



The Conservative Underground



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“Printing what they don’t want you to see,
Teaching what they don’t want you to know”

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In this issue, Jean Drew highlights the vast differences between the American and French Revolutions, while G. Bray points out that environmentalism is really a dangerous religion. Robert Maynard finishes his essay detailing why the Founders organized our system the way they did, and Carla Harper refutes the lie that conservatism and minorities are enemies. Linda Kimball exposes some of the groups that are helping to advance communism in America, while Jamie Freeze urges Christians to live love, instead of just talking about it. Joe Clarke suggests that the Obama administration is at the beck and call of radical Greenies, and Tim Dunkin addresses Jamie Freeze's arguments in defense of Helen Thomas from the last issue, in the second half of the “Face Off” on this topic.

Two Revolutions, Two Views of Man

By Jean F. Drew

As every American schoolchild has been taught, in Western history there were two great sociopolitical revolutions that took place near the end of the eighteenth century - the American Revolution of 1775, and the French of 1789. Children are taught that both revolutions were fought because of human rights in some way, thus bloody warfare possibly could be justified and condoned so long as the blood and treasure were shed to protect the “rights of man.” The American schoolchild is assured that the American and French revolutions were both devoted to the expansion of human rights and thus were equally noble revolutions. Moreover, it is widely believed that the French Revolution was an evolution from the American one.

Rather than simply accept these ideas uncritically, comparison and contrast of the two revolutions can shed some light on what turn out to be their stark differences — as to inceptions, ostensible goals, foundational ideology, and respective outcomes.

Inceptions

There is a famous Pythagorean maxim (c. sixth century B.C.): “The beginning is the half of the whole” (Kenneth Sylvan Guthrie, *The Pythagorean Sourcebook and Library*, Ed. David Fideler, p. 97). That is to say, inception events have a way of profoundly influencing the course of events that follow from them, and so their analysis can give insight into the character of their development in time, and even of the motivations they configure. Less obviously, an inception event is itself the culmination of a train of social, political, and cultural development that finally “erupts,” or takes evident shape, as a concrete beginning, or precipitating event of what follows. At that point, a situation of no return has been reached: “The fat is in the fire.” There is no turning back...

And so, let us take a look at the beginnings of two revolutions.

The American:

“In London George III and his cabinet, their confidence bolstered by their huge majority in Parliament, moved toward a confrontation with the Americans. On February 2, 1775, [Prime Minister Frederick, Lord] North introduced a motion to declare the province of Massachusetts in a state of rebellion and asked the King to take steps to support the sovereignty of England. The opposition, led by Edmund Burke, decried this

move as a declaration of war. But the measure passed by a majority of three to one. George III was immensely pleased..." (Thomas Fleming, *Liberty!: The American Revolution*, pp. 104ff)

The King decided to send some 1,000 reinforcements to Boston, far short of the number that Governor General Thomas Gage had wanted.

"...The King and his ministers still refused to believe Gage's assessment of the odds he faced.... Colonel James Grant - who had served in America, at one point in the same army with George Washington [in the French and Indian Wars] - declared he was certain the Americans 'would never dare to face an English army...' In this spirit the King...ordered Lord Dartmouth to draft a letter telling Gage that it was time to act." (Ibid., p. 105)

Gage promptly acted. Thanks to his spies, he knew that the Colonials were accumulating military stores at Concord, including large quantities of gunpowder. So Gage decided that a swift march on Concord to seize the powder as well as the fourteen cannon said to be in the town "would have a crippling, even demoralizing impact on the Provincial Congress's plans to form an Army of Observation to pen the British inside Boston." (*Ibid.*)

From this decision ensued, on April 19, 1775, the opening shot - "the shot heard 'round the world" - of the American Revolutionary War, at North Bridge, Concord, Massachusetts at about eight o'clock in the morning.

Although the Colonials already knew the British were coming to Concord and Lexington sooner or later, and for what purpose, and that the incursion would come by a night march (rare in that day) - the Americans proved early to be remarkably effective spies - what they did not know was the specific date, or whether the British forces would be moving by land - over Boston Neck - or by sea — in longboats across the Back Bay. Hence the famous signal of "one if by land, two if by sea" posted at the Old North Church, wherein observers were keeping an eye on British troop movements.

It turned out to be "two." The British forces, under the command of Lieutenant Colonel Francis Smith, were subsequently debarked at Cambridge across the Charles River, from longboats attached to H.M.S. Somerset then standing guard over the Boston Harbor ferryway. This was a force of some 700 men composed of light infantrymen and "fearsome" grenadiers. From thence the body proceeded overland, on a much shorter march than would have been the case had they approached Concord via Boston Neck. The route from Cambridge to Concord led straight through the heart of the neighboring town of Lexington.

As soon as the news came that the British were moving, Paul Revere set upon his famous midnight ride "on a fast mare," traveling west at high speed to warn the people of Concord and the surrounding towns that the British were coming. Samuel Prescott and William Dawes likewise fanned out on horseback, spreading the alert to all within earshot.

The folks at Concord, having thus been warned, working feverishly overnight, managed to remove all the military stores to safe locations. The locals felt confident they could handle the threat. After all, the town had 600 drilled and trained Minutemen on spot, and there were some 6,000 other Minutemen and Militia - a body composed of all able-bodied men between the ages of 15 and 60 - within fairly easy reach of Concord town who were already pledged to come to her aid in the event of the outbreak of actual hostilities.

The people of Concord evidently figured that a show of force would suffice to deter the British officers from doing anything rash. But what they were really relying on was their expectation - based on their understanding of the so-far prevailing rules of engagement, frequently tested - that British troops would never open fire on their fellow citizens, i.e., the Colonials themselves, who were British subjects also, unless they were fired upon first. And the Americans did not intend to fire first. (**cont. on page 16**)



Renew America (<http://www.renewamerica.com/>) is a grassroots organization that supports the self-evident truths found in the Declaration of Independence, and their faithful application through upholding the U.S. Constitution, as written. Its purpose, therefore, is to thoughtfully and courageously advance the cause of our nation's Founders.

The Ecocult

By G. Bray

“But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the LOVE of God: these ought ye to have done, and not to leave the other undone.” (Luke 11:42)

Once again America has been damaged by the cult of liberalism. We have foolishly allowed them to become the deciders of what and who is able to develop our abundant resources. After one hundred years of developing the cult of earth worship, which has its foundation in atheism, they have managed to lock away all of America for their own selfish need. The earth cult is no less a cult than the Rashneesh who inhabited a town in Eastern Oregon. It was run by a maniacal cult leader who fashioned an eastern religion to which brain-dead liberals throughout the world flocked. This was a town of 10,000 that was developed to worship this cult leader, as all of the followers were young professionals who gave everything to live one of the most immoral lifestyles imaginable in their search for purpose. This was a cult in which literally anything went while women were raped as a form of worship and the leader had a fleet of Rolls-Royces.

Liberalism preys on the weak, which is who liberals are. How hard it is to be for everything except saying no. They have systematically moved their followers from the worship of God and Jesus to the worship of atheism and evolution. These cultists have been told not to have any interaction with Christianity for fear they would not be able to manipulate these people to do their bidding. The leaders of the cult have used it to have them live the lifestyle they want them to lead and bring them closer to their ultimate god, communism. Once they are fully committed to this gummit, they will be no more than slaves to the gummit.

When the DNC took God and the Bible out of the schools and replaced it with Darwinism, they took a giant step towards this atheistic brainwashing. They maintain this religion, fundamentally, by using the courts to enforce their cult doctrines. They will put no other gods before their evolution and moral relativism. They used the sciences as a priesthood to declare evolution the truth, and God was labeled a myth. They would make fun of anybody who worshipped Jesus as “freaks” and said that these people believed in the

Easter Bunny. This is the same tactic they have used at every step, as they then declared science to be a better method of caring for the earth, with the declaration of Earth Day and combining it with ecology, or the science of the environment as understood through atheism.

