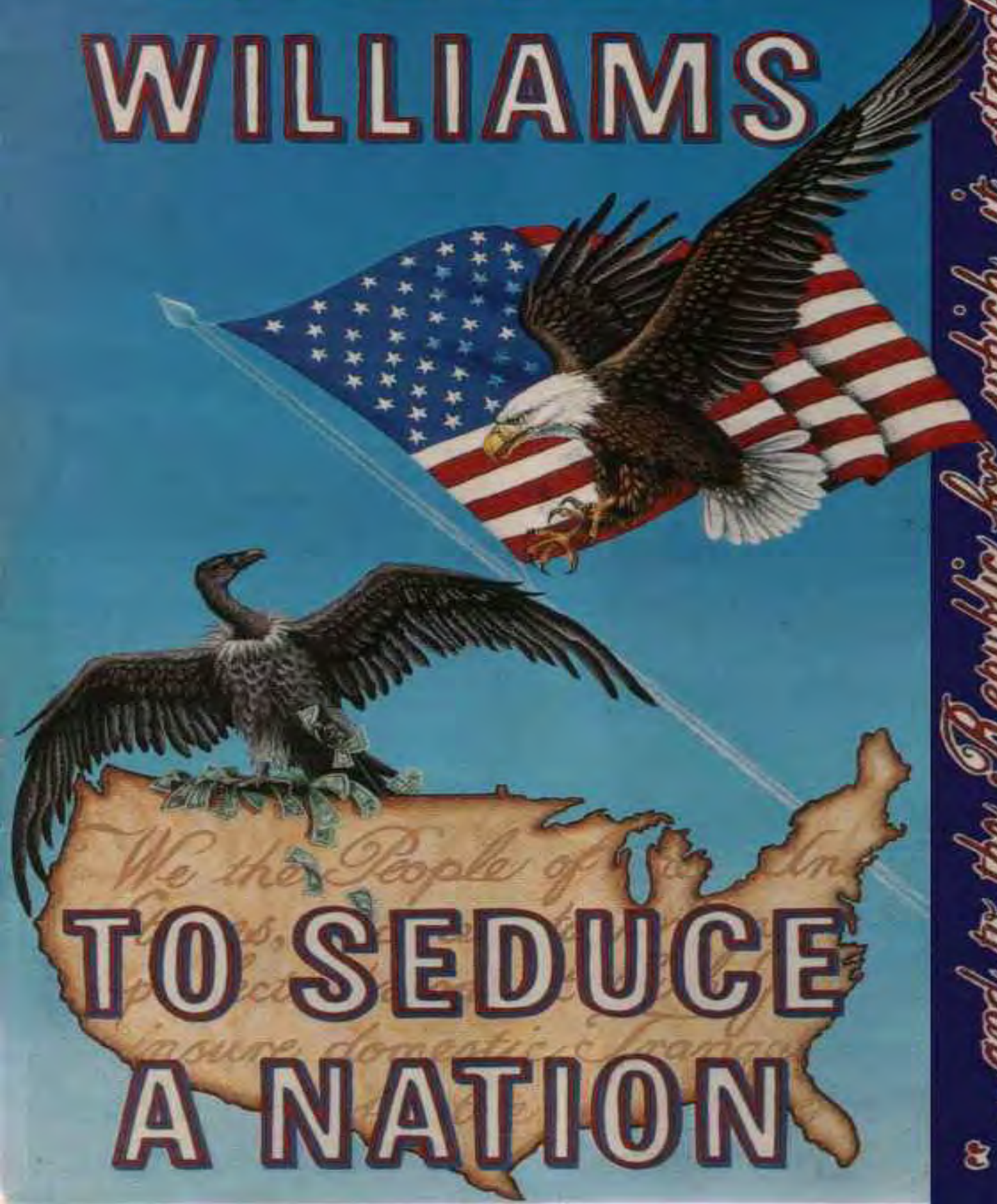


# LINDSEY WILLIAMS



*"...and to the Republic for which it stands..."*

# TO SEDUCE A NATION

By

**Lindsey Williams**

Author of

**The Energy Non-Crisis  
Syndrome of Control  
Where's The Food?**

\* \* \*

*“I know no safe depository of the ultimate powers of the society but the people themselves: and if we think them not enlightened enough to exercise their control with a wholesome discretion, the remedy is not to take it from them, but to inform [them].”*

—Thomas Jefferson

Author of the Declaration of Independence  
Co-Author of the U.S. Constitution

**About  
The  
Author**



Lindsay Williams

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Lindsey Williams, who has been an ordained Baptist minister for 28 years, went to Alaska in 1971 as a missionary. The Trans-Alaska Oil Pipeline began its construction phase in 1974 and because of Mr. Williams' love for his country and concern for the spiritual welfare of the "pipeliners," he volunteered to serve as Chaplain on the pipeline without any pay from the oil companies.

In 1978, Chaplain Williams began the preparation of the manuscript for *The Energy Non-Crisis*, which was to become a best seller.

Chaplain Williams often remarks that, "In 1978 I was the typical head-in-the-sand, dumb, ignorant, Baptist preacher. I had never heard the words Conspiracy, World Financiers, Council of Foreign Relations (CFR), Trilateral Commission, Illuminati, and I knew nothing of the Federal Reserve System. Shortly after 10,000 copies of *The Energy Non-Crisis* were sold, I came to the reality that I did not know what I had written when I wrote my personal testimony of events I had lived, seen, and heard on the Trans-Alaska Oil Pipeline for two and one-half years. People started asking me questions as if I knew. Over the next two years my readers gave me an education.

"Today I have not changed one Bible doctrine which I believed prior to writing my first book. I have only added to my knowledge that which every preacher and layman in America should know, namely, what is the warfare we are fighting, as described in Ephesians 6:11-12. It sure isn't, 'I don't smoke, I don't chew, and I don't go with the girls that do.' "

After speaking engagements all across the nation and dozens of radio and TV shows, Chaplain Williams decided he could keep silent no longer and wrote *To Seduce A Nation*.

Because of the outstanding public response that has been generated by *The Energy Non-Crisis*, *To Seduce A Nation*, and *Where's The Food?*, Lindsey

Williams is in great demand as a lecturer, author, and radio and TV personality.

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*FROM THE BACK OF THE BOOK*

- **America is not being run by elected officials!**
- **Who controls America?**
- **Has our Republic been seduced?**
- **A Republic, Democracy, Autocracy, or Bureaucracy?**

Lindsey Williams, author of the bestseller, *The Energy Non-Crisis*.

After years on the lecture circuit, Mr. Williams sees the patriotic movement as one of the fastest growing influences in America today. He often remarks that, “In 1978, I was the typical head-in-the-sand preacher. I had never heard the expressions ‘Council of Foreign Relations (CFR),’ ‘Trilateral Commission,’ ‘Illuminati,’ and I knew nothing of the Federal Reserve System... Today I have not changed one Bible doctrine which I believed prior to writing my first book. I have only added to my knowledge that which every preacher and person in America should know, namely that the warfare we are fighting (as described in Ephesians 6:11-12) sure isn’t ‘I don’t smoke, I don’t chew, and I don’t go with the girls that do.’ ”

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**In this book . . .**

**“Rebellion to tyrants is obedience to God.”**

**—Thomas Jefferson**

**“We the people are the rightful masters of both Congress and the Courts  
—not to overthrow the Constitution, but to overthrow the men who**

**pervert the Constitution.”**

**—Abraham Lincoln**

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*“...and to the Republic for which it stands....”*

## Chapter 1

# America is a Republic

### THE CONSTITUTION OF THE UNITED STATES OF AMERICA

#### Article IV Section 4a

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

#### **The Pledge of Allegiance to the Flag**

*I pledge allegiance to the flag of the United States of America and to the Republic for which it stands, one nation, under God, indivisible, with liberty and justice for all.*

America is a Republic—not a Democracy. Let's define the difference between a Constitutional Republic and a Democracy.

In order to do so we go to the War Department Training Manual #2000-25, Washington, November 30, 1928.

**Prepared under direction of the Chief of Staff.  
TM 2000-25 118-120**

#### DEMOCRACY

*A government of the masses.*

*Authority derived through mass meetings or any other form of direct expression.*

*Results in mobocracy.*

*Attitude toward property is communistic—negative property rights.*

*Attitude toward law is that the will of the majority shall regulate, whether it is based upon deliberation or governed by passion, prejudice, and impulse, without restraint or regard to consequences.*

*Results in demagogism, license, agitation, discontent, anarchy.*

## REPUBLIC

*Authority is derived through the election by the people of the public officials best fitted to represent them.*

*Attitude toward property is respect for laws and individual rights, and a sensible economic procedure.*

*Attitude toward law is the administration of justice in accord with fixed principles and established evidence, with a strict regard to consequences.*

*A great number of citizens and extent of territory may be brought within its compass.*

*Avoids the dangerous extreme of either tyranny or mobocracy.*

*Results in statesmanship, liberty, reason, justice, contentment, and progress.*

*Is the standard form of government throughout the world.*

*A Republic is a form of government under a Constitution which provides for the election of (1) An executive and (2) A legislative body, who, works together in a representative capacity, have all the power of appointment, all power of legislation, all power to raise revenue and appropriate expenditures, and are required to create (3) A judiciary to pass upon the justice and legality of their governmental acts and to recognize (4) Certain inherent individual rights.*

*Take away any one or more of these four elements and you are drifting into Autocracy. Add one or more to those four elements and you are drifting into Democracy.*

## AUTOCRACY

*Section 121. Autocracy declares the divine right of kings; its authority cannot be questioned; its powers are arbitrarily or unjustly administered.*

*A Democracy is the "direct" rule of the people and has been repeatedly*

*tried without success.*

*Our founding fathers, familiar with the strength and weakness of both Autocracy and Democracy with fixed principles definitely in mind, defined a representative republican form of government. They made a very marked distinction between a Republic and a Democracy—and said repeatedly and emphatically that they had founded a Republic.*

We cannot be a Democracy unless we rewrite or abandon the Constitution or illegally function as a Democracy by ignoring the Constitution.

Outside Philadelphia's Constitution Hall someone in the crowd asked Benjamin Franklin: "Sir, what has been done? What will we have?" Franklin replied, "We have given you a Republic, if you can keep it."

## **WHY DEMOCRACIES FAIL**

*A Democracy cannot exist as a permanent form of Government. It can only exist until the voters discover they can vote themselves largess with the result that Democracies always collapse over a loose fiscal policy, always to be followed by a Dictatorship. (Written by Professor Alexander Fraser Tyler, nearly two centuries ago while our thirteen original states were still colonies of Great Britain. At the time he was writing of the decline and fall of the Athenian Republic over 2,000 years before.)*

## **A DEMOCRACY AND A REPUBLIC COMPARED**

A Democracy becomes increasingly unwieldy and inefficient as the population grows. A Republic on the other hand, governs through elected representatives and can be expanded indefinitely. James Madison contrasted these two systems when he wrote:

*Democracies have ever been spectacles of turbulence and contention; have ever been found incompatible with personal security or the rights of property; and have in general been as short in their lives as they have been violent in their deaths...*

*A Republic, by which I mean a government in which the scheme of representation takes place, opens a different prospect and promises the cure for which we are seeking. (Federalist Papers, No. 10, p. 81.)*



Madison later went on to point out how an expanding country like the United States could not possibly confine itself to the limitations of a Democracy, but must rely upon a representative or republican form of government to protect the ever-expanding interests of its people. He said:

*In a Democracy the people meet and exercise the government in person; in a Republic they assemble and administer it by their representatives and agents. A Democracy, consequently, must be confined to a small spot. A Republic may be extended over a large region. (Federalist Papers, No. 14, p. 100.)*

To make his position completely clear, Madison offered a concise definition of a Republic as follows:

*We may define a Republic to be . . . a government which derives all its powers directly or indirectly from the great body of the people, and is administered by persons holding their offices during pleasure for a limited period, or during good behavior. It is essential to such a government that it be derived from the great body of the society, not from an inconsiderable proportion or favored class of it; otherwise a handful of tyrannical nobles, exercising their oppressions by a delegation of their powers, might aspire to the rank of republicans and claim for their government the honorable title of Republic. (Federalist Papers, No. 39, p. 241.)*

## **MODERN EMPHASIS ON “DEMOCRACY”**

During the early 1900s an ideological war erupted, and the word “Democracy” became one of the casualties. Today, the average American uses the term “Democracy” to describe America’s traditional Constitutional Republic. But technically speaking, it is not. The Founders had hoped that their descendants would maintain a clear distinction between a Democracy and a Republic.

The creation of the, current confusion developed as a result of a new movement in the United States. Approximately 100 people met in New York in 1905 and organized what they called the Intercollegiate Socialist Society (ISS). Chapters were established on more than sixty college and university campuses coast to coast. In time, the co-directors of the movement became Harry W. Laidler and Norman Thomas. Laidler explained that the ISS was set up to “throw light on the world-wide movement of industrial DEMOCRACY known as socialism.” (*The New York Times*, Jan. 28, 1919.)

When we were children, the government school did not want us to know what Thomas Payne had to say about a Democracy. He was one of the motivators of the First American Revolution, and he warned us that a Democracy was one of the vilest forms of government there is. James Madison, the father of the Constitution, told us a Democracy would lead to loss of property rights and chaotic contentions among ourselves.

A Democracy is a majority rule. This sounds okay until we find that a majority of our voters are tax-consumers rather than taxpayers. A better way of putting it would be to say wealth-users rather than wealth producers. What happens when the majority vote themselves benefits from the public treasury? When the tax-consumers, acting as a majority, influence the writing and passing of laws which force the hard-working, productive individuals to share the wealth they produce with those who do not produce, the incentive of the producer has been destroyed. His wages and profits have been taken from him by the nonproductive majority.

Again, here is a step-by-step deterioration of a Democracy. The majority rules and everything seems fine until the majority discovers that they can vote themselves benefits from the public treasury. The politician who takes advantage of this and promises the most (food stamps, welfare, free social programs) will always win at the polling place. To keep getting elected, he will spend more money than the government takes in. This produces deficit spending. The national debt becomes a monster and interest becomes a major cost of government. The people will become more dependent on government handouts and will keep voting themselves more goodies. The printing presses must turn out more money. The hard-working, wealth-producing minority becomes smaller and smaller because the tax-consuming majority writes laws which plunder the wealth which working people produce.

A Democracy will destroy itself every time because the majority will become slaves (sheeple) to the free-lunch syndrome. The system will destroy itself. The hard-working producer will quit producing wealth. There will then be chaos.

The Constitution is like a Will which was written to govern the estate of our founding fathers. The only lawful government in the United States is a Constitutional Republic. Ninety-five percent of the law and the clear intent of the Constitution is to protect the people, by law, from their government. Our founding fathers wrote the Constitution to bind and control government. We are supposed to be a nation of law, not men, so we could not be ruled by a

President, the Congress, nor the Courts. The President does *not* rule us, nor does the Congress, nor the Courts. The President, Congress, and the Judges in the courts are bound by law to protect the people from government.

The President, Judges, and all government officials are Public Servants, and they take an oath to uphold and defend the Constitution of the United States. All Public Servants must always defend me from government.

In a Republic, the individual is sovereign. So there you have the key to our Constitutional Republic.

The jury reserves enforcement power to itself and retains for itself the right to judge whether government-created law is just and proper. If for any reason at all the jury doesn't like a government-made law, it has the right and duty to nullify the law and refuse to enforce it.

The individual is sovereign in our Republic. In criminal cases, if the vote in the jury room is eleven to one for conviction, that one "NO" vote has more power than eleven "yes" votes. It takes twelve guilty votes to give the government the conviction. Does this sound like a majority rule?

The founding fathers knew that the government could not be trusted to enforce its laws over the people and that the jury could be the protection the people must have to remain free. Most of the people who live in this land do not know that the people on the jury have the power to nullify law.

Every American has THREE VOTES. The vote at the voting booth; a vote on the Jury; a vote on the Grand Jury. Exercise all three votes to remain free.

If a public servant, who has taken an oath to uphold the Constitution, ever calls America a Democracy, it is our duty as an informed citizen to correct that individual.

In our Constitutional Republic, the individual is King, and the government has no power to write law that will loot and plunder the wealth produced by the sovereign individual, yet they do.

This nation became great because people went to work and produced much wealth. Today the law makes it legal to steal the wealth of the producer.

It is not sinful for a person to be allowed to keep what they work hard to get. It is sinful and un-Constitutional for a bureaucratic Democracy, which is socialistic, to steal from the hard-working producer.

Don't ever forget it as long as you live, that under our Constitutional Republic, one individual has more power than the President, more power than 100 U.S. Senators, more power than our 435 Representatives, and more

power than all those hundreds of Federal Judges who sit in our courts. (Red Beckman, *Born Again Republic*.)

## **WHY THE ORIGINAL CONSTITUTION WILL NEVER BE OBSOLETE**

That is what the Constitution is all about—providing freedom from abuse by those in authority. Anyone who says the American Constitution is obsolete just because social and economic conditions have changed does not understand the real genius of the Constitution. It was designed to control something which HAS NOT CHANGED AND WILL NOT CHANGE—NAMESLY, HUMAN NATURE.

## **THE FOUNDERS DID NOT LIST ALL OF THE UNALIENABLE RIGHTS**

When the Founders adopted the Declaration of Independence, they emphasized in phrases very similar to those of Blackstone that God has endowed all mankind “with certain unalienable rights, that AMONG these are life, liberty, and the pursuit of happiness.”

Let us identify some of the unalienable or natural rights which the Founders knew existed, but did not enumerate in the Declaration of Independence:

- The right to self-government.
- The right to bear arms for self-defense.
- The right to own, develop, and dispose of property.
- The right to make personal choices.
- The right of free conscience.
- The right to choose a profession.
- The right to choose a mate.
- The right to beget one’s kind.
- The right to assemble.
- The right to petition.
- The right to free speech.
- The right to a free press.

The right to enjoy the fruits of one's labors.  
The right to improve one's position through barter and sale.  
The right to contrive and invent.  
The right to explore the natural resources of the earth.  
The right to privacy.  
The right to provide personal security.  
The right to provide nature's necessities—air, food, water, clothing, and shelter.  
The right to a fair trial.  
The right of free association.  
The right to contract.

### **THOMAS JEFFERSON**

*It would be a dangerous delusion were a confidence in the men of our choice to silence our fears for the safety of our rights; that confidence is everywhere the parent of despotism; free government is founded in jealousy, and not in confidence; it is jealousy, and not confidence, which prescribes limited constitutions to bind down those whom we are obliged to trust with power; that our Constitution has accordingly fixed the limits to which, and no farther, our confidence may go....*

*In questions of power, then, let no more be said of confidence in man, BUT BIND HIM DOWN FROM MISCHIEF BY THE CHAINS OF THE CONSTITUTION.* (The Kentucky Resolutions of 1798, *Annals of America*, 4:65-66; emphasis added.)

### **GEORGE WASHINGTON**

*Government is not reason, it is not eloquence—it is force! Like fire, it is a dangerous servant and a fearful master.* (Quoted in Jacob M. Braude, *Lifetime Speaker's Encyclopedia*, 2 vols. [Englewood Cliffs, NJ.: Prentice-Hall, Inc., 1962], 1:326.)

### **JAMES MADISON**

*It may be a reflection on human nature that such devices [as Constitutional chains] should be necessary to control the abuses of government. But what is government itself but the greatest of all reflections on human nature?... If angels were to govern men, neither external nor internal controls on government would be necessary. [But lacking these,] in framing a government which is to be administered by men over men, the great difficulty lies in this: YOU MUST FIRST ENABLE THE GOVERNMENT TO CONTROL THE GOVERNED; AND IN THE NEXT PLACE OBLIGE IT TO CONTROL ITSELF. (Federalist Papers, No. 51, p. 322; emphasis added.)*

### **SUM OF GOOD GOVERNMENT**

*Still one thing more, fellow citizens, a wise and frugal government which shall restrain men from injuring one another, shall leave them otherwise free to regulate their own pursuits of industry and improvement, and shall not take from the mouth of labor the bread it has earned. This is the sum of good government. (Thomas Jefferson, 1st Inaugural Address)*

John F. Kennedy tried to warn us that something was going wrong.

*The high office of President has been used to foment a plot to destroy the Americans' freedom, and before I leave office I must inform the citizen of his plight. (John F. Kennedy, Columbia University, 10 days before his assassination.)*

The Virginia assembly passed the Virginia Declaration of Rights on June 12, 1776, which provided in Section 3 as follows:

*That government is, or ought to be, instituted for the common benefit, protection, and security of the people....And that, when any government shall be found inadequate or contrary to these purposes, A MAJORITY of the community hath an indubitable, inalienable, and indefeasible right to reform, alter, or abolish it, in such manner as shall be judged most conducive to the public weal. (Annals of America, 2:432; emphasis added.)*



YOU PEOPLE  
ELECTED ME BECAUSE  
YOU WANTED ME  
TO DO SOME CUTTING  
BACK! WELL, HERE  
GOES...

THANK YOU FOR  
ELECTING ME  
TO BE THE  
CUTTING  
BACK!

THANK YOU FOR  
ELECTING ME  
TO BE THE  
CUTTING  
BACK!

Tom Swick

*There is not one conflict between this*



**CONSTITUTION**



*and this*



**BIBLE**

**CHURCH**

## **Chapter 2**

### **The Law of the Land**

The Constitution is the supreme Law of the Land in the United States of America. Article VI, Section 3, of the Constitution states:

*The Senators and Representatives before mentioned, and the Members of the several State Legislatures, and all executive and judicial Officers, both of the United States and of the several States, shall be bound by Oath or Affirmation, to support this Constitution; but no religious Test shall ever be required as a Qualification to any Office or public Trust under the United States.*

Every Senator, Representative, Executive, and Judicial officer of the United States is bound by oath or affirmation to support this Constitution. Everyone takes this oath when he is sworn into office.

Any government official who does not uphold the Constitution should be removed from office *immediately* by means provided for in the Constitution.

The supreme test as to whether or not a person should hold a public office should be—Does he or she support the Constitution on all issues?

We will turn America around when we return to the Constitution. . . Constitutional government, not a bureaucratic, socialistic Democracy. . . Constitutional money, not federal reserve paper notes and copper striped coins. . . Constitutional taxation, not graduated income tax and enforcement

with gestapo tactics.

## **HOW MUCH LONGER WILL WE BE SHEEPLE INSTEAD OF WE THE PEOPLE.**

A few years ago a group of patriotic Americans came to me and asked if I would preach a sermon on the subject, "The Correlation Between the Bible, the Christian, and the Constitution." I had never preached a sermon on such a subject in all my 29 years as a Baptist preacher. I replied that I knew no reason why I couldn't preach on such a subject, and I promised to do so on a certain Sunday.

I am going to confess that at that point I had never read the Constitution of the United States all the way through. Believe you me, I did some studying and digging for answers for the next few weeks.

On the Sunday I preached the sermon, the church was jammed and packed with Patriots from all across my part of the state. They had never heard a sermon on this subject before, and neither had I ever preached such a sermon.

The following are some of the points I presented on that Sunday: There is not one single contradiction nor disagreement between the Constitution and the Bible. A person can live a perfect Christian life in America without any disobedience to the Constitution. The Constitution and the Bible in no way disagree. Constitutional principles are taught in the Bible. The Bible is the greatest document on the face of the earth that God has ever given, and the Constitution is the greatest document that man has ever written for perfect self-government under law. If the Bible is followed, man can have perfect freedom from sin, and if the Constitution is followed by this nation, its citizens can have perfect freedom from tyranny.

I came to the shocking reality that we can't follow something that we don't know. How *can* Americans practice the Constitution if the schools do not teach it to our children. How can we be obedient to the Bible in Romans 13 if we have never read and studied the Constitution. The answer is, we can't. We perish because of lack of knowledge.

We are told America is a Democracy, and we accept it because we never read Article IV, Section 4, of the Constitution. We use phony Federal Reserve notes as money (funny money) because we never studied Article I, Section 8-1, 8-5, and 10-1 of the Constitution. We buckle under Case Law and obey statutes and ordinances because we never decided to obey Article III, Section 2-1, and Article IV, Section 2-1, of the Constitution.

We have become slaves to a system that is contrary to the Constitution.

Slaves in our own land.

Therefore to help you know the Constitution, the following is a copy of that great document.

## **Constitution of the United States**

WE THE PEOPLE of the United States, in Order to form a more perfect Union, establish Justice, insure domestic Tranquility, provide for the common defense, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity, do ordain and establish this Constitution for the United States of America.

### **Article I**

SECTION 1. All legislative Powers herein granted shall be vested in a Congress of the United States, which shall consist of a Senate and House of Representatives.

SECTION 2-1. The House of Representatives shall be composed of Members chosen every second Year by the People of the several States, and the Electors in each State shall have the Qualifications requisite for Electors of the most numerous Branch of the State Legislature.

2. No Person shall be a Representative who shall not have attained to the Age of twenty five Years, and been seven Years a Citizen of the United States, and who shall not, when elected, be an Inhabitant of that State which he shall be chosen.

3. Representatives and direct Taxes shall be apportioned among the several States which may be included within this Union, according to their respective Numbers, which shall be determined by adding to the whole Number of free Persons, including those bound to Service for a Term of Years, and excluding Indians not taxed, three fifths of all other Persons. The actual Enumeration shall be made within three Years after the first Meeting of the Congress of the United States, and within every subsequent Term of ten Years, in such Manner as they shall by Law direct. The Number of Representatives shall not exceed one for every thirty Thousand, but each State shall have at Least one Representative; and until such enumeration shall be made, the State of New

Hampshire shall be entitled to choose three, Massachusetts eight, Rhode-Island and Providence Plantations one, Connecticut five, New-York six, New Jersey four, Pennsylvania eight, Delaware one, Maryland six, Virginia ten, North Carolina five, South Carolina five, and Georgia three.

4. When vacancies happen in the Representation from any State, the Executive Authority thereof shall issue Writs of Election to fill such Vacancies.

5. The House of Representatives shall choose their Speaker and other Officers; and shall have the sole Power of Impeachment.

SECTION 3-1. The Senate of the United States shall be composed of two Senators from each State, chosen by the Legislature thereof, for six Years; and each Senator shall have one Vote.

2. Immediately after they shall be assembled in Consequence of the first Election, they shall be divided as equally as may be into three Classes. The Seats of the Senators of the first Class shall be vacated at the Expiration of the second Year, of the second Class at the Expiration of the fourth Year, and of the third Class at the Expiration of the sixth Year, so that one third may be chosen every second Year; and if Vacancies happen by Resignation, or otherwise, during the Recess of the Legislature of any State, the Executive thereof may make temporary Appointments until the next Meeting of the Legislature, which shall then fill such Vacancies.

3. No Person shall be a Senator who shall not have attained to the Age of thirty Years, and been nine Years a Citizen of the United States, and who shall not, when elected, be an Inhabitant of that State for which he shall be chosen.

4. The Vice President of the United States shall be President of the Senate, but shall have no Vote, unless they be equally divided.

5. The Senate shall choose their other Officers, and also a President pro tempore, in the Absence of the Vice President, or when he shall exercise the Office of President of the United States.

6. The Senate shall have the sole Power to try all Impeachments. When sitting for that Purpose, they shall be on Oath or Affirmation. When the President of the United States is tried, the Chief Justice shall preside: And no Person shall be convicted without the Concurrence of two thirds of the Members present.

7. Judgment in Cases of Impeachment shall not extend further than to

removal from Office, and disqualification to hold and enjoy any Office of honor, Trust, or Profit under the United States: but the Party convicted shall nevertheless be liable and subject to Indictment, Trial, Judgment, and Punishment, according to Law.

SECTION 4-1. The Times, Places, and Manner of holding Elections for Senators and Representatives, shall be prescribed in each State by the Legislature thereof; but the Congress may at any time by Law make or alter such Regulations, except as to the Places of choosing Senators.

