



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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Family and Community: The Foundations of a Just Social Order

By Robert Maynard

As has already been discussed, Americans are well known around the world for our sense of individualism. It is this characteristic that has led us to take very seriously the issue of individual liberty and the cause of human rights. What is less well known is that Americans have an equally strong sense of community. This, of course, is the community associated with voluntary associations, rather than the forced collective. Historian Clarence Carson dedicated a section on this theme in his *A Basic History of the United States*. The section was called "The Voluntary Way."

At first glance it may seem that a focus on individualism and a focus on community would be mutually exclusive pursuits. Such a misconception comes from a misunderstanding of American individualism. The American sense of individualism is tied inseparably with its sense of community through what is called "Covenant Theology." In "The Source of American Individualism," I explored the notion that American individualism came from the dignity afforded to the human individual as a being created in God's image who was called, at times, to stand before God as a bearer of the image. Such a

This time around, Robert Maynard expounds upon the foundations of individualism and community that marked America's origins, and Linda Kimball reveals more of the players - *in our own government* - in the communist conspiracy targeting America. Jean Drew finishes her discussion of the contrasts between the American and the French revolutions, while G. Bray thinks the market, instead of overpaid bureaucrats, ought to make education decisions. Carla Harper calls for renewed support for the principle of private property, and Mark Shepard warns us about the dangers of treating government like it's a superhero. Lastly, Tim Dunkin has a few words for the "go along to get along" types in the Republican Party.

person stands not only before God as a bearer of His image, but also before his fellow man as a reminder that humans are meant to be bearers of God's image. This represents the dual aspect of the Covenant. The strength of individual character to stand before Man and God as a bearer of God's image in an unjust world is how American individualism should be understood. Such an understanding prevents the notion of individualism from degenerating into selfishness.

The Moral Theology of William Ames

As noted in the Bible, man does not bear the image of God alone. At the point where Adam had come to realize his uniqueness, God said: "It is not good for Man to be alone." At that point God made a helpmate for Adam and the two "became one flesh." There is a sense in which man is incomplete and seeks a relationship with another to find completion, or excellence. It was this realization which prompted American philosopher and theologian Jonathan Edwards to remark: "One alone cannot be excellent." The early American Puritans' view on this dual aspect of the Covenant was influenced by the British Puritan and Moral Theologian William Ames. Ames lived from 1576-1633 and followed in the footsteps of French Puritan Philosopher Peter Ramus. Ramus was a moral philosopher who was more concerned with what constituted "the good life" than he was with

abstract philosophical speculation. He applied this approach to theology and insisted: "Theology is the doctrine of living well." Ames went one step further and insisted that theology is the "doctrine of living to God."

Of course, in order to live to God, one must know God. In this Ames followed in the footsteps of Calvin and medieval Catholic thinkers in linking knowledge of God with self-knowledge. As Calvin put it: "Without knowledge of self there is no knowledge of God" and "Without knowledge of God, there is no knowledge of self." This is so because there is a part of us which bears the image of God. As St. Paul put it, "For I delight in the law of God after the inward man." Our very being is at some level linked to the Spirit of God. As the Genesis account tells us, God scooped up the dust of the ground and blew into it and man became a "living soul." Our sense of self, or soul, is derived from our relationship with God and we are incomplete without that relationship.

Again, Ames took this starting point and expanded upon it. He emphasized doing more so than knowing. Theoretical apprehension, qualified as this might be with statements of "living blessedly" was not enough for Ames. He was seeking a much more hands on understanding, because "theology is the doctrine of living to God." It is called doctrine because it is divinely revealed. More importantly, humanity, made in the image of God, must realize that image by emulating Him and "since the highest kind of life for a human being is that which approaches most closely the living and life-giving God, the nature of theological life is living to God." This is accomplished by living in accord with God's will and to His glory.

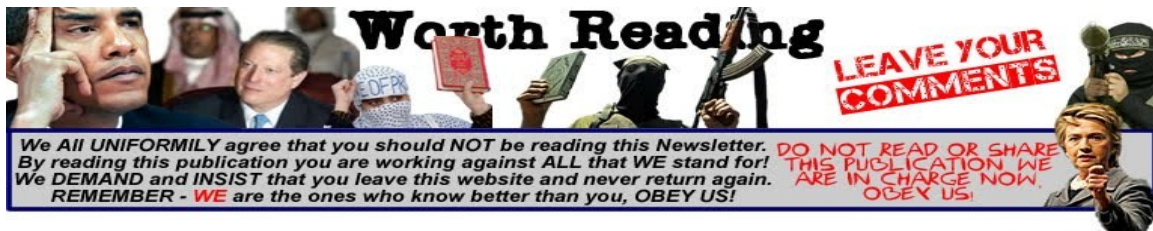
Of course "living to God" presupposes knowing God. Here is where Ames touches on the issue of conscience, "The conscience of man (for I do not intend to treat of the conscience of angels) is a man's judgement of himself, according to the judgement of God of him." The human conscience

is not only a means by which we know God, but also a guide by which we judge our own actions according to that knowledge of God. Of course submission to our passions has distorted our clear perception of God so our conscience must be informed by Scripture. In addition, the will must be guided by a heart submitted to God. As Ames puts it: "*Furthermore, since this life is the spiritual work of the whole man, in which he is brought to enjoy God and to act according to his will, and since it certainly has to do with man's will, it follows that the first and proper subject of theology is the will. Prov. 4:23, From the heart come the acts of life; and 23:26, Give me your heart.*"

Ames lays out his moral theology in a series of books under the title *Conscience with the Power and Cases Thereof*. In Book 1, he elaborates on the conscience and its workings.

His second book flows naturally from the first. Having examined the nature of conscience, Ames logically moves on to the definition of "cases" of conscience. "A Case of Conscience is a practical question, concerning which, the Conscience may make a doubt." This section is devoted to sin, entry into the state of grace, salvation, the ongoing flesh/spirit battle and conduct in the Christian life.

In Book 3 - "Of Man's Duty in General" - is an inquiry into "the actions, and conversation of man's life." This is meant to address the whole question of obedience to God. Ames asserts that the signs of true obedience are submissively placing God's will ahead of the will of the creature, even when that will does not appear to work towards one's advantage. This is to be accomplished by exercising those characteristics that are conducive to an obedient life. Such characteristics are the cardinal virtues of prudence, courage, temperance and justice, and by avoiding those tendencies that thwart an obedient walk (such as drunkenness, sins of the heart, sins of the mouth, etc.). (cont. on page 14)



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Exposing America's Enemies, Part 2: Communist Progressive Democrats

By Linda Kimball

"For over forty years the New Left has been waging a Gramscian 'quiet' revolution for the overthrow of America's Constitution, Rule of Law, sovereignty, and our way of life. Today the subversives call themselves liberals, progressives, and Democrats (and) as David Horowitz attested to (the majority 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.'" ("Exposing America's Enemies, Part 1")

The Backbone Campaign is a communist front group in the Left's vast interconnected matrix of revolutionary groups. On its website it declares its goal is to *"empower citizens to nominate, comment on, and rate progressive leaders to serve as a virtual Progressive Parallel Administration... we are not content running campaigns, but preparing to run the country."* (<http://www.backbonecampaign.org/cabinet/>)

Chief among Backbone Campaign-sponsoring organizations is the Progressive Democrats of America, who are committed to: *"dismantling the military industrial complex."* (*Ibid.*)

"The Progressive Caucus is made up of the most Far-Left members of Congress and best represents the socialist wing of the Democratic Party." (James H. Hansen, *Radical Road Maps*, p. 186)

Progressive Democrats are responsible for installing Howard Dean as Democratic National Chairman. In February 2005, Dean was quoted by *U.S. News and World Report* as exclaiming: *"I hate the Republicans and everything they stand for."* Dean's power base, according to DiscoverTheNetwork.org, are a bunch of *"campus communists."* The Progressive Caucus will be the focus of this article.