At that point, the takeover of the environment was complete as mankind became the abuser of the earth and science became the protector. The liberal masses soon became hooked on this environmentalism and a cult was born. We now see every excuse under the sun being used to worship and protect every part of the abundant resources God has blessed on us. This religion has infected every part of our society, as we have seen fraud after fraud being used to close down companies and keep individuals from using their own land. We have seen the forests turned into wastelands, and coal and oil locked up for no other reason than that developing those resources may not be aesthetically pleasing to the earth worshippers’ minds since nobody will see them. We have seen an attack on farmers who want to raise crops and animals, which the earth cult sees as an evil that needs to be stopped. Never mind that it takes more water, fertilizer, and energy to raise vegetables for vegans than it does to graze cattle. \ They have declared eating meat to be a sin against the earth.

Just like the disasters they have caused in our forests, we now see the results of their attacks on the oil industry. In their thirty year war to keep oil from being developed anywhere on the America continent or coastline, these fundamentalists have forced oil companies into a relatively small area in the Gulf, making them drill at the most extreme depths. British Petroleum knew how to manipulate cult leaders and that is to appeal to their real worship - which is the tithe. They gave the “messiah” million\$ to get the permits to drill their wells in the most hazardous depths. When their rig nearly blew up a month earlier, which should have been an automatic shutdown, the obozo regime gave them a wink and a nod and said “keep on drilling”. When BP asked to put in a substandard blowout protector, the regime gave another wink and said “don’t worry.”

Finally the regime even had a party out on the rig the night before the explosion, celebrating a great safety record in spite of the near disaster earlier and warnings that the cement seal may not be quite ready to go - another final

wink - and an ecological disaster caused directly by their earth worship.

Now we are seeing the disaster of cults and their inability to accomplish even the simplest tasks. Rather than following the standard rules of procedure that have been used worldwide hundreds of times, these cultists had to measure every step on how it related to their worship. This is their church and as cultists they attempt to work their way into their heaven by being more politically correct than the next church member. They measure everything they do by how large an imagined carbon footprint they leave on Mother Earth and decide accordingly. The problem is that this has never happened quite like this, so when the evil oil company would ask to do something like set up burn booms, the cult leaders rejected the idea for fear it would release evil Greenhouse Gases. Now they are stopping the berms from being built, to protect the estuaries for fear these will upset the ecology of the sand being dug up. None of this is based on real science, simply on fundamental earth worship as the liberal members blindly follow, searching for more kool-aid.

We need to break away from this cult and begin to manage our resources in the manner God asked us to do. We need to fight this from a spiritual standpoint and call it out for the religious cult it represents. The cult has been built and followed strictly to install a communist dictatorship which is and will be enforcing all of the commandments of the cult leaders. We are seeing a prohibition on drilling for no other reason than there was one mistake by their favored company in thirty years of spill-free drilling. Never mind that the regime had their regulators literally on the rig when it blew - who had waived many of the infractions which led to this explosion. We also need to ignore the fact that this disaster is going to punish our oil workers to make huge profits for his primary \$\$ man George Soro\$, while we suffer through the worst economy since FDR. Some skeptics would wonder if this wasn't fixed, just like Global Warming.

Now the all powerful gummit has proved itself to be a disaster at cleaning up the spill. Twenty years ago, when the tanker spilled in Alaska, the spill was cleaned up in very short order. They had the skimmers crisscrossing Prudhoe Bay as Exxon coordinated the cleanup like a precision marching band. President Greasy Fingers' cleanup looks more like the Stanford band than Ohio State. Have they gotten the first

skimmer on the water after nearly three months and dozens of offers from foreign countries? It's almost like he doesn't want the oil cleaned and would rather have the political issue no matter how many fish are killed and people's lives are destroyed. This is the other main tenet of atheism - moral relativism allows a cult leader to decide if the ends justify the means in any situation. Just as environazis would booby trap trees to injure or kill loggers, allowing the Gulf to be destroyed if it will bring about a communist America is justified.

This is one of the emptiest religions ever invented, right behind Islam. The zombies who follow it are able to lead the most perverse lifestyles of complete immorality, as long as they have a "You can't hug a whales with nuclear arms" bumper sticker on their Priuses. These hypocrites spend their lives in complete ruin, but as long as they are into ruining your life too, they believe they are morally superior. If they were morally consistent they would march into the ocean, which would be a win-win. We need to stand up to their hypocrisy and point out that if we were managing our oil production and resources properly, the Global Horizon never would have happened and our forests would be far healthier. We need to point out that God has asked man to be the shepherd of the earth, not the other way around. We need to boldly bring Jesus to these people and break them from this dangerous cult into which they have been sucked. Until then, we are going to have more Global Horizons as these people use moral relativism, rather than the one True God, to guide America's path.

Pray for America.



Revisiting Our Vision of Liberty and Virtue (Part 2)

By Robert Maynard

(This article continues from where it left off in the [previous issue](#) of *Conservative Underground*.)

If life is so important, why were they embarking upon a course that looked like suicide? (England was the mightiest empire of the day and they were a small colony)

The crucial issue here was liberty. The founders were well aware that life's purpose could not be realized without liberty. Perhaps none have put it so eloquently as Patrick Henry in his famous March 23, 1775 speech entitled "Give Me Liberty or Give Me Death." Many were understandably hesitant to enter into war with England, which was just the course he was advocating. He ends the speech with this:

"It is in vain, sir, to extenuate the matter. Gentlemen may cry, Peace, Peace - but there is no peace. The war is actually begun! The next gale that sweeps from the north will bring to our ears the clash of resounding arms! Our brethren are already in the field! Why stand we here idle? What is it that gentlemen wish? What would they have? Is life so dear, or peace so sweet, as to be purchased at the price of chains and slavery? Forbid it, Almighty God! I know not what course others may take; but as for me, give me liberty or give me death!"

Why do they list the "pursuit" of happiness as a right and not happiness itself?

Further clarification is in order here. Today our view of happiness tends to be hedonistic. We want to feel good immediately and tend not to think too far ahead. So we see a night out or a pleasant activity as a route to happiness. This was not the view that the founders had in mind.

The ancient Greeks had a very different perspective on happiness. Aristotle spoke about achieving *eudaimonia*, which is roughly translated into happiness.

Eudaimonia is not an emotional state, it is more about being all that you can, fulfilling your potential. The idea is that by living in a way that reaches your full potential you bloom or flourish

and so display the best version of you that you can be. This meant striving for "*arete*," which loosely translated means "excellence" or "virtue." Achieving this required intense striving, or what the Greeks referred to as "*agon*" and was not something that could be simply provided to someone.

For early Americans, who were inheritors of the Judeo-Christian tradition, achieving excellence meant realizing our potential as human beings created in the image of God, which can only be fulfilled in a loving relation with him. The view of happiness found in relationship to God was prominent in the Biblical Psalms of David, in the teaching of Christ, and the writings of Paul. This notion was explored by Augustine and picked up among American Puritans by Jonathan Edwards.

Of course, the individual pursuit of excellence necessarily became a community matter through the family unit and voluntary associations. Puritan philosopher/theologian Jonathan Edwards was well known for his assertion that "One Alone can not be Excellent." Indeed, the notion of "spontaneous order" which many associate strictly with economics, asserted that individuals left free to pursue happiness would naturally realize the public good. Although Adam Smith is now better known for his work on economics entitled *The Wealth of Nations*, he was actually a moral philosopher. His main work at the time was entitled *The Theory of Moral Sentiments*, in which he suggested that humans had a natural moral intuition, or sentiment, which led them to find fulfillment in showing benevolence toward others. This again was a result of humans being created in God's image.

Of course the reality of sin acted as a corrupting influence so that moral and religious instruction were seen as needed to bring out these sentiments. Because the notion of morality presupposed that behavior was freely chosen, voluntary persuasion, rather than coercion, was what was needed. Some groups like the Quakers, believed that this, coupled with the "inner light," was all that was needed. They saw no need for the coercive power of the State and ran the colony of Pennsylvania for a time with virtually no government at all. On the whole though, most early Americans believed that government was at least needed to secure their rights from those unable to keep their illicit passions in check.