2. The Congress shall assemble at least once in every Year, and such Meeting shall be on the first Monday in December, unless they shall by Law appoint a different Day.

SECTION 5-1. Each House shall be the Judge of the Elections, Returns, and Qualifications of its own Members, and a Majority of each shall constitute a Quorum to do Business; but a smaller Number may adjourn from day to day, and may be authorized to compel the Attendance of absent Members, in such Manner, and under such Penalties as each House may provide.

2. Each House may determine the Rules of its Proceedings, punish its Members for disorderly Behaviour, and, with the Concurrence of two thirds, expel a Member.

3. Each House shall keep a Journal of its Proceedings, and from time to time publish the same, excepting such Parts as may in their Judgment require Secrecy; and the Yeas and Nays of the Members of either House on any question shall, at the Desire of one fifth of those Present, be entered on the Journal.

4. Neither House, during the Session of Congress, shall, without the Consent of the other, adjourn for more than three days, nor to any other Place than that in which the two Houses shall be sitting.

SECTION 6-1. The Senators and Representatives shall receive a Compensation for their Services, to be ascertained by Law, and paid out of the Treasury of the United States. They shall in all Cases, except Treason, Felony, and Breach of the Peace, be privileged from Arrest during their Attendance at the Session of their respective Houses, and in going to and returning from the same; and for any Speech or Debate in either House, they shall not be questioned in any other Place.

2. No Senator or Representative shall, during the Time for which he was elected, be appointed to any civil Office under the Authority of the United States, which shall have been created, or the Emoluments whereof shall have been encreased during such time; and no Person holding any Office under the United States, shall be a Member of either House during his Continuance in Office.

SECTION 7-1. All Bills for raising Revenue shall originate in the House of Representatives; but the Senate may propose or concur with Amendments as on other Bills.

2. Every Bill which shall have passed the House of Representatives and the Senate, shall, before it becomes a Law, be presented to the President of the United States; If he approve he shall sign it, but if not he shall return it, with his Objections to that House in which it shall have originated, who shall enter the Objections at large on their Journal, and proceed to reconsider it. If after such Reconsideration two thirds of that House shall agree to pass the Bill, it shall be sent, together with the Objections, to the other House, by which it shall likewise be reconsidered, and if approved by two thirds of that House, it shall become a Law. But in all such Cases the Votes of both Houses shall be determined by Yeas and Nays, and the Names of the Persons voting for and against the Bill shall be entered on the Journal of each House respectively. If any Bill shall not be returned by the President within ten Days (Sunday excepted) after it shall have been presented to him, the Same shall be a Law, in like Manner as if he had signed it, unless the Congress by their Adjournment prevent its Return, in which Case it shall not be a Law.

3. Every Order, Resolution, or Vote to which the Concurrence of the Senate and House of Representatives may be necessary (except on a question of Adjournment) shall be presented to the President of the United States; and before the Same shall take Effect, shall be approved by him, or being disapproved by him, shall be repassed by two thirds of the Senate and House of Representatives, according to the Rules and Limitations prescribed in the Case of a Bill.

SECTION 8-1. The Congress shall have Power To lay and collect Taxes, Duties, Imposts, and Excises, to pay the Debts and provide for the common Defence and general Welfare of the United States; but all Duties, Imposts, and Excises shall be uniform throughout the United States;

2. To borrow Money on the credit of the United States;
3. To regulate Commerce with foreign Nations, and among the several States, and with the Indian Tribes;
4. To establish an uniform Rule of Naturalization, and uniform Laws on the subject of Bankruptcies throughout the United States;
5. To coin Money, regulate the Value thereof, and of foreign Coin, and fix the Standard of Weights and Measures;
6. To provide for the Punishment of counterfeiting the Securities and current Coin of the United States;
7. To establish Post Offices and post Roads;
- 8 To promote the Progress of Science and useful Arts, by securing for limited Times to Authors and Inventors the exclusive Right to their respective Writings and Discoveries;
9. To constitute Tribunals inferior to the supreme Court;
10. To define and punish Piracies and Felonies committed on the high Seas, and Offences against the Law of Nations;
11. To declare War, grant Letters of Marque and Reprisal, and make Rules concerning Captures on Land and Water;
12. To raise and support Armies, but no Appropriation of Money to that Use shall be for a longer Term than two Years;
13. To provide and maintain a Navy;
14. To make Rules for the Government and Regulation of the land and naval Forces;
15. To provide for calling forth the Militia to execute the Laws of the Union; suppress Insurrections, and repel Invasions;
16. To provide for organizing, arming, and disciplining the Militia, and for governing such Part of them as may be employed in the Service of the United States, reserving to the States respectively, the Appointment of the Officers, and the Authority of training the Militia according to the discipline prescribed by Congress;
17. To exercise exclusive Legislation in all Cases whatsoever, over such District (not exceeding ten Miles square) as may, by Cession of particular States, and the Acceptance of Congress, become the Seat of the Government of the United States, and to exercise like Authority over all Places purchased by the Consent of the Legislature of the State in which the Same shall be, for the Erection of Forts, Magazines, Arsenals, Dock-Yards, and other needful Buildings;-And

18. To make all Laws which shall be necessary and proper for carrying into execution the foregoing Powers, and all other Powers vested by this Constitution in the Government of the United States, or in any Department or Officer thereof.

SECTION 9-1. The Migration or Importation of such Persons as any of the States now existing shall think proper to admit, shall not be prohibited by the Congress prior to the Year one thousand eight hundred and eight, but a Tax or duty may be imposed on such Importation, not exceeding ten dollars for each Person.

2. The Privilege of the Writ of Habeas Corpus shall not be suspended, unless when in Cases of Rebellion or Invasion the public Safety may require it.

3. No Bill of Attainder or ex post facto Law shall be passed.

4. No Capitation, or other direct, Tax shall be laid, unless in Proportion to the Census or Enumeration herein before directed to be taken.

5. No Tax or Duty shall be laid on Articles exported from any State.

6. No Preference shall be given by any Regulation of Commerce or Revenue to the Ports of one State over those of another; nor shall Vessels bound to, or from, one State, be obliged to enter, clear, or pay Duties in another.

7. No Money shall be drawn from the Treasury, but in Consequence of Appropriations made by Law; and a regular Statement and Account of the Receipts and Expenditures of all public Money shall be published from time to time.

8. No Title of Nobility shall be granted by the United States; And no Person holding any Office of Profit or Trust under them, shall, without the Consent of the Congress, accept of any present, Emolument, Office, or Title, of any kind whatever, from any King, Prince, or foreign State.

SECTION 10-1. No State shall enter into any Treaty, Alliance, or Confederation; grant Letters of Marque and Reprisal; coin Money; emit Bills of Credit; make any Thing but gold and silver Coin a Tender in Payment of Debts; pass any Bill of Attainder, ex post facto Law, or Law impairing the Obligation of Contracts, or grant any Title of Nobility.

2. No State shall, without the Consent of the Congress, lay any Imposts or Duties on Imports or Exports, except what may be absolutely necessary for executing its inspection Laws: and the net Produce of all Duties and Imposts, laid by any State on Imports or Exports, shall be for the Use of the Treasury



of the United States; and all such Laws shall be subject to the Revision and Control of the Congress.

3. No State shall, without the Consent of Congress, lay any Duty of Tonnage, keep Troops, or Ships of War in time of peace, enter into any Agreement or Compact with another State, or with a foreign power, or engage in War, unless actually invaded, or in such imminent Danger as will not admit of delay.

## **Article II.**

SECTION 1-1. The executive Power shall be vested in a President of the United States of America. He shall hold his Office during the Term of four Years, and, together with the Vice President, chosen for the same Term, be elected, as follows

2. Each State shall appoint, in such Manner as the Legislature thereof may direct, a Number of Electors, equal to the whole Number of Senators and Representatives to which the State may be entitled in the Congress: but no Senator or Representative, or Person holding an Office of Trust or Profit under the United States, shall be appointed an Elector.

3. The Electors shall meet in their respective States, and vote by Ballot for two Persons, of whom one at least shall not be an Inhabitant of the same State with themselves. And they shall make a List of all the Persons voted for, and of the Number of Votes for each; which List they shall sign and certify, and transmit sealed to the Seat of the Government of the United States, directed to the President of the Senate. The President of the Senate shall, in the Presence of the Senate and House of Representatives, open all the Certificates, and the Votes shall then be counted. The Person having the greatest Number of Votes shall be the President, if such Number be a Majority of the whole Number of Electors appointed; and if there be more than one who have such Majority, and have an equal Number of Votes, then the House of Representatives shall immediately choose by Ballot one of them for President; and if no Person have a Majority, then from the five highest on the List the said House shall in like Manner choose the President. But in choosing the President, the Votes shall be taken by States, the Representation for each State having one Vote; A quorum for this Purpose shall consist of a Member or Members from two thirds of the States, and a Majority of all the States shall be necessary to a

Choice. In every Case, after the Choice of the President, the Person having the greatest Number of Votes of the Electors shall be the Vice President. But if there should remain two or more who have equal Votes, the Senate shall choose from them by Ballot the Vice President.

4. The Congress may determine the Time of choosing the Electors, and the Day on which they shall give their Votes; which Day shall be the same throughout the United States.

5. No Person except a natural born Citizen, or a Citizen of the United States, at the time of the Adoption of this Constitution, shall be eligible to the Office of President; neither shall any Person be eligible to that Office who shall not have attained to the Age of thirty five Years, and been fourteen Years a Resident within the United States.

6. In Case of the Removal of the President from Office, or of his Death, Resignation, or Inability to discharge the Power and Duties of the said Office, the Same shall devolve on the Vice President, and the Congress may by Law provide for the Case of Removal, Death, Resignation, or Inability, both of the President and Vice President, declaring what Officer shall then act as President, and such Officer shall act accordingly, until the Disability be removed, or a President shall be elected.

7. The President shall, at stated Times, receive for his Services, a Compensation, which shall neither be increased nor diminished during the Period for which he shall have been elected, and he shall not receive within that Period any other Emolument from the United States, or any of them.

8. Before he enter on the Execution of his Office, he shall take the following Oath or Affirmation: - "I do solemnly swear (or affirm) that I will faithfully execute the Office of President of the United States, and will to the best of my Ability, preserve, protect, and defend the Constitution of the United States."

SECTION 2-1. The President shall be Commander in Chief of the Army and Navy of the United States, and of the Militia of the several States, when called into the actual Services of the United States; he may require the Opinion, in writing, of the principal Office in each of the executive Departments, upon any Subject relating to the Duties of their respective Offices, and he shall have Power to grant Reprieves and Pardons for Offenses against the United States, except in Cases of Impeachment.

2. He shall have Power, by and with the Advice and Consent of the Senate, to

make Treaties, provided two thirds of the Senators present concur; and he shall nominate, and by and with the Advice and Consent of the Senate, shall appoint Ambassadors, other public Ministers and Counsuls, Judges of the supreme Court, and all other Officers of the United States, whose Appointments are not herein otherwise provided for, and which shall be established by Law; but the Congress may by Law vest the Appointment of such inferior Officers, as they think proper, in the President alone, in the Courts of Law, or in the Heads of Departments.

SECTION 3. He shall from time to time give to the Congress Information of the State of the Union, and recommend to their Consideration such Measures as he shall judge necessary and expedient; he may, on extraordinary Occasions, convene both Houses, or either of them, and in Case of Disagreement between them, with Respect to the Time of Adjournment, he may adjourn them to such Time as he shall think proper; he shall receive Ambassadors and other public Ministers; he shall take Care that the Laws be faithfully executed, and shall Commission all of the Officers of the United States.

SECTION 4. The President, Vice President, and all civil Officers of the United States, shall be removed from Office on impeachment for, and Conviction of, Treason, Bribery, or other high Crimes and Misdemeanors.

### **Article III.**

SECTION 1. The judicial Power of the United States, shall be vested in one supreme Court, and in such inferior Courts as the Congress may from time to time ordain and establish. The Judges, both of the supreme and inferior Courts, shall hold their Offices during good Behaviour, and shall, at stated Times, receive for their Services, a Compensation, which shall not be diminished during their Continuance in Office.

SECTION 2-1. The judicial Power shall extend to all Cases, in Law and Equity, arising under this Constitution, the Laws of the United States, and Treaties made, or which shall be made, under their Authority; - to all Cases

affecting Ambassadors, other public Ministers and Consuls; - to all Cases of admiralty and maritime Jurisdiction; - to Controversies to which the United States shall be a Party; - to Controversies between two or more States; - between Citizens of different States; - between Citizens of the same State claiming Lands under Grants of different States, and between a State, or the Citizens thereof, and foreign States, Citizens, or Subjects.

2. In all Cases affecting Ambassadors, other public Ministers, and consuls, and those in which a State shall be Party, the supreme Court shall have original Jurisdiction. In all the other Cases before mentioned, the supreme Court shall have appellate Jurisdiction, both as to Law and Fact, with such Exceptions, and under such Regulations as the Congress shall make.

3. The Trial of all Crimes, except in Cases of Impeachment, shall be by Jury; and such Trial shall be held in the State where the said Crimes shall have been committed; but when not committed within any State, the Trial shall be at such Place or Places as the Congress may by Law have directed.

SECTION 3-1. Treason against the United States, shall consist only in levying War against them, or in adhering to their Enemies, giving them Aid and Comfort. No Person shall be convicted of Treason unless on the Testimony of two Witnesses to the same overt Act, or on Confession in open Court.

2. The Congress shall have Power to declare the Punishment of Treason, but no Attainder of Treason shall work Corruption of Blood, or Forfeiture except during the Life of the Person attainted.

## **Article IV.**

SECTION 1. Full Faith and Credit shall be given in each State to the public Acts, Records, and judicial Proceedings of every other State. And the Congress may by general Laws prescribe the Manner in which such Acts, Records, and Proceedings shall be proved, and the Effect thereof.

SECTION 2-1. The Citizens of each State shall be entitled to all Privileges and Immunities of Citizens in the several States.

2. A Person charged in any State with Treason, Felony, or other Crime, who shall flee from Justice, and be found in another State, shall on Demand of the

executive Authority of the State from which he fled, be delivered up, to be removed to the State having Jurisdiction of the Crime.

3. No Person held to Service or Labour in one State, under the Laws thereof, escaping into another, shall in Consequence of any Law or Regulation therein, be discharged from such Service or Labour, but shall be delivered up on Claim of the Party to whom such Service or Labour may be due.

SECTION 3-1. New States may be admitted by the Congress into this Union; but no new State shall be formed or erected within the Jurisdiction of any other State; nor any State be formed by the Junction of two or more States, or Parts of States, without the Consent of the Legislatures of the States concerned, as well as of the Congress.

2. The Congress shall have Power to dispose of and make all needful Rules and Regulations respecting the Territory or other Property belonging to the United States; and nothing in this Constitution shall be so construed as to Prejudice any Claims of the United States, or of any particular State.

SECTION 4. The United States shall guarantee to every State in this Union a Republican Form of Government, and shall protect each of them against Invasion; and on Application of the Legislature, or of the Executive (when the Legislature cannot be convened) against domestic Violence.

## **Article V.**

The Congress, whenever two thirds of both Houses shall deem it necessary, shall propose Amendments to this Constitution, or, on the Application of the Legislatures of two thirds of the several States, shall call a Convention for proposing Amendments, which, in either Case, shall be valid to all Intents and Purposes, as Part of this Constitution, when ratified by the Legislatures of three fourths of the several States, or by Conventions in three fourths thereof, as the one or the other Mode of Ratification may be proposed by the Congress; Provided that no Amendment which may be made prior to the Year One thousand eight hundred and eight shall in any Manner affect the first and fourth Clauses in the Ninth Section of the first Article; and that no State, without its Consent, shall be deprived of its equal Suffrage in the Senate.

## **Article VI.**

1. All Debts contracted and Engagements entered into, before the Adoption of this Constitution, shall be as valid against the United States under this Constitution, as under the Confederation.
2. This Constitution, and the Laws of the United States which shall be made in Pursuance thereof; and all Treaties made, or which shall be made, under the Authority of the United States, shall be the supreme Law of the Land; and the Judges in every State shall be bound thereby, any Thing in the Constitution or Laws of any State to the Contrary notwithstanding.
3. The Senators and Representatives before mentioned, and the Members of the several State Legislatures, and all executive and judicial Officers, both of the United States, and of the several States, shall be bound by Oath or Affirmation, to support this Constitution; but no religious Test shall ever be required as a Qualification to any Office or public Trust under the United States.

## **Article VII.**

1. The Ratification of the Conventions of nine States, shall be sufficient for the Establishment of this Constitution between the States so ratifying the same.
2. Done in Convention by the Unanimous Consent of the States present the Seventeenth Day of September in the Year of our Lord one thousand seven hundred and Eighty seven and of the Independence of the United States of America the Twelfth IN WITNESS whereof We have hereunto subscribed our names,

Attest G. WASHINGTON  
President and Deputy from Virginia  
William Jackson, Secretary

NEW HAMPSHIRE  
John Langdon

DELAWARE

Nicholas Gilman	Geo: Read
	Gunning Redford jun
MASSACHUSETTS	John Dickinson
Nathaniel Gorham	Richard Bassett
Rufus King	Jaco: Broom
CONNECTICUT	MARYLAND
Wm Sami Johnson	James McHenry
Roger Sherman	Dan of St Thos Jenifer
	Danl Carroll
NEW YORK	VIRGINIA
Alexander Hamilton	John Blair—
	James Madison, Jr.
NEW JERSEY	NORTH CAROLINA
Wil: Livingston	Wm Blount
David Brearley	Richd Dobbs Spaight
Wm Patterson	Hu Williamson
Jona: Dayton	
PENNSYLVANIA	SOUTH CAROLINA
B. Franklin	J. Rutledge
Thomas Mifflin	Charles Cotesworth
Robt Morris	Pinckney
Geo. Clymer	Pierce Butler
Thos FitzSimons	
Jared Ingersoll	GEORGIA
James Wilson	William Few
Gouv Morris	Adr Baldwin

## **The Bill of Rights**

Ratified in 1791

THE Conventions of a number of the States, having at the time of their adopting the Constitution, expressed a desire, in order to prevent misconstruction or abuse of its powers, that further declaratory and restrictive clauses should be added: And as extending the ground of public confidence in the Government will best insure the beneficent ends of its institution.

RESOLVED by the Senate and House of Representatives of the United

States of America in Congress assembled, two thirds of the Houses, that the following Articles be proposed to the Legislatures of the several States as Amendments to the Constitution of the United States, all or any of which Articles when ratified by three fourths of the said Legislatures, to be valid to all intents and purposes as part of the said Constitution.

ARTICLES in addition to, and Amendment of the Constitution of the United States of America, proposed by Congress, and ratified by the Legislatures of the several States, pursuant to the fifth Article of the original Constitution.

### **Article I.**

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.

### **Article II.**

A well regulated Militia, being necessary to the security of a free State, the right of the people to keep and bear Arms, shall not be infringed.

### **Article III.**

No Soldier shall, in time of peace be quartered in any house, without the consent of the Owner, nor in time of war, but in a manner to be prescribed by law.

### **Article IV.**

The right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures, shall not be violated, and no Warrants shall issue, but upon probable cause, supported by Oath or affirmation, and particularly describing the place to be searched, and the persons or things to be seized.



## **Article V.**

No person shall be held to answer for a capital, or otherwise infamous crime, unless on a presentment or indictment of a Grand Jury, except in cases arising in the land or naval forces, or in the Militia, when in actual service in time of War or public danger; nor shall any person be subject for the same offense to be twice put in jeopardy of life or limb; nor shall be compelled in any criminal case to be a witness against himself, nor be deprived of life, liberty, or property, without due process of law; nor shall private property be taken for public use, without just compensation.

## **Article VI.**

In all criminal prosecutions, the accused shall enjoy the right to a speedy and public trial, by an impartial jury of the State and district wherein the crime shall have been committed, which district shall have been previously ascertained by law, and to be informed of the nature and cause of the accusation; to be confronted with the witnesses against him; to have compulsory process for obtaining witnesses in his favor, and to have the Assistance of Counsel for his defence.

## **Article VII.**

In Suits at common law, where the value in controversy shall exceed twenty dollars, the right of trial by jury shall be preserved, and no fact tried by a jury, shall be otherwise reexamined in any Court of the United States, than according to the rules of the common law.

## **Article VIII.**

Excessive bail shall not be required, nor excessive fines imposed, nor cruel and unusual punishments inflicted.

## **Article IX.**

The enumeration in the Constitution, of certain rights, shall not be construed to deny or disparage others retained by the people.

## **Article X.**

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.

## **Article XI, Ratified in 1798**

The Judicial power of the United States shall not be construed to extend to any suit in law or equity, commenced or prosecuted against one of the United States by Citizens of another State, or by Citizens or Subjects of any Foreign State.

## **Article XII, Ratified in 1804**

The Electors shall meet in their respective states, and vote by ballot for President and Vice-President, one of whom, at least, shall not be an inhabitant of the same state with themselves; they shall name in their ballots the person voted for as President, and in distinct ballots the person voted for as Vice-President, and they shall make distinct lists of all persons voted for as President, and of all persons voted for as Vice-President, and of the number of votes for each, which lists they shall sign and certify, and transmit sealed to the seat of the government of the United States, directed to the President of the Senate; - The President of the Senate shall, in the presence of the Senate, and House of Representatives, open all the certificates and the votes shall then be counted; - The person having the greatest number of votes for President, shall be the President, if such number be a majority of the whole number of Electors appointed; and if no person have such majority, then from the persons having the highest numbers not exceeding three on the list of those voted for as President, the House of Representatives shall choose immediately, by ballot, the President. But in choosing the President, the votes shall be taken by states, the representation from each state having one vote; a quorum for this purpose shall consist of a member or members from two-thirds of the states, and a majority of all the states shall be necessary to a choice. And if the House of Representatives shall not choose a President whenever the right of choice shall devolve upon them, before the fourth day

of March next following, then the Vice-President shall act as President, as in the case of the death or other constitutional disability of the President. - The person having the greatest number of votes as Vice-President, shall be the Vice-President, if such number be a majority of the whole number of Electors appointed, and if no person have a majority, then from the two highest numbers on the list, the Senate shall choose the Vice-President; a quorum for the purpose shall consist of two-thirds of the whole number of Senators, and a majority of the whole number shall be necessary to a choice. But no person constitutionally ineligible to the office of President shall be eligible to that of Vice-President of the United States.

### **Article XIII, Ratified in 1865**

SECTION 1. Neither slavery nor involuntary servitude, except as a punishment for crime whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction.

SECTION 2. Congress shall have power to enforce this article by appropriate legislation.

### **Article XIV, Ratified in 1868**

SECTION 1. All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the State wherein they reside. No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any State deprive any person of life, liberty, or property, without due process of law; nor deny to any person within its jurisdiction the equal protection of the laws.

SECTION 2. Representatives shall be apportioned among the several States according to their respective numbers, counting the whole number of persons in each State, excluding Indians not taxed. But when the right to vote at any election for the choice of electors for President and Vice-President of the United States, Representatives in Congress, the Executive and Judicial officers of a State, or the members of the Legislature thereof, is denied to any of the male inhabitants of such State, being twenty-one years of age, and

citizens of the United States, or in any way abridged, except for participation in rebellion, or other crime, the basis of representation therein shall be reduced in the proportion which the number of such male citizens shall bear to the whole number of male citizens twenty-one years of age in such State.

SECTION 3. No person shall be a Senator or Representative in Congress, or elector of President and Vice-President, or hold any office, civil or military, under the United States, or under any State, who having previously taken an oath, as a member of Congress, or as an officer of the United States, or as a member of any State legislature, or as an executive or judicial officer of any State, to support the Constitution of the United States, shall have engaged in insurrection or rebellion against the same, or given aid or comfort to the enemies thereof. But Congress may by a vote of two-thirds of each House, remove such disability.

SECTION 4. The validity of the public debt of the United States, authorized by law, including debts incurred for payment of pensions and bounties for services in suppressing insurrection or rebellion, shall not be questioned. But neither the United States nor any State shall assume or pay any debt or obligation incurred in aid of insurrection or rebellion against the United States, or any claim for the loss or emancipation of any slave; but all such debts, obligations, and claims shall be held illegal and void.

SECTION 5. The Congress shall have power to enforce, by appropriate legislation, the provisions of this article.

### **Article XV, Ratified in 1870**

SECTION 1. The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of race, color, or previous condition of servitude.

SECTION 2. The Congress shall have power to enforce this article by appropriate legislation.

### **Article XVI, Ratified in 1913**

The Congress shall have power to lay and collect taxes on incomes, from whatever source derived, without apportionment among the several States, and without regard to any census or enumeration.

### **Article XVII, Ratified in 1913**

SECTION 1. The Senate of the United States shall be composed of two Senators from each State, elected by the people thereof, for six years; and each Senator shall have one vote. The electors in each State shall have the qualifications requisite for electors of the most numerous branch of the State Legislatures.

SECTION 2. When vacancies happen in the representation of any State in the Senate, the executive authority of such State shall issue writs of election to fill such vacancies: Provided, That the Legislature of any State may empower the executive thereof to make temporary appointments until the people fill the vacancies by election as the Legislature may direct.

SECTION 3. This amendment shall not be so construed as to affect the election or term of any Senator chosen before it becomes valid as part of the Constitution.

### **Article XVIII, Ratified in 1919**

Repealed in 1933

SECTION 1. After one year from the ratification of this article, the manufacture, sale, or transportation of intoxicating liquors within, the importation thereof into, or the exportation thereof from the United States and all territory subject to the jurisdiction thereof for beverage purposes is hereby prohibited.

SECTION 2. The Congress and the several States shall have concurrent power to enforce this article by appropriate legislation.

SECTION 3. This article shall be inoperative unless it shall have been ratified as an amendment to the Constitution by the legislatures of the several States, as provided in the Constitution, within seven years from the date of the submission hereof to the States by Congress.

## **Article XIX, Ratified in 1920**

SECTION 1. The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of sex.

SECTION 2. The Congress shall have power to enforce this article by appropriate legislation.

## **Article XX, Ratified in 1933**

SECTION 1. The terms of the President and Vice-President shall end at noon on the twentieth day of January, and the terms of Senators and Representatives at noon on the 3rd day of January, of the years in which such terms would have ended if this article had not been ratified; and the terms of their successors shall then begin.

SECTION 2. The Congress shall assemble at least once in every year, and such meeting shall begin at noon on the 3rd day of January, unless they shall by law appoint a different day.

SECTION 3. If, at the time fixed for the beginning of the term of the President, the President elect shall have died, the Vice-President elect shall become President. If a President shall not have been chosen before the time fixed for the beginning of his term, or if the President elect shall have failed to qualify, then the Vice-President elect shall act as President until a President shall have qualified; and the Congress may by law provide for the case wherein neither a President elect nor a Vice-President elect shall have qualified, declaring who shall then act as President, or the manner in which one who is to act shall be selected, and such person shall act accordingly until a President or Vice-President shall have qualified.

SECTION 4. The Congress may by law provide for the case of the death of any of the persons from whom the House of Representatives may choose a President whenever the right of choice shall have devolved upon them, and for the case of the death of any of the persons from whom the Senate may choose a Vice-President whenever the right of choice shall have devolved

upon them.

SECTION 5. Section 1 and 2 shall take effect on the 15th day of October following the ratification of this article.

SECTION 6. This article shall be inoperative unless it shall have been ratified as an amendment to the constitution by the legislatures of three-fourths of the several States within seven years from the day of its submission.

### **Article XXI, Ratified in 1933**

SECTION 1. The Eighteenth article of amendment to the Constitution of the United States is hereby repealed.

SECTION 2. The transportation or importation into any State, Territory, or possession of the United States for delivery or use therein of intoxicating liquors, in violation of the laws thereof, is hereby prohibited.

