



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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The Biblical Roots of American Civilization

By Robert Maynard

Americans have historically taken a great deal of pride in their tradition of the protection of individual rights enshrined in the U.S. Constitution. What is less well known is that the constitutional protection of individual rights represents the legal codification of principles that developed over a period of 180 years.

That was the period of time between the first Pilgrim settlers and the establishment of the U.S. Constitution. During that time the "Puritans" set up Churches, schools, a university system, charitable institutions and pretty much created an American Civilization defined by a distinct worldview regarding human nature and the relationship of the individual to society. This worldview culminated in the Declaration of Independence and the U.S. Constitution.

The word "Puritan" here is used in the broadest sense to include Presbyterian and Congregational Calvinists, as well as Methodists, Baptists, Quakers and some other groups. The unifying theme, be they separatists or non-separatists, was a desire to "purify" the Church and enjoy the freedom to worship as they saw fit and to set up communities governed by the principles derived from their religious ideals.

Despite the difference in theological emphasis from one group to another, their views

This time around, Robert Maynard reminds us of the Christian foundation that underlay the philosophy of America's founding, despite what the history revisionists want us to believe, and Linda Kimball documents the socialist alliance's use of perversion as a means of undermining America. Joe Clarke sounds the alarm against the looming Scandinavian menace casting its shadow across the the land, and Tim Dunkin warns the conservative coalition that driving off its socially conservative contingent risks the destruction of the entire movement.

formed a fairly coherent worldview in regards to human nature and the relationship between an individual and society. The early Puritans saw themselves as called by God to set up an experiment in liberty that would be an inspiration for the world. In a 1630 sermon by John Winthrop entitled "City upon a Hill," he reminded his Congregation that:

"...for wee must Consider that wee shall be as a City upon a Hill, the eies of all people are upon us; soe that if wee shall deale falsely with our God in this worke wee have undertaken and soe cause him to withdrawe his present help from us, wee shall be made a story and a byword through the world, wee shall open the mouthes of enemies to speake evill of the wayes of God and all professours for Gods sake; wee shall shame the faces of many of gods worthy servants..."

As they were predominately Christian, they took most of their ideas from the Bible. The early Pilgrims patterned their "Errand in the Wilderness" after the Jewish people who escaped tyranny in Egypt for freedom in the "Promised Land." This "prototype" in the struggle for liberty not only inspired the early pilgrims, but the later abolitionist movement with it's "Underground Railroad" and the struggle to end slavery.

One big difference between the early American settlers and the ancient Israelites was that, taken as a whole, America was not nearly as ethically or religiously homogeneous. This led

them to employ the "Natural Law" approach when they expressed the foundational ideas at the heart of their sacred cause in the Declaration of Independence. There were some principles that, while derived from the book of Genesis, applied to all people regardless of religion by virtue of being created in the image of God. This notion was expressed in the Declaration when they asserted that:

"When in the Course of human events it becomes necessary for one people to dissolve the political bands which have connected them with another and to assume among the powers of the earth, the separate and equal station to which the Laws of Nature and of Nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation."

The phrase: *the Laws of Nature and of Nature's God* has often been regarded as a conscious attempt to describe God in deistic terms. As has been pointed out by Gary Amos & Richard Gardiner in their book *Never Before in History*, this terminology had been part of the Canon Law of the Roman Catholic Church for centuries. From there it was passed to Christians more generally in England and became squarely implanted in English Common Law of the thirteenth century.

One of Jefferson's most influential sources was the Puritan Sir Edward Coke. Coke's writings on the Common Law served as the central textbook for legal studies at the College of William and Mary, where Jefferson received his formal training. In 1610, Coke explained the meaning of the phrase "law of nature" in "The Reports of Sir Edward Coke":

"The law of nature which God at the time of creation of the nature of man infused into his

heart, for his preservation and direction; and is lex aeterna [The Eternal Law], the moral law, called also the law of nature... And by the law, written with the finger of God in the heart of man, were the people of God a long time governed, before the law was written by Moses, who was the first reporter, or writer of law in the world. The Apostle, in the second chapter to the Romans saith, Cum enim gentes quae legem non habent naturaliter ea quae legis sunt faciunt [While the gentiles who do not have the law do naturally the things of the law]... This law of nature, which is indeed the eternal law of the creator, infused into the heart of the creature at the time of his creation, was before any written laws, and before any judicial or municipal laws."

Coke, like medieval Catholic thinkers and most Puritans of his day, grounded the law of nature in the Judeo-Christian doctrine of Creation. Jefferson also drew heavily on Sir William Blackstone, who followed directly in Coke's footsteps in explaining the law of nature.

In short, it is the dignity of the human individual in whose heart God has written His Law that entitled them to a separate and equal station.

