, starlight from billions of light-years away, and various geologic

formations, it appears that Creationism is in fact based on a mythological Genesis originally intended to explain creation to a primitive people. Of course, just because the Bible contains the Creation myth doesn't mean the Jewish or Christian faiths are false. It merely means you couldn't explain carbon-dating, dinosaurs and continental drift to Hebrew nomads 5,000 years ago.

Nevertheless, the Creation myth is a little embarrassing for most Christians because it seems to compromise any claim that the Bible is divine and filled only with God's absolute truths. If the six-day Creation in Genesis is a myth, Jews and Christians must face additional questions about what else might be a Biblical myth or half-truth: Did Moses really part the Red Sea? Was Jesus really resurrected?

Embarrassed by the unscientific aspects of Creationism, I suspect most Christians and Jews simply avoid considering the concept. It's like having a crazy Aunt up in the attic; we just don't talk about her very much.

But here comes Dr. Hovind and the rest of the Creationists, and they are determined to talk publicly about our "crazy Aunt". (Lord, what'll the neighbors say!?) And not content to merely expose our "crazy Aunt" to the world, they're shouting the old lady's not nuts! The Earth really was created in six days and really is only 6,000 years old! (Ohh, Lordy, now we're really humiliated!)

Aw, but what the heck. What difference does it make if a handful of Bible thumpers believe in Creationism? (If you think that's silly, the Hindus worship "sacred" cows!) Besides, like our crazy Aunt, a belief in Creationism is ultimately irrelevant, and therefore harmless, right?

After all, what difference could it make whether we believe in the Bible's Creationism or Darwin's Evolution (or even a Christian foundation for our country)? While the Evolution vs. Creation debate might intrigue pointy-headed intellectuals and dogmatic Bible-thumpers, who cares how many angels (or apes) can dance on the head of a pin?

Dr. Hovind cares.

Moreover, he offers a fascinating argument that the personal choice to believe in Evolution or Creationism (or a nation's Biblical foundation) has unexpected and extraordinary social and political consequences.

This article illustrates the connection between seemingly irrelevant personal beliefs and their unexpected social consequences. The text is derived from a May 4, 1997 radio interview of Dr. Hovind by Rick Donaldson and Alfred Adask. The interviewers' questions and

comments are in blue; Dr. Hovind's answers are in normal, black text:

Dr. Hovind: In my seminars, I defend the Biblical world view as scientifically accurate and show there is absolutely no scientific reason to reject Biblical creationism. I taught science 15 years and science has a long history of being wrong -- very dogmatically wrong. I'd stick with the Bible over science any day. In fact, for many years I've offered to pay \$10,000 to anyone with any scientific *proof* for evolution. I've had no takers. There simply is no proof.

Nevertheless, some people *want* to reject the Bible's absolutes for political or other reasons. A theory like evolution offers an attractive justification for immorality and the abuse of power. In this sense, life-style often dictates what we *choose* to believe. But more impor-

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tantly, our choice of belief can ultimately dictate our life-style.

What are the social implications of evolution? How does belief in evolution affect the average man or woman?

Let's take some practical decisions that people have to make:

Abortion. Is it right or wrong?

Before you answer, you need to ask, do you believe in creation or evolution? Is there an *absolute* standard someplace? Who decides what's right and wrong anyway?

I was speaking at a public school in Pennsylvania when one of the students told me he was an atheist. So I asked him, "How do you decide what's right and wrong?" He said, "I decide if something's right or wrong because *I'm* the god of my own universe."

I said, "Well, son, that's fine because I'm going to shoot you in five minutes." He said, "You

can't do that." I said, "Oh, yes I can, because *I'm* the god of *my* universe."

You see, if there's no God, then really it's the law of the jungle, only the strongest have a "right" to survive, and only while they remain strong. Nobody else does. Logically, if there is no God and man is just an "evolved" animal, then we get to decide who lives and who dies because we are the ultimate authority. I think that's a huge mistake.

I remember reading in the 1960's that the total mass of fossils able to support the theory of human evolution could fit in a footlocker and be carried by one man. In other words, there was very little physical evidence to support a belief in human evolution.

That's absolutely true, and it's even more true today. Most of those fossilized remains have been discredited. All the fossils we have are fully human or fully ape or unidentifiable fragments. For instance, Piltdown Man was used for 40 years as proof for evolution.

But that was a hoax.

Yes, someone took a human skull, an ape's jaw, and he filed them down to make them fit together. And it fooled the experts. Five hundred people got doctor's degrees writing dissertations on the Piltdown fossils.

Were they fooled or did they "want" to believe? Was evolution "political correct" in the 1800's?

Yes. I think it's still "politically correct" to believe in evolution when you teach at a university. If an American teacher stood up and said, "I don't believe in evolution," he'd probably lose his job. We've had censorship in America universities for a long time. This didn't happen overnight. The theory of evolu-

tion has been promoted for 150 years.

Back in the early 1800's, there were revolutions going on all over the world, the American Revolution, the French Revolution, and a lot of people were looking for a way to eliminate the idea that the king should be an authority. They were called "anti-monarchists". Because they believed the Bible said, "Honor the King," the Bible stood in their way. So guys like Charles Lyle — some of them were Christians — developed the theory of evolution even before Darwin did, but did so for political reasons to eliminate the scripture from being the authority.

There's been a conflict between government and God since time began because all governments despise alternative forms of authority. To the extent you believe in God and the Bible, you may be "Biblically correct", but you can't also be "politically correct". A faith in God lays a powerful foundation for resisting government authority and abuse.

Absolutely right. Christians have never "fit" in totalitarian regimes. Ask the Chinese Christians who survived the torture chambers or the Russian Christians. Even German Christians didn't do well during the Nazi era.

It's helpful to understand the social context in which Charles Darwin published his theory of evolution. Darwin — who was a dud at everything he did — started off in medical school but couldn't stand the sight of blood. Then he went to school to be an Anglican preacher because his dad didn't want him to be on the welfare rolls, and the Anglican preachers were state-supported.

Darwin was an unusual man. He couldn't find anyone

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to marry till he reluctantly married his first cousin, Emma Wedgwood. Of marriage, Darwin said "a married man is a poor slave. He's worse than a Negro." He was tremendous racist. He thought black people were inferior.

Was racism one of the reasons why he came up with this theory of evolution?

Oh yes. It's right in the *title* of his book. He said, "the origin of species by means of natural selection or the preservation of *favoured races* in the struggle for life." Of course, back in 1859, when that book came out, racism was acceptable. We still had slavery in America.

Today we teach evolution without mentioning its inherent support for slavery and racism, and nobody even questions it. Then, in 1859, Darwin laid a "scientific" foundation for the preservation of slavery?

Right. He provided what he thought was scientific justification for racism.

Does the Bible promote racism?

I don't think the Bible does at all. In *Acts*, Chapter 17, it says that *all* nations are of *one blood*. There's no question that we're *all* descended from Adam and Eve and later from Noah's family.

Then while some people might argue that the Bible justifies separation of some races,

there is no Biblical foundation for racism or it's most terrible expression, genocide . . . still, racism and genocide would seem to be the logical political consequences, even goals, of evolution.

Yes. Sexual liberation is also a logical consequence of evolution.

After Darwin wrote his book on evolution, he ran and hid. But everyone else went wild pushing his theories. In the 1860's, Thomas Huxley was called "Darwin's bulldog" because he promoted Darwin's theory all over Europe. Huxley said, "We've accepted this evolution theory because it gives us *sexual freedom*."

I see. Evolution offered a philosophical alternative to the rigorous Biblical morality of the Victorian era and thereby sanctified adultery.

Sexual liberation is not the reason everyone currently believes in evolution, but it was a strong motivation in the 1800's for promoting the evolution theory. Moreover, without the underlying foundation of evolution, today's "sexual liberation" would be mild, perhaps unimaginable.

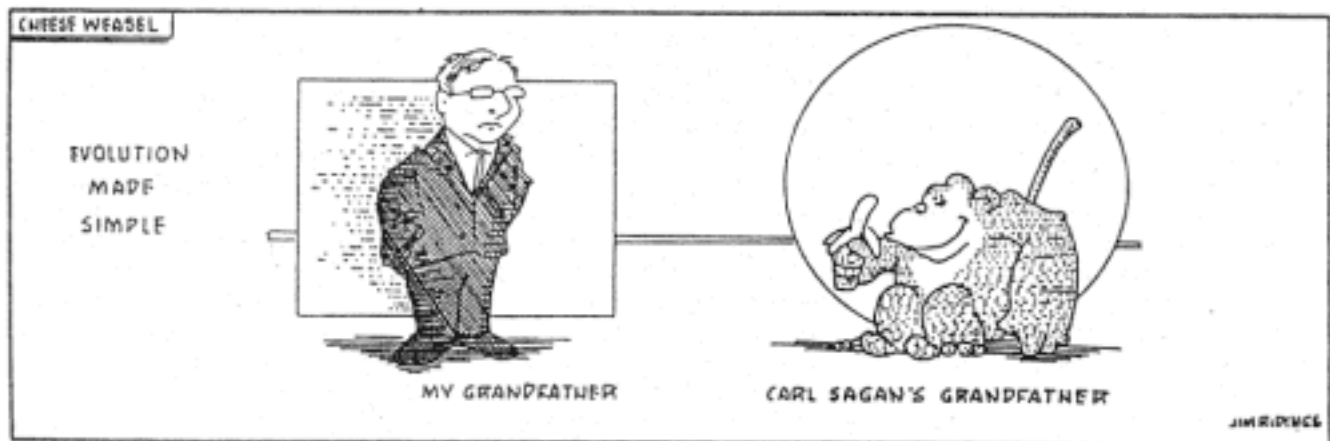
You are clearly critical of the theory of human evolution, but do you have any supporting facts? It's one thing to pledge your uncritical belief

in God, Moses or Jesus. But how do you explain the evidence of carbon dating and astrophysics which indicate the Earth and stars are billions of years old? This evidence refutes any idea that the Earth is just 6,000 years old.

I understand. But the creation view says that when God created the world about 6,000 years ago, it was fully formed, fully functioning, and He did it in six days. Adam and Eve were full grown. The trees were full grown, had fruit on them, everything was created *mature*. That creation would *include the star light*, and so the stars were already showing on the Earth regardless of their distance from the Earth. See, God made the stars *and the starlight* at the same time, not just the star.

Further, when scientists say the distance to a particular star is "15 billion light years," you need to ask them how they measured that. In fact, such distances simply *can't* be measured. I taught trigonometry for years, and if you have the length of one side and an accurate measurement of the two angles in a triangle, you can determine the third angle and the lengths (distances) of the other two sides. Any freshman or sophomore trig student can do that. Side-angle-side. Angle-side-angle.

So to measure distance to



a star, you need two separate observation points to look at that star in order to solve the triangle. If you get two people standing 50 feet apart, they both look at the star and measure the angle. Well, it's zero. They're not far enough apart. To measure enormous distances, you need an enormous separation between observers.

The furthest you can separate two observers is 186 million miles — the diameter of the Earth's solar orbit. First, look at a particular star in January, then wait six months until the Earth has gone half way around the Sun, and look at the star again. You now have a giant base on your triangle — 186 million miles. But if you translate that distance into light years, it's only 16 light minutes. This is equivalent to hiring two surveyors to set up their transits one foot apart to calculate the distance to a dot that's 6.2 miles away. That's a pretty

skinny triangle. So, the furthest distance scientists can accurately measure to stars is about four or five light years -- easily within the Bible's 6,000 year limit.

Are there alternative methods for measuring distance?

Sure. "Parallax trigonometry" goes a little further. If you hold your thumb out and you close one eye and then the other, you'll notice that distant objects appear to move back and forth relative to your thumb. That's called the "parallax effect" and it's used to measure distances up to 20 or even 50 light years — again, well within the Bible's 6,000 year limit. However, beyond 50 light years, they have to *guess*, based upon how bright the star is. They call it "luminosity". But the simple fact is they can't tell distances in *billions* of light years.

I'm not saying the stars are not that far away. There's no question they are. But we just

can't measure them. So the starlight question is not a problem for a Creationist if you understand, (1) we can't measure those great distances, and (2) the universe was created "mature", it was fully formed, fully functioning, and the starlight was already here.

OK, but right here on Earth, we can still take measurements that indicate the Earth itself is several billions of years old. How does that square up with the Bible's 6,000 year limit?

No problem. There's about seven or eight different dating methods now in use. Carbon dating is only one and it's only good for about 40,000 years. There's also potassium argon, rubidium strontium, uranium 235, uranium 238, etc.. But they're all based on fundamental *assumptions*.

For example, if you walked into a room and found a candle burning and wondered, "How long has it been burning?" — it would be difficult to determine since it was already burning when you walked in. Nevertheless, you could do some scientific testing. You could measure the candle very precisely. Let's assume the candle is exactly seven inches tall. How long has it been burning?

I couldn't tell. I'd have to measure it, let it burn a while, and then measure it again.

Alright, do that.

Then by comparing the two measurements relative to the elapsed time, I could project backwards . . . but even then, I'd need to know how long the candle was to start with.

Ah. Precisely my point. We can easily measure how fast the candle is burning. Let's assume the seven-inch candle burns an inch an hour. At this rate, we can project how long the candle might continue to burn (seven

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more hours), but that's all you can do scientifically.

After that, you have to rely on *assumptions*. And what is an "assumption"? A personal *belief*. To know how long a candle's been burning I have to *assume* how tall the candle was to start with — if our seven-inch candle was originally ten inches tall, it's been burning for three hours; if it was fourteen inches tall, it was burning for seven hours. But while we can guess, assume and believe how long the candle was, we don't *know*. Further, you must also *assume* (believe) the candle always burned at the same rate — which we also don't know.

We must even assume that it didn't burn for a while, go out, and reignite. There's a lot of unknowns concealed under the cloak of "assumptions".

Carbon dating, or any dating method, is based on the assumptions that: 1) the rate of observed atomic decay is constant; 2) we know the original chemical composition of our sample precisely; and 3) there's been no contamination of our sample. Just because uranium decays into lead does not mean all the lead in the universe came from uranium. God (or even the evolutionist's Nature) might have made some lead.

I do a lot of debates at uni-

versities and the professors always agree, "He's right. We can't tell how old things are based on any of these dating methods." There's just too many assumptions underlying the evolutionists' measurements of time and distance.

So the theory of evolution is based on presumptions no stronger than those found in the Bible? For example, some people read the Bible and presume (believe) Jesus Christ is a real historical figure; others read the Bible and argue Jesus did not exist. But the fact is, none of us were there in Israel two thousand years ago to see. Therefore, any belief for (or against) the existence of Jesus (or Moses) must be taken on faith — just like the theory of evolution.

Many things about the evolution theory must be taken on faith. The problem is, it's very difficult to get an evolutionist to admit that evolution is actually a *religion*, not a science.

For example, evolutionists have to assume and believe that matter has always existed. Although they'll claim the universe began twenty billion years ago with a "big bang" — what exploded? Where did it come from? Whatever exploded had to exist *prior* to the "big bang", which means the "big bang" was

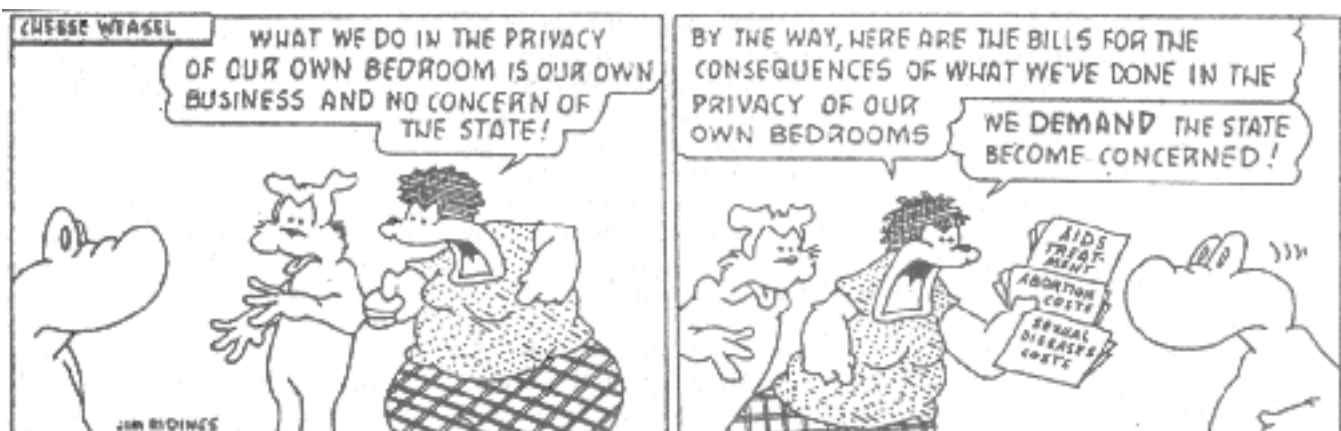
not the "beginning". Evolutionists must believe matter itself is either eternal or self-creating.

Evolutionists must also assume that the enormous energy necessary for the "big bang" that made all the stars came from nowhere. All these stars are burning zillions of tons of energy. Where did it come from? Where did space and time come from?

The flip side of your argument, however, would be if God created the universe, where did God come from?

That's unanswerable, at least by mankind. But this mystery means we must come in awe and worship our Creator, whereas the evolutionist "worships" matter and energy (power). Plus, the evolutionist has to believe that life evolved from nonliving matter. At bottom, the issue is not whether man evolved from an ape, but whether we evolved from a *rock*. Evolution ultimately advocates that our "common ancestor" with the apes is not a lemur or an amphibian — it's an inanimate rock.

Then according to evolution, all life — man, ape, fish, plants and bacteria — must've "evolved" from inert matter. And then there can't be an real equality between individuals, races, or nations since each



must necessarily be at a different level of "evolution" . . . and therefore, any question of human worth or rights must be ultimately determined according to which party is "more evolved", more powerful. Might alone makes right.

The issue goes back to Satan versus God. Satan hates God and, according to *Isaiah 14*, wanted to be God saying, "I will be like the most high." To deceive humanity, Satan started the lie in the Garden of Eden when he said, "Eve, if you eat off that tree, you can become like God."

That's really what evolution is all about: the idea that man can become a "god". In fact, evolution's philosophy that man is progressing (evolving) from slime toward godhood lays a foundation for the New World Order.

What? The New World Order is based on the theory of Evolution?

Yes. Life boils down to two basic choices. Either there is a Creator, or there isn't. If there is a Creator, then man is a fallen creature who needs a Savior. Of course, Satan doesn't want people to believe that, so if man "evolved," if we're a naturally "evolving" creature, then we're improving on our own — we don't need a Savior. Matter of fact, we'll be god ourselves one of these days.

In other words, we're improving (evolving) according to the changing forces of nature and natural selection rather than absolute Biblical values and principles?

Yes. Evolution presents the idea that man can progress on his own — improve himself, lift himself up by his bootstraps. But this idea has far-reaching effects. The philosophy that you *choose* to believe — be it creation or evolution — will effect how you behave in every other area of life.

For example, evolutionists advocate no absolutes but natural selection (external force) and change. But if there's no absolute right and wrong, if there's no absolute, preexisting standard (which only God can set), then how do you decide what's right and wrong about abortion, euthanasia, murder or even genocide?

Then, to the extent a society is influenced by the philosophy of evolution, individual survival is the highest goal, "survival of the fittest" simply means "might makes right" and "morality" only measures who's got the biggest club.

Exactly. And that's the fundamental difference between a democracy and a republic. A constitutional republic is based on *absolutes* like the idea that we are endowed *by our Creator* with certain *unalienable* rights that can't be taken from us. But in a democracy untethered to

any supernatural Creator, where do we get our "rights"? Government! Power! And if there's no force (like God) greater than government, what guarantees our rights remain "unalienable"? Nothing.

You're implying that a belief in evolution lays a foundation for Fascism and tyranny since without any reference to God, each of us is merely a mass of protoplasm that evolved from something insignificant into something unimportant. If we possess no soul or "divine spark", why not murder, rape or rob? If you've got the opportunity and the power, why not just knock each other down and take whatever you can?

Sure. Hitler believed the Jews had not evolved as far as the rest of humanity. He said the apes and the Aryan race had interbred and the Germans were close to pure Aryan and the Jews were close to pure ape and it was really best for the humanity if we could eliminate all the Jews. Right above Jews, he had the Blacks. He thought they were almost pure ape and would have eliminated the Black people next. He hated Blacks. Look what he did in the 1936 Olympics — Jesse Owens won all the gold medals — Hitler walked out of the stadium.

Then the Nazi notions of "master race", "final solutions" and even World War II might be viewed as logical consequences of a the theory of evolution.

Absolutely.

However, as a practical matter, Hitler probably did more to destroy the German nation than he did to destroy Blacks or Jews. We, too, can't merrily espouse a theory like evolution without also precipitating some unexpected, potentially nasty consequences. The choice we make to believe a particular

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faith, philosophy, or "science" lays a foundation for the kind of society we live in and the kind of rights we enjoy or forfeit. Beliefs matter.

Yes. Karl Marx wrote the ten planks of the Communist Manifesto which included, first, abolish private property (which by the way is the whole purpose behind the environmental movement). But the Bible is very clear: private property is extremely important because *if you don't own your property, you're basically a slave; you live for someone else.* So they had a system in the scriptures where if you lost your property because you were lazy or unfortunate, you or your heirs got it back in 50 years. You couldn't lose it forever. Ownership was extremely important.

Marx's second plank was the graduated income tax. The more you make, the more they take. President Reagan said, "There's no question Karl Marx invented the taxation system used in America."

You're saying communism is an ungodly system?

Yes. Knowing Marx's hatred for scripture and God, everything he did was to eliminate the Christian influence in the world. Read the ten planks in his Communist Manifesto and

you'll also see we've got a lot of American politicians who believe in communism.

[See the next article, "Are You A Practicing Communist?"]

But there's a bigger picture. Satan hates humanity because we're made in God's image and therefore remind him of God. So Satan's put it into the minds of some well-known people that we need to save the environment by reducing the human population. People like Jacques Cousteau and Peter Singer and some animal rights activists are very concerned about the environment — which we should be — but their idea is to reduce the world population from over five billion to roughly two billion by the year 2,000.

They also want to reduce our standard of living back toward that of a more primitive society.

Rice farmers for the elite. That's what we're supposed to be. Of course, the elitists will keep their homes and cars while we will all lose ours and everything else.

OK, you've at least implied that a belief in evolution can subtly encourage immorality, violence, rape, murder, racism, genocide and even war. Are there any concrete ex-

amples of the positive benefits of choosing to believe in Creationism?

Absolutely. We get calls and letters by the hundreds every day, from Christians who are suddenly excited because they finally have some answers, some Biblical ammunition to go with. I just supply the "bullets"; I give them a whole bunch of questions they can ask with my 13-hour video series.

I got a call recently, they said their 8-year-old kept asking so many questions, the teacher decided to *skip* evolution in the textbook. That's an *8-year-old* who just totally stumped the teacher!

Just imagine what that boy, his classmates and parents might do in the next five or ten years. Children like that won't only strengthen the belief in God, they'll also slow this nation's slide into the New World Order, and may even help lay a new spiritual foundation for a national revival.

Note that Dr. Hovind rejects, but does not refute, the theory of evolution. His argument is simply that both evolution and Creationism are equally unproven, equally based on presumptions rather than scientific evidence, and finally advocated

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or rejected based on subjective personal beliefs rather than objective reason.

In short, a reasonable person can choose to believe in either theory/ religion. Dr. Hovind, a Christian, chooses to believe in Creationism and therefore rejects evolution. Other people — including Christians and Jews — can just as reasonably reject Creationism and choose to believe in evolution. Although both sides can't be right, for the moment neither side need be embarrassed by the comparative logic of their belief.

But in either case, the decision to believe or not believe a particular faith or philosophy is a crucial personal choice that can have sudden and extraordinary consequences. For example, Hitler and the German people embraced evolution and within a generation, the logic of that choice reduced Germany to a smoking ruin.

Given our Freedom of Religion, Americans can choose to believe any of a long list of available faiths and philosophies. But since all religions (including evolution) are all finally based on scientifically unprovable presumptions, how can we know which belief is "right"?

Perhaps, "By their fruits, ye shall know them." In other words, although we can't prove the fundamental presumptions underlying our various beliefs, we can judge their comparative worth from the consequences that collectively accrue to their adherents.

Although individuals of any faith or philosophy may experience wonderful — or dreadful — personal lives, the value of their particular beliefs might be inferred from the general conditions (consequences) of their fellow advocates. If so, you

should be able to compare nations that embrace differing faiths over the course of decades or centuries to discover which belief systems are most conducive to the kind of life and society you'd like to experience.

Does the inner peace of the Buddhism attract you? Fine. Go chant. But don't forget the general social conditions of those nations that embrace Buddhism since there may be a correlation between Buddhism and Asian poverty.

Likewise, does evolution "set you free" to enjoy the excitement and pleasures of a sensual life-style? OK — but recognize it also increases the probability that you'll be mugged on a street corner, drafted into a foreign war, or laughed out of court when you argue that you have "rights".

I can't help noticing that most of mankind's material and political progress has taken place under a Biblical mantle. When we talk about the material and technological benefits of the "Western Civilization," some historians see our foundation in the Greek concept of democracy. Others point to Roman civil law as the Western World's cornerstone. However, I suspect that "Western Civilization" has been built primarily on a Biblical foundation and successfully propagated only to those other nations which allow a Biblical faith. Lose that faith, and it seems at least likely that you will also lose any claim to a "Western" life-style of personal opportunity, general prosperity, justice, and real rights.

In modern times, civilization has seldom advanced except where a Biblical faith was commonly practiced by the populace. Is that coincidence, or are the various Bible-based religions (though often imper-

fect) essential ingredients for a nation's general welfare?

Therefore, if only as a pragmatic political choice, even well-meaning atheists should consider endorsing and supporting Creationism and a Biblically-based faith. After all, if evolution lays a logical foundation for immorality, tyranny and genocide — who wants that? On the other hand, only those nations that embrace the Bible have enjoyed any sustained measure of freedom, liberty, justice or prosperity. Of course, as in the Spanish Inquisition, Crusades and TV evangelists, Biblical religions have often been exploited to justify ungodly acts. That kind of perversion is an unavoidable fact of human existence. Nevertheless, those nations that reject the Bible seem condemned to a dog-eat-dog purgatory of earthly poverty, injustice, violence and early death.

Beliefs matter.

Ironically, even Darwin might have to admit that for nearly 4,000 years, "survival of the fittest" and natural selection has subtly and persistently favored those individuals, nations, races and governments that embraced a belief in the God of the Bible.

Dr. Kent Hovind can be reached at: 29 Cummings Road, Pensacola, Florida 32503. Phone 904-479-3466 or email: dino@drwebber.com for a list of his materials. According to Dr. Hovind, his \$99, 13-hour video series is not copyrighted; if you buy one copy, you can make others for your friends. I've seen the first one-hour video and I was surprised and impressed. Based on that first tape, I recommend his video seminar. ■

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Are You A Practicing Communist?

by George Gordon

This article illustrates the natural “competition” (perhaps, antagonism) that seems to exist between government and religion. Both belief systems vie for our allegiance. Both seek to achieve that allegiance by offering alternative “benefits”.

However, I suspect the essential difference between religion and government focuses on personal responsibility. God, and most religions, seem to want you to be individually responsible for all your actions and your life. That central concept of personal responsibility is illustrated by the promise of a “judgment day” when each of us will be judged individually by God according to our works and faith. Presumably, God will judge and reward each of us unequally according to the individual effort we each make in this life.

Government, on the other hand, inevitably advocates a collective solution to our problems that shields the individual from personal responsibility. With government, the central notion is not individual judgment, but entitlement. Once you sign up — and anyone can — for medical insurance, social security, unemployment insurance, or corporate status — your worries are over. No matter whether you work, vote, or even like govern-

ment, you are guaranteed (entitled) to receive rewards and benefits virtually equal and identical to every other government beneficiary. With government, there is little correlation between your individual effort and your individual reward.

George Gordon is longtime student of the American legal system. His understanding and courage have led him to be repeatedly arrested, sometimes beaten by police, and in several instances to not only counter-sue successfully, but insist he be paid in full in gold. His lawsuits have bankrupted one county and caused it to be annexed to another. Within the constitutionalist community, Mr. Gordon’s stature is substantial. George currently lives on a Missouri farm with his wife and children and teaches week-long seminars on common and Biblical law.

I guess I should start at the beginning: in 1979, I attended an Idaho patriots meeting that featured Steve Gibson as the principal speaker and changed my life forever.

What wonderful insight did he impart? What mystic knowledge did he pass on? None, re-

ally. All he did was look us straight in the face and call every one of us, “practicing communists”. Some people would’ve called those “fighting words,” and being a red-blooded American taxpaying pillar of the Boise business community, I wasn’t too happy to be called a “communist”. Shoot, I voted straight Republican and was a paid-up member of every major business organization in Boise!

Nevertheless, his accusation haunted me until I finally picked up a copy of the Communist Manifesto. Over the next several weeks, I researched that Manifesto, the Scriptures and even acts of Congress, to see if there were a basis in law or fact for Steve’s accusation.