SECTION 3. This article shall be inoperative unless it shall have been ratified as an amendment to the Constitution by convention in the several States, as provided in the Constitution, within seven years from the date of the submission hereof to the States by the Congress.

### **Article XXII, Ratified in 1951**

SECTION 1. No person shall be elected to the office of the President more than twice, and no person who has held the office of President, or acted as President, for more than two years of a term to which some other person was elected President shall be elected to the office of the President more than once. But this article shall not apply to any persons holding the office of President when this article was proposed by the Congress, and shall not prevent any person who may be holding the office of President, or acting as President, during the term within which this article becomes operative from holding the office of President or acting as President during the remainder of such term.

SECTION 2. This article shall be inoperative unless it shall have been ratified

as an amendment to the Constitution by the legislatures of three-fourths of the several states within seven years from the date of its submission to the states by the Congress.

### **Article XXIII, Ratified in 1961**

SECTION 1. The District constituting the seat of Government of the United States shall appoint in such manner as the Congress may direct: A number of electors of President and Vice President equal to the whole number of Senators and Representatives in Congress to which the District would be entitled if it were a State, but in no event more than the least populous State; they shall be in addition to those appointed by the States, but they shall be considered, for the purposes of the election of President and Vice President, to be electors appointed by a State; and they shall meet in the District and perform such duties as provided by the twelfth Article of Amendment.

SECTION 2. The Congress shall have power to enforce this article by appropriate legislation.

### **Article XXIV, Ratified in 1964**

SECTION 1. The right of citizens of the United States to vote in any primary or other election for President or Vice President, for electors for President or Vice President, or for Senator or Representative in Congress, shall not be denied or abridged by the United States or any State by reason of failure to pay any poll tax or other tax.

SECTION 2. The Congress shall have the power to enforce this article by appropriate legislation.

### **Article XXV, Ratified in 1967**

SECTION 1. In case of the removal of the President from office or his death or resignation, the Vice President shall become President.

SECTION 2. Whenever there is a vacancy in the office of the Vice President, the President shall nominate a Vice President who shall take the office upon



confirmation by a majority vote of both houses of Congress.

SECTION 3. Whenever the President transmits to the President Pro Tempore of the Senate and the Speaker of the House of Representatives his written declaration that he is unable to discharge the powers and duties of his office, and until he transmits to them a written declaration to the contrary, such powers and duties shall be discharged by the Vice President as Acting President.

SECTION 4. Whenever the Vice President and a majority of either the principal officers of the executive departments, or of such other body as Congress may by law provide, transmit to the President Pro Tempore of the Senate and the Speaker of the House of Representatives their written declaration that the President is unable to discharge the powers and duties of his office, the Vice President shall immediately assume the powers and duties of the office as Acting President.

Thereafter, when the President transmits to the President Pro Tempore of the Senate and the Speaker of the House of Representatives his written declaration that no inability exists, he shall resume the powers and duties of his office unless the Vice President and a majority of either the principal officers of the executive department, or of such other body as Congress may by law provide, transmit within four days to the President Pro Tempore of the Senate and the Speaker of the House of Representatives their written declaration that the President is unable to discharge the powers and duties of his office. Thereupon Congress shall decide the issue, assembling within 48 hours for that purpose if not in session. If the Congress, within 21 days after receipt of the latter written declaration, or, if Congress is not in session, within 21 days after Congress is required to assemble, determines by two-thirds vote of both houses that the President is unable to discharge the powers and duties of his office, the Vice President shall continue to discharge the same as Acting President; otherwise, the President shall resume the powers and duties of his office.

### **Article XXVI, Ratified in 1971**

SECTION 1. The right of citizens of the United States, who are 18 years of age or older, to vote shall not be denied or abridged by the United States or

any state on account of age.

SECTION 2. The Congress shall have the power to enforce this article by appropriate legislation.

### **Proposed Equal Rights Amendment**

(Proposed by Congress March 22, 1972; ratification completed, as of mid-1978, by 35 states, not ratified by 6, defeated in 9; needed total of 38 for adoption before deadline, March 22, 1979. Deadline extended by Congress.)

SECTION 1. Equality of rights under law shall not be denied or abridged by the United States or by any State on account of sex.

SECTION 2. The Congress shall have the power to enforce, by appropriate legislation, the provisions of this article.

SECTION 3. This amendment shall take effect two years after the day of ratification.

Now that we have learned from the Constitution that we have the guarantee to the God-given rights of Life, Liberty, and the pursuit of Happiness, a Constitutional Republic, legal gold and silver coin, representative government, free elections, right to bear Arms, protection from unreasonable searches and seizures, right to a speedy trial, and the right to be **WE THE PEOPLE**, not “We the Sheeple,” keep reading, because you will find the next chapter interesting. In light of the previous facts, in the next chapter we will discuss, WHO IS OUR KING?



## Chapter 3

### Who Is Our King?

You have probably heard the expression used, “Render to Caesar the things that are Caesar’s and to God the things that are God’s,” as an excuse to pay taxes.

This saying came from the Bible when the Pharisees and Herodians came to Jesus and asked if they should give tribute to Caesar, the ruler of Rome. The Bible says that Christ knew their hypocrisy and requested a coin. The coin was brought to Him, and He asked them whose image and superscription was on it. The reply was, “Caesar’s.” Then Christ said, “Render to Caesar the things that are Caesar’s and to God the things that are God’s.”

I look at people today and almost see their ignorance of the Constitution when they use this verse as an excuse to pay income tax.

The Bible says, “They tried to catch Him in His words.” People also try to catch Him in their words when they use this verse as an excuse to pay income tax.

At this point I usually ask, “What form of government was Caesar’s?”—a Dictatorship. Then I ask, “What form of government is the United States according to the Constitution?”—a Republic. *Who is our King in the United States?* We don’t have one in a Constitutional Republic. Then who dictates what we should render unto our Republic? The Constitution does, of course, after all it is the supreme law of the land.

Then who is Caesar? The first three words of the Constitution. . . **We The People.**

## CICERO

*But the most foolish notion of all is the belief that everything is just which is found in the customs or laws of nations.... What of the many deadly, the many pestilential statutes which nations put in force? These no more deserve to be called laws than the rules a band of robbers might pass in their assembly. For if ignorant and unskillful men have prescribed deadly poisons instead of healing drugs, these cannot possibly be called physicians' prescriptions; neither in a nation can a statute of any sort be called a law, even though the nation, in spite of being a ruinous regulation, has accepted it.*

## JAMES MADISON

*The adversaries of the Constitution seem to have lost sight of the PEOPLE altogether in their reasoning on this subject; and to have viewed these different establishments not only as mutual rivals and enemies, but as uncontrolled by any common superior in their efforts to usurp the authorities of each other. These gentlemen must here be reminded of their error. They must be told that the ULTIMATE AUTHORITY, wherever the derivative may be found, RESIDES IN THE PEOPLE ALONE. (Federalist Papers, No. 46, p. 294; emphasis added.)*

Thomas Jefferson's words in the Declaration of Independence therefore emphasized the feelings of the American people when he wrote:

*Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes; and, accordingly, all experience has 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.*

*But, when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them 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. (Annals of America, 2:447-48.)*

Samuel Adams knew the price of American survival under a Constitutional form of government when he wrote:

*The sum of all is, if we would most truly enjoy the gift of Heaven, let us become a virtuous people; then shall we both deserve and enjoy it. While, on the other hand, if we are universally vicious and debauched in our manners, though the form of our Constitution carries the face of the most exalted freedom, we shall in reality be the most abject slaves. (Wells, Life of Samuel Adams, 1:22-23)*

It would be wise to study the Constitution in order to be obedient to the Bible.

What are constitutional taxes? The Constitution does say in Article I, Section 8-1: Duties—Imposts and Excises.

Of course, Article XVI, listed as being ratified in 1913, deals with taxation, as well, however through the research efforts of “Red” Beckman and others in the patriot movement, it has been discovered that Article XVI was never legally ratified.

Then let’s not forget the last part of that verse in the Bible, “And to God that which is God’s.” Pray tell me, how we can render unto God when 40% to 60% of our wages are being unconstitutionally robbed from us so that we are paupers.

Then the question arises, if Congress passes a law stating that churches are to pay taxes, will they pay them? If they do, they are in disobedience to Romans 13:7 and the first amendment to the Constitution which states that, “Congress shall make NO law respecting an establishment of religion, or prohibiting the free exercise thereof.” It does say “NO LAW.” That means tax laws as well as any other. When we break this law of the land and pay church taxes we disobey Romans 13:7.

According to Romans, Chapter 13, the Christian must study the Constitution in order to be obedient to the Scriptures. Every Bible college, school, and church should teach the Constitution. We must know it in order to obey it.

### **Once There Was A Great Nation—THAT HAD A GOVERNMENT...**

*It was founded by the pilgrims who decided to leave their own country,*

*which didn't encourage freedom of religion, freedom of speech, and freedom of the individual. So they migrated to an uncivilized land inhabited only by savages. The rock where they landed was to become a national shrine—and one of the most famous monuments in the world.*

*They drove off the natives, built rude shelters and houses of worship, meanwhile setting aside a special day to give thanks.*

*These pilgrims—all stern, austere men—believed in their God, but they also believed in work. They established schools under religious leaders that, in a way, became the first public, free education in the world.*

*Through hard, determined labor they forged a colony while the rest of the world chuckled.*

*But the pilgrims persevered. Intolerant of wrongdoing, they used gallows to punish criminals. In their day-to-day activities they had no patience for the weak and degenerate, who, if pampered, become the cancer of a nation.*

*Shortly, these pilgrims engaged in trade and commerce as their community grew. In the process, they became moderately prosperous.*

*Other colonists came and established other communities. And some of the noblest words ever written began to surface. Facades of our modern government buildings bear some of the legends written back then: “liberty,” “justice,” “freedom of worship.”*

*Then one of the older nations sent tax agents to exploit the colonists. Alarmed, the colonists sent their greatest men as representatives to a general assembly, choosing a gentleman farmer as their, leader. He united them and shook off the shackles of oppression as they won the fight against the “old world” and became a strong nation. That farmer is known as the “father of his country.” Today, a famous U.S. city is named after him.*

*The new nation formed two houses of government. The more powerful was the Senate, whose members could be elected only if they were men of probity [integrity], honor, patriotism, and religion. The nation became a republic, though it is a republic no longer.*

*Ultimately, a civil war divided the fledgling country. Its leader, who tried to keep the republic united, was assassinated in the shadow of government buildings.*

*Eventually, many of the nation's senators became ambitious for power. They began to make deals with leaders of important factions.*

*And the republic now became entangled in alliances with foreign nations. The alliances brought wars; the wars brought taxes. But the citizens didn't*

*seem to mind. War, after all, also increased trade and industry. And, besides, the new taxes affected only the rich.*

*The farmers rebelled, sending petitions for subsidies, price supports. Government, wanting support for its own schemes, bought up the surplus crops and stored them in warehouses, where they rotted. Not to be outdone, industrialists were next to ask for tax benefits.*

*Finally, the government became all powerful. It guaranteed to protect the people from all forces of nature. And taxation grew and grew. Bureaucracy thrived as free housing, free food, free entertainment came next. The middle class declined under the added tax burdens. And crime became so commonplace that it was dangerous to walk the streets at night.*

*A crippled man led the nation into more wars and foreign entanglements. Patriots became known as radicals.*

*A general, who had been victimized by the government, pleaded with the nation to remember her past, to return to honor, to decent government, to the principles of the founding fathers. The people scoffed, and he died bitterly thinking his anguished thoughts.*

*An honest senator dared to speak out for a halt to foreign subversion and to constant foreign aid and draining away from the people's money. The public at large recoiled, branding him a reactionary.*

*The nation fell deeper into debt. It joined a league of the world with enemies that exploited her. She increased taxes to send her wheat to those enemies. And she devalued her currency, substituting base materials for precious metals in her coins.*

*She became allied with powerful barbarians in still another stupid war. She sent "experts" to school the barbarians in the latest scientific discoveries.*

*The nation was now totally corrupt. Its middle class was finally dead. The barbarians moved in. . . and took over. And they destroyed the civilization. \**

*That nation's name? Ancient Rome.*

### **Identification Notes**

*The pilgrims's rock—Foundation of the Temple of Jupiter.*

*The gentleman farmer—Cincinnatus.*

*The assassinated leader—Julius Caesar.*

*The crippled leader—Caligula.  
The general—Marc Anthony.  
The honest senator—Cicero.*

—Your Heritage News  
Author Unknown

## **THE STORY OF A GOOD KING**

*Once upon a time there was a good King who was good to his people. He loved his people and the people loved him.*

*He made certain there were no poor people in his land. He gave food to the hungry and he made grants of money to some who were not so poor. If a citizen wanted something but could not afford to buy it, the King would give that citizen a grant or guarantee a loan.*

*One day the King was told the Public Treasury was getting short of money and the King was advised he should not be so generous.*

*“Never!” he cried. He went to his counting houses and arranged to have a little of the metal scraped from each coin and from this precious dust he made more coins so he could help the people. He took the corn and the wheat and the tobacco from the farms and placed the commodities in his warehouses and he gave the owners receipts for their goods. The people treasured the receipts and passed the receipts among themselves in exchange for goods and services. The receipts were called paper money. Then the King noticed the people were not reclaiming their goods, so he began issuing receipts for which there were no commodities. And, he passed the receipts among the people and this made them “richer” and the people were happy.*

*Still needing more money, to help the people, the King decided to go into the insurance business. The people paid monthly premiums to the King and the King put the money in a trust fund. “And when you are old,” he said to the people, “I will give you back your money.” And the people nodded and were happy.*

*But, the King needed money desperately. There never seemed to be enough money to do all the good things he wanted to do. So he took the money from the trust fund and replaced it with an I.O.U. He said to the people: “Don’t worry. When you are old, there will be young people and they will be paying premiums and I will use the money from the young people to*



*give to the old people.” And the people believed the King was wise. So the people agreed.*

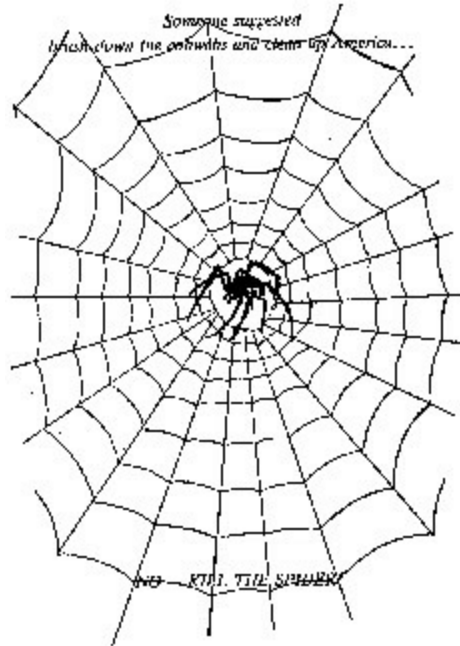
*One citizen went to the King’s Warehouse one day and presented a receipt for 500 pounds of tobacco and asked for the tobacco. He learned all the warehouses were empty. The King had sold all the commodities so he could get money to help the people. This made all the receipts worthless. And the people were disturbed. They noticed their coins were getting thinner and thinner until they had to wet a finger to lift one from the counter.*

*And then they were outraged. “The King has been stealing from us!” they cried.*

*They took their beloved King to the Village Square and chopped off his head. And the people began working again. They refilled the warehouses and the granaries and they re-cast the coins and they rebuilt the villages. They were tired from their labors, but happy with their achievements. Then a new King came to the land and stood before the people. He said, “You are weary. Follow me. I will bring you rest, peace, tranquility. Follow me. I will give you bread and food stamps and bring you circuses. Follow me.” And the people followed because the new King said he was a good King.*

—Norman L. Cotton

Now that we know that WE THE PEOPLE are sovereign in a Constitutional Republic and that the government has no power over us except that which we delegate to it, in the next chapter we will discuss who is the whore that has stolen the virginity of the great system our founding fathers gave us. **Who controls us? Who is the unseen government?**



## Chapter 4

### The Whore Who is Seducing America

On every hand people are saying that America has changed from the “good old days.” There is a system which has destroyed every nation’s political, monetary, and religious systems. That system is described in the Bible as MYSTERY BABYLON. In this chapter I will deal with *who* is doing what is being done to America.

In 1974 I was the typical head-in-the-sand, dumb, ignorant, Baptist preacher. I had preached everything right for years just as I was taught it in school. All of my doctrine was correct. Today I have not changed one single doctrine that I was taught in Tennessee Temple University, but my head is no longer in the sand. Allow me to explain.

It was in 1974 that I went to the Trans-Alaska Oil Pipeline as a Chaplain and what I saw over a period of three years shocked me into reality. Afterward, I decided to write a book telling America what I had personally seen, heard, and lived. My first book, *The Energy Non-Crisis*, was published in 1980.

Ten thousand copies of the book were sold in six months and no sooner

had the book gotten into the hands of the public than radio and TV shows began calling for interviews. The listening audiences asked questions as if I knew what I had written. Patriots across America sent me newspapers such as *The Justice Times* and *Your Heritage News* and the *Spotlight*. I did not even know that these newspapers existed.

I must confess that the readers of my book gave me an education. I was soon to find out that when I wrote *The Energy Non-Crisis* I did not know what I had written. Christine, my wife, suggested later that I should have learned *before* I wrote. For the first time in 29 years of being an ordained minister, I found out who MYSTERY BABYLON is.

Don't be too harsh on preachers. Bear with them. They live in a very protected environment. The government will soon wake them up. Every church in America is on a collision course with the state within less than ten years, whether they like it or not. When MYSTERY BABYLON bodily carries them from their churches and places a padlock on the church door, as the Federal Marshall did in Nebraska, then they will wake up. Someone asked me the other day what it will take to wake up the preachers of America. My answer was, "If you know anything about praying, pray that every preacher in American gets put in jail within the next year and then they will join the Patriot movement before it is too late, just as our forefathers did."

### **Ephesians 6:12**

*For we wrestle not against flesh and blood but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.*

For years I had preached, "I don't smoke, I don't chew, and I don't go with the girls that do," but I did not know who the spiritual, political, and monetary enemy called MYSTERY BABYLON was with whom I was in warfare.

In Genesis, Chapter 10, there is a place called Babel. On the same geographical location there was a place built called Babylon, and in the book of Revelation in the Bible there is a system called MYSTERY BABYLON. They all represent one and the same system down through all the ages. . . "Spiritual wickedness in high places."

## Revelation 17:1-5

1 *And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:*

2 *With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.*

3 *So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.*

4 *And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:*

5 *And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.*

MYSTERY BABYLON is in three parts:

Religious — Revelation 17:6 and 18:24

Political — Revelation 18:3-9

Monetary — Revelation 18:11-13

Revelation 18:3 says that ALL nations have been seduced by MYSTERY BABYLON. America is no exception. Let's examine this whore who has seduced us. (Revelation 17:1.)

*Religious Babylon* is well known to most every Christian; therefore I will not spend much time elaborating on it. Any system that denies the blood atonement, salvation by grace, and the bodily resurrection of Jesus Christ comprises "Religious Babylon."

As we examine *Political Babylon* we need to go to Romans, Chapter 13, in the Bible.

verse 1 - 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.

verse 2 - Whosoever therefore resisteth the power, resisteth the ordinance of God.

verse 7 - Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom.

The Bible says that we are to obey the higher powers. Who is the highest power in America or the Law of the Land? The Constitution, of course. Therefore, we will examine Political Babylon in light of the Constitution.

Who put a padlock on the church in Nebraska? Who, according to a law passed by the legislature of California, was supposed to have auctioned off the property of 15 churches in that state as of July 1, 1983? Who instructed the Internal Revenue Service to raid a church in East Point, Georgia? MYSTERY BABYLON did, not the Constitution of the United States. The Constitution states in Amendment I, Congress shall make **NO** law respecting an establishment of religion. It does say **NO** law. That means no law that churches shall pay Social Security *taxes* as of January 1, 1984. That means **NO** law that a church is required to be a registered Non-Profit Corporation with the state to exist. That means **NO** law that a church shall have an “Infernal Revenue” tax number.

MYSTERY BABYLON will license you so that it can control you. If MYSTERY BABYLON can license you, then it can also put a padlock on your church door, as it did in Nebraska. If MYSTERY BABYLON can give you a tax number, it can also take away your tax status, as it did to Bob Jones University, and in so doing. . . control you. If MYSTERY BABYLON can license birth through a birth certificate, it can also license abortion and murder. If MYSTERY BABYLON can give you a marriage license, it can also take your children as wards of the state when you spank and correct them, as the Bible commands, and can force you to put them in a state institution.

Who ordains marriage, God or man? Who gives life, God or man? Who ordained our churches, God or man? Then why did we accept the licenses of MYSTERY BABYLON in direct disobedience to the Constitution of the United States of America and Romans 13:1-7 in the Bible?

Separation of church and state is also a lie of MYSTERY BABYLON. Nowhere in the Constitution do we find the expression “Separation of church and state.” Neither the Constitution nor the Bible teaches it. In fact, Article VII, Section 2, of the Constitution says, “In the Year of our Lord.” That surely isn’t separation of church and state. The only nation on the face of the earth which has in its national doctrine that it believes in and practices

separation of church and state is Soviet Socialistic Russia. There are no church buses running on Sunday in Moscow. There are no Sunday school visitation programs in Russia. There are no Christian schools in Russia.

What is the difference between a Sunday school and a Monday school? Both have teachers, curriculum, students, a meeting place, and are Bible centered. Before MYSTERY BABYLON took over America and destroyed our great Republic, there was no question about Sunday schools or Monday schools.

Howard Jarvis is talking about MYSTERY BABYLON in chapter six of this book.

Disobedience to political MYSTERY BABYLON is obedience to God. We do not rebel against the Law of the Land, the Constitution, but we must take a stand against political MYSTERY BABYLON.

Monetary Babylon. . . Who is Monetary Babylon that has destroyed our currency? When we turn a half dollar, quarter, or dime sideways and look at it, what color is it? Copper. Who took the silver out of these coins and gave us illegal money? Look at the front of a dollar bill. What does it say on the top? Federal Reserve Note. This isn't money, it is only a note with *no* promise to pay in legal money. Legal money is gold and silver according to the Constitution.

Listen to the Constitution of the United States:

### **Article I, Section 10-1**

*No State shall make any Thing but gold and silver Coin a Tender in Payment of Debts;....*

Monetary Babylon removed the gold backing from our paper money and took the silver from our half dollar, quarter, and dime. Finally, in 1983 even the penny lost nearly all its copper. Every business transaction in which we involve ourselves (that requires any payment) is illegal and morally unsound when we use unconstitutional, bogus, Federal Reserve Notes.

Chapter 8 of this book describes the Federal Reserve System. This system is not an agency of the Federal Government, yet it handles all of our money and determines the interest rate, which in turn controls the economy. The Federal Reserve is MYSTERY BABYLON.

Our wise founding fathers knew that if we ever accepted worthless paper

money and phony coins we would destroy the financial base of America.

Inflation is the result of the artificial *Funny Money* which we are using. It has stolen the savings from the senior citizens. It has taken away the value of the Social Security check upon which many were depending in their old age.

I was in Idaho a few weeks ago for a number of speaking engagements. I was told that one-tenth of one percent of all farmers in America are declaring bankruptcy every month. Six thousand farmers per month are going under. This is happening because inflation has destroyed their capital and they are totally in debt to the bankers. When the farmer can't make the payment to the bank on time, they repossess the farm. Who gets all that the farmer has worked for all his life, just by the stroke of a pen—MYSTERY BABYLON. This system intentionally created the inflation so that it could take the farm. This is better known as theft.

When we return to Constitutional government, then—and only then—can we return to a sound financial base with a stable currency and destroy MYSTERY BABYLON. God warned us of this in the Bible and the founding fathers warned us in the Constitution.

A lady wrote my office ordering a number of copies of my book *The Energy Non-Crisis*. In the letter she wrote, "I am a senior citizen and my gas and electric bill has been around \$200.00 per month for the past two years—My S.S. [Social Security] check is \$429.00 and I have used up nearly all my savings." A letter such as this should tear out the heart of every Congressman in Washington, because their intentionally created inflation has stolen the savings from this dear senior citizen.

Every human being is made up of two parts: (1) physical; (2) spiritual. People must be free both physically and spiritually in order to be totally free. If we are only free in one part but not in the other, we are only one-half free.

We are set free physically by the Constitution of the United States. This is what our forefathers gave their lives for. This is the reason they conquered this land and drove out the British.

As we stray from the principles of a Constitutional Republic, the people lose their freedom physically, churches lose their freedom, private enterprise loses its freedom, schools lose their freedom, and the total society gradually goes into servitude. Freedom requires eternal vigilance.

We are set free spiritually through a personal belief in Jesus Christ. When we repent of our sins and believe in the finished work of Christ on the cross, his blood atonement will set us free from sin.

The Bible says in John 8:32: “And ye shall know the truth and the truth shall make you free.” John 17:17b: “Thy word is truth.”

The following chapter explains the founding fathers’ formula whereby America became the first free land of its kind on earth. It worked and gave us the Great American Dream. KEEP READING—DON’T STOP NOW.





## AMERICA IN DISTRESS

*The upside-down flag is an internationally recognized signal of distress for all ships. We wear our flags upside down because we know America is in distress and we want others to know about it too.*



*Freedom Through Strength*

## Chapter 5

# Our Founding Fathers Clarify Their Intent

There is an old saying that goes like this, “What you do speaks so loud I can’t hear what you say.” In many of the writings about our founding fathers, they are made to look like indecent and sinful men, rather than heroes. In doing this, these modern-day writers can make the Constitution appear to be a bad document.

If what our modern-day officials do speaks so loud we can’t hear what they say, then rather than listen to their interpretation of the matter, let’s go directly to the founding fathers and listen to what they really meant when they wrote the Constitution, and in so doing, allow them to interpret their own document.

The judges and government officials of our day, in general, do not like to recognize the credibility of the Constitution because it binds them from their mischief. As one judge in Nebraska said during a trial, “The Constitution is not valid in this case, I will not hear it.” The same judge had, of course, taken an oath to support the Constitution when he was given his position as a judge. Needless to say, he lied.

There was a game we played when I was a child called “Whisper.” A number of people would sit in a circle and the first person would whisper something to the second person and so it went around the circle. When the whispered message had gone all the way around to the last person they would tell what they had heard and then the first person would tell what they had said. You can imagine the laughter because the statement had been so distorted.

A good example of this is modern-day government calling America a *Democracy* rather than a *Republic*. Another example of this is our taxation system. Officials have forgotten the Boston Tea Party was pennies compared to the 40% of our paycheck today. From then until now, things sure have changed, haven’t they?

A few days ago on television I watched the President of the United States give a speech. Within minutes of the completion of his speech, the powers that be proceeded to tell me what they wanted me to think he said—as if I didn’t have sense enough to know what I heard. I turned off the TV in disgust.

For some time I have wanted to arrange in logical sequence the sayings of

our founding fathers in such a manner as to allow them to tell in their own words what they meant when they wrote the Constitution.

To my knowledge no one has written a chapter in a book exactly like the one you are about to read.

As I traveled about America in speaking engagements while compiling this manuscript, I would mention this chapter and how I was composing it. The reaction was phenomenal.

In the pages to follow I will list only topics and under each topic will be the founding fathers' own words or the words of their protégés.

I believe the readers of this book have sense enough to read for themselves and understand what they read. I will not insult your intelligence by being a commentator or Supreme Court judge, but will rather allow you to decide for yourselves what our founding fathers meant when they wrote the Constitution.

Oh, just in passing, when you decide what our founding fathers really meant when they wrote the Constitution, please help me put it into practice in everyday life in our Constitutional Republic so that we can return America to *The Great American Dream*.