Social Justice is Communism

Judging from the adolescent name-calling and howls of protest which my previous article elicited from Progressive groups such as the Democratic Underground, it is obvious that the

enraged howlers have no idea of what it really means for one to be a seeker of social justice. Either that or they really do know but are deceivers of the first magnitude.

Be that as it may, some clarification and definition of the terms - social justice and communism - is in order before proceeding on to the issue of Progressive Democrats.

To most Americans, communism means the Kremlin, gulags, killing fields, and Mao's brutal Red Guard. These things, though, were not the essence of communism. They were the visible manifestations of inhumane power and its consequences, all of which resulted when social justice seekers acquired total control to remake society and man.

The essence of communism is social justice, or *justice in the social sphere*. This is code for the elimination of poverty, of suffering, and of all differences between humans that erect walls between people. Fundamentally, social justice is a *process of elimination* that results in *sameness* (egalitarianism). When social justice seekers speak of the need for *equality*, what they're really calling for is *sameness*.

However, the attributes which make people different from each other and which social justice seekers are determined to eliminate are the product of human nature and of freely-made choices. For instance, some people are ambitious and hard-working while others are indolent and lazy and may willfully choose to live out of the pockets of the former.

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It's the positive aspects of human nature that make a society dynamic. Dynamism is the animating force behind America's greatness - her productivity, excellence, creativity, free markets, etc. In eliminating human differences, social justice seekers kill all of this, and as they did in the former Soviet Union, leave behind a smoking ruin haunted by despairing cookie-cutter claymation beings.

In speaking of the social justice *process of elimination*, Balint Vazsonyi remarked, "*Prophets of social justice - communists, whether by that name or any other name - focus on who should have less. Because they have nothing to give, they can only take away. First, they take away opportunity. Next, they take away possessions. In the end, they have to take away life itself.*" (Balint Vazsonyi, *America's 30 Years War*, p. 59)

The America of our Founders simply cannot coexist with the Search for Social Justice. For instance, as designed by our Founders, the rule of law exists to guarantee that unequal people can have individual liberty, rights and possessions - including land ownership, which social justice seekers view as the *original sin*. Social justice demands that those who possess *more* of anything have it taken away from those who earned it and *redistributed* to those who did nothing to earn it.

"Social Justice Seeking" Democratic Progressive Caucus

The Democratic Progressive Caucus (DPC) is an organization comprised of about sixty members of Congress. It was founded in 1991 by Rep. Bernie Sanders, former socialist mayor of Burlington, VT and member of the Democratic Socialists of America (DSA). The DSA describes itself as, "*the principle U.S. affiliate of the Socialist International.*" (www.DiscoverTheNetwork.org)

The DPC advances its communist agenda behind innocuous sounding phrases such as *social and economic justice*. The three core principles of The Progressive Promise are:

- *Fighting for economic justice and security for all.* (Code for: Elimination of poverty and suffering by taking away all possessions and wealth redistributing them.)

- *Protecting and preserving our civil rights and civil liberties.* (Code for: Elimination all differences by pounding everyone down to the lowest common denominator).

- *Promoting global peace and security.* (Code for: We - your Superiors - will finally feel secure and at peace once agendas 1 and 2 have been carried out to completion.) (Source: http://www.bernie.house.gov/document_display_text.asp?FileToConvert=/pc/index.asp)

In "Pelosi Leader of Progressive Caucus," it was revealed,

"Until 1999, the website of the Progressive Caucus was hosted by the Democratic Socialists of America (DSA). Following an expose of the link between the two organizations in *World Net Daily*, the Progressive Caucus established its own website." (WorldNetDaily.com, Nov. 11, 2002)

On the website of the DSA is the following brazen declaration: "*We are socialists... Democracy and socialism go hand in hand... wherever...democracy has taken root, the vision of socialism has taken root as well.*" (www.DiscoverTheNetwork.org)

The DSA increases its influence and power by networking with the Democratic Party to advance social justice programs and policies such as affirmative action and Stalinist hate crime laws. "*Like our friends and allies in the feminist, labor, civil rights, religious, and community movements, many of us have been active in the Democratic Party.*" (*Ibid.*)

Following are brief descriptions of some of the social justice seeking subversives in the Democratic Progressive Caucus whose words and actions embrace the tenets of communism:

1. Barbara Lee (D-CA): "...former agent of the Black Panther leader and convicted killer, Huey Newton. Lee conspired with fellow communist, Cong. Ron Dellums, who used his authority to impede US foreign policy with regard to the Communist dictatorship of Grenada." (www.DiscoverTheNetwork.org) "...anti-American Communist who supports America's enemies and has actively collaborated with them." (James H. Hansen, *Radical Road Maps*, p.189)

2. Jim McDermott (D-WA): “In 2002, McDermott and fellow Progressive Caucus member Rep. David Bonior (D-Mich) and Rep. Mike Thompson (D-CA) traveled to Baghdad, where they publicly embraced Saddam Hussein and created propaganda on his behalf.” (www.DiscoverTheNetWork.org)

3. Jan Schakowsky (D-IL), who has accepted an award from the DSA once told one of its writers: “The American people are not ideological; therefore, the way to go is to attack private power.” (Ibid.)

4. John Conyers (D-MI): “In 1981 Conyers co-hosted a delegation from the Soviet front World Peace Council, giving that group a forum in Congress. Conyers endorsed a Communist-led antiwar demonstration in Washington in 1983 and...spoke at another Washington demonstration led by ANSWER in 2003.” (James H. Hansen, *Radical Road Maps*, p. 189)

5. Dennis Kucinich (D-OH) “...has taken part in...CAIR (a radical group with ties to Mideast terrorist organizations) events...including a Ramadan iftar...hosted (on Capitol Hill) by Rep. John Conyers (D-MI), Loretta Sanchez (D-CA), and Barbara Lee (D-CA).” (“Kucinich Headlines Muslim Fundraiser,” WorldNetDaily.com, Nov. 30, 2003)

The Constitution requires that members of Congress “shall be bound by Oath or Affirmation to support this constitution.” The Oath of Office sworn to by US Senators reads:

“I do solemnly swear (or affirm) that I will support and defend the Constitution of the U.S...that I will bear true faith and allegiance to the same; that I take this obligation freely, without any mental reservation or purpose of evasion; that I will well and faithfully discharge the duties of the office on which I am about to enter. So help me God.”

Very simply, if Democratic Progressive Caucus members truthfully believed in the Christian-Judeo God and likewise in our Constitution - the document conceived of by our Founders and not the Left's living document nonsense - they wouldn't be social justice seeking communists. Rather, they would be Conservative Constitutionalists. That they are social justice seekers tells us that when they took their oath before God, they lied. Quite simply - they lied.

In Noah Webster's 1828 edition of the *American Dictionary of the English Language* we find the correct term to apply to treacherous Democratic Progressives. That word is “traitor,” and the following definition is the one most likely referred to by our Founders.

