



# The Conservative Underground



Vol. 3 Issue 6

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

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## The Source of American Individualism

By Robert Maynard

### The Image of God

One theme from American civilization that has attracted a lot of attention is the ideal of "American Individualism." The modern notion that *individualism* equals *selfishness* has come about because we have lost sight of the biblical notion of the individual, upon which the original American ideal of individualism was based.

The Christian view of the incarnation of God in an "individual" and the focus on the salvation of individual souls is what leads to the notion of the individual being ultimate (collective entities do not have souls or free will). As such, the notion predates the American founding. Americans just revived an ancient Christian notion. In addition, Biblical metaphysics and its view of the dignity of the human person are at the heart of the whole Western notion of human rights in general and the view of human dignity that prompted the American Revolution. I could cite numerous studies by various scholars to back up this claim, but I would like to start with a book by Thomas Cahill from his series "The Hinges of History" entitled *The Gift of the Jews: How a Tribe of Desert Nomads Changed the Way Everyone Thinks and Feels*. Cahill points out that in the "Primeval Religious Experience" rooted in

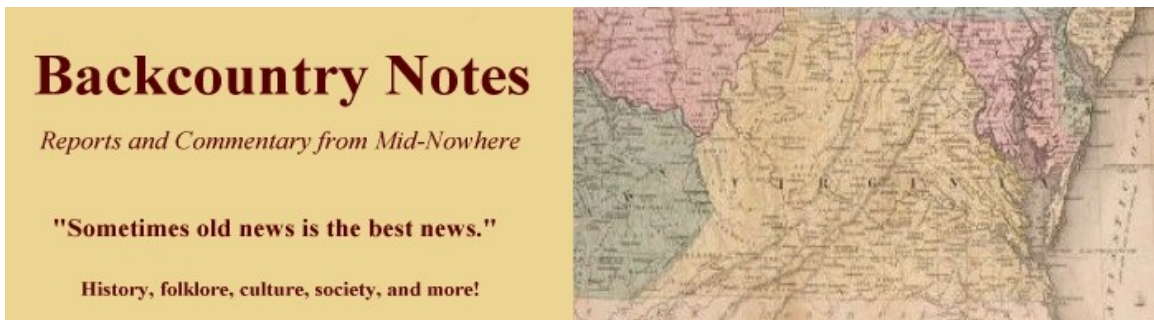
In this issue, Robert Maynard details the source of America’s unique sense of individualism, while our new writer, G. Bray, blows the whistle on the idiotic policies of Obama’s Secretary of Energy. Jamie Freeze thanks Congress for all the good it has done for us recently (sarcasm intended...), and Linda Kimball nails the Left for its failure to accept absolute truth. Carla Harper demonstrates the shortcomings of No Child Left Behind, and Joe Clarke would like to politely question whether our government has taken leave of its senses. Finally, Tim Dunkin lays out some economic realities that we need to accept if we’re going to get out of this mess.

the worship of the cyclical patterns detected in nature,

*"...human life was seen as a pale re-enactment of the life of the eternal heavens and was ruled by a fate beyond the pitifully limited powers of human beings. The gods decided. The figures in the heavens, if interpreted aright by those who had access to secret priestly knowledge and whom society supported in leisure, could give some indication of what would happen next in earthly affairs. But one's fate was written in the stars and could not be changed."*

This fatalism was widespread in the entire ancient world and was rooted in the view that humans were mere phenomenon in an eternal, divine cosmos, which was ruled by the cyclical laws of growth and decay, life and death. In this vast cosmic drama, human life had very little significance.

The Jewish rejection of this view in favor of the notion that the cosmos is a result of a creative act of free will and that human beings are created in the image of the Creator introduced an understanding of the dignity of the human individual that has had consequences in almost all fields of human endeavor from the idea of progress to the ideals of freedom and human rights.



Backcountry Notes, where sometimes old news is the best news! - <http://www.backcountrynotes.com/>

At this point the question may arise as to why I am making such a big deal over this issue. The simple fact of the matter is that I see the notion of human freedom as the source of numerous blessings that we enjoy. It is all too easy to take these blessings that flow from the ideal of freedom for granted and ignore the source of that ideal. As Jewish scholar Abraham Heschel points out in his book *God in Search of Man: A Philosophy of Judaism*,

*"...the grand premise of religion is that man is able to surpass himself. Such ability is the essence of freedom."*

In other words, we humans have the capacity to transcend the world of the cycles of the cosmos and its fatalism and enter into communion with the creative source of the cosmos. If we take away that ability and deny any reality that transcends the cosmos we make freedom impossible. Increasingly, this is what our modern worldview is doing. In his book *The Theme is Freedom*, M. Stanton Evans quotes anthropologist Alfred Kroeber:

*"Man, to every anthropologist, is an animal in the given world of nature; that and nothing more — not an animal with a soul or destiny or anything else attached beforehand, but an animal to be compared with as to structure, and as to function, with other animals."*

Mr. Evans draws out the practical implications of such a view by asking:

*"If people are really no different from the objects of the natural order, why not treat them accordingly? If human beings are mere phenomena, molded by forces that ripen corn or evolve baboons, why should they enjoy freedom? From such a perspective, indeed, the idea of freedom is an illusion, and a harmful*

*one at that, since it gets in the way of "scientific treatment."*

He goes on to quote psychologist B.F. Skinner: *"the hypothesis that man is not free is essential to the application of the scientific method to human nature."*

### **The Human Person Seeks Fulfillment in Love**

The book of Genesis mentions that God picked up the dust from the earth and blew into it and Man became a living soul. The individual soul, created in the image of God, above all seeks to realize the ideal of love. Love drives us to reach beyond ourselves to embrace another in an act of self-giving. The selfless act of self-giving is simultaneously an act of self enlargement. This is the way Christian philosophers such as Augustine understood Jesus' seemingly paradoxical statement that "he who seeks to lose his life shall gain it." In the Christian understanding, the notion of justice is fulfilled by the ideal of love. The catch is that this ideal must be manifested from each individual heart outward as an act of free will. Love and morality are intertwined and both presuppose the ideal of free will and the purpose of both is to realize a personal relationship with God.