*‘If ye love wealth better than liberty, the tranquility of servitude better than the animating contest of freedom, go home from us in peace. We ask not your counsels or your arms. Crouch down and lick the hands which feed you. May your chains set lightly upon you, and may posterity forget that ye were our countrymen.’*

—Samuel Adams, 1775

*“Rebellion to tyrants is obedience to God.”*

—Thomas Jefferson

*“Government is not reason, it is not eloquence—it is force! Like fire, it is a dangerous servant and a fearful master.”*

—George Washington

Quoted in Jacob M. Braude, *Lifetime Speaker’s Encyclopedia*, 2 vols. (Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1962), 1:326.

*“Our Constitution has accordingly fixed the limits to which, and no further, our confidence may go....*

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

—Thomas Jefferson

*“But the most foolish notion of all is the belief that everything is just which is found in the customs or laws of nations.... What of the many deadly, the many pestilential statutes which nations put in force? These no more deserve to be called laws than the rules a band of robbers might pass in their assembly. For if ignorant and unskillful men have prescribed deadly poisons instead of healing drugs, these cannot possibly be called physicians’ prescriptions; neither in a nation can a statute of any sort be called a law, even though the nation, in spite of being a ruinous regulation, has accepted it.*

—Cicero

*“Our rulers can have no authority over [our] natural rights, only as we have submitted to them. The rights of conscience we never submitted, we could not submit. We are answerable for them to our God. The legitimate powers of government extend to such acts only as are injurious to others. But it does me no injury for my neighbor to say there are twenty gods, or no God. It neither picks my pocket nor breaks my leg.”*

—Thomas Jefferson

The Virginia assembly passed the Virginia Declaration of Rights on June 12, 1776, which provided in Section 3 as follows:

*“That government is, or ought to be, instituted for the common benefit, protection, and security of the people.... And that, when any government shall be found inadequate or contrary to these purposes, A MAJORITY of the community hath an indubitable, inalienable, and indefeasible right to reform, alter, or abolish it, in such manner as shall be judged most conducive to the public weal.”*

*Annals of America*  
2:432; emphasis added.

*“Our Constitution was made only for a moral and religious people. It is wholly inadequate to the government of any other.*

*“What is to become of an independent statesman, one who will bow the*

*knee to no idol, who will worship nothing as a divinity but truth, virtue, and his country? I will tell you; he will be regarded more by posterity than those who worship hounds and horses; and although he will not make his own fortune, he will make the fortune of his country.”*

—John Adams

Quoted in John R. Howe, Jr., *The Changing Political Thought of John Adams* (Princeton, N.J.: Princeton University Press, 1966), p. 189.)

John Hancock (President of the Continental Congress) reportedly declared, *“We must be unanimous; there must be no pulling different ways; we must all hang together.”* And Franklin is credited with this reply: *“Yes, we must indeed all hang together, or most assuredly we shall all hang separately!”*

*“I am for a government rigorously frugal and simple, applying all the possible savings of the public revenue to the discharge of the national debt; and not for a multiplication of officers and salaries merely to make partisans, and for increasing by every device the public debt on the principle of its being a public blessing....*

*“I am for free commerce with all nations, political connection with none, and little or no diplomatic establishment. And I am not for linking ourselves by new treaties with the quarrels of Europe, entering that field of slaughter to preserve their balance or joining in the confederacy of kings to war against the principles of liberty.*

*“I am for freedom of religion, and against all maneuvers to bring about a legal ascendancy of one sect over another; for freedom of the press, and against all violations of the Constitution to silence by force and not by reason the complaints or criticisms, just or unjust, of our citizens against the conduct of their agents.”*

—Thomas Jefferson

## **MONEY**

*“If that mischievous financial policy, which had its origin in the North American Republic during the late war in that country [the Civil War], should become indurated down to a fixture, then that Government will furnish its own money without cost. It will pay off its debts and be without debt. It will have all the money necessary to carry on its commerce. It will*

*become prosperous beyond precedent in the history of the civilized governments of the world. The brains and the wealth of all countries will go to North America. That government must be destroyed or it will destroy every monarchy on the globe.”*

—*London Times*

Quoted in Gertrude Margaret Coogan,  
*Money Creators* (Hawthorne, Cal.: Omni  
Publications, 1974), p. 217.

*“We should avoid...the depreciation of our currency; but I conceive this end would be answered, as far as might be necessary, by stipulating that all money payments should be made in gold and silver, being the common medium of commerce.”*

—George Washington

### **Thomas Jefferson on Finance**

*“If the American people ever allow the banks to control the issuance of their currency, first by inflation and then by deflation, the banks and corporations that will grow up around them will deprive the people of all property until their children will wake up homeless on the continent their fathers occupied. The issuing power of money should be taken from the banks and restored to Congress and the people to whom it belongs.” (Quoted in Olive Cushing Dwinell, *The Story of Our Money*, 2nd ed. [Boston: Forum Publishing Company, 1946], p. 84.)*

*“I consider the foundation of the Constitution as laid on this ground: that ‘all powers not delegated to the United States by the Constitution, nor prohibited by it to the states, are reserved to the states or to the people.’.... To take a single step beyond the boundaries thus specifically drawn around the powers of Congress is to take possession of a boundless field of power, no longer susceptible of any definition.*

*“The incorporation of a bank, and the powers assumed by this bill, have not, in my opinion, been delegated to the United States by the Constitution. They are not among the powers specially enumerated....*

*“It has been urged that a bank will give great facility or convenience in the collection of taxes. Suppose this were true; yet the Constitution allows*

only the means which are ‘necessary,’ not those which are merely ‘convenient’, for effecting the enumerated powers. If such a latitude of construction be allowed to this phrase as to give any non-enumerated power, it will go to every one, for there is not one which ingenuity may not torture into a convenience in some instance or other.

“We are overdone with banking Institutions, which have banished the precious metals, and substituted a more fluctuating and unsafe medium.... These have withdrawn capital from useful improvements and employments to nourish idleness.... [These] are evils more easily to be deplored than remedied.” (Bergh, Writings of Thomas Jefferson, 12:379-80.)

On another occasion, Jefferson lamented:

“We are completely saddled and bridled, and. . . the bank is so firmly mounted on us that we must go where [it] will guide.” (Ibid., 9:337-38.)

“This fictitious capital. . . is now to be lost, and to fall on somebody; it [the bank] must lake on those who have property to meet It, and probably on the less cautious part, who, nor aware of the impending catastrophe, have suffered themselves to contract, or to be in debt, and must now sacrifice their property of a value many times the amount of the debt. We have been truly sowing the wind, and are now reaping the whirlwind.”

PAPER MONEY—“We are now taught to believe that legerdemain tricks upon paper can produce as solid wealth as hard labor in the earth. It is vain for common sense to urge that nothing can produce but nothing; that it is an idle dream to believe in a philosopher’s stone which is to turn everything into gold, and to redeem man from the original sentence of his Maker, ‘In the sweat of his brow shall he eat his bread.’ ” —Bergh 14:381 (1816) MONEY — “If we adopt the dollar for our unit, we should strike four coins, one of gold two of silver, and one of copper, [namely]: 1. a golden piece, equal in value to ten dollars; 2. the unit or dollar itself, of silver; 3. the tenth of a dollar, of silver also; 4. the hundredth of a dollar, of copper.” [Jefferson later added the five dollar gold coin to his proposal.—Editor]

—Notes on the Establishment of a Money Unit. Bergh 1:241. (1784)

“Perhaps it would not be amiss to coin three more pieces of silver: one of the value of five-tenths, or half a dollar; one of the value of two-tenths, which would be equal to the Spanish pistareen; and one of the value of five coppers, which would be equal to the Spanish half bit. We should then have five silver coins, [namely]:

1. *The unit or dollar;*
2. *The half dollar or five-tenths;*
3. *The double-tenth, equal to .2 or one-fifth of a dollar, or to the pistareen;*
4. *The tenth, equal to a Spanish bit;*
5. *The five-copper piece, equal to .05, or one-twentieth of a dollar, or the half bit.”*

—Notes on the Establishment of a Money Unit. Bergh 1:244. (1784)

*“Stock dealers and banking companies, by the aid of a paper system, are enriching themselves to the ruin of our country and swaying the government by their possession of the printing presses, which their wealth commands, and by other means not always honorable to the character of our countrymen.”*

—Ford 7:170. (1797)

BANKS—*“I sincerely believe . . . that banking establishments are more dangerous than standing armies; and that the principle of spending money to be paid by posterity, under the name of funding, is but swindling futurity on a large scale.”*

—Bergh 15:23. (1816)

BANKS, Excess of—*“That we are overdone with banking institutions, which have banished the precious metals and substituted a more fluctuating and unsafe medium, [and] that these have withdrawn capital from useful improvements and employments to nourish idleness,...are evils more easily to be deplored than remedied.”*

—Bergh 12:379. (1810)

BANKS, Evils of—*“Everything predicted by the enemies of banks, in the beginning, is now coming to pasts. We are to be ruined now by the deluge of bank paper, as we were formerly by the old Continental paper. It is cruel that such revolutions in private fortunes should be at the mercy of avaricious adventurers who, instead of employing their capital. If any they have, in manufactures, commerce, and other useful pursuits, make it an instrument to burden all the interchanges of property with their swindling profits, profits which are the price of no useful industry of theirs. Prudent men must be on*



*their guard in this game of Robin's alive, and take care that the spark does not extinguish in their hands. I am an enemy to all banks discounting bills or notes for anything but coin. But our whole country is so fascinated by this Jack-lantern wealth that they will not stop short of its total and fatal explosion."*

—Bergh 14:61. (1814)

*"The evils they [the banks] have engendered are now upon us, and the question is how we are to get out of them? Shall we build an altar to the old paper money of the Revolution, which ruined individuals but saved the Republic, and burn on that all the bank charters, present and future, and their notes with them? For these are to ruin both Republic and individuals. This cannot be done. The mania is too strong. It has seized, by its delusions and corruptions, all the members of our governments, general, special, and individual."*

—To John Adams.  
Bergh 14:77. (1814)

DEBT, *Posterity swindled by*—"The Principle of spending money to be paid by posterity, under the name of funding, is but swindling futurity on a large scale."

—Bergh 15:23. (1816)

LOANS, *Government should not obtain from private banks*—"I wish it were possible to obtain a single amendment to our Constitution. I would be willing to depend on that alone for the reduction of the administration of our government to the genuine principles of its Constitution; I mean an additional article taking from the federal government the power of borrowing."

—Bergh 10:64 (1798)

*"The question will be asked and ought to be looked at, what is to be the resource if loans cannot be obtained? There is but one. . . . Bank paper must be suppressed and the circulating medium must be restored to the nation, to whom it belongs. It is the only fund on which they [the government] can rely for loans, it is the only resource which can never fail them, and it is an abundant one for every necessary purpose. Treasury bills bottomed on taxes,*

*bearing or not bearing interest as may be found necessary, [and] thrown into circulation, will take the place of so much gold and silver, which last, when crowded will find an efflux into other countries, and thus keep the quantum of medium at its salutary level.”*

—Ford 9:3999. (1813)

**BANK OF THE UNITED STATES**, Produced ruin—*“It was impossible the bank and paper mania should not produce great and extensive ruin. The President [Washington] is fortunate to get off just as the bubble is bursting, leaving others to hold the bag.”*

—Ford 7:104. (1797)

**BANK OF THE UNITED STATES**, Hostile to U.S. Government—*“This institution is one of the most deadly hostility existing, against the principles and form of our Constitution.”*

**DEBT**, Wisdom of avoiding—*“The maxim of buying nothing but what we [have] money in our pockets to pay for. . . lays the broadest foundation for happiness.”*

—Bergh 6:188. (1787)

*“The maxim of buying nothing without the money in our pockets to pay for it would make our country one of the happiest on earth. Experience during the war proved this; and I think every man will remember that, under all the privations it obliged him to submit to during that period, he slept sounder and awoke happier than he can do now.”*

—Ford 4:414. (1787)

*“Never [buy] anything which you have not money in your pocket to pay for. Be assured that it gives much more pain to the mind to be in debt than to do without any article whatever which we may seem to want.”*

—To Martha Jefferson.

Betts & Bear, p. 43. (1787)

## **Benjamin Franklin on Finance**

**DEBT**, Avoid debt and be secure—*“Being out of debt myself, my credit could not be shaken by any run upon me; out of debt, as the proverb says, was being*

out of danger.”

—Smyth 5:442 (1772)

## **RIGHT TO ALTER GOVERNMENT**

*“We the people are the rightful masters of both Congress and the Courts— not to overthrow the Constitution, but to overthrow the men who pervert the Constitution.*

*“To sin by silence when they should protest makes cowards of men.”*

—Abraham Lincoln

*“They that can give up essential liberty to obtain a little temporary safety deserve neither liberty nor safety.”*

—Benjamin Franklin

*“It would be a dangerous delusion were a confidence in the men of our choice to silence our fears for the safety of our rights; that confidence is everywhere the parent of despotism; free government is founded in jealousy, and not in confidence; it is jealousy, and not confidence, which prescribes limited constitutions to bind down those whom we are obliged to trust with power; that our Constitution has accordingly fixed the limits to which, and no farther, our confidence may go....*

*“In questions of power, then, let no more he said of confidence In man, BUT BIND HIM DOWN FROM MISCHIEF BY THE CHAINS OF THE CONSTITUTION.”* (The Kentucky Resolutions of 1798, *Annals of America*, 4:65-66; emphasis added.)

Madison stated: *“I believe there are more Instances of the abridgement of the freedom of the people by gradual and silent encroachments of those in power, than by violent and sudden usurpations. . . . This danger ought to be wisely guarded against.”* (Elliot, *Debates in the State Conventions*, 3:87.)

## **DECLARATION OF INDEPENDENCE**

*“Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes; and, accordingly, all experience has 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.”*

## **DEBT**

*I, however place economy among the first and most important of republican virtues, and public debt as the greatest of the dangers to be feared.”*

—Thomas Jefferson (Bergh,  
*Writings of Thomas Jefferson*, 15:47.)

*“That we are bound to defray [the war’s] expenses within our own time, and unauthorized to burden posterity with them, I suppose to have been proved in my former letter.... We shall all consider ourselves morally bound to pay them ourselves; and consequently within the life [expectancy] of the majority.... We must raise, then, ourselves the money for this war, either by taxes within the year or by loans; and if by loans, we must repay them ourselves, proscribing forever the English practice of perpetual funding.”*

—Thomas Jefferson (Bergh,  
*Writings of Thomas Jefferson*, 13:357-58.)

*“But what madness must it be to run in debt for these superfluities! We are offered, by the terms of this vendue, six months’ credit; and that perhaps has induced some of us to attend it, because we cannot spare the ready money, and hope now to be fine without it. But, ah, think what you do when you run in debt; you give to another power over your liberty. If you cannot pay at the time, you will be ashamed to see your creditor; you will be in fear when you speak to him: you will make poor pitiful sneaking excuses, and by degrees come to lose your veracity, and sink into base downright lying; for, as Poor Richard says, the second vice is lying, the first is running in debt. And again, to the same purpose, lying rides upon debt’s back. Whereas a freeborn Englishman ought not to be ashamed or afraid to see or speak to any man living. But poverty often deprives a man of all spirit and virtue: ‘TIS hard for an empty bag to stand upright,’ as Poor Richard truly says.”*

—Benjamin Franklin (Smyth, *Writings of Benjamin Franklin*, 3:416.)

## **TAXES**

*“To compel a man to furnish contributions of money for the propagation of opinions which he disbelieves is sinful and tyrannical.”*

—Thomas Jefferson

*“Taxes on consumption, like those on capital or income, to be just, must be uniform.”*

—Benjamin Franklin (Ford 10:252, 1823.)

## **PROPERTY RIGHTS**

*“The moment the idea is admitted into society that property is not as sacred as the laws of God, and that there is not a force of law and public justice to protect it, anarchy and tyranny commence. PROPERTY MUST BE SECURED OR LIBERTY CANNOT EXIST.”*

—John Adams

Charles Francis Adams, ed., *The Works of John Adams*, 10 vols. (Boston: Little, Brown and Company, 1850-56), 6:9, 280; emphasis added.

*“Government is instituted to protect property of every sort... This being the end of government, that alone is not a just government,. . . nor is property secure under it, where the property which a man has in his personal safety and personal liberty is violated by arbitrary seizures of one class of citizens for the service of the rest.”*

—James Madison

Saul K. Padover, ed., *The Complete Madison* (New York: Harper & Bros., 1953), p. 267.

The U.S. Supreme Court once told the New York State Bar Association:

*“It is not the right of property which is protected, but the right to property. Property, per se, has no rights; but the individual—the man—has three great rights, equally sacred from arbitrary interference: the right to his LIFE, the right to his LIBERTY, the right to his PROPERTY.... The three rights are so bound together as to be essentially one right. To give a man his life but deny him his liberty is to take from him all that makes his life worth living. To give him his liberty but take from him the property which is the fruit and badge of*

his liberty is to still leave him a slave.” (*Principle or Expedient?* Annual Address to the New York State Bar Association, 21 January 1921, p. 18.)

In this same spirit, Abraham Lincoln once said:

“Property is the fruit of labor. Property is desirable, is a positive good in the world. That some should be rich shows that others may become rich and hence is just encouragement to industry and enterprise. Let not him who is houseless pull down the house of another, but let him work diligently to build one for himself, thus by example assuring that his own shall be safe from violence. . . . I take it that it is best for all to leave each man free to acquire property as fast as he can. Some will get wealthy. I don’t believe in a law to prevent a man from getting rich; it would do more harm than good.” (Quoted in *The Freeman: Ideas on Liberty*, May 1955, p. 7.)

“The supreme power cannot take from any man any part of his property without his own consent. For the preservation of property being the end of government, and that for which men enter into society, it necessarily supposes and requires that the people should have property, without which they must be supposed to lose that [property] by entering into society, which was the end for which they entered into it.”

—John Locke  
*Second Essay Concerning Civil Government*, p. 57, par. 138.

Thomas Jefferson’s words in the *Declaration of Independence*:

“Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes; and, accordingly, all experience has 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.

“But, when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them 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.” (*Annals of America*, 2:44748.)

Once again, we find John Locke setting forth this same doctrine in his classical *Second Essay Concerning Civil Government*:

“The reason why men enter into society is the preservation of their property... [Therefore,] whenever the legislators endeavour to take away and destroy the property of the people, or to reduce them to slavery under

arbitrary power, they [the officials of government] put themselves into a state of war with the people, who are thereupon absolved from any further obedience, and are left to the common refuge which God hath provided for all men against force and violence. Whensoever, therefore, the legislative shall transgress this fundamental rule of society, and either by ambition, fear, folly, or corruption, endeavour to grasp themselves, or put into the hands of any other, an absolute power over the lives, liberties, and estates of the people, by this breach of trust **THEY** [the government officials] **FORFEIT THE POWER THE PEOPLE HAD PUT INTO THEIR HANDS . . .**and it devolves to the people, who have a right to resume their original liberty, and...provide for their own safety and security.” (Second Essay Concerning Civil Government, pp. 75-76, par. 222; emphasis added.)

Virginia Declaration of Rights adopted by the Virginia Assembly June 12, 1776 (before the Declaration of Independence!) states:

“All men are by nature equally free and independent and have certain inherent rights, of which, when they enter into a state of society, they cannot, by any compact, deprive or divest their posterity; namely, the enjoyment of life and liberty, with the means of acquiring and possessing property, and pursuing and obtaining happiness and safety.” (Annals of America, 2:432.)

“All men are born free and independent, and have certain natural, essential, and unalienable rights, among which may be reckoned the right of enjoying and defending their lives and liberties; that of acquiring, possessing, and protecting property; in fine, that of seeking and obtaining their safety and happiness.”

—John Adams

George A. Peek, Jr., ed. *The Political Writings of John Adams* (New York: Liberal Arts Press, 1954), p. 96.

“And these [great natural rights] may be reduced to three principal or primary articles: the right of personal security; the right of personal liberty; the right of private property; because as there is no other known method of compulsion, or of abridging man’s natural free will, but by an infringement or diminution of one or other of these important rights, the preservation of these, inviolate, may justly be said to include the preservation of our civil immunities in their largest and most extensive sense.”

—William Blackstone

*Commentaries on the Laws of England,*  
1:219-20, emphasis added.

## THOMAS JEFFERSON ON AGRICULTURE

AGRICULTURE, Encouragement of— *“I deem [one of] the essential principles of our government, and consequently [one] which ought to shape its administration,.. [the] encouragement of agriculture, and of commerce as its handmaid.”*

—First Inaugural Address  
Bergh 3:321. (1801)

AGRICULTURE, The most useful occupation— *“The class principally defective is that of agriculture. it is the first in utility, and ought to be the first in respect. The same artificial means which have been used to produce a competition in learning may be equally successful in restoring agriculture to its primary dignity in the eyes of men. It is a science of the very first order. It counts among its handmaids the most respectable sciences, such as chemistry, natural philosophy, mechanics, mathematics generally, natural history, [and] botany. In every college and university, a professorship of agriculture, and the class of its students, might be honored as the first. Young men closing their academical education with this as the crown of all other sciences, fascinated with its solid charms, and at a time when they are to choose an occupation, instead of crowding the other classes would return to the farms of their fathers, their own, or those of others, and replenish and invigorate a calling now languishing under contempt and oppression.”*

—Bergh 10:429. (1803)

AGRICULTURE, In balance with manufactures and commerce—*“An equilibrium of agriculture, manufactures, and commerce is certainly become essential to our independence.”*

—Bergh 12:271. (1809)

AGRICULTURE, Avoid federal regulation of—*“Were we directed from Washington when to sow and when to reap, we should soon want bread.”*

—Autobiography. Bergh 1:122. (1821)



AGRICULTURE, Ensures prosperity and morality—“*Agriculture [is] the surest road to affluence and best preservative of morals.*”

—Bergh 6:272. (1787)

AGRICULTURE, Speculation vs.—“*Agriculture. . . is our wisest pursuit because it will in the end contribute most to real wealth, good morals, and happiness. The wealth acquired by speculation and plunder is fugacious in its nature, and fills society with the spirit of gambling. The moderate and sure income of husbandry begets permanent improvement, quiet life, and orderly conduct, both public and private.*”

—To George Washington.  
Bergh 6:277. (1787)

### **BENJAMIN FRANKLIN ON INDUSTRY**

INDUSTRY, Hard worker gains rewards—“ ‘*industry need not wish,*’ as Poor Richard says, ‘*and he that lives upon hope will die fasting. There are no gains without pains; then help hands, for I have no lands*’, of if I have, they are smartly taxed. And, as Poor Richard likewise observes, ‘*He that hath a trade hath an estate; and he that hath a calling, hath an office of profit and honor;*’ but then the trade must be worked at, and the calling well followed, or neither the estate nor the office will enable us to pay our taxes. if we are industrious, we shall never starve; for, as Poor Richard says, ‘*At the working man’s house hunger looks in, but dares not enter.*’ Nor will the bailiff or the constable enter, for ‘*Industry pays debts, while despair increaseth them,*’ says Poor Richard. What though you have found no treasure, nor has any rich relation left you a legacy, ‘*Diligence is the mother of good luck,*’ as Poor Richard says, ‘*and God gives all things to industry.*’ Then plow deep, while sluggards sleep, and you shall have corn to sell and to keep,” says Poor Dick. Work while it is called today, for you know not how much you may be hindered tomorrow, which makes Poor Richard say, ‘*One today is worth two tomorrows,*’ and farther, ‘*Have you somewhat to do tomorrow, do it today.*’ If you were a servant, would you not be ashamed that a good master should catch you idle? Are you then your own master, be ashamed to catch yourself idle.”

—Smyth 3:410. (1757)

INDUSTRY AND FRUGALITY, Franklin's formula for acquiring wealth —*"In short, the way to wealth, if you desire it, is as plain as the way to market. It depends chiefly on two words, industry and frugality; that is, waste neither time nor money, but make the best use of both. Without industry and frugality, nothing will do, and with them everything. He that gets all he can honestly, and saves all he gets (necessary expenses excepted), will certainly become rich, if that Being who governs the world, to whom all should look for a blessing on their honest endeavors, doth not, in his wise providence, otherwise determine."*

—Smyth 2:372. (1749)

## RELIGION

*"But neither the wisest Constitution nor the wisest laws will secure the liberty and happiness of a people whose manners are universally corrupt. He therefore is the truest friend to the liberty of his country who tries most to promote its virtue, and who, so far as his power and influence extend, will not suffer a man to be chosen into any office of power and trust who is not a wise and virtuous man."*

—Samuel Adams  
Wells, *Life of Samuel Adams*, 1:22.

*"There is not a shadow of right in the general government to intermeddle with religion. Its least interference with it would be a most flagrant usurpation."*

—James Madison  
Elliot, *Debates in the State Conventions*, 3:330.

*"The sum of all is, if we would most truly enjoy the gift of Heaven, let us become a virtuous people; then shall we both deserve and enjoy it. While, on the other hand, if we are universally vicious and debauched in our manners, though the form of our Constitution carries the face of the most exalted freedom, we shall in reality be the most abject slaves."*

—Samuel Adams  
Wells, *Life of Samuel Adams*, 1:22-23.

*“I thank God that I have lived to see my country independent and free. She may long enjoy her independence and freedom if she will. It depends on her virtue.”*

—Samuel Adams  
Wells, *Life of Samuel Adams*, 3:175.

James Madison said: *“Is there no virtue among us? If there be not, we are in a wretched situation. No theoretical checks, no form of government, can render us secure. To suppose that any form of government will secure liberty or happiness without any virtue in the people is a chimerical idea. If there be sufficient virtue and intelligence in the community, it will be exercised in the selection of these men; so that we do not depend upon their virtue, or put confidence in our rulers, but in the people who are to choose them.”* (Quoted in Jonathan Elliot, ed., *The Debates in the Several State Conventions on the Adoption of the Federal Constitution*, 5 vols. [Philadelphia: J. B. Lippincott Company, 1901], 3:536-37; emphasis added.)

*“It is not to be doubted, that to the free and universal reading of the Bible, in that age, men were much indebted for right views of civil liberty. The Bible is a book of faith, and a book of doctrine, and a book of morals, and a book of religion, of especial revelation from God; but it is also a book which teaches man his own individual responsibility, his own dignity, and his equality with his fellow man.”*

—Daniel Webster

*“In matters of religion, I have considered that its free exercise is placed by the Constitution independent of the powers of the general government. I have therefore undertaken on no occasion to prescribe the religious exercises suited to it; but have left them, as the Constitution found them, under the direction and discipline of state or church authorities acknowledged by the several religious societies.”*

—Thomas Jefferson  
Bergh, *Writings of Thomas Jefferson*, 3:378.

*“Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism, who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and*

*citizens. . . . Let it simply be asked, where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths which are the instruments of investigation in courts of justice? And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education . . . reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle.”*

—George Washington Padover, *The Washington Papers*, pp. 318-19.

## **A Letter from Franklin**

*Mr. President,*

*The small progress we have made. . . is, methinks, a melancholy proof of the imperfection of the human understanding. . . . In this situation of this assembly, groping, as it were, in the dark to find political truth, and scarce able to distinguish it when presented to us, how has it happened, Sir, that we have not hitherto once thought of humbly applying to the Father of Lights to illuminate our understandings? In the beginning of the contest with Britain, when we were sensible of danger, we had daily prayers in this room for divine protection. Our prayers, Sir, were heard—and they were graciously answered....*

*I have lived, Sir, a long time; and the longer I live, the more convincing proofs I see of this truth, that God governs in the affairs of men. And if a sparrow cannot fall to the ground without his notice, is it probable that an empire can rise without his aid? We have been assured, Sir, in the sacred writings that “except the Lord build the house, they labor in vain that build it.” I firmly believe this; and I also believe that, without his concurring aid, we shall succeed in this political building no better than the builders of Babel.*

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

*Benjamin Franklin*

CHRISTIANITY, Jefferson’s views on—“My views of [the Christian

*religion]. . . are the result of a life of inquiry and reflection, and very different from that anti-Christian system imputed to me by those who know nothing of my opinions. To the corruptions of Christianity I am, indeed, opposed; but not to the genuine precepts of Jesus himself I am a Christian, in the only sense in which he wished anyone to be—sincerely attached to his doctrines, in preference to all others; ascribing to himself every human excellence, and believing he never claimed any other.”* [Toward the end of his life, Jefferson apparently changed his mind about the divinity of Jesus. The letters he wrote during his final years contain occasional references to “our Savior.”—Editor]

—To Dr. Benjamin Rush.  
Bergh 10:379. (1803)

*“I am a real Christian, that is to say, a disciple of the doctrines of Jesus—very different from the Platonists, who call me infidel and themselves Christians and preachers of the gospel, while they draw all their characteristic dogmas from what its Author never said nor saw. They have compounded from the heathen mysteries a system beyond the comprehension of man, of which the great Reformer of the vicious ethics and deism of the Jews, were He to return on earth, would not recognize one feature.”*

—To Charles Thomson. Bergh 14:385. (1816)

*“Only a virtuous people are capable of freedom. As nations become corrupt and vicious, they have more need of masters.”*

—Benjamin Franklin  
Smyth, *Writings of Benjamin Franklin*, 9:569.

