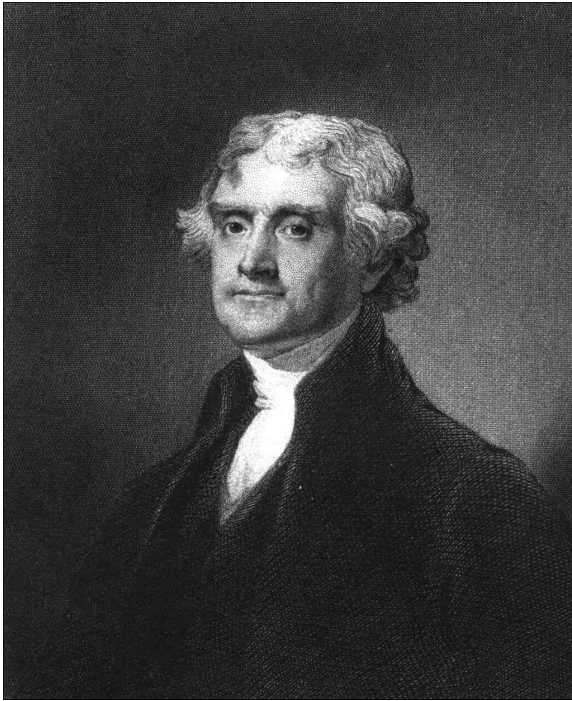


WHAT WALL OF SEPARATION?

A black and white halftone portrait of a man with wavy hair, wearing a dark coat and a white cravat. The portrait is set against a dark, textured background.

NYRON MEDINA

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Introduction

This book is presented to the public in order to help explain the current problem of what is called “separation of Church and State.” It helps one to understand just what was the context of Thomas Jefferson’s now famous statement “a wall of separation,” and just what he originally meant before his term was perverted to its current anti-Christian meaning by the A.C.L.U. and other Supreme Court justices with Fabian Socialist agenda’s for the United States of America.

The real facts behind the Supreme Court’s rulings that removed God from the public life of America is also presented. What was the **original intent** of the framers of the United States Constitution when they coined the First Amendment? Was it really the separation of Church from within the State, or was it **separation of religion** from legislation?

All these are herein presented, with extensive documentation to sustain the points referred to. This book is presented to insure that the real “wall of separation” that Thomas Jefferson envisaged, that is, a complete forbidding of congress to legislate religion, religious dogma, and religious practices upon the nation, and the forbidding of legislating against religion, religious dogma and practices, is clearly understood by all.

May God bless all readers with the Faith and adequate social understanding to face the issues of the present time. Amen.

WHAT WALL OF SEPARATION?

1. The following Scriptures is a prophecy of the rise of the United States of America. This is the last great nation to influence the world just before Jesus Christ comes again. Revelation 13:11-18.
2. The Prophecy tells us that the two horns of the nation, its religion and government (Daniel 7:7,8,20,24,25) speak as a Lamb, that is, they were founded upon Christian principles, since Christ is the Lamb. John 1:29; 1 Peter 1:19.
3. For a religion and a government to speak like a Lamb would mean the following:
 - a. **Religion** speaking as a Lamb is **PROTESTANTISM**. This is what the U.S.A. professed. Matthew 23:1-39.
 - b. **Government** speaking as a Lamb is a type of government called **REPUBLICANISM**. This is the type of government the U.S.A. professed. A separation of religion and legislation. Matthew 22:16-22.

“The United States shall guarantee to every state in this Union a republican form of government ...” **A Teacher’s Guide and Glossary to The United States Constitution 1787-1987**, p. 15.
4. However the Scriptures prophesy of a time when the religions and government of the U.S.A. will speak as a dragon. Revelation 13:11.

5. The dragon is Satan the devil. Revelation 12:9.
6. Religion speaking like the devil is spiritualism, that is, the **miracle working power** of demons in the religion. Exodus 7:11,12.
7. Now, as the government speaking like the devil, we have a clear example of Satan's words to Jesus Christ they transgress the three major **Rights** of man. Matthew 4:1-11.
 - a. Transgression of the **Right of Private Property**. Matthew 4:2,3.
 - b. Transgression of the **Right to Life**. Matthew 4:5,6.
 - c. Transgression of the **Right to Serve God**. Matthew 4:8,9.
8. That American **religion** will speak like the devil with **satanic miracles** is seen in Revelation 13:13,14.
9. That the American **Government** will speak like the devil **transgressing** man's **three God ordained Rights** is seen in Revelation 13:12,15-17.
10. We need to understand how the **U.S.A. governmental system** changed from speaking like a Lamb to that of speaking like the dragon. First of all, the great **First Right** of the U.S. Constitution Bill of Rights is generally called the "**Establishment Clause**." These are the major words of the first

clause.

“Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press ...” **Ibid**, p. 18.

11. Yet today there is a persistent and dangerous attack upon the religious freedoms (especially **Christianity**) of Christians in the U.S.A. by various arms of the government and other organizations. Thus the U.S.A. is beginning to speak like a dragon.