There was, and here’s my report. The “normal” (secular/political) aspects of this report are in normal text; my Bible-based comments are italicized.

Carl Marx was born in 1818. In 1848, at age 30, he entered a competition sponsored by the International Socialist Union of Paris, France. His winning submission was “Ten Planks of the Communist Manifesto”. The rest, as they say, is history.

The First Plank is relatively simple: Abolition of property in

land, and application of all rents of land to public purposes.

Let's see what we have in America today. In Idaho alone, 64% of the state is public land, held "in trust" by either the state or the federal government. If you or I want to use that land, we have to go to the appropriate agency and rent it, pay royalties on anything we remove from it, or pay "use fees" if all we want to do is go camping. This money goes into the state or federal treasury.

Besides renting public lands, there are taxes on private property. Using Idaho as our example, if 64% is "public" land, then 36% must be "private" land, right?

Wrong! The state levies a property tax on such "private" land, and if you don't pay, orders a tax sale and you lose the land. Doesn't it sound like the term "property owner" really means "property renter"?

The conclusion is clear: We've lost our right to property in land in allodial freehold, and have been reduced to nothing more than feudal serfs, living on the king's land and paying our land use fees in the form of taxes. We'd come full circle from the English Plantation of Rhode Island in 1776 to the U.S. Plantation of Idaho in 1997. Can anyone argue the First Plank of the Communist Manifesto has not been installed in the United States?

But how should things be? In Leviticus 25:23 it says: "The land shall not be sold forever for the land is mine; for ye are strangers and sojourners with me." That's contrary to any notion of "public property" embraced by the Bureau of Land Management (BLM), the Environmental Protection Agency (EPA), the Department of Natural Resources (DNR) and such things as "eminent domain".

The Second Plank reads: "A heavy progressive, or graduated, income tax."

That's obviously installed. The Federal government and all but five state governments impose some form of income tax and the Federal tax is clearly "graduated". I rest my case. Communism is alive and well in the U.S..

But Deuteronomy 14:22 reads:

"Each year you shall tithe all the produce that grows in the field you have sown." And Deuteronomy 25:14 declares: "Thou shalt not have in thine house divers measures, a great and a small."

Is a tithe (10%) that different from a flat tax that applies equally to all? And what is our graduated income tax if not a "diverse measure" that applies unequal tax rates to various individual? Moreover, while God asks only a tithe (10%), our collective government (local, state, federal) now take roughly 55% of each of our incomes. Has the Marx's Second Plank been installed in the U.S.A.? Undeniably.

Plank Three: "Abolition of all right of inheritance."

Most people will say, "Oh, that's not in force. I know, because my Aunt just died and left me some money."

But my question is: How much did she leave *you*, and how much did she leave the *State*? The reason the State gets into the picture is almost always the result of a marriage license. When you sign that short little form, you've entered into a three-party, limited general partnership with you, your spouse and the State as equal partners. Over the life of the contract, the two active parties (husband and wife) work, create and produce

things, such as money, children, and property of all kinds.

Then one day, your spouse dies and, after you bury him (or her), you sit down to see what you have. About this time, someone from the State knocks on the door saying there's a small matter of "inheritance tax". What they're really saying is: "I'm still a partner, the partnership hasn't been dissolved, I want out, so buy me out." The State figures that it's paid for your kids' education, school lunches, AFDC, etc. so they've done their part in making the partnership work. All they want is their one-third share. Which, when you look at most inheritance taxes, means you pay from 28% to 35% of the estate to Uncle Sam, or his duly appointed representative.

Again, looking at how this should be, we read in Deuteronomy 21:15-17:

"If a man have two wives, one beloved and another hated,

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and they have borne him children, both the beloved and the hated and if the firstborn son be hers that was hated then it shall be, when he maketh his sons to inherit, that he may not make the son of the beloved firstborn before the son of the hated, which is indeed the firstborn. But he shall acknowledge the son of the hated for the firstborn, by giving him a double portion of all that he hath for he is the beginning of his strength; the right of the firstborn is his."

Nothing about estate taxes, probate court, etc. The Third Plank is alive and well in the "Land of the Free".

Fourth: "Confiscation of the prop-erty of all emigrants and rebels."

Need time to think about that? If so, think about Waco, Ruby Ridge, the Montana Freemen . . . you get the idea. In legalese, this is called "municipal police power" and means that if

you get hostile and belligerent to the government, they can take everything you have under the guise of IRS liens, tax levies, seizures, fines, etc.. And if you're still mad and complaining, they can throw you in jail. Is the Fourth Plank established here? You bet.

How does Scripture deal with rebels and such? Read Leviticus 26:4-6:

"But if ye will not hearken unto me, and will not do all these commandments; and if you shall despise my statutes, or if your soul abhor my judgements, so that ye will not do all my commandments, but that ye break my covenant, I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague that shall consume the eyes, and cause sorrow of heart and ye shall sow your seed in vain, for your enemies shall eat it."

At least God doesn't mess around when you screw up, He takes it all . . . your life and your toys. In this instance, the Fourth Plank doesn't violate Gods' law so much as attempt to replace God himself.

Fifth Plank: "Centralization of credit in the hands of the State by means of a national bank with State capital and an exclusive monopoly."

Ever hear of the "Federal Reserve System"? That's not real money in your wallet. Read what it says at the top: "Federal Reserve Note"! As in "promissory note". There's precious little "real" money left. It might not be too much longer before we move straight into electronic money, completely controlled by the banks, who ultimately answer to the Fed. We're well on our way with credit cards, checking accounts, debit cards, etc.

Do we have a central bank that operates as a monopoly? Absolutely. Then the Fifth Plank

of the Communist Manifesto has been installed and institutionalized in the "Home of the Brave" since around 1913.

But Deuteronomy 25:13-16 declares:

"Thou shalt not have in thy bag divers weights, a great and a small. Thou shalt not have in thine house divers measures, a great and a small. But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have, that thy days may be lengthened in the land which the Lord thy God giveth thee. For all that do such things, and all that do unrighteously, are an abomination unto the Lord thy God."

What is real money? By law it is a fixed, physical weight of silver (currently 371.26 grains of fine silver). Unless the law defining dollars is changed (which devaluation is also contrary to Biblical principle), a real "dollar" in silver should be the same now as it was twenty years ago and as it will be twenty years into the future. As such, it becomes a reliable "measure" and "store of value".

However, a Federal Reserve Note that was worth a "dollar" in 1933 is worth about three cents (in real money) today, and will soon be truly worth less than the paper it's printed on. "Inflation" is simply a fancy, modern term for "diverse weights and measures". God says have none of it. Government says it's beneficial. Who do you believe?

Sixth Plank: "Centralization of the means of communication and transport in the hands of the State."

Let's see, we have driver's licenses, vehicle registration, vehicle licensing, and that's just "private" transportation. For "public" and commercial transportation like planes, trains and buses, government control is even greater.

And don't forget "central

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control of communications" through agencies like the Federal Communications Commission. Although the Internet still offers an astonishing degree of freedom, TV, radio, cable, newspapers all bow to the mighty FCC. Executive Orders #10995 and #10999 will give government open and direct control over both transportation and the media and are just waiting to be signed. The Sixth Plank is installed in America and growing.

Look at Exodus 16:29 for God's law on travel:

"See, for that the LORD hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day."

Apparently, so long as you don't travel on the Sabbath, God doesn't see much of a need to regulate or control such things.

The Seventh Plank is a bit more complex: "Extension of factories and instruments of production owned by the State, the bringing into cultivation of waste lands, and the improvement of the soil generally in accordance with a common plan."

Hearing the phrase "extension of factories and instruments of production owned by the State", most people would say, "Oh, you mean like those big Russian factories. We don't have

that here. We have GM, Ford, US Steel. They're all privately owned."

But are they? Every corporation and factory in the US operates and exists on the sufferance of government, which charters, licenses and regulates their existence and activities in return for a portion of the proceeds (called "taxes"). I think that qualifies as "ownership by the State".

As to "bringing into cultivation of wastelands," how many of you have seen dams like those on the Colorado River? While they do produce electricity, ask any rancher or farmer what their main purpose is, and he'll tell you: water for irrigation. In that part of the West it's: No water, no farms. So, they've installed that part of Plank No. Seven, too.

As for "improvement of the soil generally, in accordance with a common plan," how many of you have heard of the Agricultural Stabilization Center (ASC)? Any rural county has one of their offices. Their job is to hand out government information, funds and materials to help with the general improvement of the American farm. And how many farmers have taken part in government programs ranging from paid non-cultivation of land to low-interest loans for "general land improvement" (provided you do it *their* way, of course)? I think Plank Seven is also installed in America.

But look at portions of Leviticus 25:8-24 to see how God handles this:

"And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month . . . and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. . . . In the year of this jubilee ye shall return every man unto his possession. And if thou sell ought unto thy neighbour, or buyest ought of thy neighbour's hand, ye shall not oppress one another

". . . The land shall not be sold for ever: for the land is mine; for ye are strangers and sojourners with me. And in all the land of your possession ye shall grant a redemption for the land."

There's more, but it looks like God has a very specific plan to keep things going and protect the land which communism and big government have sought to replace.

The Eighth Plank reads: "Equal liability of all to labor, establishment of industrial armies, especially for agriculture."

How many heard President Clinton say at the recent Volunteer Summit that to be a good citizen you had to get a job and pay taxes? How about the 1996 "workfare" bill which requires welfare recipients to work for their "benefits"? I'm not saying the idea of working is wrong, but the government is implementing "workfare" so Americans have to work on *government's* terms such as by having insurance, a SSN, and filing a 1040 each April.

As for "industrial armies", we had the Civilian Conservation Corps (CCCs) and the Works Project Administration (WPA) in the 1930's, and Americorps and remnants of the Peace Corps today. The Eighth Plank is firmly installed.

What does Scripture advise? Deuteronomy 24:14-15:

"Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates; at his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it; lest he cry against thee unto the Lord, and it be sin unto thee."

Let's see . . . simple, straightforward, and no hidden catches to make sure that he's really a slave, with no say and no rights. Equal rights for both "brethren" and "strangers"; no "oppression" (taking unfair advantage) of hired servants by

employers; and payment in full at the end of the day (no delays, no promissory notes, no withholding).

The Ninth Plank is one of the most ambitious: "Combination of agriculture with manufacturing industries; gradual abolition of the distinction between town and country by a more equitable distribution of population over the country."

This needs to be handled in two parts. The first is relatively simple. Ever hear of Archer Daniel Midland (ADM) or visited a major dairy or meat outfit recently? In the multinational agri-conglomerates and "factory" farms you'll see Marx's "combination of agriculture and manufacturing" has been installed in America for decades.

The second part of Plank Nine is a little harder to see. Because there are still cities and still rural areas, you may think that the "gradual abolition of the distinction between town and country" has not been implemented. But look again. In 1920, the US population was about 100 million and the number of people living on farms was about 44 million — nearly half the population was on a farm or rural setting. By 1940, the population on farms had dropped to 32 million. In 1950, 15 million. 1970, 6 million. 1985, 3 million. And the estimate is that by 2000 there will be roughly 100,000 farmers or *agribusiness corporations* producing all agricultural products in the US. Farm population is now only a fraction of one percent of the total American population.

Cities have also taken a hit in terms of the overall population. While some cities like Los Angeles have grown, others like Chicago and St. Louis have actually lost population over the past 40 years. Cause? The

largest population migration since the Middle Ages. Result? The ubiquitous suburbs, neither urban nor rural but, just as Marx required, a blend of both. The Ninth Plank is also firmly installed in today's United States.

In Leviticus 25:1-7, God says in part:

"And the LORD spake unto Moses in mount Sinai, saying, . . . When ye come into the land which I give you, then shall the land keep a sabbath unto the LORD. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard. . . . for it is a year of rest unto the land. . . ."

Pretty simple. No talk of anything but good stewardship and obeying the Law, and surely no implication that urban and rural areas should be forcefully combined.

Finally, the tenth Plank: "Free Education for all children in public schools; abolition of children's factory labor in its present form; combination of education with industrial production."

Did you attend public school? How about your kids? The first public schools were founded in the 1830s and, as late as the WWI, they weren't too common outside the big cities. Now, they're everywhere, while non-public school education is the fast-fading exception. Moreover, even so-called "private" schools, and their curriculum, are now government controlled. Any school that accepts government funding must abide by government strictures.

As for the "abolition of children's factory labor", our government took care of that before WWI. They just shipped the con-

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cept of child factory labor overseas. Do American children work in factories? No. Do they wear athletic shoes manufactured by children in Asian factories? Yes.

As to "combining education with industrial production", the U.S. is beginning to follow the Japanese and Germans, test students for their "potential" and, if they don't score high enough, ship them to factories for a nice "apprentice" education. Model programs have already been set up in some big cities. Plank No. 10 has not only been installed here in America, but is expanding rapidly under the guise of the Goals 2000 education program.

But Deuteronomy 4:9-10 declares:

"Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life, but teach them thy sons, and thy son's sons; specially the day that thou

stoodest before the Lord thy God in Horeb, when the Lord said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children."

Sounds like a simple plan for home schooling, not cramming thirty kids into an overcrowded room with one frazzled babysitter, who has to make sure she follows the government mandated "truth of the week".

Now take a simple test. For each of the 10 Planks in which you participate or by which you are affected, give yourself 10 points. Most people won't give themselves 100 points, but I'd bet that you have at least 50 on your list. To the extent you get any points, you are a "practicing communist".

Can you be a "practicing communist" and also truly religious? Maybe not. The closer I look, the more I realize the antagonism between secular government and religion is so fundamental, that in their purest forms, the two institutions are not only mutually exclusive, but fundamentally antagonistic. God's emphasis on individual responsibility is contrary to any notion of collectivist benefits. Government's emphasis on equal benefits regardless of individual effort is contrary to any notion of personal responsibility. We really can't serve two masters.

George Gordon's been showing people how to stop "practicing Communism" for 18 years and he can show you, too. For further info, write to: George Gordon's School of Common Law, P.O. Box 297, Isabella, Mo. 65676.

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Article I Section 2 Government
Isaiah 9:6

Statism: Opiate of the Elites

by Theodore J. Forstmann

Theodore J. Forstmann is cofounder and senior partner of the investment firm Forstmann Little & Co. The firm has invested over \$13 billion in 22 acquisitions since its founding in 1978. He's also joined Norman Schwarzkopf and Paul Newman to found Boggy Creek Gang Camp, a year-round camp for chronically ill children. He's a director of the Inner-City Scholarship Fund in New York and cofounder of the Silver Lining Ranch in Aspen, which serves children with cancer and other life-threatening illnesses.

A graduate of Yale and the Columbia School of Law, Mr. Forstmann is an outspoken champion of expanding opportunity and economic growth. In this article, he argues that we have forgotten the Golden Rule in business and politics. Worse yet, we have traded our biblical principles and individual responsibilities for the empty promises of secularism and statism. While the State surely struggles against God and His authority, author Forstmann suggests that the State is truly trying to replace God . . . to "become" god.

I'm encouraged to see this article's ideals are embraced

by wealthy and influential people like Mr. Forstmann, Paul Newman and Norman Schwarzkopf. These folks are not "holy rollers" or "Bible thumpers", they're generally corporate executives. Perhaps the principals of constitutional government are beginning to penetrate the boardroom.

Do unto others as you would have others do unto you. The power and significance of these eleven words reside in the fact that they represent a *spiritual* truth. This is not simply because Jesus said on the Mount, "All things whatsoever ye would that men should do to you, do ye even so to them." Nor even because it is written in Mosaic law: "whatever is hurtful to you, do not do to any other person." The spiritual authority of the Golden Rule is grounded in an even more basic assumption: that there is a Creator and we are all *equal* in His eyes.

Our democracy¹ was founded on this basic assumption, which is why we pledge our allegiance to "one nation under God." From this flows the self-evident truths: "that all men are created equal²; that they are en-

dowed by their creator with certain unalienable rights." What follows is that the individual is the spiritual center of society, and the Golden Rule is equally self-evident.

From Golden Rule to Statist Rule

But in our day many of our leaders believe that the state – not the individual – is now the spiritual center of society. According to this view known as "statism," government assumes a moral importance that outweighs individual claims. Statists do not speak of government as a collection of bureaucrats, agencies, and limited constitutional powers but as the embodiment of the collective good – as the community itself.

They believe that government should make decisions for individuals. Since individuals usually prefer to make their own decisions, coercion and compulsion become necessary correctives. This is why the statist has no use for the Golden Rule. The statist does not do unto others as he would have others do unto him. The others aren't to do at all; they are to be done to and done for.

If it is true, as philosopher Michael Novak once observed, that "each immoral action sows its own irrationality into the pattern of events," a government that breaks the moral laws encoded in the Golden Rule will have a profound effect on all those living under it. The genesis and genius of the Golden Rule is that it is a *two-way* street. Statism, on the other hand, is a *one-way* street. The Golden Rule teaches us that we are all brothers. Statism teaches us that we are the children, and government is the parent. In fact, statisticians are looking for far more than a maternal embrace in the arms of big government. They are looking for nothing less than a New Jerusalem, literally for redemption *through the state*.

Every human being has a need to believe and belong. Traditionally this impulse found expression through religion. But with the decline of clerical power in the 18th century, the search for salvation did not come to an end. Instead the intellectuals of the day began to look elsewhere for idols and answers, for kinship and community. As Paul Johnson observes in *Intellectuals*:

For the first time in human history . . . men arose to assert that they could diagnose the ills of society and cure them with their own unaided intellects: more, that they could devise formulae whereby not merely the structure of society but the fundamental habits of human beings could be transformed [These] were not servants and interpreters of the gods but substitutes. Their hero was Prometheus, who stole the celestial fire and brought it to earth.

In 1789, the Promethean

spark burst into the flames of the French Revolution. Historian Will Durant recounts that revolutionary leaders "proclaimed a new theology in which Nature would be God, and heaven would be an earthly utopia in which all men would be good." The Cathedral of Notre Dame was renamed the Temple of Reason, priests and nuns were ordered to marry, and cemeteries were required to post inscriptions telling the public that "death is an eternal sleep."

As the revolutionary zeal spilled over into the 19th century, the French battle standard was planted in the great capitals of Europe — Vienna, Warsaw, Berlin, and Moscow. A German college professor, watching from his window as Napoleon's victorious *Grand Arme*e passed by, exclaimed: "I saw the World Spirit riding upon a white horse!" This was Georg Hegel, who would attempt to marry God and government at the altar of philosophy: "The Universal is to be found in the State," he said, and "the State is the Divine Idea as it exists on earth We must therefore worship the State as the Manifestation of the Divine on earth."

Half a century later; Marx picked up where Hegel left off, promising that socialism could become the "functional equivalent of religion." Religion, said Marx, was

nothing more than "the sigh of a distressed creature . . . the spirit of spiritless conditions . . . the *opiate of the masses*."

In a sense, Marx was the John the Baptist of the statist faith in the 20th century. The fact that so many were baptized in this faith confirms British writer G. K. Chesterton's observation that "when men cease to believe in God, they will not believe in nothing, they will believe in anything." From this perspective, it becomes clear that statism is more than a mere ideology. It is *statism* that has become "the spirit of spiritless conditions" and the opiate, not of the masses, but of the elites.

The forward march of statism

This realization is essential to understanding the forward march of statism in the United States. As Robert Bork describes in *Slouching Toward Gomorrah*: "The search for a 'politics of meaning' is a feature of modern liberalism, and reflects the human yearning for the transcendental by persons for whom religion no longer fills that need." But he also observes that "politics as a transcendental value cannot be satisfied by the compromises of democratic processes."

So how have the statist

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overcome our democratic processes, constitutional restraints, and historical distrust of state power? First, they have adopted a conscious strategy to pay us to value security over freedom. Second, they have manipulated our language. And third, they have used our law and our courts in ingenious ways to overcome popular will.

Valuing security over freedom

The first part of this strategy puts a new twist on an old fable about a kingdom and a tainted well: One of the king's men bursts through the palace doors and rushes up to the throne. "Your highness," he says, "the city well is tainted, and all who have drunk from it have gone mad. Your subjects are marching on the castle to demand your head. You must flee at once!" The king pondered this message for several moments and then made a startling move. He fetched water from the well and drank it himself. Thereafter the mad king ruled his mad kingdom in perfect harmony.

The story of statism in America is similar but reversed: The elites have drunk deeply from the well of

political salvation, inducing visions of government-engineered utopia. The problem is that ordinary people do not understand, do not trust, and even fear such visions. The alleged solution is to give as many people as possible a taste of entitlement — to give everyone, as our president likes to say "a stake in the system."

The most dramatic bid for this goal was the Clinton administration's failed health care initiative. We all know that it sought policy advice from countries that had socialized medicine, but did you know it received political advice as well? Social Democrats in the German parliament advised that the surest path to becoming a permanent governing party was to socialize health care. Beyond placing another 10 percent of the GNP under government control, this would — for the first time — make a majority of Americans irrevocably dependent on the state.

What our statisticians had hoped to achieve was what the French economist Frederic Bastiat described when he said, "The state is that great fictitious entity by which everyone seeks to live

at the expense of everyone else." In statist terms, this is what is called "community," and anyone who questions this equation is accused of opposing "shared values" and "the common good."

Today these accusations dominate the debate over Social Security reform, precluding any meaningful discussion of how to improve retirement security. Our current system was essentially introduced in 1889 by German chancellor Prince Otto von Bismarck — twenty years before the first Model-T rolled off the tracks. It does not incorporate *anything* we have learned with regard to markets and investments over the past one hundred years. And yet any suggestion that the system might be improved through modernization, choice, and privatization is met by Luddite-like opposition.

In the recently released report by the government-appointed Social Security Advisory Council, Robert Ball (who started working for the government in 1939) argued against privatization on the following grounds: "Social Security is perhaps our strongest expression of community solidarity. Social Security is based on the premise that we're all in this together;



with everyone sharing responsibility not only for contributing to their own and their family's security, but also to the security of everyone else, present and future." A recent *New York Times* editorial put the issue even more bluntly. Privatizing Social Security, it complained, would treat people "as individuals." Can you imagine?

Leave aside for a moment the vast empirical data demonstrating that privatization would improve retirement security, fuel economic growth, and make the system more fair. When opponents attack privatization because they fear it would weaken "community," what they really fear is that it would take *government* out of the picture. The point, it would seem, is not to expand the pie of benefits for each individual retiree; the point is to keep the public piecutters employed.

Manipulating language

When I listen to the lofty sentiments used to defend government redistribution, I reluctantly have to conclude that nowadays only criminals are honorable enough to steal without rhetorical excuses. Which brings me to statism's second means of trying to outwit democracy: the manipulation of language.

We have entered an Orwellian era in which "entitlement" replaces responsibility, coercion is described as compassion, compulsory redistribution is called sharing, race quotas substitute for diversity, and suicide is prescribed as "death with dignity." Political discourse has become completely corrupted. The reason is that if you tell people directly that you want to raise their taxes, transfer their wealth, count

them by skin color or let doctors kill them, most will object. Statists know this and therefore are obliged to obfuscate.

In one of the most striking examples, abortion is now discussed in terms of "reproductive health." This sounds absolutely unobjectionable — who, after all, is opposed to health? The same thing goes for the term "pro-choice." How can you be an American and be against choice? Both terms do an effective job of obscuring the real issue, which is life or death for an unborn child. Of course, this becomes a lot more difficult to do when the child in question is very near to being born. This is why advocates are so uncomfortable with the debate over partial-birth abortion. So brutal is this act, that abortion advocates essentially refuse to discuss it. Vicki Saporta, executive director of the National Abortion Federation, says simply: "There

is no such thing as a 'partial-birth abortion' 'Intact dilation and evacuation' is an accepted medical technique."

I agree: there is no such thing as a partial-birth abortion. In order to use the language properly we must acknowledge that when a child is killed just moments before it can breathe its first breath, it is not abortion. The procedure Ms. Saporta so blithely describes is in fact nothing less than infanticide.

In his *Evangelium Vitae*, Pope John Paul II warned that by tolerating such practices, we have encouraged a "culture of death." This is a world in which relationships are guided not by the Golden Rule, but by the Latin term *cui bono* — who benefits? In such a world, life is truly cheap, whether it is the homeless person we ignore on the street, the dying child in Bosnia, the elderly patient who

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needs medical care, or the tiny life within the womb. This is the inescapable conclusion of modern conceit.

The statist would have you believe that their utopian dreams are evidence of a profoundly imaginative vision. But truly, what could be less imaginative than to think that if you can't see it, touch it, or grasp it, then it doesn't exist? Of course, there is a material order but if there is no underlying natural order and if the only such order that exists is the order we ourselves create, then life necessarily becomes cheapened, and we interfere with decisions made by our Creator.

Overcoming popular will

In such a world, notions of right and wrong that have contributed to civilization's painstaking progress over thousands of years are completely stood on their head. Without absolutes, what is right and what is wrong depends upon your point-of-view. The U.S. Constitution, for example, becomes what is fashionably referred to as a "living document," to be reinterpreted as political expediency demands. This is the justification behind statism's third avenue of assault.

Does anyone believe that, when it comes to defining the fundamentals of our democracy modern lawmakers are more capable than Thomas Jefferson, George Washington, Alexander Hamilton, or James Madison? Why not? If the Constitution does not represent enduring truths, why should we give such weight to the words of these dead white males? Thanks to today's legislative and judicial activism, we don't. We have largely abandoned the belief that the Constitution ought to be interpreted according to its original intent, and that is

why the appointment of justices and judges has become one of the fiercest political struggles of our time.

This is convenient for those who want government to assume a role that neither the Constitution will sanction nor the electorate will approve. The real rise of state expansion through judicial fiat began with Franklin D. Roosevelt's attempt to pack the Supreme Court with six more members, a move that failed to change the Court's numbers, but forever changed its reading of the Constitution. If anyone doubts the intent, they should read the following excerpt from FDR's 1935 letter to the House Ways and Means Committee chairman: "I hope your committee will not permit doubts as to constitutionality, however reasonable, to block the suggested legislation."

As legal scholar Roger Pilon has pointed out, the fact that the framers intended limits to government power is made explicit by the Tenth Amendment: "The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States, respectively or to the people." But where the framers saw islands of government power in the sea of liberty, the New Dealers saw islands of liberty in a sea of government power. Over the past sixty years, the congressional and judicial tide has eroded those small islands of liberty to mere atolls.

We see the culmination of this trend in the ease with which today's courts override democracy whenever voters try to swim against the statist tide. As columnist George Will argues, "Having become

unpersuasive, and hence uneasy in political arenas, liberalism dabbles in democracy but increasingly relies on litigation rather than legislation to achieve its ends." Witness California's Civil Rights Initiative. The language of CCRI was lifted almost word for word from the landmark 1964 Civil Rights Act, which stated: "No person in the United States shall, on the grounds of race, color; or national origin, be excluded from participation in, be denied the benefits of, or be subject to discrimination under any program or activity receiving federal financial assistance." After citizens voted overwhelmingly to put an end to preferences, opponents forum-shopped for a sympathetic judge who blocked the new mandate, at least temporarily, on the Orwellian grounds that an end to *preferential* treatment violates constitutional guarantees of *equality*.

It was this type of whimsical interpretation of law that Justice Antonin Scalia commented upon when he asked: "what secret knowledge, one must wonder; is breathed into lawyers when they become justices of this Court? Day by day, case by case, [the Court] is busy designing a Constitution for a country I do not recognize."

The true source of freedom

America is a country many of us are finding increasingly difficult to recognize. *First Things* editor Richard Neuhaus asks whether we have arrived at "the end of democracy" and whether "we have reached or are reaching the point where conscientious citizens can no longer give moral assent to the existing regime." I share his

concern, but I do not share his pessimism.

Democracy is not at an end, but it is in the balance. If my voice is only a cry in the wilderness, so be it. But I am not going to curse the darkness; I am going to light a candle. If we are to change course, we must argue with courage and conviction that there is a natural order. God is. The life He gives must not be taken away. The rights he endows must not be infringed. And humans, however well intentioned, must not seek to usurp the role of the Creator.

When the 19th-century French observer Alexis de Tocqueville peered into the fog of America's future, he said of its citizens: "I do not fear that they will meet with tyrants in their rulers but rather with guardians." A government led by such men, he said, "does not destroy but it prevents existence; it does not tyrannize, but it compresses, enervates, extinguishes, and stupefies a people, till [they are] reduced to nothing better than a flock of timid and industrious animals, of which the government is the shepherd."

We must not confuse Tocqueville's "government shepherd" with the Good Shepherd. And we must remember that the true source of our security and our freedoms is not secular but *spiritual*. Until we recapture this truth, the relationship between the individual and the state will remain misshapen as we will continue to place the Golden Calf before the Golden Rule.

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¹ I disagree with Mr. Forstmann's reverence for "democracy" as America's philosophical/political essence ("republic" is the concept worthy of honor). However, I doubt his error reflects a conscious choice so much as America's common failure to distinguish between the two terms.