*“The real wonder is that so many difficulties should have been surmounted... with a unanimity almost as unprecedented as it must have been unexpected. It is impossible for any man of candor to reflect on this circumstance without partaking of the astonishment. It is impossible for the man of pious reflection not to perceive in it a finger of that Almighty hand which has been so frequently and signally extended to our relief in the critical stages of the revolution.”*

—James Madison  
*Federalist Papers*, No. 37, pp. 230-32.

*“...I think with you, that nothing is of more importance for the public weal, than to form and train up youth in wisdom and virtue. Wise and good men are, in my opinion, the strength of the state; more so than riches or arms.*

*“I think also, that general virtue is more probably to be expected and obtained from the education of youth, than from the exhortations of adult persons; bad habits and vices of the mind being, like diseases of the body, more easily prevented [in youth] than cured [in adults]. I think, moreover, that talents for the education of youth are the gift of God; and that he on whom they are bestowed, whenever a way is opened for the use of them, is as strongly called as if he heard a voice from heaven....”*

—Benjamin Franklin

Quoted in Adrienne Koch, ed., *The American Enlightenment* (New York: George Braziller, 1965), p. 77.

BIBLE, Important lessons applicable to any age—*“As the Scriptures are given for our reproof, instruction, and warning, may we make a due use of this example before it be too late!”*

—Benjamin Franklin  
Smyth 2:340. (1747)

### **Justice Story Describes the Founders’ Solution**

In his famous *Commentaries on the Constitution*, Justice Joseph Story of the Supreme Court pointed out why the Founders as well as the states themselves felt the federal government should be absolutely excluded from any authority in the field of settling questions on religion. He stated:

*“In some of the states, Episcopalians constituted the predominant sect; in others, Presbyterians; in others, Congregationalists; in others, Quakers; and in others again, there was a close numerical rivalry among contending sects. It was impossible that there should not arise perpetual strife and perpetual jealousy on the subject of ecclesiastical ascendancy, if the national government were left free to create a religious establishment. The only security was in extirpating the power. But this alone would have been an imperfect security, if it had not been followed up by a declaration of the right of the free exercise of religion, and a prohibition (as we have seen) of all*

*religious tests. THUS, THE WHOLE POWER OVER THE SUBJECT OF RELIGION IS LEFT EXCLUSIVELY TO THE STATE GOVERNMENTS, TO BE ACTED UPON ACCORDING TO THEIR OWN SENSE OF JUSTICE, AND THE STATE CONSTITUTION.*” (*Commentaries on the Constitution of the United States*, 3rd ed., 2 vols. [Boston: Little, Brown and Company, 1858], 2:666-67, art. 1879; emphasis added.)

This is why the First Amendment of the Constitution provides that “Congress shall make NO law respecting an establishment of religion, or prohibiting the free exercise thereof.”

### **Alexis de Tocqueville on Religion**

*“I sought for the greatness and genius of America in her commodious harbors and her ample rivers, and it was not there; in her fertile fields and boundless prairies, and it was not there; in her rich mines and her vast world commerce, and it was not there. Not until I went to the churches of America and heard her pulpits aflame with righteousness did I understand the secret of her genius and power. America is great because she is good, and if America ever ceases to be good, America will cease to be great.*

*“Religion in America takes no direct part in the government of society, but it must be regarded as the first of their political institutions.... I do not know whether all Americans have a sincere faith in their religion—for who can search the human heart?—but I am certain that they hold it to be indispensable to the maintenance of republican institutions. This opinion is not peculiar to a class of citizens or to a party, but it belongs to the whole nation and to every rank of society.*

*“On my arrival in the United States the religious aspect of the country was the first thing that struck my attention; and the longer I stayed there, the more I perceived the great political consequences resulting from this new state of things.”* (*Democracy in America*, 2 vols. [1840; New York: Vintage Books, 1945], 1:319.)

*“In New England every citizen receives the elementary notions of human knowledge; he is taught, moreover, the doctrines and the evidences of his religion, the history of his country, and the leading features of its Constitution. In the states of Connecticut and Massachusetts, it is extremely rare to find a man imperfectly acquainted with all these things, and a person wholly ignorant of them is a sort of phenomenon.*

*“While I was in America, a witness who happened to be called at the Sessions of the county of Chester (state of New York) declared that he did not believe in the existence of God or in the immortality of the soul. The judge refused to admit the evidence, on the ground that the witness had destroyed beforehand all the confidence of the court in what he was about to say.” (Democracy in America, 1:317.)*

*“The New York Spectator of August 23, 1831, related the fact in the following terms: ‘...The presiding judge remarked that he had not before been aware that there was a man living who did not believe in the existence of God; that this belief constituted the sanction [in law, that which gives binding force] of all testimony in a court of justice; and that he knew of no case in a Christian country where a witness had been permitted to testify without such belief’ (Ibid.)*

*“The revolutionists of America are obliged to profess an ostensible respect for Christian morality and equity, which does not permit them to violate wantonly the laws that oppose their designs.... Thus, while the law permits the Americans to do what they please, religion prevents them from conceiving, and forbids them to commit, what is rash or unjust.*

*“At the extreme borders of the confederated states, upon the confines of society and wilderness, a population of bold adventurers have taken up their abode, who pierce the solitudes of the American woods. . . . As soon as the pioneer reaches the place which is to serve him for a retreat, he fells a few trees and builds a log house. Nothing can offer a more miserable aspect than these isolated dwellings.... Yet no sort of comparison can be drawn between the pioneer and the dwelling that shelters him. Everything about him is primitive and wild, but he is himself the result of the labor and experience of eighteen centuries. He wears the dress and speaks the language of cities; he is acquainted with the past, curious about the future, and ready for argument about the present; he is, in short, a highly civilized being, who consents for a time to inhabit the backwoods, and who penetrates into the wilds of the New World with the Bible, an axe, and some newspapers. It is difficult to imagine the incredible rapidity with which thought circulates in the midst of these deserts [wilderness]. I do not think that so much intellectual activity exists in the most enlightened and populous districts of France.*

*“This led me to examine more attentively than I had hitherto done the station which the American clergy occupy in political society. I learned with surprise that they filled no public appointments; I did not see one of them in*



*the administration, and they are not even represented in the legislative assemblies.*

*“The unbelievers in Europe attack the Christians as their political opponents rather than as their religious adversaries; they hate the Christian religion as the opinion of a [political] party much more than as an error of belief; and they reject the clergy less because they are representatives of the Deity than because they are the allies of government.*

*“The philosophers of the eighteenth century explained in a very simple manner the gradual decay of religious faith. Religious zeal, said they, must necessarily fail the more generally liberty is established and knowledge diffused. Unfortunately, the facts by no means accord with their theory. There are certain populations in Europe whose unbelief is only equaled by their ignorance and debasement; while in America, one of the freest and most enlightened nations in the world, the people fulfill with fervor all the outward duties of religion.*

*“The sects [different denominations] that exist in the United States are unnumerable. They all differ in respect to the worship which is due to the Creator; but they all agree in respect to the duties which are due from man to man. Each sect adores the Deity in its own peculiar manner, but all sects preach the same moral law in the name of God.... All the sects of the United States are comprised within the great unity of Christianity, and Christian morality is everywhere the same.... There is no country in the world where the Christian religion retains a greater influence over the souls of men than in America.” (Alexis de Tocqueville on role of religion in America, 79-84; anecdote on relationship of religious convictions to validity of public oaths, 101; on American education in 1831, 252-54; compares European and American families, 281-82.)*

## **WE THE PEOPLE**

*“The fabric of American empire ought to rest on the solid basis of THE CONSENT OF THE PEOPLE. The streams of national power ought to flow immediately from that pure, original fountain of all legitimate authority.”*

*—Alexander Hamilton  
Federalist Papers, No. 22, p. 152.*

*“In all lawful governments, the designation of the persons who are to bear*

*rule being as natural and necessary a part as the form of the government itself, and that which had its establishment ORIGINALLY FROM THE PEOPLE.... all commonwealths, therefore, with the form of government established, have rules also of appointing and conveying the right to those who are to have any share in the public authority; and whoever gets into the exercise of any part of the power by other ways than what the laws of the community have prescribed hath no right to be obeyed, though the form of the commonwealth be still preserved, since he is not the person the laws have appointed, and, consequently, not the person THE PEOPLE HAVE CONSENTED TO. Nor can such an usurper, or any deriving from him, ever have a title till the PEOPLE ARE BOTH AT LIBERTY TO CONSENT, AND HAVE ACTUALLY CONSENTED, to allow and confirm in him the power he hath till then usurped.”*

—John Locke

Second Essay Concerning Civil Government,  
pp. 70-71, par. 198, emphasis added.

The Commonwealth of Massachusetts in its Proclamation of January 23, 1776, stated:

*“It is a maxim that in every government, there must exist, somewhere, a supreme, sovereign, absolute, and uncontrollable power; but this power resides always in the BODY OF THE PEOPLE; and it never was, or can be, delegated to one man, or a few; the great creator has never given to men a right to vest others with authority over them, unlimited either in duration or degree.”* (Quoted by Hamilton Albert Long, *Your American Yardstick* [Philadelphia: Your Heritage Books, Inc., 1963], p. 167; emphasis added.)

## **POLITICS AND POLITICIANS**

*“A NATION can survive its fools, and even the ambitious. But it cannot survive treason from within. An enemy at the gates is less formidable, for he is known and he carries his banners openly. But the traitor moves among those within the gate freely, his sly whispers rustling through all the galleys, heard in the very hail of government itself. For the traitor appears not traitor—he speaks in the accents familiar to his victims, and wears their face and their garments, and he appeals to the baseness that lies deep in the hearts of all men. He rots the soul of a nation—he works secretly and unknown in the*

*night to undermine the pillars of a city—he infects the body politic so that it can no longer resist. A murderer is less to be feared.”*

—Cicero, 42 B.C.

*“There is scarce a king in a hundred who would not, if he could, follow the example of Pharaoh—get first all the people’s money, then all their lands, and then make them and their children servants forever. It will be said that we do not propose to establish kings. I know it. But there is a natural inclination in mankind to kingly government. It sometimes relieves them from aristocratic domination. They had rather have one tyrant than 500. It gives more of the appearance of equality among citizens; and that they like. I am apprehensive, therefore—perhaps too apprehensive—that the government of these states may in future times end in a monarchy. But this catastrophe, I think, may be long delayed, if in our proposed system we do not sow the seeds of contention, faction, and tumult, by making our posts of honor places of profit. If we do, I fear that, though we employ at first a number and not a single person, the number will in time be set aside; it will only nourish the fetus of a king (as the honorable gentleman from Virginia very aptly expressed it), and a king will the sooner be set over us.”* —Benjamin Franklin

*“Political power, if surrendered, will surely be used to close the door of advancement and to fix new disabilities and burdens until all of liberty shall be lost.”* —Abraham Lincoln

*“Politics are the divine science, after all. How is it possible that any man should ever think of making it subservient to his own little passions and mean private interests? Ye baseborn Sons of fallen Adam, is the end of politics a fortune, a family, a gilded coach, a train of horses, and a troop of livery servants, balls at Court, splendid dinners and suppers? Yet the divine science of politics is at length in Europe reduced to a mechanical system composed of these materials.”*

—John Adams

Quoted in Koch, *The American Enlightenment*, p. 189.

### **Haggling for High-Salaried Public Offices Was Repugnant to the Founders**

*“And of what kind are the men that will strive for this profitable*

*preeminence, through all the bustle of cabal, the heat of contention, the infinite mutual abuse of parties, tearing to pieces the best of characters? It will NOT be the wise and moderate, the lovers of peace and good order, the men fittest for the trust. It will be the bold and the violent, the men of strong passions and indefatigable activity in their selfish pursuits. These will thrust themselves into your government, and be your rulers. And these, too, will be mistaken in the expected happiness of their situation for their vanquished competitors, of the same spirit, and from the same motives, will perpetually be endeavoring to distress their administration, thwart their measures, and render them odious to the people.*

*“Sir, there are two passions which have a powerful influence in the affairs of men. These are ambition and avarice; the love of power and the love of money. Separately, each of these has great force in prompting men to action; but when united in view of the same object, they have in many minds the most violent effects. Place before the eyes of such men a post of honor, that shall at the same time be a place of profit, and they will move heaven and earth to obtain it. The vast number of such places it is that renders the British government so tempestuous. The struggles for them are the true source of all those factions which are perpetually dividing the nation, distracting its councils, hurrying it sometimes into fruitless and mischievous wars, and often compelling a submission to dishonorable terms of peace.*

*“Sir, though we may set out in the beginning with moderate salaries, we shall find that such will not be of long continuance. Reasons will never be wanting for proposed augmentations; and there will always be a party for giving more to the rulers, that the rulers may be able in return to give more to them. Hence, as all history informs us, there has been in every state and kingdom a constant kind of warfare between the governing and the governed, the one striving to obtain more for its support, and the other to pay less. And this has alone occasioned great convulsions, actual civil wars, ending either in dethroning of the princes or enslaving of the people. Generally, indeed, the ruling power carries its point, and we see the revenues of princes constantly increasing, and we see that they are never satisfied, but always in want of more. The more the people are discontented with the oppression of taxes, the greater need the prince has of money to distribute among his partisans, and pay the troops that are to suppress all resistance, and enable him to plunder at pleasure.”*

—Benjamin Franklin

## CONSTITUTIONAL REPUBLIC

### Benjamin Franklin on a Constitutional Republic

REPUBLICAN GOVERNMENT, The strongest on earth—“*I know. . . that some honest men fear that a republican government cannot be strong; that this government is not strong enough. But would the honest patriot, in the full tide of successful experiment, abandon a government which has so far kept us free and firm on the theoretic and visionary fear that this government, the world’s best hope, may by possibility want energy to preserve itself? I trust not. I believe this, on the contrary, the strongest government on earth. I believe it is the only one where every man, at the call of the laws, would fly to the standard of the law and would meet invasions of the public order as his own personal concern. Sometimes it is said that man cannot be trusted with the government of himself. Can he, then, be trusted with the government of others? Or have we found angels in the forms of kings to govern him? Let history answer this question.*”

—First Inaugural Address  
Bergh 3:319. (1801)

AMERICA, The hope of all mankind—“*The station which we occupy among the nations of the earth is honorable, but awful. Trusted with the destinies of this solitary republic of the world, the only monument of human rights and the sole depository of the sacred fire of freedom and self-government, from hence it is to be lighted up in other regions of the earth, if other regions of the earth shall ever become susceptible of its benign influence. All mankind ought, then, with us, to rejoice in its prosperous and sympathize in its adverse fortunes, as involving everything dear to man. And to what sacrifices of interest, or convenience, ought not these considerations to animate us? To what compromises of opinion and inclination, to maintain harmony and union among ourselves, and to preserve from all danger this hallowed ark of human hope and happiness?*”

—Bergh 16:347. (1809)

“*The last hope of human liberty in this world rests on us. We ought, for so dear a stake, to sacrifice every attachment and every enmity.*”

—Ford 9:313. (1811)

*“When we reflect that the eyes of the virtuous all over the earth are turned with anxiety on us as the only depositories of the sacred fire of liberty, and that our falling into anarchy would decide forever the destinies of mankind and the seal the political heresy that man is incapable of self-government, the only contest between divided friends should be who will dare farthest into the ranks of the common enemy.”*

—Bergh 13:58. (1811)

### **Thomas Jefferson on a Constitutional Republic**

MONARCHY, Republican government vs.—*“With all the defects of our constitution[s], whether [federal] or [state], the comparison of our governments with those of Europe is like a comparison of heaven and hell. England, like the earth, may be allowed to take the intermediate station.”*

—Bergh 6:274. (1787)

AMERICA, Conducive to self-government—*“Before the establishment of the American states, nothing was known to history but the man of the old world, crowded within limits either small or overcharged, and steeped in the vices which that situation generates. A government adapted to such men would be, one thing, but a very different one that for the man of these states. Here everyone may have land to labor for himself if he chooses; or, preferring the exercise of any other industry, may exact for it such compensation as not only to afford a comfortable subsistence, but wherewith to provide for a cessation from labor in old age. Everyone, by his property or by his satisfactory situation, is interested in the support of law and order. And such men may safely and advantageously reserve to themselves a wholesome control over their public affairs, and a degree of freedom which, in the hands of the canaille [rabble] of the cities of Europe, would be instantly perverted to the demolition and destruction of everything public and private. The history of the last twenty-five years of France, and of the last forty years in America, nay of its last two hundred years, proves the truth of both parts of this observation.”*

—To John Adams.  
Bergh 13:401. (1813)

## DEDICATION TO PATRIOTISM

*“Is life so precious that it should be preserved at the price of FREEDOM?”*

—Patrick Henry

### **Thomas Jefferson on Patriotism**

ANARCHY, Suppress—*“Let this be the distinctive mark of an American, that in cases of commotion he enlists himself under no man’s banner, inquires for no man’s name, but repairs to the standard of the laws. Do this and you need never fear anarchy or tyranny. Your government will be perpetual.”*

—Ford 8:1. (1801?)

ANARCHY, Fatal—*“Our falling into anarchy would decide forever the destinies of mankind, and seal the political heresy that man is incapable of self-government.”*

—Bergh 13:58. (1811)

MONARCHY, Evils of—*“If anybody thinks that kings, nobles, or priests are good conservators of the public happiness, send him here [France]. It is the best school in the universe to cure him of that folly. He will see here, with his own eyes, that these descriptions of men are an abandoned confederacy against the happiness of the mass of the people. The omnipotence of their effect cannot be better proved than in this country particularly, where, notwithstanding the finest soil upon the earth, the finest climate under heaven, and a people of the most benevolent, the most gay and amiable character of which the human form is susceptible—where such a people, I say, surrounded by so many blessings from nature, are loaded with misery by kings, nobles, and priests, and by them alone.”*

—To George Wythe. Bergh 5:396. (1786)

ARMY, Importance of state militia—*“The Greeks and Romans had no standing armies, yet they defended themselves. The Greeks by their laws, and the Romans by the spirit of their people, took care to put into the hands of*

*their rulers no such engine of oppression as a standing army. Their system was to make every man a soldier, and oblige him to repair to the standard of his country whenever that was reared. This made them invincible, and the same remedy will make us so.”*

—Bergh 14:184. (1814)

## **DEFENSE**

*“To be prepared for war is one of the most effectual means of preserving peace.”*

—George Washington Fitzpatrick,  
*Writings of George Washington*, 30:491.

*“There is a rank due to the United States among nations, which will be withheld, if not absolutely lost, by the reputation of weakness. If we desire to avoid insult, we must be able to repel it; if we desire to secure peace, one of the most powerful instruments of our rising prosperity, it must be known that we are at all times ready for war.*

*“A free people ought not only to be armed, but disciplined; to which end a uniform and well-digested plan is requisite.”*

—George Washington

### **Benjamin Franklin on Defense**

*“The very fame of our strength and readiness would be a means of discouraging our enemies; for 'tis a wise and true saying, that ‘One sword often keeps another in the scabbard.’ The way to secure peace is to be prepared for war. They that are on their guard and appear ready to receive their adversaries, are in much less danger of being attacked than the supine, secure, and negligent.*

*“Were this Union formed, were we once united, thoroughly armed and disciplined, were everything in our power done for our security, as far as human means and foresight could provide, we might then, with more propriety, humbly ask the assistance of Heaven and a blessing on our lawful endeavors.”*

—Smyth, *Writings of Benjamin Franklin*, 2:352.



“Our security lies, I think, in our growing strength, both in numbers and wealth; that creates an increasing ability of assisting this nation in its wars, which will make us more respectable, our friendship more valued, and our enmity feared; thence it will soon be thought proper to treat us not with justice only, but with kindness, and thence we may expect in a few years a total change of measures with regard to us; unless, by a neglect of military discipline, we should lose all martial spirit, and our western people become as tame as those in the eastern dominions of Britain [India], when we may expect the same oppressions; for there is much truth in the Italian saying, ‘Make yourselves sheep, and the wolves will eat you.’ ”

## **FREEDOM**

*“The end of law is not to abolish or restrain, but to preserve and enlarge freedom. For in all the states of created beings, capable of laws, where there is no law there is no freedom. For liberty is to be free from restraint and violence from others, which cannot be where there is no law.”*

—John Locke  
*Second Essay Concerning  
Civil Government, p. 37, par. 57.*

*“No man will contend that a nation can be free that is not governed by fixed laws. All other government than that of permanent known laws is the government of mere will and pleasure.”*

—John Adams

*“Let vigorous measures be adopted; not to limit the prices of articles, for this I believe is inconsistent with the very nature of things, and impracticable in itself, but to punish speculators, forestallers, and extortioners, and above all to sink the money by heavy taxes. To promote public and private economy; encourage manufacturers, etc.”*

—George Washington  
*Fitzpatrick, Writings of George  
Washington, 14:3 13.*

*“It will be of little avail to the people that the laws are made by men of*

*their own choice if the laws be so voluminous that they cannot be read, or so incoherent that they cannot be understood; if they be repealed or revised before they are promulgated, or undergo such incessant changes that no man, who knows what the law is today, can guess what it will be tomorrow. Law is defined to be a rule of action; but how can that be a rule, which is little known and less fixed?"*

—James Madison  
*Federalist Papers*, No. 62, p. 381.

*"Is it not the glory of the people of America that, whilst they have paid a decent regard to the opinions of former times and other nations, they have not suffered a blind veneration for antiquity, for custom, or for names, to overrule the suggestions of their own good sense, the knowledge of their own situation, and the lessons of their own experience?"*

*"To this manly spirit posterity will be indebted for the possession, and the world for the example, of the numerous innovations displayed on the American theater in favor of private rights and public happiness.*

*"Had no important step been taken by the leaders of the Revolution for which a precedent could nor be discovered, no government established of which an exact model did not present itself, the people of the United States might at this moment have been numbered among the melancholy victims of misguided councils, must at best have been laboring under the weight of some of those forms which have crushed the liberties of the rest of mankind.*

*"Happily for America, happily we trust FOR THE WHOLE HUMAN RACE, they pursued a new and more noble course. They accomplished a revolution which has no parallel in the annals of human society. They reared the fabrics of governments which have no model on the face of the globe. They formed the design of a great Confederacy, which it is incumbent on their successors to improve and perpetuate."*

—James Madison  
*Federalist Papers*, No. 14,  
pp. 104-5; emphasis added.

*"Against the insidious wiles of foreign influence, I conjure you to believe me, fellow citizens, the jealousy of a free people ought to be constantly awake, since history and experience prove that foreign influence is one of the most baneful foes of republican government. But that jealousy, to be useful,*

*must be impartial, else it becomes the instrument of the very influence to be avoided instead of a defense against it. Excessive partiality for one foreign nation and excessive dislike of another cause those whom they actuate to see danger only on one side and serve to veil and even second the arts of influence on the others. Real patriots, who may resist the intrigues of the favorite, are liable to become suspected and odious, while its tools and dupes usurp the applause and confidence of the people to surrender their interests.”*

—George Washington

*“The way to have good and safe government is not to trust it all to one, but to divide it among the many, distributing to every one exactly the functions he is competent to [perform best]. Let the national government be entrusted with the defense of the nation and its foreign and federal relations; the State governments with the civil rights, laws, police, and administration of what concerns the State generally; the counties with the local concerns of the counties, and each ward [township] direct the interests within itself. It is by dividing and subdividing these republics, from the great national one down through all its subordinations, until it ends in the administration of every man’s farm by himself; by placing under every one what his own eye may superintend, that all will be done for the best. What has destroyed liberty and the rights of man in every government which has ever existed under the sun? The generalizing and concentrating all cares and powers into one body, no matter whether of the autocrats of Russia or France, or of the aristocrats of a Venetian senate.”*

—Thomas Jefferson

Bergh, *Writings of Thomas Jefferson*, 4:421.

*“We hold from God the gift which includes all others. This gift is life—physical, intellectual, and moral life.*

*“But life cannot maintain itself alone. The Creator of life has entrusted us with the responsibility of preserving, developing, and perfecting it. In order that we may accomplish tins, He has provided us with a collection of marvelous faculties. And He has put us in the midst of a variety of natural resources. By the application of our faculties to these natural resources we convert them into products, and use them. The process is necessary in order that life may run its appointed course.*

*“Life, faculties, production—in other words, individuality, liberty,*

*property—this is man. And in spite of the cunning of artful political leaders, these three gifts from God precede all human legislation, and are superior to it.*

*“Life, liberty, and property do not exist because men have made laws. On the contrary, it was the fact that life, liberty, and property existed beforehand that caused men to make laws [for the protection of them] in the first place.”*

— Frederic Bastiat

*The Law* (Irvington-on-Hudson, N.Y.: The Foundation for Economic Education, Inc., 1974), pp. 5-6.

*“We have no safety but in our independence; with that we shall be respected, and soon become great and happy. Without it, we shall be despised, lose all our friends, and then either be cruelly oppressed by the King, who hates and is incapable of forgiving us, or, having all that nation’s enemies for ours, shall sink with it.”*

—Benjamin Franklin  
Smyth 8:558. (1782)

*“It is the greatest absurdity to suppose it [would be] in the power of one, or any number of men, at the entering into society, to renounce their essential natural rights, or the means of preserving those rights; when the grand end of civil government, from the very nature of its institution, is for the support, protection, and defense of those very rights; the principal of which. . . are life, liberty, and property. If men, through fear, fraud, or mistake, should in terms renounce or give up any essential natural right, the eternal law of reason and the grand end of society would absolutely vacate such renunciation. The right to freedom being the gift of God Almighty, it is not in the power of man to alienate this gift and voluntarily become a slave.”*

—Samuel Adams  
Quoted in Wells, *Life of Samuel Adams*, 1:504.