“While tolerance is touted as the highest virtue in our popular culture, Christians are often subjected to scorn and ridicule and denied their religious freedoms Anti-Christian discrimination occurs in a variety of contexts throughout our culture, from the public sector to the private sector, in the mainstream media and in Hollywood, in the public education system and in our universities. Often the discrimination comes from activist judges misinterpreting the law (the hostility to Christian religious freedom infects our judiciary as much as anywhere else); other times it comes from what we call misapplying the law. It also comes from what we call “political correctness.” The discrimination mostly stems from a hostility to Christianity and from rampant disinformation in our society about what the constitution actually requires in terms of the so-called “separation of church and state.” Worse, though, is that as government has grown, so too have its restrictions on the free exercise of religion. The courts say that public schools, because they are

partially funded by federal money (First Amendment) and because they are predominantly funded by state money (Fourteenth Amendment) cannot engage in activities that are deemed an endorsement of a religion. Just the slightest nod to a religion will be enough to trigger an Establishment Clause violation. As we'll see, many schools and courts take this to absurd extremes, and to get to these absurd extremes they have had to torture the original intent of the Constitution." David Limbaugh, **Persecution** pp. ix-x,xii.

12. The major organization behind the persecution of Christians in the U.S.A., which is causing that nation to speak as a dragon is the American Civil Liberties Union, commonly known as the A.C.L.U. Here is a brief account of the original names of the ACLU at its original inception, and the names of some of its founders, men proven to be Communists.

"At no time did he ever repudiate the Communist origins of the A.C.L.U., which had its original incarnation on Dec 18, 1914, as the American League to Limit Armaments, a spin off from the Emergency Peace Foundation, headed by Communist propagandist Louis Lochner. Its other founders were Jane Addams, of Hull House, later revealed to be a secret member of the Communist party; John Haynes Holmes, a prominent Communist activist; Rabbi Stephen S. Wise, a rabid Communist apologist; Morris Hillquit, a founder of the Socialist Party and a paid agent of the Soviet Government; and George Foster Peabody, a "capitalist" who sought

to implement Lenin's demands for a nationalized band and "confiscation of assets" for the "crime" of "concealing income," which became the official program of the IRS." Eustace Mullins, **The Rape of Justice**, pp. 114-115.

"In 1920, it took the name American Civil Liberties Union, under the leadership of Roger Baldwin, an Anarchist Socialist who had already spent a year in jail because of his revolutionary work. Its National Committee now consisted of Baldwin, Elizabeth Gurley Flynn, and William Z. Foster. Both Flynn and Foster later became chairman of the Communist Party of the United States." **Ibid**, p. 115.

13. The origin of the A.C.L.U. was Fabianist, it had a Fabian Socialist origin; this means that it intended to socialize the U.S. by the legislative route in a gradualist method.

"The third Fabian Socialist attack on the United States Constitution came with the founding of the American Civil Liberties Union (ACLU) in January, 1920 by Fabian Socialist Philip Levett. Huebsch, the publisher of "Philip Dru, Administrator" was a founding member of this Socialist body whose main purpose in life was to alter the United States Constitution by what Florence Kelly called 'the legislative route.'" Dr. John Coleman, **Socialism: The Road to Slavery**, p. 78.

14. There were indeed Communists in the ACLU.

"Many of the most important Socialist (and Com-

munist) leaders in the United States were closely associated with the ACLU, while some even sat in its national committee." **Ibid**, p. 79.

15. The detrimental effect of the A.C.L.U. is revealed in the New York State Lusk Report, and in the Fish Report.

"The N.Y. State Lusk Report says: 'The American Civil Liberties Union, in the last analysis, is a supporter of all subversive movements; its propaganda is detrimental to the State. It attempts not only to protect crime but to encourage attacks upon our institutions in every form.' The U.S. Fish Committee report officially stated, Jan. 1931, 'The A.C.L.U. is closely affiliated with the communist movement in the United States, and fully 90% of its efforts are on behalf of communists who have come into conflict with the law ... The main function of the A.C.L.U. is to attempt to protect the communists in their advocacy, of force and violence to overthrow the government, replacing the American flag by a red flag and erecting a Soviet Government in place of the republican form of government guaranteed to each State by the Federal Constitution.'" Eustace Mullins, **The Rape of Justice**, p. 112.

16. The real aim of the A.C.L.U. is clearly revealed.

"The headquarters of the Marxist bias among American lawyers has been for many years the American Civil Liberties Union, whose existence and exposure played a dominant role in the 1988 campaign for the Presidency of the United States.

The goals of the ACLU are succinctly stated in “The Red Network”; “it is directed by communist and Socialist revolutionary leaders ... it works untiringly to further and legally protect the interests of the Red movement in all of its branches—Red strikes, Atheism, sex freedom, disarmament, seditious ‘academic freedom,’ and ‘freedom of speech’ for Communists only.” Although it was an outgrowth of the American Association for the advancement of Atheism, and thus continuously battles any religious symbolism in any aspect of American life, it has always been first and foremost an agency of the Communist Party.” **Ibid**, p. 111.