The political distinctions between democracy and republic are commonly recognized in the constitutionalist community. Essentially, a democracy places unlimited power in the hands of the people to do virtually anything, anytime 51% of 'em vote to do so. A republic, on the other hand, declares there are some fundamental (even absolute) principles which cannot be ignored, violated, or voted out. A democracy can vote to commit genocide; a republic truly based on Christian principles cannot.

² There may be other religious differences between a democracy and republic. For example, democracy seems premised on the idea that all men are not only created equal, but remain equal throughout their lives. From a Biblical perspective, that notion is absurd unless God wrote His Law "on the hearts" of ALL men, not just those of a particular faith. If God's law is not written on the hearts of all voters, how do they know how to vote righteously? By watching Dan Rather and the CBS Evening News? To the extent some voters' hearts do not contain God's Law, they can cast their democratic votes based on error, ego, greed, delusion and lust. Perhaps this was what founder John Adams implied when he said "Our Constitution was made only for a moral and religious people. It is wholly inadequate to the government of any other."

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An Environment of Treason

by the staff of *ecologic magazine*

What are the “elitists” of the previous article up to? What are they doing “for” — and “to” — us? A May 13, 1997, Wall Street Journal editorial by Henry I. Miller offers a clue:

“When Saddam Hussein invaded Kuwait, Americans were overwhelmingly convinced that our national interests were at stake in the Middle East. But how would they feel about sending U.S. troops overseas to enforce limits on carbon dioxide emissions?

“That may seem surreal, but it’s just the sort of scenario foreshadowed in ‘Environmental Diplomacy,’ a slick 10,000-word document released by the State Department in April. With forewords by Vice President Al Gore and Secretary of State Madeleine Albright, its message is that today, it’s not tyrannical governments, not state-sponsored genocide or terrorism, not poverty or disease, but environmental problems that define America’s foreign policy challenges.

“The remedy proposed by Mr. Gore and the State Department is to redefine the relevant measures of economic activity. The purposes are clear: to enable governments to obscure the costs of environmental protection by calling them ‘benefits’

and to force businesses to list wealth-creating activity as societal ‘costs’. But the effects will be profound: Companies around the world will see their regulatory expenses skyrocket and their markets shrink. Consumers will pay inflated prices for fewer products and higher taxes to support bloated bureaucracies.

“The Clinton administration already is implementing the State Department’s environmental initiatives in a number of ways — in negotiations of treaties and other agreements; in bilateral and regional diplomacy; in foreign aid from the State Department and the U.S. Agency for International Development: in the CIA’s commitment to “environmental intelligence”; and in new “regional environmental hubs” within certain U.S. embassies, which will preach the gospel according to Mr. Gore.

“Thanks to this co-opting of U.S. foreign policy, Mr. Gore’s eco-battiness will metastasize not only domestically but around the world — courtesy of the official U.S. diplomatic apparatus and the American taxpayer. We need to end this unhappy marriage of pseudo-environmentalism and diplomacy before it’s too late.”

While the Wall Street Journal expressed concern, it underestimated the truth and consequences of the environmental movement. The following article is primarily from the March/April, 1997 issue of “ecologic”, and warns that environmentalism is far too dangerous to be dismissed as mere “eco-battiness”.

The 6th session of the Ad Hoc Group on the Berlin Mandate (AGBM) finished its work on March 7, 1997, in Bonn, Germany. When the final gavel fell, the world was much closer to the “wrenching transformation” Al Gore called for in his 1992 book, *Earth in the Balance*.¹ His recommendation that the internal combustion engine be eliminated by the year 2017 is one step closer to reality. The protocol being negotiated by the AGBM will begin a phaseout of fossil fuel energy in *developed* countries like the United States.

Developing nations, however, are not bound by the protocol. Nations such as Mexico, Brazil, China, North Korea, Asian countries, and all the small developing countries will remain free to welcome industries from developed nations to continue to

emitting all the greenhouse gases they want. Despite cries of protest from American labor unions, trade associations, and industry groups, the Clinton-appointed negotiators, have already agreed to accept the legally binding protocol.

Whatever the final target and timetable established in the protocol (which is to undergo two more negotiating sessions before adoption in Kyoto, Japan in December, 1997), it will require America to reduce its greenhouse gas emissions by about *half* – by either 2005 or 2010. To reach such an ambitious target, draconian restrictions must begin almost immediately. “Carbon taxes”, such as those proposed by the EPA’s National Ambient Air Quality Standards (NAAQS), will be the primary method used to reduce fossil fuel use. Gasoline is expected to increase between \$0.50 and \$0.75 per gallon almost immediately, with annual increases required until fossil fuel is no longer an option. Coal, which produces about 85% of all electricity in America, will experience the same kind of taxation.

“Carbon taxes” are just the beginning. Policies and Measures (PAM’s in UN-speak) are being devised which will reach into every corner of what were once thought of as private decisions. Which car will you buy? It won’t matter, all cars will be required to achieve 20 kilometers/liter — about 62 mpg. It will look like a toy, drive like an eggbeater, and be guaranteed to put a crick in the joints of the most nimble drivers and passengers.

Want to build a new home? It will have to meet standards set in Kyoto, Japan, which stipulate where it may be built, what materials it may contain, what R-value the insulation must have, and (if Greenpeace has its way) what plants may be used for landscaping. China, the G-7 countries and Greenpeace want

the protocol linked to the Conventions on Biological Diversity and “Desertification”, both of which ignore private property rights in their requirements to protect biodiversity.

The importance of this protocol cannot be overstated. If ratified by the U.S. Senate, it will become the law of the *world*, with the UN in command of its implementation and enforcement. If it is *not* ratified by the U.S. Senate, it will likely come unraveled.

Al Gore and the Clinton Administration are pushing the protocol forward. All relevant government departments have been instructed to begin a propaganda campaign. Seven “Town Meetings” are planned, where Undersecretary of State for Global Affairs Timothy Wirth will take his dog-and-pony show to different cities and drum up support for the protocol. The road show will culminate in a special White House Conference on Climate Change in Washington in November to provide a media platform to launch Al Gore’s trip to Kyoto where he will pledge the support of America and urge the delegates to adopt the protocol.

There will be incredible political pressure from the environmental organizations leveled at the Senate. Skeptics will be demeaned. Opponents will be labeled “anti-earth” and worse. International pressure will come from the Europe and other countries. This is one battle the Kyoto

Protocol proponents cannot lose. But it is one they *must* lose if America is to retain its sovereignty.

What can we do?

When the Senate ratified the Montreal Protocol, which banned freon, few Americans had ever heard of the Vienna Convention on Ozone Depleting substances, and even fewer knew that the Montreal Protocol was a legal instrument prepared by the UN to ban the widely-used refrigerant. There was almost no dissent when then-Senator Al Gore asked his colleagues to ratify the protocol to save the world from another imagined calamity.

Americans knew nothing of the Montreal Protocol until freon was no longer available. Not so with the Kyoto Protocol. We are watching it being negotiated. We are proclaiming its dangers to all that will listen. We are urging the delegates to the negotiating sessions to slow down, back up, and take another look. But we must do more. The only chance to retain some semblance of private property rights, free markets, and national sovereignty, rests with the people who will get involved and make sure that their Senator opposes the Kyoto Protocol.

National sovereignty vs. global governance

NATO was created to defend Western Europe from the threat

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of invasion from communist Russia and the Warsaw Pact nations. That threat no longer exists. NATO could be dissolved, or at least, severely downsized, without exposing Western Europe to any military threat. Is NATO being downsized? No, it is being expanded. Why?

The world's largest reservoir of low-sulfur coal is under Utah's Escalante Canyon has been closed from any possibility of future development. World demand now must be satisfied by the Lippo-controlled reservoir in Indonesia. Why?

American demand for coal and petroleum will be reduced by as much as one-half if the Clinton-supported Climate Change Protocol is adopted. Chinese demand for coal and petroleum will double or triple, since China and 130 other "developing" nations are not restricted by the climate change protocol. Why?

Former Clinton transition team member, Gustave Speth, told a World Conference in Rio de Janeiro in March, 1997, that "Global governance is here, here to stay and – driven by economic and environmental globalization – global governance will inevitably expand."

Why? Because the White House – beginning with the President and Vice President – and reaching throughout the policy-making positions in all major departments, is filled with people

who are committed to global "governance".

When Sarah McClenden asked the President if he could use his influence to quiet the rising tide of concern about UN intrusion, he chose not to do so. Instead, he pointed to the hard decisions that lie ahead as national sovereignty collides with global governance ambition.

Those decisions are now upon America. National Sovereignty is colliding with global governance every day. While claiming that global "governance" is *not* global "government", policies to regulate and control human activity are promulgated at the UN and administered by the White House, *without* public debate, and without Congressional oversight or even awareness.

During the Committee hearings on Don Young's (Rep.-Alaska) American Land Sovereignty Protection Act, many committee members had no idea what a "Biosphere Reserve" was, or that forty-seven Biosphere Reserves already exist in America. The bill simply required the administration get congressional approval before future designations were made; the President vowed to *veto* the bill if it were enacted. Why? Because the White House is committed to global governance.

U.S. *negotiators* (not elected representatives and senators) to the Montreal Protocol were most responsible for the

elimination of freon in America. It is U.S. *negotiators* to the Kyoto Climate Change Protocol who will determine whether legally binding reductions in American energy use will be required. Our Undersecretary of State for Global Affairs, Timothy Wirth, has already declared America's support for the protocol.

Our Constitution did not anticipate a government that conspired with foreign agents to diminish individual freedom and trample on private property rights. It has no provision for transferring final authority of trade policies to the World Trade Organization. It has no language that authorizes an "international zone" between Mexico and the U.S.A. instead of an international border, or global "governance" instead of constitutional government — a government and Constitution our President has sworn to defend.

Elitists in action

Throughout the nation, a massive, coordinated effort is underway to transform America's cities and towns into "sustainable communities," designed to be "islands of human habitat" surrounded by government-managed buffer zones which surround huge areas of wilderness, off limits to humans. If the ideal plan is realized, as much as *half* the land area in North America will be restored to "pre-Columbian" wilderness and protected *forever* from human activity. According to the plan's primary author, Dr. Reed F. Noss, most of the remaining land must be "managed" for conservation objectives with only islands of human habitat.

When the plan first appeared in a 1992 special edition of *Wild Earth*, almost no one took the bizarre scheme seriously. Of course, only the elite insiders knew that the UN Environment Program was developing an 1140-page document which em-

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braced the scheme and said it was necessary to protect biodiversity for future generations. Only the insiders knew that Agenda 21, developed for Earth Summit II at Rio de Janeiro, already contained the master plan to implement the scheme. Only the insiders knew that the UN Commission on Sustainable Development had already been planned, with provisions for implementing Agenda 21 in every nation. Only the insiders knew that the UN Conference on Human Settlements would present a Plan of Action that would detail the structure of "sustainable communities" at Habitat II in Istanbul.

The insiders knew. And they knew full well that Americans would never accept such a bizarre plan if it were presented in all its glory.

That's why the full-blown plan has never been presented. That's why the Convention on Biological Diversity calls for "a system of protected areas" rather than for the *Wildlands Project* called for in the *Global Biodiversity Assessment*. That's why the UN Commission on Sustainable Development created a mechanism to implement the plan incrementally, rather than to face an up-or-down decision by the U.S. Senate or the American people. That's why, in almost every community in America, the plan is being presented as sugar and spice and everything nice, rather than the "wrenching transformation" of America that it really is.

Taxes for treason

As prescribed by Agenda 21, the President's Council on Sustainable Development has recommended financial incentives to communities that engage in the "sustainable communities" process. In other words, the government is endeavoring to provide tax money collected from

American citizens to help environmental activists to cripple or destroy American businesses and our standard of living. It also recommends financial disincentives (penalties) for those communities that do not participate. Consequently, the following notice appeared in the *Federal Register*, July 1, 1996:

"EPA and its state and local partners are reinventing the way environmental protection is accomplished in the United States. The Agency recognizes that environmental progress will not be achieved solely by regulation, but also requires individual, institutional and corporate responsibility, commitment and stewardship. The Sustainable Development Challenge Grant program is consistent with other *community*-based efforts the EPA has introduced . . . [and] is also a step in implementing Agenda 21, the Global Plan of Action on Sustainable Development, agreed to by the United States at the Earth Summit in Rio de Janeiro in 1992."

The federal government offers grants to communities to begin what is called the "visioning process." The grants may go to a unit of government or a "non-government organization" (NGO) like a 503(c)(3) nonprofit corporation or trust which may be funded by government but is not similarly restricted by the Constitution. Typically, a local NGO will initiate the activity by contacting selected local government officials, a few business leaders, and other NGOs and develop an agreement to begin the process. The group will then create a "stakeholder council" consisting of *carefully selected* individuals from across the community, or frequently, across communities. The next step is to identify the "coordinating NGO". It may be the initiating organization, or a new organization may be formed. But the coordinating

NGO becomes the grant recipient and oversees the development of the community's "visioning process".

In Chicago, San Francisco, Chattanooga, Racine, and many other cities, the process is well underway. In more remote locations, such as Dover-Foxcroft, Maine, the process is also at work. The Maine Sierra Club provided the funding for Michael Kinsley of the Rocky Mountain Institute in Colorado, to come to Maine to explain why the Chamber of Commerce's Economic Development Plan needed to be improved. In what was called an "Economic Renewal" seminar, Kinsley laid out an eight-step process to make the community "sustainable."

Maine's Piscataquis County newspaper reported, "The process is carried out by a small team of residents with the help of a larger group of volunteers, and sometimes with a professional facilitator The first Economic Renewal step is to mobilize a community by actively recruiting participants for the process, people who represent a wide range of interests. After that, participants are asked to envision the community's preferred future using the 'consensus-building' method."

All politics is "local"

In Washington state, the Discovery Institute is continuing its efforts to develop "sustainable communities" within Cascadia, a rapidly developing Bioregion stretching from Oregon to the Yukon. The Institute sponsored a Conference in January in which Bill Ruckelshaus stressed sustainable development and stricter environmental regulations. He was chosen to chair a special committee of more than 100 influential people to "build a consensus" and make recommendations for change. Ruckelshaus is the former EPA Administrator who

banned DDT, despite recommendations to the contrary from his own 300-member scientific advisory commission. He is a member of the President's Council on Sustainable Development, and is also the Chair of The Enterprise for the Environment, a new group created by the Center for Strategic and International Studies. The group's work is coordinated by an assortment of think-tanks including the Aspen Institute, Resources for the Future, and the Keystone Center which is funded, in part, by the U.S. Department of Interior.

In central Florida, the Center for Construction and Environment at the University of Florida recently concluded its 2nd Annual Sustainable Development Seminar which focused, in part, on Alachua and Marion Counties. "Sustainable Alachua County" is the sponsoring NGO; it's supported by the League of Women Voters and the United Nations Association.

Similar activities are taking place all across the country. Most local residents are totally unaware of the activity until a news report appears about a past event. News reports inevitably present the events as another "Economic Renewal", or community improvement effort. Rarely, if ever, is the activity associated with Agenda 21, or with the UN. Even the seminar *participants* are rarely told that the seminars or "visioning sessions" are, in fact, intended to implement the UN's global agenda. Neither the process nor the technique is accidental. Both are well designed to mesh with the on-going restructuring (masquerading as "reforms") of the United Nations. The UN system is seeking to bypass *national* governments and become the provider of "security for the people."

Our Global Neighborhood, the report of the UN-funded Commission on Global Governance,

discusses in detail how this major conceptual shift is to be brought about (See: *ecologic*, Jan./Feb. 1996). One important mechanism is the creation of the International Council for Local Environmental Initiatives (ICLEI). Under Rule 61 of the UN General Assembly, *state* and *local* government officials have been elevated to the status of "civil society" participants in UN negotiations. In other words, the UN is using *local* officials to skirt the national Constitution.

On a broader scale, Al Gore's "wrenching transformation" of society is being implemented across national borders and in other nations. A little-known provision of the North American Free Trade Agreement (NAFTA), included the "La Paz Agreement." It surfaced in January, 1997 and calls for a 60-mile strip north and south of the U.S.-Mexican border from the Pacific to the Gulf of Mexico which is to be called "Border Region 21." The project creates a new NGO

called the Border Environment Cooperation Project (BCEP) and is funded by the North American Development Bank. Information about the project is scarce. Arizona news reporter, Mike Allen, and California investigative reporter, Karren Bixman, have reported that in order to achieve sustainable development, the agreement gives the coordinating NGO extraordinary authority over education, land use, and resource management throughout the area.²

World Heritage Sites

In India, the sustainable development agenda is more deeply entrenched. A suit was filed by an advocate for the Taj-Trapezium Zone — an area which encompasses four World Heritage Sites. The World Heritage Treaty requires member nations to "protect" the Sites.

The suit alleged that emissions from coal-burning industries were degrading the World

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Heritage Sites. The Indian Supreme Court agreed: "There is no longer any contradiction between development and ecology . . . the principle of sustainable development is accepted the world over."

The Indian court's decision required 292 industries in the area to stop using coal within 120 days. Industries had to switch to natural gas, move out of the area, or shut down. Industries that switched to gas were ordered to pay workers full salary during the transition, even if the industries had to stop operations. Industries that chose to move were ordered to pay workers full salary plus one year's wages as a "shifting bonus." Industries that chose to shut down were ordered to pay a full year's salary plus six years salary as additional compensation.

Remember, the World Heritage Treaty requires member nations — including the U.S. — to "protect" the Sites. There are 20 World Heritage Sites in the United States.³

Consensus: the new decision-making process

The President's Council on Sustainable Development (PCSD) says in its We Believe Statement: "We need a new collaborative decision process that leads to better decisions; more rapid change; and more sensible use of human, natural, and financial resources in achieving our goals." The title of the PCSD report is: *Sustainable America: A New Consensus*. The "new collaborative decision process" used by the UN, PCSD, and increasingly in local visioning councils and stakeholder councils is called "Consensus Building."

The process was described by Richard H. Graff in a 54-page booklet entitled *Introducing Competition to the Global Currency Markets*. Graff's booklet is distributed widely as a tutorial for

consensus builders. Graff says consensus:

" . . . is *revolutionary* in that it abandons the traditional model of persuasion . . . while at the same time adroitly discouraging the usual stream of petty objections."

Consensus is not agreement. Graff's booklet makes it clear that consensus building is a process that avoids and disposes of conflicting views by seeking to *quiet objections* rather than reach agreement:

"The idea of consensus is not new. Most people have a vague idea of what it is, but very few, when asked to define it, can give a precise meaning and clearly distinguish it from agreement. Let's begin with agreement. Normally when you want to persuade others of the validity of something, you attempt to convince them to agree with you. You present your case with as much supporting argument as you can muster, and when you are finished, you ask (explicitly or implicitly) whether everyone agrees. Consensus, in contrast, does not involve convincing others to adopt your view, and it most certainly does not require anyone to change his or her mind."

Silence implies consensus

Consensus is an extension of the "Negative Poll"; it involves asking questions rather than making statements. Consensus building *always* begins with a predetermined position which may or may not be made known to the group. The purpose of asking questions is to identify those who may wish to speak. The desired "response" is *silence*. Questions are framed to force individuals who might be opposed to identify themselves and give a reason for their opposition.

According to Graff, "A well-crafted question provokes thought and elicits *no response*."

Those who might disagree are confronted with the decision of whether they disagree strongly enough to speak up and defend their position, or whether or not they "can live with it."

"Everyone also realizes that before answering they had better think about it a moment — make sure they understand it so that if they do open their mouth something intelligent and pertinent will come out. There is *silence*. Everyone is thinking about the same question and no one disagrees. No one can speak without thinking, and the silence *implies* consensus."

Questions are constructed so that a response will force the person to disagree with something that is universally seen to be good, or to support something that is generally seen to be bad.

"This is the key feature of the negative poll: you don't ask if everyone agrees (which encourages everyone to start talking), you ask if there's anyone who does *not* agree (which encourages everyone to keep still). It's a poll for negativity. Thus we have the crucial distinction between agreement and consensus.

Here's an example of how the consensus process works:

"When you ask a question such as, 'Does anyone think we should *not* be concerned about the future well-being of our species?' Everyone who hears, understands and thinks about the question remains silent. You have an immediate *implied* consensus. The point is that no one disagrees that we *should* be concerned, no one speaks up, no one says we should *not* be concerned."

When a consensus is declared, as the result of a series of well-crafted questions, it is a strong claim that *doesn't need proving*. The burden of proof is shifted to opponents who must prove that a consensus does *not* exist.

As with proving any negative, proving that a consensus

does not exist is nearly impossible. The Intergovernmental Panel on Climate Change (IPCC) declared that a consensus by 2,000 of the world's scientists determined that global warming was caused by human activity. That consensus stands in the public perception, despite the vocal disagreement of more than a hundred climatologists who signed the Vienna Declaration, and the thousands of scientists who signed the Heidleburg Appeal. When asked why the so-called consensus of the IPCC had not been measured by even a straw vote, Michael Cutajar, Executive Secretary of the Conference of the Parties to the Framework Convention on Climate Change, said: "Consensus is not unanimity; it is very much up to the president."

In other words, whenever a president, chairperson, or meeting facilitator decides a consensus has been reached – a consensus has been reached.

The consensus process is especially attractive as a decision-making process because there is virtually no chance of failure. The traditional decision-making process ultimately ends with a vote. If the proposal fails to garner a majority of the votes, the proposal fails. In the consensus process, *no vote is ever taken*. The proposal remains "under development" until a consensus is reached. If the facilitator is unable to quiet objections by recrafting questions, then the process can be delayed, or postponed until the troublemaker is replaced by a more cooperative individual. Or the facilitator can simply announce that more work has to be done on the current subject, and then move on to another aspect of the predetermined proposal.

Another strategy used by the consensus builders is the use of notable personalities to support a particular position. Graff

teaches his students to not claim that any particular personality *agrees* with a position unless you are certain that your statement is true. On the other hand, however, "You can quite properly name anybody you like as *not disagreeing*. No one can disagree without saying so explicitly so you can name any well-known or highly respected person you like as not disagreeing, and no one can dispute you."

The power of one

However, the consensus process contains the ingredients of disaster if led by an incompetent facilitator. *A single person who raises objections can delay, or perhaps scuttle, the process*. Therefore, it is extremely important that the individuals chosen to participate in the consensus process be very carefully selected. Even so, Graff cautions that the facilitator must be prepared to deal with objections. One way is to recraft the question, making objections more difficult. The process is designed to isolate the objector and make him look foolish by continuing the objection. If the objection persists, the individual can be ignored, or excluded from future meetings of the group.

Consensus decisions are *accountable to no one*. Since no votes are taken, no individual is required to publicly state a position. Every participant in a consensus process can deny that they supported the consensus reached. Nevertheless, public policies across the country are being determined by consensus, more often than not, by "stakeholders" in meetings "facilitated" (manipulated) by trained professionals — rather than by elected officials.

The consensus process is rapidly gaining recognition as the most civil, participatory, and "democratic" process for making policy decisions. It avoids the

head-to-head debate, which, as evidenced daily in Congress, often becomes uncivil. Increasingly, disagreement and debate are characterized as "gridlock," and "childish." Throughout the federal government, policy decisions are being made using the "feel-good" consensus process, rather than the traditional debate-and-vote process. The consensus process *predetermines* the outcome and removes accountability to the People who will be affected by the policies.

However, the best public policies result from the public collision of ideas, freely debated by all parties, and decided, finally, by a recorded vote of elected representatives of the People. The first objective of any responsible process for making public policy decisions should be to serve the interest of the People — *within* the context of our Constitution. Order, efficiency, and speed are all secondary considerations. In America, outcome and *accountability* to the People are of ultimate importance.

¹ Ted Kazinsky — AKA the "Unabomber" and allegedly responsible for sending a series of bombs through the mail — is an environmentalist and fan of Mr. Gore's book. A heavily highlighted copy of *Earth In the Balance* was found in Kazinsky's cabin when he was arrested by the FBI.

² The U.S.-Mexican border is roughly 1,935 miles long. If a 31-mile wide strip of American soil along that border is ceded to the UN, it will amount to surrendering roughly 60,000 square miles of American sovereign soil to a foreign government — without firing a shot. This is equivalent to the total land mass of our five or six smallest States. Every Congressman and Senator who voted for NAFTA is guilty of an unconstitutional surrender of American land and sovereignty in the most incredible act of treason since

Benedict Arnold.

³The implications of 20 World Heritage Sites in the U.S. are ominous. If the 20 Sites are geographically diverse, virtually every American business might be close enough to one or more Sites to be subject to massive, ruinous regulation. Although the regulations would probably be enforced by our own government, the real regulator would be the UN.

While Theodore Forstmann (author of the previous article, "Statism: Opiate of the Elites") and I debate the comparative merits of republics and democracies, elitists within our government and the UN are moving quickly to establish an entirely new "process" for "governance" which renders both republics and democracies irrelevant. In this new process of "consensus," We The People need not vote or even speak, and our silence is interpreted as support for government policies. To the extent this new process of consensus violates our Constitutional guarantees of representation in Congress and the individual right to vote, this "process" is criminal and treasonous.

However, if the consensus process looks scary, consensus advocates admit it can be stopped cold by a single individual willing to stand up and speak out in public. By silence, we surrender. With speech, we overcome.

The collectivists have been kicking our individualist butts with mere tricks based on the fundamental presumption that the average American is simply too scared to speak out in public. This presumption is quite reasonable; studies indicate that most people find the thought of public speaking more terrifying than their own death.

Nevertheless, this article confirms, "All politics is local."

We're not only losing this country in Washington, we're losing it in our own backyards. The consensus "trick" may make you mad, but it also offers hope in that a surprisingly simple strategy can slow or even reverse the growth of "global governance" and the New World Order. All we need is a willingness to speak out among our neighbors.

OK, what have we learned?

First, the term "consensus" may have some political clout, but is legally meaningless. Don't be fooled by any activist, think tank, government agency, or politician who uses the term since they are probably trying to con you.

Second, although consensus is deceptive and therefore (according to Sun-Tzu) the "highest form of warfare", it's also a very fragile strategy. Elitists rely on trickery to overcome the Constitution precisely because they lack the power to win a real fight. They are little men behind a curtain and, properly exposed, they'll run.

Third, the consensus process can be "scuttled" by nothing more than a single individual who does his homework and is willing to speak out in public. This nation's sovereignty is being betrayed and diminished by a handful of anti-constitutional activists. That same sovereignty can be restored by a handful of pro-constitutional activists. If America can't find a handful of men and women willing — not to engage in violence — but to simply speak out against treason, then America will not only perish, it will deserve to perish.

However, people and nations don't merely perish for lack of knowledge, they perish for lack of conversation. Shut down the TV, get off the couch, and go talk to somebody. "Craft" some questions, and if necessary, build your own "consensus" that this nation needs and

depends on Biblical principles and constitutional government.

When asked – "Does anyone think we should not be concerned about the future well-being of our species?" – counter with, "Do mean our physical or spiritual well-being?" You might also ask, "Does anyone think we should not be concerned about violations of the Constitution (or God's law)?" Or, "Do you mean implement your program, even if it violates the Constitution (or God's law)?"

Put them on the defensive. It's not hard. Just be prepared to answer their questions with your own questions.

And don't imagine you're alone. A headline in the June, 1997 issue of The Idaho Observer newspaper (POB 1806, Post Falls, Idaho 83854) reads: "Kentucky Resolution Ousts UN Control, No UNESCO 'Biospheres' in Bluegrass State". According to this article, the Kentucky State Senate passed a resolution and sent it to the U.S. Congress as notice of their opposition to UN plans to convert nearly one-quarter of Kentucky into a UN-controlled "Biosphere" and evict thousands of Kentucky citizens from their land. While the direct effect of the Kentucky Senate's Resolution remains to be seen, that Resolution illustrates that Americans are not only beginning to wake up, but also act, even at the level of state legislature. Organized resistance to the UN's plans for "global governance" and New World Order is beginning to look like "an idea whose time has come". Get involved in the movement to save our national sovereignty.

And finally, subscribe to **ecologic** magazine for \$35 a year at ECO, POB 191, Hollow Rock, Tenn. 38342. (901) 986-0099. I highly recommend **ecologic** as an excellent, cutting-edge publication. ■

Biblical Foundations for Employee Rights

by D'vorah Yaffah, Batya, daCosta

The Religious Freedom Restoration Act was recently ruled unconstitutional by the Supreme Court. Nevertheless, there is still powerful law available to defend religious beliefs and practices in the workplace — especially Title VII of the Civil Rights Act of 1964.

D'vorah Yaffah is a senior management consultant and educator for Fortune 500 companies who currently teaches Personnel (employment) Law for Managers & Supervisors, How to Conduct Workplace Investigations, Project Management and Reengineering the Human Resource Management for a national public seminar firm. She also teaches Employee Rights so managers can avoid violating those rights and employees can better defend those rights without suffering termination or employer retaliation.

She believes and teaches that, contrary to popular opinion, management is ill-served by ignorant, apathetic employees who neither know nor enforce their rights. Instead, both managers and employees must better understand their rights and duties in the “employment relationship” since those rights and duties are mutually beneficial for both sides.