This notion is based on what some Christian theologians referred to as the "Creator — Redeemer distinction." God relates to all men as Creator with the indwelling law written in their hearts at the time of creation. God also relates as Redeemer to people chosen to receive his special revelations regarding the providence of salvation. Another example of this approach is seen in the assertion in the Declaration of Independence that:

"We hold these truths to be self-evident"

(cont. on page 10)



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Progressive Liberalism's Obscene Obsession with Sex: Its Sinister Purposes

By Linda Kimball

In an article titled, "[Survey Asks Students When They Lost Virginity](#)," writer Bob Unruh reported, "A team of lawyers who advocate for parental rights is working with parents whose children attend Ventura High School in Southern California to raise a formal objection after teachers had students fill out a survey on sex with questions such as "Are you sexually active" and "If not, why not?"

Many prophetic voices have tried to warn Americans that they and their society are quickly falling into the abyss of human and satanic decadence, madness, mayhem, and murder that engulfed Russia after the atheist-Gnostic Bolsheviks seized control of that civilization and transformed it into a flaming hell controlled by psychopaths. Later, Germany burned in a variation of the same hell.

After repenting of atheist Communism, Whittaker Chambers succinctly summarized the idea that animated Bolshevism (Marxist Communism), Nazism, and America's Progressive Liberalism. That idea said Chambers, was first suggested to Adam and Eve: "You can be as gods."

In speaking the truth, Chambers came under such a massive, vicious assault from highly placed, powerfully influential American Progressives, Communists, Socialists, Secular Humanists, and their fellow travelers that Chambers feared for his life and the safety of his family. These madmen now control our government, academia, and all of the highest corridors of power and influence, Chambers later observed.

Another voice of warning is that of social historian Ralph de Toledano. In his book, *Cry Havoc! The Great American Bring-Down and How It Happened*, Toledano documents in chilling detail how a powerful cabal of treacherous 'man-gods' - intellectuals, educrats, politicians, and other power-players manipulated by a well-financed world-wide conspiracy, organized the strategy to undermine the Christian-based American system. Toledano identifies members of the cabal and meticulously details how this silent

conspiracy - a massive betrayal of Americans - was carried out. His sources are Presidents, government and academic leaders, top-level intelligence operatives, Wall Street insiders, and the wreckers themselves in a never-told-before and in-depth account.

The strategy that evolved to "bring down" America, wrote Toledano, was summed up by Jerry Rubin, vociferous leader of the Progressive "counterculture" which began trashing America in the 1960s and reducing it to moral and cultural impotence:

"We've combined youth, music, sex, drugs, and rebellion - and that's a combination hard to beat." (Cry Havoc!, p. 40)

Note: for an updated version of Toledanos' expose read, "In the Shadow of Leviathan: America's Arising Fear-Based Society" [here](#).

The great 19th century prophet Feodor Dostoevsky summarized this worldwide conspiracy by saying that the rebels - the 'man-gods' - are trying to raise up another Tower of Babel. They mean to destroy man's awareness of God and then to usurp His throne. They are mad, even possessed, said Dostoevsky. In their madness, they believe they have discovered the "keys" that unlock the secrets of creation. By way of these keys, which they call their "evolutionary science," but which is in fact a grimoire of goetia - a "scientism of magic and madness" - they will "uncreate" man made in the image of God and then recreate a New Man - a soulless Golum - and an earthly utopia, which some today are calling the "Kingdom of God" on earth. Read: "Evolutionism: The Dying West's Science of Magic and Madness" [here](#).



Since the Biblical God designed man as male and female, then the two sexes must be "unmade". But then what is left? What is man if not either male or female? There is only one option: androgyny, the notion that man is both male and female. In today's politically correct parlance, androgyny is gayness. The pushing of gay rights and gay marriage bolsters both the destruction of the traditional family and the idea of androgyny, all of which promotes Transnational Progressivism's population control schemes. It all works together.

The Unmaking of Male and Female

It was in Bolshevik controlled Russia that so-called "scientific" experiments were conducted on "enemies of the state" and other "human weeds" for a multiplicity of purposes, including that of conditioning males and females into accepting that they were gender-neutral. Since merging the two sexes is not biologically possible, experiments consisted of various mind-control techniques. Communist Russia's concentration camps were in reality, huge "scientific" laboratories where brutally sadistic mind control experiments were conducted using mind-altering drugs, electric shock, and other forms of physical and mental torture.

Along with destroying man's awareness of God, a necessary order of business was to destroy Christian sexual ethics. Toward this goal, obscene pornographic sex-education "therapy" was forced onto children who had been forcibly removed from their parents. Some researchers put the number of these children in the millions.

In every nation forcibly seized by these madmen, the same evils were committed.

The same goes for America. But here the take-over was to be conducted clandestinely. A long, slow, infiltration, take-over and radical remaking of America's seminaries, schools,

colleges, judiciary, political parties, media, and arts - including music, written, and visual - would be conducted "below the radar." Progressive revolutionaries would "capture" Christian morality, invert and twist it, and then proclaim this "new morality" in the name of "tolerance, gay rights, choice, fairness, diversity, progress, and peace," among other things. Today this twisted, inverted morality is known as political correctness. As well, duped Americans were to be both divided against themselves by resentment and also kept in the dark. Only after the jaws slammed shut would Americans finally realize the trap they had fallen into. But by then it would be too late.

