

Are you Really Anti-Establishment?

Why do those of you who think of yourselves as "anti-Establishment" believe in and promote favorite Establishment Programs? You think not? Be honest and compare your own present day beliefs with those of the Establishment.

The Establishment favors compulsory citizen participation in and/or the spending of tax money for:

"War on Poverty"	Social Service Agencies	Government (Public) Schools
Welfare	Guaranteed Annual Wage	Government (State) Colleges
Day Care Centers	Subsidized Rents	Government (Public) Libraries
Rent Control	Medicare	Urban Renewal
Zoning & Planning	Social Security	Foreign Aid

How about it? Do you favor compulsion and tax spending to accomplish most of these socialistic programs? If so, why do you claim that you are anti-Establishment? As long as you agree with the idea that your fellow man should be forced to support these (otherwise desirable) goals you are marching in lock-step with the Establishment.

The Establishment has been curbing and destroying the following principles which are vital to a truly free, just and prosperous nation:

Private Property	Stable Money	Right of Association
Private Schools	Free Enterprise	Prayer in School (voluntary)
Individual Freedom	Right to Work	Equal Protection of the Law

These principles cannot exist in an atmosphere wherein socialist programs are made into law. The Establishment, which is charged with the responsibility for protecting our lives, liberty and property has been instigating and allowing:

Looting	Trespass	Destruction of Property
Arson	Irresponsible Dissent	General Terrorism

Too many have participated in these anarchistic activities, and too few have opposed them. If you say it is O.K. to rob or riot to gain justice in a system where we still have legitimate means of protest, you are no different from any ordinary criminal.

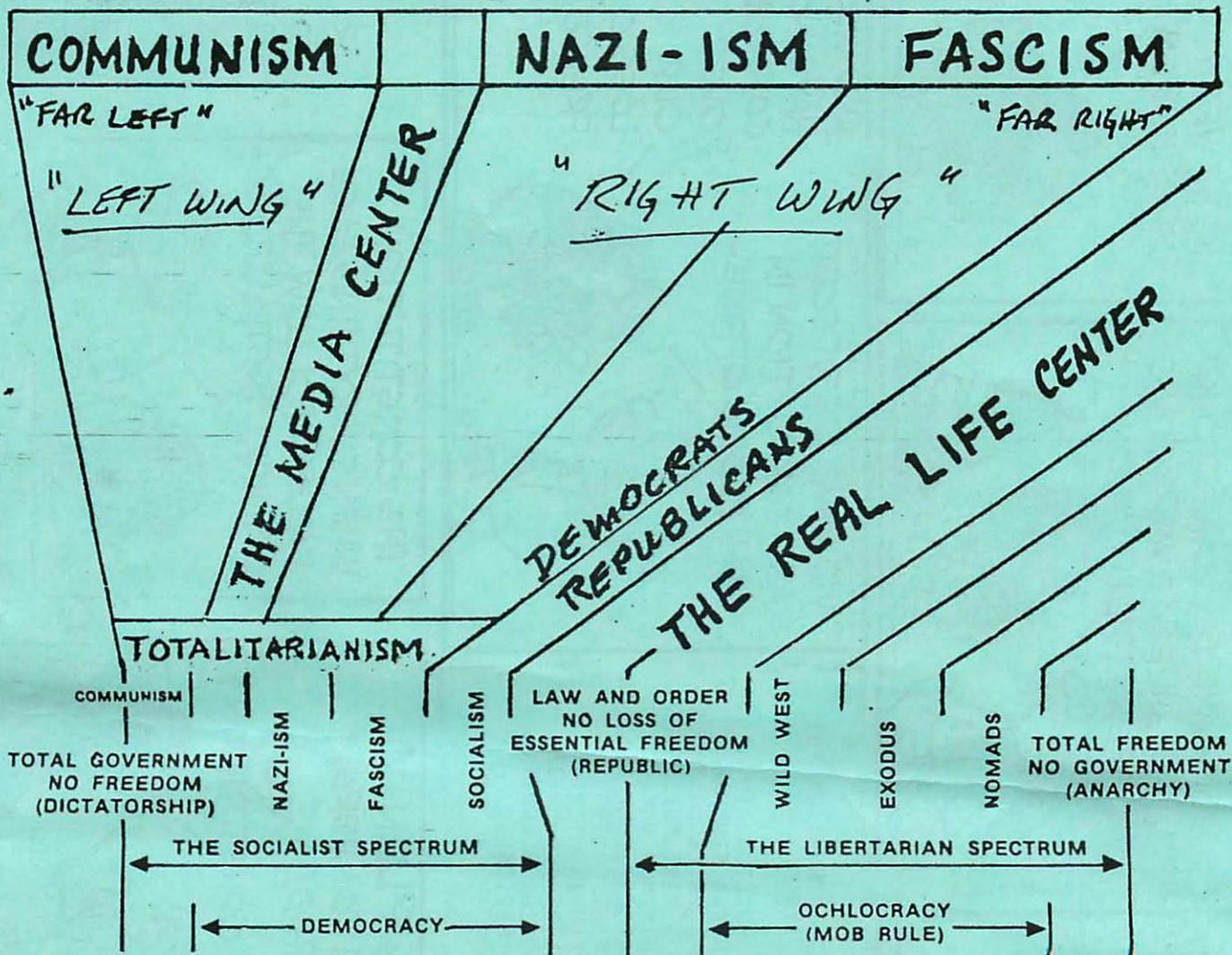
If you truly desire freedom, take an hour to read and understand the Constitution of the United States. After you realize that most of your work is already done for you in establishing the framework for true freedom and justice, help to promote the Constitution. It already spells out where one person's rights cease and the other person's rights begin. Help to educate others so that all can work together to back the Establishment in those areas in which it is living by our Constitution and oppose it where it is violating the Constitution.