Biblical foundations in the workplace? One might well wonder if such foundations exist anywhere in the corporate world. With so much attention focused on the negative aspects of the workplace (and society in general), a spiritual or religious person might feel that folks who believe in God are in such a minority as to be powerless to protect themselves from abuse and oppression. But this is far from true, since we have laws to protect minorities — including *religious* minorities.

According to Title VII of the Civil Rights Act of 1964, regardless of whether a person has a specific religious affiliation (or none at all), his rights to religious practices and observances cannot be discriminated against or harassed in the workplace. This legislation has been used since the 1960's to fight racial, and then sexual discrimination and/or harassment. While only a few persons have used Title VII to fight against religious discrimination, this is an increasingly common form of litigation against employers who ignore religious discrimination in the workplace — mostly caused by their manager's ignorance of the law.

For example, people must

be allowed to observe their Sabbath — no matter what day of the week it is commemorated. Unless a company informed a prospective employee that he must be available for work 24 hours per day and 7 days per week, it is assumed that the normal workweek is five days and forty hours (for salaried people) and that a company **MUST** accommodate the religious practices of their employees regarding Sabbath observance. The Biblical foundation for this Sabbath “right” is the Ten Commandments and it's hard to imagine any manager who would consciously deny a person this right. But in case there's any doubt, before they're hired, prospective employees may give potential employers a “constructive notice” of their intent to observe a Sabbath when they will not be available to work or even take beeper calls.

While God doesn't punish us directly for disobedience, He created us and knows the consequences of our disobedience, since He gave us His commandments in order for us to be blessed. For example, consider the command to observe the Sabbath: Even though the Sabbath commemorates God's cre-

ation of the world and the fact that He rested on the seventh day, it is not commanded to us just to remember God as Creator, but also so we can be blessed by resting one day in each week from the hectic pace of our lives. The consequences for not observing the Sabbath include exhaustion, "work-aholism", addiction to money and material possessions, or the loss of family and friends for never having time to nurture those relationships. If an employer compels us to violate God's commandments, he might also be depriving us of God's blessings.

A less commonly understood Biblical foundation for employee rights is the performance review — a "feedback" process used in most large corporations. The word "feedback" comes from control systems technology and is used to describe the process whereby a computer monitors the trajectory of a rocket to see if it is "on course" to its intended target. If "feedback" indicates the rocket is "off course", the control system causes an automatic, in-flight adjustment to correct the rocket's trajectory. "Feedback" is similarly used in performance reviews — i.e. to describe "data" that an employee can use to see

if he is "off course" from hitting his performance goals and, if so, to make the necessary personal corrections.

Managers and supervisors are expected to give their subordinates regular performance feedback to be used by the employee to change their workplace behavior to fix a problem or improve an already satisfactory performance. However, if management abuses the performance review process, employees of all religions (or no religion) have a Biblically-based recourse at law.

The Biblical foundation for the performance review process is called "repentance". When we get good feedback (i.e. data that might indicate we're "off course" from God's expectations), we can turn away from "sin" (which New Testament called "haMartia" or "missing the mark") and return to behaving according to God's Law. If we make the proper correction, we will be forgiven and returned to right relationship with God. The repentance covenant (contract) binds both man and God. If man doesn't repent, he suffers. If he does repent, God must forgive.

The same thing occurs in the workplace. If an employee uses his performance review (feedback) about "missing the mark" to improve his perfor-

mance (repent), then the employer must also forgive him (continue employment) and the relationship is healed and reconciled. But if the employee does not take the personal initiative to improve (repent), negative consequences may follow and the courts will uphold the employer's right to discipline or terminate that employee for "just cause".

However, some employers don't compel their supervisors to give employees feedback on a regular basis. Instead, they allow negative information previously unknown to the employee to suddenly appear in an unexpected "performance review". Here, "performance review" is a misnomer, since the employee never had a chance to "correct course". If this "performance review" is used as grounds for termination, it is abusive (a form of oppression) and the employee can seek recourse in a "wrongful discharge" suit for not being given a "chance to succeed".

Therefore, most good companies have a progressive discipline procedure to make sure that employees are given every possible chance to succeed. Companies without a progressive discipline procedure run the risk of being sued if their supervisors violate the rights of



employees who are *within the protected groups* under Title VII of the Civil Rights Act of 1964.

Title VII protects employees from discrimination and/or harassment under six categories: "race, color, sex/gender, ethnic background, citizenship and religion." Most of the early Title VII litigation was based on racial discrimination. Recently (since the Clarence Thomas/ Anita Hill and Bill Clinton/ Paula Jones incidents), we're seeing more cases based on sexual discrimination and/or harassment. Similarly, we now need a major, "media-celebrated" case based on religious discrimination for this form of harassment to be widely exposed and then reduced. Until then, the current religious harassment in the workplace will probably continue.

Nevertheless, employers must be very careful. The anti-discrimination legislation of Title VII, the Age Discrimination in Employment Act (ADEA), and the Americans with Disabilities Act (ADA) cover almost 80% of all employees. Poor performance is the best grounds for "just cause" termination, but it must be handled properly to prevent a wrongful discharge suit. Quality and timely *feedback* is essential for this entire process to work so employees are informed of their faults and allowed to make necessary corrections.

Unfortunately, most employees are unaware of their right to timely and quality feedback from their supervisors, nor are they aware that feedback in a "surprise" performance review is not feedback but a form of *punishment* if there is no opportunity to correct the problem. Employees may feel instinctively that the "surprise" review is wrong, but without understanding the underlying Biblical principles and legal issues, they

typically say nothing, and accept discipline or termination without trying to correct the process.

Some employers incorrectly believe that employees who give feedback (primarily complaints) to their supervisor on their supervisor's performance are insubordinate. True insubordination is the refusal to carry out a duty or responsibility that is well within the employee's job description. Most employees have never been taught "how" to give their supervisor constructive, non-belligerent feedback. This is unfortunate for the employer, since unless the supervisor gets quality feedback from the employee (i.e., the performance review process is unfair and unlawful) and can also "correct course" (implement proper performance reviews), ruinous litigation may result. Only when more employees start to "push back" and stand up for their workplace rights (the right to be successful on behalf of their employer), will we restore right relationships between employers and employees.

But if an errant supervisor does "repent" and improve his behavior, employees are also bound by God's law to forgive and be reconciled to him. The concepts of repentance and performance review are two-way streets that are intended in both the Bible and business to serve both sides of the relationship. We are on this earth to help one another — in work, family, and friendship. God gave us this system of feedback, repentance, forgiveness and reconciliation (restoration of the relationship) so that we would always have the ability to see if we were "off-course" and exercise our free will (self-control) to repent and get back "on the mark" in our relationships.

Moreover, if we are "work-

ing as unto the Lord," we should seek the feedback that will help us to "repent", improve our performance, and meet our employer's expectations. Even though it is primarily the employer's responsibility to ensure his supervisors give employees feedback on a regular and timely basis, we can facilitate this process by being the type of employees who easily accept even critical feedback.

One form of religious harassment that can cause litigation is called "proselytizing" — the attempt to change another's beliefs. Proselytizing is an overt act that usually takes the form of humiliating another individual for their beliefs, denigrating, mocking, belittling, or telling them they are headed for damnation if they don't change their beliefs. "Bait and switch" proselytizing can occur when one individual asks another to explain his religious or spiritual beliefs. The "bait" is providing another person with an opportunity to explain his religion or beliefs. The "switch" comes after the discussion begins, and the first person (who asked for the explanation) "takes over" and begins to explain all the reasons why second person's beliefs are wrong and even dangerous.

This form of proselytizing is not only offensive, but if the second employee complains to their employer about being harassed in this manner, the employer must try to stop this conduct or face a potential Title VII lawsuit. Given a proper performance review and opportunity to correct his behavior, the employee who is harassing (proselytizing) can be terminated for "just cause" for causing a disruption in the workplace.

It's important to distinguish between "proselytizing" and "evangelizing" which many

Christians regard as a Biblical duty. The best form of evangelizing is "lifestyle witnessing" wherein one allows their personal example to be the primary witness to their relationship with the Creator. If that example causes others to ask questions, then *1 Peter 3:15* exhorts us to "evangelize", i.e. provide an answer:

". . . Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect."

If one uses this verse as their guide, there isn't much chance of an evangelical discussion turning into proselytizing since proselytizing is very disrespectful. Further, "evangelizing" means a "sharing of good news" and since it is a *sharing*, one generally assumes that the person with whom we are sharing has *asked* for our information or is, at least, interested. If they're not interested and say so, then continuing against their wishes could constitute proselytizing.

As we approach the "magic year" 2000, the incidence of disrespectful religious discussions (i.e. proselytizing) seems to be rising in the workplace. Some folks think they must "force changes" on others to get them ready for "end times". Employers are so nervous about this increased proselytizing and resultant Title VII lawsuits, that they are overreacting by violating their employee's rights to free expression of their own religious beliefs or practices in the workplace. For example, some employees have been told they can't wear any religious symbols in the workplace, have an unshaven face for religious reasons or have a picture of a reli-

gious figure in their office.

Employers must be very careful to strike a balance that does not violate an individual's right to express his personal religious beliefs (which are protected under Title VII) and yet not allow any employee interaction that demeans other employees for their beliefs and practices—that's proselytizing, and a form of harassment that's prohibited under Title VII.

Just as few employees understand the fundamental principles of the performance review process, few employees know how to resolve an issue through proper "escalation protocol" into higher management levels if the immediate supervisor does not "repent". It's important that offended employees: first, tell the individual that is offending them how they feel; and second, give "constructive notice" to their employer about the offensive conduct before filing a lawsuit under Title VII. Just as the employee should be afforded feedback and an opportunity to correct his faults, the employer should also have a chance to solve the problem. Likewise, it is also required that the employer give notice (feedback) to the proselytizing employee since he may not realize his conduct is personally offensive

and contrary to the antidiscrimination laws. In the end, it's to everyone's benefit when employees stand their ground and make sure employers do not oppress us or deny our rights.

It's ironic that modern corporations seem reluctant to allow (let alone support) Biblical principles since those principles will probably increase the corporation's efficiency, profits, and employee incomes. In every case, it is not only important that employers understand and avoid violating Biblical principles, it is likewise important that employees understand and resist any violations of their rights. When either side fails to know and defend its rights or embrace its duties, it's often only a question of time before one or both sides wind up in secular "hells" of civil or bankruptcy courts.

The argument that mutual benefits accrue when both sides know and enforce their rights and duties in the workplace could also be applied in the political arena. Just as employers are placed in jeopardy by ignorant employees, so governments are also ultimately imperiled by citizens who neither know nor enforce their rights. ■



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If Only You'd Have Cared

by Thelen Paulk

I could have seen the sunshine,
I could have known the spring.
I could have watched the robins fly,
I could have heard them sing.
I could have smelled the flowers,
I could have felt the snow.
The things you take for granted are things I'll never know.

You could have heard my laughter,
you could have dried my tears.
You could have watched me playing,
and growing through the years.
You could have shown me rainbows,
GOD painted in the sky.
You could have held me in your arms,
instead you made me die.

I might have been your daughter,
I might have been your son.
I might have learned to crawl,
and stand, and walk, and even run.
I might have felt you hug me,
as your milk began to fill me.
I might have called you "Momma,"
but instead you chose to kill me.

They say "Have an abortion,
it is your legal right."
They say I'm not a person,
I can't put up a fight.
They say that I'm not born yet,
I haven't drawn a breath.
My heart beats in my mother's womb,
as they sentence me to death.

If only you'd have loved me,
like only mothers do.
If only you'd have given me what your mother gave to you.
The gift of life, the gift of love,
with me you could have shared.
I could have seen the sunshine,
if only you'd have cared.

If there is a God, America can't continue killing its children
and still evade a spiritual catastrophe.

Shall We Pray?

by Lawrence Stephen Maxwell

Here's a motion that is remarkable for several reasons. First, it alleges that the IRS is an agency of the Commonwealth of Puerto Rico. Second, and more surprising, despite the U.S. Attorney's objection, this motion was granted by the Federal Court. In other words, the court allowed Petitioner Maxwell to include "The Department of the Treasury of the Commonwealth of Puerto Rico and Internal Revenue Service of the Commonwealth of Puerto Rico," as a parties to his suit.

Of course, just because a judge granted Mr. Maxwell's motion does not prove the IRS is an agency of Puerto Rico. It's entirely possible that the motion was granted because of a technical defect in the U.S. Attorney's objection. Still, it seems astonishing that a federal judge would allow the IRS of Puerto Rico to be named as a Respondent in an IRS case.

However, the most remarkable aspect of this motion may be the concluding "prayer". It's bothered me for years that petitioners routinely "pray" to a Judge when they request a certain motion or judgement be granted. The idea of "praying"

to judges makes my skin crawl. Maxwell's motion is the first I've seen that overcomes the problem of "praying" to judges and deserves publication on that basis alone. In fact, some suspect the reason this motion was granted, was because petitioner Maxwell made a truly appropriate and effective "prayer".

[As you read, note that whenever Petitioner Maxwell refers to ". . . United States claims at ¶7" (or ¶¶ 9, 10, etc.), he is referring to a paragraph or section of a previous U. S. Attorney's "Motion to Dismiss". Also, this is a technically challenging article; if you aren't interested in IRS issues, you may want to skip directly to the "prayer" at the article's end.]

IN THE DISTRICT COURT OF THE UNITED STATES FOR THE SOUTHERN DISTRICT OF TEXAS

ADMINISTRATIVE
Misc. Case No. 96-685

Lawrence Stephen Maxwell,
Texas Citizen (not a Citizen of
the United States), Petitioner

v.

The Department of the Treasury
of the Commonwealth of Puerto
Rico and Internal Revenue Service
of the Commonwealth of
Puerto Rico, Respondents.

PETITIONER'S RESPONSE TO UNITED STATES' MOTION TO DISMISS PETITIONER'S FIRST AMENDED PETITION

COMES NOW Lawrence Stephen Maxwell, "Petitioner" in the above captioned action, by special appearance¹ and not by general appearance, and files this PETITIONER'S RESPONSE TO UNITED STATES' MOTION TO DISMISS PETITIONER'S FIRST AMENDED PETITION and shows the Court as follows:

1. In its previous motion to dismiss the United States claimed that the respondents listed by Petitioner were "non-existent entities" and the United States had arbitrarily and unlawfully changed the styling of the case, absent any order of the court, to suit its own fancy. In its most recent motion to dismiss the United States has apparently reconsidered its false statements as to the nonexistence of the Respondents and has styled its motion to dismiss cor-

rectly. Now, the United States claims the Respondents are not entities subject to suit. The United States is in error in that they fail to understand the difference between a civil suit for damages and a miscellaneous *administrative* action in which any party that is subject to the authority of the administrative law judge can be named as a respondent. The cases cited by the United States are civil actions for damages, NOT administrative actions, therefore they are off-point and non-controlling. Petitioner, by Special Appearance, has petitioned the court and listed the Respondents he believes are acting in violation of the rules and regulations of the Federal United States. Petitioner filed the action and paid the fee. The Clerk of the Court accepted the fee and assigned the case a case number. Petitioner, based on the information published in the Code of Federal Regulations, determined Who was the party causing the Administrative Summonses to be filed in violation of law. The United States has yet to even respond to Petitioner's basis for naming the chosen Respondents pursuant to the published regulations. The federal United States corporation, by and through the Secretary of the Treasury, caused to be published Regulations that clearly state that the Department of the Treasury of Puerto Rico by and

through the Internal Revenue Service² being a collection agency for the Department of the Treasury of Puerto Rico, are working under the authority of the "Secretary of the Treasury of Puerto Rico" and are authorized to collect taxes pursuant to the internal revenue laws. [27 CFR 250.11] In an administrative action, Petitioner may name as the Respondent any agency within the purview of the Court. It is completely unnecessary to name the parent corporation. In any regard, the decision by Petitioner to name the specific respondents versus naming the parent corporation is certainly not grounds to dismiss the action. If the Court is in search of the truth, the balance of the arguments showing the unlawfulness of the administrative summonses should carry far greater weight than a continued concern about who is named as Respondent.

2. The United States claims at ¶7 that "Enforcement of IRS administrative³ summonses is generally provided in 26 U.S.C. § 7604. The published regulation for 26 U.S.C. 7604 is 27 CFR 70.24 and applies ONLY to persons who are under the administrative authority of the Bureau of Alcohol, Tobacco and Firearms regulations as the WHOLE of 27 CFR Part 70 is administrative regulations pertaining ONLY to BATF activities. The "Scope" of

the 27 CFR Part 70 regulations is clearly stated at 27 CFR § 70.1, to wit:

"This part sets forth the procedural and administrative rules of the Bureau of Alcohol, Tobacco and Firearms for:

(a) The enforcement of summonses, examination of books of account and witnesses, administration of oaths, entry of premises for examination of taxable objects, granting rewards for information, canvass of regions for taxable objects and persons, and authority of the ATF officers.

(b) The use of commercial banks for payment of excise taxes imposed by 26 U.S.C. subtitles E and F.

(c) The preparing or executing of returns; deposits; payment on notice and demand; assessments; abatements, credits and refunds; limitations on assessments; limitations in judicial proceedings; interest; additions to tax, additional amounts, and assessable penalties; enforced collection activities; authority for establishment, alteration, and distribution of stamps, marks, or labels, jeopardy assessment of alcohol, tobacco and firearms taxes and registration of persons paying a special tax.

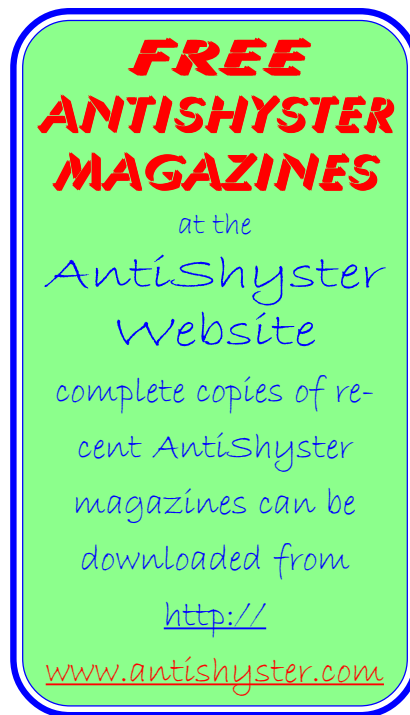
(d) Distilled spirits, wines, beer, tobacco products, cigarettes papers and tubes, firearms, ammunition, and explo-



sives.”

3. The District Court has no more authority to enforce an administrative summonses than is provided by law. A statute has No force or effect of law without an accompanying regulation. “Once promulgated, these regulations, called for by the statute itself, have the force of law, and the violations thereof incur criminal prosecutions, just as if the details had been incorporated into the congressional language. The result is that neither the statute nor the regulations are complete without the other, and ONLY together do they have any force. In effect, therefore, the construction of one necessarily involves the construction of the other.” *United States v. Mersky*, 361 US 431, 438. See also *California Bankers v. Shultz*, 416 US 21; *U.S. v. Reinis*, 794 F.2d 506; *U.S. v. Two Hundred Thousand Dollars*, 590 F. Supp. 866, (S.D.Fla, 1984). The REGULATION, promulgated and filed for publication in the Federal Register by the Secretary of the Treasury pursuant to 26 U.S.C. § 7805, provides that the summonses can ONLY be used to enforce collection of taxes on Alcohol, Tobacco and Firearms. Petitioner is NOT involved in ATF activities. The United States has failed completely to rebut Petitioner’s factual allegations as to his noninvolvement in ATF activities nor does the United States allege Petitioner is involved in ATF activities subject to issuance and enforcement of summonses. It is as if the United States does not know its own laws. The pursuance of the enforcement of these administrative ATF summonses is a sham.

4. The United States at ¶8 claims that “The right to begin a proceeding to enforce an administrative summons belongs to the government. 26 USC §



7604(b).” Again, Petitioner does not doubt the “right” of the government to LAWFULLY begin a proceeding to enforce an administrative summons, BUT THE SUBJECT OF THE SUMMONS MUST be related to Alcohol, Tobacco and Firearms matters. There is NO RIGHT to begin enforcement proceedings pursuant to §7604(b) EXCEPT for matters pertaining to collection of excise taxes related to ATF activities.

5. All claims made by the United States in ¶¶9, 10, 12, 13, and 14 are made in reference to some claim of right pursuant to 26 USC §7609. Pursuant to the CFR Index and Finding Aids at Page 797, there is NO REGULATION published in the Federal Register for 26 USC §7609. Therefore, absent the regulation, the statute has NO FORCE OR EFFECT OF LAW. See *United States v. Mersky*, 361 US 431, 438; *California Bankers v. Shultz*, 416 US 21; *U.S. v. Reinis*, 794 F.2d 506; *U.S. v. Two Hundred Thousand Dollars*, 590 F. Supp. 866, (S.D. Fla, 1984). It is worth noting that unlike Section 7609, the Sections 7602-7608 and Section 7610

each have regulations published in the Federal Register. The regulations for the IRC sections are ALL related to enforcement of collection of ATF excise taxes. Any claims with regard to §7609 are moot since §7609 is unenforceable absent a regulation. Pursuant to the Administrative Procedures Act, 5 USC 552, *et seq.*, and the Federal Register Act, 44 USC 1501, *et. seq.*, and specifically stated at 1 CFR 1.1-1, all regulations MUST be published in the Federal Register to have “general applicability and legal effect.” Regulations published by the Secretary at 26 CFR 601.702 acknowledge the EFFECT OF FAILURE TO PUBLISH by stating: “Thus for example, any such matter which imposes an obligation and which is not so published or incorporated by reference will NOT adversely change or affect a person’s rights.” The EFFECT OF FAILURE TO PUBLISH a regulation for 26 USC § 7609 is that the United States cannot argue any claim or right with regard to the statute.

6. However, there is a regulation published at 27 CFR §70.25 that is cross-referenced to 26 USC §7609. To the extent the National Archives Foundation has erred by not listing this regulation it breaches all understanding as to WHY the government would go to such ridiculous lengths to fabricate absurdities to hide the TRUTH. If the TRUTH matters, the Court will easily see through this thinly veiled illogical allegation that a summons in the matter of Lawrence S. Maxwell is really only seeking books and records with regard to Angela M. Fowler. If that is truly what the government is doing, then it is committing a fraud against Angela M. Fowler, Bayshore National Bank and Texas Commerce Bank as well as Petitioner.

7. All parties have been

properly served pursuant to the rules of procedure for such matters. It is noticeable that the United States has failed completely to claim with any specificity any failure on the part of Petitioner to properly notice any party. Petitioner has complied completely with all notice requirements by noticing all parties of interest in the matter. The United States has filed documents in this court on two separate occasions with regard to this matter. Any claim to failure to be properly served has been waived by the United States due to their appearance and filing in the Court. All baseless claims with regard to service are brought only to further confuse the facts and to avoid the inevitable question of the lawfulness of the summonses. Again, WHY does the government go to such great lengths to avoid dealing with the TRUTH? Why all the effort to split legal hairs when the TRUTH is screaming to be heard? If TRUTH matters, any and all claims with regard to process service will be dismissed as frivolous as they are only put forth to muddy the waters and for purposes of confusion and delay.

8. ALL ALLEGATIONS NOT REBUTTED BY THE UNITED STATES RESPONDING ON BEHALF OF RESPONDENTS MUST BE DEEMED TO BE TRUTHFUL AND FACTUAL ALLEGATIONS. The findings of fact and law by the Court MUST be governed by the UNREBUTTED EVIDENCE OF FACT AND LAW placed before the Court for consideration. As will be shown, *infra*, the U.S. Attorneys failed completely to rebut *any* of the factual allegations in the Petition to Quash Summonses. All factual allegations not rebutted by verified evidence MUST be DEEMED TRUE. Because the factual allegations in Petitioner's petition are true, the Court MUST comply with the law and issue an ORDER

TO QUASH ADMINISTRATIVE SUMMONSES.

9. The United States continues to claim that Petitioner should name the "United States of America" as Respondent. The U.S. Attorneys appear to be *quite confused* as to the definition of the "United States of America." It is as if the U.S. Attorneys believe the "United States of America" is the same as the "United States." *Nothing could be further from the Truth!* The United States of America is a continent made up of connecting States, plus two other land masses (States) that are not connected to the American continent. These United States of America consists of the 50 States that have ALL been admitted to the UNION of the United States of America. This is clearly designated by the 50 stars on the flag of the United States of America. 4 USC §1. The "United States," on the other hand, is a "federal corporation" that is *defined* by the *places where it has jurisdiction*. 18 USC §5. Petitioner has clearly demonstrated in his original petition the limited and strictly defined jurisdiction of the Federal United States Corporation as it is granted pursuant to Article I Section 8 Clause 17 of the Constitution for the United States of America. That jurisdiction is *limited* to the District (not exceeding ten miles square) for the seat of government (hereinafter "District of Columbia") along with other "federal areas," "federal enclaves," "federal islands" that may sit within the exterior boundaries of one of the 50 American States of the Union, said territory (land) having been ceded to the District of Columbia by a "particular State," accepted and purchased by the National Congress for government purposes of a "fort, dockyard, arsenal, magazine or other

needful building." It is this District [of Columbia]⁴ that has obtained territories over the years that include the Commonwealth of Puerto Rico, Guam, American Samoa and the Virgin Islands. The "territories" (Puerto Rico, Guam, Samoa, Virgin Islands) and the "possessions" (forts, dockyards, needful buildings on land ceded by particular states for national government purposes) are the "places where" the District of Columbia (United States) has jurisdiction. 18 USC §5. All jurisdiction of the District of Columbia (U.S.) exists ONLY "out of the jurisdiction of a particular State." 18 USC §7. Petitioner's assertion of these factual allegations stands un rebutted by the federal United States Attorneys and are, therefore, deemed TRUE.

10. As Petitioner showed in his Petition to Quash Administrative Summonses, the "United States" is *defined* at 26 USC § 3121(e)(1)(2) as the "States" of the "United States" only including "The District of Columbia, the Commonwealth of Puerto Rico, the Virgin Islands, Guam, and American Samoa." It is SIMPLE to understand that the five (5) "States" of the "United States" *corporation* are NOT part of the fifty (50) *American States* of the "United States of America" as the corporate States of the corporation United States have NOT been admitted to the UNION of the 50 American States.⁵ The free and independent States of the UNION of the United States of America are "separate sovereigns" from the corporate United States as more particularly shown by Petitioner in his First Amended Petition to Quash Administrative Summonses at Pages 6, 15, and 16. The Rule of International Law has always been applied by the Courts with regard to the separate sovereignty of any of the particular American Union

States versus the Federal United States when acting as a government. When the District of Columbia (U.S.) acts as a collection agent or other "commercial" entity being the moving party in Administrative Courts or acting through its Administrative Agencies that have jurisdiction over government employees or Commercial business involving the corporate U.S. (District of Columbia), they ONLY have jurisdiction "within" the United States (District of Columbia) being the territories and possessions of the United States (District of Columbia).

11. The "United States of America" is NOT the "United States" and the "United States" is NOT the "United States of America." There are 50 stars on the American Flag, *not* 55 stars. To allege that the "States" that make up geographical land masses of the "United States" are UNION States is a total false-

hood. To assert (by force or otherwise) that the corporate United States (District of Columbia) has jurisdiction "outside" its jurisdictional limits is an "act of war" against the sovereign jurisdiction being encroached by the federal United States corporation (District of Columbia). Petitioner has No desire to sue the American States of the Union. Petitioner does not herein "sue" any party, but rather "petitions" the Administrative Court to issue an "Administrative Order" to the "Administrative Agency" of the territory of the United States known as the Commonwealth of Puerto Rico, more particularly, the Department of the Treasury of Puerto Rico and its collection agency, the Internal Revenue Service, to CEASE and DESIST all illegal and unlawful investigation of Texas Citizen Lawrence Stephen Maxwell being a free and independent Citizen of a sovereign State Republic NOT

"within" the purview, authority or jurisdiction of the Federal United States corporation.

12. The United States failed completely to offer rebuttal to the factual allegations that Petitioner is NOT a United States citizen, does NOT have a Social Security Number, and is NOT entitled to any benefits from the Federal United States corporation. Petitioner's factual allegations MUST be deemed as TRUE. Therefore, the Court must acknowledge that Petitioner is NOT under the administrative authority of the United States corporation, its agencies or agents.

13. The United States failed completely to offer rebuttal to the factual allegations that Petitioner is NOT subject to being investigated by the ATF agents or IRS agents, and is not subject to administrative regulations governing the issuance of Administrative Summonses pursuant to IRC

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§7602 et seq. and 27 CFR Parts 24, 25, 70, 170, 270, 275, 285, 290 and 296. Petitioner's factual allegations that he is NOT subject to IRS investigation MUST be deemed as TRUE.

14. The United States failed completely to offer rebuttal to the jurisdiction of the Court over Paul Duncan, Special Agent in Charge for the Internal Revenue Service. [Pet. To Quash, ¶¶1-4]. Therefore, the United States acknowledges and accepts the Court's authority to issue an Order to Paul Duncan to cease and desist his investigation of Petitioner.