That America is a fetid swamp of pornography is one obvious sign of the successful takeover of America. Another is the ever-deepening chasm between the progressively irreligious, atheists, Wiccans, Satanists, and other categories of "true-believers" on one side and the ever-shrinking numbers of orthodox Christians, Conservatives, and fellow-travelers on the other side. Yet another sign is seen in the blatant power-seizures by George Soros Presidential sock-puppet and his gang of Chicago thugs who intend to force their will-and-way upon the citizens of this nation. Another sign is the obscene "sex-education" now firmly entrenched in every school in our country. With that success, a further transgression was successfully committed with the embedding of Gay Lesbian Straight Education Networks in an ever-increasing number of schools. The unmaking of male-female sex norms is now well underway.

All of this has one sinister purpose: the destruction of Christian-based America and the West. Western civilization notes Toledano, "...was made up of many mansions - the morality that derives from the Old and New Testaments, the traditional family, the respect for the past as a guide to the future, the restraint of man's baser instincts, and a socio-political organization which guaranteed freedom without license. Of these obstacles, the two greatest were God and the family." (*Cry Havoc!*, p. 27)



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.

Hedonism, pornography, and homosexuality are powerfully destructive energies. When unleashed, they strike at "the family and child-bearing," said Toledano. Early sexual activity by children "destroyed parental authority," and drugs "which stimulated the gonads became pandemic." (*ibid*, p.39)

Dostoevsky wrote that "if there is no (Biblical) God, then everything is possible." In the words of the dark prophet Nietzsche, if the Christian God is dead, then so too is unchanging, self-evident truth and universal morality. Man is no longer made in the image of the dead God, which means that not only is man's individual soul and mind dead, but so too the male-female dichotomy. With God dead, the Constitution is rendered meaningless and all of Western civilization collapses and dies as well. Welcome to the New World Order, a totalitarian utopia of soulless, androgynous, mechanical Golems.

Tragically, most people only learn the hard lessons of life after repeated mistakes with their consequent suffering. So often, naive hubris is the stumbling block to wisdom. In other cases, the stumbling blocks are adolescent rebellion against authority, the desire to be part of the "in-crowd-at-whatever-the-cost," greed, gluttony, ignorance, apathy, fear of the loss of status, popularity, and/or material possessions and other selfish reasons.

That said, the question is: Will we listen? Will we learn? Or is it too late? Have we fallen so far that we just yawn and scoff at yet another wake-up call? Must we learn our lessons by descending into the satanic horrors that engulfed Russia and Germany?

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Denmark Claims "Obama Greater Than Jesus"...But Not Greater Than Mohammad

By Joe Clarke

A lot of strange things have come out of Scandinavia as of late, like the Norwegian Nobel Peace Prize given to "O" for doing "O," the humiliation of the United States in Copenhagen, and now, the exaltation of Barack Obama as "Greater Than Jesus" in Denmark. Something rotten in Denmark is an understatement.

Not since the Viking Norman invasion of England in 1066 has the West become so sullied and culturally dominated by that colder, "purer" race of Scandinavians. They are now conquering us through their ingratiating of our President.

Even liberal Jewish writer Thomas Friedman of the *New York Times* recently remarked how idyllic the Danish life is compared to the U.S. Mr. Friedman should recognize that "racial purity" is so predominant in Denmark - its population is almost 100% white, and, ahem, so "Aryan" - that Hitler treated them more favorably than most of his conquests. Denmark has a relatively low crime rate (comparable to the similarly homogeneous Japan) and can easily live as a so-socialized country where 25% of the populace works for the government, and 25% is on welfare. However, the ill effects of socialism are catching up with the Danes, as they see an increase in the percentage of citizens who desire to gain unlimited government benefits while simultaneously desiring less and less to be gainfully employed, ie., the direction of the United States.

Friedman wrote that he was ashamed of the U.S. because of its lack of Green Power compared to Denmark which has "successfully implemented its welfare state through the Green/Socialist Party for the past thirty years." Of course, Friedman does not offset the advantage Scandinavia has over the U.S. by looking at the handicaps Americans have - like a more "impure" (diverse) population demographic, much more crime and unwanted pregnancies as promoted by American liberals, and the sheer, vast territorial expanse of the U.S. Denmark can only boast of its low crime rate because, by and large, it excludes groups that have a propensity to commit crimes, ie., non-white immigrants.

Denmark occupies a mere 16,000 square miles with a population of 5,000,000 ethnically non-diverse citizens. In other words, there is no cultural warfare to speak of as in the States. However, they do compensate for their prideful, racial purity by exalting people who do not share their privilege - like Barack Obama. It makes them feel really good and justified in the world to show their generosity and magnitude toward people - like Obama - whom they would not necessarily like living next door to their pastoral mountain chalets, or in their picturesque inner cities.