This is how they intended to "secure" these rights:

"That to secure these rights, Governments are instituted among Men."

Why did our founders limit the role of government to securing our rights, and not include providing our wants and needs as well?

In order to answer this question, it is important to understand how the founders viewed the essential nature of government. As George Washington put it:

"Government is not reason, it is not eloquence, it is force; like fire, a troublesome servant and a fearful master. Never for a moment should it be left to irresponsible action."

According to this view, the role of government is to be strictly limited as its essential nature is characterized by force and force was not seen as a legitimate way for free people to interact with one another. The expansion of the role of government was seen as dangerous and a serious threat to our precious freedom. If earlier Americans did not consider it the role of government to provide for our needs and wants, how did they go about providing such things? As Alexis de Tocqueville pointed out in his classic "Democracy in America":

"Americans of all ages, all stations of life, and all types of disposition are forever forming associations. There are not only commercial and industrial associations in which all take part, but others of a thousand different types — religious, moral, serious, futile, very general and very limited, immensely large and very minute. Americans combine to give fetes, found seminaries, build churches, distribute books, and send missionaries to antipodes. Hospitals, prisons, and schools take shape that way. Finally, if they want to proclaim a truth or propagate some feeling by the encouragement of a great example, they form an association. In every case, at the head of any new undertaking, where in France you would find the government or in England some territorial magnate, in the United States you are sure to find an association."

Not only is an expanded role for government a threat to our liberty, but it is detrimental to the health of "Civil Society," which is characterized by the various voluntary associations that Americans tend to form. Turning to government to address the needs and concerns which are more properly the role of Civil Society crowds out and undermines the voluntary institutions that make up a free society. Is it any wonder that as the role of government expands, and we are pitted one against another in competition for favors from the government, the use of "reason" and "eloquence" is replaced by "force"? The end result is a society that is much less "civil."

This is where the founders considered the powers of government to come from:

"deriving their just powers from the consent of the governed"

As the role of government expands and the functions of government are taken over by unelected bureaucracies, how is it possible to maintain the "consent of the governed"?

Our founders viewed the powers of government to be "just," not only when it was limited to the purpose for which it was conceived, but when it was derived from the consent of the governed. With the exception of the township level where consent was expressed directly in New England style "Town Meetings," consent in our form of government is expressed by the election of "representatives."

The problem arises when the functions and power of government is transferred from elected officials to unelected bureaucrats. The more the role of government expands the faster the functions of government are transferred to a wide variety of government bureaucracies. Since election is the mechanism by which a people confer their consent on a government, unelected government bureaucrats exercise political power without the consent of the governed. Instead of deriving its powers by the consent of the governed, we increasingly have a situation by which government power is exercised by bureaucratic decree. This process raises the question of whether the power of such a government can be considered just. When the citizens of a government have a legitimate concern over whether their government can be considered just, the confidence that people have in their government diminishes and suspicion arises.



“The bigger the government, the smaller the citizen.” - <http://worthreading.ning.com>

This is what our founders thought needed to be done if government no longer functioned as it was intended:

"That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness."

How would it be possible for a government set up on such principles to become "destructive of these ends"?

Alexis de Tocqueville warned that the passions for equality that Americans had could end up undermining their liberty:

"Americans are so enamored of equality, they would rather be equal in slavery than unequal in freedom."

It is not that something is wrong with equality, it is just that it can be misunderstood in what sense people are equal and what role the government has in preserving our equality. Again, de Tocqueville notes:

"Democracy and socialism have nothing in common but one word: equality. But notice the difference: while democracy seeks equality in liberty, socialism seeks equality in restraint and servitude."

If the passion for equality leads to an attempt to seek an artificial, government imposed equality where natural human differences are to be eliminated, the result is a utopian tyranny. This starts when we forget what the purpose of government is and seek to expand its role to serve as an instrument of someone's utopian vision. As pointed out above, Washington noted that government is not reason or eloquence, but force.

As such, it is a blunt instrument with a very limited capability to address social issues beyond protecting our rights from being violated. When Washington warned that government should not be "left to irresponsible action", he was partly referring to confining the role of government to the narrow area for which is suited.

As the power of government expands and is concentrated in fewer hands, it becomes corrupt and ceases to be based on the consent of the governed. At this point government becomes the master of the people rather than their servant.

How are the people even going to be aware that government is becoming "destructive of these ends" if they do not preserve and understanding of the purpose and limits of government?

This is a question that we should always keep in mind. Jefferson once said that:

"If a nation expects to be ignorant and free, in a state of civilization, it expects what never was and never will be."

Jefferson's quote is particularly relevant to ignorance in regards to the purpose and limits of government. We have been discussing the process by which the role of government expands ultimately leading to tyranny. That this is a path to tyranny is not obvious until the power of government is such that it is extremely difficult to do anything about it. Such a process starts out as a benevolent attempt to provide for our wants and needs, or to ensure greater equality. The motive is most often sincere without any desire to cause harm or misery. It is unlikely that the general population will recognize where such a course is likely to lead unless it remains educated on the limits and purpose of government and constantly demands that government remain confined within such limits.

If the people let too much power to be

transferred from themselves to the government, how can they ever expect to alter it?

It is important that the people jealously resist all attempts by government to expand its role. Taken one by one, many proposals to expand the role of government in the attempt to address some real or perceived social ills are pretty much harmless. The problem is that, taken all together they represent a significant transfer of power from the people to their government, and from local and state governments to state and national governments. As mentioned above, once government has gained enough power that it becomes the master rather than the servant, it is very difficult to change it. Again, it is important that government power be kept in check from the beginning.

This is what the founders had to say about patience and responsibility when it came to altering government:

"Prudence, indeed, will dictate that Governments long established should not be changed for light and transient causes; and accordingly all experience hath shewn 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."

Why must "prudence" or patience be exercised when considering changes made to governments "long established"?

Like John Locke, whose writings had an influence on them, our founders held reason and experience in high regard. They were hesitant to hastily make changes in institutions that reflected the "Wisdom of the Ages." They were well aware of utopian schemes going all the way back to Plato's *Republic* which were mere theoretical constructs and had no connection to actual past experiences. Our founders were certainly men of great vision, but they were also eminently practical men as well. They were wary of utopian theoretical schemes that were not the result of a careful study of how such ideas actually worked in history. They viewed such schemes as more likely to result in tyranny.

When it is clear that such changes are needed, why is making such changes a "duty" as well as a "right"?

As already noted, our founders saw the freedom which they championed as an endowment from God. As such, they saw it as a duty to be good stewards over this precious gift. In addition, they saw the blessings of liberty to be entrusted to them by Providence so that they may be a light unto the nations. The blessings were not merely for them to enjoy, but to share with all of mankind. This included securing the blessings of liberty to future generations as well. Here is how Patrick Henry saw the matter:

"The sun never shined on a cause of greater worth. 'Tis not the affair of a city, a country, a province or a kingdom, but of a continent — of at least one eighth part of the habitable globe. 'Tis not the concern of a day, a year, or an age; posterity are virtually involved in the contest, and will be more or less affected, even to the end of time, by the proceedings now."

We simply cannot fulfill such a calling, or responsibility, without keeping the blessings of liberty secure.

As has been pointed out, the contest between freedom and tyranny is not restricted to one age or generation, but is a timeless battle. The sacrifices made by our founders are linked in this noble cause to those made by our men and women in the armed forces who have fought to preserve these blessings. It is our duty to honor those brave souls who have laid their life on the line for liberty, both past and present, as well as the preserve the heritage they passed on to us for



[The Liberty Foundation](#) - an investigation into American history to learn what prepared America for our 200 year experiment in Liberty

future generations. The best way to honor them is to renew our dedication to the cause for which they laid down their lives and ensure that victory is the end result. In doing so we must always keep in mind Thomas Jefferson's warning that "*The price of freedom is eternal vigilance.*"

While some have fought with arms to protect our freedom from foreign aggressors, such aggression is not the only threat to our vision of liberty. Another more subtle threat comes from what has been called the "War of Ideas." This threat is an ideological one that undermines the principles, which are the basis of ideals being discussed here. In other words, "Ideas Have Consequences." There is an old saying that "the best defense is a good offense" and the best way to fight the ideological assault on our vision of liberty is to constantly champion that vision in the arena of public ideas. This arena includes our schools and institutions of higher learning, religious associations, the media, etc.