17. The aim of the ACLU is to replace the U.S. Constitution with a communist style of government.

“The N.Y. State Lusk Report says: ‘The American Civil Liberties Union, in the last analysis, is a supporter of all subversive movements; its propaganda is detrimental to the State. It attempts not only to protect crime but to encourage attacks upon our institutions in every form.’ The U.S. Fish Committee report officially stated, Jan. 1931, ‘The A.C.L.U. is closely affiliated with the communist movement in the United States, and fully 90% of its efforts are on behalf of communists who have come into conflict with the law. ... the main function of the A.C.L.U. is to attempt to protect the communists in their advocacy of force and violence to overthrow the government, replacing the American flag by a red flag and erecting a Soviet Government in place of the republican form of government guaranteed to each State by the Federal Constitution.’” **Ibid**, p. 112.

18. The ACLU has put forth much effort to destroy religion from society.

“The A.C.L.U. continues to work tirelessly against all forms of piety and religious observance throughout the United States, such as the singing of “Silent Night” during Christmas celebrations in public schools, the posting of the Ten Commandments in the schools, and the installment of Nativity scenes on public property. A.C.L.U. leaders demand the removal of the words, “In God We Trust” from our coinage, and the phrase, “under God” from the Pledge of Allegiance, although the entire Pledge Allegiance remains a favorite target of the A.C.L.U.” **Ibid**, p. 117.

19. The ACLU socialist aims have **never** been changed.

“No one could have explained the aims and methods of Socialism better than the chairman of the ACLU, which today, has not altered its stance and methods one single iota. Although its membership never exceeded 5,000 between the 1920-1930s, the ACLU nevertheless succeeded in infiltrating and permeating every aspect of American life, which it then proceeded to turn upside down.” Dr. John Coleman, **Socialism The Road to Slavery**, p. 81.

20. The ACLU has a plot to weaken institutions in the U.S.A.

“Because of the numerous lawsuits which it generates, the A.C.L.U. functions as the godfather of the American legal profession. Most of these suits are

intended to weaken the institutions of the nation, such as schools and churches, but many are so trivial in origin as to create new markets for lawyers where none previously existed." Eustace Mullins, **The Rape of Justice**, p. 119.

21. The ACLU wants religious bodies to be taxed.

"Policy No. 92 states that "the ACLU opposes tax exemptions for religious bodies," a policy which originated in its other incarnation as the American Association for the Advancement of Atheism. However, the A.C.L.U. does not oppose the large tax exempt foundations which contribute millions of dollars to the A.C.L.U. budget." **Ibid**, p. 113.

22. The ACLU wants illegal drugs and other substances legalized.

"Policy No. 210 calls for legalization of all narcotics, including 'crack' and 'angel dust,' contending that "the introduction of substances into one's own body" is an inalienable civil liberty." **Ibid**, pp. 113-114.

23. The ACLU is also responsible in a large way for the judicial practice of releasing prisoners guilty of heinous crimes back into society.

"The A.C.L.U. Death Penalty Project worked to abolish capital punishment in the United States, a goal which was won and then relinquished as the death penalty was reintroduced to stem the rapidly

mounting crime toll throughout the country." **Ibid**, pp. 116-117.

"Another A.C.L.U. operation, its National Prisoner Project, was defined in the A.C.L.U. national newspaper, *Civil Liberties*, issue of March, 1973, "First, get the prisoners out. Next, protection of prisoners" First Amendment Activities." **Ibid**, p. 116.

24. A weekly story exposed the extremely deleterious effect of the A.C.L.U.

"A Barron's weekly story, August 26, 1968 by Shirley Scheibla concluded that "Careful study of ACLU cases ... reveals that nearly all the causes it has taken up tend to weaken law and order and the ability of society to defend itself. Some landmark cases give Communists more freedom to destroy the nation from within. Those involving the draft code erode the state's ability to defend itself against armed attack. Other significant ACLU cases diminish the authority of schools and police and the influence of religion." **Ibid**, p. 116.

25. The major chief head of the A.C.L.U. in the past, a Mr. Baldwin revealed his socialist values in explicit language, showing that the A.C.L.U. is a socialist front in the U.S.A.

"I believe in revolution--not necessarily the forcible seizure of power in armed conflict, but the process of a growth of class movements determined to expropriate the capitalist class and take control of all social property. Being a pacifist--because I believe non-violent means best calculated in the long run to

achieve enduring results, I am opposed to revolutionary violence. But I would rather see violent revolution than none at all, though I would not personally support it because I consider other means far better. Even the terrible cost of bloody revolution is a cheaper price to pay to humanity than the continued exploitation and wreck off human life under the settled violence of the present system." Dr. John Coleman, **Socialism The Road to Slavery**, p. 80.