Why wouldn't Denmark choose Obama over Jesus? Denmark and all of Scandinavia has the most concentrated population of atheists in the world - while also claiming membership in the Lutheran Church, according to the stats I have seen. Seems to be somewhat of a paradox here. The fields seem to be ripe for an, or The, Antichrist. How the mighty have fallen, indeed. 2 Samuel 1:19-27.

Modern history has seen the Danes give more and more awards to the most extreme leftists, even more radical than Jimmy Carter, Al Gore, and Obama. Recent Nobel winner Jose Saramago has written a book citing the Bible as a "manual of bad morals." The Danes have a sort of neo Atheist-Lutheran moralism which boasts of having the most promiscuous teen girls in the world who eagerly looked forward to doing such charitable things as offering their favors - at no charge - to attendees at the Copenhagen Climate Conference. And, no wonder, one out of two Danish marriages end in divorce.

Denmark, Scandinavia, all of Europe, and most American Democrats are hungrily awaiting another empty promise from the Father of Lies which will purport to solve All of the world's problems via a human vehicle, who has been so hyped, that fools will rush to idolize him, because of their lust for a god who will give them the hope and change that will deliver them from this cruel world.

Of all the contenders for Antichrist - Kissinger, Benjamin Creme, The Twelfth Iman, Rockefeller, Soros, Obama, et al. - Obama has certainly been bumped up a bit in the rankings, but I still don't think it's him. I've checked the Bible as well as Intrade, and he's not The One.

Conservatism's Cassandra

By Tim Dunkin

Conservatism in America is experiencing a resurgence, one could almost say a renaissance. Despite the predictions, or perhaps we should say the *hopes*, of some, conservatism did not disappear in disgrace. It did not wander off into the wilderness, never to be resurrected. It did not die, as Sam Tanenbaum so breathlessly cheered in his book *The Death of Conservatism*. Instead, just slightly more than one short year after one of the most seemingly disastrous elections in recent record, conservatism has found itself coming through the purifying fires of defeat to regain its footing on its core and fundamental principles. Movement conservatism - resting on the fourfold foundation of fiscal discipline, social traditionalism, respect for the Constitution, and an America-first foreign policy - has come to the forefront once again, driven by the Tea Parties and Town Halls and the millions of everyday American citizens who demand their liberty and who demand accountability from their own government.

Yet, as is always the case with popular movements whose star is rising, there are always those who want to hitch their wagons and use the movement to promote their own, often contrary, agendas. Such is the case with the gaggle of partway-conservatives - Ron Paulians, social libertarians, third partyists of every stripe and color - trying to latch onto the conservative freight train. One of the effects of this in recent months has been the attempt by many to downplay or even eliminate the place of social conservatism in the conservative alliance. Driven by libertarian types, there seems to be a concerted effort from some quarters to push social conservatism, and social conservatives by extension, out of the conservative resurgence. The argument (flawed, by the way) is that social conservatism - with its opposition to radical social lunacies such as gay marriage and unhindered access to abortion - is as inimical to freedom as economic socialism is. Hence, social libertarians and other supporters of social radicalism are using the opportunity to try to hijack the Tea Parties, hijack the activism, and hijack the conservative movement.

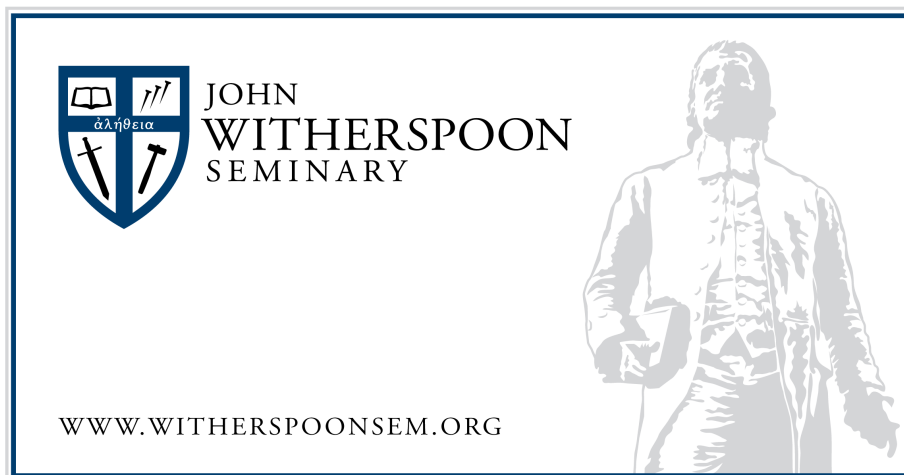
In the Greek myths surrounding the *Iliad*, Cassandra was a daughter of King Priam, the Trojan king. She was pursued by Apollo, who rewarded her beauty and virtue by giving her the

gift of prophecy – she was able to accurately foretell the future. However, when she spurned Apollo’s advances, he coupled that gift with a curse – nobody would believe her prophecies. Hence, Cassandra was in the unenviable position of being able to warn her people of the dangers to come and of the right paths to take, but was always ignored and disbelieved, eventually seeing her city destroyed because her (correct) advice was not followed. By warning conservatives and other opponents of big government – of all stripes – against the attempt to “kick out” social conservatives from the conservative movement, I hope that I will not be a “conservative Cassandra,” giving good warning, but seeing it go unheeded to the movement’s destruction.