“Traitor: One who violates allegiance and betrays his country; one guilty of treason... who, in breach of trust, delivers his country to its enemy...who aids an enemy in conquering his country.”

Through use of Stalinist psycho-politics, America's Communist Left imprisoned the consciences of Americans within psychic strait-jackets of political correctness. As long as we allow ourselves to be chained by political correctness, we will not be able to identify and speak openly about our enemies - those without, and those within. In the absence of freedom of conscience and of clear and honest speaking, we can neither formulate strategies for our safety nor deal appropriately with the treacherous deceivers operating amongst us who collude with our enemies while plotting to destroy our nation from within. The first order of business then, is for all Americans to break out of the psychic strait jackets of political correctness, thus allowing Truth to expose the treachery and treason at work in our nation.

Truth will set us free: “*And ye shall know the truth, and the truth shall make you free.*” **John 8:32**

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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Two Revolutions, Two Views of Man (Part 2)

By Jean F. Drew

This article is continued from the previous issue of *Conservative Underground*.

There is a further consideration regarding the original American founding that we should remember today: The British colony at Massachusetts was not established by means of military power - which is the usual way that states of whatever description acquire new territories. Instead, the Massachusetts Bay Colony was established by religious refugees. They were dissenters from the Church of England, the established church of which the reigning king was titular head.

Beginning with Henry VIII and extending to all his successors, the king of England entirely combined in his own person both the fundamental secular and spiritual authority of British society. But, when religious pilgrims on November 11, 1620, at Provincetown, Massachusetts, ratified what has been described as the first written constitution in human history, the Mayflower Compact, they were acting in resonance to a spiritual authority superior to that of the then-reigning king, James I - or of kings in general.

Just by making the voyage to America, the religious refugees were repudiating the authority of the king over their spiritual lives. Once there, the secular authority of the king was of absolutely no help to them. They had to shift for themselves, and basic survival was the highest priority. The majority of the original colony perished during their first New England winter. They were forced to place their reliance entirely on



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themselves, on each other, and on God. The Mayflower Compact, moreover, made the pilgrim's primary reliance on God perfectly explicit. Its first six words are: "In the name of God, Amen."

Hold that thought while we turn to the French experience.

For centuries, the foundation of French society, culture, and politics had been the idea of the *Etats General*, of which there were three "estates": the aristocracy, whose head was the King; the Church, whose head was the Pope; and everybody else; i.e., your average, everyday, common, "small" people....

What is known is that when King Louis XVI was decapitated, the social force of the French aristocracy was effectively decapitated with him. Also it is known that in the four-year period between the invasion of the queen's bedchamber and the execution of the king, some 16,000 French men and women were guillotined at Paris - mainly aristocrats and other well-off people - as "enemies of the State." Also, all Church lands (probably accounting for some twenty percent of the total French real estate) and property were forcibly confiscated by the State, now reposed in a body called the National Assembly, composed by the Third Estate, the "people" of France. Thousands of clergy - bishops, priests, monks, and nuns - were murdered.

In effect, the Third Estate utterly destroyed the other two: That's the French Revolution in a nutshell.

Foundational Ideology

The French Revolution managed to kill off the first two Estates - and with that, evidently hoped to extinguish forever all aristocratic and theological ideas, pretensions, and powers regarding questions of the human condition. Indeed, the general expectation then seemed to be the Third Estate, the people, unchained from past "superstitions" and "repressions," had at last come into its own sphere, where it could finally define and exercise true human "liberty."

But the people were not some sort of homogeneous mass. Rather, there is a natural hierarchical order within the Third Estate similar to that found in both the aristocratic and theological estates.

In France at the time, at the top of this natural hierarchy were the people with expertise in manufacturing, commerce, banking, and law. They were the beneficiaries of the rising tide of the Enlightenment, as plentifully nourished from the side of Newtonian science.

In the rank immediately below them were the skilled craftsmen. Below this, relatively unskilled laborers. Then, the “least” of the people, the peasants/serfs who mainly were the impoverished suffering victims of the feudal order then embraced by both the aristocracy and the Church.

Thus within the Third Estate there were marked disparities of wealth, opportunity, education, talent, and ability. Yet the doctrine of *Egalité* erases all such distinctions. An Einstein and the most ignorant day laborer were considered “equal.” All were “equal” in the National Assembly too. On this basis, the doctrine of *Fraternité*, of the universal brotherhood of mankind, is blind and silent regarding the problem of how the victims of the revolution become “non-brothers” in the first place, such that they could be destroyed with impunity by the mob, or condemned as “enemies of the state” by the National Convention and sent to the guillotine. On this basis, the doctrine of *Liberté* seems little more than a defense of gratuitous, passionate license that is immensely destructive to society.

Burke’s analysis of the situation in France, the condition of the National Assembly, and their combined implications, retains its extraordinary political noteworthiness to defenders of Liberty in our own day:

“It is no wonder therefore, that it is with these ideas of everything in their constitution and government at home, either in church or state, as illegitimate and usurped, or, at best as a vain mockery, they look abroad with an eager and passionate enthusiasm. Whilst they are possessed by these notions, it is vain to talk to them of the practice of their ancestors, the fundamental laws of their country, the fixed form of a constitution, whose merits are confirmed by the solid test of long experience, and an increasing public strength and national prosperity.

“They despise experience as the wisdom of unlettered men; and as for the rest, they have

wrought underground a mine that will blow up at one grand explosion all examples of antiquity, all precedents, charters, and acts of parliament. They have ‘the rights of men.’ Against these there can be no prescription; against these no agreement is binding; these admit no temperament [modification], and no compromise: anything withheld from their full demand is so much of fraud and injustice. Against these their rights of men let no government look for security in the length of its continuance, or in the justice and lenity of its administration....” (Edmund Burke, *Reflections on the Revolution in France*, pp. 85-86)

Burke again reminds us a few pages later on that there is deep danger in relying on abstract rights when it comes to the organization of a just - that is “liberal,” in the sense of liberty, the root idea of classical liberalism - political society:

“The moment you abate anything from the full rights of men, each to govern himself, and suffer any artificial positive limitation upon those rights, from that moment the whole organization of government becomes a consideration of convenience. This it is which makes the constitution of a state, and the due distribution of its powers, a matter of the most delicate and complicated skill. It requires a deep knowledge of human nature and human necessities, and of the things which facilitate or obstruct the various ends which are to be pursued by the mechanism of civil institutions. The state is to have recruits to its strength, and remedies to its distempers. What is the use of discussing a man’s abstract right to food or medicine? The question is upon the method of procuring and administering them. In that deliberation I shall always advise to call in the aid of the farmer and the physician, rather than the professor of metaphysics.” (Ibid., pp. 89-90)

In Burke’s view - and I daresay in the view of his contemporary American readers - the French Revolution was an

“... usurpation which, in order to subvert ancient institutions, has destroyed ancient principles, will hold power by arts similar to those by which it has acquired it. When the old feudal and chivalrous spirit of Fealty, which by freeing kings from fear, freed both kings and subjects from the precautions of tyranny, shall

be extinct in the minds of men, plots and assassinations will be anticipated by preventive murder and preventive confiscation, and that long roll of grim and bloody maxims which form the political code of all power not standing on its own honor and the honor of those who are to obey it. Kings will be tyrants from policy when subjects are rebels from principle.” (Ibid., p. 116)

“Excuse me ... if I have dwelt too long on this atrocious spectacle of the sixth of October 1789, or have given too much scope to the reflections which have arisen in my mind on occasion of the most important of all revolutions, which may be dated from that day, I mean a revolution in sentiments, manners, and moral opinions. As things now stand, with everything respectable destroyed without us, and an attempt to destroy within us every principle of respect, one is almost forced to apologize for harboring the common feelings of men....” (Ibid., p. 119)

Clearly, Burke understands the French Revolution first and foremost as a “revolution in sentiments, manners, and moral opinions” - that is, it was preeminently a social, not a political revolution. Certainly that was not the case with the American Revolution. Indeed, Bernard Bailyn, eminent professor of Early American History at Harvard, has asked a tantalizing question: “Was the American Revolution a revolution, or was it an evolution?”