REVOLUTIONARY WAR, Justified—*“The war of the Revolution will be sanctioned by the approbation of posterity through all future ages.”*

—Benjamin Franklin  
Ford 9:395. (1813)

*“If ever there was a holy war, it was that which saved our liberties and gave us in dependence.”*

—Benjamin Franklin  
To John W. Eppes. Bergh 13:430. (1813)

## JUDGES

*“The opinion which gives to the judges the right to decide what laws are constitutional and what not, not only for themselves in their own sphere of action, but for the legislative and executive also in their spheres, would make the judiciary a despotic branch.*

*“...Judges should be withdrawn from the bench whose erroneous biases are leading us to dissolution. It may, indeed, injure them in fame or in fortune; but it saves the Republic, which is the first and supreme law.”*

—Thomas Jefferson

*“But if the principles of Justice were founded on the decrees of peoples, the edicts of princes, or the decisions of judges, then Justice would sanction robbery and adultery and forgery of wills, in case these acts were approved by the votes or decrees of the populace. But if so great a power belongs to the decisions and decrees of fools that the laws of Nature can be changed by their votes, then why do they not ordain that what is bad and baneful shall be considered good and salutary? Or, of a law can make Justice Injustice, can it not also make good out of bad?”*

—Cicero

*“Our judges are as honest as other men, and not more so. They have, with others, the same passions for party, for power, and the privilege of their corps;... and their power the more dangerous as they are in office for life, and not responsible, as the other functionaries are, to the elective control. The Constitution has erected no such single tribunal, knowing that to whatever hands confided, with the corruptions of time and party, its members would become despots. It has more wisely made all the departments co-equal and co-sovereign within themselves.*

*“When the legislative or executive functionaries act unconstitutionally, they are responsible to the people in their elective capacity. The exemption of judges from that [i.e., from elections] is quite dangerous enough. I know of*

*no safe depository of the ultimate powers of the society but the people themselves; and if we think them not enlightened enough to exercise their control with a wholesome discretion, the remedy is not to take it from them, but to inform their discretion by education.*

*“This is the true corrective of abuses of constitutional power. . . .If the three powers maintain their mutual independence of each other, the government] may last long, but not so if either can assume the authorities of the other.”*

—Thomas Jefferson

### **LIMITS OF GOVERNMENT**

*“If the day should ever arrive (which God forbid!) when the people of the different parts of our country shall allow their local affairs to be administered by prefects sent from Washington, and when the self-government of the states shall have been so far lost as that of the departments of France, or even so closely limited as that of the counties of England—on that day the political career of the American people will have been robbed of its most interesting and valuable features, and the usefulness of this nation will be lamentably impaired.”*

—John Fiske

*The Critical Period of American History, 1783-1789.*

*The Historical Writings of John Fiske, vol. 12 (Boston: Houghton Mifflin Company, 1916), pp. 282-83.*

*“The powers delegated by the proposed Constitution to the federal government are few and defined. Those which are to remain in the State governments are numerous and indefinite.*

*The former [federal powers] will be exercised principally on external objects, as war, peace, negotiation, and foreign commerce.... The powers reserved to the several States will extend to all the objects which, in the ordinary course of affairs, concern the lives, liberties, and properties of the people, and the internal order, improvement, and prosperity of the State.”*

—James Madison

*Federalist Papers, No. 45, pp. 292-93.*

*“I am... a mortal enemy to arbitrary government and unlimited power. I*

*am naturally very jealous for the rights and liberties of my country, and the least appearance of an encroachment on those invaluable privileges is apt to make my blood boil exceedingly.*

*“I now take up a resolution to do for the future all that lies in my way for the service of my countrymen.”* —Benjamin Franklin

*“It is proper to take alarm at the FIRST EXPERIMENT ON OUR LIBERTIES, We hold this prudent jealousy to be the first duty of citizens and one of the noblest characteristics of the late Revolution. THE FREEMEN OF AMERICA did not wait till usurped power had strengthened itself by exercise and entangled the question in precedents. They saw all the consequences [of governmental abuses] in the principle, and they avoided the consequences [of denying the principle on which the abuses were based]. We revere this lesson too much. . . to forget it.”*

—James Madison

*“Memorial and Remonstrance,”* in Rives and Fendall, *Letters and Other Writings of James Madison*, 1:163; emphasis added.

### **Thomas Jefferson on Limits of Government**

*“Special provision has been made by one of the amendments to the Constitution, which expressly declares that ‘Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof...,’ thereby guarding in the same sentence, and under the same words, the freedom of religion, of speech, and of the press, insomuch that whatever violates either throws down the sanctuary which covers the others; and that libels, falsehood, and defamation, equally with heresy and false religions, ARE WITHHELD FROM THE COGNIZANCE OF FEDERAL TRIBUNALS.”*  
(Emphasis added.)

*“If we can prevent the government from wasting the labors of the people, under the pretense of taking care of them, they must become happy.”*

—Bergh, *Writings of Thomas Jefferson*, 10:342.

**CENTRALIZATION, Destroys liberty**—*“What has destroyed liberty and the rights of man in every government which has ever existed under the sun? The generalizing and concentrating all cares and powers into one body, no matter whether of the autocrats of Russia or France, or of the aristocrats of a*

*Venetian senate.*” —Bergh 14:421. (1816)

POWER, Exercise of—“*I have never been able to conceive how any rational being could propose happiness to himself from the exercise of power over others.*”

—Ford 9:308. (1811)

HONESTY, Government and—“*The whole art of government consists in the art of being honest.*”

—*Summary View of the Rights of British America.* Bergh 1:209. (1774)

PARASITES, In Government—“*I think.. we have more machinery of government than is necessary, too many parasites living on the labor of the industrious.*”

—Bergh 16:76. (1824)

COMMERCE, But no alliance—“*Commerce with all nations, alliance with none, should be our motto.*”

—Ford 7:374. (1799)

## WELFARE

“*I can find no warrant for such an appropriation in the Constitution, and I do not believe that the power and duty of the General Government ought to be extended to the relief of individual suffering which is in no manner properly related to the public service or benefit. A prevalent tendency to disregard the limited mission of this power and duty should, I think, be steadfastly resisted, to the end that the lesson should be constantly enforced that though the people support the Government, the Government should not support the people.*”

“*The friendliness and charity of our countrymen can always be relied upon to relieve their fellow-citizens in misfortune. This has been repeatedly and quite lately demonstrated. Federal aid in such cases encourages the expectation of paternal care on the part of the Government and weakens the sturdiness of our national character, while it prevents the indulgence among our people of that kindly sentiment and conduct which strengthens the bonds of a common brotherhood.*”



—Grover Cleveland

“Why the President Said No,” in *Essays on Liberty*, 12 vols. (Irvington-on-Hudson, N.Y.: The Foundation for Economic Education, Inc., 1952-65), 3:255; emphasis added.

It was not until after 1936 (the Butler case) that the Supreme Court began arbitrarily distorting the meaning of “the *general welfare*” clause to permit the distribution of federal bounties as a demonstration of “concern” for the poor and the needy. Before that time, this practice was prohibited. The Supreme Court had declared:

*“No man would become a member of a community in which he could not enjoy the fruits of his honest labor and industry. The preservation of property, then, is a primary object of the social compact... The legislature, therefore, had no authority to make an act divesting one citizen of his freehold, and vesting it in another, without a just compensation. It is inconsistent with the principles of reason, justice, and moral rectitude; it is incompatible with the comfort, peace, and happiness of mankind; it is contrary to the principles of social alliance in every free government; and lastly, IT IS CONTRARY TO THE LETTER AND SPIRIT OF THE CONSTITUTION.”* (2 Dall 304 [Pa. 1795]; emphasis added.)

## EDUCATION

*“Preach, my dear sir, a crusade against ignorance; establish and improve the law for educating the common people. Let our countrymen know.... that the tax which will be paid for this purpose is not more than the thousandth part of what will be paid to kings, priests, and nobles who will rise up among us if we leave the people in ignorance.*

*“Experience has shown that even under the best forms [of government], those entrusted with power have in time, and by slow operations, perverted it into tyranny; and. . . the most effectual means of preventing this would be to illuminate, as far as applicable, the minds of the people at large.*

*“The man who never looks into a newspaper is better informed than he who reads them; inasmuch as he who knows nothing is nearer to truth than he whose mind is filled with falsehoods and errors.”*

—Thomas Jefferson

EDUCATION, Should improve virtue of people—*“I think also that general virtue is more probably to be expected and obtained from the education of youth than from the exhortation of adult persons; bad habits and vices of the mind being like diseases of the body, more easily prevented than cured.”*

—Benjamin Franklin Smyth 3:17. (1750)

*“The observer who is desirous of forming an opinion on the state of instruction among the Anglo-Americans must consider the same object from two different points of view. If he singles out only the learned, he will be astonished to find how few they are; but if he counts the ignorant, the American people will appear to be the most enlightened in the world....*

*“In New England every citizen receives the elementary notions of human knowledge; he is taught, moreover, the doctrines and the evidences of his religion, the history of his country, and the leading features of its Constitution. In the states of Connecticut and Massachusetts, it is extremely rare to find a man imperfectly acquainted with all these things, and a person wholly ignorant of them is a sort of phenomenon.”*

—Alexis de Tocqueville *Democracy in America*, 1:326-27.

## LIBERTY

LIBERTY, Bloodshed—*“The tree of liberty must be refreshed from time to time with the blood of patriots and tyrants. It is its natural manure.”*

—Thomas Jefferson  
Ford 4:467. (1787)

LIBERTY, Resistance—*“What country can preserve its liberties if its rulers are not warned from time to time that the people preserve the spirit of resistance?”*

—Thomas Jefferson  
Ford 4:467. (1787)

LIBERTY, Not easily achieved—*“The ground of liberty is to be gained by inches, and we must be contented to secure what we can get, from time to time, and eternally press forward for what is yet to get. It takes time to persuade men to do even what is for their own good.”*

—Thomas Jefferson  
Ford 5:142. (1790)

*“We are not to expect to be translated from despotism to liberty in a feather bed.”*

—Thomas Jefferson, to Marquis de Lafayette Bergh 8:13. (1790)

## NATURAL LAW

*“To this end it is that men give up all their natural power to the society they enter into, and the community put the legislative power into such hands as they think fit, with this trust, that they shall be governed by declared laws, or else their peace, quiet, and property will still be at the same uncertainty as it was in the state of Nature.”*

—John Locke  
*Second Essay Concerning Civil Government*, p. 56, par. 136.

*“The law of Nature stands as an eternal rule to all men, legislators as well as others. The rules that they make for man’s actions must...be conformable to the law of Nature—i.e., to the will of God.”*

—John Locke *Ibid.*, p. 56, par. 135.

*“Man, considered as a creature, must necessarily be subject to the laws of his Creator. . . . This will of his Maker is called the law of nature. . . . This law of nature, being coeval with mankind, and dictated by God, Himself, is of course superior in obligation to any other. It is binding over all the globe in all countries, and at all times; no human laws are of any validity, if contrary to this.”*

—Sir William Blackstone  
*Commentaries on the Laws of England*, 1:54, 56, 63.

*“True law is right reason in agreement with nature; it is of universal application, unchanging and everlasting; it summons to duty by its commands, and averts from wrongdoing by its prohibitions.... It is a sin to try to alter this law, nor is it allowable to repeal any part of it, and it is impossible to abolish it entirely. We cannot be freed from its obligations by senate or people, and we need not look outside ourselves for an expounder or*

*interpreter of it. And there will not be different laws at Rome and at Athens, or different laws now and in the future, but one eternal and unchangeable law will be valid for all nations and all times, and there will be one master and ruler, that is God, over us all, for he is the author of this law, its promulgator, and its enforcing judge. Whoever is disobedient is fleeing from himself and denying his human nature, and by reason of this very fact he will suffer the worst punishment.”*

—Cicero

Quoted in Ebenstein, *Great Political Thinkers*, p. 133.



## Chapter 6

### Howard Jarvis Said...

Howard Jarvis was a Patriot, believed in Constitutional government, and was the author of the famous “Proposition 13” in California.

The bureaucrats and liberals who would attempt to destroy our Constitutional Republic had little time for Howard Jarvis because he called them what they were in his very outspoken manner.

Howard Jarvis was a Patrick Henry of his day. At the time of the first edition of this book he was 81 years of age.

I consider it a privilege to have had a friendship with Howard Jarvis.

For some time I personally have suspected that America is not being run by elected officials, but rather by an elite group of individuals, often referred to as the bureaucracy, Trilateral Commission, or Council on Foreign Relations. There is an inner circle in these groups of probably no more than twelve men who control the financial structure of the world, finance both sides of every war (there would be no more war if money could not be made from it), and manipulate the governments of the world. The following is a word-by-word transcription from a recording that was made in the office of Howard Jarvis in Los Angeles as he gave first hand knowledge of these things.

#### HOWARD JARVIS SAID

*Eleven months before Ronald Reagan was elected I was invited to Washington by Senator Hayakawa to meet all the Senators, the Republican Senators. And then Cranston asked me to go meet all the Democratic Senators. I finally got into the office of Senator Russell Long, who is a Senator from Louisiana and who represents the oil people of Louisiana, for which he is condemned, which is absolutely no different between he and the Senator from Kansas who represents wheat, the Senator from Idaho who represents sugar beets, the Senator from Florida who represents citrus, or the Senator from California who represents the defense industry. Russell Long had been chairman of the finance committee of the Senate of the United*

*States for 18 years. I had considered Long the brightest Senator there. That job has probably more power than the President and certainly has more information. So I was in his office and Alan Cranston was sitting on my left side and Ed Muskie, who was then a Senator, was on my right side.*

*Russell Long said to me “Howard, this government is totally and completely out of control. We do not know what we are doing here. We have no idea of how much long-term debt we have put on the American people. We don’t even know our financial condition from year to year, nor do we know what the various agencies, bureaus, and commissions of the government are doing. Unless we get a handle on it—and soon—we are going to have a monumental financial recession in the United States.”*

*This was about eleven months before Ronald Reagan was elected. What I am saying now is not a quote, but it is an accurate conversation that I had with him. “Well, Senator, if you tell me this government is out of control completely, do you mean it’s out of control of the Congress and the Senate and the President?” He said, “That is right.” I said, “Who is running it?” He said, “We have created a bureaucracy in Washington so gigantic that this bureaucracy is running this government for the bureaucracy the way they want to and not for the people of the United States.” “Senator, you mean to tell me that the people in the bureaucracy, none of which are known to the people in the United States and none of which have even been elected to office of any kind are now running the government?” “That’s right, that’s what I am telling you.” I said, “Senator, you are telling me we do not have representative government in the United States any more, is that right?” He said, “Yes.”*

*This is long before Ronald Reagan was elected. This was the condition Reagan faced when he got there to be President.*

*Now, few newspapers published that Statement, although fortunately I have been able to make it on radio and television in every city in the United States.*

*With respect to this statement, I would like to say a little about that when Proposition 13 was campaigned for and Jerry Brown and Leo McCarthy and Willie Brown and all the Democratic leadership and what Pat Brown, former governor, said during the campaign for “13” that the state had only one billion dollars reserve and if “13” passed it would wipe the reserve out. I didn’t care about that because I wrote Proposition 13 in 1963, not 1978. However one night I got to thinking about it, and I said this state has got to*

*have more than that. That doesn't make any sense. First time I thought about it, I was lying in bed. Next morning I called up State Treasurer Jesse Unruh. I said, "Jesse, can you tell me what the state surplus is?" He said, "Just a minute." He came back. "Yes, it is 6.5 billion dollars, and we are getting 40 million dollars monthly interest on it." I said, "Why in the world are we hearing this story from Sacramento that there is only 1 billion dollars?" Well it was because we have a dishonest government and a dishonest legislature.*

*Now he is a Democrat elected as treasurer of the State of California. I have known Jesse Unruh for 30 years. While he and I are not on the same political wave length, I found out years ago if I wanted to find out anything about the State of California's finances, all I have to do is call Jesse Unruh and he will tell me. And it turns out to be the truth all the time. Now all either Jerry Brown or any member of the legislature would have to do is find out how much surplus was there when Proposition 13 was passing. All they had to do was make one phone call to Jesse Unruh and find it out. But evidently the legislators do not know how to dial a phone. Which would not surprise me. Anyone could have dialed the phone in two minutes and Jesse would have given them the same information he gave me. Here they are running around lying like sheep through their teeth. Incidentally, in California until 1980 we had the same situation, a bureaucracy running the state over and above the control of the Senate and Assembly and the Governor's office, and we didn't have representative government in California either.*

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This author believes that the government is totally out of control. It is not being run by elected officials. We do not have a representative government in the United States any longer.

The above statements being true, I ask, will we as citizens obey the bureaucratic un-elected government of today, or will we be obedient to the Constitution that our wise forefathers gave us, which made America great?

In the following chapter I will deal with the great men of the past who practiced Civil Disobedience, just as we must do if we are to be a free and great nation again.

*"By each dawn's early light."*





## Chapter 7

### Disobedience to Amendment I

*“There is a time to pray and a time to fight. This is the time to fight.”*

—John Peter Gabriel Muhlenberg, Sermon, 1775.

Resistance to laws that are not Constitutional is obedience to God.

The Bible says in Romans 13:1-2, *“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 unto themselves damnation.”*

The highest power or the law of the land in America is the Constitution. We can totally obey the Constitution and the Bible at the same time.

At this point we need to examine the two words which are becoming used more and more every day—*Civil Disobedience and Lawlessness*.

In the Bible we find a man by the name of Daniel who practiced Civil Disobedience, but he was not lawless. When King Darius said that if any man prays to any god but the king that person will be thrown into the lions’ den, Daniel practiced Civil Disobedience three times per day and prayed to his God. As a result he was thrown to the lions. God approved of what Daniel did and saved him.

Shadrach, Meshach, and Abednego, the three Hebrew children spoken of in Daniel, Chapter 3, practiced Civil Disobedience and would not worship the golden image. They were bound and thrown into the burning fiery furnace. Three men were thrown bound into the furnace, but the king looked and he saw four walking around loose in the fire and the fourth was like the Son of God. The fourth was Jesus Christ himself, a Christophany. God so approved of the Civil Disobedience of Shadrach, Meshach, and Abednego that he personally came down to congratulate them.

The Apostle Peter practiced Civil Disobedience in Acts 5 when the mayor, chief of police, and city council told him not to preach the gospel and teach in the name of Jesus any more, Peter was not lawless, but he practiced Civil Disobedience and went back to preaching. As a result, he was locked up in jail. That night the angel of the Lord opened the prison and let him out. God

approved of his Civil Disobedience.

Jesus Christ practiced Civil Disobedience in Matthew 12 when he healed a man on the Sabbath day. The religious leaders of his day declared that he had broken the law.

We hear much these days in Christian circles about wanting revival and close fellowship with the Lord. No one ever had any closer fellowship with the Lord than Shadrach, Meshach, and Abednego while they were in the burning fiery furnace practicing Civil Disobedience. Christians might begin seeing great revivals when they start practicing Civil Disobedience against the modern-day Babylonian system by obeying Romans 13:1-2 and the Constitution.

The pastors and churches of America had a major part in encouraging the American Revolution. Where did Paul Revere hang his light the night he made his famous ride? In the North Church belfry.

Having been a Baptist pastor myself for over 29 years, I have read much about the Baptists during the days of the Revolution. The following will document sufficiently that the pastors and churches of America helped to start and perpetuate the American Revolution.

In order to provide historic factual information dating back as closely as possible to the time of the actual writing of the Constitution, the following portion of this chapter is a verbatim quotation from *A History of the Baptist*, by Thomas Armitage, D.D., L.L.D., Pastor of the Fifth Avenue Baptist Church of New York, copyrighted 1886, published by Bryan Taylor & Co., 757 Broadway, New York, New York.

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A volume would be necessary for a full detail of the service which the Baptists rendered to their country, in her civic and military departments, during the Revolutionary War. A few individual cases may serve to illustrate the general interest which they took in the issue. In Virginia, Capt. M'Clanahan, a minister of Culpeper County, raised a military company of Baptists, with whom he served on the field both as captain and chaplain. Howe says that the Legislature had invited the formation of such companies "under officers of their own principles." Semple tells us that Rev. David Barrow took his musket and did good service for his country in the conflict, winning great honor for himself also. Dr. Cone states that his grandfather,

Col. Joab Houghton, while attending worship in the Baptist meeting-house at Hopewell, N.J., met a messenger out of breath with the news of the defeat at Lexington. He kept silence till the services were closed, then in the open lot before the sanctuary detailed to the congregation: "The story of the cowardly murder at Lexington by the royal troops, the heroic vengeance following hard upon it, the retreat of Percy, and the gathering of the children of the Pilgrims around the beleaguered hills of Boston. Then pausing, and looking over the silent crowd, he said slowly: 'Men of New Jersey, the red coats are murdering our brethren in New England. Who follows me to Boston?' Every man in that audience stepped out into line and answered, 'I!' There was not a coward nor a traitor in old Hopewell meeting-house that day." Col. Houghton continued in the army to the close of the war and fought valiantly. At one time a band of marauding Hessians had entered a New Jersey house at Moore's Mill, to plunder it, having stacked their arms at the door. He seized their arms and made their leader and a dozen men his prisoners, almost in sight of the British army. He was a member of the Hopewell Baptist Church, and died in 1795.

General Scriven, of Georgia, the grandson of Rev. William Scriven, was a brave soldier. After Savannah fell into the hands of the British forces, the officer in command ordered him to give up Sunbury also, and received the answer: "Come and take it." Afterwards he was slaughtered in an ambush of British and Tories at Laurel Hill. Colonel Mills, who commanded 1,000 riflemen with great skill at the battle of Long Island, was a deacon in the First Baptist Church, Philadelphia. Although captured with Generals Sullivan and Sterling, he was made a Brigadier-General for his valor. Colonel Loxley, who commanded the artillery at the battle of Germantown, of whom it was said, "He was always foremost when great guns were in question," was a member of the same Church. John Brown, of Providence, R.I., brother to Nicholas, and a firm Baptist, owned twenty vessels liable to destruction by the enemy. In 1772, when the British war vessel *Gaspee* entered Narraganset Bay, to enforce British revenue customs, she ran aground, whereupon Brown sent eight boats, armed by sixty-four men, under the command of Abaraham Whipple, one of his ship-masters, to destroy her. On opening fire Lieutenant Duddington was wounded, the rest of the officers and crew left, and the *Gaspee* was blown up. It has been said that "this was the first British blood shed in the War of Independence." We have another great patriot in the person of John Hart, who was a representative of New Jersey in the

Continental Congress, and signed the Declaration of Independence. On the 23d of October, 1770, he had taken a leading part in passing the following resolution in the New Jersey Assembly: "That no further provision be made for the supply of His Majesty's troops stationed in this colony." This resolution startled the people, and the Governor threatened the Assembly so seriously that it annulled his action and voted *L*500 for the use of the army. Hart stood firm, voted against reconsideration, and in April, 1771, sustained the resolution, which was passed the second time. He was elected Speaker of the New Jersey Assembly after that State had declared itself free, and he was hunted as an arrant traitor. The Legislature was obliged to flee from place to place, its members hiding themselves as best they could, and Governor Parker says that when Hart returned to visit his home he found it deserted; "The health of his wife, to whom he was devotedly attached, impaired by the cares of a large family and the alarm created by the near approach of the Hessians, had given way, and she died in the absence of her husband. His children had fled, and were concealed in various places in the mountains. His crops had been consumed by the enemy, and his stock driven away. He was compelled to fly to save his life, and for weeks he was a fugitive, hunted from house to house, wandering through the forests and sleeping in caves." When Washington crossed the Delaware, in the snow and hail and rain of that immortal night, December 25th, 1776, and found himself and his little band of heroes safe in Trenton the next morning, honest John Hart came forth from his hiding place, convened the Legislature for January 22d, 1777, and held his fidelity till his death, full of years and honors. He executed a deed to the Baptist Church at Hopewell, in 1771, giving the land on which their meeting-house is built, and led in the erection of the building where he and his family worshiped God. On July 4th, 1865, the State of New Jersey erected a beautiful monument, of Quincy granite, over his bones at Hopewell. He is represented as being tall and very prepossessing in person, very kind in his disposition, and he made a great favorite of his negro servant, Jack. Jack committed larceny on some of his master's goods in his absence, and many wished Hart to punish him; but he said that, as he had confided all his movables to Jack's care, he must let the offense pass as a breach of trust. When he was secreted in the Sourland Mountains, in 1776, he rested where he could in the day-time, and slept at night in an out-house, with his companion, the family dog. A marginal note on the journal of the Legislature for 1779, and the probate of his will, show that he died in that year; the first of

these being May 11th, and the last May 23d.

These few instances show the general tone of American patriotism amongst the American Baptists, for their ranks were almost unbroken on this subject. Judge Curwen was an ardent Tory; he mentions 926 persons of note who sympathized with the British, and a still more numerous array of Tories exiled by Colonial law; but, so far as is known, there is not the name of one Baptist on the list. Most of the officials of Rhode Island and about two-fifths of her people were Baptists. In 1764 she formed a Committee of Correspondence, whose design it was to secure the cooperation of the other Colonies in maintaining their liberties. This chapter may well close with a brief notice of several Baptist ministers who served as chaplains, for out of twenty-one whose names are now known, six of them, or nearly one-third of the number, were our own brethren, who rendered marked service, some of them being of national reputation and influence. Mention may be made of:

HEZEKIAH SMITH, D.D., of Haverhill, Mass. He entered the army in 1776, and so noted did he become as a patriot that he not only attracted the notice of Washington, but became his personal friend, corresponded freely with him after the war, and was visited by him at Haverhill in 1789. Smith set an example of bravery to the soldiers in battle, as well as of devotion to their country and purity of character. His recently published journal throws considerable light upon the movements of Gates in foiling Burgoyne's attempt to join Clinton, and on his overthrow at Stillwater and Saratoga. We have already spoken of

REV. JOHN GANO, who was a patriot of the best order, as well as a noble pastor. He began his services in the army in Clinton's New York Brigade, and was indefatigable in animating his regiment at the battle of Chatterton's Hill. The army was in something of a panic, and with cool courage he took his post in what seemed a forlorn hope. Many were abandoning their guns and flying without firing a shot, so that a mere handful were holding their ground when he sprang to the front. He states that he knew his station in time of action to be with the surgeons, and he half apologizes for his daring, saying: "In this battle I somehow got to the front of the regiment, yet I durst not quit my place for fear of dampening the spirits of the soldiers or bringing on myself an imputation of cowardice." He was at Fort Montgomery when it was taken by storm, but knew nothing of fear. Webb, Warren, Hall, and Washington were all his personal friends. An interesting incident in his chaplaincy is related by Ruttenbeer, in his "*History of*

*Newburg*” News. News was received that hostilities had ceased and that the preliminary articles of peace were settled; and on April 19th, 1783, Washington proclaimed peace from the “New Building,” and called on the chaplains with the several brigades to render thanks to God. Both banks of the Hudson were lined by the patriot hosts, with drum and fife, burnished arms and floating banners. At high noon thirteen guns from Fort Putnam awoke the echoes of the Highlands, and the army fired a volley. At that moment the hosts of freedom bowed before God in prayer, after which a hymn of thanksgiving floated from all voices to the Eternal throne. This building was not Washington’s head-quarters, but was a large room for public assemblies, sometimes called the “Temple,” located in New Windsor, between Newburg and West Point. Thatcher says in his “Journal” that when this touching scene occurred the proclamation made from the steps was followed by three huzzas, then prayer was offered to the Almighty Ruler of the world by REV. JOHN GANO, and an anthem was performed by voices and instruments. After these services the army returned to quarters and spent the day in suitable festivities. Then, at sundown, the signal gun of Fort Putnam called the soldiers to arms and another volley of joy rang all along the line. This was three times repeated, cannon discharges followed with the flashing of thousands of fire-arms, and the beacons from the hill-tops, no longer “harbingers of danger,” lighted up the gloom and rolled on the tidings of peace through New England and shed their radiance on the blood-stained field of Lexington. Every patriotic Christian heart in the nation joined in thanksgiving to which this patriot Baptist pastor gave expression in the presence of his immortal Commander-in-chief.

REV. DAVID JONES, born in Delaware, May 12th, 1736, was another eminent Baptist chaplain. He had been a student at the Hopewell Academy for three years, pastor at Freehold, N.J., and missionary to the Shawnee and Delaware Indians. At the outbreak of the war, however, he was pastor at Great Valley, Chester County, Pa. He was a bold and original thinker, and had highly offended many Tories in New Jersey by the free utterance of his Whig sentiments. The Continental Congress appointed a day of fasting and prayer in 1675, when he preached a powerful sermon in defense of the war to Colonel Dewee’s regiment, which exerted a powerful influence on the public mind when printed. He became Chaplain to Colonel St. Clair’s regiment in 1776, and greatly aroused the patriotism of the soldiers in a sermon just before the conflict at Ticonderoga. He served also under Gates and Wayne,

and was so heroic that General Howe offered a reward for his capture, and one or more plots were laid to secure him, but failed. He preached to the army at Valley Forge, when the news came that France had recognized American independence. It seems to have been his custom to preach as often as possible before going into battle, and he remained in the army until the surrender of Cornwallis, at Yorktown. When Wayne was sent against the Indians, in 1795-96, he accompanied him as chaplain, and again in the same capacity he went through the war with Britain of 1812, under Generals Brown and Wilkinson. He was the father of Horatio Gates Jones, D.D., and grandfather of the present Hon. Horatio Gates Jones, of Philadelphia.