Disinheriting social conservatives from the conservative movement would be a supremely bad idea, for a number of reasons. First, of course, is that it is always a bad idea to drive away a large portion of your political allies. We need to keep in mind that while economic issues are at the forefront *now*, this will not always be the case. We are not always going to be in deep recession, we are not always going to have a radical Marxist for a President. At the same time, people retain their fundamental values and beliefs. Drive away social conservatives, and you cut out a large portion, perhaps the majority, of those who are also inclined to support fiscal responsibility. Conservatives are generally socially conservative as well as fiscally so. This is because their underlying worldview supports both aspects of their conservatism. Telling them to take a flying leap will, at best, split the conservative movement into two hostile and non-cooperative camps. At worst, it will create a rift that the socialists will

exploit to gain ascendancy for a generation. The social libertarians need to ask themselves if banishing their allies who happen to oppose gay marriage or abortion on demand is really worth handing the radical Left a generation of power.

Second, we should understand that, as I’ve [pointed out before](#), you cannot really and truly have liberty if you don’t have the self-government that comes with moral conservatism. Most social conservatives don’t – at least none that I know of – take the stances on these sorts of issues that they do because they get a kick out of “running other peoples’ lives.” Instead, they understand that there are certain public expressions of behaviors that are deleterious to the order and longevity of society as a whole. They understand that without good order, you don’t have liberty – at least not anything that the Founders, with their basis in the Lockean sense of ordered liberty and commonwealthianism, would have recognized as such. Liberty can only truly exist when people govern their own behavior. And if people don’t do that, but continue to engage in behaviors that are harmful to other members of society, then they need to be restrained from these behaviors. We will always be governed – the question is whether we will be *self*-governed or governed by others. The failure to maintain the former always leads to the latter. Social conservatism seeks to instill in the citizenry a sense of self-government, and is truly a better bulwark against tyranny than is social libertarianism, which simply opens us up to anything and everything, no matter how harmful to the lives and well-being of others these may be. Social libertarianism, perversely, leads to exactly the sort of social control that the social libertarians fear.



When we consider the question of whether or not social conservatism is inimical to freedom, we first need to delve the nature of the beast. What is social conservatism, as it is routinely and commonly expressed on the American political scene today? Well, really, it seems to boil down to concern over two major issues that I have already mentioned – abortion and gay marriage. These are certainly the two issues that would come to most people’s minds when asked to describe what social conservatism in American politics consists of. So let us deal with these two topics, since they make up the lion’s share of what’s at issue here.

What we should understand about both of these issues is that neither abortion nor gay marriage are “private” matters. They do not belong within the realm of *res privata* (private things). Neither of them is about, to use the stereotypical language, “what people do in their own bedrooms.” Both of these issues are *public* expressions of activity.

Abortion is public – any time that a human life is taken, it becomes a concern for society at large. I cannot kill someone in cold blood in the privacy of my own home, and then make the argument that the state has no interest in the matter, since it happened on private property, away from the public eye. Murder is murder, and is always falls into the category of *res publica* (public things). “Now,” one might argue, “I don’t consider abortion to be murder since I don’t consider the fetus to be human life.” This is, of course, an absolutely foolish and self-serving argument. There is no point – between conception to death by old age – at which we can draw a line and arbitrarily say that the human organism was not human and was not living before this point, and became human and became living after. None. Human development, from start to finish, is analog, not digital. There is no point at which humanity “switches on.” Further, there is no point to be made by arguing from viability. After all, a three-year old child is “viable” outside the womb, but certainly couldn’t survive for very long on his or her own. What’s the difference, other than immediate geography? There is none (which is why “ethicists” like Peter Singer have carried the abortion supportive arguments to their logical conclusion and have argued that even toddlers can “rightly” be “aborted.”) No, either that child is human – and as deserving of the rights of humanity as you and I – from the moment he or she is conceived, or else he or she is NEVER

human. Hence, your desire for an abortion *is* the business of the rest of us.

In short, what you choose to do in your own bedroom is your business. What you want to do with the human product of that decision, however, is ours.

Now, to the other issue under discussion – gay marriage. Once again, this is not a “bedroom issue,” despite the effort by leftists and libertarians to confuse it with such. Gay marriage is not about what homosexuals do in the privacy of their own homes. Gay marriage is about the effort by radical homosexual activists to force the rest of society to both accept their lifestyle choice and affirm it through codification into our system of contractual law. Again, we are not talking about the extension of any civil right here. Homosexuals already possess the exact same access to marriage that straights do – any gay man can marry any woman on the market that he chooses, and no straight man can marry another man. The issue of “preference” is irrelevant – civil rights don’t cover matters of “preference,” they pertain to equality before the law. This is not a civil rights issue. It is entirely a matter of the attempt by a tiny minority to *force* the rest of society – who does not desire its normalization through legal codification – to cater to its particular lifestyle choice. And note that term – lifestyle choice. There is no gay gene. Homosexuality is not “hardwired” into anybody. It is a choice freely made by individuals. You might ask, “Why would anyone choose a lifestyle where they’ll go through so much trouble, heartache, and difficulty?” Well, why do drunkards start drinking and choose a lifestyle that will destroy themselves and their families? Why do drug addicts choose to do the same? People make bad lifestyle choices everyday that seem, to the outside observer, to be madness. Homosexuality is in this same category.