What does this relationship mean to man? Among the early American Puritans, Jonathan Edwards in particular, picked up on St Augustine's view of man's condition as one of being created in such a way that he seeks happiness. Happiness requires that man go beyond the natural to the supernatural. In his *Confessions* Augustine wrote, "Oh God Thou hast created us for thyself so that our hearts are restless until they find their rest in Thee." Similar thoughts can be found in the writings of Jonathan Edwards. That we seek happiness is a result of our incompleteness, our finitude. That we can only find ultimate happiness in God is a result of the way we (**cont. on page 8**)

## Chu on This

By G. Bray

“For why is my liberty judged of another man’s conscience?” - I Cor 10:29

Obozo has cost us 5 million jobs since he was sworn in last year, and 10 million since Nazi Pelosi took the gavel as the leader of the congress. To make sure that this is only a good start, Energy Secretary Chu moves to cut off any development of our own oil reserves. He makes the unfathomable move of closing drilling for another three years. Stephen Chu is a Global Scamming cultist who makes Al Gore look level-headed. He was a climate scientist in Bezerkly who was the most extreme of extremist worshipers in the myth of Greenhouse Gases.

At his confirmation, he said he didn’t like oil even though it was a perfect fuel, it produced too much CO<sub>2</sub> for his liking. He believes the world is going to end tomorrow from our using fossil fuels, so we need to be starved from those fuels. In an economy that’s lost over 20% of its private sector jobs, isn’t that like telling Karen Carpenter she needs to lose a few more pounds?

His extreme belief in GW even after the email scandal revealing the fraud behind the theory leads him to believe that California will no longer be able to grow food in 10 or 20 years. He believes the Earth’s temperature is going to rise 5-6 degrees from the 2 he falsely claims it’s moved. Hey doctor, the global temperature has dropped in the last eight years, so save your scare tactics. Now, as a Nobull Prize scientist he would certainly have seen or collected the real data, so he knows better than anybody that he’s lying. The fact is, he wants to starve America from having plentiful energy or jobs to turn this recession into a depression. This ban on drilling will cost us millions more good paying jobs, as well as a raising of our gas and diesel prices towards the \$8/gallon he wants.

He is an extreme cultist who believes America is the source of the so-called GW disaster. He continues to falsely claim that the oceans are rising, glaciers are melting, hurricanes are stronger, and the Brazilian forests are disappearing. He claims the Sierras will never have the snow packs they once had even though this year they are over 100% of average, once again proving scientists are more politician than objective observer. We witness another warmist

with an agenda who’s trying to help destroy this country.

In a *Wall St. Journal* interview he said:

*“We are beginning to see the sea level rise. We are just beginning to see species extinction and disease, especially water-born disease that are affected by temperature, like malaria. [These diseases] are expected to increase and be killing millions more per year. Forests are already retreating, glaciers are melting, and rivers are running dry. Climate-caused water shortages — one of Chu’s greatest concerns — could “affect most people of the world.”*

The US must act: “The richer countries have to set the example and have to do the lion’s share of the reduction.”

On coal, Chu states: “We need to minimize our use of coal, but we are beginning to go back to coal — and that’s an issue.” (The *WSJ Environmental Capital* quotes him as saying that, “Coal is my worst nightmare.”)

Like every other Warmist, he puts all of his faith in Wind/Solar - the biggest boondoggles on the face of the planet. He exaggerates how wind is nearly as efficient as gas, although gas costs around 7 cents a kilowatt while wind costs 10 cents. This is a false claim since gas works 24/7/365, while wind only works when the wind is blowing. An average wind power plant would need 1500 windmills to replace one gas power plant, covering hundreds of square miles and being extremely unreliable. Inefficient and unreliable is a bad combination for an energy source. Apparently his office would be a great place to set up a windmill.

Solar costs over 40 cents and takes massive amounts of land, for example replacing a moderate sized gas or coal plant would cover over 10 square miles with solar panels. Of course, solar only works when the sun shines or the panels aren’t dirty or destroyed by weather. Nevermind the amount of wiring and connections required to bring those millions of solar cells to the grid. How commie of him to be a fan of wind/solar rather than a practical source like oil, gas or coal. How long are we supposed to starve while he finds an alternative to the oil he just locked up?

In a time of deep recession and severe job loss, this group of extremists are doing everything

they can to make this crisis last as long as they can. Led by ohbummer, we are seeing the most coordinated attack on the American economic system we have seen in its history. Their continued attack on our strategic industries has brought us to the point we are today. While every other country in the world is developing their self-sufficiency, we are hobbling ourselves to Butterfly Wing energy snipe hunts.

We will waste massive amounts of \$\$ on solar and wind so that 10 years from now we will be in worse shape than we're in now. Good thing these commie clowns are not trying to improve our economy, but deepening this crisis as hard as they can. While Brazil/Soro\$, the Middle East, China, Cuba, Venezuela, Russia, Nigeria and every other country are trying to develop their resources to generate jobs and revenue, were spitting in the wind.

Pray for America.




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## Congress Mugged, Atlas Shrugged

By Jamie Freeze

Last night, I had a terrible nightmare that America adopted socialized medicine. Then I went to sleep. On March 21, 2010, Congress voted to pass health care "reform." As I watched C-SPAN (from 9pm ET until 1am ET), I was struck by the audacity of Congress to pass a bill that 54% of Americans disagreed with. To honor this historic

legislation, I have drafted a "thank you" note to Congress:

Dear Congress,

Thank you for destroying free enterprise. This health care bill will stifle the free market by utilizing government subsidies to undercut the market value of insurance and health care. It is easy to say that health care is too expensive, but undercutting the fair market value of health care by creating false competition that does not need to respond to the market will further hurt us economically. But the general welfare of the economy is not as important as your agenda. I understand.

Thank you for destroying a republican form of government. The American political tradition was one of a representative democracy — a government created for the people and by the people (according to Lincoln). The passage of this bill removed the façade that has been in place for years. The façade was that America was still a republic when in fact, we have been at the mercy of agendas from various sides.

Thank you for saddling me and future generations with debt. I am 22 years old — part of the age group that is supposed to benefit from this bill. I call foul. It might be "free" now, but nothing in life is free, and we will be paying for this in taxes. Obama promised not to raise taxes on the middle class. Where will this money come from? Other departments? Hardly. Tax payers? Most likely. Simple economic theory proves that high taxes stifle entrepreneurship and economic growth. We are in a recession, remember? We will be paying for your legislation long after you have met your Maker. After all, entitlement programs are gifts that keep on taking.