15. The United States failed completely to offer rebuttal to the "limited Criminal investigative authority" of Special Agent in Charge Paul Duncan or the United States Attorney's office as it is clearly defined in the United States Attorneys Manual at 6-4.270 and pursuant to 27 CFR 250.11, 26 USC §7608, 27 CFR Parts 70, 170 and 296. Special Agent Duncan is, By DEFINITION, "The principal official responsible for the ATF criminal enforcement program within the ATF district." [27 CFR 250.11]. Petitioner's factual allegations MUST be deemed as TRUE.

16. The United States failed completely to offer rebuttal to the factual allegations that Petitioner is NOT involved in any ATF activities and is NOT under the

authority of the Bureau of Alcohol, Tobacco and Firearms. Petitioner's factual allegations MUST be deemed as TRUE.

17. The United States failed completely to offer rebuttal to the factual allegations that Special Agent Duncan issued the Form 2039 summonses pursuant to IRC §7602 et seq. under the authority of the "Regional Director (compliance)" defined as the ATF regional official principally responsible for administering regulations in this part concerning *commodity taxes* imposed by the provisions of 26 U.S.C. enforced and administered by the *Bureau*, and for collecting tax by levy." [27 CFR 70.11] [emphasis added]. Petitioner's factual allegations MUST be deemed as TRUE.

18. The United States failed completely to offer rebuttal to the factual allegations that pursuant to the Administrative Procedures Act, 5 USC 551 et seq., and IRC §7805, the "Secretary" has promulgated "administrative regulations" to show the "general applicability and legal effect" of IRC §§ 7601-7610. Those regulations are published in the Federal Register (Code of Federal Regulations) at 27 CFR Parts 70, 170 and 296. 27 CFR (Code of Federal Regulations) pertains ONLY to excise taxable activities with regard to "liquor, tobacco, and firearms," the "Scope of the

Regulations" being stated in the regulations, to wit:

§70.1 General. This part sets forth the procedural and administrative rules of the Bureau of Alcohol, Tobacco and Firearms for: (a) The issuance and enforcement of summonses, examination of books of account, and witnesses, administration of oaths, entry of premises for examination of taxable objects, granting of rewards for information, canvass of regions for taxable objects and persons, and authority of ATF officers. (d) Distilled spirits, beer, tobacco products, cigarette papers and tubes, firearms, ammunition, and explosives. 27 CFR Part 70.1.

Petitioner's factual allegations MUST be deemed as TRUE.

19. The United States failed completely to offer rebuttal to the factual allegations that Special Agent Duncan, as an ATF official with authority to investigate ONLY ATF activities, has NO AUTHORITY to investigate or issue summonses with regard to Petitioner. Petitioner's factual allegations MUST be deemed as TRUE.

20. The United States failed completely to offer rebuttal to the factual allegations that Petitioner is NOT under the purview and authority of the Administrative Agencies and Administrative Courts of the Federal United States. Petitioner's factual allegations MUST be deemed as TRUE.

21. The United States failed completely to offer rebuttal to the factual allegations that the "United States" is defined as the "place where" it has jurisdiction pursuant to 18 USC §5, and that its jurisdiction ONLY exists "out of the jurisdiction of a particular State" pursuant to 18 USC §7. Petitioner's factual allegations MUST be deemed as TRUE.

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22. The United States failed completely to offer rebuttal to the factual allegations that the Federal United States and its administrative agencies and administrative courts have **No Territorial Jurisdiction** "within" the exterior boundaries of the particular State of Texas except in those "federal areas" that have been ceded by the legislature of Texas pursuant to the U.S. Constitution 1.8.17., Petitioner's factual allegations **MUST** be deemed as **TRUE**.

23. The United States failed completely to offer rebuttal to the factual allegations that the Federal United States, Special Agent Paul Duncan, or any of its administrative agents or agencies have any jurisdiction whatsoever over the "places where" Petitioner, Angela Fowler, or Bayshore National Bank are located or where living or business activities occur. Petitioner's factual allegations **MUST** be deemed as **TRUE**.

24. The United States failed completely to offer rebuttal to the factual allegations that the Federal United States has **No Authority** or jurisdiction, be it territorial, administrative or otherwise, over Petitioner, Angela Fowler or Bayshore National Bank. Petitioner's factual allegations **MUST** be deemed as **TRUE**.

25. The United States failed completely to offer rebuttal to the factual allegations that the actions of Special Agent Paul Duncan, knowingly undertaken without lawful authority and in direct violation of the regulations of the federal United States, constitute numerous violations of the laws of Texas and the Constitution and laws of the United States of America for which civil and criminal penalty may issue. Petitioner's factual

allegations **MUST** be deemed as **TRUE**.

CONCLUSION

The Motion to Dismiss filed by the United States *failed completely* to rebut, reply, answer or address any of the **FACTUAL ALLEGATIONS** lawfully asserted by Petitioner. There can be **No Excuse** for not dealing with each and every factual allegations, most especially since Petitioner attached twenty (20) addendums to the Petition supporting the factual allegations, said addendums providing Respondents with *immediate access* to the **TRUTH** and **LAW** with regard to every factual allegation. Why then, does the United States choose to ignore the obvious? Why does the United States move in direct contradiction to the **REGULATIONS** promulgated by their own Secretary of the Treasury, published in their own Federal Register, that clearly show that summonses can **ONLY** be issued with regard to **ATF** activities? Why do the United States Attorneys appear to support and even defend Special Agent Paul Duncan acting in direct violation to the United States Attorney General's Manual, the Code of Federal Regulations and the United States Constitution? Did the United States Attorneys not swear an oath to uphold the Constitution and the laws of the land? **WHY THE FERVOR FOR LAWLESSNESS?**


Petitioner does not even pretend to know by what force of darkness there exists such a desire for wanton lawlessness. The **TRUTH** and the **LAW** are published for all to see. So why do we "slouch toward Gomorra"? Special Agent Paul Duncan **KNOWS** he has **No Lawful Authority** because Petitioner has personally discussed the basis for his limited authority and Petitioner has provided him copies of the U.S. Attorneys Manual 6-4.270, 27 CFR §250.11, 27 CFR §§70.1 and 70.11 and 26 USC §7608, for his review. But he, like his coconspirators in the United States Attorneys office, has simply chosen to **IGNORE THE LAWFUL REGULATIONS** published by their own government. Does **TRUTH** matter? Are the Federal Regulations just for "show" and don't really matter? To ATF Special Agent Paul Duncan and the United States Attorneys the **LAW** clearly does **NOT** matter!

The Attorney General's Manual, Title 6, Tax Division, Section 4.270 Criminal Division Responsibility, states,

"The Criminal Division has limited responsibility for the prosecution of offenses investigated by the IRS. Those offenses are: excise violations involving liquor tax, narcotics, stamp tax, firearms, wagering, and coin-operated gambling machines and amusement machines."

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Was the Attorney General's Manual written just for grins? Do Federal Courts or the IRS or the United States Attorney's Office really care what the law is?

The Motion to Dismiss filed by the United States Attorneys denying the existence of known entities published in the Federal Register as having authority over particular government functions, and their arbitrary attempt to change the styling of the petition to suit their fancy, raises more questions than already existed. Are the People of the 50 American States of the Union just supposed to sit by and accept this level of tyranny? Are we just slaves to the federal United States Corporation? How did we, who *created* the National Government, become slaves to a federal corporation? Why doesn't the corporation follow its own rules and regulations? Why!?!?

This Administrative Court HAS JURISDICTION to issue an ORDER quashing the Administrative Summonses issued by the agents of the federal United States corporation. Petitioner, in whose name the summonses were issued HAS THE RIGHT to proceed to stop any and all violations of law that cause or may cause damage or injury to himself and/or his household. Special Agent Duncan DOES NOT HAVE any authority to investigate Petitioner Lawrence Stephen Maxwell. The United States Attorneys Do NOT HAVE any lawful au-

thority to assist Special Agent Duncan in such an investigation or to use any evidence obtained in such an investigation to bring an action against Petitioner as they are also barred by regulation, statute and the U.S. Constitution. The Administrative Courts of the Federal United States DO NOT HAVE JURISDICTION over Petitioner as Petitioner is NOT a U.S. Citizen and does not live or work in a federal area "out of the jurisdiction of a particular State."

The un rebutted facts before the Court show that the Administrative Summonses were issued in violation of the administrative regulations promulgated by the Secretary of the Treasury and published in the Federal Register pursuant to 1 CFR 1.1 and 5.4, under 5 USC 552 et seq., The Administrative Procedures Act. The MOTION TO DISMISS MUST BE DENIED. An Order to Quash the Summonses MUST issue forthwith. Special Agent in Charge Paul Duncan cannot act without lawful authority. He is REQUIRED to comply with the federal regulations that govern his actions under the authority delegated and published in the Code of Federal Regulations. The Summonses are NULL and VOID for lack of authority. They were issued outside the scope of the regulations.

Failing to provide any cog- nizant basis for a dismissal of

this action and failing completely to respond or rebut any of Petitioners factual allegations and points of law, the [government's] motion to dismiss is fatally defective and Must fail.

PRAYER

May the God of creation intervene in the hearts of men that truth may prevail over deception, that law may prevail over lawlessness. May God move the heart of the Presiding Judge of this Administrative Court to immediately issue an ORDER TO QUASH SUMMONS and, further, to issue an ORDER TO CEASE AND DESIST the investigation of Texas Citizen Lawrence Stephen Maxwell by ATF Special Agent In Charge Paul Duncan or any other agent of the BATF or IRS. May God cause me to see truth, to acknowledge the truth and to act on the truth. Even so come quickly Lord Jesus. Amen.

Respectfully submitted this _____ day of February, 1997.

s/
Lawrence Stephen Maxwell
Pasadena, Texas

¹ Lawrence Stephen Maxwell appears SPECIALLY to inform the Administrative Law Judge of the Administrative Federal Agency that he is NOT subject to the administrative rules and regulations of the administrative agency and therefore is NOT under the jurisdiction of the administrative agency. Lawrence Stephen Maxwell does NOT appear generally because a general appearance would possibly be construed as an acknowledgment of jurisdiction of the administrative agency over Lawrence Stephen Maxwell. Lawrence Stephen Maxwell does NOT have a Social Security Number as that number, improvidently obtained due to fraud,



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duress and coercion, has been surrendered and is NOT used by Lawrence Stephen Maxwell. Lawrence Stephen Maxwell is NOT federal personnel as defined at 5 USC 552a (13), is NOT within a federal area as defined at 4 USC 110(e), is NOT “within the jurisdiction of the United States,” and is NOT “out of the jurisdiction of a particular State.”

² It is as if the U.S. Attorneys assume that the Internal Revenue Service is an agency of the United States. The IRS’s own 1100 Manual acknowledges that the IRS was NOT created by the Congress of the United States. One must only take a few minutes to review the United States Code, at Title 31, Chapter 3 to see the list of treasury agencies created by Congress that function within the Department of the Treasury of the United States. There are eight agencies in the Department of the Treasury of the United States. The IRS and BATF are NOT agencies of the Department of the Treasury of the United States. They are NOT listed in 31 USC Sections 301-310 because Congress NEVER created them. They ARE identified at 27 CFR Sect. 250.11 and in numerous other internal administrative regulations of the BATF as agencies within the Department of the Treasury of Puerto Rico. The IRS is NOT an agency created by Congress and NEVER has been. If the U.S. Attorneys want to rebut this, let them provide the Act of Congress that created the IRS and the BATF and then let them explain 27 CFR Sect. 250.11. Also let the U.S.

Attorneys provide a showing within the Internal Revenue Code as to WHO the “Secretary” is. But the regulations DO identify the “Secretary” and the published regulations identify the Secretary who has the AUTHORITY to collect internal revenue taxes and the AUTHORITY to issue summonses pursuant to Internal Revenue Code Sections 7602 et sec. as the “Secretary of the Department of the Treasury of Puerto Rico”. Notwithstanding WHO the “Secretary” really is, ALL of the regulations with regard to Sect. 7602 Summons are BATF regulations to be enforced by ATF officers in matters pertaining to the BATF. If the Administrative agency over whom this Administrative Court has jurisdiction would just comply with the Administrative regulations filed in the Federal Register pursuant to the Administrative Procedures Act, this controversy would NOT exist, and Petitioner would not be forced to petition this Court to request an Order to Quash Administrative Summonses that should never have been issued in the first place.

³ The United States has stipulated to the FACT that the summonses are “administrative” but have failed completely to rebut that Petitioner is NOT under the administrative purview of the IRS, BATF or the federal United States corporation.

⁴ The District of Columbia is the place named after the First President, George Washington. It was created as Washington, D.C. in 1800 when, pursuant to U.S. Const. 1.8.17, 100 square miles

(10 miles square) of land was ceded by Maryland and Virginia for the “seat of government.” The land on the Virginia side of the Potomac was later “retroceded” and the current Washington, D.C. or District of Columbia is 78 square miles. It is over THIS “district” that the United States Corporation has “administrative” jurisdiction.

⁵ The question as to whether the States of the United States pursuant to 26 USC 3121(e)(1) specifically included ONLY the States listed was recently posed to Congresswoman Barbara Kennelly by Mr. John Randall of San Diego, California. Congresswomen Kennelly “checked with the Legislative Counsel and Congressional Research Service about the definition,” and stated in her letter to Mr. Randall, “According to these legal experts . . . the term state in 26 USC Code 3121(e) specifically includes only the named U.S. Territories and possessions of the District of Columbia, Puerto Rico, the Virgin Islands, Guam and American Samoa.” [See Letter from Congresswoman Kennelly to Mr. John Randall attached hereto as Exhibit A.] Petitioner agrees with the accuracy of Congresswoman Kennelly’s letter and the research performed by the Legislative Counsel and Congressional Research Service and challenges the U.S. Attorneys to provide rebuttal evidence in contradiction to the Legislative Counsel and Congressional Research Service, Congresswoman Kennelly and Petitioner. [See 26 USC Sect. 3121(e).]

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Un-enacted “Laws”

by Dale Morse

Here’s another article that touches on the consequences of personal belief. If you’re charged with violating a “law” that’s clearly published in a law book, like most of us, you will believe the “law” is valid, you are subject to the law, and your only defense is that you did not commit an act or omission that violated the alleged “law”. But maybe not every act that’s published in a law book is truly a “law”. Maybe our uncritical belief in publication is causing us to pay unconstitutional penalties.

Most students of the legal or political system understand that for a particular bill to become state law, it must be proposed and passed by a majority of one house of the state legislature, passed by a majority of the members of the legislature’s second house, and finally signed by the governor. One, two; one, two three — House, Senate, Go-ver-NOR! The legislative cha-cha.

But here in the Lone Star State (and probably other states as well), they’ve added a “Texas Two-Step” to the traditional legislative cha-cha and created a “Dosey-Doe Due Process” that may ultimately cause government to do the Twist:

1) Texas Constitution Article 4, Section 21, mandates

that the Secretary of State, “. . . shall *authenticate* the publication of the laws . . .”; and,

2) Article 3, Section 29 of the Texas Constitution mandates: “The enacting clause of all laws shall be: ‘Be it *enacted* by the Legislature of the State of Texas.’”

In other words, it’s not enough that both houses of the legislature voted to pass a law, and the governor approved it with his signature. The law must also be “enacted” and “authenticated” by the Secretary of State. Preliminary research suggests that half or more of the statutes of Texas have not been “authenticated” and/or “enacted”, are therefore constitutionally null and void and provide no lawful cause for arrest, indictment, prosecution or civil/administrative penalty. If so, anyone ticketed or indicted based an alleged “law” that is “un-enacted” or “un-authenticated” is being hustled. The implications are huge.

It’s too early to confirm that this argument works, but so far, the handful of petitions that have employed this strategy have set the appellate courts back on their heels. Some cases completely disappear, and to date, none have lost. Of course, none have won yet, ei-

ther. The issue is not resolved, so don’t rely on this defense without doing extensive personal research.

This “enactment/ authentication” strategy’s most intriguing aspect was implied in a conversation between Dale Morse and two attorneys who work closely with the Texas state legislature. On review of Mr. Morse’s research, the attorneys conceded he had a powerful argument. But when Mr. Morse asked if the failure to “enact” and “authenticate” half or more of Texas laws was done by accident or intent, his lawyer-friends refused to answer. This refusal implies the failure to “enact/authenticate” Texas laws is intentional — after all, if the failure was due to some bureaucratic idiocy, why not admit it, joke about it, etc.? (“Ahh, that Secretary of State is so dumb, he wears loafers cuz he can’t even remember how to tie his shoes.”)

Constitutionalists have long suspected that there are two “governments” in place in each of our states and also at the national level. The first government is the republic specified in the national and state constitutions composed of public servants, dedicated to the principle of “unalienable rights”,

and revered by most Americans. However, a second "government" is also postulated that is not a republic, but a corporation. This corporate-state allegedly presumes all citizens to be "corporate employees" (inferiors) subject to corporate administrative procedures rather than "judicial" (constitutional) law.

According to this theory of two "governments", the corporation has slowly usurped the place of the republic through various legal and linguistic deceptions. For example, under constitutional government, I live as a member of the sovereign People in a State called "Texas". But under corporate government, I live in the "STATE OF TEXAS" as a presumed corporate employee (or "human resource") without rights and subject to corporate administrative procedure. The two-government theory postulates that the "Governor of Texas" and the "Governor of the STATE OF TEXAS" is the same man wearing two hats (or "crowns", from the governor's point of view). Sometimes he functions in a constitutional sense, sometimes in a corporate sense. This job-duality is also presumed to extend to legislators and judges. Sometimes they act as constitutional public servants, sometimes as corporate executives and admin-

istrators. Sometimes they pass constitutional laws, sometimes they pass corporate laws.

I've yet to see absolute proof of the two-government hypothesis, but there is considerable circumstantial evidence to suggest the hypothesis may be correct. For example, Mr. Morse's peculiar conversation with the legislature's lawyers might be interpreted as evidence of two "governments". I.e., those laws that are "enacted" and "authenticated", are clearly true, constitutional laws binding on all Americans. But those "un-enacted" and/or "un-authenticated" laws may be mere corporate rules binding only on members of the corporation (government employees).

It's an intriguing theory, but a long way from proven. Until such proof is provided, the following argument should only be viewed as a possible challenge to a law's constitutionality — not as a challenge to the constitutionality of government itself.

Further, Mr. Morse suspects that once you plead to any court, you have not only conceded jurisdiction, you have accepted the validity of whatever "law" by which you were charged — even if it's unconstitutional. Therefore, Mr. Morse applies this "enactment" strategy in a pre-plea environment as a habeas corpus .

CASE NUMBER: 637368

EX PARTE

Dale Thomas, Morse Applicant

IN THE COUNTY CRIMINAL COURT NUMBER 9 OF TARRANT COUNTY TEXAS

TO THE HONORABLE BRENT A. CARR:

APPLICATION PRE-PLEA FOR PRE-TRIAL WRIT OF HABEAS CORPUS

COMES NOW, the Applicant, Dale Thomas, Morse, Pro Se, and pursuant to the Texas Code of Criminal Procedure, Articles 11.01, 1105, 1122 and 11.23, and Article 1, Sections 10, 12 and 19, and Article 5, Section 16 of the Texas Constitution, and the Fourteenth Amendment to the United States Constitution, hereby files this Application for Pre-Plea, Pre-Trial Writ of Habeas Corpus, in that Applicant is being illegally restrained in his liberty in violation of the Constitution and Laws of this State and of the United States, and will respectfully show the following:

I.

Applicant seeks the writ petitioned for herein due to the fact that Applicant is illegally restrained in his liberty, by be-



ing held on a Five Hundred (\$500.00) Dollar Bond. (Tex. Crim. App. 1982, panel op.).

Applicant is charged with first offense misdemeanor Driving While Intoxicated (DWI). Applicant challenges the validity and existence of the statute, Article 49.04 of the Texas Penal Code which is charging Applicant with DWI. More specifically 49.04, is void on its face because the Texas Constitution Article 4, Section 21, states:

"[The Secretary of State] shall authenticate the publication of the laws, and keep a fair register of all official acts..."

The Vernon's Texas Penal Code is published in three volumes, and does not contain authentication from the office of the Secretary of State as shown in Exhibit "A". This certification is indiscriminately found throughout the Publication of Vernon's Texas Statutes, but is not found in the Texas Penal Code. The absence of this certification renders the Chapters, Articles and subsections, etc. of the Vernon's Texas Penal Code, in their entirety, void.

Applicant further contends that since the Penal Code under which he is charged, that being Article 49.04 and the definitions in Article 49.01, is void on its face, the jurisdiction of this Court to prosecute Applicant fails.

Under the Fair Notice Doctrine as set forth in *United States v. Nevers*, 7 F.3d 59 (5th Cir. 1993), to prosecute Applicant for the conduct alleged under an invalid law, and by an information herein, would be denial of due process.

For these reasons, Applicant requests the Writ of Habeas Corpus issue and discharge Applicant forthwith.

II.

Since the Vernon's Texas Penal Code, Article 49.04 is not

a valid publication of the law, by its failure to contain a certification from the Secretary of State, it could not pass the "Fair Notice Test" provided in *United States v. Nevers*, supra, and of the due process clause of both State and Federal Constitutions.

Article 1, Section 10 of the Texas Constitution and the Sixth Amendment to the United States constitution, further give Applicant the right to know the nature and the cause of the accusation against him, and to have a copy thereof. The failure of the misdemeanor information, to charge Applicant under a valid law, violates Article 1, Section 10 of the Texas Constitution, the Sixth Amendment to the United States constitution, and the due process clause of both Federal and State Constitutions.

To be a law in compliance with the Constitution of this State, the law must show its authority "on its face" and be "certified" as law by the Secretary of State. To be in compliance with the Texas Constitution, the publication of law must have 1.) an enacting clause in compliance with Article 3, Section 29 of the Texas Constitution which is mandatory, not directory.

Article 3, Section 29 of the Texas Constitution states:

Sec. 29. ENACTING CLAUSE OF ALL LAWS. The enacting clause of *all laws* shall be: "Be it enacted by the Legislature of the State of Texas".

In this instant case, Volume 1 through 3 of the Texas Penal Code Titles have the enacting clause "on its face", published in each volume on page XLI. However, all three Volumes of Vernon's Texas Penal Code are "without" a published certification by the Secretary of State. Therefore, the Vernon's

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Texas Penal Code has not been "authenticated" as law of this state, and in compliance with Article 4, Section 21 of the Texas Constitution.

2.) Pursuant to Article 4, Section 21 of the Texas Constitution which states in part:

"There shall be a Secretary of State, who shall be appointed by the Governor, by and with the advice and consent of the Senate, and who shall continue in office during the term of service of the Governor. He shall *authenticate* the publication of the laws [emphasis supplied], and keep a fair register of all official acts and proceedings of the Governor, and shall, when required, lay the same and all papers, minutes and vouchers relative thereto, before the Legislature, or either House thereof, and shall perform such other duties as may be required of him by law"

A copy of the typical Certification found in some of

Vernon's Texas Statutes is attached hereto and marked Exhibit "A". Applicant further asserts, "*authentication*" by the Secretary is also constitutionally mandatory and is not directory.

In this instant case, the Vernon's Texas Penal Code is "absent" of the certification from the Secretary of State, and therefore, fails to show Applicant its authority as law, "on its face" as being the authentic law of the State of Texas, and further violates the due process clause of both Federal and State Constitutions, by its *failure* to give notice of its authenticity *on its face*. See *Cunningham v. Great Southern Life Ins. Co.*, 66 S.W.2d 765, 773 (Tex Civ. App.).

Chapter 49 of the Texas Penal Code cannot be presumed to be law, in that it has not been authenticated by the Secretary of State as set out in Article 4, Section 21 of the Texas Con-

stitution, and therefore, has not been promulgated. There is a fundamental Maxim of Law that "A law is not obligatory unless it is promulgated". See *Blacks Law Dictionary*, 2nd edition, pg. 826. An Act of the Legislature is not even regarded as a law unless it be made publicly known; by the proper public authority, and in this State, that is the Secretary of State along with reference to the Statutes' enacting authority. However, in this case the law as published in the Vernon's Texas Penal Code books has not been properly or lawfully promulgated due to the fact that it is void of "*authentication*" from the Secretary of State as set out above, and as per Article 4, Section 21 of the Texas Constitution.

Moreover, the pocket parts in the rear of all three volumes of the Penal Code, which update and amend certain sections thereto are without both the published enacting clause pursuant to Article 3, Section 29 of the Texas Constitution, and the Secretary of State's authentication as required by Article 4, Section 21 of the Texas Constitution. Since the Penal Code, more specifically, Chapter 49, fails to show its authority and authenticity on its *face*, is Applicant and the general public required to follow it? Applicant contends no!

No law shall be revived or amended by reference to its title, but that act revived or section or sections amended must be re-enacted and published at length. See *Ellison et al. V. Texas Liquor Control Board et al.*, 154 S.W.2d 322 (Galveston 1941).

As to *Ellison*, supra, all of the update pocket parts in the rear of all of Vernon's Texas Statutes, not just the Penal Code, are absent of both the "enacting clause" and the "authentication" from the Secretary of State.

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Additionally, without a law, the Court is without jurisdiction to sit in judgment of Applicant. A proposed law which has not been authenticated by the Secretary of State is not a valid publication of law that Applicant, or for that matter, the people of the state would be required to follow, because of its failure to show its authority "on its face" that it is the "authentic" law of this state. Furthermore, Applicant along with all the people of the State of Texas, cannot be required to search the acts of the Legislature or the session laws to know it is the law, by being properly "enacted" as per Article 3, Section 29 of the Texas Constitution, and properly "authenticated" by the Secretary of State in compliance with Article 4, Section 21 of the Texas Constitution. As to the pocket parts which update and amend the law, there is *no published enacting clause, and no certification from the Secretary of State in any of these instruments*. Therefore, any changes or updates in the Penal Code contained in the pocket parts are not valid publications of the law of this State. Based on the above, the charging instrument before this Court fails to create a cause of action, leaving the Court without jurisdiction.

III.

The Texas Constitution, Article 3, Section 43, REVISION OF LAWS, provides:

"(a) The Legislature shall provide for revising, digesting and *publishing* the laws, civil and criminal; . . ."

Based on the above, the Legislature is responsible for publishing the laws of this State. Due to the fact that the Penal Code was published without the "authentication" from the Secretary of State as per Article 4,

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Section 21 of the Texas Constitution, the Penal Code in its entirety is not a valid publication of law, and therefore, Applicant cannot be forced to obey it, nor does the Court have jurisdiction to proceed with this prosecution.

The Court of Criminal Appeals stated: ". . . Where the court is without jurisdiction it has no authority to render any judgment other than one of dismissal." See *Garcia v. Dial*, 596 S.W.2d 525, 528 (Tex. Crim. App. 1980).

Applicant refers the Court to Vernon's Texas Code of Criminal Procedure Volume 1. Note the authentication from the Secretary of State appears on page XLI, and the enacting clause on page XLII. Applicant further refers the Court to Vernon's Texas Natural Resources Code Volume 1. Note the authentication appears on page XLIII, and the enacting clause on page XLIV. Applicant further asserts that the above CCP and Natural Resources Code of Vernon's Statutes have been properly enacted and authenticated as law, because they contain both the enacting clause and authentication to comply with the Texas Constitution as set out above. Accordingly, Applicant would further show the Court, for reference only, that other Vernon's Texas Statutes are not law. Applicant also refers the Court to

Vernon's Texas Civil Statutes, Volumes 1 - 23, and Exhibit "A" attached hereto. All of these Volumes of Vernon's Texas Civil Statutes are without the enacting clause, all in non-compliance with Article 3, Section 29 of the Texas Constitution. In further referring the Court to Exhibit "A", nowhere in said certification does the Secretary of State use the language the laws certified therein were properly enacted by the Legislature, or for that matter even enacted at all. The certification uses the language "adopted", **not** "enacted". Nowhere is the word "enacted" used in the certification. Therefore, without both the published certification from the Secretary of State, and the published enacting clause, these civil statutes are not of themselves, valid publications of law that the general public must obey.

The above raised issues are further ambiguous and confusing to Applicant and the general public, in that some of Vernon's Statutes such as the Code of Criminal Procedure and the Natural Resources Code have been properly *enacted* in compliance with Article 3, Section 29 of the Texas Constitution, and properly authenticated by the Secretary of the State, in compliance with Article 4, Section 21 of the Texas Constitution. Furthermore, and adding to this confusion and ambiguity,

some of the other Vernon's Texas Statutes contain just the enacting clause and no certification, or vice versa. For example, the Vernon's Texas Agriculture Code has the enacting clause in Volume 1 on page LXVII, but contains no authentication from the Secretary of State. Volume 2 of the Agriculture Code, contains the Certification from the Secretary of State on page LV, but no enacting clause, further adding to the confusion and ambiguity. Applicant further requests that the Court take Judicial Notice under Rule 201, that all of the published Court cases in this state refer to Vernon's Texas Statutes, what ever the subject matter of the issue may be. The Courts of this state have thus acquiesced to the fact that Vernons are the statutes and laws of the state. Applicant was unable to locate any applicable Texas citations, however, for reference, cites the following:

The purpose of provisions of this character [enacting clauses] is that all statutes may bare upon their face a declaration of the sovereign authority by which they are enacted and declared to be the law, and to promote and preserve uniformity in legislation. Such clauses also import a command of obedience and clothe the statute with certain dignity, believed in all times to command respect and aid in the enforcement of laws. See *State v. Burrow*, 104 S.W. 526, 529 (1907).