Hence, in neither of these issues can social conservatives rightly be said to be “forcing their values onto others.” That is a spurious argument. Now, I will grant that there are times where my fellow social conservatives overstep the boundary between *res publica* and *res privata*, one example being the ban on internet gambling back in 2006. Likewise, I certainly agree that when the issue *truly* is what people are doing in the privacy of their own homes, that it is not the government’s business to interfere, no matter how immoral or disgusting I find their behavior to be. Certainly, I

do not approve of gambling, fornication, or any number of other activities that people engage in. I find them immoral, and certainly *will* note that their practitioners will stand before a holy God in judgment if they do not repent and turn to Christ and away from these sins. However, the government that is intrusive enough to tell two homosexuals what they can't do in their house is likewise intrusive enough to tell me what I can and can't teach my kids in the privacy of my own.

Are we interested in seeing a reduction in sin and immorality? Well, I submit that this is what part of a Christian's being salt and light is all about – preaching the Gospel, seeing people turn to Christ and away from sin as they choose to repent and accept Him as their Savior. While I don't believe we ought to use the power of government to tell people what they *must* do, we certainly ought to use the freedom of religion guaranteed by our Constitution to tell people what they *should* do. Subtle difference there. One uses the power of government, the other uses the power of persuasion.

However, I reiterate that when it comes to matters of public concern – and abortion and the codification into law of the gay agenda both fall into this category – social conservatives have a *duty* to stand for right in the public square.

Further, I would note that when it comes to matters of “forcing values” onto others, social conservatives, the occasional internet gambling ban aside, have not typically done this. Contrariwise, social conservatives have typically been the ones *to whom* this has been done.



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Usually, those doing the “values forcing” are those who are pushing for radical social change, over and against the objections of average, everyday conservative American citizens who are undergoing a never-ending assault on our own lifestyle, families, and private affairs. After all, what do you think is involved when:

- ◆ The government, at the behest of leftist educrats and “social service” apparatchiks, seek to criminalize legitimate discipline of children in the privacy of the home, as has been done, or is trying to be done, in California and a number of other states?
- ◆ These same educrats are able to place all kinds of roadblocks in the way of parents who want to homeschool their children as they see fit, as happens in many states?
- ◆ “Hate crimes” laws are used to forcibly prevent churches, pastors, and average individuals from exercising their free speech rights when it pertains to homosexuality or other “politically correct” issues, as has already been done in Canada, and it starting to happen here?
- ◆ Citizens are forced to fund government-provided abortion, even though this is obviously not a constitutionally-legitimate role of government?

And so on. Even extending the matter beyond issues specifically of interest to social conservatives and Christians, what of the “commonplace” intrusions that those on the Left using the power of big government force upon us, each and every day? What about the people who can't use their own private property because a snail darter lives on it? What about the people who can't build a treehouse for their kids because some environmental or anti-development ordinance at the local level prevents it? Aren't these intrusions into our private lives? Yes, and they are intrusions that affect us all – social conservative or not.

So, you social libertarians who are tired of hearing Christians preach against sin, remember that the same government that can prevent the fundamentalist church down the street from speaking out against homosexuality can also tell you that you have to accept the dogma of global warming, *and* make you pay through the nose for it.

It would be wiser, would it not, for those of a more libertarian persuasion to work together with social conservatives – who are, when you look at the whole picture, not that far different on most issues – instead of trying to hijack the conservative movement and make social conservatives into pariahs? It wouldn't work anyway, of course, but great damage to the cause of liberty will be done in the process, if you keep going down that path. I have no problem working with folks who are likeminded on fiscal, constitutional, and sovereignty issues. I am happy to work *with* Ron Paul supporters, libertarians, and Third Partyists in support of smaller, less-intrusive, constitutionally-restrained government, though obviously I will oppose them when they try to manhandle the movement and misuse it to advance their particularist agendas. Conservatism is only conservatism when it has all four foundations in order. Removing any one of them – including conservatism's support for traditional values and social order – will undermine the movement and our country.

Here's hoping that I'm not going to end up being a Cassandra for conservatism.