In 1936 Baldwin explained some of the terminology used by Fabian Socialists:

"By progressive, I mean forces working for the democraticizing of industry by extending public ownership and control, which alone will abolish the power of the comparatively few who own the wealth...Real democracy means strong trade unions, government regulation of business, ownership by the people of industries that serve the public." Dr. John Coleman, **Socialism The Road to Slavery**, p. 80.

26. How the 1919 Overman committee exposed the destructive socialist operations of the ACLU.

"In 1919, the Overman committee on Bolshevism of the United States Senate, after exhaustive enquires, came to the conclusion that Fabian Socialism was a grave threat to the citizens of the United States, especially to women and children. The ACLU has been in the vanguard of "defeminising" women under the guise of "women's rights". The ACLU has

successfully protected the prime movers of Socialism, by rushing to their defense whenever they fear the real leaders and purposes of socialism might be exposed. That is the primary purpose of the ACLU: Deflect the attacks on the Socialist intellectual leadership, the “reformers” with “good intentions” and the Harvard Law professors in the rear.” **Ibid**, p. 82.

27. The ACLU has brought America to a near state of anarchy by its invention of **false** rights and by subversion of real rights.

“There can be no doubt the crucial role played by the ACLU in stretching existing “rights” and inventing rights that do not exist in the Constitution to the extent that the United States today is in virtual state of anarchy.” **Ibid**, p. 84.

28. How Mr. Baldwin stated the way to hide and cover-up the real purpose of the ACLU in deceitful patriotic robes.

“Do steer away from making it look like a Socialist enterprise. We want also to look like patriots in everything we do. We want to get a good lot of flags, talk a great deal about the Constitution and what our forefathers wanted to make of the country and show that we are really the folks that really stand for the spirit of our institutions.” **Ibid**, pp. 79-80.

29. Here is an example of how judges in the U.S. violate the **9th amendment** of the Constitution by their opinions being decreed as law.

“There was never a clearer case of a violation of the 9th Amendment than the Everson decision. The 9th Amendment forbids judges from putting their own thoughts into matters of law that are not spelled out in the Constitution. This is called predilection, and that is precisely what Black and his fellow justices did in the Everson case. They twisted and squeezed the Constitution to fit their own stinking prejudiced predilections and came out on the side of socialist--Masonry, in utter defilement of the Constitution.” **Ibid**, p. 132.

30. The **Everson v. the Board of Education** case that instituted the “wall of separation” concept of the ACLU. What really happened.

“One of the chief causes of the horrible decline of education in the Nation, can be found in the landmark case, Everson vs. Board of Education brought before the New Jersey Supreme Court, October 5th 1943. The case arose out of issues made by Rep. Graham Barden in 1940 about religious schools receiving government subsidies. The Everson case was a revival of Barden's defeated bill. As I have previously indicated, the Socialists are tenacious in their efforts to overturn the Constitution of the United States, which they view as the principal stumbling block to their ardent desire to Socialize the people of this Nation. The Everson case was about the State of New Jersey allowing the town of Ewing to pay the cost of transporting (voluntarily as opposed to mandatory) schoolchildren to all schools, including religious schools. The plaintiff,

a Mr. Arch Everson, had objected to the funding of transportation for children attending religious schools. In this he was supported by the Masons, and the American Civil Liberties Union (ACLU), although the ACLU kept well out of sight during State court proceedings. Ostensibly, the objection came only from Mr. Everson in those proceedings. The Socialists needed to win the case in order to use it as a precedent-setting corner stone for future planned assaults on education "religious clause" cases they planned to bring if Everson was successful. The matter was heard by the New Jersey Supreme Court which allowed the town of Ewing to continue funding transportation of children to all schools. Backed by the ACLU, which now emerged from hiding, and the Masons, Everson took his case to the Supreme Court. It was the chance of a lifetime for Black to demonstrate his ignorance of the Constitution and his prejudice against Christianity, while striking a blow for Socialism. The Supreme Court ruled against the State of New Jersey, with the ACLU coming out in the open as a so-called "friend of the court". The ACLU brief was virtually in toto copy of a Mason citation made by Elmer Rogers many years earlier. *Overlaid on the Mason citation, the ACLU brief was virtually a near-perfect fit.* The majority decision of the Court was written by Justice Hugo Black. Being packed with Socialists and Masons, the Court could hardly have ruled against the prejudiced viewpoint of its members, Christian haters violently opposed to the teaching of Christian beliefs in schools receiving so-called "Federal" aid. Prior to 1946, the "wall between Church and State" had hardly been used in