If an enacting clause is useful and important, if it is desirable that laws shall have upon their face the authority by which they are enacted, so that the people who are to obey them, need not search legislative and other records to ascertain the authority, then it is not beneath the dignity of the framers of a constitution, or unworthy of such an instrument to

prescribe a uniform style for such enacting clause. See *Sjoberg v. Security Savings & Loan*, 75 N.W. 1116 (Minn. 1898). In this case, the law was published in the statute book without the enacting clause and was thus challenged as being unconstitutional.

The enacting clause is that portion of a statute which gives it jurisdictional identity and constitutional authenticity.*** The purpose of an enacting clause is to establish the act; to give it permanence, uniformity and certainty; to afford evidence of its legislative statutory nature, and thus prevent inadvertence, possible mistake, and fraud. See *Joiner v. State*, 155 S.E.2d 8, 10 (1967).

Applicant further contends that since the Penal Code is without "authentication" from the Secretary of State, it is not law that Applicant can be obliged to obey.

IV.

The Legislature as a body representing the people of this State when enacting the Penal Code, breached a fiduciary duty to the people and violated Article 3, Section 36 and encroached upon Article 4, Section 21 of the Texas Constitution, by having the Penal Code published (by contract?) in Vernon's, without being "authenticated" by the Secretary of State, to be in compliance with Article 4, Section 21 of the Texas Constitution. Since the Legislature had the Penal Code published without "authentication" from the Secretary of State, the Legislature encroached upon a duty specifically and Constitutionally delegated to the Secretary of State who is a member of the Executive Branch of the Government. Therefore, the Penal Code is not a valid publication of law, and

further unconstitutional in its entirety, in that the Legislature had the Code published without said "authentication" above, all in violation of Article 2, Section 1 of the Texas Constitution. (i.e. The Separation of Powers Doctrine). Since the Legislature encroached on the Executive Branch of the government, the Vernon's Texas Penal Code is unconstitutional law, because the Secretary of State has not certified its validity pursuant to Article 4, Section 21 of the Texas Constitution. For these reasons, Applicant is entitled to have this case dismissed "with prejudice" and is entitled to his discharge.

CONCLUSION

The information charging Applicant in this instant case is defective, because it fails to charge a crime under a validly published law as set forth in the Texas Constitution, and Vernon's Texas Penal Code. The law was published in Vernon's Texas Penal Code without "authentication" from the Secretary of State as set out in Article 4, Section 21 of the Texas Constitution. Therefore, the information brought under 49.04 of the Texas Penal Code, fails to state a claim on which relief can be granted.

Since the Legislature is responsible for "revising, digesting and publishing" the laws as per Article 3, Section 43 of the Texas Constitution, and the Penal Code as Published in Vernon's was published without the certification from the Secretary of State as per Article 4, Section 21 of the Texas Constitution, the Penal Code was published by the Legislature in violation of the Separation of Powers Doctrine in violation of Article 2, Section 1 of the Texas Constitution, making the Penal Code unconstitutional "on its face".

Pursuant to *Attorney v. United States*, 52 L.Ed.2d 651(1977), Applicant further asserts that based on the above, he has a right under Article 1, Section 10 of the Texas Constitution and the Sixth Amendment to the United States Constitution, to not be brought to trial until the issues raised herein, are completely disposed of and all appellate remedies have been exhausted.

PRAYER FOR RELIEF

WHEREFORE, premises considered, Applicant respectfully moves this Court to issue the Writ of Habeas Corpus petitioned for herein, and ex parte for the reasons set forth above. Applicant further moves the Court to thereafter dismiss this cause of action, and discharge Applicant. Or in the alternative, set a time certain for hearing, and order the Attorney for the

State to come forth and show cause why the writ petitioned for herein should not issue, or to grant Applicant such other and further relief as to which Applicant may be justly entitled.

Respectfully submitted,

s/ Dale Thomas, Morse
Acting Pro Se
[Address], Fort Worth, Texas
[zip]
[phone & fax numbers]

CERTIFICATE OF SERVICE

I, the undersigned, do hereby certify that on the _____ day of April, 1997 a true and correct copy of the above and foregoing Application for Writ of Habeas Corpus has been served on the Tarrant County District Attorney, by hand delivery to his office.

s/ Dale Thomas, Morse

VERIFICATION

I, Dale Thomas Morse, under the penalties of perjury, declare and affirm that the facts stated herein are true and correct to the best of my knowledge and belief

s/ Dale Thomas, Morse

As previously noted, Mr. Morse believes that this Habeas Corpus strategy might work only if it's used "pre-plea". However, insofar as jurisdiction can be challenged at any time (even after the trial), it may be possible to use variations on the "enactment" and "authentication" arguments to challenge and perhaps disprove jurisdiction even after a court has rendered a verdict. These arguments might even provide a foundation for charging one or more "government" officials with fraud.

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Freedom v. Fear

by Dr. John Attarian

Fear is the opposite of faith. If you truly believe in God, what is there to fear in this life except offending God and being thereby damned?

In the context of eternity, this mortal life of 70-80 years is a triviality, no more important or memorable than the nightmare you had in 3rd grade that sent you running to your mother for protection. Today, you don't even remember that nightmare. Likewise, if you achieve eternal life, one day you won't remember this life, either. If you really believe in God, what does it matter if you are beheaded, tortured or compelled to live a "mere" 70 years in a deformed or crippled body? Within the context of eternity, the worst mortal torment is little more than a mosquito bite, the greatest mortal pleasure no more than a teaspoon of gruel.

To the extent we feel fear, we concede our lack of faith. Consider Revelations 21:8: "But the cowardly, the unbelieving, the vile, the murderers, the sexually immoral, those who practice magic arts, the idolaters and all liars – their place will be in the fiery lake of burning sulfur." Note that the "cowardly" (those who fear) are at

the top of this laundry list of sinners. Why? Because their cowardice is a self-indictment and proof of their lack of faith.

This next article implies that fear is the foundation of all earthly government, and faith is the foundation of freedom.

Friends of freedom rightly see government control as a threat. From this many have passed on to condemn government and to call for anarchy, a minimal state, and so on. But while this line of thought has been insightful, it risks engrossment in technical arcana of libertarian theory —anarchy, public finance via lotteries, and so on — and forgets that freedom's real enemy is not government itself but the frailties of human nature that result in government's illegitimate use. One of freedom's worst foes is, quite simply, fear.

Fear of what? Failure, responsibility, and above all, fear of uncertainty, insecurity, financial loss and suffering brought on by competition, technological change, and the inescapable fact that "time and chance

happeneth to them all" (*Ecclesiastes* 9:11). Fear, in short, of life and its mishaps.

These fears lead to demands for government to protect the fearful from what they fear. Indeed, much of today's government intervention into the free market can be traced to some group's fear or to some politician's appeal to that fear: antitrust laws, to fear of larger or more efficient firms; regulation of railroad freight rates, to large railroads' fear of being underbid by their competition; agricultural subsidies, acreage restrictions, and price controls, to fear of commodity price fluctuations; protectionism, to fear of foreign competition; Social Security, to fear of destitution in old age; Medicare, to the elderly's fear of unaffordable health care; unemployment compensation, to fear of hardship occasioned by job loss; minimum wages, to fear of being paid a lower wage (and labor unions' fear of competition from cheaper labor); graduated income taxes and inheritance taxes, to fear of large incomes and concentrations of wealth; deposit insurance, to fear of losing savings in a bank crash; etc.

The high cost of fear

All this indulgence of fear has not only severely cramped our liberty but also inflicted serious economic penalties. Thomas Hopkins, of the Rochester Institute of Technology, estimates the 1992 cost of regulations at \$564 billion, counting such things as protectionist trade barriers (e.g., sugar quotas) and paperwork requirements.¹ The huge borrowings needed to finance the federal government gobbled up 62.8 percent of funds raised in our credit markets in 1991 and 51.8 percent in 1992.² One would think that, confronted with such huge costs of fear, most of us would find the case for stoicism and freedom self-evident. Unfortunately, thanks to certain hard facts of life, it is not so simple as that.

Freedom is not a free gift. Like everything else in life, freedom has a price: responsibility, insecurity, and the possibility of failure, of unforeseen calamity, of suffering, of paying for the mistakes liberty leaves one free to make.

To most people these burdens are insupportable, or at least onerous. We are all physical beings vulnerable to suffering and aware of our mortality, and therefore afraid for our prospects in the material world. Hence we will always face a powerful temptation to enlist government to interfere in the workings of a free economy to protect ourselves from suffering — and to justify such interference as “humane” or “necessary”.

Enthusiasm for liberty varies with the economy’s position in the business cycle. During a boom, with broadening opportunity and rising incomes and living standards, paeans to freedom and free enterprise abound — witness the business advocates of the nineteenth cen-

tury, the twenties, and the eighties. When prosperity waltzes, so does allegiance to the free market; every economic downturn brings demands that government “do something”: “stimulate” the economy, pass a jobs bill, drive down interest rates, protect industries from foreign competition, forbid plant closings, provide unemployment compensation, furnish national health care, and on and on.

The challenge of freedom

All this raises a hard question: does freedom demand too much? Is it unfeasible for fearful, mortal beings? Fyodor Dostoevsky feared so. In the famous “Grand Inquisitor” chapter of Dostoevsky’s *The Brothers Karamazov*, the Grand Inquisitor grimly predicted that Christ’s gift of freedom would be spurned by a humanity fearful for its material well-being, and traded for guaranteed sustenance:

“Judge Thyself who was right — Thou or he [Satan] who

questioned Thee then? Remember the first question. Its meaning was this: ‘. . . nothing has ever been more insupportable for a man and a human society than freedom. But seest Thou these stones. . . ? Turn them into bread, and mankind will run after Thee like a flock of sheep, grateful and obedient, though forever trembling, lest Thou withdraw Thy hand and deny them Thy bread.’ But Thou wouldst not deprive man of freedom. . . Thou didst reply that man lives not by bread alone. But dost Thou know that for the sake of that earthly bread the spirit of the earth will rise up against Thee and will strive with Thee and overcome Thee? . . . In the end they will lay their freedom at our feet, and say to us: ‘Make us your slaves, but feed us.’ They will understand at last, that freedom and bread enough for all are inconceivable together.”³

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people demonstrated that, on the economics at least, the Grand Inquisitor was wrong: bread for all is inconceivable *without* freedom. And during the eighteenth and nineteenth centuries, Americans and Britons, contrary to the Grand Inquisitor's assertions, were perfectly willing to risk bread in exchange for freedom and a chance of perhaps more bread in the future, and so were the immigrants who came here. That is, they had sufficiently strong *characters* to accept the chances of life, and to function well in a climate of considerable uncertainty offering no guaranteed economic payoff for their actions.

It appears that freedom is perfectly feasible — but only given a certain sturdiness of character. Since the burdens of physical and financial insecurity and personal responsibility are higher in a free economy than in a mixed or socialist one, it follows that the psychological demands of freedom are in many ways far heavier than those of servitude. One need not be sturdy or brave to collect entitlements and be shepherded by regulators and social workers through a life made artificially tidy by miles of red tape. But one must be brave to take one's chances in a free labor market, assume responsibility for one's own well-being, make one's own provision for old age and ill-health. And one has to be something of a hero to venture out into the unknown as an entrepreneur, staking one's all on an idea. A sturdy character is required to make freedom work — and to keep people loyal to freedom in the face of risk and adversity, and brave enough to face them without appealing to the state for succor.

It also follows that whenever widespread sturdiness of character gives way to wide-

spread fearfulness, freedom will suffer, and the Grand Inquisitor will have his grim last laugh. Indeed, amid the current demand for universal health care, one can almost hear the Grand Inquisitor whispering to today's "democratic despots" on the Potomac: "In the end they will lay their freedom at our feet, and say to us: 'Make us your slaves, but protect us.' They will understand at last that freedom and health care for all are inconceivable together."

Growth of government since the onset of the Great Depression in 1929 may indicate an alarming decline of national courage, a decreasing willingness among Americans to take their chances in a free market and to allow market forces free play.

In the same period, American life became increasingly secularized. This doesn't mean that most Americans became atheists or agnostics. Rather, religion's grip on many people simply weakened; attaining earthly happiness and prosperity became a higher priority than leading a life pleasing to God. God was not so much deliberately dismissed as forgotten in the rush to attain an abundant and pleasant lifestyle. Atheism and agnosticism became not only respectable but widespread — not only on the socialist, secular humanist Left but also on the libertarian Right, with the rise to fame of atheist-egoist Ayn Rand.

These are not merely parallel and unrelated developments. As Aldous Huxley observed, a teleological chain runs from metaphysics all the way to economics and politics: "It is in the light of our *beliefs* about the ultimate nature of reality that we formulate our conceptions of right and wrong; and it is in the light of our conceptions of right and wrong that we

frame our conduct, not only in the relations of private life, but also in the sphere of politics and economics. So far from being irrelevant, our metaphysical beliefs are the finally determining factor in all our actions."⁴ [I.e., beliefs matter.]

Thus one set of metaphysical beliefs will yield one set of political and economic beliefs, behaviors, and institutions — another metaphysic will generate a quite different politics and economics. The contrast between the limited government and free economy of early Americans who lived in a thoroughly Christian culture,⁵ and the total state and rigidly planned economy of the atheist, materialist Soviet Union confirms Huxley's statement. A being dignified by possession of an immortal soul has an "unalienable right" to be free; a mere piece of matter conditioned and determined by forces and relations of production does not.

Metaphysics affects economics and politics through the prevailing attitude of the population. Faith is a powerful well-spring of courage. Faith in God leads to faith in existence and life. If the world is the work of a benevolent personal God, and one is God's child, then it follows that existence is fundamentally good and that the world is one's home in which it is possible to live, prosper, and work out one's salvation. This bedrock metaphysical confidence enables one to function: to decide, choose, act-indeed, to run risks. To a person with such psychological underpinnings, the hazards and burdens of the free market are tolerable. With faith in the essential goodness of life and in the ultimate outcome, such setbacks as occur can be taken calmly.

Put another way, religion deflects fear upward, replacing

fear of existence with fear of the Lord. In liberating people from fear of living, religion makes them fit for freedom.

Religious decline breeds fear

A decline of religion, marked by a loss of faith, yields a decline of courage. Without God, the universe becomes inexplicable, alien, and therefore frightening – there is no one to turn to for strength, succor, consolation. Nor does one have metaphysical grounds for seeing life as fundamentally good or for having faith in the future. As one's fear of life rises, his allegiance to the free market weakens and his demand for state succor grows.

The consequences of religion's decline also ramify harmfully in other directions. A declining attachment to God goes hand in hand with greater attachment to the "things" of this world, which produces a greater fear of losing them. This diminishes willingness to run the risks of freedom, and increases appeals to government for protection.

The rising fearfulness attendant on loss of religion results in more government intervention. The problems of sin and fear are intertwined. When people are afraid, they are more likely to be ruthless in pursuit of their interests, partly, perhaps, to create a zone of security and power in an uncertain and frightening world; scruples become unaffordable luxuries, and without belief in a divine Judge, they become impotent to curb wrong behavior. Hence a frightened, secularized population is more likely to engage in fraud, breach of contract, looting of corporations (via exorbitant salaries, bonuses, and stock options), and so on. Observers will perceive this conduct as "greed," "selfish capital-

ism" and "market failure." Blind to the underlying cause, they will proclaim that the market is incapable of policing itself, and therefore demand more government control.

Friends of freedom have done well to master and disseminate economic arguments for free markets and limited government. In economics, liberty's advocates have done the most work, and the achievements of Ludwig von Mises, Friedrich Hayek, Milton Friedman, Henry Hazlitt, Israel Kirzner, and others have been enormous. Granted their premises, their arguments for the market are overwhelming.

But we delude ourselves if we think that, having demonstrated logically that the free market is the optimum economic system and that interference is dysfunctional, we have routed the enemy. One of the drawbacks of the assumption of human rationality popular

among classical liberals and libertarians is that it ill equips its believers to cope with irrational fear. It produces the dangerously optimistic belief, as the British historian Correlli Barnett wrote, "that once something has been demonstrated to be absurd or self-destructive, it is as good as written off. However, while you may rightly tell a drunkard that drink will kill him if he does not give it up, how do you stop him drinking?"⁶

Since fear, the true and perennial enemy of freedom, dwells in a part of human nature that is largely irrational, it is only superficially amenable to rational persuasion. Few people frightened of insecurity and hardship are really interested in, or moved by, economic arguments about how freedom and acceptance of risk produce widgets. They do not want abundant widgets, they want their fear to go away. In the eyes of

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the fearful person, the danger is real, and his fear is rational. After all, pain hurts. And anyone promising relief from pain or the threat of pain will receive his unwavering support — witness the incredible loyalty of the American electorate to Franklin Roosevelt, the enduring Democratic strength among poor and blue-collar voters, and Bill Clinton's support in the 1992 election from those worried about health care.

The necessity of soulcraft

To secure the foundations of a free society we must cultivate the character of the people who live in it. Because fear of suffering and insecurity are inherent in human nature, and because "time and chance happen to us all", we are always vulnerable to the temptation to seek state succor, and the battle against fear and for freedom must be waged anew in every generation. There is no permanent victory. Economic arguments are not enough. Philosophical arguments are not enough. Proofs that yielding to envy, desire for unearned gain, and fear is economically counterproductive are not enough. The only effective antidotes to evil and irrationality are soulcraft and character formation.

And the greater the erosion of character, the more attention lovers of liberty must give to it. The first great economist of freedom, Adam Smith, consciously grounded his economic thought in moral character.⁷ But many later economists of freedom — the thinkers of the Manchester School, Carl Menger, Eugen von Bohm-Bawerk, Ludwig von Mises — formulated their theories and economic defenses of the free economy in cultures grounded in Christianity, when the underpinnings of soulcraft were still

in place and when civilized people with sturdy characters were so numerous as to be taken for granted, and rarely considered the interplay of character and economics. For the most part, they did not have to; it was not an issue.

Today, with soaring crime and violence, endemic illegitimacy and divorce, and rampant pursuit of "victim" status, we can almost take fear of living for granted, and with it widespread repudiation of the free market and demands for government help. In a disintegrating post-Christian society, friends of freedom can no longer count on family, church, school, and society to instill the metaphysical and other core beliefs underlying a successful free economy.

Unfortunately, no one has ever explained how a free economy can work (if indeed it can) in the context of a decadent national character. Even free market economists continue to spin theories and build models as if the character problem did not exist.

A religious revival would aid the cause of freedom, but religion cannot be preached simply because it supports free societies and free markets. Such a pragmatic approach is too cynical to work and would be worse than no effort at all; atheists and statisticians would see through it immediately, and the resultant firestorm of disdain would set back the causes of both freedom and religion.

Nevertheless, if a return to religion is not feasible until people are genuinely ready to hear it for the right reasons, friends of freedom should meanwhile grasp every opportunity to preach and reward the virtues that make for a sturdy character, and, better still, to provide that most powerful of teachers: a good example. In the end, a society — and an economy — is

no better than the people in it. And in the end, if character formation and soulcraft are neglected, all the other work of freedom, however useful, will be in vain.

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¹ "Cost of Regulation Isn't Easy to Figure But Estimates Exist," *Wall Street Journal*, September 23, 1992, p. A10.

² *Federal Reserve Bulletin*, May 1993, p. A39, Table 1.57, "Funds Raised in U.S. Credit Markets". (% calculations are mine)

³ Fyodor Dostoevsky, *The Brothers Karamazov*, Constance Garnett, Book v, Ch. 5.

⁴ Aldous Huxley, *Ends and Means: An Inquiry into the Nature of Ideals and into the Methods Employed for Their Realization* (New York: Harper & Brothers Pub's, 1937), p.11.

⁵ See M. E. Bradford, *A Worthy Company: Brief Lives of the Framers of the United States Constitution* (Marlborough, N.H.: Plymouth Rock Foundation, 1982), and John Eidsmoe, *Christianity and the Constitution: The Faith of Our Founding Fathers* (Grand Rapids, MI Baker Book House 1987).

⁶ Correlli Barnett, *The Collapse of British Power* (New York: William Morrow & Co., 1972), p.48.

⁷ Smith's *Inquiry into the Nature and Causes of the Wealth of Nations* was but an appli-

cation, in both philosophical and empirical fashion, of his moral philosophy -- set forth earlier in his *Theory of Moral Sentiments* and *Lectures on Jurisprudence* -- to market relationships.

If faith is the foundation of freedom and fear is the foundation of government, it follows that the more fear, the more government. Government feeds on fear, grows only in an atmosphere of fear.

It's understandable that a humane government might try to limit or diminish our legitimate fears by increasing government's role in lives. But what about a government that plays on, exploits, magnifies or even creates our fears? Is that just shrewd, cynical politics? Or does the creation of fear (faith's opposite) signal an entirely different motive and nature in government?

What are the "politics of fear" in the USA? According to U.S. Department of Justice statistics, the crime rate in this country has been falling since 1983. Nevertheless, during that fourteen year decline, many Republicans (and some Democrats) cheerfully scared us with threats that criminals like Willie Horton (the black East-coast rapist) were about to get free from prison and, apparently, rape all 250 million Americans. Every election, politicians promise to jail more criminals for longer sentences — despite the fact that we already jail a greater percentage of our population than any other government and are therefore the biggest fear-based police state in the world.

But violent crime isn't the only source of government-hyped fears. What about the "Wars" on drugs and poverty? For years, government relied on

the "Cold War" to justify its growth. Today, with the loss of the Soviet Union, government now focuses on "terrorism" and environmentalism to generate public fear and federal bureaucracies.

But why not pass a law against "fear crimes"? I.e., any person or organization (including public officials and political parties) that intentionally dispersed false information for the purpose of inciting fear in the American people could be indicted for a crime against the American people and their public welfare, or disturbing the peace. Insofar as fear does more harm to Americans than hate (fear may even lay the foundation for hate), "fear-crimes" might make more sense than current "hate-crime" legislation.

Although such legislation is at best unlikely, you should beware of any man, politician, organization or publication that

"sells fear". There are truly scary things in this world, but a man who consistently sells only fear is, at bottom, a builder of bureaucracies, a destroyer of churches, and perhaps an adversary of God. Whether he knew it or not, Chicken Little was a Satanist. The sky will not fall (or remain in place) unless God wills. In either case, there's nothing we can do but have faith and there is no cause for fear.

Is there anything that can be done about politicians or political parties that "sell fear"? We are regularly reminded that, "You can't fight city hall," but most likely, the source of this ancient cliché was city hall, itself. The idea that city hall or the federal bureaucracies are too big, too powerful, too fearful to fight is a lie designed to protect big government from personal accountability. I think you can fight 'em, I think you can sue 'em, and if push comes to

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I have fought for years against the **Ungodly** who, today, almost totally control America. Because I've fought corruption, our government has charged me with several felony indictments in a U.S. District Court. I, and others, believe these charges were filed to shut me up.

It's time for us to reclaim God's country — which He ordained for us — and live under God's laws and not man's laws. God's warnings are coming to pass; they are being fulfilled every day. This is our last chance to stand up for God before *God's* second and final coming.

My most precious possession is my soul that God gave me. If we sacrifice our souls to survive in this world, on judgement day, God states, "**He will know us not**".

The cost for my upcoming court trial will exceed \$100,000. As one of God's children, I am asking for any donations you can afford to send to me, to offset the cost of my upcoming trial and defense.

Let us all join together and create a united house and fight God's unholy evil enemies. We will then be blessed by our God. God bless all who have eyes to see and ears to hear. To paraphrase Patrick Henry, "give me God's liberty or give me death".

Celeste C. Leone

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shove, I think you can run 'em right off the face of the Earth — and they know it.

Article I, Section 6, Clause 1 of the Constitution declares in part that Senators and Representatives, “. . . for any Speech or Debate in either house, shall not be questioned in any other Place.” In other words, Senators and Representatives can say virtually anything they want (even bald-faced lies) “in either House” and not be sued for libel, slander, whatever.

Conspicuously absent is a proviso that Senators and Representatives are also shielded from liability for lies or slander outside their respective “Houses” — i.e., in public. If the Constitution wanted our elected Representatives to be completely shielded from liability in all cases, it would not have restricted that protection to “in either house”.

Therefore, could lying politicians be sued for . . . hmm, false advertising? Fraud? How 'bout deceptive trade practices? The first answer is No, since they are probably guaranteed their 1st Amendment right of free political speech.

But what if it's true that our government has shifted from a “republican form” into a corporation? Are our “politicians” now engaged in politics — or business and commerce?

After all, if government

has gone “corporate,” it's just another business and should be subject to the same rules of false advertising as any other business.

Interesting notion, hmm?

Addendum 9/20/1999:

It occurs to me that government seemingly relies on the “commerce clause” of our Constitution to establish jurisdiction and control over virtually any person or activity that remotely resembles “commerce”. Until now, I've assumed that private citizens acting in commerce with *each other* became subject to government regulation and control.

But maybe the real explanation, is that our “government” is no longer a *political* entity as described in the Constitution, but rather a *corporate* entity whose only activity is “business” as in “the business of government” (commerce?). If our government has incorporated, it might no longer be a “political” entity as described in the Constitution, but only a corporation engaged in commerce. Thus as a corporation, it's authority over you and me might *only* be “commercial” and never constitutional/ political.

If so, our corporate “government's” only basis for a jurisdictional-like relationship with any of us might be the fact

or presumption that we have individually and voluntarily entered into a commercial relationship (probably by contract) — not with other private citizens — but with the *corporation* we mistakenly identify as the former political-constitutional government.

If this speculation were true, the controlling paperwork in trials involving the corporate government would be the commercial *contract* (not political Constitution) that established the “business” relationship between the individual and the government-like corporation.

If so, you might do well to demand proof that a contract exists which created the commercial relationship between you and the U.S. Inc.. Your best defense might be to allege no such contract exists, and even if said contract does exist, it is unconscionable since it's full meaning and legal implications were never explained to you. You might also declare that your commercial relationships are strictly with other private persons (controlled by the Constitution and the political government) but that you have no commercial dealing with the government-like corporation.

In essence, I'm wondering if — whenever government acts against you based on “commerce” — it's acting as a true *political* government based on the commerce clause of the *Constitution*, or if it's acting as a corporation attempting to enforce a purely commercial agreement/ contract between itself and you? In other words, can our government-like corporation claim to have power, authority or jurisdiction over any private citizen without an underlying commercial contract and relationship?

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Tel Aviv Police Raid Illuminati

by anonymous

The reason our national Constitution provides numerous “checks and balances,” three branches of government, elections every two years, and the rights of free speech, free press and ownership of firearms is simple: to protect us from all governments’ natural urge to tyranny. Our Constitution is the first and only constitution to enshrine and legitimize “anti-government” attitudes. A healthy distrust of government is the essential characteristic of all that can be truly called “American”.

I am, therefore, somewhat amused when organizations like the Southern Poverty Law Center (SPLC) and the Anti-Defamation League (ADL) imply that virtually all constitutionalists, militia, and members of the Religious Right are “paranoid” or otherwise irrational since they embrace antigovernment attitudes.

In fact, distrust and even paranoia concerning government is almost universal. Reportedly, there are so many levels of secrecy beyond “Top Secret” in the U.S., that some levels only include two or three members of government’s upper

echelon. In so far as some government officials limits access to information in ways that exclude most of the rest of the government (and all the American people), it’s a good indication that even our highest officials are paranoid and embrace “antigovernment” sentiments.

Further, the political paranoia that disturbs the SPLC and ADL is not confined to the USA. What follows is an article written by a Jewish subscriber which illustrates a bit of the “paranoia” that also animates modern Israel. (Fearing a measure of political retribution from the Jewish community, the author requested his identity be concealed.) Point: paranoia concerning government is universal and in most cases rational.

In fact, given that government feeds on fear, may even create fear in the body politic, it’s ironic that government would also castigate some citizens as “paranoid”. Apparently, fear comes in two flavors: Politically Correct and Politically Incorrect. Those fears that support government are P.C.; those that criticize government are P.I.

Yes Virginia, there is an Illuminati. One’s worst suspicions about the “Conspiracy Theory” of history can now be confirmed.

In May of 1996 residents of a Tel Aviv neighborhood allegedly complained to police about noise emanating from an apartment. Police, under circumstances not yet clear, entered the apartment with a reporter and found a rather unusual scene. According to the newsletter *Inside Israel*:

“The walls were covered with Latin scrip. Skull and bones graced the shelves, swords crossed and not were mounted above an alter. Five doors led to secret passageways, with red blinking lights signaling whoever was within, that intruders were present. ”

In the brief and slightly publicized aftermath of the raid, a flurry of stories appeared about the influence of Masons and their role in the peace process, which is unpopular among large segments of Israel’s population. Masons were initially blamed for the apartment and its cult-like decor.