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(Biblical Roots, cont. from page 2) The phrase "self evident" as a way of describing the truths they held has long been a source of confusion. Amos and Gardiner clear up this confusion by pointing out that Jefferson's first draft read as follows:

"We hold these truths to be sacred and undeniable:"

In the final draft of the Declaration, the terms "self evident" were substituted for the term "sacred and undeniable." The question is why was this substitution made? John Locke has pointed out in his "Essay on Human Understanding" that the truth of a proposition was self-evident if its truth was immediately apparent upon reflection. Is this a case of denying that these truths are sacred and

insisting on a secular origin? Again, a closer look at the issue reveals that such is not the case. Christian theology recognizes at least two types of sacred truths: 1) those that God made known only to a chosen select few by special revelation and 2) those that God made universally apparent upon reflection by imparting them in the human heart. Self evident truths are of the latter variety. In other words, the truths that our founders were taking a stand on were not the exclusive property of any particular religion, but were universally the common property of all humankind simply by virtue of bearing the image of their Creator.

Again, this was because of the diversity of religious views held by various Americans. A statement by America as a whole was, by necessity, a statement of truths, which were the common property of all mankind. The general approach to expressing such truths was also necessitated by the fact that they were declaring their principles to the world as a whole and trying to inspire the world to adapt those principles.

Now let's take a little more detailed look at the worldview that was at the heart of their struggle for liberty.

The Individual Pursuit of Excellence

The starting point for this American worldview is the book of Genesis where it is stated that God created man in his own image and blessed him to be fruitful, multiply and have dominion. This was taken as a definitive statement about human nature and purpose. The "three blessings" were not merely seen as blessings, but as a responsibility given by God to man to fulfill his purpose. They also considered the Genesis passage that God picked up the dust of the earth and breathed into it and man became a "Living Soul." Man's very essence is tied to his relationship with God and the indwelling presence of God in man. Man is incomplete until he realizes his purpose as the image of God and allows that image to be reflected clearly. This is a theme that America's prominent philosopher/theologian Jonathan Edwards wrote about extensively. Man achieved his purpose of the realization of excellence via "self expansion" as he manifested God's image. Such a process was a source of joy to both man and God. When man becomes selfish and looks inward he experiences "self contraction" and the result is misery.

The question becomes "how does one

manifest the image of God." Throughout the Old Testament God is referred to as "Holy" and wants his people to be "Holy" as He is. Holiness was something to be pursued by God's people both as a community as well as individuals. Of course, they took "Holy" to mean "set apart." In the creation narrative God is portrayed as creating plants and animals collectively. When he comes to Adam, the creation is of an individual who is tasked with naming the various animals. This led Adam to realize that he was different from them and had no helpmate. Through this process, Adam was "set apart." In a similar way, the Jewish prophets would often encounter God in solitude prior to embarking upon their mission to convey God's will to his people. They too were "set apart." Jesus himself is often portrayed in the Gospels as seeking out a "lonely place" in which to pray during His ministry. As for the Christian followers of Christ, the Apostle Paul has reminded them that "Christ within you the hope of glory."

The solitary nature of this "setting apart" and the fact that neither the prophets, nor Jesus and the Apostles, held institutional positions of authority was a factor in the American emphasis on individual dignity and liberty. We never know whom God is going to call and there are aspects of such a person's destiny that is strictly between him and God.

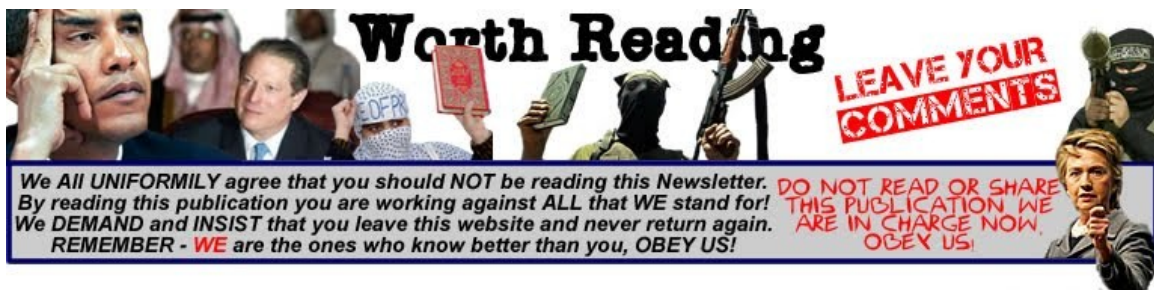
When they read the story of how Moses had to endure self exile from Egypt for 40 years before he could lead the chosen people out of Egypt, or that the chosen people had to wander for 40 years before entering the promised land, the Pilgrims came to realize that God's blessing and the realization of his purpose does not come without a struggle to overcome obstacles. Those whom God would bless, He often must purify. Of course the supreme example of the necessity of

struggle preceding victory is the crucifixion leading to the resurrection. Christians were told by Jesus to "Pick up your cross and follow me." They came to experience this in their own lives as they struggled to build a new civilization in the wilderness among often hostile Indians.