The prevailing American view at the time did not reject the ancient British tradition of natural liberty under natural law; it was rejecting King George as the traducer and usurper of this tradition. They didn’t want a king or a pope, they wanted a system of self-government that had already been in long usage in America. Ultimately they wanted a Constitution exclusively devoted to the defense of human liberty under just and equal laws. Which if history was of any guide meant that

the action of the State had to be kept minimal in its scope by well-defined authority.

Most colonial Americans, being heirs of the same ancient, natural-law cultural tradition as Edmund Burke, likely would have agreed with him about this:

“...We are not the converts of Rousseau; we are not the disciples of Voltaire; Helvetius has made no progress amongst us. Atheists are not our preachers; madmen are not our lawgivers. We know that we have made no discoveries; and we think that no discoveries are to be made, in morality; nor many in the great principles of government, nor in the ideas of liberty, which were understood long before we were born, altogether as well as they will be after the grave has heaped its mould on our presumption....” (Ibid., pp. 127-128)

The allusion to Rousseau here is particularly instructive. Rousseau held that man is born perfectly good. He is born the “noble savage.” But as soon as he is in the world long enough, he becomes subject to a relentless process of corruption that makes him “bad” - because of the “bad institutions” of society, including churches and states, educational systems, economic organizations, and so forth. Man is victimized by society and powerless against it. “Bad institutions” are entirely to blame for human misery.

In short, Rousseau’s doctrine is directly opposed to the natural law doctrine that human beings are responsible (within limits) for whatever happens to them. Natural law theory holds that individual human beings alone have the ability to choose, decide, act, and that they are responsible for the decisions they make. This implies the objective existence of good and evil. It also requires a universal (divine) spiritual authority to underwrite the foundational truths of the natural and moral worlds, thus to bring them into correspondence in human reason and experience.



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In short, the Americans were not disciples of Rousseau.... He stands their theory of man on its very head.

Two Views of Man — Then and Now

The two revolutions have theories of man that are diametrically opposed, based on the idea of what constitutes human liberty, of the source of human rights. What Locke and Burke and the Americans held in common was the belief that human rights are the gifts of God, and are therefore inseparable from human nature itself. In other words, these rights inalienably inhere in concrete individual persons, each and every one, equally.

In contrast, in the French revolutionary view, human rights are the province of an abstraction known as “mankind.” Its doctrine is the Rights of Man - not the equal, inalienable rights of actual men. It sets up scope for the idea of “group rights,” as opposed to the idea of rights divinely vested in the individual person in such a way as to constitute his or her very own human nature. Under the French Revolution, the “metaphysicians” - Burke’s term for intellectual elites - would guide the rest of us in our understanding of such matters. In short, our rights as human beings ineluctably would be what politically powerful elites tell us they are. There is to be no higher standard of truth than that.

In the so-called postmodern world, the revolution that works overtime to kill truth wants to destroy it at its root - at the Logos. Rather than engage in fully free and fair debate, the entire project of the French Revolution seems have been the delegitimation of the idea that there is an “objective” standard by which reality can be ascertained and judged, the root criterion for the discernment of good and evil in the actual world, by which human beings, acting according to reason and experience, can guide their lives in fruitful ways - or do the opposite. In short, once the concept of good and evil is destroyed, the human being has no firm guide by which to navigate his own personal existence.

Instead of the perennial question of good versus evil, in the postmodern world some “metaphysicians” tell us there is no objective truth at all - which logically follows from the presupposition of the “death” of God which they have, like Rousseau, already achieved in their own minds. The description of human reality thus boils

down to a competition of amoral human “narratives,” or skilled opinions, but in the end still opinions. And under the principle of *Egalité*, one man’s opinion is just like any other man’s, neither good nor bad.

It appears we have among us today “metaphysicians” who desire, in the words of the great Anglo-American poet T. S. Eliot, to contrive and execute “systems so perfect that no one will need to be good.” And then to impose them on humanity. To succeed in this project, first they have to discredit the foundational motivating ideas of the American Revolution....

To speak of the Now - the currently sitting American president seems to be an activist of the French model. He is a distinctly postmodernist thinker, as an analysis of his words vis-à-vis his actions will show. Evidently he has no sympathy for the values, principles, and goals of the American Revolution, and has disparaged the Constitution - to which he freely swore an Oath of fidelity - on grounds that it is a “system of negative liberties” that has outlived its usefulness.

Indeed, it appears that he is doing everything in his power finally to drive a silver stake through the very heart of American liberty - the historic liberty of We the People of the United States of America, and that of our Posterity - for which the Constitution originally was “ordained and established.”

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Capitalize Our Schools

By G. Bray

“But I know you, that ye have not the love of God in you.” (John 5:42)

We have been brainwashed into believing the only way to educate kids is in a socialist monolithic system that is as effective as the Gulf Cleanup and Medi-Dont-care. We are told that if we make any changes, we will destroy a system which fails our kids (especially boys) in every way. We have a monopoly that pretends every kid is the same and are all being prepared for college whether they have plans to go or not. Whenever someone suggests private schools, the Teachers Unions scream about how that will take money out of their pocket...er the kids' education.

We've built giant warehouses which are supposed to prepare kids for their lives like a Detroit assembly line making Cadillacs. The problem is these kids are all different, so unless the kid is built to fit into this system they are bound to fail. This is why we pay more per child and yet are barely in the top twenty countries in a comparison of math, science, and reading, while we exceed everybody in spending per child. A recent study had high school seniors take the 8th grade exam from 1920 and around 30% of them passed. Every educator in the country should be embarrassed by our mediocrity, yet it is not completely their fault that they and we have been brainwashed into believing Socialism is the only way to educate. If we are serious about teaching our kids the three Rs, rather than the three Ds (Darwinism, Diversity and the DNC), we will bring Capitalism to the battle.

Schools have moved from teaching how to read and write to being temples of the cult of liberalism. These schools teach atheism, so evolution is their creation story for mankind while ignoring any other religion. They teach moral relativism as their version of the Ten Commandments, and are fundamental in their faith in Global Warming. They are so Fundamental in their belief they will not allow any other theology in their midst. How can you consider yourself a learning center if you won't allow as wide a variety of thought as possible? Of course, homosexuality and vegan lifestyles are lifted up as moral. The students who believe in God simply barf out the clichés on their tests and move on without any thought while the remainder are converted by these liberal evangelists.

We need to eliminate the public school system and replace it with private schools. Rather than spending \$9,500 per child per year, the private system can provide a better education for around \$7,000 or less. These schools tend to be smaller and more personal than the big assembly lines in the suburbs. The large mega-schools would have to be split up to offer more flexibility. One half of the school could be pre-college while the other half would be vocational. Businesses like Microsoft or Ford could provide funding to gear the vocational schools towards technical or mechanical training so as to prepare these kids for working at Microsoft or some other technical occupation. This would allow technical training for the kids who would otherwise dropout, basically putting them in vocational schools rather than coke dealerships.