Thank you for violating liberty. Under this bill, Americans will be fined for not purchasing health insurance. This is a violation of my personal liberty. By declaring health care a right, you have violated my real rights (the rights to life, liberty, and property). Rights are not bestowed by Congress. They are God-given and unalienable. Forcing me to buy insurance to support my "right" to health care is tantamount to forcing me to buy a gun to support my right to bear arms. Both are a grave injustice and a violation of personal liberty.

Thank you for standing up for tyranny. As previously stated, we no longer have a republican form of government; rather, we are ruled by an oligarchy who believes they are smarter than the average American. Let's face it, 219 people decided to override the will of the people (their constituents). Is that tyranny? I know no other name for it since tyranny is simply oppressive power. Edmund Burke said, "Bad laws are the worst form of tyranny." It seems that a good deal of tyranny goes on in the name of "protection." At this point, the American people need protecting from a tyrannical government. When asked what form of government we had after intense debate, Benjamin Franklin said, "A republic, if you can keep it." Our Founders knew what tyranny was and they knew future generations would be prone to it. That prompted Thomas Jefferson to say, "Experience hath shown, that even under the best forms of government those entrusted with power have, in time, and by slow operations, perverted it into tyranny." Know this, Congress: Freedom (though hard-won), when won, will swell and choke out tyranny. You have been warned.

Thank you for inspiring a revolution. After all, Thomas Jefferson said, "Every generation needs a new revolution." The 1960s had the Goldwater revolution. The 1980s had the Reagan revolution. 2010 marks the Conservative revolution. Do not dismiss our cause as one that will not last. After a long train of abuses at the hands of our government, we the people say no more. Johann Wolfgang von Goethe said that, "A great revolution is never the fault of the people, but of the government." When your seat comes up for re-election, do not be surprised to find yourself in the unemployment line. You might have suckered the American people, but they will sucker-punch you with an ideological and political shift towards conservatism. After all, in the words of Martin Luther King Jr., "In this Revolution no plans have been written for retreat."

A wise man once said that hell hath no fury like a woman scorned. Well, Congress, let me tell you that I am a scorned conservative female. You voted on March 21, 2010. We will vote in November. Congress, you mugged, but Atlas shrugged. Soon, you will be asking, "Who is John Galt?"

"Necessity is the plea for every infringement of human liberty. It is the argument of tyrants; it is the creed of slaves." - William Pitt

## **Immutable Truth vs. Liberalism's Superstition and Moral Relativism**

By Linda Kimball

Unlike Barack Obama, Barney Frank, and other Liberals, Sarah Palin's truth claims are firmly grounded on God's eternally unchanging, universal and immutable truth, moral law, and created order of being - the two sexes (male and female) for instance. In our Declaration of Independence - the charter document of our Constitution and Bill of Rights - these truths are described as enduring principles declared unalienable precisely because they come from God and not man. In short, Palin doesn't simply "make things up" as she goes along, dependent upon whim and momentary need. Instead, she stands firmly on principle.

However, "making things up" is precisely what Liberals do, for in that Liberalism evolved out of the French Enlightenment's "God-is-dead-and-utopian-religious" movement, Liberalism possesses no unchanging foundation for its truth claims. In practical terms, man does whatever he feels is best. This belief is called "moral relativism." For example, the championing of "gay" rights is ultimately rooted in the notion that because "God is dead," there is no created order of being. "If evolution is true," reason Liberals, "and everything happens by chance and without purpose, then who is to say that there are only two sexes?" Because evolution is a creative process in motion, Liberalism believes there are at present at least fourteen genders, and who knows how many more might even now be in the process of evolving? Thus, anyone who claims there are only two sexes is simply a bigot and a hater, say Liberals. As well, Liberalism's determined assault against traditional marriage and family also derives from the "God-is-dead-and-evolution-is-true" view. Traditional marriage, with its monogamy requirement, is simply oppressive, intolerant, bigoted, and backwards. The "enlightened" view of marriage sees it as an open affair geared toward the "new reality" of fourteen genders and those that are in the process of evolution. Additionally, since God is dead, Liberalism believes that highly-evolved "elite" and/or godlike men can re-engineer and "perfect" mankind as well as build a heaven on earth.

In order for Christians and Conservatives to effectively fight Liberalism, they need to gain understanding of two key issues. These are:

1. Liberalism's bizarre claims and political policies come into focus in the light of neopaganism, or nature worship. The foundational claim of evolution is that all life and non-life (the cosmos and the world) are part of nature (or matter), hence irrational nature (or matter) is Supreme and Sovereign and it is proper and right therefore, that man be in submission to nature. It is only in this light that Liberalism's "culture of death" policies such as abortion, family planning, partial birth abortion, eugenics, and euthanasia - as in the murder of Terri Schiavo - make sense. For if man is really just a subhuman parasite living off of his "creator" - which is how the ancient pagans viewed the "masses" - then it makes sense that "parasite control" programs be enacted.

2. In the absence of a transcendent, unchanging foundation for truth and morality, Liberal truth and moral claims are baseless. In reality, they are nothing more than manifestations of selfishness and vengeance-seeking - politicized and legalized. In essence, they can best be characterized as whimsy, caprice, resentment, egotism (pride/narcissism), lust for power, hedonism, hatred, and envy.

Liberalism bills itself as forward-looking (progressive), enlightened, and scientific. Truth reveals otherwise, for Liberalism is regressive in that it seeks escape from God by fleeing to our pagan past. And it is neither enlightened nor scientific, but rather irrational, superstitious, and totalitarian.

**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.**

Would you like to read more of Linda Kimball's essays on liberty and tradition?  
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## **"No Child Left Behind" Deemed a Failure**

By Carla Harper

A documentary film called [Race to Nowhere](#), "the dark side of America's achievement culture," by Director Vicki Abeles examines "the pressures faced by youth, teachers and parents in our achievement obsessed education system and culture. Featuring the heartbreaking stories of young people who have been pushed to the brink, educators who are burned out and worried students aren't developing the skills needed, and parents who are trying to do what's best for their kids." The film's website promotion indicates that the [No Child Left Behind](#) policy could be the culprit. The policy runs counter to trends away from grade-based evaluation and a new emphasis in the last decade on making everybody special, ensuring no one feels the sting of failure, and calibrating principles when necessary.