Family and Community

At the point where Adam came to realize that he was different from all of the animals, God declared that "It is not good for man to be alone." God made Eve for Adam and declared that a man shall leave his family and cleave to his wife and the two shall become "one flesh." Man and women complete one another and make the image of God in mankind more complete. It is along this line that Jonathan Edwards stated that "One alone can not be excellent." The self-expansion one experiences in a relationship to God drives one to reach out to others in love and compassion. Indeed, the Gospels and the Epistles of the New Testament insist that God IS love. This reaching out to others as an act of love starts with what is referred to as the "nuclear family," but extends from there to the larger community.

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



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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. The tendency of Americans to form voluntary associations was noted by Alexis de Tocqueville 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."

Economics

For various reasons, the early Pilgrims experimented in an approach to economics where all property was held in common and then equally distributed among them. This experiment in what we would now refer to as socialism was a dismal failure. In commenting on this failure, Governor Bradford of the Plymouth Colony noted that such an approach was more in line with the utopian schemes of Plato than the principles God laid out in the Bible:

"The experience that has had in this common course and condition, tried sundrie years, and that amongst Godly and sober men, may well evince the Vanities of the conceit of Plato's and other ancients, applauded by some of later times; that the taking away of propertie, and bringing into commone wealth, would

make them happy and flourishing, as if they were wiser than God."

Governor Bradford concluded that the Biblical injunction in the Ten Commandments against stealing and coveting one's neighbor's goods implied a divine sanction on the right to private property. This observation, along with the realization that, as a being created in the image of God man possessed immeasurable creativity, prompted the Puritans to embrace a free market approach to economics.

In the socialist view, most prominently represented by Karl Marx, capital is physical raw material such as goods or money. In this view, because there is only a limited amount of resources to go around, then one person's gain is another's loss. The focus of socialist economic systems is usually distribution. The idea being that if someone does not redistribute a society's resources, many will go without. The ones who usually do the distributing are central government bureaucrats. Needless to say, their knowledge of economics is less than perfect. This view may sound compelling to some until the alternative is presented. In the capitalist view, physical raw material is not the main source of capital, but rather, human creativity. Physical raw materials may be limited but human creativity is not. Creative entrepreneurs can use raw material in an ever-increasing quantity and quality. Here the power of human liberty is clearly demonstrated. What's more, if an exchange is voluntary, one person's gain is not necessarily another's loss. In fact, if we are left free to make our own choices, an exchange is not likely to take place unless it benefits both parties. The focus of economic activity in the free market is not distribution, but production and the agent of economic activity is the entrepreneur, rather than the government bureaucrat.

This approach bore fruit in the colony of Pennsylvania, where the Quakers operated with no taxes and for a period of time virtually no government at all. They based their whole experiment on "Brotherly Love" rather than centralized coercion. The result was that the colony prospered greatly and surpassed a lot of other colonies that had been established longer.

The idea of allowing people free rein to develop their God-given creativity in the field of economics led to the notion of the free market

being guided by "an invisible hand." This notion became popularized by Adam Smith in his classic *The Wealth of Nations*.

Politics

The Puritans believed that government power could only legitimately be exercised with the "Consent of the governed." 140 years before the Declaration was written, Puritan John Winthrop wrote in "A Defense of an Order of Court Made in the Year 1637":

"It is clearly agreed, by all, that the case of safety and welfare was the original cause or occasion of common weales and of many families subjecting themselves to rulers and laws,.. From the premises will arise these conclusions: No common weale can be founded but by free consent."

Of course the Puritans got this notion from the Biblical Israelites who were led out of bondage in Egypt into the promised land of Canaan. The early Puritans saw a parallel in their being led out of religious persecution in England into the promised land of America. They saw the ancient Jewish federation during the time of the Judges (before Israel asked God for a King) as the purest example of a free republic that the world has seen. The first written constitution of modern democracy was "The Fundamental Orders of Connecticut," according to historian G.P. Gooch.

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They were drawn up in response to a 1638 sermon by Puritan Minister Thomas Hooker before the general assembly in Hartford. Hooker's view was centered on the verse in Deuteronomy 1:13 *"Take ye wise men, and understanding, and known among your tribes, and I will make them rulers over you."* Hooker interpreted the words "take ye" to imply some form of democratic choice in who was to rule over them. In other words, the choice of rulers belongs to the people by God's own allowance. The foundation of the ruler's authority is therefore in the free consent of the people. Puritan pastors combined this verse, coupled with the strong denunciation of monarchy found in I Samuel, to mean that God **required** a democratic Republic.

By the time of the revolution, this view had become prevalent among the colonists. So much so that the best selling pamphlet by Thomas Paine entitled "Common Sense," which has been credited with generating widespread support for the revolution, echoed it. He used the verses in I Samuel and the words of Gideon in Judges to denounce not only the British crown, but the institution of monarchy itself.

The warnings by God in I Samuel about the abuse of power on the part of monarchs was taken by many early Americans to apply to centralized political power in general. For this reason, they sought to keep the role of the government strictly limited. This skepticism in regards to the role of government was expressed by George Washington as such:

"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."

Many Christians not only contrasted the force inherent in government with reason and eloquence, but more importantly with love. The Christian ideal of community was based on the notion of love and thus was not compatible with an expanded role of government.