a legal argument. It was, after all, merely the words of Thomas Jefferson, a mere phrase, not found in the Constitution. But after the Everson case, which Justice Hugo Black had been elevated to the Supreme Court specially to rule in favor of plaintiff Everson, the courts unleashed a torrent of verbal abuse against Christianity in particular, and against religious instruction in schools in general. The courts outlawed prayers in schools; banned oral Bible readings, declared atheism and secular humanism as religions protected by the First Amendment and struck down the custom of allowing children to attend prayer services inside school property, all against long-standing traditions, customs, such as singing Christmas carols, prohibited religious instruction by teachers, and as we shall see in the chapters dealing with Law, beyond the ken and the pale of the constitution. The Supreme Court took a phrase uttered by Jefferson, "wall of separation between Church and State" which has no constitutional standing, and inserted it in the Constitution, thereby turning the United States of America into a society in which the Christian religion was not allowed to play any role whatsoever in State affairs, certainly not what the Founding Fathers had intended. So blatantly prejudiced was Black, that his fellow Justices had occasion to write about him in unflattering terms. In a diary entry dated March 9, 1948, Frankfurter wrote that Justice Harold O. Burton "hasn't the remotest idea how malignant men like Black and Douglas not only can be, but are." This was manifested in the Everson case, where Black demonstrated his prejudiced determination based on hatred of Christ, that relig-

ion not play a role in the life of our Nation. The rot started with *Everson*, continued with *Brown vs. Board of Education* and inevitably, *Roe vs. Wade*, which up until now remains the greatest victory and triumph over the Constitution of the United States and the American people, ever achieved by the Fabian Socialists. The Supreme Court went CROOKED with the advent of Black and has remained so ever since. There was never a clearer case of a violation of the 9th Amendment than the *Everson* decision. The 9th Amendment forbids judges from putting their own thoughts into matters of law that are not spelled out in the Constitution. This is called predilection, and that is precisely what Black and his fellow justices did in the *Everson* case. They twisted and squeezed the Constitution to fit their own stinking prejudiced predilections and came out on the side of Socialist--Masonry, in utter defilement of the Constitution." **Ibid**, pp. 129-132.

31. What the "separation of church and state doctrine" should really be called.

"The idea of a "separation of church and state doctrine " is the work of Socialists inside the United States Government. What it ought to be called, is, THE SUPPRESSION OF CHRISTIANITY WITHIN THE STATE." **Ibid**, p. 255.

32. The **Everson v. the Board of Education** case of 1947 led to **McCullum v. the Board of Education** of 1948 in which a wrong interpretation of the Establishment Clause was extended into a precedent for all to follow.

“The justices concluded, without any reference to America history, that the establishment clause of the First Amendment (which reads “Congress shall make no law respecting the establishment of religion”) prohibited the government from providing any material assistance to a religious effort. This was a novel interpretation, with virtually no previous precedent in law. That idea was reaffirmed the following year in *McCullum v. Board of Education*.” Paul Schenck, **The Extermination of Christianity**, p. 131.

33. The term separation of church and state, described as a misleading metaphor, first came from President Thomas Jefferson speaking to the Baptist Association of Danbury, Connecticut.

““Separation of Church and State” – the expression Justice William Rehnquist described as “a misleading metaphor” – appeared in an exchange of letters between President Thomas Jefferson and the Baptist Association of Danbury, Connecticut.” David Barton, **Original Intent**, p. 43.

34. The Danbury Baptists were concerned about all States interference in religion because they thought that the First Right was granted by man and was therefore only alienable, and not enough to protect free exercise.

“Our sentiments are uniformly on the side of religious liberty: that religion is at all times and places a matter between God and individuals, that no man

ought to suffer in name, person, or effects on account of his religious opinions, [and] that the legitimate power of civil government extends no further than to punished the man who works ill to his neighbor. But sir, our constitution of government is not specific.... [T]herefore what religious privileges we enjoy (as a minor part of the State) we enjoy as favors granted, and not as inalienable rights." **Ibid**, pp. 43-44.

35. However Jefferson answered them showing that the First Right was given by God and was therefore inalienable, and prevented government from interfering with the free exercise of religion. Thus he used the phrase "a wall of separation" to show that government is strictly forbidden to interfere with religion.

"The inclusion of Constitutional protection for the "free exercise of religion" suggested to the Danbury Baptists that the right was government-given (thus alienable) rather than God-given (hence inalienable), and that therefore the government might someday attempt to regulate religious expression. This was a possibility to which they strenuously objected—unless someone's religious practice caused him, as they explained, to "work ill to his neighbor." Jefferson understood their concern; it was also his own. He made numerous statements declaring the inability of the government to regulate, restrict, or interfere with religious expression. For example:

[N]o power over the freedom of religion . . . [is] delegated to the United States by the Constitution.

KENTUCKY RESOLUTION, 1798.