Blacks Reclaiming Their Place in the Fight for America

By Carla Harper

Strong and impressive non-white heroes are emerging in America, particularly blacks. They are seeing through what economist Thomas Sowell calls the "poisonous and self-destructive consequences of a steady drumbeat of ideological hype about differences that are translated into 'disparities' and 'inequities,' provoking envy and resentments under their more prettied-up name of 'social justice.'" They are breaking out of shackles, in some ways created by revised history that made blacks look like unique victims of white supremacy. Story after story is emerging of strong black figures from the past and today.

There's a revival underway. We are realizing that division-based political tactics that enflame an "us against them" fire, rich against poor, oppressed against oppressor, is nothing more than a diversion from the real issues. Many are focusing on these real issues. We care about the national debt, about the oil gushing into the Gulf, about reviving private sector jobs instead of more paper-pushing government jobs, about persevering in our relationships with true allies like Israel and Great Britain, and most of all we want to restore the constitutional Republic established in 1789.

The rhetoric, sarcasm, and immature governance have worn thin, and the veil has split open. Nancy Pelosi's fake wide-eyed fear of tea partiers, Bob Etheridge's creepy grope at a student reporter on the street, Bob Stark's hubris toward concern for border issues, Charlie Rangel's failure to pay taxes despite being head of the Ways and Means Committee until recently – these are the attitudes and people that have driven previously non-political people (of all color) out of their homes and businesses and into the public square.

The evidence is all around us as candidates and activists alike are refusing to make race or ethnicity a political calling card. The Frederick Douglass Foundation founded by Dean Nelson, Kenneth B. Morris, Jr. (Great-Great-Great Grandson of Frederick Douglass), Timothy F. Johnson, and Troy Rolling, openly proclaims "We are Devoted Christians - Proud Black Americans - Active Republicans." The organization is attracting blacks and whites to their message:

◆ We live in a land of liberty where natural rights of individuals precede and supersede the power of the state.

◆ We are a constitutional republic in which government power is limited and employed for the purpose of providing legitimate public goods rather than for the benefit of insiders and narrow interest groups.

◆ We are a free market in which persons, individually or collectively, have the natural right to sell goods and services to willing buyers, and in which the individual pursuit of economic opportunity benefits all.

◆ We are a free society where citizens solve social problems not only through government but also by working together in families, neighborhoods, churches, charities, and other private, voluntary organizations.

Candidates of color are winning primaries not because they talk-the-talk of race politics, but because they proclaim values generally embraced by average Americans, such as pro-life and fiscal conservatism. Nikki Haley is poised to become the first female and first non-white governor of South Carolina, standing alongside black Republican nominee for Congress Tim Scott. In North Carolina, another black Republican, William Randall, won a congressional run-off against what some would have thought to be the more likely winner - a white, haughty, establishment

candidate. Bobby Jindal, the governor of Louisiana, is standing up to the bureaucratic response to the oil spill clean-up, including the effective shut-down of the oil and gas industry.

Texas Republicans also gave a black congressional candidate, Stephen Broden, the nod. Blacks are lining up for Senate seats too: Marion Thorpe in Florida; Milton Gordon in Louisiana; Corrogan Vaughn in Maryland; Michael Williams in Texas, among others.

Writer John Avlon says, "The party of Lincoln is reclaiming its real roots." Where does this audacity, this inspiration come from? Thanks to the work of people like David Barton with Wall Builders and Glen Beck, we all are rediscovering our real history.

There are dark places and wounds, but it is not devoid of goodness, truth, and light. Again, quoting Thomas Sowell, the take home message is "If the history of slavery ought to teach us anything, it is that human beings cannot be trusted with unbridled power over other human beings - no matter what color or creed any of them are. The history of ancient despotism and modern totalitarianism practically shouts that same message from the blood-stained pages of history."

Great black history makers are being brought back to life because we are all hungry for truth. We've all had a nagging sense that something is just not right, that the divide is artificial.

For example, James Armistead (1760-1832) was one of the most important American spies during the Revolution. As a slave in Virginia, he witnessed much of the War, and following the British siege of Richmond in 1781, he asked his master, William Armistead, for permission to serve in the cause of American independence with General Marquis de Lafayette, a young Frenchman who came to fight with the Americans. Armistead became a double spy and his crucial information helped bring a victorious end to the American Revolution.

Jordan Freeman (? - 1781), a freed slave, fought under Lt. Col. William Ledyard. He speared and killed British Major Montgomery as their small fort was overpowered by the British. Once captured, a British officer asked the American prisoners, "Who commanded the fort?" Colonel Ledyard replied, "I did once. You do

now," and handed his sword to the British officer, as was customary with surrender. The British officer then took Ledyard's own sword and thrust it through Ledyard's body all the way to the hilt.

Among the witnesses was black patriot Lambert Latham (when the flagpole of the fort had earlier been shot down by the British during the battle, Lambert grabbed the American flag and held it high until he was captured.) Latham had stood silently with the other American prisoners, but upon witnessing the cold-blooded murder of his commander, first hand records recall: "Lambert...retaliated upon the [British] officer by thrusting his bayonet through his body. Lambert, in return, received from the enemy thirty-three bayonet wounds, and thus fell, nobly avenging the death of his commander."

On this Independence Day, I'm remembering the famous words of Frederick Douglass: "Where justice is denied, where poverty is enforced, where ignorance prevails, and where any one class is made to feel that society is an organized conspiracy to oppress, rob and degrade them, neither persons nor property will be safe."

Technical and creative writer, Carla G. Harper follows current events with one eye on history and one eye on the future. Her goal is to encourage people to think critically about what's going on, both around them and in their lives. Carla also [blogs](#) with the Washington Times. Follow Carla at Twitter: [CarlaGHarper](#)

Exposing America's Enemies: The "Social Justice Seeking" Communist Left

By Linda Kimball

On one hand, Americans were outraged and appalled by the May 1 immigrant demonstrations that clogged streets and virtually closed down some cities. Law abiding citizens saw lawbreakers who not only seemed to feel justified in their criminal behavior, but also believed they ought to be rewarded for it.

On the other hand, Americans are more infuriated and disgusted with their duly-elected governmental officials in both the legislative and administrative branches for not enforcing the law and protecting the rights of citizens. President Bush and the weak-kneed GOP have deservedly

come under fire. However, if our sovereign nation is to survive, it is of paramount importance that the harsh light of truth be focused upon the subversive element responsible for creating an atmosphere conducive to lawlessness and tyrannical militants brazenly declaring their intentions to “conquer” the Southwest and to throw Americans out of their homes and off of their land.

The subversive element - a motley collection of Marxists, Stalinists, Trotskyists, Maoists, anarchists and malcontents - organized themselves in the 1960s and became known as the New Left. For over forty years the New Left has been waging a Gramscian “quiet” revolution for the overthrow of the America of our Founders. Today these subversives call themselves liberals, progressives and Democrats. Even though there yet remain good, decent Democrats such as Zell Miller, the majority as David Horowitz attested to, are social justice-seeking communists.

“The Democratic Party is very close to being the (Communist-controlled Progressive) party of Henry Wallace...The vast bulk of the American left is a Communist left and they’ve introduced some fascist ideas like “identity politics,” which is straight out of Mussolini.” (How Marxism Dominates the Left, Phil Brennan, NewsMax.com, June 1, 2005)

America's Communist Left operates in a vast interconnected matrix of revolutionary groups disguised as respectable civil rights and legal organizations. These front groups have consistently worked towards the transformation of America through subversion of America's rule of law, Constitution, judiciary, and all institutions necessary to the longevity and health of our nation and civilization. These groups attack all national security measures, subvert immigration laws and procedures, lobby on behalf of terrorist and enemy combatants, and engage in propagandistic apologetics for the most brutal dictatorships in the world even as they constantly vilify and demean America and Americans. As they do these things to destroy America and shame Americans, they hypocritically portray themselves as defenders of democracy and humanity.