Only by insisting that the Constitutional rights of everyone, even an opponent, must be rigidly observed, can we protect our own vital God-given rights. Then and only then can we all live together in true security.

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THE MEDIA SPECTRUM



THE REAL LIFE SPECTRUM

These definitions apply to the above chart:

Communism: Total government control and ownership of the means of production and distribution.

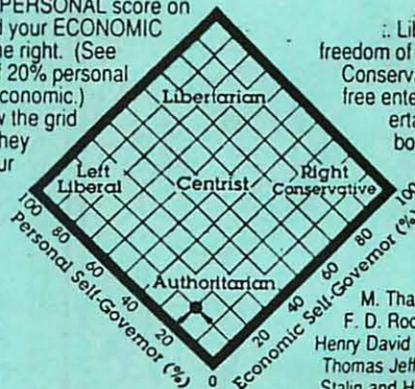
Nazi-ism: Total government control and partial ownership of the means of production and distribution.

Fascism: Total government control and no ownership of the means of production and distribution.

Socialism: Partial government control and partial ownership of the means of production and distribution.

A RELATED PERSPECTIVE

Mark your PERSONAL score on the left and your ECONOMIC score on the right. (See example of 20% personal and 10% economic.) Then follow the grid lines until they meet at your political identity!



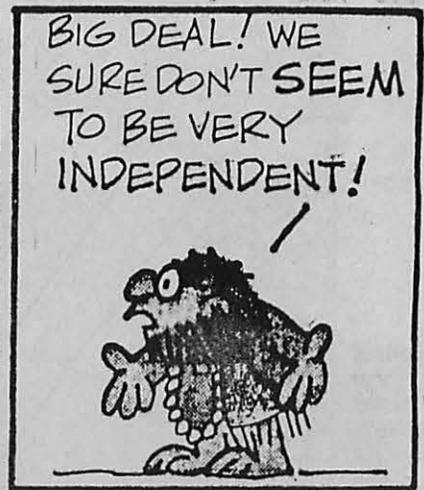
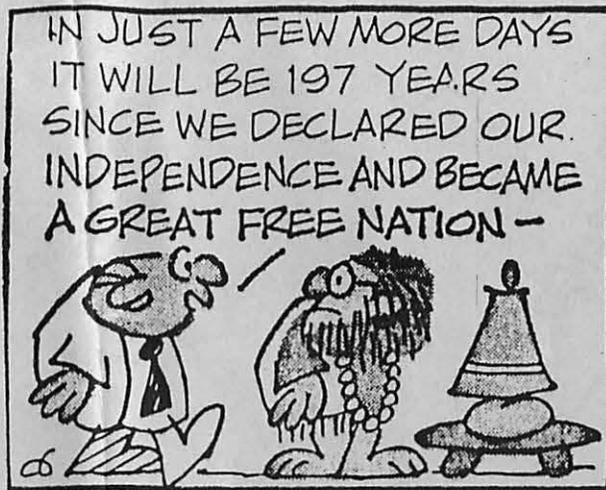
Liberals value freedom of expression. Conservatives value free enterprise. Libertarians value both. Authoritarians are against both.