REV. WILLIAM VANHORN was another Baptist chaplain of note. His education had been committed to Dr. Samuel Jones, of Lower Dublin, Pa., and for thirteen years he was pastor of the Church at Southampton, in that State. His life in the army appears to have been marked by consistency, piety, and industry, rather than by stirring acts of enterprise and daring. For twenty-one years he was pastor of the Church at Scotch Plains, N.J., where he closed his useful life greatly beloved by his flock.

REV. CHARLES THOMPSON ranked equally with his fellow-chaplains as a man of culture and vigor. He was born in New Jersey in 1768, and was the valedictorian of the first class which graduated from Rhode Island College under the Presidency of Dr. Manning, numbering seven, in 1769; he also succeeded the doctor as pastor at Warren. There he baptized Dr. William Williams, one of his classmates, who afterwards established the Academy at Wrentham. In 1778 the meeting-house and parsonage at Warren were burned by the British and Hessian troops, and Thompson entered the American army as chaplain, where he served for three years. He was a thorough scholar and a finished gentleman, winning great distinction in the army. This exposed him to the special hatred of the enemy, who made him a prisoner of war and kept him on a guard-ship at Newport. He served many years as pastor at Swansea, and died of consumption in 1803. The last, and in some respects the most noted of our chaplains, was

WILLIAM ROGERS, D.D. He was born in Rhode Island in 1751, and graduated in the same class with Thompson. He was the first student received at that college, entering at the age of fourteen, and on the day of his graduation delivered an oration on benevolence. In 1772 he became pastor of the First Baptist Church at Philadelphia, and had been there three years when Pennsylvania raised her quota of soldiers for that province; he was first

appointed chaplain, and afterwards Brigade Chaplain in the Continental Army. In 1778 he accompanied General Sullivan in his expedition against the Six Nations, at the head of 3,000 troops gathered at Wyoming. They marched north to Tioga Point, then on the frontier. His eminent ability and refined manners placed him on relations of intimate friendship with General Washington, and made him an ornament in our Churches. For years he served as Professor of English and Oratory in the College of Philadelphia and in the University of Pennsylvania. In battle, in camp, in hospitals, or in the pulpit and the professor's chair he was alike at home, and a blessing to all around him.

DR. LEONARD BACON writes of the Baptists in his "New England Theocracy" thus: "It has been claimed for these Churches that from the age of the Reformation onward they have been always foremost and always consistent in maintaining the doctrine of religious liberty. Let me not be understood as calling in question their right to so great an honor." But until the American Revolution they had scant means, comparatively, to demonstrate the practical soundness of this claim. Yet when the field was open for experimental proof that it was well founded, they were not found faithless in their relations either to the free constitutions of the several States or to that of the United States. They had little to hope from most of their fellow-colonists, who had gone to the verge of their power in using all social and legal forces to persecute and destroy them as a religious body, and that phase of the question was solemnly considered by them. When Dr. Samuel Jones went as one of their committee to present their appeal to the Continental Congress he said: "It seemed unreasonable to us that we should be called to stand up with them in defense of liberty, if, after all, it was to be liberty for one party to oppress another." The little Baptist colony of Rhode Island had more to lose and less to gain by revolution than any of her twelve sister colonies. Unlike Massachusetts and Virginia, she had no Governor appointed by the Crown, who could veto her acts of legislation. Bancroft tells us that this State enjoyed after the revolution, "a form of government under its charter so thoroughly republican that no change was required beyond a renunciation of the King's name, in the style of its public acts." Revolution would imperil her largest liberties, while complete success in the attempt to secure independence of Britain would add little to the rights which she already possessed. But should she be conquered, she must relinquish even these, for the Crown would appoint her a Governor and control her legisla-



tion, at least by the power of the veto.

Yet no selfish consideration of this sort weighed with the Baptists of Rhode Island. They saw their brethren of other colonies oppressed more than they were, and as their own love of liberty was a genuine growth, they demanded it as the birthright of all. Hence, they were as ready at once to resist encroachment upon the civil liberties of all the colonies as they had been to defy the unjust exactions of a spiritual tyranny upon themselves. They, therefore, carried with them into the struggle against civil oppression the same spirit which had moved them in resisting all encroachment upon the liberties of the soul. Two months before the Declaration of Independence, and thirty-two days before Virginia renounced allegiance to the Crown, Rhode Island repudiated all allegiance to George III., May 4th, 1776; and immediately after the retreat of General Gage from Concord and Lexington, her Legislature voted to send 1,500 men to the scene of conflict. It is, therefore, a significant testimony to the character of the teaching of Williams and Clark that the boon which they had given the Rhode Islanders, first the town-meeting and then the Colonial Assembly shorn of all power to touch the question of "conscience" and shut up to "civil things," should in the next century have borne such good fruit. Nearly five generations had passed since the colony was first planted, and now it was willing to imperil its own religious freedom in order to advance the political liberties of other communities. This brought no small strain upon its unselfish patriotism.

The Baptists of Virginia took an equally resolute step in favor of independence, but though under different circumstances, not a jot less honorable. Notwithstanding their persecutions by the Colony itself, the moment that the State Convention met to determine the duty of the Colony, sixty Baptist Churches said to this civil body: Strike the blow! "Make military resistance to Great Britain, in her unjust invasion, tyrannical oppression, and repeated hostilities," and we will sustain you, ministers and people. Virginia had no sympathy with Puritanism, and in her old devotion to the Stuarts had refused to recognize the authority of the Commonwealth. For this Massachusetts had prohibited all intercourse with her, and under the administration of George III., when Patrick Henry introduced his famous Fifth Resolution into the Virginia Legislature, containing the doctrine of revolution, denouncing the Stamp Act, and refusing taxation without representation, the leading men of that body cried with horror, "Treason! Treason!" Campbell, in his history of Virginia, says: "Speaker Robinson,

Peyton Randolph, Richard Bland, Edward Pendleton, George Wythe, and all the leaders of the House and proprietors of large estates made strenuous resistance.” True, the wonderful eloquence of Henry secured a majority for the resolution, but the men who voted for it were so alarmed by the cry of treason which it provoked that the next day they secured its erasure from the records. One of the paradoxes of American history has been that, despite the sentiment of many of its leading men thus loyal to the Crown, Virginia should have finally taken front rank amongst the revolting colonies.

Jefferson, in his *Notes on Virginia*, incidentally supplies the clue to this problem. He states that at the time of the Revolution two-thirds of her population had become Dissenters; for the most part they were Quakers, Presbyterians, and Baptists. By the intolerable sufferings and indefatigable labors of the Baptist preachers they had cherished and diffused their own love of liberty throughout the whole colony for half a century. Their memorial to the Convention had deeper root than the feeling of the hour; it was grounded in those evangelical convictions which were shared by a majority of the people of Virginia. That Virginia cast her Royalist antecedents aside and loyally espoused the cause of the revolution was largely due to the fact that Baptist suffering, preaching, and democratic practice had educated her people for the issue. Thomas Jefferson, possibly an advanced Unitarian; Patrick Henry, a devout Presbyterian; and James Madison, thought to be a liberal Episcopalian, felt the throb of the public heart, saw that its patriotism was founded upon religious conviction, and, like wise men, instead of stemming the strong tide they gave it their leadership, under which it swept on, notwithstanding the opposition of English rectors and the entangling traditions of a grinding hierarchy. The Baptists of Virginia, however, did not rush hastily into the struggle, nor were they without a definite purpose; they counted the cost and anticipated the legitimate result of their position. The records of the Colonial Convention, June 20th, 1776, say that:

“A petition of sundry persons of the Baptist Church, in the County of Prince William, whose names are thereunto subscribed, was presented to the Convention and read, setting forth that at a time when this colony, with the others, is contending for the civil rights of mankind, against the enslaving schemes of a powerful enemy, they are persuaded the strictest unanimity is necessary among ourselves; and that every remaining cause of division may, if possible, be removed, they think it their duty to petition for the following religious privileges, which. they have not yet

been indulged with in this part of the world, to wit:

“That they be allowed to worship God in their own way, without interruption; that they be permitted to maintain their own ministers and none others; that they may be married, buried, and the like without paying the clergy of other denominations; that *these things granted*, they will gladly unite with their brethren, and to the utmost of their ability promote the common cause.

“Ordered, that the said petition be referred to the Committee of Propositions and Grievances; that they inquire into the allegations thereof and report the same, with their opinions thereupon, to the Convention.”

The Baptists concealed nothing. For full liberty, civil and religious, they were ready to give their lives and all that they had, but for less they would risk nothing; they might as well be the civil vassals of Britain as the religious vassals of a republic in Virginia. This was understood all around, and hence they kept influential commissioners in constant attendance on the Legislature and Conventions of the State, from the beginning to the close of the struggle for perfect religious freedom; or, as Bishop Meade expresses it, when their full rights were secured: “The warfare begun by the Baptists seven and twenty years before was now finished.”

They had a great advantage in the fact that the three men who were the most prominently identified with the Revolutionary cause in Virginia espoused their cause and co-operated with them—Jefferson, Henry, and Madison. This was not due, perhaps, on their part, to the same deep religious conviction which actuated the Baptists. But in their immense breadth of mind, logical adherence to conclusions drawn from those premises which justified the Revolution, brought these mighty men to the same positions. Jefferson comprehended Baptist aims perfectly, for he was in perpetual intercourse with their leading men, and they intrusted him with the charge of their public documents. His mother was an Episcopalian, but his favorite aunt, her sister, Mrs. Woodson, was a Baptist. These two sisters were the daughters of Isham Randolph, Mrs. Woodson residing in Goochland County. When young he loved to visit her house and accompany her to the Baptist Church, of which she and her husband were members. It is through the members of his uncle’s and aunt’s family, as well as through the Madisons, that the tradition has come down that he caught his first views of a democratic form of government while attending these meetings. A letter lies

before the writer from Mrs. O. P. Moss, of Missouri, whose husband was a direct descendant of the Woodson family; his mother knew Jefferson intimately, and has kept the tradition alive in the family. She says that “when grown to manhood these impressions became so fixed that upon them he formulated the plan of a free government and based the Declaration of Independence.” Jefferson himself speaks of his close intimacy with the Baptists in the following epistle, already referred to in Chapter VIII:

“To the members of the Baptist Church of Buck Mountain, in Albemarle; Monticello, April 13th, 1809:

“I thank you, my friends and neighbors, for your kind congratulations on my return to my native home, and of the opportunities it will give me of enjoying, amidst your affections, the comforts of retirement and rest. Your approbation of my conduct is the more valued as you have best know me, and is an ample reward for any services I may have rendered. *We have acted together from the origin to the end of a memorable revolution*, and we have contributed, each in the line allotted to us, our endeavors to render its issues a permanent blessing to our country. That our social intercourse may, to the evening of our days, be cheered and cemented by witnessing the freedom and happiness for which we have labored, will be my constant prayer. Accept the offering of my affectionate esteem and respect.”

Elder John Leland speaks of his intimacy with Jefferson. In his Address on an Elective Judiciary, he found it necessary to repel certain charges against his *beau ideal* statesman, and says: “I lived in Virginia, from December 1776, until April, 1791, not far from Monticello; yet I never heard a syllable of either of these crimes.” There was a oneness of views and a mutual esteem in all that relates to religious liberty between him and the Baptists. John Leland was in constant communication with him on this subject, and he only spoke their sentiments when he said of Jefferson, that “By his writing and administration, he has justly acquired the title of the Apostle of Liberty.” The replies of Jefferson to three Baptist Associations, and to the Baptists of Virginia in General Meeting assembled, speak of the satisfaction which the review of his times gave him, in remembering his long and earnest co-operation with them in achieving the religious freedom of America.

Early in his life Patrick Henry evidenced his deep sympathy with them on the same point, for Semple says of the immortal patriot and orator and of the efforts to attain full liberty of conscience:

“It was in making these attempts that they were so fortunate as to interest in their behalf the celebrated Patrick Henry; being always the friend of liberty, he only needed to be informed of their oppression—without hesitation, he stepped forward to their relief. From that time, until the day of their complete emancipation from the shackles of tyranny, the Baptists found in Patrick Henry an unwavering friend.”

It is supposed that he drew up the noble petition of the Presbytery of Hanover, addressed to the Virginia Colonial Convention, in favor of religious liberty, Oct. 7th, 1776, and if he did, it is enough to render his name immortal, for no abler document on the subject was ever submitted to that or any other body. William Wirt Henry, his grandson, claims, that his renowned ancestor was the real author of the sixteenth section of the Virginia Bill of Rights, which guarantees perfect religious liberty. George Mason, Edmund Randolph, and Patrick Henry were all members of the Committee that framed it; and Randolph says, that when Mason submitted his draft for the consideration of the Committee, he had not made proper provisions for religious liberty. Whereupon, Patrick Henry proposed the fifteenth and sixteenth sections in these words:

“That no free government, or the blessings of liberty, can be preserved to any people but by a firm adherence to justice, moderation, temperance, frugality, and virtue, and by frequent recurrence to fundamental principles. That religion, or the duty we owe to our Creator and the manner of discharging it, can be directed only by reason and conviction, and not by force or violence; and, therefore, that all men should enjoy the fullest toleration in the exercise of religion, according to the dictates of conscience, unpunished and unrestrained by the magistrates, unless, under the color of religion, any man disturb the peace, the happiness, or the safety of society; and that it is the mutual duty of all to practice Christian forbearance, love, and charity toward each other.”

Mr. Madison, however, who was also a member of the Committee, detected serious danger lurking in the word “toleration,” and moved this amendment, which was adopted, first by the Committee, and on May 6, 1776, by the Convention:

“That religion, or the duty which we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force of violence; and therefore all men are equally entitled to the

free exercise of religion according to the dictates of conscience; and that it is the mutual duty of all to practice Christian forbearance, love, and charity toward each other.”

Jefferson was not in the Convention which framed this Bill, but nine years afterwards he served on a Committee of the General Assembly to revise the laws for the new State, when he submitted the following, which was adopted, December 16, 1785, and is still the fundamental law of Virginia.

“An Act to establish Religious Freedom:

“Be it enacted by the General Assembly, That no man shall be compelled to frequent or support any religious worship, place, or ministry whatsoever, nor shall be enforced, restrained, molested, or burthened in his body or goods, nor shall otherwise suffer on account of his religious opinions or belief; but that all men shall be free to profess and by arguments to maintain their opinions in matters of religion, and that the same shall in no wise diminish, enlarge, or affect their civil capacities.”

James Madison had as close relationship to the Baptists as his two illustrious peers, and made himself intimately acquainted with their radical views on the subject of religious equality. Honest John Leland says of him: “From a child, he was a pattern of sobriety, sturdy and inflexible justice. From an *intimate acquaintance with him*, I feel satisfied that all the State of Massachusetts, for a bribe, would not buy a single vote of him. A saying of his is fresh in my memory: ‘It is ridiculous for a man to make use of underhand means to carry a point, although he should know the point is a good one; it would be doing evil that good might come.’ This saying of his better describes the man than my pen can do.” General Madison, his brother, was a member of a Baptist Church, and their family took a deep interest in the struggles of the denomination. James was one of the youngest members of the Convention which adopted the Bill of Rights, and it required no small judgment and nerve to oppose the idea of “toleration” on abstract principles there, or to support the tenet that “all men are entitled to the free exercise of religion, according to their own consciences.” One measure succeeded another, in opposition to the legally established religion of Virginia, in which the Baptists took the leading part at times, and on some measures stood entirely alone, until in the main, through the influence of these three great statesmen, the last step was taken in 1802; the glebes were ordered to be sold in payment of the public debt, on the ground that they had been purchased by a public tax, and belonged to the State. Thus ended the struggle for religious

liberty in Virginia, and with the disappearance of the Established Church, the last vestige of ecclesiastical tyranny was wiped from the statute-books of that State.

The most worthy Baptist writers have never claimed that their Baptist fathers achieved this grand result alone, nor could such a claim be sustained. They were the most numerous body of dissenters in Virginia, and were a unit in this effort, but they were earnestly aided by all the Quakers and most of the Presbyterians, as lesser but influential bodies. "Tories" and "traitors" were held at a large discount in both these denominations, and there were few of them. Indeed, so far as appears, the twenty-seven Presbyterians who met at Charlotte, N.C., May, 1775, to represent the County of Meeklenburg in patriotic convention, were the first American body which declared itself "a free and independent people; [who] are, and of right ought to be, a sovereign and self-governing association, under the control of no power other than that of our God and the general government of the Congress." Besides, at that time, there were good reasons why the Quakers, Presbyterians, and Baptists should stand firmly together in favor of religious liberty. From 1749, a plan had been openly pushed in England, to force an American Episcopate on all the American colonies; it excited the deepest alarm in all the non-Episcopal Churches, and did much to fan the revolutionary flame. In 1773 the "Quebec Act," to prevent Canada from uniting with the thirteen colonies, had given full freedom of worship and right of property to the Roman Catholic Church there.

Massachusetts had formed a State Constitution in 1780, and in that Convention the Baptists contended with pertinacity for their religious rights. Rev. Noah Alden, a lineal descendant of the Plymouth family, was a member of this Convention, and at that time pastor of the Baptist Church at Bellingham. He was also a member of the Convention which framed the Constitution of the United States. When the famous Massachusetts Bill of Rights was reported he moved to recommit the third article, which gave power to the rulers in religious affairs. He was made a member of a committee of seven to consider the subject, and although he could not secure equality before the law for all sects in Massachusetts, he did procure so much concession as to excite marvel at the time, it was so far in advance of anything that this State had previously known in religious liberality. It recognized the power of the civil rulers to provide for the support of religion in towns where such provision was not made voluntarily; it required

attendance on public worship, if there were any religious teachers “on whose instructions they can conscientiously and conveniently attend”; it provided that the people should “have the exclusive right of electing their public teachers, and of contracting with them for their support and maintenance;” it gave the right of the hearer to apply his public payments of religious tax “to the support of the public teacher or teachers of his own religious sect or denomination, provided there be any on whose instruction he attends,” and “every denomination of Christians, demeaning themselves peaceably and as good subjects of the commonwealth, shall be equally under the protection of the law, and no subordination of any one sect or denomination to another shall ever be established by law.” This wonderful gain in the Bill of Rights did not dis-establish the Church in Massachusetts, which was still protected under the several exceptions of the article, but it broke its tyrannical power, and in a little more than half a century it wrought the entire separation of Church and State in Massachusetts. It met with the most violent resistance in the Convention, and a leader of the opposition said: “We believe in our consciences that the best way to serve God is to have religion protected and ministers of the Gospel supported by law, and we hope that no gentleman here will wish to wound our tender consciences.” “The plain English of which,” says Leland, “is, our consciences dictate that all the commonwealth of Massachusetts must submit to our judgments, and if they do not they will wound our tender consciences.” Alden was nobly sustained in this Convention by Dr. Asaph Fletcher, who was also a member, and a strong advocate of this measure. Under its provisions many ungracious acts were perpetrated, and all sorts of quibbles, pretexts, and pleas that ingenious but wounded pride could invent were invoked to annoy the Baptists, but this Bill struck a death-blow at persecution proper in Massachusetts.

The new Constitution was soon put to the test, for several persons were taxed at Attleboro, in 1780, to support the parish Church, although they attended elsewhere. Elijah Balkom was seized, and having sued the assessors for damages, judgment was had against him; but, on an appeal to the County Court at Taunton, he obtained damages and costs. In 1783 a similar case, in many respects, occurred in Cambridge, where Baptists were sued to support the Standing Order, and their money extorted, but they sued for its return and it was paid back. These annoyances continued and sometimes were grievous enough. In a letter from Dr. Backus to William Richards, dated May 28th, 1796, he says:



“Though the teachers and rulers in the uppermost party in Massachusetts, Connecticut, New Hampshire, and Vermont are as earnest as ever Pharaoh was to hold the Church of Christ under the taxing power of the world, yet that power is daily consuming by the spirit of God’s mouth.” To meet and thwart these attempts the Warren Association kept a vigilant committee in existence. In 1797 it consisted of Drs. Stillman, Smith, and Backus, with Mr. Baldwin and Mr. Grafton, to whom the oppressed Churches appealed for counsel and help, and they did good service indeed. John Leland said, 1801: “In the year 1800 about six hundred dollars were taken from the Baptists, in Partridgefield, for the building of a meeting-house in said town for another denomination. The case is now in law, hung up, and what the event will be we know not.”

Great hopes were entertained that the Convention held November 3d, 1820, to amend the Constitution, would entirely dissolve the last bond of union between Church and State in Massachusetts; but this was defeated, chiefly by the determined opposition of John Adams, who was a member of that body.

Isaac Backus died in 1806, after a life of astonishing activity in the cause of religious freedom. But his survivors adopted the motto of Caesar, “that nothing is done while anything remains undone,” and they pressed their case with new zeal, encouraged by their gains in securing a modification of the Bill of Rights. The dissatisfaction with the partial measure, however, was very great. Leland gave it voice in many addresses and in numerous articles from the press. He said:

“The late Convention, called to revise the Constitution, still retains the same principle. Strange, indeed, that Massachusetts, all alone, in opposition to all the other States, should still view religion a principle of State policy, the Church a creature of State, and ministers in the light of State pensioners! That the Legislature should have the power to clothe the majority of each town or parish with authority to compel the people, by a legal tax, to support the religious teachers among them. What a pity! When will men realize that a constitution of civil government is a charter of powers bestowed and of rights retained, and that private judgment and religious opinions are inalienable in their nature, like sight and hearing, and cannot be surrendered to society. Consequently, it must be impious usurpation for ecclesiastics or civilians to legislate about religion.”

In 1811 Judge Parsons gave a decision to the effect, that no congregation

or society not incorporated by law could claim all the privileges which the dissenters claimed under the Bill of Rights, and alarm awakened them throughout the State. Petitions were circulated everywhere and sent to the Legislature, praying for a revision of the religious laws, and the people of Cheshire elected Elder Leland to that body for the purpose of pleading their cause. There he delivered that remarkable speech, in which reasoning, satire, eloquent declamation, and sound statesmanship hold such equal and changeful parts. The following characteristic extracts are not familiar to the present generation of Baptists and may be reproduced:

“Mr. Speaker, according to a late decision of the bench, in the County of Cumberland, which, it is presumed, is to be a precedent for future decisions, these nonincorporated societies are nobody, can do nothing, and are never to be known except in shearing time, when their money is wanted to support teachers that they never hear. And all this must be done for the good of the State. One hundred and seventeen years ago wearing long hair was considered the crying sin of the land. A Convention was called March 18, 1694, in Boston, to prevent it; after a long exhortation the Convention close thus: “If any man will now presume to wear long hair, let him know that God and man witnesses against him.” Our pious ancestors were for bobbing the hair for the good of the Colony, but now, sir, not the hair but the purses must be bobbed for the good of the State. The petitioners pray for the right of going to heaven in that way which they believe is the most direct, and shall this be denied them? Must they be obliged to pay legal toll for walking the King’s highway, which has been made free for all? Since the Revolution, all the old States, except two or three in New England, have established religious liberty upon its true bottom, and yet they are not sunk with earthquakes or destroyed with fire and brimstone. Should this commonwealth, Mr. Speaker, proceed so far as to distribute all settlements and meeting-houses, which were procured by public taxes among all the inhabitants, without regard to denomination, it is probable that the outcry of sacrilege, profanity, and infidelity would be echoed around; and yet, sir, all this has been done in a State which has given birth and education to a Henry, a Washington, a Jefferson, and a Madison, each of whom contributed their aid to effect the grand event. . . . These petitioners, sir, pay the civil list, and arm to defend their country as readily as others, and only ask for the liberty of forming their

societies and paying their preachers in the only way that the Christians did for the first three centuries after Christ. Any gentleman upon this floor is invited to produce an instance that Christian societies were ever formed, Christian Sabbaths ever enjoined, Christian salaries ever levied, or Christian worship ever enforced by law before the reign of Constantine. Yet, Christianity did stand and flourish, not only without the aid of the law and the schools, but in opposition to both. We hope, therefore, Mr. Speaker, that the prayers of thirty thousand, on this occasion, will be heard, and that they will obtain the exemption for which they pray.”

But their prayers were not heard, and their most strenuous efforts at reform were unavailing, until the people arose in their might and so amended the Bill of Rights in 1833 that the Church and State were forever separated, since which time what Leland called “the felonious principle” has been banished from the statute books of all the States, and, as Leland did not die until 1841, he breathed free air for the last seven years of his life, to his great health and delectation. He lived to be eighty-seven years of age, and deserved ten years of fresh air after he had labored sixty-seven years to vindicate the civil and religious rights of all men. Rest, royal old warrior, rest on the Cheshire hills, which thou didst so much to make free!

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Pastors today are again being called on to take a stand. A church in Nebraska has been padlocked. A church in East Point, Georgia, has been attacked by the Internal Revenue Service and demanded to pay taxes. A bill passed Congress stating that January 1, 1984, all churches will begin paying TAXES, Social Security taxes. . . taxes which go into the general treasury of the United States of America. . . taxes which pay for abortions. . . taxes which subsidize wheat for communistic Russia so they can murder millions in Afghanistan and thousands in Poland can be brought into slavery. . . taxes which go into the International Monetary Fund to pay the International Bankers. This is an encroachment on the very freedoms for which our forefathers fought and died. We will be called upon to take the same stand our forefathers took.

It is very appropriate that the following chapter should be entitled, “Money.”

*“...its soul, its climate, its equality, liberty, laws, people, and manners. My God! how little do my countrymen know what precious blessings they are in possession of, and which no other people on earth enjoy!”*

—Thomas Jefferson  
Letter to Monroe, June 17, 1785



## Chapter 8

# Money

How does the United States government create one billion dollars in paper money?

The Treasurer advises the Federal Reserve Bank Corporation of the need.

The Treasurer advises Bureau of Engraving to print one billion dollars worth of United States bonds.

The Federal Reserve Bank advises Bureau of Engraving to print one billion dollars in Federal Reserve notes. The Federal Reserve Bank pays the cost of the ink and paper—approximately one million dollars (about 2¢ per note, regardless of its denomination).

This bank corporation (Federal Reserve) swaps its Federal Reserve notes for United States bonds. How would you like to make \$999 million by the stroke of a pen?

In accordance with the 1935 Bank Act, the Federal Reserve can deposit \$1 billion in United States bonds with the Controller of Currency and secure \$1 billion in currency. The interest on the United States bonds is payable to the Federal Reserve bankers.

The Federal Reserve bankers have learned an even greater swindle. They can legally hoard the \$1 billion currency in their vaults and issue billions in “Check Book” currency every time they make a loan or investment. It is said to be a 320 to 1 ratio by the time the money gets down to the citizen at the grass roots. All of which collects interest and compounds interest.

*Permit me to issue and control the money of a nation and I care not who makes its laws.*

—Mayer Anselm Rothschild

*The Federal Reserve [Privately owned banks] are one of the most corrupt institutions the world has ever known.*

—Senator Louis T. McFadden  
(For 22 years Chairman of the  
U.S. Banking and Currency Commission)

Unless we immediately restore to the Congress their Constitutional right to issue and regulate our money (Article 1, Section 8-5), this one great Constitutional Republic will have gone to the Federal Reserve.

“Too fantastic,” you say? That is right, but it is true and well documented.

Finally, at long last the public is showing signs of waking up to the swindle Congress laid on this nation in 1913.