In matters of religion I have considered that its free exercise is placed by the Constitution independent of the powers of the general [federal] government. SECOND INAUGURAL ADDRESS, 1805

[O]ur excellent Constitution ... has not placed our religious rights under the power of any public functionary. LETTER TO THE METHODIST EPISCOPAL CHURCH, 1808

I consider the government of the United States as interdicted [prohibited] by the Constitution from intermeddling with religious institutions or exercises. LETTER TO SAMUEL MILLER, 1808

Jefferson believed that the government was to be powerless to interfere with religious expressions for a very simple reason: he had long witnessed the unhealthy tendency of government to encroach upon the free exercise of religious expression. Thomas Jefferson had no intention of allowing the government to limit, restrict, regulate, or interfere with public religious practices. He believed along with the other Founders, that the First Amendment had been enacted only to prevent the federal establishment of a national denomination—a fact he made clear in a letter to fellow-signer of the Declaration of Independence Benjamin Rush: [T]he clause of the Constitution which, while it secured the freedom of the press, covered also the freedom of religion, had given to the clergy a very favorite hope of obtaining an establishment of a particular form of Christianity through the United States; and as every sect believes its own form the true one, every one perhaps hoped for his own, but especially the Episcopalians and Congregationalists. The returning good sense

of our country threatens abortion to their hopes and they believe that any portion of power confided to me will be exerted in opposition to their schemes. And they believe rightly. Jefferson committed himself as President to pursuing what he believed to be the purpose of the First Amendment: not allowing the Episcopalians, Congregationalists, or any other denomination to achieve the “establishment of a particular form of Christianity.” Since this was Jefferson's view, in his short and polite reply to the Danbury Baptists on January 1, 1802, he assured them that they need not fear; the free exercise of religion would *never* be interfered with by the government. As he explained: Gentlemen,—The affectionate sentiments of esteem **and** approbation which you are so good as to express towards me on behalf of the Danbury Baptist Association give me the highest satisfaction Believing with you that religion is a matter which lies solely between man and his God; that he owes account to none other for his faith or his worship; that the legislative powers of government reach actions only and not opinions, I contemplate with sovereign reverence that act of the whole American people which declared that their legislature should “make no law respecting an establishment of religion or prohibiting the free exercise thereof,” thus building a wall of separation between Church and State.

Adhering to this expression of the supreme will of the nation in behalf of the rights of conscience, I shall see with sincere satisfaction the progress of those sentiments which tend to restore to man all his natural rights, convinced he has no natural rights in opposition to his social

duties. I reciprocate your kind prayers for the protection and blessing of the common Father and Creator of man, tender you for yourselves and your religious association assurances of my high respect and esteem. Jefferson's reference to "natural rights" invoked an important legal phrase which was part of the rhetoric of that day. The use of that phrase confirmed his belief that religious liberties were inalienable rights. While those words communicated much to people then, to most citizens today it means little. By definition, "natural rights" included "that which the Books of the Law and the Gospel do contain." Very simply, "natural rights" incorporated what God Himself had guaranteed to man in the Scriptures. Thus when Jefferson assured the Baptists that by following, their "natural rights" they would violate *no* social duty, it was understood that he was affirming to them his belief that the free exercise of religion was their inalienable God-given right. They were therefore assured that the issue of religious expressions was above federal jurisdiction. So clearly did Jefferson understand the Source of America's inalienable rights that he even doubted whether America could survive if we ever lost that knowledge. He queried: And can the liberties of a nation be thought secure if we have lost the only firm basis, a conviction in the minds of the people that these liberties are the gift of God? That they are not to be violated but with His wrath? Jefferson believed that God, not government, was the Author and Source of our rights and that the government,

therefore, was to be prevented from interference with those rights. Very simply, the “fence” of the Webster letter and the “wall” of the Danbury letter were *not* to limit religious activities in public; rather they were to limit the power of the government to prohibit or interfere with those expressions.”

Ibid, pp. 44-46.

36. This is exactly how the Courts understood Jefferson’s intent back in 1878.

“Coming as this does from an acknowledged leader of the advocates of the measure, it [Jefferson’s letter] may be accepted almost as an authoritative declaration of the scope and effect of the Amendment thus secured. *Congress* was deprived of all *legislative power* over mere [religious] opinion, but was left free to *reach actions which were in violation of social duties or subversive of good order.*” **Ibid**, p. 47.

37. The only religious actions the government is empowered to prohibit are those that are subversive to good order etc. Here is an example.

[T]he rightful purposes of civil government are for its officers to interfere when principles break into overt acts against peace and good order. In th[is]... is found the true distinction between what properly belongs to the church and what to the State... That Court, therefore, and others (for example, *Commonwealth v. Nesbit* and *Lindenmuller v. The People*), identified actions into which—if perpetrated in the

name of religion—the government did have legitimate reason to intrude. Those activities included human sacrifice, polygamy, bigamy, concubinage, incest, infanticide, parricide, advocacy and promotion of immorality, etc. Such acts, even perpetuated in the name of religion, would be stopped by the government since, as the Court had explained, they were “subversive of good order” and were “overt acts against peace and good order.” However, the government was *never* to interfere with *traditional* religious practices outlined in “the Books of the Law and the Gospel” — whether public prayer, the use of the Scriptures, etc.” **Ibid**, p. 47.

38. How the **McCullum** case caused the Supreme Court to reemphasize and further harden the wrong interpretation of the First Amendment Clause.