Examples:
M. Thatcher (right) •
F. D. Roosevelt (left) •
Henry David Thoreau and
Thomas Jefferson (top) •
Stalin and Hitler (bottom)

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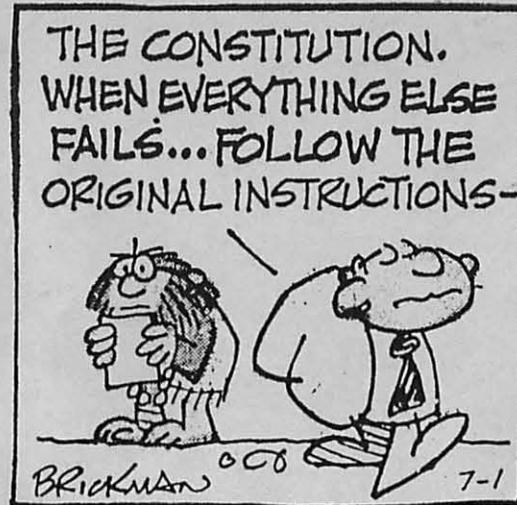
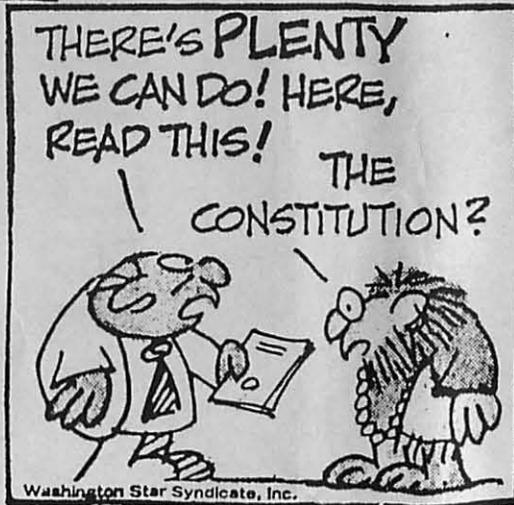
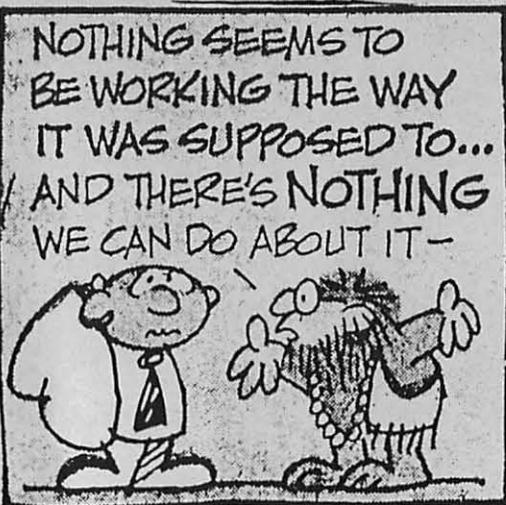
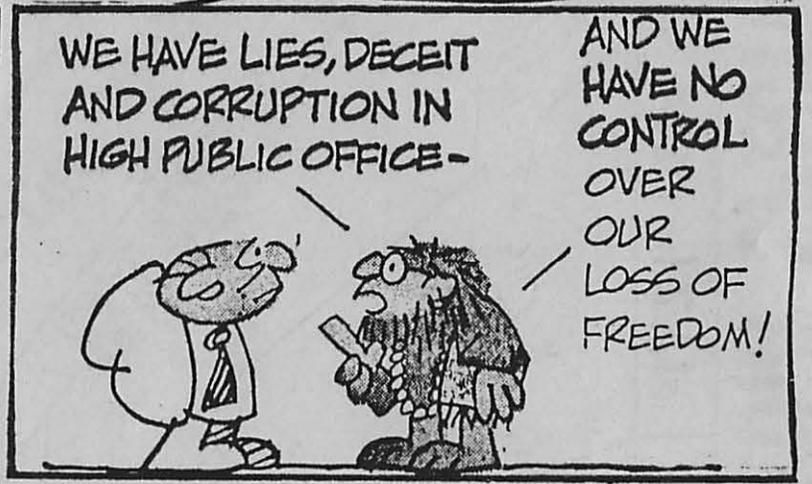
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NOT TO MENTION THE
TYRANNY OF:

- FOREIGN AID
- URBAN RENEWAL
- WAGE & PRICE CONTROLS
- FARM & RENT SUBSIDIES
- MINIMUM WAGE
- UNEMPLOYMENT COMPENSATION
- RENT CONTROL
- FLUORIDATION
- ZONING & PLANNING
- SOCIAL SECURITY
- MEDICARE
- ETC.