The time is fast approaching when the guilty will be forced to stand in the public docket and tell the American people how come the money system has failed. When the people do finally understand that they have been working their fingers to the bone for a handful of corrupt money lenders, the day of

reckoning will come.

The Federal Reserve system is not an agency of the Federal Government. It is a privately owned corporation.

For untold years, the Federal Reserve has played hide and seek with the American public, and we are tired of the game. We want to know once and for all if the following list of foreigners and money lenders are the real owners of the Federal Reserve.

1. Rothschilds of London and Berlin
2. Israel Moses Seaf of Italy
3. Kuhn, Loeb and Co. of Germany and New York
4. Lazares Brothers of Paris
5. Warburg and Co. of Hamburg, Germany
6. Lehman Brothers of New York
7. Goldman, Sachs of New York
8. Rockefeller Brothers of New York

All it took to enslave the world physically was to convince the people that paper and credit are money; credit and paper that the first user gets for nothing. All it takes to keep the people enslaved is to keep them amused, confused, comfortable, and fearful of being enslaved by a country that can't whip tiny Afghanistan in *three* years.

As proof of what I have just said, I offer the following true story.

In the year of our Lord 1950, our first example individual put \$50,000 into the purchase of a very nice home. For 32 years he has fixed the roof, paid the taxes (rent), maintained the yard, heating system, etc., etc.

In return his property has realized a tremendous appreciation in value, right? We're told, "Nothing has increased in value over the years like property."

Today that property is valued at \$250,000. What a wonderful increase in value. The man is rich. His financial statement confirms his worth, he can borrow money at the bank easily. *Has this individual received something for nothing??*

Our second example individual put \$50,000 into the ground in a tin can. No roof to fix, no walls to paint, no hot water tank to replace, no maintenance

of any kind. No interest, no accrual, no increase in value, *no tax deduction* (horrors). To put dollars (silver dollars) into a can is just the opposite of good money management, right?

What do you suppose the can of coins is worth today? It is worth just exactly what it was worth in 1950, \$50,000.

How many Federal Reserve notes will that can of coins purchase today? \$650,000.00!!! You read right. The house will sell for \$250,000.00; the can of coins for \$650,000.00.

What appears to be a huge increase in the value of the house, in reality turns out to be a \$400,000.00 loss. Have we been swindled or have we been swindled?

*No State shall. . . . make any Thing but gold and silver Coin a Tender in Payment of Debts.*

—The Constitution of the United States of America (excerpts from Article I, Section 10-1)

Reginald McKenna, who had served as Chancellor of England's Exchequer, said in January, 1924:

*I am afraid that the ordinary citizen will not like to be told that the banks can and do create money, and they who control the credit of a nation direct the policy of the government and hold in the hollow of their hands, the destiny of the people.*

Representative McFadden said:

*Long before we wake up from our dreams of prosperity through an inflated currency, our gold, which could have kept us from catastrophe will have vanished, and no rate of interest will tempt it to return.*

The Bible says in Proverbs 22:7b:

*The borrower is servant to the lender.*

This brings me to the next most logical subject in *To Seduce A Nation*, the

IRS.



## Chapter 9

# I.R.S.

### THE CONSTITUTION OF THE UNITED STATES

#### Article I, Section 8-1

*The Congress shall have Power to lay and collect Taxes, Duties, Imposts and Excises, to pay the Debts and provide for the common Defence and general Welfare of the United States; but all Duties, Imposts and Excises shall be uniform throughout the United States;. . . .*

The Constitution states what taxes are to be imposed on the people: *Duties, Imposts, and Excises*. Congress does have the right to lay and collect



taxes and there are three taxes listed and no more. (No tax on income is listed.)

I have never met anyone who objects to Constitutional taxes, but unconstitutional taxes collected by using Gestapo tactics, this is another matter all together.

The Bible and the Constitution both teach Free Enterprise Capitalism, but neither condone the modern-day form of taxation.

The Bible says in I Corinthians 9:7b, vs. 9, and 10b:

*Who planteth a vineyard and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? For it is written in the law of Moses, Thou shall not muzzle the mouth of the ox that treadeth out the corn. Doth God take care of the oxen?*

*He that ploweth should plow in hope; and that he that thresheth in hope should be partakers of his hope.*

The Scriptures plainly state that if a person is willing to work and exert labor then that person should be allowed to have the fruit of his labor. This fruit of labor or wages is better known as Capital. If a person is willing to work for it, let him have it, don't take it from him in the form of 40% to 60% graduated income tax.

Let a person have an incentive to work. Take away the incentive and that person becomes a vegetable and burden on society. Take away the incentive of the working class and you create a welfare state.

Our founding fathers understood this principle, and that is the reason they were explicit in the Constitution as to what taxes are to be allowed.

A good example is a Russian farmer compared with an American farmer. A Russian farmer does not own his farm, house, tractor, or combine, and if he produces, he is allowed to have only what is needed to feed his own family; everything else goes to the state; What does the Russian farmer do at five o'clock in the afternoon, he turns off the key to his tractor and goes home. Why should he work? After all, if he produces anything extra the state will only take it. He can't build up Capital, therefore his incentive is destroyed and he quits.

An American farmer, he owns his farm, house, tractor, and he and the bank own the combine. What does the American farmer do at five o'clock in the afternoon? He doesn't turn off his tractor and go home, but he rather turns

on the lights on his tractor and plows half the night. He knows that if he produces more, it is his. He can build up Capital. He has incentive. He will work himself to death and labor long hours and enjoy the Great American Dream, as he was guaranteed the freedom to do under the Constitution. **HE IS FREE—WE THE PEOPLE, NOT WE THE SHEEPLE. This is Free Enterprise CAPITALISM.**

The Bible teaches Free Enterprise Capitalism in II Thessalonians 3:10:

*For even when we were with you, this we commanded you, that if any would not work, neither should he eat.*

A welfare state is unscriptural and Unconstitutional. If a person is too lazy to work, then let him do without. Don't take from the person who is willing to labor and give to the lazy, because by so doing we destroy both the incentive of the laborer and the opportunity to learn a lesson that the lazy need to learn.

The Bible also teaches Free Enterprise Capitalism in the Old Testament in Leviticus 25:10.

We are obligated both Scripturally and Constitutionally to resist illegal, unconstitutional taxation. A Republic can only exist under a Free Enterprise economy where individuals are allowed to accumulate Capital.

Have you ever considered the freedom of privacy which you have given up through the modern-day unconstitutional taxation system. Think of all the information you voluntarily give to the government about yourself on every Form 1040. All of the following is in their computer because you volunteered to give it to them:

- Your social security number. *(That follows you everywhere.)*
- Are you married, single, a widow or widower?
- Your occupation?
- Your spouse's name?
- Are you over 65?
- Are you blind?
- Your children's names?
- Your resident address?
- Your business address?
- Your type of business?

- Your business assets?
- Your inventory?
- Your equipment?
- Who you buy from?
- Who you sell to?
- How well you do in business compared to your competitors?
- Trade secrets?
- What you paid for your business?
- Who works for you? For how long?
- Tips, kickbacks, discounts?
- Stocks you own? (*from sale or dividend info.*)
- Bonds you own? (*from interest payments*)
- Your bank? (*from interest paid or received*)
- Your accountant's name?
- Your physician's name?
- Your dentist's name?
- The name of your country club?
- Your religion?
- Your political party?
- Your church?
- Your favorite charities?
- The value of your home? (*by the mortgage interest and taxes*)?
- The value of your car? (*by the license and sales tax*)
- How much do you drive?
- Where you take your vacations? (*conventions*)
- Where you keep your investments?
- Where you keep you safe deposit box?
- What foreign countries you have investments in?
- When your spouse died?
- Amount of alimony? (*past life style*)
- Business associates?
- Type of recreation?
- Poor or rich?
- Any partnership relationships?
- Trusts?
- Any casualties?
- Any thefts?

- Do you belong to a union or association?
- New home built?
- Names, relationship, income of other dependents?
- Do you have a pension plan?
- Where do you invest your pension proceeds?
- Did you receive any gifts?
- Did you give any gifts?
- Do you own mutual funds? Which ones?
- Do you own Money Market funds? Which ones?
- Your insurance company?
- Amount of your insurance?
- Your health?
- Your family's health?
- Do your kids go to a private school?
- Which school and how good is it?

A BARREL (42 GALLONS) OF  
PRUDHOE BAY CRUDE OIL IN \$\$\$

West coast price paid by refinery	\$32.50	Approximate averages, 1st quarter, 1981. (Figures taken from a speech delivered by Mr. Harold Champagne of ARCO to the Dallas chapter of the Society of Petroleum Engineers Wives Club)
Pipeline tariff from Prudhoe Bay to Valdez	-2.42	
Tankering costs from Valdez to West Coast	-.70	
Wellhead price	\$29.38	
-----		
Wellhead price (on which taxes are levied)	\$29.38	
1/8 royalty (state of Alaska)*	-3.67	
Severance tax (state of Alaska)*	-3.50	
“ Windfall Profits” tax (federal excise tax)*	-11.46	<--Absolutely no profit has been earned at this point
Operating costs (getting oil out of ground)	-.50	
Pretax profit	\$10.25	
-----		
Gross profit before income tax	\$10.25	
Alaska state income tax (9.4%)*	-.96	
Federal income tax (48)*	-4.47	
Net profit to producer	\$4.82	(11¢ per gal.)
-----		
<b>Summary (totals)</b>		%
Consumer (refinery)	\$32.50	100
Costs (pipeline, tinkering & operating)	3.62	11
- Alaska state tax	8.13	25

- Federal tax (including "windfall profits" tax)	15.93	49	
NOTE: Combined Alaska and Federal Tax = 74%			
Oil company	4.82	15	
Total value per day \$48,750,000			
* Total taxes per day 36,090,000			

(To verify tax figures, write Department of Revenue, 201 E. 9th Ave., Anchorage, AK 99501 and the Department of Energy, 1000 Independence Avenue SW, Washington, D.C. 20585

## Chapter 10

# Energy

The story you are about to read has never been in print anywhere, not even in my book, *The Energy Non-Crisis*. Why? I was afraid to print it.

In 1980, I published my book *The Energy Non-Crisis*. I told the story of what I had lived, seen, and heard on the Trans-Alaska Oil Pipeline where I was the Chaplain for two and one-half years. I should say, I told it all except one part. That part is the story of how I watched the world financiers bring under their control the nine major oil companies of America in 1976. This was done with the aid of the federal government, and, for all practical purposes, the private enterprise oil companies were nationalized in that same year.

You may find this story rather startling and difficult to believe, because it is the exact opposite of what the news media has told. Maybe I should clarify how it is that I know this story to be true.

In 1974, I was assigned as the Chaplain to the northern sector of the Trans-Alaska Oil Pipeline, without pay from the oil companies. The following year, 1975, Chaplains were given executive status with the oil companies, and I was even asked to sit in on board meetings at times with the oil company officials in an advisory capacity. I had no idea of the things I was to hear and see over the next two years.

There was no energy crisis in 1971 and 1972. The long lines at the gas

pumps had been planned in advance. America had been sectionalized and was tried piece by piece with a phony, artificial energy crisis. There was as much of a glut of oil then as there is now.

There is as much crude oil on the North Slope of Alaska as there is in Saudi Arabia. If the government would allow us to use this oil, America could be totally energy independent and gasoline could be less than 50¢ at the gas pump without the oil companies taking one penny cut in profits or the service station attendant making one cent less than what he is making now.

It was planned in 1976 to begin raising your electric and natural gas bills beginning 1980, and to either double, triple, or quadruple those bills by the end of the 1980's. By order of the President of the United States in 1977, the plan was initiated to do this. I know—I was sitting in the meeting when it was discussed.

At this point you are probably asking, "Then why the energy crisis of the mid-seventies." The reason. . . control of the people of America, the economy, and private enterprise. They have totally controlled America by controlling energy since 1973.

WHO ARE *THEY*? In order to answer that question, I must give some brief background.

The Trans-Alaska Oil Pipeline is the biggest and most expensive project that has ever been undertaken by private enterprise in the history of the world. Twelve billion dollars was spent in three years to construct an 800-mile, four-foot diameter pipeline from the Arctic Ocean to Valdez in southern Alaska. The original projected cost of the pipeline was only two billion dollars, but it actually wound up costing twelve billion dollars because of intentionally imposed government cost overruns. All of this twelve billion was private enterprise money. Not one penny of government money was used. An example of these intentionally imposed government cost overruns is the following story.

When I arrived on the pipeline in 1974, one of the first things I was shown was a big book which contained all the permits and guidelines which had been issued by the federal and state governments for the three-year construction phase of the pipeline. Half way through the pipeline, the government began withdrawing permits, totally contrary to law. One illustration of this was the sewage plants in the work camps north of Fairbanks, Alaska.

I walked into Happy Valley camp one day and the camp manager, Charlie

Brown (he and I always did get along well because my favorite comic strip is Peanuts), was at his wits end. I asked what was wrong and he replied that the government had ordered the removal and replacement of some of the sewage plants in the work camps north of Fairbanks, Alaska, on the grounds that they didn't meet their latest specifications and guidelines. Charlie had been told that the government would stop the pipeline construction if this wasn't done immediately. The oil companies were not about to shut down a two-billion-dollar project, so they bowed under government pressure and gave in. This withdrawal of permit was totally illegal because the permit had been issued for the three-year construction phase and this was half way through construction.

This was a very costly project to replace the sewage plants because of where they were. From Fairbanks, Alaska, to Prudhoe Bay on the Arctic Ocean is a 400-mile stretch of arctic nothingness. Before the oil companies went there, there were no towns, no roads, no communications, no people, no nothing but arctic wilderness. The oil companies flew in entire self-contained cities in huge Hercules aircraft, at the cost of \$1200.00 per hour flying time, landing the aircraft on frozen lakes in the winter and constructing the work camps approximately 60 to 80 miles apart over the 400-mile stretch. These work camps were to house the pipeliners who would construct the pipeline and the camps would accommodate from 500 to 1500 men. These camps were totally self-contained with their own electrical, water, sewage, communications, dormitories, dining halls, offices, and all other life support systems. To replace these sewage systems, which were working perfectly well and not polluting in any way, would cost a small fortune.

By the way, have you pulled into the gas station lately? Do you know who is paying for those sewage systems north of Fairbanks. You guessed it: the consumer. Just remember, corporations don't pay fines nor taxes, they just pass them on to the consumer in the price of the product. This means that every fine imposed on a corporation by the government or every tax applied to an item we purchase is nothing more than another income tax. The tax never hurts the corporation. They just raise the price. We pay the tax and fine.

Now to continue my story. About six months before the pipeline was completed, I began seeing some strange people showing up at Prudhoe Bay on almost every flight that came in for about a week. Arab Sheiks, world financiers from the major banks of the world, etc. I had never seen these people there before during my two years on the pipeline. I asked the field



manager what they were doing here. He took me into his office and replied, “Lindsey, did you hear what Atlantic Richfield did today?” I replied, “No—what?” He said, “Atlantic Richfield just signed the papers to borrow the worth of the company.” I replied, “But sir, that is financial suicide.” His reply was, “But Chaplain, we didn’t have any choice.” I asked, “Why?” He then explained, “Do you know how much it was originally projected for the cost to build the pipeline?” I said, “Two billion dollars.” He then asked, “Do you know how much it has actually cost to build it?” I replied that I did not know, at which time he said, “Twelve billion dollars.” I said “That is ten billion dollars in cost overruns.” He replied, “That is correct.” Then this oil company executive shocked me by saying, “Chaplain, this is why we borrowed the worth of the company today, we do not have the money to complete the pipeline. Remember, Chaplain, that all of this is private enterprise, oil company money, not one cent of government money went into the building of the Trans-Alaska Oil Pipeline.” *All of these cost overruns had been intentionally imposed by the government* in order to attempt to nationalize the oil companies in 1977.

I had been told a year earlier that the government intended to nationalize the oil companies of America in 1977, and now I was beginning to see the full picture of what was happening.

Then came the real shocker, just three months before the oil was to flow in the pipeline. As a reader, you may remember what was on the front page of most newspapers of America about that time, “WELDING ON THE BIG PIPE IS FAULTY.” There was not one faulty weld joint on the 800 miles of the pipeline. This was a plot imposed by the government to attempt to keep the oil companies from flowing the oil in the pipeline on the date they were supposed to flow it. *THEY* knew that if they could delay the flow of oil in the pipeline for six months without any revenue coming into the oil companies, that they could put them into bankruptcy and nationalization.

The last three months of the pipeline I watched the oil companies break every rule in the book. They were running helter-skelter over government officials and getting fines of from \$10 to \$100,000 per day. They broke every rule in the book in order to flow that oil on flow date, because they knew their necks were on the chopping block and they had no choice. They flowed the oil on the day they were supposed to.

Now for “The rest of the story,” as Paul Harvey says. When the international bankers bailed out the oil companies from ten billion dollars of

cost overruns, intentionally imposed by the government, the major oil companies were brought under control, and, for all practical purposes, were nationalized. This is the reason why it has appeared that the government, the international bankers, and the major oil companies have been one and the same since 1977.

They never told you this story, did they? Rather, the public was told that the big bad private enterprise oil companies were the villains. I wonder how long it will be before the American people wake up and realize that private enterprise is the best friend we have in this country.

Just remember this story every time you pull in at the gas pump and fill up. Also remember that 74% of what you pay for that gallon of gasoline goes to either the federal government or state government in the form of taxes. See page twelve in my book *The Energy Non-Crisis* for these facts, as this is another story within itself. *Now you know why gasoline is over \$1.00 per gallon.*



## **Chapter 11**

### **Slaves and Souls Of Men**

There is a peace which comes from being free that is equaled by none other. Very few people on the face of the earth are free. A gentleman said to

me once that when he was a young man he left Scotland to migrate to England. He saw England losing its freedom so rapidly that he went to Canada. In Canada he found a socialistic trend so he became an American citizen. When he saw what was happening in America he decided to go somewhere else, but he could not find another place to run, so he decided to write a book and tell the American people what was happening to them so he could help keep America free, because there was nowhere left to run.

We cannot lose our Free Enterprise Republic in America because there is no place to go. Where will we run? There are no new continents to conquer.

One thing distinguishes America from all other nations. We have a Constitution which guarantees us freedom. No other nation on the face of the earth has a document like it.

There is but one choice—KEEP AMERICA FREE.

The Bible says in Revelation 18:4, speaking of MYSTERY BABYLON:

*And I heard another voice from heaven, saying, come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues.*

Then in Revelation 18: 13b, the Bible describes what MYSTERY BABYLON does to people:

*And, slaves, and souls of men.*

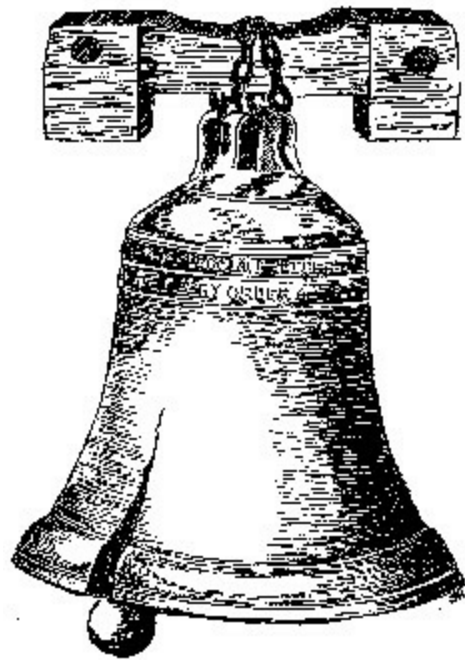
The system which has destroyed every nation in the past religiously, politically, and monetarily makes slaves out of men.

I WILL NOT BE A SLAVE. That is the reason I am writing this book. Every American must be spiritually and physically free.

There is a cassette tape available of a sermon which I preach entitled, "America in the Bible." America is in the Bible. The Bible indicates that there will be a nation such as America which will be existing in the last days as a Republic. The Bible teaches that that nation will experience a revival of a nationalistic spirit and a spiritual revival just prior to the return of Christ or immediately after His return. . . a nation which will have a geographical location, an agricultural capability, and an energy sufficiency to fulfill a definite purpose in God's plan during the tribulation period. I believe America is that nation.

We will turn America around. America is like a giant awaking out of his sleep. The Patriot movement is growing like wildfire across this land. MYSTERY BABYLON will be driven from our soil.

In the next chapter I tell why I believe America will return to Constitutional government and what the indications are that we still have time to do it.



## **Chapter 12**

### **Slaves and Souls Of Men**

Just a few months prior to the death of Congressman Larry McDonald on Flight 007, I spent a half hour with him in Los Angeles. Congressman McDonald said to me, “America is waking up so fast it has Washington, D.C. scared to death.”

In almost every town in America there is a patriot group and every city has numbers of them. They call themselves by many names. . . Patriots, Legal Associations, etc. Last year as I traveled across America in speaking engagements, I spoke to many of these groups, and they were meeting once a month and averaging 20 to 40 people in attendance. This year I have been back to some of those same groups and instead of meeting once a month they are meeting once a week, instead of 20 to 40 they are now numbering 50 to 100. A few weeks back I spoke to a group in Portland, Oregon, which has been organized less than two years, and there were 800 plus that met in the Red Lion Inn to hear Mac McPherson, the patriot attorney from Phoenix, Arizona, and yours truly. This story can be multiplied across America.

Often when I meet with patriot groups I ask, "How long have you been organized?" The answer is almost always, "Less than five years." The patriot movement of America has literally come alive in less than five years. I feel it is one of the fastest growing movements in America today.

The pendulum has swung. Watch out, Washington.

A few days ago I met with a certain Congressman in Arizona and I said to him, "Congressman, will you please take a message back to Washington to the Congress for me and suggest that it might be wise for Congressmen, when they come home to their districts, to go to their local patriots meetings and see what is going on, because there is a group of Americans that I don't think they know are out there that are becoming extremely active and are growing like wildfire."

Don't ever underestimate that little scalawag army of George Washington which nearly froze to death crossing the Delaware River that cold winter day while the British troops were comfortably housed in warm quarters and well fed, because come spring that little scalawag army, because of love for freedom, drove from the American soil the greatest army and navy on the face of the earth.

I said to a group of patriots a few days ago that they will have a lot of good company if they go to jail from now on, because as of January 1, 1984, there are approximately 10,000 churches across America which are now "First Amendment, Constitutional Churches" and are not paying taxes, Social Security Taxes. MYSTERY BABYLON will be forced to enforce its unconstitutional law and there will be a lot of jail-house evangelism. Shadrach, Meshach, and Abednego sure had some fancy fellowship in the burning fiery furnace jail house.

A few weeks ago I flew into the Las Vegas airport. No, I was not there to play the slot machines. I had two speaking engagements. As we rode the shuttle bus to the parking lot I was explaining the Federal Reserve System to the gentleman who had picked me up. I mentioned that one-half of the owners of the Federal Reserve are not even American citizens. I did not know it, but the man sitting across the bus from us was listening and he spoke up and said, "Tell me mister, where can I get a list of those names." I replied, "Oh, I didn't know you were listening: Why do you have an interest in this?" He replied, "Mister, about six months ago I became so tired of 'Infernal Revenue' taking 40% to 60% of my salary that I decided I would learn the facts. I have been reading about the Council on Foreign Relations, the Trilateral Commission, and the Federal Reserve, and I sure would like to know about the men you mentioned." I then asked, "By the way, sir, what business are you in?" He was a very well-dressed, distinguished-looking man. He replied, "You see that big jet over there, I am a captain with Federal Express, and I am about to fly that plane back to the east coast."

Every class of American is waking up and they are waking up angry. For the first time in modern history, millions of Americans are studying the Constitution and are demanding a return to it. Every few weeks a new patriot newspaper or periodical is being printed for the first time. Before the pastor in Nebraska was put in jail and the church padlocked, very few churches knew what was going on. Today it is not unusual for pastors to preach sermons to patriots and for patriots to hold meetings in their churches.

As you complete the reading of this book, be encouraged and put a smile on your face. I believe we have time to turn America around, and I believe it will be done soon.

I suggest the following formula for turning America around:

**1. The House of Representatives:** In every election, focus all of your attention on whom you elect from your area to the House of Representatives in Washington. If we can get good men, who do not have a price and cannot be bought, and put them into the House of Representatives, we can cut off the funding for the bureaucratic mess in Washington and the bureaucrats will go home because they don't work free. According to the Constitution, every money bill that originates in the Congress must originate in the House of Representatives. If we put honest men in the House, we can cut off the funding of the bureaucratic agencies.

President Reagan promised to abolish two government agencies, the

Department of Energy and Department of Education; he did neither. Why? Because he couldn't—the House of Representatives would not cut off the funding of the agencies. As long as we pay the **BureauRats**, they will stay around.

**2. Be Informed:** We must be informed on the issues. Know how your Congressmen voted so you will know whether they represented you and your views or not. If they did not represent you in Washington, as you sent them to do, then not only do not vote for them, but campaign against them in the next election. I suggest you purchase a subscription to *The Review of the News*. Every so many months it publishes the voting records of your Congressmen. How they voted on every bill. Write: *The Review of the News*, 395 Concord Avenue, Belmont, MA 02178.

**3. We Must. Abolish the Federal Reserve System:** It is not an agency of the federal government. It is a privately owned corporation. It controls the money of America and the interest rate, yet it is not controlled by Congress. Numerous states have sent bills to Washington asking for an audit or abolishment of the Federal Reserve. Learn the facts and then urge your Congressmen to take similar action.

GIVE ME LIBERTY OR GIVE ME DEATH.

### THE PRICE THEY PAID

Have you ever wondered what happened to the 56 men who signed the Declaration of Independence?

Five signers were captured by the British as traitors, and tortured before they died. Twelve had their homes ransacked and burned. Two lost their sons in the Revolutionary Army, another had two sons captured. Nine of the 56 fought and died from wounds or the hardships of the Revolutionary War.

They signed and they pledged their lives, their fortunes, and their sacred honor.

What kind of men were they? Twenty-four were lawyers and jurists. Eleven were merchants, nine were farmers and large plantation owners, men of means, well educated. But they signed the Declaration of Independence knowing full well that the penalty would be death if they were captured.

Carter Braxton of Virginia, a wealthy planter and trader, saw his ships swept from the seas by the British navy. He sold his home and properties to pay his debts, and died in rags.

Thomas McKeam was so hounded by the British that he was forced to move his family almost constantly. He served in the Congress without pay, and his family was kept in hiding. His possessions were taken from him, and poverty was his reward.

Vandals or soldiers, or both, looted the properties of Ellery, Clymer, Hall, Walton, Gwinnett, Heyward, Rutledge, and Middleton.

At the Battle of Yorktown, Thomas Nelson, Jr., noted that the British General Cornwallis had taken over the Nelson home for his headquarters. The owner quietly urged General George Washington to open fire. The home was destroyed and Nelson died bankrupt.

Francis Lewis had his home and properties destroyed. The enemy jailed his wife, and she died within a few months.

John Hart was driven from his wife's side as she was dying. Their 13 children fled for their lives. His fields and his grist mill were laid waste. For more than a year he lived in forests and caves, returning home to find his wife dead and his children vanished. A few weeks later he died from exhaustion and a broken heart.

Norris and Livingston suffered similar fates.

Such were the stories and sacrifices of the American Revolution. These were not wild-eyed, rabble-rousing ruffians. They were soft-spoken men of means and education. They had security, but they valued liberty more. Standing tall, straight, and unwavering, they pledged: "For the support of this declaration, with a firm reliance on the protection of the Divine Providence, we mutually pledge to each other, our lives, our fortunes, and our sacred honor."

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Thus were the stories and sacrifices of the 56 men who signed the Declaration of Independence and purchased for you and me the freedom we have to write and read a book such as this, and after we have read the book to then go to our free enterprise jobs and earn enough capital to tell others the truth.