There's a petition on the film's website aimed at all levels of government and designed to start a grassroots push against the policy. No Child Left Behind, according to [Bill Clinton in a 2008 speech at Arizona State](#) "...was supported by George Bush and Senator Ted Kennedy and everybody in between..." including then Senator Hillary Clinton who now wants the policy overturned. The petition says "we demand educational policies and practices that recognize EVERY child as a 'whole child' and promote quality teaching in EVERY school so that every child has an opportunity to engage in meaningful learning, recognizing there are many paths to a successful future. We ask to see a transformation of U.S. education in the 21st century and demand policies and practices that are in line with the known developmental needs of children and adolescents and which authentically engage students in developing inquiring minds without interfering with their right to a healthy childhood."

Hear, hear! These words sound noble, defiant, but offer nothing tangible regarding how we begin to "recognize EVERY child as a 'whole child.'" What does that mean? Does current policy make teachers treat children like dismembered parts without "opportunity to engage in meaningful learning?" In the film trailer, a teacher says we are pushing kids to achieve but not learn; a kid says it's all about making money. The most damning evidence of all against the policy comes from Dr. Diane Ravitch, a primary architect of the

legislation. In a [March 2, 2010 New York Times](#) article Ravitch highlights her reversal of support for the policy and its requirements for testing in math and reading. Her colleague [Arthur E. Levine](#), a former president of Teachers College, where Dr. Ravitch got her doctorate and began her teaching career in the 1970s, says, “She has done more than any one I can think of in America to drive home the message of accountability and charters and testing...Now for her to suddenly conclude that she’s been all wrong is extraordinary — and not very helpful.” Ravitch says the focus on assessments in math and reading through testing doesn’t work, because it squeezes out history, art, and other important subject areas.

According to the website [Great Schools](#), the law was designed to introduce national standards to a system in which students in some demographic groups were more likely to succeed and others likely to be left behind. But it allows states to determine how success is measured. States are required to set targets for overall achievement and for specific categories of students. Students must be tested annually in reading and math in grades 3 through 8 and at least once in grades 10 through 12. Students must be tested in science in at least one grade in elementary, middle and high school. The law applies to schools that receive Title I money from the federal government. Schools that get Title I funds are generally those in which at least 35% of students are from low-income families. More than half of all public schools are Title I schools. Rewards include state discretion on how funds are spent and grants for teacher training and reading instruction.

The web article says that the Bush administration increased education spending far beyond Clinton era standards, but maintained \$24.5 billion in 2004 and 2005 for No Child Left Behind, then cut funding to \$23.5 billion in 2006. Over the last fifteen years public [education spending has more than doubled](#) from \$220 billion in 1992 at over \$5,000 per student to \$489 billion in 2008 at around \$10,000 per student. Many argue that the No Child “law imposes a rigid solution to problems historically better solved at the state and local levels.” Utah decided in 2005 to forfeit federal money rather than follow the law. Other districts and states have filed legal challenges or are contemplating them. While praising the law's goals, the bipartisan [National Conference of State Legislatures](#) has called for more flexibility and more money.

In summary, many experts, including many teachers, don’t like a policy that requires evaluation based on standardized tests in reading and math. It forces schools to put all their resources into those areas at the expense of other subjects. The policy is inflexible in that it ties extra money for schools with low-income families to test scores. While the goals are laudable, it does not work, so more money ends up being needed minus the restrictive policy.

Educators are best suited to evaluate this policy, and there are many obvious flaws in how the rules have been written for the effort. Hopefully, the policy will be evaluated on its merits, yet it is hard to ignore the obvious contradictions the basic premise behind the policy has with growing trends to downplay the value of grades in order to decrease competition. Some school districts, including the one I live in, no longer recognize the valedictorian of a graduating class and keep class rankings secret. The reason: fairness. It’s perceived unfair that some children get awards while others don’t. I was even told that a juried art show could not be held because some kids would not get a blue ribbon. A kid at our school named Julio was denied a lesson in right and wrong after being caught stealing because of a perceived language barrier, yet he spoke plain English when admitting to having the items.

A writer on the website [Campus Compare](#) says, “What I hate about fairness arguments is that they usually don’t even have the desired effect of letting each person reach their full potential based on their own goals. Competition pushes us to be better than our current selves. To protect the losers from the sting of being the worst is a mistake. How are the underachievers supposed to know they’re the low spot on the totem pole? Rankings motivate people to work harder.”

Prior to the No Child Left Behind policy, all agreed that too many students were failing to thrive. If the conclusion now is that neither schools nor children should be evaluated based on a qualitative measure of learning and thus achievement, how then do we know when the “whole child” is being taught and given the chance to pursue a path to success? It’s a lot like the line in the movie *The Incredibles*: If everyone’s special, no one is special.



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.

## **Did Obama Burn All His Political Capital On Obamacare Or Did He Just Burn The Capitol?**

By Joe Clarke

"SHE IS YOUR ENEMY!" Rose of Quinn and Rose radio fame shouted this morning on the [syndicated radio program](#), "SHE IS A WICKED EVIL, WOMAN!" - speaking of the Madame Speaker Pelosi - and I do mean Madame.

Her radio partner, Jim Quinn, expounded on how the Obamacare bill would infringe upon Life (unborn, especially), Liberty and The Pursuit of Happiness (particularly for those who work for a living).

Thank God, radio host [Mark Levin](#) is among hundreds of plaintiffs who will be suing the bojangles out of Obamacare. All the work the President has invested in this boondoggle has yielded nothing better than a revolution. (note: A [Boondoggle](#) was a make-do, busy-work project initiated by FDR to keep the unemployed busy. Basically it was the wooden and leather device that kept the Boy Scout's tie tidy).

Most disgusting have been the actions of Nancy Imelda Marcus Evita Winnie Pelosi, who flaunted her super-sized, cartoonish gavel one too many times, by effectually hammering nearly every Democrat into submission for such a worthless, futile, and unaffordable cause. Republicans and pro-life Democrats were hammered, heckled, and jeered as they delivered last minute speeches to save the Republic from such an abominable intrusion into our Constitutional liberties.

Nancy has also sworn to "Rahm" through more detestable legislation such as Cap and Trade and Immigration Reform. I don't think so. Stupak, for all his former bravado, sold out for a mere \$700,000.