It turns out that President Clinton, King Hussein of Jordan,

and the late Israeli prime minister Yitchak Rabin were all Masons and Masonic officials played a major role in facilitating a peace treaty between Israel and Jordan.

According to sources quoted in Inside Israel, the Masons are eagerly lobbying for influence with keepers of the Temple grounds for some apocalyptic event before the year 2000. The Temple is an important part of Masonic lore.

But their Grand Master in Israel issued a statement denying that the weird apartment had anything to do with Masonry. He actually claimed that the apartment was rented by a cult called the "Illuminati" which had nothing to do with Freemasonry, and demanded a public apology from the newspaper which broke the story.

The newspaper which broke the story, by the way, was a well-established left-leaning publication known as *Davar Rishon*. After decades of publishing, it went out of business shortly after printing the story.

More strange tidbits are emerging.

In October of 1995, the Italian publication *La Repubblica* reported on the hold Masonry has over Israel's government. It turns out that the former Mayor of Jerusalem, Ted Kollek, is also a Mason, whose last year in office witnessed a meeting between him and David Rockefeller for the purported reason of establishing a branch of Chase Manhattan in Jerusalem. *Inside Israel* revealed that the day after Rockefeller left, Mayor Kollek flew to Egypt for the first time in his life to discuss the future of Jerusalem. Simultaneously the PLO began a campaign of liquidating dissidents who were attempting to derail their peace process. The timing of the Rockefeller visit was uncanny.

The most bizarre and perhaps historically significant event to follow has been the emergence from obscurity of a cult that has been unheard of for centuries. The Illuminati has a kind of precursor, known as the "Sabbatian" movement. Historically, Sabbatians have been involved in radical, and Masonic-type movements. Others were prominent in finance in nineteenth century Europe.

Most known Sabbatians live in Turkey, although there are undoubtedly followers of the cult elsewhere. They keep a very low profile. Perhaps one reason is that they practice wife swapping with the deliberate intent of creating "illegitimate" offspring. It is their goal to produce from these illicit unions the reincarnation of the founder of their cult, Messianic pretender Shabbatai Zvi who passed away in Albania three hundred years ago after starting a movement that perverted everything Judaism stood for.

Sabbatian emissaries recently visited Jerusalem and asked to be allowed to reunite with the Jewish people from whom they split in the seventeenth century. They were told that they have to formally convert back to Judaism and presumably cease their weird practices. Reportedly, this requirement hasn't been well-received.

Observers of these subversive influences in Israel see a deliberate attack on modern Israeli society and institutions from the outside. From these events, one sees some of the worst implications for national security in Israel.

Prominent Rabbi Moshe Antelman (who once lived in America but now resides in Israel) reminds us that under no circumstances should anyone believe Masonry, Illuminism or Sabbatianism have any relationship with traditional Juda-

ism. Rabbi Antelman considers the Illuminati presence in his country to be that of a fifth column and he is working with other Israeli patriots to expose it. Antelman, whose writings are available from the *John Birch Society*, feels his opinions on the Conspiracy have been vindicated. The bad news now is that Prime Minister Netanyahu, who built up expectations among Israeli nationalists, has just been revealed to be a Mason.

Finally, the worst aspect of all this is that not one word has been heard about the Illuminati apartment or Masonic controversy in any American publication.

Davar Rishon was no doubt read by foreign correspondents; and Israel is filled with reporters. Why the news blackout in the United States? Certainly any story about the Illuminati and/or the Sabbatians deserves some coverage.

In any event, for those who question the truthfulness of the existence of the Illuminati conspiracy, new evidence has emerged which may finally set the record straight.

The bottom line in politics seems to be this: It is only reasonable and rational if I fear "them"; however, it is irrational, inexplicable, paranoid and delusional if "they" should fear a fine fellow like me. No matter which side we're on, to the extent the other side seems threatening, we inevitably view "them" as so strange they must be crazy, unworthy of any rights, and subject to acts of extreme prejudice.

The great irony is that government, which grows on and often creates fear, also castigates those who succumb to "politically incorrect" fears as "paranoid". This is somewhat

like cocaine dealers complaining about the recent increase in the use of heroin.

Another point concerning organizations like the Southern Poverty Law Center and the Anti-Defamation League: Both of these organizations are at least heavily influenced — some argue dominated — by members of the Jewish faith. And yet, both organizations advocate gun control and even criminalizing the possession of guns by common Americans. I find it interesting, even hypocritical, that these organizations do not advocate gun control for citizens of Israel (who commonly own arsenals and automatic weapons most American “gun nuts” only dream of).

But more importantly, it is at best curious that any Jewish organization would advocate gun control. Historically, Jews are the natural prey of fascists and tyrants. They are few in number, often better educated than their fellow citizens, and believed to possess inordinate wealth. Who better to blame and persecute in the event of a social collapse? The Spanish Inquisition, the Nazi Holocaust, the Soviet purges all displayed big government’s natural appetite for Jews. But at least two of those governments (Nazi’s and the USSR Communists) had installed absolute gun control before they started preying on Jews.

Since the Holocaust of WWII, the Jewish community has adopted the motto of “Never Again”. Sounds nice, but if the Jews are unwilling to learn the fundamental lessons of history taught by a teacher as rough as Auschwitz, you can bet that

sooner or later, they’ll be going back to camp. It wasn’t really the German people who killed the Jews; it wasn’t really the Spanish people who tortured the Jews; it wasn’t really the Russian people who sent the Jews to Siberia. It was big government. Big, absolute, unaccountable government. The Inquisition, Holocaust, and Siberian camps could not have taken place if the Spanish, German, and Russian people had not been first disarmed.

If I were a Jew, I would be extremely wary of any organization — especially a Jewish organization — that advocated gun control. The only thing finally protecting Jews from a tyrannical government is a well-armed neighbor, whether he be Christian, atheist or Hindu. To me, the idea that any Jew would advocate gun control on behalf of a large, growing government conjures up the image of a mouse sharpening a cat’s claws, hoping the cat would be so grateful it wouldn’t eat the mouse. But just as cats will surely eat mice, big government will surely feast on Jews.

A last aside on gun control. Do the Declaration of Independence and Constitution place sovereignty in the hands of the People or government? If the answer is the People — if the People are and should be sovereign — is there a single instance in all history when a sovereign was disarmed by coercion or consent and yet retained the rights, status, and powers of sovereignty? There is none.

A king can lose his crown, throne, castle, wealth, and even his life and still be the lawful king. But once he voluntarily

disarms, he is nothing. It’s no accident that even in modern warfare, the ceremony of surrender includes passing the sword of the vanquished to the victor. There is no example in all of history of an “unarmed Sovereign” — it is a logically impossible concept.

Whether they know it or not, those who advocate disarming the American people are supporting the overthrow of the Constitution and a reduction in the legal status of the American people from collective sovereigns to that of serfs, slaves, or “*untermenschen*” to be owned, used, and disposed of at will by the new sovereign — an armed, big government.

Several passages in the Bible make clear that, “those who live by the sword, shall die by the sword.” But there’s a curious passage in Luke 22:36 in which Christ tells his disciples, “. . . he that hath no sword, let him sell his garment and buy one.” Was Christ denying all previous Christian mandates against violence and ordering his disciples to prepare to kill others? Or was He simply advising his disciples to buy a sword and — in His absence — carry it as a symbol and demonstration of their earthly sovereignty and authority?

I suspect the sword of the Bible was primarily a symbol of sovereign status and personal authority. Likewise, the gun in America is not just a device to kill, it is the ultimate earthly symbol of sovereignty and authority.

To paraphrase a song by the late Dean Martin, “You’re nooo-body . . . if sommmebody . . . disarms you!” ■

Government Conducts Secret Biological Experiments on Americans

by Joyce Riley, Capt. USAF Res.

Joyce Riley is a nurse and Captain in the Air Force reserves who helped evacuate sick or wounded American soldiers during the 1991 Gulf War with Iraq. As a result of her Gulf War duties she was infected with the Gulf War Illness and began to investigate that disease, its cause, and then the U.S. government. Joyce is currently a principal in the American Gulf War Veterans Association — an organization dedicated to dispersing information on the cause of the Gulf War Illness and helping to save people's lives.

We've published four previous articles on the Gulf War Illness and/or Joyce Riley in the *AntiShyster* (twice in 1995 and twice in 1996). In those previous articles, we focused on evidence that the Gulf War Illness affecting Gulf War veterans, their families, and neighbors was caused — not merely by Iraqi chemicals or pollution, as our government alleges — but also by a man-made biological warfare agent called "micoplasma incognitas".

According to Joyce Riley and Nobel Prize-nominee Dr. Garth Nicholson, this microorganism was probably made in a

Houston, Texas, laboratory and sold illegally to Iraq. President George Bush and Secretary of State James Baker were alleged to have had a financial interest in the company that created and/or sold the microorganism to Iraq. Although the obvious political implications of the Gulf War Illness are extraordinary, the greater significance involves the fact that Dr. Nicholson (a Nobel Prize nominee) believes this illness is not only more lethal than AIDS, but communicable to the general public through the air.

The Gulf War Illness (and all that it reveals or implies) is probably the only topic we've featured so many times in the *AntiShyster*. The reason for so many articles are twofold: First, despite government denials, the Gulf War Illness is believed to be biological, communicable and lethal — that means American soldiers and civilians are dying and more will continue to do so until our government admits and treats the real cause of the disease. Second, government denials not only anger Gulf War veterans, they motivate even deeper investigations into government activities and — as you'll see in this article —

those investigations are revealing even more explosive information.

It is ironic that by refusing to provide a credible investigation of allegations concerning the Gulf War Illness, our government has caused additional investigations that may ultimately shake our entire political system. Thousands of innocent Americans may be dying because of government corruption and cowardice. That's why we've covered the Gulf War Illness five times — there's not a bigger story in today's America.

What follows is an edited, June 23, 1997, radio interview of Joyce Riley by Rick Donaldson and Alfred Adask on the "Christian-Patriot Connection" (770 AM KPBC, Dallas, Texas). Questions or comments by Rick and Alfred are dark blue. Joyce Riley's answers and comments are printed in normal, black text.

In this interview, Ms. Riley discusses two newly-discovered government documents that reveal our government conducted secret experiments to test various bio-warfare agents on the American people. Her allegations are chilling.

Joyce Riley: Until recently, the only people that mentioned “biological weapons” have been patriots, Christians, right-wing conservatives, and talk show hosts willing to tell the truth. However, tomorrow [6/24/97], the Government Accounting Office [GAO] is scheduled to present a report to U.S. Representative Shays that blasts the Pentagon, CIA, Department of Defense, and the Veterans’ Administration over use of biological weapons against American soldiers in the Gulf War.

In April, I saw reference to “biological weapons” in the newspaper. They conceded the Gulf War Illness may actually involve a biological warfare agent.

They now have no choice since we discovered an “interim report” to Senator Don Riegle [D./Mich.] dated September 9, 1993. Listen to the title: “Gulf War Syndrome, The Case for Multiple Origin Mixed Chemical Biotoxin Warfare Related Disorders” [emph. add.]. That interim report was eventually “massaged” into the final “Riegle Report” which was presented to the Congress and the nation but ignored the evidence of *biological* weapons.

This 33-page interim report explains that *in 1993*, they *knew* there were chemical weapon attacks against American soldiers on January 17 and January 20, 1991. It’s listed with the first hand accounts of those that were there, saw it, experienced it, and became ill with it – primarily, the 644th Ordinance Company from Alabama.

I was in Alabama last week and when I presented this information, there were three members of the 644th Ordinance Company there who verified everything in this report.

On May 25, 1994, [Chair-

man of the Joint Chiefs of Staff] Shalikashvili and [former Secretary of Defense] William Perry went on record saying “there is no evidence classified or unclassified to show the use of biological or chemical weapons.” So they were still lying as of May 25, 1994 — eight months after the 1993 interim report. We also know that on November 10, 1994, Undersecretary of Defense John Deutch testified that the Department of Defense was withholding classified information regarding the use of *biological* weapons. But you’ve not seen this on TV. Dan Rather with all the news you can trust has not come forward with this information. We’ve got all these documents. We’ve got the evidence. They know we’ve got the evidence. And we’re going to come forward, fully exposing the lies of the Pentagon — but we haven’t been given the air time other than on talk radio.

The 1993 report includes an “exposure map” that indicates the areas affected by chemical contamination. This 1993 exposure map shows the extent of those two chemical exposures on January 17 and 20, 1991. This exposure map is important because when Kamasiah was detonated in 1991, that was not some little bunker. General Schwarzkopf knew it was detonated because it was the largest nonnuclear

detonation ever. We had 100 bunkers and 40 warehouses each the size of a Wal-Mart. Kamasiah was 10 square miles. It took the 37th engineers and the 307th engineers nearly a week to detonate. When they went in the bunkers, Dan Dapolsky, the Nuclear-Biological-Chemical (NBC) Non-Commissioned Officer In Charge [NCOIC] videotaped what was in there.

Guess what? We’ve got a copy of the videotape of inside Kamasiah. It shows weapons stacked floor to ceiling with the following markings on them – Russian, Chinese, UK, Jordanian and *U.S.* And there are *chemical* weapons with *U.S.* markings on them. We have a audio tape of Schwarzkopf’s statement and we have the NBC NCOIC who was inside the bunker and came forward to say, “I want to tell you guys the truth . . . Schwarzkopf, you’re lying to the American people.” This is serious. We’ve got an American “hero” Schwarzkopf at stake. We’ve got [former Chairman, Joint Chiefs Of Staff] General Colin Powell at stake — both of them are going to fall. Their men have come forward and said they are not telling the truth, they are lying to the American people— how dare they do this?

A second exposure map shows the detonation area of *all* of the bunker areas, the munitions complexes, with the bio-

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logical and chemical munitions of Saddam Hussein's that were detonated and guess what? It covers Kamasiah and Ansiriyah. So we have got the absolute evidence the Pentagon knew *in 1993* that American soldiers had been exposed to chemical warfare agents – and that's the exact reason they won't let me testify in Washington – because I'll show that they have all known.

This 1993 exposure map is significant because the Kamasiah bunker only became publicly known in June of 1996 when Dr. Steven Joseph (the point man for the Pentagon cover-up) came forward and said, "gee, we just found some files that were 'mis-filed' in the back of the Pentagon and we just realized there was a bunker explosion that we need to tell you about."

They'll probably hold another news conference one of these days to announce they've finally located President Kennedy's brain, also "mis-filed" during his autopsy.

Absolutely. This is getting to be absolutely asinine, and they want us to *trust* them! The Gulf War veterans are furious. There are active duty Navy Seals and Special Forces that contact me and they are not happy.

You're talking about people who understand explosives . . . these are not guys government should cross. I've known a couple of Seals . . . a man who's been trained as they have, and discovered that he's been betrayed in ways that not only threaten his life, but also the lives of his wife and children — there's no telling what this guy'll do. He may not be satisfied merely writing a letter to his Congressman. He may want to take a little more forceful action. When our government allows Americans to die and covers up evidence that insures additional

deaths will take place — some people that take that very seriously. They regard that as treason or something even worse.

Absolutely. This is war crimes. This is treason. This is violation of the Nuremberg Code, violation of international regulations, it violates everything this country stands for.

If a medical doctor suspects there's been any child abuse, that doctor must inform the local authorities. Is there a similar legal obligation relative to veterans and their children?

I have reported it. First of all to the Center for Disease Control (CDC). I reported a communicable illness that was at large in this population because we now have chronic fatigue and fibromyalgia at epidemic proportions.

Are you saying a biological contaminant was released against American soldiers in the Gulf War, the soldiers brought those contaminants back home just like carrying the common cold — except these biologicals are potentially lethal?

Absolutely.

And now the biological contaminant is propagating through American society?

Not only that, all of the *equipment* that was utilized over there — we've got tents, cots and blankets from the Gulf War that were given to the homeless people here in the United States

who are now sick.

Army surplus material may be contaminated with this biological agent and people who get the Gulf War blankets, for example — it's possible that those blankets can infect whoever uses them?

That's certainly possible if not probable, because we know these biological agents can live as long as 40 years in the dark. Even law enforcement people have asked me, "We are being given surplus equipment from the Gulf War — is it safe?" Because they've already got two guys that have got respiratory problems, another guy that's got a rash, and now they're wondering what have we gotten into? We're looking at genocide of the American military.

When I called the CDC I told Phil Tallboy I want to report a communicable illness. He said, "Which one is it?" I said, "It's a Gulf War Illness." He said, "I can't take that one." I said, "What?! You can't — I'm a nurse, I've been a nurse for 25 years, I know a communicable illness when I see it. 80% of the troops that contact me have transferred the disease to at least one other person!" And he said, "For the Gulf War illness you have to call your Senator." I said, "Since when are Senators in charge of communicable diseases?"

Since some diseases became "politically correct" and

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other became “politically incorrect” . . . ?

Now think about this: Our government allowed a *communicable* disease to persist in this country. We’ve got an unsafe blood supply. In 1993 Senator Phil Gramm [R. Tex] *knew* this disease was communicable because the document reports that over 75% of the Gulf War veterans have transferred this disease to at least one other person. Today, over 80% of the people that contact the American Gulf War Veterans Association have given the disease to at least one other person.

The document also admitted that we sold the biological and chemical agents to Saddam Hussein to use on our own troops. I’ve been saying it for three years now.

Our chickens are coming home to roost. Our government probably created and sold biological contaminants to Iraq; we went over there for a little war and wound up bringing our own disease back home with us.

Absolutely. One of the troops gave me a first hand account. He said Saudi Arabia had gotten very nervous about the biological and chemical agents stored at Kamasiah, they wanted them destroyed. He said, “I will sign an affidavit . . . I am afraid of the government, but I’m not going to be quiet. I will even go on the air and say, ‘I was at Fort Bragg, North Carolina. Our unit went to Dessert Storm for one reason. We were told in July, 1990 — *before the war started, six months before the war started* — we were told we had one job, that was to detonate a bunker called Kamasiah.’ We knew that one of the reasons that we were going over there was to destroy that ammunition before anybody found out about it.”

But Kamasiah is only one of *twenty-nine* bunkers that was

detonated. The only reason we know about Kamasiah is because there was a video of Kamasiah. The troop that had this video went to *60 Minutes* and before *60 Minutes* had option of airing it, the Pentagon suddenly came forward with “Oh, we found this ‘mis-filed’ information in the back of the Pentagon.” We don’t have videos of the other twenty-nine bunkers that were detonated — and we detonated them for a reason.

But why did we detonate a bunker with dynamite? You cannot destroy biological and chemical agents with dynamite. You’ve got to use some type of incendiary like napalm.

Then by using dynamite, they dispersed the chemical and biological contaminants rather than destroying them?

Absolutely. General Colin Powell “testified” (but he was not even sworn in) before a Congressional dog and pony show and guess what he said? “You will never see a picture of anyone by a detonation that is not protected with air equipment.”

Well, I’m sorry but I’ve got pictures of five guys standing three kilometers away from Kamasiah, no “MOP” gear on, no protective gear on. What are the international implications of detonating a bunker full of deadly chemical and biological munitions that has our chemicals inside of it? Who’s at fault?

Whoever gave the orders — we are.

That’s right. We have a lot of guys dying right now.

And we’ll have more dying. We aren’t just talking about strangers, or unknown soldiers involved in the Gulf War — we’re saying there’s a lethal, communicable disease loose in America right now that might kill any American, right? And nobody’s doing anything to stop it?

That’s right. Ask yourself why we have 6 million cases of fibromyalgia nobody can explain. And we have 18 million cases of chronic fatigue. Why is it these people are suffering horribly? Can’t work, can’t think, can’t function — and yet it’s a disease that nobody’s acting upon.

“Experiments” on American civilians

The Gulf War illness is a result of many experiments. We discovered another document, I mean the most damning thing I’ve ever seen. And I did not sleep the night after I got it because it’s almost, I swear Al, you see it in person and you don’t want to think you’re really seeing it. You don’t want to know this is true.

Let me give you the title: “Biological Testing Involving *Human* Subjects by the Department of Defense,” [emph. add] published in 1977. It talks about “experiments” done in 1950, 1960 which caused a Congressional hearing in 1977. This is a committee hearing report of about 250 pages. Ted Kennedy directed the hearings. This report explains that development of biological warfare in the United States started back in 1942 when President Roosevelt approved the formation of the War Research Service for biological weapons. And guess who he put in charge? George W. Merck of the prominent Merck Pharmaceutical firm.

Then they started giving people illnesses. Because it says in this report that the *public* was utilized as experimental animals and there was no protection for them! This is a violation of everything this country stands for! The report says Congress just found out in 1977 that “unwitting members” — that means you and I; folks

who didn't agree to this, didn't want to be a part of it, didn't choose to — the "unwitting members" of a *civilian* population had been test subjects. They were "unwitting subjects" of open air testing and — listen to this — "Our concern extends beyond the safety or hazards presented by the test organisms, however, it goes to the heart of what a free society is all about. Should a democratic people cede to its government the full responsibility of determining when secret tests on unwitting subjects are necessary to protect the nation's security?"

This is an assault. Kennedy's rhetorical question is ridiculous, insulting — the people have *never* ceded power to government to disperse diseases among us.

Absolutely. First they did research on prisoners. Then they did fetal tissue research. Now they come up to this research in 1977 and report, "There were live organisms which can infect human beings that were placed in the New York subway system." They placed them in the Mechanicsburg, Kittakenny and Tuscarorra Tunnels on the Pennsylvania Turnpike and along Pennsylvania Highway 16. So when you drove through the tunnels you were exposed to a biological warfare agent to see how far it would travel. They did it in stations, they did it in the subway system.

Let's emphasize that the document that you're reading from is a *government* document.

Yes. It absolutely is. And we're making it available too. You can't get this any longer through the normal circuits. [To get your copy, see the end of this article.]

Then there's evidence indicating that our government is almost making a habit — we're

talking about a pattern of intentionally contaminating the American people with diseases just to see what will happen. This inclination to use biological contaminants goes at least as far back as the late 1800's when government gave smallpox-contaminated blankets to Indians, and moved that disease right into the Indian population. We've seen it recently with the "Tuskegee experiment" where 400 southern Blacks who had syphilis were intentionally neglected by doctors, given placebos, and not cured. But President Clinton recently apologized for that — about 40 years after the fact. Some people regard this as evidence of racism when, in fact, our government is an "equal opportunity" killer. It will just as merily kill Whites, civilians and soldiers as Blacks — they aren't particular.

Absolutely. In this report it lists of all of the contractors that were involved in this, the bacteriological agents that were utilized, where they were utilized, and the dates of the "experiments".

Let me tell you what they did in San Francisco. They took aerosolized bacteria called "Serratia marcescens" (it causes pneumonia and urinary tract infection) and released it in the San Francisco Bay in September, 1950. They aerosolized the bacteria, put it in the water offshore San Francisco and allowed it to go inland to see how many miles inland it would disperse. They were testing to see what an offensive biological assault would be like and if we were vulnerable. Well, guess what? It went inland *50 miles*. They found out about it when several people became hospitalized, and some died. Some people *died* as a result of this test. And how much of our current diseases are caused

by previous government biological "experiments"?

In New York city, they used *Serratia marcescens* and *Bacillus globigii*, but the one that concerns me most is called "aspergillus fumigatus", which is a horrific, horrific, awful, awful bacteriological agent — it's a fungus. They were able to use these, get away with it, and just like in the Tuskegee experiment I didn't want to see Clinton say "I'm sorry". I wanted to see him bring somebody up there with somebody's neck in a noose.

I agree. No "apology" is possible. We're talking about a crime that is massively more serious than anything Tim McVeigh did in Oklahoma City. Could McVeigh get off by merely "apologizing"? McVeigh may be responsible for 168 deaths (plus one unidentified leg; somebody apparently hopped home without their leg and didn't bother to report it). But our government may be responsible for

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thousands of diseased or dead Americans. This is worse than Oklahoma City and no apology is possible.

Anticrop "experiments"

When I was on a radio talk show in Salina, Kansas, I talked about the report's references to the wheat and rice fungus that was tested in Hayes, Kansas in the 1950s and 1964 — the agents called "wheatstem rust" and "rice blast". Evidently, the government put it into the fields to see what it would do. It's called an "anticrop experiment with pathological agents". Unfortunately, it killed a lot of the crops. When I was on the radio, several of the local Kansas farmers got off their combines, called in, and said "My God, that's what happened to us!" One said, "We wondered why we lost our crops. We wondered what happened, where this thing came from, and now we know."

Thirty to forty years later they are beginning to understand why some of their fathers, uncles and families were bankrupted and driven off their farms.

Absolutely. But today, they're looking at *filing a lawsuit* against the US government for having destroyed their crops.

Airborne! That's exactly what they need to do — and they should file criminal charges, too.

MK Ultra

This 250-page report also includes declassified information on "MK Ultra". It talks about the CIA relationship with the Special Operations Division (covert operations). It says their primary contractor was the U.S. Special Forces. They talk about the biological warfare agents they developed for clandestine use against human targets; briefcases that emit biological agents; head bolts for cars that emit biological agents

and kill the driver when the engine got to a special temperature. They talk about assassination plans, two different types of agent suicide pills, and a successful operation using biological warfare materials against a Nazi leader. In the latter case staph enterotoxins [food poisoning] was administered to Hlamar Schact to prevent his appearance at a major economic conference during WWII.

Now this has been declassified. But it talks about the horrendous things that they made under the names of "MK Ultra" and "MK Naomi" to kill people. Drill bits that were filled with shellfish toxins. Darts that they could aim at someone. In fact, after one of the radio shows, one listener called and said, "Yes, I worked on that project and yes, you're right — they did use those darts." He said they were very effective if you wanted to eliminate one person in a concert you could shoot this dart. It was very, very small. It would never be seen, they would die within 48 hours and everybody would think it was some type of weird insect bite. That's your government dollars at work.

I have another book called *The Nazi Doctors* written by a physician and a lawyer which talks about the government-developed brothels under MK Ultra. They developed two brothels in New York and San Francisco in which they hired prostitutes to go out and bring in men under the influence, give them LSD, and then filmed them having sex and to see how much information they could get out of them under the influence of LSD.

The LSD story isn't a myth. Dr. Timothy Leary is credited with popularizing LSD. In the early 1960's, he was a Harvard professor working under government contract to study LSD

as a potential truth serum. He started trying his own stuff, shared it with his students, and soon they were saying, "tune in, turn on and drop out." Next thing you know we had the hippie revolution of the 1960s. *Government* brought LSD to America, essentially precipitated the psychedelic revolution — and then launched the holy drug war against drug users.

This story has actually been to the Supreme Court: in 1958, the military did what were called "manbreak" tests to see what they could do to you until you actually broke. They gave LSD to a young soldier without his informed consent, told him he was testing military clothing. But he had a horrific response to the LSD. He went home and in the middle of the night had a hallucination, woke up, and beat his wife and child within an inch of their lives. He didn't know what he was doing. Shortly after, the military said you're not the kind of person we want in here, and threw him out of the military. His wife divorced him. His life was destroyed. That was 1958.

He knew *nothing* about the LSD test until 1978 when he got a letter after the 1977 Congressional hearing had taken place because the Congressmen said the Pentagon had to contact these people. They contacted him, saying, "we want to re-evaluate those of you who were involved in LSD experiments in 1958." For the first time this guy knew he'd been involved in an experiment, knew why he almost murdered his wife and child, and why he was thrown out of the military.

He filed a lawsuit; it went all the way to the Supreme Court which ruled essentially that they didn't want to set a precedent for the military to pay off people that were involved in an

experiment. This guy's *life* was destroyed!

The 1977 report also says that we have no way of knowing how many lives have been destroyed psychologically and physiologically because of experiments that violated the Nuremberg Code. And it says we are no better than the Nazi's for what we've done.

Is there any reason to believe that similar "experiments" have not taken place in the 20 years since the 1977 report?

We know they again used the military without their knowledge in Gulf War "experiments". So it's still going on.

The Supreme Court ruled that they wouldn't allow soldiers to sue the government — even if they've been used in an "experiment" without their knowledge. Clearly, people working for government, especially soldiers, are treated with an astonishing level of contempt. They have less rights than an average civilians. At least I could

sue the government if I were intentionally infected with one of these diseases. But if I were in the military — T.S. You be our guinea pig, soldier boy. Once you put those little metal tags on, we can handle you like lab rats.

Caller: The U.S. Congress knows all about this. They passed a Public Law on July 30, 1977, codified at Title 50 of the US Code, Section 1520, under the heading of "Chemical and Biological Warfare," in the section titled "Re: Human Subjects Protested of Chemical or Biological Agents by the Department of Defense Accounting to Congressional Committees with Respect to Experiments and Studies, Notification of Local Civilian Officials." It says that not later than 30 days after approval by the Department of Defense to conduct a biological experiment on the American people, the military must supply the Committee on Armed Services of the Senate and

House with their plans. They also have to notify local officials in the area in which they're going to put chemical and biological agents 30 days in advance. After that advance warning, they can go ahead and do whatever they want.

In theory, all they've got to notify is our local mayor.