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Taxation Is Robbery

By David M. Brooks, III

Taxes have for eons been regarded as inevitable, to be accepted with fatalism, as in "death and taxes."

At one time a few thousand years ago people knew that taxes were theft, since the "tax collectors" were robber gangs who pillaged and extorted farmers and villages — the thieves pretended to be nothing else. The robbers eventually found it to be more efficient to settle among their victims and to rule and tax them continuously rather than just hit them in occasional raids which would impair the productivity of the victims and thus reduce the available swag. This was the origin of rulers and taxes. After anything has seen long usage it seems "natural" . . . even if it is absurd or unjust.

So taxes originated as theft — so what? Aren't taxes necessary? Aren't they moral in a democracy — after all, we're doing it to ourselves, aren't we?

To take the second question first — no, we're not "doing it to ourselves" . . . some of us are doing it to the rest of us. It would make little sense to "tax" yourself \$5 from your right pocket and put the "tax revenue" into your left pocket. It is also a fallacy to regard the mere mechanism with which a decision is reached to affirm its moral character. If I shoot you without just cause, I have performed an immoral act. If your ten neighbors don't like the way you dress and hold a lynch party for you, "democratically" electing to stretch your neck, it is still immoral. It would still be immoral if 200 million or two billion people had an "election" to decide if you should be hung. Likewise, using the euphemism, "taxation" instead of theft, and having an agency that claims to represent "the people" or "the nation" instead of one lone robber, in no way changes the moral quality of the act — in fact the mugger is MORE moral, since he doesn't try to claim that YOU are the criminal if you try to avoid him.

To the question: "Aren't taxes necessary?" we must ask what do we mean by "necessary" — necessary for what and to whom? The argument of the pro-taxers (which they make only if they are forced to justify taxation, — they would much rather you didn't even consider the question at all, and just accept its need on faith) goes more or less like this: "There are some things that are very desirable which cannot be supported by people voluntarily trading on a free market. In order to achieve these desirable goals we must force people to support them." Sometimes they add: "We, being experts, can spend the people's money much more wisely than they could themselves. Besides, our goals are much more noble and lofty than the frivolous and trivial ends for which people would use the money anyway."

Remember, on a free market people willingly make any exchange that will improve their condition — AS THEY SEE IT. If you value something of somebody else's less than you value what you could exchange for it (labor, money, goods, land . . .) then you won't make the exchange. On a free market BOTH parties to an exchange must benefit before any trade can occur. If we value a person's property more than he does we would be willing to offer what he wants, and would not need to use force. The fact that we feel we need to use compulsion is proof that our ends are less good than those that would be sought on a free market.

Besides the economic loss to the tax victim, we are robbing him of an even greater value, his personal autonomy; his right of self-ownership. When we say you "own" something we mean that you control it for your own benefit. When you use coercion to control someone who has not aggressed against you, you are in fact, to some degree, enslaving him.

The basis of a belief in liberty must start with the premise of an individual's ownership of himself — mind and body. A person's property is an extension of his self. ANY element of coercion, even for "good" reasons, subverts this self-ownership and further encroachments are inevitable, until we reach the point where slavery is almost total, such as in the communist states, or in a system of taxpayer feudalism as in the U.S. today.

But even if it is theft, aren't there still SOME things we need taxes for? What about schools, fire departments, roads, police, the post office, and national defense? Well, private schools cost less and provide much higher quality education. More important such schools are much more diverse and schools can be found to meet special needs of different students. Fire departments originated as part of private insurance companies. The first good road systems in both England and America were built by private toll companies. The only reason the post office survived the 19th century is that Congress outlawed private postal companies granting the post office a monopoly. There are many private security companies which are growing at a rapid pace as the government police prove ineffective at stopping crime. Private arbitration agreements are replacing costly and drawn out court procedures. Private military forces can offer defense to large corporations and insurance companies. And if there were no "nations" we *wouldn't* need national defense. These and many other issues are gone into in depth in FOR A NEW LIBERTY by free market economist Murray Rothbard.

Libertarians who don't believe in government are advocates of a pure free market. They say that ALL goods and services can be supplied much more effectively and morally on free market basis — if they should be supplied at all.