(**Individualism, cont. from page 2**) are created. Man inevitably loves. To love is to go beyond oneself and to enter into union with the object of that love. This act of self-transcendence is also an act of self-expansion as such it is the foundation of all emotional, psychological and spiritual growth. In the act of sacrificial love, we go beyond the limit of self. This is the hardest limit to break of all.

Again the love of God comes first. In responding to the love of God, as an act of faith, we go beyond our limit as temporal beings and embrace the transcendent. For a limited, temporal being, such an act is the most terrifying existential experience imaginable. This is something that we, as temporal beings, are not capable of doing alone. God first reaches out to us as an expression of love which Christians call "Grace." In order to complete the circle, we must respond in an act of trust, which Christians call "Faith." It is such a faith, responding to grace, which can deliver us from being torn between our finite nature and our infinite desires. The question is "How do we perceive the presence of God?" As the Bible says, God speaks in a "still small voice." It is often the case that we perceive God's presence in solitude and silence. Indeed, almost all the Biblical central figures had their most intense encounters with God in solitude. Abraham met with God alone out in the desert. Moses encountered God alone atop Mt. Sinai, and Jesus Himself went alone out to the desert for 40 days before the start of His ministry.

What makes it inevitable that we love is, again, our incompleteness. We can love things, such as other people, our pet's etc., but we will only find ultimate rest for our heart in the love of God. This is because the capacity of man to love is infinite and the only thing that can quench infinite desire is the infinite God. In a nutshell, the religious impulse, which is a capacity that separates man from the rest of nature, is an impulse that drives us toward completion. The problem is that this impulse must be properly

directed if it is not to become destructive. Again it is not wrong to love other things, it is just that we should not expect ultimate happiness from the love of other things. The love that comes the closest to ultimate fulfillment is the conjugal love between a man and a woman. As God said, "It is not good that the man should be alone." The conjugal love between man and woman creates a bond where they become one flesh. Out of this bond new life is brought about on earth. In this small way we are able to share in the miracle of creating life.

Still, the love of God takes precedent even over conjugal love. Even more so it takes precedent over the love of the rest of the created world. As mentioned previously, the physical universe is ruled by force and governed by pre-determined laws. There is no room there for free will and choice that are so essential for a truly satisfactory experience of love. If man turns to the created world to satisfy his unquenchable passions, he will become a prisoner not only of the laws of force and determinism, but also of his own passions. It is for this reason that idolatry is the ultimate sin in the Bible. Sin as used in the Bible refers to a condition of being separated from God, or an act that separates us from God. It is idolatry that pushes us furthest from God because it redirects our love from God towards objects that can never satisfy that love. As the Apostle Paul said, "Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. For this cause God gave them up unto vile affections..." The passions are not destructive in themselves, it is only when we become their slave rather than their master that they are destructive. We can only become master of our own passions when we direct our ultimate passion toward God, for only he can satisfy that passion.

**NOTORIOUSLY**



**CONSERVATIVE**

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## The Influence of the English Separatists

The first "Pilgrims" who arrived on American shores were among a group of English Separatists who had given up any hope of purifying the Church of England and were intent on separating from it. Among the separatists were the Baptists, who were comprised of "General Baptists" and "Particular Baptists." The General Baptists have been credited with developing the doctrine of the "inner light" which was later embraced by Fox and the early Quakers. The General Baptists survived the Restoration (1660), but were kept under careful watch by the Crown due to a few radicals and potential troublemakers. This doctrine of the inner light, or following "Christ within you," tended to focus more attention on the conscience as a guide to the individual believer. Needless to say, such views came to conflict with the notion of authority stemming from any other source than the Bible or the indwelling presence of Christ.

Such views became prevalent in America. In his essay entitled "Baptist Individualism," Charles W. Deweese writes:

*"God creates every person in his image; that injects eternal significance into the meaning and value of human individualism. Baptists affirm individualism in soul competency, liberty of conscience, voluntarism, regeneration, believer's baptism, priesthood of all believers, equality, prayer, and other views and practices. Christ set the model: he talked and prayed with individuals, he called individual disciples, and he liberated individuals from sin, disease, and prejudicial treatment. He lived, died, and was resurrected on behalf of individuals. He was an individual."*

Long before Thomas Jefferson was born, such notions gave way to the ideal of religious freedom and the separation of Church and State as a check on State authority. This is not to say that the communal dimension of Baptist life was not equally important, but that it depended on the voluntary participation of the individual. Again Deweese writes:

*"Of course, Baptists have a collective side: church, worship, congregational government, cooperative stewardship, missions, social action, among others. However, not one of*

*these corporate ventures will work well unless individuals choose to participate."*

The Quakers took the doctrine of the inner light to an even more extreme conclusion. Guided by the inner light they rejected the need for either Church or State. The love of God expressed through the inner light of Christ within you was considered a sufficient guide to all of human life. Believers were to gather together in "Brotherly Love" solely as moved by the inner light without any institutional structure. In an article entitled "A Holy Experiment in Laissez-Faire," Benjamin Hart wrote about the Quaker experiment in the colony of Pennsylvania:

*"Pennsylvania foreshadowed the ideals of the American Revolution. It was the first large state to permit citizens of various nationalities and religious faiths to enjoy equal protection under the laws. The success of Penn's colony greatly interested the classical liberal philosophers of the 18th and 19th centuries — Mill, Hume, Adam Smith, Madison, Hamilton, and Jefferson.<sup>1</sup> It had proved under real life conditions that society could go a long way towards total laissez-faire before conditions began to decay into anarchy. Philadelphia with virtually no government came very close to achieving its ideal as the "City of Brotherly Love." It was a vision of America to be, and would provide a fitting location for the signing of the U.S. Constitution in the fall of 1787."*

### **Striving for Excellence**

These themes were found in Puritan writing as well, but they were expressed as a realization of God's sovereignty. By far the most prolific of the Puritan writers was Jonathan Edwards, and he laid out this theme in his work entitled "Concerning the End for which GOD created the World." That purpose, of course, was the realization and expression of God's glory. Towards that end God has communicated certain aspects of His own image to all humanity, Edwards agrees with the philosophers of benevolence that natural conscience possesses a prudential value in regulating conduct, that sentiments of symmetry and beauty provide insights into the nature of human morality, that pity and familial affection stabilize society, and that a natural "moral sense" reveals some truths about the ethical world. However, Edwards insists that the socially-useful benefits of natural virtue fall far short of true virtue. For Edwards, the unshakable foundation of

virtue worthy of the name is "that supreme regard to God, and love to Him laid as the foundation, and all other virtues handled in a connection with this, and in subordination to it." In sum, Edwards asserts for ethics what he had previously asserted for the inner spiritual life in his *Treatise on Religious Affections* (1746) and for conversion in his *Freedom of the Will* (1754) — no truly good thing, strictly speaking, exists that is not always and everywhere dependent upon God.