The purpose of this article is to expose, at least in part, some of the principal communist groups responsible for undermining and weakening America and who likewise serve as a power source, not only for the militant Marxist

organizers of the recent demonstrations, but for Islamic jihadists as well.

The Quiet Revolution

In 1984, *The Power to Lead* was published. In it, author James McGregor Burns admitted: *“The Framers of the US Constitution have simply been too shrewd for us. They have outwitted us. They designed separate institutions that cannot be unified by mechanical linkages, frail bridges, tinkering. If we are to ‘turn the Founders upside down’...we must directly confront the constitutional structure they erected.” (A Chronological History: The New World Order by D.L. Cuddy)*

Turning the “Founders upside down” and directly confronting the “constitutional structure” are what the *American Civil Liberties Union*, *National Lawyers Guild*, and *The Center for Constitutional Rights* are committed to doing. Together, these three communist front groups comprise the “legal left,” and they slash and rip at the fabric of the constitutional framework.

The ACLU was established in 1920 by Roger Baldwin, a Stalinist who candidly admitted: *“I am for socialism, disarmament, and ultimately, for abolishing the state itself.”* On the Communist Party USA website, the ACLU can be found at this link: <http://www.cpusa.org/link/category/22/>

When not working with and defending terrorists like Sami al-Arian, the ACLU terrorizes towns into removing Ten Commandments monuments and crosses and persecutes and intimidates Boy Scouts and law-abiding Christians. The ACLU's Immigrant Task Force and Immigrant Rights Project are a dual driving force in the Open Borders Lobby. Among current projects: dissolving America's borders, erasing all evidence of Christianity and God and requiring the Immigration and Naturalization Service (INS) to provide free legal counsel to illegals while simultaneously demanding that illegals be provided with full welfare benefits.

The ACLU and its partner groups receive funding from a large assortment of subversive leftist funders. Among them: Arca Foundation, Ford Foundation, George Soros Open Society Institute, Rockefeller Foundation, Woods Fund of Chicago (Source: www.DiscoverTheNetwork.org)

The *National Lawyers Guild* was founded in 1936 by the Communist Party USA. The NLG is an active affiliate of the International Association of Democratic Lawyers, which served as a Soviet front group during the Cold War. The NLG defines its mission as an effort to “*unite lawyers, law students, legal workers, and jailhouse lawyers of America (to) function as an effective political and social force...to the end that human rights shall be regarded as more sacred than property interests.*” In other words, their mission is to “deKulakize” America in the name of social justice.

In 1999, NLG member Chip Berlet described a Guild “communist debate” session: “*The cacophony at some meetings (arises from) debates featuring...Leninists, Trotskyites, Stalinists...Maoists...Marxists, anarchists, libertarians and progressive independents...with multiple identities as lawyers, legal workers, labor organizers, tribal sovereignty activists, civil liberties and civil rights advocates, environmentalists, feminists, gay men and lesbians, and people of color.*” Chip Berlet is an activist with Morris Dees’ *Southern Poverty Law Center (SPLC)*, another communist front group and Open Borders member.

Not coincidentally, it was the SPLC that “redistributed” - in the name of social justice - an Arizona rancher’s property to some illegal aliens. This incident was detailed in an article entitled *Two Illegal Immigrants Win Arizona Ranch in Court*, New York Times, 8/19/05. Dees was quoted as saying, “...it’s poetic justice that these undocumented workers own this land”

Like the ACLU, the NLG is a key member of the Open Borders Lobby. It’s *National Immigration Project* consists of a network of lawyers, law students and legal workers committed to “*full democratic rights for all non-citizens*” - in the name of social justice. The NLG receives funding from, among others, the George Soros Open Society Institute and the Ford Foundation. (Source: www.DiscoverTheNetwork.org)



<http://www.freerepublic.com>

The last of the trio is the *Center for Constitutional Rights*. It was founded in 1966 by pro-Castro attorneys Morton Stavis, Ben Smith, Arthur Kinoy, and William Kuntzler.

The CCR prides itself on using “*litigation proactively to advance the law in a positive direction to guarantee the rights of those with the fewest protections.*” This is communist code for “*We subvert America’s laws.*” Among those deemed by the CCR to be in need of protection are terrorist organizations, enemy combatants, and illegal immigrants.

The CCR receives funding from the Ford Foundation and George Soros Open Society Institute. (Source: www.DiscoverTheNetwork.org)

Two principal front groups, both of whom disguise their treachery as “civil rights,” are *United for Peace and Justice* and *Immigrant Workers Freedom Ride*.

The UFPJ is a rabidly anti-American, anti-war coalition co-chaired by committed communist Leslie Cagan. Cagan, who worships upon Fidel Castro’s altar, was an original founder of the *Committees of Correspondence*, a splinter group of the Communist Party USA. The UFPJ was created Oct. 25, 2002 in the Washington D.C. offices of *People for the American Way*, which played a key role in forming UFPJ. UFPJ is a sponsoring organization of the *Immigrant Workers Freedom Ride*.

UFPJ’s social justice agenda extends well beyond anti-war activism as it is also a pro-abortion, pro-open borders advocate that condemns nearly every aspect of American culture and our government’s foreign policy. (Source: www.DiscoverTheNetwork.org)

The *Immigrant Workers Freedom Ride (IWFR)*, another key player in the Open Borders Lobby, is supported by the ACLU and Communist Party USA. Additionally, it has the backing of Dennis Kucinich, Howard Dean, and Joe Lieberman. Among other groups listed as members of the IWFR’s national sponsoring committee are *ACORN*, *National Council of La Raza*, *National Immigration Forum*, and *United for Peace and Justice*.

There are literally hundreds of sponsors of IWFR, including Democratic Senators, Representatives, County Board Supervisors,

Governors, town council members, radical organizations, liberalized Christian and non-Christian churches, and political parties (including CPUSA and Democratic Socialists of America).

Many thousands of Americans have been taken in by a myth. The myth states that communism died when the Soviet Union imploded. It further says that in these “enlightened progressive times,” only superstition-believing McCarthyite rednecks still believe in the communist boogiemán. The myth, of course, was created by New Left communists to whom seduction, deception, and psychological manipulation are the “rules of the game.” Gramsci’s transformational revolution is very much alive. It’s spreading the cancer of godless communism - the ideology from Hell - throughout the length and breadth of our culture, corrupting and decaying everything it touches.

President Ronald Reagan cautioned that *“...without God, there is no virtue because there’s no prompting of the conscience. And without God, democracy will not and cannot long endure. If we ever forget that we’re one nation under God, then we will be a nation gone under.”*

Americans - awaken and remember!

Linda Kimball is a writer and author of numerous published articles and essays on culture, politics, and worldview. She is a member of the New Media Alliance, Grassroots.org, and MoveOff.

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What's Love Got To Do With It?

By Jamie Freeze

God is love.

A catechism we learn as children. A line in a song. A mantra repeated by Christians. A fact questioned by unbelievers. A fact forgotten in the daily life of Christians, including this one.

A few weeks ago, my pastor delivered a powerful sermon entitled, “Christianity Without Charity.” The foundation of the sermon was that Christians must be marked and motivated by love in action (charity). If they are not marked and motivated by love in action, then they are not exhibiting the fruit of the Spirit and not pleasing God. He gave the following illustration: Adam, Bill, and Carl (all 16 years old) walk by a house where a nice bike is unattended in the front yard. Adam keeps walking by the bike without a second thought. Why? That’s his girlfriend’s bike. Out of love for his girlfriend, he wouldn’t think of taking her bike. Bill sees the bike and really wants it, but he walks on past it. Why? He fears the legal consequences of stealing a bike. Carl sees the bike and steals it. Why? He doesn’t care about anything but his own desires. Adam is a Christian practicing love. Bill is a legalist who cares more about the law than anything else. Carl is a hedonist who only cares about his own pleasure. My pastor drove home the point that you can spot a Christian by his love towards God and his love towards others. That love fulfills the law. After all, if I love God and my neighbor, I won’t kill or steal.