"Limited-Government" libertarians favor a government which could ONLY provide police, law and national defense services. They agree that everything else the state does could better be provided on the free market or shouldn't be done anyway. Limited-Government libertarians do not advocate tax-theft to support the few services they would allow the state to provide. The costs of such a mini-state would be quite low by today's standards, and they say revenues could be raised from lotteries, voluntary contributions, and fees for the uses of certain government services such as the right to enforce a contract in a court of law. Ayn Rand suggested that contracts to be enforceable in a government court *could be* registered when made and a fee paid for that registration.

Taxation is both unnecessary and an evil. But then theft always is.

"No man's life, liberty or property are safe while the legislature is in session."

-Quoted by Judge Gideon J. Tucker, c. 1866

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TAXATION IS THEFT

by David K. Walter, Director, S.I.L.

The fundamental right of any man is the right to life, sustained by freedom of choice, and the right to control the property he earns through his efforts or voluntary exchange with other men. Any man has the right to defend, by force if necessary, his life, liberty or property. A man's existence or what he has earned is not the property of others. Man is not a slave to be exploited for the desires, whims or needs of other individuals. When the property of a man (his life, or that which sustains it) is taken from him by force, the action is known as THEFT.

One man has taken it upon himself to demand money of persons on the street. If they refuse, he assaults them and takes their money by force. This person is clearly immoral and is a thief. The person robbed is clearly a blameless, innocent victim.

In search of bigger game, the man gathers a group of friends who then label themselves the "syndicate." They proceed to terrorize small businessmen until they turn over "protection" money upon demand. Those who refuse meet with "accidents." Are the actions of this gang any less criminal simply because there were a dozen of them instead of only one? The only rational answer is that their actions would not be any different, that robbery is robbery and murder is murder whether committed by one man or dozens acting in concert.

Finding the "syndicate" at odds over splitting the loot, our man decides to take a job for a very large gang called the "Internal Revenue Service." He now declares that he is an agent of a larger group called "the government" and is empowered to seize money or property to satisfy alleged debts due "the government." Instead of being labeled a THIEF, our man is now called a TAX COLLECTOR. He now claims he isn't taking the money for himself (though he is paid handsomely and has little risk) but is collecting for "the Poor" or "defense" or for "the men on the moon." But is he now acting any more moral than when he was a lone thief or a member of the gangster "syndicate"? Like the criminal, the "tax collector" is taking money or property which does not belong to him and which the victim does not choose to give voluntarily. If the victim voluntarily supported the cause for which he is being taxed, there would be no need to tax him in the first place. A criminal will seize property if he wishes and a tax collector will do the same, throwing the victim in jail if he attempts to protect what is his.

"It is irrelevant whether another man steals by his own authority or with the sanction of a million others, whether he takes money for himself or for 'the poor' or for any other group which did not earn it. Theft consists of taking a man's property against his will, regardless of the beneficiary. If the individual has an alienable right to his own life, liberty and property, then morally his life and property are his own to do with as he pleases. It is just as immoral for a government to attempt to tax his earnings, regulate his business or draft his sons as it would be for some isolated individual acting on his own authority to do so. The association of men into a group called 'government' does not free them from morality or sanction. actions otherwise immoral."*

Here arises the myth that governments are empowered to do things that individuals are not. What things? Or, it is alleged, the majority has the right to rule over the minority. This concept could lead to dictatorship of the majority and genocide if carried to its logical extreme. That which a government may properly do is no different in essence from that which individuals may do. Governments are nothing more than a collection of individuals

organized for some purpose, preferably protection. If a single individual does not possess the right to do something, then there is no way that an association of individuals can suddenly possess this so-called right. All that which is immoral for the individual to do is immoral for a group of individuals to do, no matter how lofty the ends they proclaim or how divinely inspired they claim their association to be.

Taxes on the American people are now estimated to be 35% to 40% of the average man's income. If you are rich, or richer than most, you may pay a lot more. The graduated income tax feature adds to the injustice of taxation and hits hard at those who by their savings and their ability have shown themselves to be efficient satisfiers of the wants of man. Taxation is bad enough without adding special features which penalize the doers, the creators of wealth, the inventors, and the rest upon whom progress for all mankind depends.

Taxes are extorted for projects of which the "taxpayer" does not approve. They cause dislocation of scarce economic resources and retard growth. They enable the state to carry on all manner of anti-freedom activities. They permit the state to manipulate persons, or special interest groups, by helping them or harming them by tax regulations. It has been truly stated that "The power to tax is the power to enslave."