In short, we are to pursue true virtue, or excellence, as a means of manifesting God's image and realizing His glory. Edwards is known for his saying the true religion consists of holy affections. God governs us by "Sovereign Beauty" and focuses our affections on Him so that they may result in true virtue. In his piece "Freedom of the Will," he insists that the will is free only in the sense that we choose one activity over another. The catch is that our own choosing is conditioned by our affections. In this essay he develops an understanding of human psychology based on the Pauline view that "because we worshipped the creation rather than the creator, God gave us over to be slaves of our passions." Our will has become a slave of our affections, or passions, and the only liberation from this form of spiritual slavery is to focus our affections on God. This view also expresses Jesus' assertion that scripture can be summed up in the twin imperatives to "Love the LORD thy God" above all else and to "Love thy neighbour as thyself." In essence, what is called for is a focusing of our passion away from the narcissistic love of oneself toward a love of God and our fellow man. Focusing one's passion inward on the love of self, leads to a contraction of the self, according to Edwards. On the other hand, focusing one's passion on a love for God and one's neighbor leads to an expansion on the self.



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According to Edwards, human experience begins in feeling, in the attraction and repulsion of interest that rational understanding later makes clear. Goodness that is not passionately embraced cannot refocus the energies of the heart or redefine the identity of the self. The aesthetic dimension of morality for Edwards includes both aspects of "aesthetic." Values are experienced in emotion, and they appeal to agents through beauty, the most accessible manifestation of goodness. The person perceives the moral beauty or "deformity" of intentions through the affections. The beauty of praiseworthy conduct lures the agent to fitting, appropriate action; and for those whose affections are true, particular values are more profoundly attractive because they reflect the ultimate beauty of reality as a whole. When the experience of beauty is most profound, it links moral and religious experience. In addition to moral beauty, there is also spiritual and intellectual beauty. In all aspects of human endeavors, we are to reflect the true beauty of God as a response to his expression of beauty.

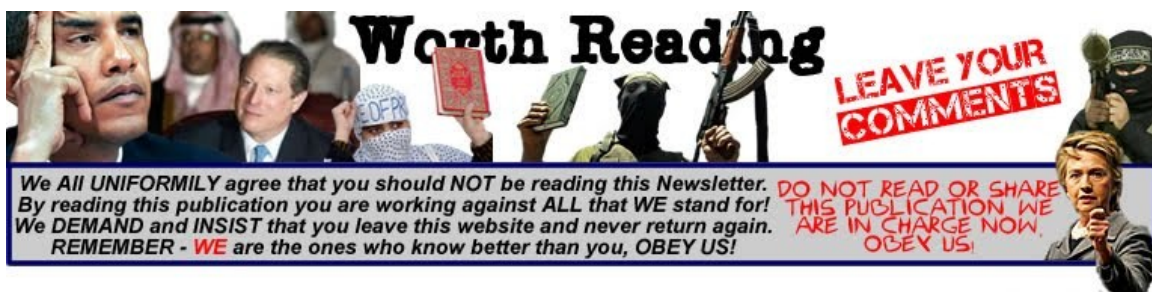
Of course this is not as easy as it seems since our nature has been corrupted by sin. As St. Paul points out in Romans, his innermost self delights in the law of God. In short there is a part of the image of God in him that responds to God's sovereign beauty. The problem is that there is another part of him that is captive to the law of sin. This captivity leads to the death of the soul. For Christians, this death is overcome by the death and resurrection of Christ. By accepting Christ we can share in His resurrection as long as we are willing to share in His death. The death of the old self and the sharing in Christ's resurrection is at the heart of the Christian notion of being "born again." Once a person has accepted Christ into his heart, God works a process of sanctification. The early

Puritans referred to this process as regeneration. Through regeneration God liberates us from the corrupting effects of sin and enables us to manifest his image.

### Purification by Ordeal

By any reading of the Bible, it was clear to the early American settlers that the purification process God used to sanctify his people was usually a rough ordeal. Moses had to endure 40 years in the desert before he could liberate the Jewish people, who had to wander collectively in the wilderness for another 40 years before they could enter the land of Canaan. Of course there was also the crucifixion of Christ, after Whom Christians were to pick up their crosses and follow. Given that they considered themselves to be following in the footsteps of the ancient Israelites who escaped bondage in Egypt to enter the promised land, they expected to experience rough ordeals as well. The notion of being a second Israel was covered well in "The Light and the Glory" by [Peter Marshall and David Manuel](#).

Experience rough ordeals they certainly did. The trip across the vast ocean was just the start. Death and disease claimed its share of them even before they stepped foot in the new world. When they did arrive, it was in the middle of winter, which made food and shelter a problem. Add to these problems the fact that not all of the Indians were friendly and we have the material for a great many ordeals. The amazing thing in all this is that they never seemed to see themselves as victims, but always as being prepared to become God's people. One example of this attitude that is little known today is what was referred to in the colonial period as "Captivity Narratives."



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This was a literary genre in early America that was inspired by the stories of the captivity of a single individual, usually a woman. The captivity, of course, was at the hands of hostile Indians who sometimes had destroyed the captive's village and killed their family. The narratives were actually a form of testimony that God have given them the strength to overcome the ordeal, when they certainly would not have been able to do so simply with their own strength. Not only did they survive, but were able to rise above the emotion of hatred for their captors and pray for them.

Some examples of such works are "Humiliations Follow'd with Deliverances (1697)" by [Cotton Mather](#) along with "The Sovereignty and Goodness of God" and "Together, with the Faithfulness of His Promises Displayed Being a Narrative of the Captivity and Restoration of Mrs. Mary Rowlandson" (1682) by Mary Rowlandson.