What does this sermon have to do with politics? Well, it got me thinking. What is the difference between a Christian conservative and a conservative? Are they the same? What are the characteristics of both? Which one do I claim to be?

Conservative is a relatively broad term that could encompass everyone from Ayn Rand libertarians to the so-called Religious Right with the Tea Party in between. A conservative typically believes in limited government, fiscal responsibility, and the need to preserve life and liberty. As a Christian, I can find biblical support for each of those core principles. George W. Bush once said it was impossible for him to separate his faith from his political views. I find the same to be true for me. I am a Christian first, a conservative second, and a Republican third. The three do not always mesh. As a Christian, my primary

motivation in all of my activities should be love. As I reflected on our pastor's sermon, I realized that I tended to divorce "Christian" from "conservative" in practice.

Conservatives are often accused of ignoring social ills like poverty and focusing on fiscal matters. However, I addressed those accusations in another [column](#). One thing I am concerned about, however, is how Christian conservatives interact with others. It causes me concern when people who claim to be Christians and call themselves conservatives have no respect for their leaders. Respect does not equate agreement, but it does require honor for the office held by the leader.

Recently, I was driving on the interstate and noticed a bumper sticker that read, "Pray for Obama - Psalm 109:8." For those of you who aren't familiar with Psalm 109, it is referred to as the psalm of vengeance. How can a Christian practice love and submission toward those in authority, when we are calling for vengeance?

As Christians, we are commanded to pray for our leaders and to honor them since they are ordained by God. God did not make a mistake when He allowed Barack Obama to be elected President. God was not asleep when the health care bill passed. God was not taking a break when the oil spill happened. Fellow Christian conservatives, God is still on the throne! Armed with that knowledge, we should love our leaders, pray for our leaders, and submit to our leaders.

I am not asking Christians to fall into the trap of compromising principles in order to accommodate principles that are contrary to Scripture. I am not asking Christians to condone sinful behavior. I am not asking Christians to be silent when evil is promoted. What I am asking is that Christians practice love in action. Love in action is not praying for our President's death. Love in action is not calling the opposition names. Love in action is not yelling and screaming threats at our elected officials.

How can Christian conservatives practice love in action without compromising Christian principles and conservative values?

First, have the utmost respect for the men and women in leadership. You cannot respect their office if you do not respect them. Recognize that God placed them in their office. They did not fool

God (even if they fooled the American public). Demonstrate your respect by refraining from personal attacks. Attack the policy, not the man/woman.

Second, do not forget to pray for the men and women in leadership. We seem to act surprised when sinners sin. Instead of being surprised, we should be further motivated to pray for them and love them. Pray for their salvation. Pray that God will grant them wisdom and guidance. If you are praying for your leaders, it will be hard not to love them.

Third, do not rejoice in their personal failure. When things came to light regarding Mark Sanford's sordid affair, many on the Right were quick to shield him from the Left's attacks. They reminded people of his fiscal responsibility instead of his moral failure. However, the Right is not always so magnanimous to the moral failings on the Left. Personal or moral failings are not an occasion to rejoice; rather, they are an occasion to demonstrate love in action. Again, love does not mean that you condone or encourage personal failure, but love does not rejoice in evil.

Christianity without charity struck a chord in me. It brought to light my own personal failings as a Christian and as a conservative. With God's help and grace, I resolve to live out my Christianity with charity. After all what is Christianity without charity?

Is the EPA (Sierra Club) Bigger Than Obama?

By Joe Clarke

We have seen how the homosexual lobby has been able to whip the President around to their liking...

After several meetings and press conferences where they heckled, jeered, and shouted-out at him, getting him over the barrel so to speak, he proceeded to get on his knees before them and hurry the suspension of the *Don't Ask Don't Tell* policy so that buggery might be officially accepted in our American armed forces. It really did not take all that much prodding for the gays to ramrod their agenda into Presidential policy making.

If only Obama had even attempted to listen half as much to Tea Partiers and Republicans during the Health Care debates and other more important matters of state.

Even more financially-engorged than the Gay Lobby must be EPA-advocates like the Sierra Club, Audubon Society, Green Peace and other super rich libs who enjoy vacationing in their own remote cabins in God's green earth and woods, while despising a middle class which would also like a mountain hideaway, except that the socialism-soaked environmentally-ill people would like to eliminate middle income people. Poor folks are more controllable (they think), except for those in the crime-ridden inner cities.

The BP oil spill, seems to be no big thing to the Environmentally Ill because it has been the obvious lever to tilt Obama toward his campaign promises of "skyrocketing the cost of energy," and "bankrupting coal."

As we enter into the third month of the Big Spill in the Gulf, we are finding out how the EPA and other associated FedGov bureaucracies have deliberately sabotaged most of the attempts to clean up the ocean and beach oil. The Governor of Alabama is one among many frustrated by the EPA's denial of clean-up tools, including the use of the Taiwanese monster ship "A Whale," which is capable of skimming up a whopping 500,000 barrels of oil per day. Because the purity of the processed water exiting the ship would not be over 99.9985% pure, the EPA has harpooned the Whale's mission, tying it to some dock in Norfolk for over a week. The EPA prohibited the Alabama governor's attempts to merely **manually** dig up sludge off the beach. The tar ball retrieval method was not being done according to EPA specs.

Hundreds of other methods for both proven and experimental oil clean-up have been deep-sixed by the EPA because they obviously don't want the Gulf cleaned up. Early cleanup of the Gulf may revive off-coast and Alaskan oil drilling. And you know, bureaucrats need "make

do" and "busywork" so they can exercise a little clout (actually a lot), and most importantly, perpetuate their jobs in the government and promote their prestige with Hollywood, Rachel Maddow, The Huffington Kos, and the NY Times, as well as the Associated Press.

Since 1970, when the EPA started as a worthwhile endeavor, it has grown into such a behemoth that they have us believing that 380 parts per million of carbon dioxide in the atmosphere is poisoning the planet. "You Give Me Fever," Al Gore has sung - for more reasons than one.

The list that indicts the EPA for criminal overreach into our lives and pocketbooks is endless. Don't mow your lawn more. Don't make a campfire. Don't water the crops because of a rat. Don't dig a drainage ditch. That's no puddle, that's a Wetland. Don't properly insulate the Shuttle with non-EPA approved foam insulation that would prevent it from blowing up...

My small, overspent city of Akron Ohio, although totally governed by Democrats, has received no favors or benefits from its fellow Dems in the liberal-loved EPA, which has forced the city to unnecessarily upgrade its sewage system to the tune of a couple of hundred million dollars. The EPA, I believe, has deliberately demanded impossible-to-attain amounts of purity from the earth and air - and they know it! Conservatives, Republicans, and Tea Partiers have fought the folly of Cap and Trade to the bone, but it's not over until the EPA itself has been neutered. Why not send them and the Sierra Club *Off To Alaska* to live under BP's oil pipeline? They can have the Caribou keep them warm. My next choice would be a Gulag.

Even the United Nations is abandoning the Climate Change scam, formerly the Global Warming scam, and knee-jerk liberalism for its new cause - *Biodiversity*. Will they fool us again? If the Sierra Club's real goal is to depopulate, they are well on track to do so.



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(Revolutions, cont. from page 2) In this assessment of the situation on the ground, they were sadly mistaken. In the approach to Concord, the Brits had provoked a bloody engagement at Lexington Green in which “the British light infantry unquestionably fired the first volleys, killing eight men and wounding ten.” (*op. cit.*, p. 112) Then the British forces continued their march into Concord, to secure the bridges of the town. The British commander Smith had detached four squadrons to visit a prominent local farm to see whether contraband might be stashed there, and feared his troops could not safely return if the North Bridge were under the control of the Colonials. In defense of the bridge, the Brits again fired first. For a moment, the Americans could not believe this was happening. “G***** it,” one man shouted, ‘They are firing ball!’” (*Ibid.*, p. 118) Then their commander, Major Buttrick, “whirled and shouted, ‘Fire fellow soldiers, for God’s sake fire.’” (*Ibid.*) The Americans sustained six casualties at North Bridge, all fatal. On the British side, “Two privates were killed and a sergeant, four privates and four officers were wounded.” (*Ibid.*)

Then the Brits cut their losses and in disorderly retreat high-tailed it back to the security of their barracks in Boston - empty-handed. Their mission was a failure. They had not found, let alone confiscated, any military stores.