We have to replace the teachers who believe it is more important to be priests in the Church of Gore than to teach the basics and the importance of Capitalism and Freedom. Any science teacher who taught Global Warming as truth needs to apologize to his students and any who are still preaching it need pink slips. It is not their fault that they waste valuable time teaching their religion since much of the curriculum has been decided by collectivist unions. But, we have to stop brainwashing our kids about this horrible form of enslavement and teach them to value individualism and opportunity by capitalism. We need to find teachers who are not afraid to break away from the clichés of the socialist dogma.

To spur new private schools we need to move away from public payment. This is the least efficient way to pay for education since it is an open invitation to waste and corruption. It is time for people to pay either all or a portion of their own education like it was done at the turn of the century. To do this you need private schools to start up to allow people and the market to begin the miracle of competition, i.e. capitalism. Of course, the monopoly czars will say you can't take that funding away from public schools since it will hurt the public school kids. Isn't a 50% dropout rate punishment enough? No, let's fund our schools individually, and when you are done you no longer pay for any more education. The first step could be tax credits for private schools to encourage the building of more schools, taking pressure off the public right away. For the low income kids you give scholarships just like the private schools to pay half of the education and

give those families a sense of ownership to get the kids studying. If mom and dad are paying a portion they will make sure the kid's homework is done.

With more small schools you are able to not only allow competition, but you can have specialty schools providing education and vocation for kids not geared towards a formal education. This way you can have flexibility to reach the kids where they are rather than pounding round pegs into square holes. The first place to institute this system is in the inner cities where the schools are falling down already. You can reclaim buildings and make facilities to give targeted education in areas where these kids will more likely flourish. Rather than being pushed into a program targeting for a college they are never going to go to, you can give them a vocation from computers to culinary arts, preparing them for the real world they are going to be living in, having a skill they can sell as they enter that world.

Not only will the schools compete to attract students, the teachers will compete to make their subjects and students the best in the district. The invisible hand of competition will force these schools to perform as parents will view their students' progress on annual tests and compare their students to other schools as they make their selections. Parents will be empowered to have a real say as to which schools are preferred for the benefits their kids will receive, which will make the students appreciate their studies and areas of interest. The schools which have 70% dropout rates will be ignored while the schools with a 95% graduation rate and college scholarship guarantees will be turning students away. This will bring a sense of pride to the teachers as they are allowed to expand their lessons into more creative areas.

We have been brainwashed into believing the only way to educate kids is in a huge kid factory that was modeled after the Model T. The problem is that Model T is sitting on blocks and rusting out. In a computerized world, there is no need to strap kids down to desks eight hours a day, forcing them to learn some useless liberal cult, causing more harm in their lives than good. Sure, they will become votes for the DNC as they swim in the public trough waiting for their next feeding of corn cobs. But, a better way is to teach them about individualism and freedom through capitalism and how capitalism can give them the job and the life to improve their job skills. Rather than being held down by the chains of

communism, they can break those shackles and grow the wings of capitalism.

Pray for America.



Property Rights

By Carla Harper

"I have some advice for you. Get off my land. This is still my home, my land. Get off my land."

These are the famous words of Tevye, the main character in *Fiddler on the Roof*. It's 1905 and the Russian Czar is evicting Jews from their villages. A desire to own property, whether land or something created with our hands or the dollars earned with our labor, is hardwired into our human nature. Like the Jewish Tevye, it connects deeply to the preservation of our custom and culture. So much so, according to John Locke in his *Second Essay Concerning Civil Government*, that it is the preservation of property that is the end of government and the reason for which men enter society. A belief in the inextricable connection between property and liberty is a cornerstone of the American ethos. Deciding what you personally believe about property, not in the abstract, but in a very real way, is vital because it will inform which philosophy for America's future you will follow.

Our neighbors to the south - Central and South America - have never quite developed the prosperity and stability enjoyed here in America. Peruvian Economist Hernando de Soto has dedicated years of his life to determining why. His



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.

answers have made him the target of terrorist bombings and assassination attempts. The lack of formal property rights is the source of poverty in poor countries, according to him: "They have houses but not titles; crops but not deeds; businesses but not statutes of incorporation."

De Soto has revolutionized the understanding of the causes of wealth and poverty by showing the heads of state that their poor citizens are lacking formal legal title to their property and are unable to use their assets as collateral. "They cannot get bank loans to expand their businesses or improve their properties." He and his colleagues calculate the amount of "dead capital" in untitled assets held by the world's poor as "at least \$9.3 trillion - sum that dwarfs the amount of foreign aid given to the developing world since 1945."

In contrast, Oscar Wilde, in *The Soul of Man Under Socialism*, said this: "[T]he recognition of private property has really harmed Individualism, and obscured it, by confusing a man with what he possesses. It has led Individualism entirely astray. It has made gain, not growth its aim. So that man thought that the important thing is to have, and did not know that the important thing is to be."

George Bernard Shaw said, "Property is organized robbery."

In the minds of socialists and Marxists, it is private property that divides people into two distinct classes - those that have and those that don't have. It makes those that do not own property helpless victims. The perfect societal vision they cast is based on public ownership and cooperative management of production and allocation of resources.

The argument against allowing people, imperfect by nature, to go about acquiring property (wealth) and then using it or spending it as they wish rests on "fairness." It is simply not fair for

some to have while others do not, and necessitates a dividing up or spreading around. In the presidential debates of 2008, then Senator Barack Obama explained this well when he talked about a need to raise capital gains taxes based on fairness. He pointed to stock brokers who knew how to work the stock market and make lots of money, yet he claims they pay less tax than their secretaries. He promised a tax system that is fair and enables us to provide health care for all Americans and other goods versus the alternative he described as using China like an ATM machine. (That comparison does not make sense, but would require many more words to unravel.)

It does not seem fair that a few become very rich, some of us become only moderately wealthy by world standards, and still more never get beyond minimum wage. Yet, while I have little, the little I have is mine and I take pride in it and want to nurture and improve it. It is this thought that stops me from jumping on the band wagon of anti-corporate, spread-the-wealth sentiment, the "seize their assets" mentality. It occurs to me that I have no idea what ultimate criteria those designated by the government will use to identify who is rich and who is not. Obama has defined rich as "somewhere between \$200,000 and \$250,000, depending on how you calculate it."

It appears to me that the road to fairness by way of limiting property rights or accumulation of wealth in any form is quite slippery. I think John Adams said it best as documented in *The Works of John Adams*, "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."

"If history could teach us anything, it would be that private property is inextricably linked with civilization."

- Ludwig von Mises

Fairytale Government

By Mark Shepard

The inability of our federal government to function in the real world is not simply that we elected the wrong people to run it. It is that we allowed our government to grow into a Super-Government that cannot be run by anyone. Like Superman, every time there is a need, problem, or even a want we turn to Super-Government to save the day. We expect Super-Government to accomplish the unimaginable, and just like Superman, the only place the unimaginable can be accomplished is in an imaginary world.

Barack Obama and the Democrats built their campaigns on the theme that the Bush Administration and the Republican Congress were not up to the task of running the government, and that changing the players was the solution. Of course the Bush Administration and the Republican Congress could not run the government they inherited, much less what they grew it into. Now, less than two years into the Democrats' rise to power, only Americans still living in the land of make-believe have any confidence that Barack Obama and the Democrat Congress can effectively run our government.