This hard felt strength of inner hope in the face of insurmountable obstacles is at the heart of what we refer to as the American Dream. Many view the American Dream to be about striking it rich, but the ideal originally was about facing enormous odds and emerging victorious. Essentially it is about the triumph of hope over reasonable despair. It is this ideal that led to the notion that Americans can do anything and that no matter how great the challenge, we will emerge victorious. This trait has led a tendency to view ourselves as potential victors rather than victims and is at the heart of our greatness. We often forget that its origins lie in Biblically-based faith.

In summary, the American view sees the individual human person as having a destiny that is tied to his relationship with God. Though we have a communal nature, there is also a sense in which we stand alone before God as the bearer of His image. The fact that this image has been tarnished requires a process of regeneration in order for that image to be realized. This process can only be accomplished by God. The regeneration of the individual human person leavens the whole of society and is the starting point of any attempt to realize the public good.

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## Taking Away the Government's Shovel

By Tim Dunkin

Well, it appears that it is well-nigh official — America is the next shovel-ready project. Having barely succeeded in pushing ObamaCare through Congress against the manifest will of the American people, Obama, Pelosi, Reid, and the rest are probably already preparing to ram the rest of their failure-generating agenda down our throats. They're coming, folks — Cap-n-trade, more porkulus packages, amnesty for illegal immigrants — everything that is tailor-made to destroy our country will be coming down the pipeline within the few remaining months that the Democrats have left in control of Congress. Yessiree, the shovels of dirt are starting to rain down on the casket of America as we speak.

As bad as the taxes, the purchase mandates, and the rest are, probably the single worst thing that Obama and Co. are doing to our nation, from an economic standpoint at least, is the tremendous debt that they are accruing via the record-breaking spending, and the borrowing to finance that spending. Debt is singularly noxious and destructive to financial well-being, whether personal or national. This is because debt does not merely represent money that must be paid back. It represents money that must be paid back, with interest, and with no guarantee that the means to pay it back will be available in the future. Our government borrows the money to pay for the multi-trillion dollar budgets it is operating under. This money will have to be paid back eventually — not just the principal, but the interest as well. Like bonds (against which I always reflexively vote), government debt is simply deferred taxation — eventually the funds will need to be raised to pay for more than we borrowed today. And we, as a nation, have no guarantee that we're going to be able to afford the payments to service that debt decades down the line. We don't know that we're going to leave our children and grandchildren with a nation even capable of keeping itself out of hock to the Chinese.

So what can we do? Let us suppose that a set of miracles occur over the next three years. Let us imagine that Congress is taken over in 2010 by genuine conservative Republicans (I don't mean the RINO, squish, go-along-to-get-along kinds), and a genuine conservative Republican defeats Obama in 2012. The government is completely in the hands of Reaganites, for the first time in living memory. What then? How can we, and they as our

elected officials, extricate us out of our current mess?

Well, the first and immediate action must be to take away the government's shovel, to keep it from digging us further and further in. When you are deep in debt, the obvious starting point is to *stop doing the things you are doing that are putting you in debt*. Reduce spending. Delete all of the budget-busters that have been added by both Democrats *and* Republicans over the past decade — ObamaCare, SCHIP, Medicare prescription drug subsidies, what remains of TARP and Porkulus, etc. Balance the budget. Make sure that our outlays are less than or equal to our inlays. The essence of the skyrocketing debt is that each year, the sum total of our expenditures exceeds the sum total of our revenues by a certain amount. This amount must be made up for with borrowing against the credit of the United States. That, in turn, begins to generate interest payment at a set percentage, based upon our nation's credit rating, among other things. As our debt has gone stratospheric, our credit rating is in danger of being reduced, which will make it that much more expensive, from an interest perspective, to take out new debt. It's a vicious cycle; it's the financial equivalent of digging yourself further down in a hole. It's not hard to figure out how to begin fixing this problem, though it requires more fiscal discipline than most of our Congress has hithertofore managed to come up with. It must be done, however.

So how do we balance the budget? One problem is that, despite the public perception, "discretionary spending" (things like mohair subsidies and the rest of the pork-barrel spending we like to rail against) doesn't really make up that much of the budget. Cutting it all out, while helpful, will not right this ship. The lion's share of [federal spending](#) is divided among four primary areas (FY 2010 cited): Social Security (19.6%),

the Department of Defense (18.7%), various welfare, unemployment, and other "mandated" spending areas (16.1%), and Medicare (12.8%), with SCHIP (technically related to Medicare) pitching in with another 8.2%. In contrast, off-budget discretionary spending accounts for a "mere" 3% of total spending in 2010.

What this means is that if we really want to get serious about balancing the budget at this point, it's going to involve more than just some trimming of subsidies and whatnot. It's going to take more than just cutting a few unpopular cabinet-level departments such as the Departments of Commerce, Energy, Education, Labor, or Housing and Urban Development (which collectively made up 4.2% of the budget for FY 2010 — less than we pay to service the existing national debt). It's going to involve making deep cuts in areas that will be politically unpopular to touch. How will seniors react to cuts in Medicare, or somebody fiddling with Social Security, for instance? What about military spending? How will conservatives react to attempts to scale this area down, one which is traditionally strongly supported by the Right? Yet, these decisions might need to be made. SCHIP and other welfare programs will need to go by the wayside. Even the occupations in Iraq and Afghanistan may need to end, and we may need to tell our erstwhile allies in those two governments that they'd better get their acts together and figure out how to provide their own security, instead of continuing to mooch off of American blood and American money. The point is, when you're where we're at right now, hard decisions need to be made to stop digging yourself further in. This will require some statesmen with serious backbone to weather the *Sturm und Drang* that will inevitably ensue from such attempts at slaughtering sacred cows. But let's face it, fiscal discipline requires making tough decisions.

But then we come to the other problem — just because you balance the budget doesn't mean that your debt goes away. It is still there, and it'll have to be paid back at some point. And this presents some problems for *keeping* the budget balanced. See, as debt increases, so does the share of the budget that needs to be allocated just to pay off the interest (never mind the principal). If that payment of interest is to be maintained in a balanced budget, you hope and pray that your interests rates start going down, or else you have to keep cutting more and more of the rest of the budget out to keep a cap on the increasing cost of

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paying interest on debt already accrued (which is backed by the inexorable power of compounding interest). If you don't increase your share of the budget allocated to pay for increasing interest on debt, then you have a shortfall, and your outright principal debt grows, despite your budget balancing attempts.