Caller: Right

Or the dog catcher. I've seen this law. If the mayor or the dog catcher or somebody says, "You want to disperse little viruses here in Dallas, hey have at it — I'll be taking my vacation just then — but the rest of the people need not know."

The one thing I want to tell you before we go off the air, in this book it says that the United States government developed the unique capacity for growing and infecting *mosquitoes* with viral agents. They were releasing mosquitoes from weather balloons and allowing them to infect the general population.

When Lyndon LaRouche ran for the Presidency in the 1980s, he warned that AIDS is transmitted by mosquitoes. His warning was dismissed as wacko, but maybe LaRouche wasn't as far off the wall as some people imagined.

That's right. But today, we're spraying for mosquitoes all the time, right? Those organophosphate insecticides are hurting people, but they're spraying because they had "weaponized" those mosquitoes.

People say, "Omigosh! I saw a UFO! There's 5 or 6 lights hanging over Phoenix!" But government says "Ohh, don't worry — those lights are just weather balloons." Maybe we've reached a point where alien UFOs are less threatening than our own weather balloons.

There's a very big problem right now because these Gulf

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War veterans have brains that have been doused with these chemicals. Some are becoming very violent and I'm sorry to say this, I am not trying to alarm people but I've got cases where Gulf War veterans 27 years of age are sitting on death row or life sentences for crimes they can't even remember committing. We're talking about guys who were E-6 "choir boys" prior to the Gulf War who had every award, Bronze Star with a V, etc. and now they're setting in prison for doing crimes they can't recall.

There is a Gulf War veteran who's a captain, commander of his unit, who's now serving a death sentence for killing his wife and mutilating his hunting dog. And he doesn't remember. He got life plus 14 years. He's never gotten any kind of medical treatment. I went down to Fort Campbell, South Carolina, to assist him and try and testify at my own expense. The judge disallowed my testimony. We've got this happening all over the country.

But I want all the Gulf War veterans to know there is hope. The story is going to come out. Any Gulf War veteran who wants information, call 1-800-231-7631.

How can we get a copy of the 1977, 250-page, bound document "Biological Testing Involving Human Subjects by the Department of Defense"?

Call 1-800-201-7892 extension 40. We ask for the \$30 donation to help us continue to give the videos and the documents to Gulf War veterans that they need to find out about their disease.

Well, folks, Joyce Riley and the Gulf War Veterans Association need your donations and you need a copy of their book. Please order the book, and help them as much as you can. You can also write to Joyce Riley at Gulf War Veterans Association, 3506 Highway 6 South #117, Sugarland, Tex. 77478-4401.

Final thoughts: The Environmental Protection Agency makes a lot of noise and often files suit to prevent industries from polluting the environment. What will the EPA do about government "polluting" the environment with deadly biological agents?

The FBI is allegedly dedicating more manpower to protect us from the threat of foreign and domestic terrorism. If a foreign nation dispersed a germ warfare agent into just one American city, should the FBI attempt to discover and prosecute the perpetrators? Of course. But will the FBI work as hard (or at all) to discover and prosecute those elements of our own government that conduct germ warfare "experiments" on the American people?

In 1995, a Japanese cult released the lethal Sarin nerve gas into a Tokyo subway and caused the illness and deaths of scores of people. This act was universally condemned as "terrorism". What description, then, is proper for acts committed by the U.S. government when they release biological toxins into a New York subway, the San Francisco Bay, or a Kansas wheat field? "Experiment"?

What label properly describes the people who planted those bio-toxins on American soil? "Government agents"?

Not hardly. The most dangerous "terrorists" guilty of the most lethal and repeated acts of "domestic terrorism" are employed and promoted by the United States central government.

At one time, Iraqi ruler Saddam Hussein used lethal chemical warfare gas against a large population of rebellious Kurds. This use of deadly gas against his own people was condemned by the U.S. government as barbaric and Evil. But we must at least concede that while some of Saddam's victims were innocent women and children, many other adults were actively opposing Saddam's rule. That's not a justification, but it at least suggests Saddam had some sort of "cause" to kill his domestic adversaries.

But which of the American victims of the San Francisco Bay "experiment", New York subway "experiment", and Kansas wheat field "experiment" were actively opposed to rule by the U.S. central government? None. All these Americans were not only innocent but totally unaware that a war of sorts was being waged against them by their own government. From the victims' point of view, what is the difference between gassed by a foreign terrorist in an act of germ warfare, and gassed by your own government in an "experiment"?

How can we condemn Saddam Hussein as "evil" and accept our own government as "benign"? To the extent our Congress, courts, and prosecutors refuse to prosecute the government agents responsible for spreading disease and death among the American people, isn't our central government is at least as Evil as Iraq's? ■

RedZone

by Alfred Adask

In football, some teams can take the ball at their own five yard line and virtually dance to their 15, 30, 50 yard line and on into their opponent's 40, 35, and even to the 20. Judging by their progress and momentum, you might think their next touchdown was inevitable and any further resistance by the defense was futile.

Not hardly. The real estate between the 20 yard line and the goal line is called the "Red Zone" in recognition of the extreme difficulty in advancing the ball in that territory. Only the very best teams can reliably cross the Red Zone.

When the offense started from their own five yard line, the 11-man defense was spread out to cover the remaining 95 yards against potential runs and passing attacks. Because of this wide open space, there were innumerable "seams" and openings that could be exploited by a talented offense. But once they reach the Red Zone, the 11-man defense is compressed into a mere 20 yards of turf. The "seams" narrow to inches or disappear, and mere finesse is no longer enough for an offense to overwhelm the concentrated mass of the defense. In the Red Zone it takes *real* power to score. Illusions, trickery, and

hype seldom get it done. In the Red Zone, the advantage shifts to the defense.

As all can see or sense, America has fallen a tremendous distance in a shockingly short time. In less than a lifetime, the American promise of justice and freedom has been so abused, eroded and betrayed as to seem almost extinguished. Just since WWII, we've fallen from the world's richest, strongest nation to the world's biggest debtor. In fact, government has stolen so much of America's wealth and freedom so successfully for so long, that it now seems futile to resist.

But politics is a lot like football. Since 1933, our government has marched against the Constitution with the seeming power of a super-bowl champion. They took our commercial rights, grabbed our educational rights, and stole our rights to real money. They've gobbled up so much freedom and wealth, that their goal of absolute power seems inevitable.

But the closer they get to their goal (claiming sovereignty over the People), the deeper they find themselves in America's "Red Zone" — the Constitution. These are tough yards to traverse. The defense is compressing into a tighter

and tighter space, and the political "seams" and loopholes that once made usurping Constitutional powers seem easy are disappearing or gone.

Mainstream confirmation

U.S. News & World Report agrees. The article "Why the elites got it wrong" (11/18/96) speculated that by voting in 1996 to reelect Democrat Clinton and nevertheless keep a Republican House and Senate, the voters have *intentionally* installed a political "gridlock" to keep Washington elitists of either party from meddling further in domestic affairs. The article concedes that gridlock is not a political anomaly, but the result of a widespread American desire to paralyze Washington:

"[T]his election was less a call for Washington compromises and solutions than a demand that decisions be made locally and by ordinary people. . . . In 1996, voters ratified two important decisions to *devolve power from Washington to the states and the people* — the 1994 decision to reject the Clinton health care plan and thus *not federalize* health care financing and the 1996 decision to *defederalize* welfare." [emph. add.]

The article supports its speculations with a poll (11/96) that revealed, "*Fewer than half* [of the voters] think the federal government can help people and most think state or local do more than the federal on issues from health care to education to crime to employment. . . . Taxophobia remains as strong as ever [V]oters think 49 cents out of every tax dollar is wasted."

People are waking up. They know intuitively and collectively that the Federal government is not only generally useless but also destructive since it wastes *half* the tax money it collects. This knowledge irritates voters. What voters don't know is that by the time we pay 25% of our income to the federales in the form of income tax and social security, another 3% for state income tax, another 6-8% for state sales tax, plus all the gas taxes, tire taxes, luxury taxes and hidden taxes built into every product or service, we are paying about 55 cents out of every dollar *we earn* to support big government.

But what will happen if the voters connect the "useless" and "50% tax money wasted" opinion polls to the fact that government (local, state & federal) now consumes *over half* the earnings of an average worker? What will happen if voters realize government takes over half of our earnings, wastes half of what it takes, and the average voter is therefore sending at least 25% of his earnings to government — for *nothing*?

Today, government takes 55 cents out of every dollar an average man earns (leaving him with 45 cents disposable income), but *wastes* about 25 cents (half the collected tax revenue). If our government were honorable and efficient, the average man's disposable in-

come would jump from 45 cents per dollar earned to about 70 cents. Without working an extra hour per week or hitting the boss for a nickel an hour raise, the average American's standard of living would increase by *at least 50%*. With good government, you can buy a new car, a new home, afford your own medical insurance, and send your kids to college. I don't mean you can "have it all", but you can at least choose from among several legitimate options that are almost unattainable today. As Americans begin to understand how government diminishes their standard of living, I don't think they'll be "irritated", I think they'll be mad.

U.S. News & World Report continued: "[While President] Clinton talks about gun control, . . . many states are passing laws to allow law-abiding citizens to carry concealed weapons. . . . Political insiders were also the target of voter wrath. Voters in Arkansas, California, Colorado, Maine and Nevada voted in different ways to restrict campaign contributions. Nine states voted to require officeholders who ran for more terms than voter-approved but court-rejected term limits allowed to be so identified on the ballot."

In California, "The most significant result was the approval of Proposition 209, which bans state use of racial quotas and preferences. Here columnists and editorial writers were on one side, but *the voters turned out on the other.*" Point: government's control of public opinion is no longer reliable. Moreover, "[Proposition] 209 passed by the resounding margin of 54 percent to 46 percent, even while Bill Clinton, who opposed it, was carrying California 51 percent to 38 percent."

Point: voters are no longer behaving like idiots under the remote control of the political parties and candidates; they are *thinking*, actually picking and choosing among candidates and issues in ways that are intelligent and informed. "This was a *stunning* rejection of affirmative action policies that . . . may lead to . . . passage of an anti-quota law in Congress." Point: the revolution's just begun.

Llewellyn H. Rockwell Jr. (President of the Ludwig Mises Institute) goes further: "[T]he laws of economics tell us that the expansion of the central state can't go on forever. Its limit is reached when the looted turn on the looters. And it's beginning to happen."

America's comin' back. We saw it in 1992 when Perot astonished everyone with 19% of the vote. We saw it again in 1994 when the Republicans used their "Contract with America" to route the Democrats. The *People* are fed up. They're not sure what they want, but they know very well what they don't want.

In 1996, we saw evidence of something P.T. Barnum, the Republican and Democrat leadership never imagined possible: an informed electorate making intelligent selections who are not subject to the "mindless" control of political advertising and incumbent hype. Yes, Americans can still be faulted for electing the "lesser of two (or several) evils", but for the first time in many years, we are at least showing enough sense to not elect the "greater" of two evils. With luck and God's blessing, we may soon start electing the "better of two goods".

Hut! Hut! HUT!

The government's stepped into our "red zone",

and we are starting to drive 'em out. From here on, it's guts football — a mixture of blood, character, and a grim determination to . . . hold . . . that . . . line! And power. *Real* power.

Tell me. How many "bad guys" could there be in this country? How many Americans truly believe the Constitution must be destroyed? A quarter million? I don't think so. In fact, I'd bet the number of Americans who consciously seek to destroy the Constitution might be less than fifty thousand (not counting judges, of course). But let's use the quarter million figure. That's the team that's marched the ball down the field with apparent inevitability for the last sixty years. They're slick, well-educated, organized, sophisticated, wealthy, secretive and well-coached. They've got great uniforms, great press, a great work ethic and a squadron of silicone-enhanced cheerleaders that can make a man's eyes bulge. Man for man, this anti-constitutional offense might be the best the game's ever seen.

We, on the other hand, are clumsy, inept, ignorant, slow, unorganized (some say, "unorganizable"), and naive.

But we have heart. And character. Treason and treachery are foreign to our natures. We have old clothes (no uniforms), the press generally ignores us, and our cheerleaders are mostly middle-aged mothers who've had several kids (and therefore know what's truly worth cheering for). We are lazy and apathetic to the point of having almost no work ethic. Man for man, we aren't much to brag about.

But we have a bench that's *250 million Americans deep*. And here in the American Red Zone, any player can put himself in the

game at any time, meaning our whole team — all 250 million of us — can take the field whenever we please.

Think about it. I guarantee the bad guys do. They are outnumbered at least 1,000 to one. And fast approaching the Red Zone where all Americans can potentially take the field. It's like the Chicago Bears playing the Cowboys in Dallas and knowing that at any moment, every Cowboy fan in the stadium can jump the fence, take the field, and legally help the Cowboys win. Sure, the recent super bowl champs are beaten up and fallen on hard times, but there's not a team on this earth that can beat the Cowboys if several thousand Cowboy fans can get in the game.

America's team

The Cowboy's have been dubbed "America's Team" for the past several decades. But there's another "America's Team" — they're called the "Constitutionalists" — and back

around 1776 they won the biggest Super-Bowl ever.

Yeah, yeah, we're rusty, tattered, uneducated and old. But we've got a bench 250 million deep, and we're starting to take the field. Today there's a half million of us, tomorrow there'll be a million and next year, you'll see five million on the field. Every inch government drives into our Red Zone brings another million Constitutionalists onto the field.

Think you can take our Freedom of Speech, Mr. Bureaucrat? Maybe — but you'll bring another *five million* Constitutionalists on the field. Guns? Think you'll take our guns? Maybe — but you'll also bring another *20 million* Americans onto the field. Think you can keep driving against 25 million Americans and take our Freedom of *Religion*?! *No way*. You try, and you'll see another *50 million* American take the field.

Oh, you government s.o.b.s can still win, but only if



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America's Team stays in the stands. But we're taking the field. We're trickling out of the stands, off our duffs, and onto the field — and we're rising up angry. So you treasonous, anti-constitutionalist advocates of big, elitist government and the New World Order better cinch up your chin strap. You're in the Red Zone, now, buster; all the easy yardage is behind you. And we not only outnumber you treasonous [expletive deleted] a thousand to one, we've got a coach who wrote the original play book (compiled between 1400 B.C. and 500 A.D.), and He even engineered our last Super-Bowl victory over the invincible English monarchy.

Intangibles

America's taking the field. Just like we did in WWI and II, and Korea and Viet Nam. Yes, we were often fools to fight for our government. But every time, we fought in the name of "Freedom", "Liberty" and "God-given Rights". Did Americans ever risk their lives for "government benefits", "welfare", "privileges" or "slavery"?

Not once.

So who will truly fight for government? Will Marines or U.N. troops or the 82nd Airborne risk their lives and shoot fellow Americans for government-given "benefits"? I don't think so. *Government can't win a head-on fight because they can't find enough troops to fight their war — and government knows it.*

So where are we? I suspect we're in the middle of an extraordinary bluff, in the middle of psy-ops exercise straight out of Sun Tzu's "Art of War" designed by a handful of big government "bad guys" to destroy this nation through the highest form of warfare — deception without ever firing a shot. They intend to destroy the Constitution and subjugate the American people

through finesse, deceit, mainstream media, smoke, mirrors, spies, and illusions of strength. Knowing they can't win a real physical confrontation with America's Team, I doubt government will dare to engage in full frontal assault on the American people. Therefore, government will shuck, jive, hype, deny, talk, feint, and write forever, to trick or terrorize us into submission. (Which implies — in most instances — terror's a trick.)

Government's entering America's Red Zone. Much like Napoleon and Hitler learned in Russia, getting in may be a lot easier than getting out. But Napoleon and Hitler had the advantage of troops who believed in their cause. Nobody really believes in government's cause, at least not enough to die for it. Government benefits command no loyalties, inspire no sacrifices, and hires only mercenaries. Oh, government's a seeming tiger when it devours individual lives, but in terms of attacking the entire nation, it's just another yowling, one-eyed alleycat. That ol' feline sounds scary in the dark, but when America's Team takes the field, it'll run.

Traitors in our midst

The route should start with the 1998 elections. The primaries will be begin in just seven months. Get involved, get informed, and be prepared to get mouthy. One-third of the U.S. Senators, all the U.S. Representatives, plus most of the State legislators will be up for election and reelection. Be prepared to confront them in public forums on issues like the "La Paz" portion of the NAFTA agreement which will forfeit a 30 mile wide strip of American soil to a foreign power (the U.N.) across the entire 1,935 miles of the border between Mexico and the

U.S.A. That's roughly 60,000 square miles of American soil being surrendered without a single shot being fired. That's more land than is contained in Rhode Island, Delaware, Connecticut, New Jersey, New Hampshire, Vermont, Massachusetts, and Hawaii and constitutes the single greatest act of treachery in the history of this nation. And even more land is being surrendered as National Parks are converted to U.N. Biospheres.

There is no proviso in the Constitution for Congress, the President, or the Courts to surrender any portion of our national sovereignty to any foreign government. I doubt that there's any proviso in any State constitution for those States along the Mexican border to surrender any portion of their State sovereignty to a foreign power. Those legislators who swore to uphold the national Constitution have violated their oath to God and the American people's trust. Our incumbent politicians are guilty of *treason* and should be so accused throughout the 1998 elections.

The justification for surrendering our sovereignty to the U.N. / New World Order is found in the ecological argument that the Earth is overpopulated and that the human population must be reduced by at least half for our species to survive. I disagree with the overpopulation argument, but assuming that argument is accurate, there won't be enough food and resources to sustain all current human lives. In any other time or society, such shortages would precipitate violence and wars as individuals, families and nations struggled for scarce resources and survival against other human competitors. Such has been true since time began. Under such extreme circumstances, where your and my

survival might be threatened by a foreign power or population, we would inevitably conclude that foreign power or population was our "enemy". After all, for them to survive, we must die or at least condemn ourselves and our children to abbreviated life-spans.

According to Article 3, Section 3, Clause 1 of the U.S. Constitution, "Treason against the United States shall consist only in levying war against them, or in adhering to their enemies, giving them aid and comfort." [emph. add.] If the world is about to engage in a life-or-death, Malthusian battle over limited resources, what more "aid and comfort" can our government provide to foreign people and powers than to voluntarily surrender our technology, our land, our sovereignty and our very *lives* so that some foreign competitors (our mortal enemies) can survive?

Will the American People just sit back and let our government sacrifice our childrens' lives or futures to benefit some Asian slaves and African aborigines? I don't think so.

Over the past sixty years, a lot of our rights have been taken from us through sophistry of the Courts and the Congress. It was wrong, but as the *Declaration of Independence* points out, ". . . all experience hath shown that Mankind are more disposed to suffer, while Evils are sufferable, than to right themselves by abolishing the Forms to which they are accustomed." By "sufferable", they meant "survivable".

That same *Declaration* also declared, "We hold these Truths to be self-evident, that all Men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty,

and the Pursuit of Happiness — That to secure these Rights, Governments are instituted among Men, deriving their just Powers from the Consent of the Governed, that whenever any Form of Government become destructive of these Ends, it is the Right of the People to alter or abolish it, . . ." Since 1933, rather than "secure" our Right to the Pursuit of Happiness, our government has persistently reduced our standard of living. But this Evil was survivable, and so we just suffered and let it pass. Since 1933, our government has refused to "secure" our Right to Liberty by persistently increasing our burden of regulations, prohibitions, and taxes. But this Evil was also sufferable/ survivable and so we let it pass. Now, our government not only refuse to "secure" our Right to *Life*, it is openly seeking to diminish or even

eliminate that Right in order that a foreign people we neither know nor see might survive. Thanks to the U.N., the New World Order, NAFTA, GATT, and every whore, coward and traitor elected to American public office, our very survival is now at stake. Our government's "Evils" are no longer "sufferable".

It's no longer a game. This is beyond mere Republican-Democrat politics. Government is not struggling to "score" in our "Red Zone". Insofar as our *survival* and that of our children is at stake, government has now entered into America's "Blood Red Zone". I don't think they'll enjoy the experience.

In any case – get ready – the battle between Constitutionalists and Traitors may finally become obvious, overt and public in the 1998 elections. ■

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Letters

I first met Mike Matson back in Chicago in 1975. He was a short-order cook with the nickname of "Mad Mike". A little guy and ex-Marine, he was tough, absolutely uncompromising and contemptuous of anyone who lived without a "code of honor".

One story about Mike involved a Marine Drill Instructor who disliked Mike, ordered Mike to cinch up his belt on his pack, and then continue a lengthy march. Mike dutifully obeyed until he began to pee blood — at which time he asked his D.I. for permission before he unbuckled the belt that had ruptured something inside him.

Mike was ultimately released from the Marines on a medical discharge, and I have no doubt that he would rather have died in any jungle as a Marine than to have lived as a civilian on the "outside". Mike was one of those rare individuals who was truly born to be a Marine, and when his career was ended for medical reasons, he was absolutely lost in the undisciplined, honorless world of civilians.

Mike resurfaced in my life in 1996 when he started sending me material on an alleged trust conversion racket. I wrote two stories on him and his seven-year crusade to expose

those people he believed responsible for the death of his former employer, Corrella Shuttleworth. According to his brother, Ralph Matson, the two AntiShyster articles gave Mike his first cause for optimism in years.

Nevertheless, when he told me he was going to join the Republic of Texas faction holed up in Fort Davis, Texas, I knew he was going there to die. Sure enough, after the confrontation ended between the Republic of Texas, Mike Matson alone had fought to the death. The others had surrendered or mysteriously disappeared.

According to the Alburquerque Journal, Matson has said, "I will never give up — or give in. . . . As a former U.S. Marine, I took an oath to oppose enemies of my country — that oath is still good."

There are a lot of people who take their various oaths in this country, but very few who endeavor to really live up to them. Matson was not that kind of person. His oath was a force of nature, and so there was no place for him in this country and he ultimately chose to die.

What follows are several letters from his brother, Ralph Matson, and his former co-trustee, Harold A. Sweet.

Dear Al,

After years of battling the courts and government, my brother, Mike Matson, walked, talked, yearned and fought for freedom. Not just the IDEA of freedom, but the freedom most of us have that he had stripped away from him. For the last several years, he did not have the freedom to call his friends and loved ones for fear that their phones might be tapped and that by mere association with him, others might be hounded and hurt. Nor could he even visit them in person without the threat of harm coming to them.

He didn't have the freedom to carry any identification for he felt he might be stopped and arrested upon computer search of his name. He did not have the freedom to get in his car and go where he pleased everyday as most of us do — he could neither get a license or purchase or register a car. He did not have the freedom to get a job NOR a place to rest his head every night and live in peace.

He did have the constant feelings of being hunted, hounded, rejected, abandoned, abused, violated, betrayed and disenfranchised by the government he loved so much all of his life.

He was ANGRY! With a steadily increasing despair and

hopelessness my brother, Mike Matson, put on his back pack, stuck out his thumb and headed toward the Davis Mountains to defend with his life McClaren who he thought to be a true freedom fighter — he believed McClaren would lay down his life for his cause. My brother did.

My brother preserved the hope that democracy would survive, that the Constitution would survive even though he knew he would not survive. My brother preserved these hopes in his mind and heart until a bullet entered his heart and struck him down. He never stopped his fight for justice, truth and his personal freedom. He fought - he died so that others may retain these God-given rights.

I would like to end this statement with a direct quote of something Mike wrote shortly before he died. "I will not live on my knees if I can die on my feet."

Sincerely,
Ralph Matson
Colorado Springs, CO

Kenneth L. Vardon, Founder
American Patriot Fax Network
3230 E. Flamingo Rd. #200
Las Vegas, Nevada 89121

RE: Death of a Patriot

Dear Mr. Vardon;

Is it Thomas Jefferson, who said something to the effect that "From time to time, liberty must be renewed with the blood of patriots and with the blood of tyrants"?

Mike Matson, Co-Trustee of the Corrella Shuttleworth Family Trust, is such a patriot. His life was cut short in the cause of liberty and justice for all. He suffered much deprivation and many hardships in his cause and is a martyr to it.

Please do what can be

done to insure that his blood was not shed in vain. He worked long and valiantly to expose serious judicial corruption and the concealment of the same.

So many are the self-proclaimed "heroes" we have met, in our quest to bring these matters to light. So many are the lying, hypocritical cowards, we have met.

Mike was a true patriot and an honest man of good character. It is fitting and proper that "Taps" be played by his lonely grave, by any marines, active or discharged, who may wish to pay their respects. He served honorably, albeit for a short time and he was a marine at heart; Semper Fidelis to the end.

The controlled and cowardly media will itself be exposed. I am in contact with foreign media. The word will get out.

I will not stand by and see his good name further disparaged by the liars, cowards, thieves and murderers, or the vermin which infest public office, who have acted directly or to conceal unlawful actions of the whores of the bench et al of the Alameda County Courts.

This fight is to the death!!

Sincerely,
Harold A. Sweet, Ph. D.
Berkeley, CA

Mark Jones
KRON TV Ch. 4
1000 Van Ness Ave.
San Francisco, CA 94109

RE: Assassination of Mike Matson

Dear Mr. Jones:

You wonder about a conspiracy to conceal the truth about the court-sanctioned murder of Corrella

Shuttleworth, an elderly widow and the unlawful conversion of the Corrella Shuttleworth Family Trust. How can you wonder? You are part of the conspiracy, a conspiracy of cowardice, incompetence and political control.

Just recently, I received a preliminary report of the autopsy of Mike Matson. This together with what was provided Michael Yamaguchi, U. S. Attorney, allows me to arrive at some interesting conclusions:

One large bullet, presumed from aircraft, caused severe traumatic injury to one arm, almost severing it from body. One smaller bullet through the heart. Why don't you get a copy of the actual report? What does this suggest to you? I know what it suggests to me.

Who was this man who left Fort Davis with Mike, when the "Republic of Texas" group surrendered? He looks like a FBI plant to me. It is he who killed Mike to shut him up. How quiet the "news" about these matters now?!

Where did this man come from? What was his real name and background? What were his "credentials"? Was he there before Mike was located, or was he sent in after Mike had revealed his location? Just when did he arrive at Fort Davis - and from where?

Was this the man responsible for the taking of hostages, which had the real purpose of discrediting The Republic of Texas - and also resulted in the standoff? Standard FBI practices. This was the man who got Mike away from the protection of his compatriots and who did him in. I can declare this with certainty. What has happened to this man now???

I have provided the purported U. S. "media" sufficient material. What "pap" you spout is of no further consequence to

me. I am dealing with some real media now. KRON is just another, so-called "free" media, which does just as it is told, no more and no less. You have not the brains or courage to do otherwise.

When the scandal comes - and come it will; there is nothing that can be done to stop it; it will result in a major, long overdue "house cleaning" of this corrupt and rotten to the core, so-called government of "the land of the free and the home of the brave". I think too, that the controlled media, which has allowed and encouraged such corruption, as Mike and I have disclosed and documented, should also receive a major "flush-out" of the cowards in control.

Sincerely;
Harold A. Sweet, Ph. D.
Berkeley, CA

It is indeed strange that, despite the presence of tracking dogs, horses, helicopters, infrared surveillance equipment, and scores of armed government troops, one of the individuals who left Ft. Davis with Mike Matson managed to escape. Imagine one man escaping from the cabin in Ruby Ridge or the "compound" in Waco. Would the government rest before that in-

dividual was hunted down and arrested or shot? I don't think so. And yet, in the sparsely-covered foothills called the Davis Mountains, one man is allowed to simply wander off.

I am sceptical.

In any case, the significance of the Republic of Texas movement may only now be coming to light. Rick McLaren filed an "eminent domain lien" on the entire State of Texas, and to the average person such a lien probably sounds delusional. Maybe not.

Perhaps the corporate government neglected to secure the state's "eminent domain". If so, it's not only true that McLaren "has it", so to speak, but perhaps more importantly, the corporate government cannot therefore cede any measure of sovereignty to any foreign power (as in the "La Paz" agreement to surrender some degree of control over a 30+ mile strip of Texas from Brownsville to El Paso to the UN).

Time will tell, but for now, it appears that the Republic of Texas is a long ways from finished, and that "eminent domain lien" may be driving the New World Order nuts.

Etc.

First, there was Ebonics, and now "Hickphonics". The Atlanta School Board is designating Southern slang, or "Hickphonics," as a language to be taught in all Southern schools. Here's a few examples:

HEIDI - noun. Greeting.

HIRE YEW - complete sentence. Remainder of greeting. Usage: "Heidi. Hire yew."

BARD - verb. Past tense of the infinitive "to borrow." Usage: "My brother bard my pickup truck."

JAWJUH - noun. A state just north of Florida. Capital is Hotlanta. Usage: "My brother from Jawjuh bard my pickup."

FAR - noun. A conflagration. Usage: "If my brother from Jawjuh don't change the all in my pickup, that thing's gonna catch far."

RETARD - verb. To stop working. Usage: "My grampaw retard at 65."

RATS - noun. Entitled power or privilege. Usage: "We Southerners are willin' to fat for are rats."

GUMMIT - noun. A bureaucratic institution. Usage: "Them gummit boys shore are ignert."

BAHS - noun. A supervisor. Usage: "If you don't stop reading these Southern words and git back to work, your bahs is gonna far you!"