As long as we elect people who are delusional enough to believe they can run our Super-Government, our nation's challenges will only continue to increase. Each day we witness Super-Government's ineffective "solutions" spring into action: creating smothering regulations, bloating government bureaucracies, and even taking over entire economic sectors. None of these solve anything, but like Superman emerging from a phone-booth with music blaring, arms crossed and cape flapping, their theater of noise and emotion distract us from the reality that Super-Government is incapable of providing real-world solutions.

Like an inefficient machine, Super-Government consumes large percentages of available resources simply to operate, leaving less for societal use. Super-Government interferes in the marketplace, squandering our fiscal well-being while practical solutions to our nation's challenges drift out of reach because the private resources are swallowed up by Super-Government pretending it is solving real problems.

Super-Government cannot function in the real world. No matter how much power

government has, it is unable to provide real solutions to most problems. Haven't we endured enough bad results from our unsustainable, unhealthy and imprudent dependency on Super-Government?

Super-Government is truly our biggest national disaster because we have fooled ourselves into thinking that we have solutions to many problems, when in fact Super-Government solutions are illusions that actually interfere with creating real-world solutions.

It's time we stop looking for a Superman or Superwoman to save America. The success of a free nation is determined by its citizens, not its government. Running a real nation, blessed with real freedoms, and challenged with real problems, requires more than Super-Government's fantasy action figures can provide. "We the people" must accept that Super-Government does not work and that real solutions depend on us, not some imaginary Super-Government. We must constrain government to its constitutional limits so that it does not interfere with the creation of real-world solutions.

Ineffective government programs that have created an unstable dependency must be peeled back. Citizen efforts at innovation and enterprise must be allowed to succeed or fail in the market place. Entrepreneurs should not be taxed or regulated to death by government, but rather allowed to reap the benefits from ideas that succeed. This is how real solutions rise to the top and the quality of life is improved. Super-Government interference kills such innovation.

The most effective way to return government to a workable size is by creating citizen-based solutions that outperform expensive and ineffective government programs. For example, imagine the outcome if the collective energies of citizens fighting to improve government-controlled education were shifted toward development and implementation of private solutions. In time, government schools would be the exception rather than the norm, school taxes would plummet, and educational quality for Americans would improve as education became separated from entities with vested interests and agendas outside a good education.

Waiting and even working for government vouchers is counter-productive. It diverts energy away from more viable ideas, and

money for vouchers all comes from the same source - the citizens. Vouchers continue to waste education dollars feeding the inefficient and all-too-often politically-motivated and power-hungry Super-Government.

Rebuilding America also requires that we elect people who comprehend that Super-Government is a fantasy, and understand its encroachment on our responsibilities equates to encroachment on our rights. We must not again be seduced by politicians who claim they are better prepared to run our Super-Government. Individual freedom and prosperity are at the mercy of our willingness and ability to accept personal responsibility. Allowing Super-Government to take over our responsibilities limits freedom and opportunity, and that limits America.

Only by leaving fantasy Super-entities in the comic books and embracing our responsibilities as citizens of a free country, can we return government back to where it functions in the real world and release that human creativity that made America the most free and prosperous nation in history. This is the path to a bright future for us and for the generations of Americans who follow us. We can do it. It's our turn.



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

(Family, cont. from page 2) Books 4 and 5 explore an extended understanding of the Ten Commandments and how they are to apply to the daily walk of the Christian. The duty of man toward God (Book 4) covers the entire spectrum of the obedient Christian walk. Commandments One through Four are addressed under the heading of "Religion" and cover the theological virtues of

faith, hope and love. Chapters on "pride against God" and "Consulting with the Devil," give positive instruction on prayer, confession and singing and are concerned with applying the second Commandment. Commandment Three deals with the biblical use of the oath, the lot, and the sacraments in the context of worship to God. The book closes with a chapter on commandment Four, the Lord's Day."

Book 5 is concerned with the second tablet of the Ten Commandments, and explores "the duty of man towards his neighbour." The exploration of commandments 5-10 covers such topics as justice, revenge, restitution, favoritism, love for neighbor, intercessory prayer, schism, humility, pride, and the mutual obligation between opposite classes of people for which the commandment on honoring of parents is the springboard. Here the hallmarks are respect for others and others' reputation and obedience of one class of citizen over against another.

Sanctifying the Social Order

It should be quite clear from an examination of the writings of William Ames, that the Puritan view of the twin duties to "Love God above all else" and "Love your neighbor as you must love yourself," created an elaborate worldview regarding human nature and the social order. Both the regeneration of individual human nature and the sanctification of the social order were a part of the covenant that God's people entered into with him. The Covenant begins with the regeneration and calling out of individuals, but such individuals are to sanctify the social order. Sociologists like Max Weber often comment on the "Puritan work ethic" and marvel at how they were involved in so many seemingly "secular" pursuits such as economics and science. They could not understand how a people who did not view salvation as something earned would concern themselves with such matters and speculated that it was a way to prove their elect status.

Such confusion came about because secular writers simply have no understanding of just how comprehensive the Puritan "Covenant Theology" actually was. The question was not merely one of the eternal salvation of the soul in the after-life, but a question of the duties that we owe to God as a result of entering into a covenant with him. A covenant is not just about the blessings associated with salvation, but the duty owed to God. Of course, tending to that duty owed

to God ends up realizing goals that make for the thriving of human life on earth. There is no aspect of human concern that the covenant does not touch upon. In all of these aspects we are to realize the excellence that comes with being the bearers of God's image. One such area is the social order. The Puritans believed that the Fall corrupted the social order as God had originally intended it. Instead of a just social order, we see one rampant with exploitation and tyranny. As part of entering into a covenant with a just God, it is our responsibility to bring about justice in a social order that human deviation is responsible for corrupting. As St. Paul says in the book of Romans, one of the consequences of the fall was that we have become slaves to our own passions.

As an original blessing, God gave us the right to exercise dominion over the creation. The notion of true dominion, properly understood, is summed up in the Christian doctrine of "stewardship." There is no possibility for exploitation in such an understanding. The human fall has distorted the drive for dominion so as to make it the source of much exploitation and tyranny. The passion for dominion is so powerful that even secular writers have recognized its centrality in human affairs. The philosopher Friedrich Nietzsche once noted that the basic driving force behind human striving was a "Will to Power." The question is whether such power is aimed at realizing ideals compatible with justice or with tyranny.

Consistent with their notion of covenant, the early American Puritans saw it as their responsibility to sanctify the social order, which they saw as being corrupted by the human fall. They recognized the problems created in the social order by the perversion of the blessing of dominion. There were some differences of opinion as to how to go about fixing the problem. One issue was the notion of inequality. Some, like the Presbyterian Calvinists, saw human hierarchy as a natural part of the social order. We do not all have the same level of gifts and grace and are not all the same, so there is a natural hierarchy in human society. The problem from their perspective was that the fall had resulted in an ungodly hierarchy, which led to exploitation and tyranny. The answer was to institute a godly hierarchy that would exercise servant headship the way Jesus did with his disciples. Groups like the Congregational Calvinists leaned a little more toward the notion of human equality. The Quakers, on the other hand, favored complete equality and saw inequality as a

result of the fall. They pointed to St. Paul's assertion in Galatians 3:28: *"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."* In short, they saw the new covenant in Christ as calling for essential equality.