But the American Revolutionary War was officially ON....

The French:

“History will record, that on the morning of the 6th of October 1789, the king and queen of France, after a day of confusion, alarm, dismay, and slaughter, lay down, under the pledged security of public faith, to indulge nature in a few hours of respite, and troubled melancholy repose. From this sleep the queen was first startled by the voice of the sentinel at her door, who cried out to her, to save herself by flight - that this was the last proof of fidelity he could give - that they were upon him, and he was dead. Instantly he was cut down. A band of cruel ruffians and assassins, reeking with his blood, rushed into the chamber of the queen, and pierced with an hundred strokes of bayonets and poniards the bed, from whence this persecuted woman had just time to fly almost half naked, and through ways unknown to the murderers had escaped

to seek refuge at the feet of a king and husband, not secure of his own life for a moment.

“This king...and this queen, and their infant children (who once would have been the pride and hope of a great and generous people) were then forced to abandon the sanctuary of the most splendid palace in the world, which they left swimming in blood, polluted by massacre, and strewn with scattered limbs and mutilated carcasses. Thence they were conducted into the capital of their kingdom. Two had been selected from the unprovoked, unresisted, promiscuous slaughter which was made of the gentlemen of birth and family who composed the king’s bodyguard. These two gentlemen, with all the parade of an execution of justice, were cruelly and publicly dragged to the block, and beheaded.... Their heads were stuck upon spears, and led the procession; whilst the royal captives who followed in the train were slowly moved along, amidst the horrid yells, and shrilling screams, and frantic dances, and infamous contumelies, and all the unutterable abominations of the furies of hell.... After they had been made to taste, drop by drop, more than the bitterness of death, in the slow torture of a journey of twelve miles protracted to six hours, they were, under a guard composed of those very soldiers who had thus conducted them through this famous triumph, lodged in one of the old palaces of Paris, now converted into a Bastille for kings...” (Edmund Burke, *Reflections on the Revolution in France*, pp. 105ff)

And thus, the French Revolutionary War was officially ON....

On the question of origins - beginnings, inceptions, precipitating events - it would appear that the American and French Revolutions do not seem to resemble one another very much. It’s difficult to draw a common understanding of what human rights might be on the basis of such disparate evidence.

On the one hand, it’s possible to see that perhaps human rights had something to do with the defense of Concord: People coming together to protect and defend their lives, liberty, and property against the tyranny of George III, who then was most corruptly usurping the ancient “rights of Englishmen” not only in America, but also back in the home isles - as the Colonials were very well aware.

People today do not appreciate how close was the tie with the “mother country” at the time, through the printed word. In that day, the London presses were offloading their publications directly onto American ships bound for Boston, New York, Philadelphia, and Charleston as soon as the ink was dry. It was from the London press that the Colonials learned of the usurpations of individual liberty that good King George was perpetrating at home, not to mention in their own backyard. They wanted no part of it.

On the other hand, it’s difficult to see what human right is implicated in the inception event of the French Revolution - unless it be the right to commit regicide. Or maybe the right to agitate and deploy mobs as instruments of social and political change...

In the end, “Citizen Louis Capet,” formerly known as King Louis XVI of France, was tried and convicted of treason by the National Convention and was guillotined on 21 January 1793 - the only French king in history to fall victim to regicide. His queen, Marie Antoinette, was also tried and convicted of treason. She was executed by guillotine on 16 October 1793, nine months after her husband.

Ostensible Goals

It seems clear that the Americans were not seeking to kill the king, or to overthrow the traditions of the British constitutional monarchy. Rather, they were seeking a complete, formal separation from it - because they were motivated by the conviction that their historic liberties were being systematically violated by George III.

By 1775, the Americans already had a tradition of local or self-government going back some 150 years. When the king sent in his governors, who ruled autocratically as directed by himself and his council, the Americans were outraged. The maxim “no taxation without representation” was but one expression of their revulsion for what they perceived as the wholesale destruction of the historic liberties of British subjects in America. The Sons of Liberty at Boston, notably including Samuel Adams, Paul Revere, and John Hancock, eloquently argued for total separation from the British Crown - not the most popular idea at first. But the events at Lexington Green and Concord Bridge caused many to reappraise their position on this matter. In the end, complete separation was the idea that prevailed, and which was finally achieved...

So what was this notion of liberty that had the Americans so exercised? John Trenchard and Robert Gordon, writing in *Cato’s Letters* -

serially published in *The London Journal* in 1721 and after, which was avidly read in America at the time - describe human liberty as follows:

“All men are born free; Liberty is a Gift which they receive from God; nor can they alienate the same by Consent, though possibly they may forfeit it by crimes....”

“Liberty is the power which every man has over his own Actions, and the Right to enjoy the Fruit of his Labor, Art, and Industry, as far as by it he hurts not the Society, or any Member of it, by taking from any Member, or by hindering him from enjoying what he himself enjoys.”

“The fruits of a Man’s honest Industry are the just rewards of it, ascertained to him by natural and eternal Equity, as is his Title to use them in the Manner which he thinks fit: And thus, with the above Limitations, every Man is sole Lord and Arbiter of his own private Actions and Property....” (John Trenchard and Robert Gordon, *Cato’s Letters*, Vol. I, pp. 406ff)

These were the ideas that had earlier inspired the Glorious Revolution of 1688, of which the great British philosopher and political activist, John Locke (1632–1704) - a thinker enormously respected in America - was the intellectual father. Above all, Locke’s ideas constitute a theory of the individual human being. This is the same theory that inspired the American Revolution of 1775:

“We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed....”

Indeed, it appears the author of the Declaration of Independence (July 4, 1776) was strongly resonating to Locke’s essential political ideas in these passages.

Edmund Burke (1729–1797) - the great Anglo-Irish statesman, political theorist, and philosopher (who as already noted was sympathetic to the American cause) - also articulated the historic rights of Englishmen, and of all free peoples universally, as follows:

“...If civil society be made for the advantage of man, all the advantages for which it is made become his right. It is an institution of

beneficence; the law itself is only beneficence acting by a rule. Men have a right to live by that rule; they have a right to justice; as between their fellows, whether their fellows are in political function or in ordinary occupation. They have a right to the fruits of their industry; and to the means of making their industry fruitful. They have a right to the acquisitions of their parents; to the nourishment and improvement of their offspring; to instruction in life, and to consolation in death. Whatever each man can separately do, without trespassing on others, he has a right to do for himself; and he has a right to a fair portion of all which society, with all its combinations of skill and force, can do in his favor. But as to the share of power, authority and direction which each individual ought to have in the management of the state, that I must deny to be amongst the direct original rights of man in civil society; for I have in my contemplation the civil social man, and no other. It is a thing to be settled by convention.