Hence, it is necessary to start paying off your debt by not only paying your interest on debt already accrued, but to start paying off the principal as well. So, you either cut spending further — which will only go so far, since we do, at some point, need to maintain a military, roads, legitimate cabinet departments, etc. etc. for rightful, constitutional functions of government — or you find ways to increase your revenue.

Typically, the preferred leftist/Democrat method for increasing revenue has been to raise taxes. As a conservative, I find that response predispositionally unacceptable. Instead, the wiser option is to pursue policies that will increase the prosperity of the country as a whole, thereby increasing revenues without increasing tax rates or other "fees."

I used to find this particular argument for supply-side economics specious, and have to admit that typically, I am still not interested in lowering taxes to a set point on the Laffer Curve solely for the purpose of maximizing government revenues. *Usually*, more revenue means more spending, which means more government interference into our lives and business. I want no part of that. I want taxes drastically reduced — to a point well below Arthur Laffer's "optimal" balancing point — simply because I am ideologically predisposed towards believing that the government should only take as much of the citizenry's hard-earned labor (which is what taxes really represent, the taking of your time and labor that you have translated into

money via a paycheck) as it needs to fulfill its commonwealthian, constitutional roles.

However, if we are to free ourselves from the crushing burden of our debt, we need to start generating more revenue to pay off that principal.

So, we must lower taxes and otherwise reduce the burden on businesses — the primary jobs-producers in this country. We must make America a business-friendly environment. We must be a place where the regulatory regimen and the taxation schemes are conducive towards attracting businesses into the country, allowing those already here to expand and grow, and enabling new small businesses to start on our native soil. Lowering taxes, in fact, generates increasing revenue because Arthur Laffer was, in fact, right. We saw it happen under Kennedy, we saw it happen under Reagan, and we saw it happen even with the miniscule tax cuts that Bush managed to push through.

One way to do this that both satisfies the need to generate said revenue and the philosophical right that we have to keep the fruits of our own labors is the Fair Tax. For a long time, I wasn't very open to this particular taxation idea, since many of its proponents tout its supposedly "revenue-neutral" qualities, meaning that it is designed to bring in as much revenue as the progressive income tax it would be replacing. However, at this point, we frankly need the revenue to service the debt, coupled with the spending reductions needed to make servicing that debt feasible within a balanced budget. The point to the Fair Tax is that it is a consumption tax. You pay it only insofar as you consume goods and services. It isn't lopped off the top, taken from you before you can choose to save or invest it, unlike the current income tax.



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Further, the Fair Tax would help to truly equalize tax payments in this country. It would make everybody "pay their fair share." The roughly 43% of those presently in the USA who effectively pay no income tax would have to pull their own weight, would have to contribute their share of the tax burden which is currently being disproportionately shouldered by the productive classes. Granted, under a Fair Tax regimen, the rich will still pay more, but that is because they *buy* more, and more expensive things. Those, like drug dealers and illegal immigrants, who are currently getting out of paying our taxes through cash payment and transactions done "off the record," would have to pay the tax if they wanted to buy anything. This, as well, would *strenuously* help to take the burden off of businesses, since their corporate taxes would essentially be reduced to zero.

When businesses prosper through real growth and expansion (as opposed to zombie banks and business executives prospering through stimulus-provided bonuses), jobs will be created. More jobs means more people earning money to buy things that other businesses make, thereby creating a *positive* cycle of prosperity, rather than the negative vicious circle that Obama and Co.'s current policies are producing. As more people get jobs, earn money, and spend that money, we can expect that revenues would rise, and the funds would be available to pay off our debt. Who knows, there may even be some sort of "Laffer Curve" style balancing point at which the reduction of the consumption tax would produce a maximal point for revenue generation?

And just think, once we do get the debt paid off, that part of the budget (and therefore that part of the tax rate going to generate those monies) *should* go away.

Another area where we would need to get serious is on the issue of "free" trade. I support free trade between ourselves and nations with generally similar costs and standards of living. However, we cannot continue to support the job drain represented by free trade with nations like China, India, Indonesia, and other large-but-poor Third World countries. Every good-paying

manufacturing, scientific, or service job that goes overseas is one less American who has a job, and under the Fair Tax, is buying less things on which to pay the consumption tax. Bring those jobs back to America by allowing Congress to utilize its constitutional prerogative over trade policy, which is legitimately part of its foreign policy purview. While we are making America a business-friendly environment for those firms that employ Americans and manufacture goods here, we ought to consider making it less feasible for companies to pack up and move high-paying jobs and expertise overseas to potentially unfriendly countries. And lest you want to yell at me for being "anti-capitalist," just keep in mind that no less than Ronald Reagan himself supported this sort of mixed-trade approach.

Likewise, we would need to get serious about ending illegal immigration. Build the wall. Lean on firms that hire illegals. Deport those we catch, rather than releasing them. We can no longer allow illegal immigration to act as a depressive force on our wage scale. It does no good to discourage companies from moving good jobs overseas when we allow them to import cheap foreign workers to work here for pennies on the dollar.

Understand, of course, that all of this scenario will require that we be represented by statesmen who can exercise fiscal restraint, rather than by politicians who want to use increased revenue as an opportunity to try to buy votes. And that's where We The People come in. We will be governed by the representatives we choose. If we choose poorly, or if we refuse to choose at all because we want to "send a message," then we will be stuck with regimes like the current one. If we, on the other hand, choose responsible, competent, conservative individuals *and* hold their feet to the fire, we will have the representation we desire and the policies we hope for. Ultimately, we have nobody to blame but ourselves when things go wrong. All that is for us to do is to stop playing the "guaranteed incumbency" game and start demanding that our representatives do what we want them to do, or else usher them back into the private sector. It's really up to us whether we're going to take away Uncle Sam's shovel.

"Think what you do when you run in debt; you give to another power over your liberty. If you cannot pay at the time, you will be ashamed to see your creditor; will be in fear when you speak to him; will make poor, pitiful, sneaking excuses, and by degrees come to lose your veracity, and sink into base, downright lying; for the second vice is lying, the first is running in debt. A freeborn man ought not to be ashamed nor afraid to see or speak to any man living, but poverty often deprives a man of all spirit and virtue. It is hard for an empty bag to stand upright." - Benjamin Franklin.