McCullum Board of Education, 1948. This case, decided the year following the *Everson* decision which introduced the separation phrase, was typical of an issue frequently raised in subsequent cases: can *voluntary* religious activities be unconstitutional? The controversy in this case was over *elective* classes offered in Illinois schools. The Court delineated the facts: [I]nterested members of the Jewish, Roman Catholic, and a few of the Protestant faiths formed a voluntary association called the Champaign Council on Religious Education. They obtained permission from the Board of Education to offer classes in religious instruction to public school pupils in grades four to nine inclusive. Classes were made up of pupils whose parents signed printed cards requesting that their children be permitted to at-

tend; they were held weekly, thirty minutes for the lower grades, forty-five minutes for the higher. The council employed the religious teachers at no expense to the school authorities, but the instructors were subject to the approval and supervision of the superintendent of schools. The classes were taught in three separate religious groups by Protestant teachers, Catholic priests, and a Jewish rabbi. Not only were the classes voluntary, students could attend *only* with parents' written permission; yet the Court found these classes unacceptable. It reiterated its position taken the previous year: [A]s we said in the *Everson* case, the First Amendment has erected a wall between Church and State which must be kept high and impregnable. Justice Felix Frankfurter further expounded on this position: Separation means separation, not something less.... It is the Court's duty to enforce this principle in its full integrity. . . . Illinois has here authorized the commingling of sectarian with secular instruction in the public schools. The Constitution of the "United States forbids this." **Ibid**, pp. 151-152.

39. A concurring justice of the Supreme Court showed that the other justices had gone too far in their ruling. Here is further evidence of the wrong of the Court.

"When the Court struck down the elective classes and ruled in favor of Mrs. Vashti McCollum who had initiated action against the classes, Justice Jackson argued in his concurring opinion that the Court had awarded too much and gone too far. He explained:

The plaintiff, as she has every right to be, is an avowed atheist. What she has asked of the courts is that they not only end the “released time” plan but also ban every form of teaching which suggests or recognizes that there is a God. She would ban all teaching of the Scriptures. She especially mentions as an example of invasion of her rights “having pupils [in the *voluntarily* attended, *elective* classes] learn and recite such statements as, ‘The Lord is my Shepherd, I shall not want.’” And she objects to teaching that the King James version of the Bible” is called the Christians Guide Book, the Holy Writ and the Word of God,” and many other similar matters. This Court is directing the Illinois courts generally to sustain plaintiff’s complaint without exception of any of these grounds of complaint. Despite the fact that students attended the elective classes only with signed parental permission, and that the instructors were non-school personnel paid through private funds, the Court ruled in favor of a single atheist *not* involved in the classes but who was *personally* offended by religion and therefore did not want *any* students taught religious principles. This decision foreshadowed what was soon to become routine: a single individual, unable to advance his or her goals through legitimate political and legislative means, convincing a willing Court to violate the rights of the overwhelming majority of its citizens in order to accommodate the wishes of that individual. One further note from this decision: a concurring Justice observed that, through this ruling, the Court was now assuming “the role of a super board of education for every school district in the nation” —an ominous prediction of what

has now become the norm.” **Ibid**, pp. 154-155.

40. Here is an account of what was the real purpose of the First Amendment.

“First, the religious prohibitions of the Amendment were designed to act as a limitation on the new Federal Congress, constitutionally denying to it the power to establish a national church or religion. This denial of congressional power included the authority to place one religion or religious sect into a preferred state status which generally characterized a religious establishment. Second, the Amendment guaranteed that the right of the individual to exercise freedom of conscience in religious matters was to be safe-guarded against encroachment by the Federal Government. Third, the Amendment was intended to make certain that the relationship between “religion and the state would remain under the control of individual States – several of which in 1791 had established state religions. Complete independence of religion and the state or absolute separation of Church and State was not contemplated by the Framers of the First Amendment; such a separation has never existed and does not now exist in any federal or state jurisdiction in the United States despite all that has been written to the contrary. Nor does any substantial evidence suggest that nondiscriminatory or indirect aid to religion or to religious institutions was to come under the ban of the of the First Amendment.” Robert L. Cord. **Separation of Church and State**, p. 49-50.

41. Here is proof from his own actions a year after the

Danbury Baptists letter and his reply, that Jefferson did not mean the separation of church from within the state.

“More important, what would Jefferson's “wall” be separating in terms of Church and the federal State? His actions as President, which are important guidelines his thinking about this “separation,” indicate clearly that Jefferson certainly was not an advocate of the “absolute separation of Church and [the federal] State.” If he had been, he would not have made a treaty with the Kaskaskia Indians in 1803—a year after the Danbury Baptist letter—pledging federal money to build them a Roman Catholic Church and to support their priest. Nor would he have asked the Congress to appropriate the monies to meet the treaty's obligations as he did on November 25, 1803. Unlike Justice Black, Jefferson apparently saw no conflict in asking the senate to advise and consent to the Kaskaskia Indian Treaty and asking Congress for the funds to implement it and the prohibition that “Congress shall make no law respecting an establishment of religion,....” An *absolute* “wall of separation between church and the [federal] State” must not have been Jefferson's view—as indicated by his actions in the Kaskaskia matter *after* the Danbury Baptist letter—or else he was a rascal, violating the First Amendment and his oath of office. If Jefferson's concept of separation of Church and State can be reconciled with these actions of his Presidency, it should certainly follow that he would not believe that this constitutional doctrine would be seriously impaired or violated by the refunding of bus transportation

costs to parents who send their children to parochial schools.” *Ibid*, pp. 115-116.