“If civil society be the offspring of convention, that convention must be its law. That convention must limit and modify all the descriptions of constitution which are formed under it. Every sort of legislative, judicial, or executory power are its creatures. They can have no being in any other state of things; and how can a man claim, under the conventions of civil society, rights which do not so much as suppose its existence?” (Burke, *op. cit.*, pp. 87-88)

This last point draws attention to Burke’s understanding that the foundational rights of man declared by the French *philosophes* - Libert , Egalit , Fraternit  - are purely abstract rights indicating no sign of understanding of, or connection with, the actual development and maintenance of a just civil society. In other words, the *philosophes* envisioned man abstractly, or to put it another way, as abstracted from both nature and society as if this abstract man stands as a total end in himself, as sacrosanct, beyond any demand of society which nature assigns to him as inescapable part and participant of it. It seems the *philosophes* first reduce the human being to an abstraction — by taking him entirely out of the context of historical experience and traditional understandings of natural law going back millennia. Then, with man having been so abstracted, from there it is easy to dissolve him into an abstract mass: The individual is no longer the natural or even “legal” bearer of rights; rather, the legal bearer of rights is now the mass, the “group” - mankind at large or however else defined. **(Article will be continued in the next issue.)**

In Defense of Free Association

By Tim Dunkin

It was with interest that I read Jamie Freeze’s article “[In Defense of Helen Thomas](#),” which was published here at *Conservative Underground* and elsewhere. What grabbed my attention, as was surely intended, was the very counterintuitive nature of the title. A conservative writer, publishing on a conservative website, defending Helen Thomas, whose long career in the Washington press corps came to symbolize the intellectual bankruptcy and despicable left-wing bias of the mainstream media at their worst? So I was naturally attentive to see what Jamie had to say. While I understand the concerns that she has that led her to write her article, I found myself disagreeing with the arguments she made for a number of reasons.

Probably the cardinal error in Jamie’s defense of Helen Thomas was her assumption that the Constitution, or more specifically the First Amendment guarantee of freedom of speech, applied to this case. The problem is that it does not. The Bill of Rights is a document which affirms the inherent liberties of the individual, true enough. But it, as with the Constitution as a whole, deals with the interface between *government* and the individual citizen. True to the First Amendment, the government cannot (among other things) punish you for speaking, writing, or printing your opinions. But the problem is, United Press International is not (officially, at least) a part of the U.S. government. And it was UPI who punished Thomas by asking for her resignation, not the government.

Therein lies a common misunderstanding about freedom of speech that I’ve noticed over and over again in many different venues – which is the belief that one private entity is required to provide an open forum to other private entities to say whatever they want, whenever they want, and that the failure to do so constitutes some sort of “infringement” on freedom of speech. I see it on forums across the internet all the time - a participant will say something inflammatory, etc. etc. and will be muzzled by the forum administrators. The offending individual, invariably, will complain about how their “free speech is being taken away.”

Sorry, but no. On somebody else’s property (which, digitally, is what a private internet forum is), or when somebody else’s dime

is in question, you don't, in fact, have "freedom of speech." Think of it this way – nobody has the right to come onto my front yard and start protesting, carrying signs, or making speeches. I, on the other hand, DO have the right to ask them to leave, call the police on them, or as a last resort, run them off with a shotgun. Your free speech ends at my property line. Ironically, if this were not so, then I would no longer have any meaningful right to private property, if someone else can come on my land and do whatever they like, so long as they cover themselves with the "free speech" label. No way. You're free to say what you like in public, or on your own property, but you are not free to hinder somebody else's free use of their rights just so you can exercise yours. My exercise of my private property right is not a hindrance to your free speech, since you can go anywhere else besides my driveway and speak your piece.

It would, of course, be a different matter if I actively followed someone around and pointed a shotgun at them every time they tried to say what they had to say, in public or on their own private property. I could, and should, be forcibly restrained from doing so by the police powers of the state. One of the legitimate functions of government, as we can implicitly understand from our Constitution, is to prevent private citizens from hindering each other in the lawfully use of their inherent liberties. While the government cannot constitutionally prevent me from exercising my free speech, it *can* keep me from hindering someone else in that use. But again – simply disallowing you to use my private property does not do this.

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Now, in the case of Helen Thomas, while the issue is not one of property rights, we see that it really speaks to another, equally important (and equally disparaged) liberty – that of our freedom of association, intimately bound up in the First Amendment recognition of the freedom of assembly. Association and assembly are inextricably connected. Who you assemble with is who you choose to associate with, and this ought to hold true regardless of whether we're talking about a local church assembly, a service organization, or a corporation. While this has been infringed upon severely (including, as Rand Paul pointed out, by well-meaning but unconstitutional efforts involved with rectifying previous civil rights violations), we need to be clear on something – businesses, as well as any other organization, have the right to determine their own composition.

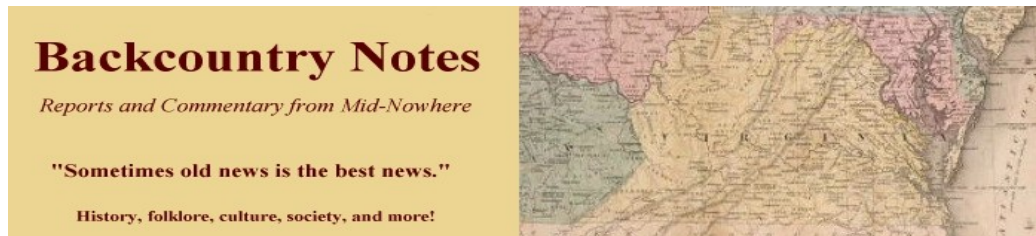
This is where Helen Thomas comes into the picture. Yes, as Jamie pointed out, her comments were made in the capacity of a private individual at a private function. Nevertheless, Thomas' statements *are* the business of that organization (UPI) with whom she was associated as an employee. Whether or not her comments were "uncomfortable" is irrelevant. From UPI's perspective, what matters is whether they are unprofitable. As a for-profit business whose livelihood, at least in part, depends on the reputation the organization has as a result of its constituent parts, UPI has the First Amendment right to decide whether it wants to continue to associate with Helen Thomas or not. UPI chose not to. Helen Thomas, for her part, has no reciprocal right to *force* UPI to continue to employ her or to continue to give her a forum. Helen Thomas is still free to say whatever she pleases, no matter how ignorant, she merely cannot do so while drawing a paycheck from her former employer. Firing her did not infringe her free speech rights. Appeals to some supposed "unconstitutionality" surrounding this action, *even regarding the spirit of the Constitution*, are completely out of place. The Constitution does not force one private entity to grant another private entity a positive use of their rights. UPI's action cannot even be properly said to conflict with the *spirit* of the Constitution.

Do I find that bothersome? Of course not. If I were making public statements that were drawing opprobrium upon my private employer, or were otherwise engaging in private behavior that became publically known and reflected poorly

upon my employer and helped to create a negative public persona for the company or was causing it to lose money, I would fully expect that my employer would use its freedom of association to disassociate me from its organization. And it would be fully within its rights to do so, constitutionally speaking.

Granted, there are a lot of people, from Ann Coulter to John Hagee, who have made inflammatory, ignorant, or downright crude remarks. The fact that they were not “fired” from whoever associates with them is not, despite Jamie’s assertions, hypocritical. One organization chooses to associate with that sort of behavior, another does not. Both are well within their First Amendment rights either way. Contra Jamie’s assertions, this has nothing to do with “political correctness.” Again, properly understood, “political correctness” is primarily concerned with the interaction between a governmental entity (in this case, such things as universities, legislatures passing “hate crime laws,” etc.) and the private citizen. And in those cases, yes, political correctness is bad because it involves using the force of the state to hinder private individuals from expressing their opinions, etc. This has nothing to do with the issue in question, however.

While I understand Jamie’s point – Helen Thomas got a short end of the stick in a way that many conservatives who have said equally inflammatory things have not – ultimately, it’s not my call either way. By trying to cast this as a “free speech” issue, what exactly does Jamie think should be done? If she thinks Helen Thomas’ rights have been violated, and something out to be done about it, does Jamie think the government should step in to rectify the situation, and if so, then how? Force UPI to rehire Helen Thomas? Fine them for firing her? Haven’t we already had enough violence done against our freedom of assembly without adding this to it, as well? What I stand for is not forcing private organizations to maintain ties with members who act badly, out of a misguided notion that these individual members are “losing” their freedom of speech when asked to leave. Instead, I stand for maintaining the First Amendment right to freedom of association. Jamie talks about courage saying “*Adios*” if we don’t stand up for Helen Thomas’ right to be a fool. I say that the courageous position is to stand against the ever-increasing drive to infringe upon our right to freely assemble and associate (or not do so) with whomever we choose as private individuals.



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