Eventually this is the view that won out and the notion of equality was enshrined in our Declaration of Independence as a right that we are endowed with by our Creator. It is important that we not equate the equality aimed for here with the egalitarian leveling sought in the French Revolution. We are not all the same and do have different talents, gifts, degree of grace, etc., but we are equal before the law and equal in the eyes of God. The equality is one of essence as human beings created in the image of God as opposed to the rest of creation on the one hand and God on the other. The recognition of such equality does not cry out for a state-imposed leveling of outcome as the Quakers demonstrating in their experiment in creating a society ruled by "Brotherly Love." For a period of time they had virtually no state to do any such leveling and would have been appalled at the notion that a group of people or an institution would presume to be the arbiters of a matter that was totally in the hands of God.

Another important criteria for the realization of justice, was the notion of "sphere sovereignty." Each entity that entered into a covenant with God was to exercise a certain sphere of sovereignty within which they were to realize their responsibility toward God. There was an individual covenant, which required individual sovereignty. There was the family covenant, which required family sovereignty. There was the Church, which required Church sovereignty. There was the community, which required community sovereignty. There were the various institutions of local, state and national government, which required their sovereignties. It is from this notion that we get the idea of self-government and local control. Larger entities were not to interfere with the sovereignty of smaller entities by usurping their role. Instead, they were to aid them in the realization of their covenant responsibilities as the smaller entities were to help the larger entities realize theirs.

The Centrality of the Family

For the Puritans, the central institution of the social order was the family. In fact, they saw the family as the only natural institution that would

have necessarily existed had there been no fall. The need for institutions like the Church and State were seen as being needed after the fall to deal with Man's corrupted sinful nature. The State has the function to "wield the sword" to prevent us from doing harm to one another. This is why it is the only institution possessing a monopoly on the legitimate use of force. The Church was seen as necessary to be the bearer of the message of salvation. Of course the Quakers believed that they were living in the New Covenant age where, according to the book of Jeremiah, God would "write his law on our hearts." In their view, there was no need for the institutions of Church or State. Regardless of their views on the institutions of Church and State, all groups agreed on the essential centrality of the family as the cornerstone of a Godly social order.

The key to the family was the union between a mature man and a mature woman. As the Genesis account pictures it, man and woman "become one flesh." They are incomplete without one another and each is completed by the other. Of course it is important that each reach a certain amount of godly maturity before entering into the marriage covenant, but their fuller completion comes through the relationship of one to the other. This is why men and women are polar opposites. Just as opposites charges attract one another in nature, the opposite personalities of men and women complete one another. The union of opposites to create a greater reality seems to be a universal law. The opposite of the law of attraction is the law of repulsion. Like charges repel one another so as to create a greater opportunity for opposite charges to unite.

Again as God says in the Genesis account: "It is not good that the man should be alone." Not only is man completed in a relationship with woman, but is prone to lead a life of destruction without her. Marriage provides a healthy channel for the erotic passions that are so prevalent among men. As Jewish theologian Dennis Prager points out in his essay "Judaism's Sexual Revolution: Why Judaism Rejected Homosexuality,"

"Societies that did not place boundaries around sexuality were stymied in their development. The subsequent dominance of the Western world can largely be attributed to the sexual revolution initiated by Judaism and later carried forward by Christianity.

This revolution consisted of forcing the sexual genie into the marital bottle. It ensured that sex no longer dominated society, heightened male-female love and sexuality (and thereby almost alone created the possibility of love and eroticism within marriage), and began the arduous task of elevating the status of women."

The Puritans were especially aware of the extent to which human passions can become destructive when left unchecked and we become their slaves rather than their masters. The passions were seen as potentially a source of holiness, but were in need of being properly channeled so that they did not lead us down the road to destruction. The mastery of one's passions was a central theme of Puritan moral thought. Properly channeled our passions were capable of driving us to the heights of excellence. The marriage between a man and a woman was seen as one of the most natural and fundamental channels of human passions. The only higher channel was the relationship between mankind and God.

Besides channeling the passions of men and women into a higher fusion where the two became one flesh, marriage was the first step toward establishing the family unit. Out of the marriage bond came children. Marriage was seen as the first step of establishing God's ideal of the family simply because mere cohabitation did not represent the kind of commitment of the man and the woman to one another which would serve as the basis of a stable family. Without a stable family unit, the whole social order was unstable as the family was the cornerstone of the social order.

The family was the one institution that combined the biological role of bearing children with the sociological role of raising children. The Puritans saw the role of raising children to be of utmost importance. After all, even animals bear children. The role of the Christian families was to raise children who were prepared to fulfill their covenant with God. Of course the covenant of an individual with God is determined by God's grace and the individual's faith, but the Puritans believed that the proper raising of children could provide channels by which grace and faith could operate more effectively. To a young child the parent is a God-like figure and it is crucial that such figures project an image of God that does not hinder the child's relationship to God.

Of course an important part of raising children to realize their covenant with God is

education. The "education of saints," as the Puritans sometimes referred to it, was primarily the responsibility of the parents and secondarily the responsibility of the Church. Early Americans would have considered taking the function of education out of the hands of parents and the Church and putting it into the hands of the State an act of insanity.

As has been mentioned several times, the Puritans were quite conscious of the destructive power of unfocused passions and often sought productive channels for the passions. One of the roles of education was to provide such a channel. Jonathan Edwards had once noted that true religion consisted of "holy passions." We are rational beings, but before we reach the age of reason, humans are driven by their passions. A solid education starts with the shaping of passions. It is important that young children are presented with an approach to education, which encourages an affection for good and a disaffection for evil. The same is true for truth and falsehood, nobility and pettiness, etc. The kind of stories they read or watch are crucial in the shaping of the passions. So is the kind of music they listen to. If the passions are not channeled in a healthy way before the age of reason, then developing the powers of reason is not likely to result in a healthy mature individual. Reason has the power to rationalize all sorts of destructive behavior.

On the other hand, the development of the rational/analytical faculties in someone whose passions have been channeled to appreciate the holy, the true, the good and the beautiful, can be an invaluable aid in living a godly life. The same powers of reason so key to mathematics and science are also the faculties by which we weigh alternative courses of action in order to make a decision. While having affection for the aforementioned noble ideals is a start, deciding on a course of action which will manifest those ideals in our lives is important as well if those ideals are to be put into action. Besides focused passions and the right use of reason, it is important that we develop a persistence of will as well so as to see through a chosen course of action.

Next to the family the most central institution of the social order was seen as the Church. Families were to invest themselves in assuring that the Church succeeded in fulfilling its role in realizing its covenant. Of course the Church is to support the family as well. Families and

Churches in turn played a key role in creating other voluntary initiatives, which addressed social needs. The social order was filled out by a host of other voluntary associations aimed at one purpose or another. The establishment of voluntary associations to fulfill social functions created what classical liberal scholars called "spontaneous order." The notion was that the social order was better created by the spontaneous acts of free individuals than imposed by the State as an act of force. The best known secular expression of this notion was Adam Smith's central work *Theory of Moral Sentiments*. Though Smith is now better known for his work on economics entitled *The Wealth of Nations*, he was a moral philosopher who was primarily concerned with the just ordering of society. In his work on moral sentiments, Smith suggested that there was a natural moral sentiment humans possess known as benevolence, which seeks what's good for another. Smith came from a Puritan family and this was the secular version of the teaching about loving one's neighbor and there being a part of our innermost self that delights in the law of God.