42. The **1947** Supreme Court ruling concerning **Everson v. Board of Education** interpreted the **Establishment Clause** to mean the following:
 - a. A high and impregnable wall of separation of church and state not approving the slightest breach.
43. The **1948** Supreme Court ruling concerning **McCullum v. Board of Education** interpreted the **Establishment Clause** to mean:
 - a. No commingling of sectarian [religious] with secular instructions in the public schools. Thus no religious instructions in public schools.
44. The **1962** Supreme Court ruling concerning **Engel v. Vitale** interpreted the **Establishment Clause** to mean:
 - a. No prayer in public schools, this is a union of government and religion, it is government encroachment on religion.
 - b. Prayer in public school are acts obnoxious to a great proportion of citizens.
45. The **1963** Supreme Court ruling concerning the **School District of Abington Township v. Schempp** interpreted the **Establishment clause** to mean:

- a. The school setting is no place for religious activities, such activities should be at home—or in a private school.
 - b. Complete and permanent separation of the spheres of religious activities and civil authority.
46. The **1970** Supreme Court ruling concerning the **Walz v. Tax Commission of the City of New York** interpreted the **Establishment Clause** to mean:
- a. Promoting a pluralistic society and to keep government neutral, not only between sects, but also between believers and nonbelievers,
47. The **1980** Supreme Court ruling concerning **Stone v. Graham** interpreted the **Establishment Clause** to mean:
- a. Since the Ten Commandment have no secular legislative purpose, it is not a permissible state objective to merely post copies of it in school, because the state should not induce schoolchildren to read, meditate upon, perhaps to venerate and obey the Commandments.
48. The **1985** Supreme Court ruling concerning **Wallace v. Jaffree** interpreted the **Establishment Clause** to mean:
- a. The purpose of an activity of one minute silence for students in school was an effort to encourage a religious activity, thus it is a law to establish

religion.

b. No voluntary prayer in school.

49. **The 1989 Supreme Court ruling concerning Allegheny County v. Pittsburgh ACLU** interpreted the **Establishment Clause** to mean:

a. No government endorsement of religion by any display of any religious artifact at Christmas or anytime. This is permanently prohibited.

b. The government must remain secular.

50. **The 1992 Supreme Court ruling concerning Lee v. Weisman** concerning the **Establishment Clause** was interpreted to mean:

a. No invocations or benedictions at public school graduations.

b. Government must not engage in religious activity.

c. No psychological coercion test or peer pressure on attending students to stand or maintain respectful silence during Invocation and Benediction.

d. Public prayers were disruptive and divisive.

1. **The Establishment Clause**, the real meaning:

- a. To prohibit Congress from establishing a state religion/s .
 - b. To prohibit government from interfering in religious freedom and conscience.
 - c. To ensure the relationship between religion and state would remain under the control of the individual state.
2. The **Establishment Clause** therefore ensures:
- a. A separation of religion and legislation.
 - b. A separation of religious dogma and practice, and legislation.
3. The **Establishment Clause** does **not** prohibit:
- a. A religious person or body from using state property for religious exercise.
 - b. Government from financially helping religion.
 - c. Government from using religious words, terms or artifacts on government property.
 - d. Religious instruction in public schools of a voluntary nature.
 - e. Prayer in schools, or reading the Bible, or display of any religious artifacts in school or government property.

4. The 1947 **Everson v. Board of Education** case received a Supreme Court verdict that interpreted the meaning of the **Establishment Clause** against the traditional American cultural exercise of religion. This new socialist oriented ruling does the following:
 - a. Establishes a separation of Church from State.
 - b. Establishes a suppression of Church within State.
 - c. Establishes a restriction of free religious exercise.
 - d. Turns the state into an atheistical entity legally.
 - e. Turns all governmental institutions into atheistical entities.
 - f. Restricts religion to privacy with no public exercise.

.....

5. The **Establishment Clause** was written by James Madison, its original draft was introduced in the House of Representatives on June 8th 1789. **Sec, 111.**
6. When he was president of the U.S.A. Madison considered the final draft of the clause in the Bill of Rights to mean:
 - a. No Establishment of religion by legislation.
 - b. No government interference in religion.

.....

7. Thomas Jefferson's interpretation of the **Establishment Clause** on his inauguration into the presi-

dency to the Danbury Baptists, called it a “**wall of separation between church and state.**” Here is his meaning of that phrase:

- a. Religion is a matter of individual conscience before God.
- b. Legislative powers of government are not to touch religion or its dogma.
- c. Legislation should touch only such religious acts that violate the freedoms of others.

Notes

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