This approach to organizing society and realizing the goal of social justice defined the American approach until fairly recently. In recent decades we have been swiftly adopting the top down command and control method of realizing the public good where the government crowds out the roles of the other institutions in an attempt to impose its own notion of fairness. Besides being financially unsustainable and a threat to individual liberty, such an approach violates the "sphere sovereignty" of the many voluntary institutions of civil society. This causes them to weaken as government assumes their functions. Furthermore, as the social order becomes more characterized by State-initiated force rather than individual-initiated voluntary choice, we are pitted one vs. another in attempts to get the State to take from others and give to us. This approach creates a war of competing interest groups that make a compassionate community impossible.

Some people object to the welfare state approach on the economic grounds that it is too expensive. They argue that we could afford these programs if we would grow the economy more. The argument is often centered on the cost of the programs and no critique is made of the approach in principle as it is accepted in principle. A more genuine critique of the welfare state approach would be to question the principle upon which it rests and not merely its cost. Is the top down

approach of state control compatible with the nature of free human beings, and is this approach likely to realize the public good or further aggravate the very social ills it is attempting to address? It is imperative that we ask such questions if we are to remain a free people.

“The principle of liberty and equality, if coupled with mere selfishness, will make men only devils, each trying to be independent that he may fight only for his own interest. And here is the need of religion and its power, to bring in the principle of benevolence and love to men.
- John Randolph

You Keep the RINOs, I'll Take the Conservatives

By Tim Dunkin

You know, some folks just don't get it. Here we are heading into a campaign season where the people of this country are righteously angry. They're angry about all of the taxing, and spending, and debt, and illegal immigration, and incompetent response to the oil spill in the Gulf, and having socialized medicine rammed down our throats, etc. etc. *ad nauseum*. Large majorities of the American people have said, time and time again, that they don't want any of this, and they plan on throwing out the bums who have foisted all of this onto us. Obama and his policies are more unpopular now than at any previous time. Majorities now say they have no confidence in the President, and hope that the Republicans take back the Congress. The Tea Parties have coalesced into a legitimate, powerful political force in this country — all because of what the Democrats, and their RINO enablers in the GOP, have been doing. "Go along to get along" GOP incumbents have been falling before insurgent candidates energized by awakening conservative grassroots force. A majority of the people in this country clearly want conservatism — they want fewer taxes, they want the government to stop adding to our debt, they want more liberty. They don't want politicians who are going to try to maintain the *status quo* — from either Party.

Yet, old paradigms are hard to break.

Case in point, (soon to be former) Senator Bob Bennett, who late last week [warned](#) the GOP

that "Tea Party mischief" was going to cost the Party big in November. Hunh?

But you see, Bennett belongs to the Republican Old Guard — that group of RINOs who think that the only way to even get a piece of the political pie is to hope that some scraps of it fall off the Democrats' table. Many of this type don't have any principles to begin with, and even the ones who do are too afraid of the consequences from the wine-and-cheese crowd to act on them. Therefore, to people who think like Bennett does, the idea of rocking the boat — of saying the things that need to be said, doing the things that need to be done, and especially of de-electing politicians who won't — is "scary."

The political class in Washington, the inside-the-beltway media types, and the cultural "elite" — these all view the kooks and wackos like you and me to be a "dangerous" force in American politics. We threaten to overturn the apple cart. We'd do horrible things like lower taxes, stop spending so much money we don't have, and close the borders. To the Beltway types who have been insulated from what real people think for so long, it makes perfect sense to assume that the narrative pushed by the mainstream media is true, that most people who count for anything really do want socialized medicine and an illegal immigrant in every landscaping crew. RINOs like Bennett, in turn, accept this paradigm and lend their support to the further socialization of the country by playing rearguard for the Democrats. They truly believe that resurgent Reagan conservatism is bad for the GOP — that it scares people away since what most people really want is liberalism — because they spend too much time listening to the other insiders over martinis, and not enough time paying attention to what their actual constituents back home are saying.

It is not surprising, then, that Bennett was among those purged in the great RINO hunt of 2010. He came in third at his own Party's nominating convention, a stinging rebuke to the sitting Senator, and of the two top vote getters, the one he endorsed (Tim Bridgewater) proceeded to fall before the Tea Party-backed insurgent Mike Lee in the ensuing primary. After such an embarrassing loss, no wonder Bennett is griping about Tea Party "mischief." I mean, hey, those drratted Tea Partiers cost him his job! Mischief-mongers!

Bennett's comments, as well as many others coming from RINOs like John McCain and Lindsey Graham, help to illustrate the real rift in the GOP. This rift is NOT between "establishment" and "insurgents." There are many long-time Republican politicians who are, in fact, right there with us as far as wanting to see the country preserved for liberty and free enterprise. Not every Republican elected official is a simpering RINO just waiting for the right opportunity to sell us down the river. Many of them do, in fact, want the same things that grassroots conservative activists in the Tea Parties and other groups want.

No, the divide is ideological — between RINOs and true-blue conservatives. It's between those who want to "reach across the aisle" to incrementally move toward socialism and those who want to toss tomatoes across the aisle to stop such a drift. On the one side, you have the beltway boys who are willing to sacrifice principle at the altar of elite opinion. On the other, the folks (elected or not yet) who think that principle is how you run a country.

We know which side Bob Bennett prefers, which is why he is lending his moral support to Harry Reid — *Harry Reid* — over and against a true conservative Tea Party-supported candidate like Sharon Angle. It's why he wants to talk down the chances of true conservatives in the Colorado and Kentucky Senate races. When push comes to shove, RINOs like Bennett would rather see leftist Democrats in the Senate than obstructionist conservative Republicans. Most of all, RINOs like Bennett would rather see other RINOs in office — that way they get to pip pip for the Party, while still pleasing the elite set in Washington.

I have bad news for the RINOs, however. Most people who are not RINOs are not much interested in electing Republicans *just* for the sake of electing Republicans. This is certainly the case

with independent conservatives, and is (if the truth be told) largely the case among the conservative Republican base, as well. We're not going to vote for Dede Scozzafava anymore, just because you choose her as "our" candidate during your closed-door meetings.

Part of the new paradigm that is emerging since November 2008 is the unpopularity of the President, his Party, and his policies, with independent voters in America. If [this poll](#) means anything, the same unaffiliated voters who helped to hand the White House to Obama in 2008 because they were tired of eight years of Bush and the Republicans' lack of fiscal principle, have grown weary of the hope and change they purchased less than two years ago. Only 38% of independents now approve of how Obama's been doing his job. That means there are a whole lot of independents who dislike Obama's socialism, and who (in line with the results of numerous other issue-oriented polls) want a return to tried-and-true conservative principles. These are the people who are helping to give the GOP its current edge in generic congressional polling. Just imagine where the Republicans would be if they could get on the same page and present a well-grounded conservative platform of liberty, free enterprise, and traditional values to the American people?

Essentially, though, the ideological divide in the Party leads us to a choice we have to make. Especially for us conservatives who are also Republicans, and who are witnessing the power struggle between RINOs and conservatives within the Party first hand, we have to start making some choices. Who do we want the Party to appeal to? Which direction will the Republican Party take? Do we want the RINOs, or do we want the conservative-leaning independents who want smaller government and a freer country?

I'd like to tell Bob Bennett, "You keep the RINOs, *I'll* take the conservatives."



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