What is needed is not "tax reform" which is a euphemism for "tax him more and me less"; not more taxes on business which are, after all, ultimately passed on to the consumer; not more taxes on more things or on "bad" things like cigarettes, poor housing, or luxury cars; not tariffs or savings bonds or deficit spending or inflation or any other gimmick that politicians pull to hide the magnitude of their theft from the wage earner. What is needed is an end to taxes entirely!!!

It is argued that taxes are necessary to support services of government. It is claimed that garbage would lay knee deep in the streets if trash removal wasn't provided by government; that muggers and rapists would roam at will without government police on hand; that the commuter train and bus lines would cease to exist if turned back to private enterprise. Why, we might ask, would men be so foolish to allow such services to cease without the government's intervention? Do men go bare foot because the shoe industry is still a private operation? Do men forget to report to their jobs every morning because the government does not yet provide them with alarm clocks? Of course not. It is ridiculous to assert that rational men would fail to voluntarily support services they need if they were not forced to do so. And it is ridiculous, as well as immoral, to force men to support services they do not use and do not value, just because one man or group of men think they know what is best for everybody else.

Government services performed today could be provided just as well by free market enterprisers. People would pay for what they desire. No one person would be forced to work for the benefit of another (sometimes known as slavery) and no other person could expect to have that person work for him. Taxation is theft and should be abolished. Government monopolies must be removed so that entrepreneurs can freely compete and make taxation unnecessary. Only then will man be truly able to enjoy the fruits of his labor.

* from SOCIETY WITHOUT COERCION by J. Wollstein.



DISHONOR IN THE COURT

TO EVERYONE WHO CARES:

Whenever you see a person standing before a judge, ask if he or she has hurt or threatened other persons or property.

If the answer is yes, the accused may be a proper defendant.

If the answer is no, the accused is innocent under the law and the law enforcement officials have broken many laws.

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Enfield tax resister charges prison mistreatment

By LYNN BIKERY
Staff Writer

ENFIELD — "He and two other things then proceeded to pull on my hair, twist my ears, gouge at my temples, press my cheeks against my teeth until blood was flowing inside my mouth and then squeeze more."

"They mashed my nose and mouth, smashed my jaw and knocked me off my feet . . ."

"They call such beatings and beatings 'necessary force.'"

That description is in an affidavit written by tax resister Andrew Melchinsky about his treatment while at inmate at a federal prison in New York city three weeks ago.

Melchinsky said Tuesday he retained New York lawyer Harvey Michelman to sue the prison and its officials for violating his civil rights.

The 57-year-old Fairfield Road man was ordered imprisoned by U.S. District Judge Raymond Pettine of Providence, R.I. who found him in civil contempt of court for refusing to divulge financial information to the Internal Revenue Service.

The IRS took him to court in Providence because the information sought deals with his position as president of a Rhode Island company.

Melchinsky, an attorney, says he has not paid federal income taxes since 1972 and contends that payment of such taxes is a purely voluntary matter according to his interpretation of the Constitution.

After Pettine found him in contempt and ordered him imprisoned June 10, Melchinsky was taken to the federal Metropolitan Correctional Center in New York City.

His affidavit says he arrived at the prison at noon June 11 and was not given any food until the following day.

He says he informed prison guards that he did not intend to cooperate with their efforts to process him into the institution because he did not consider himself a criminal.

He says he pointed out that his imprisonment was not punitive, but was a coercive measure imposed to make him talk. His affidavit says he told the guards he was willing to supply them with only his name, address, phone number and date of birth.

He was confined for his first 14 hours in a holding cell, according to the affidavit, until he was ordered to strip and to submit to being photographed and fingerprinted.

He says he told a Lt. Jacobs he "could not submit voluntarily and would resist non-aggressively to the best of my ability."

Jacobs "and two other things" then pulled his hair, twisted his ears and pressed his cheeks against his teeth until blood flowed inside his mouth, the affidavit says. It says he was also smashed in the jaw and knocked to the floor before "I was put into various extremely painful arm and wrist locks and dragged in front of a camera."

While in front of the camera, he says he was punched in the midsection. He says he was then placed in a standing position, still naked, and a guard "kicked and punched me while the others stood by without remonstrance."

After being "dragged" to the fingerprint shell, the affidavit says, "my right thumb, index and middle finger and left thumb and index finger" were forced backwards until I was gasping with agony."

He says he was dropped to the floor while a steel handcuff was tightened around his wrist "against the bone as far as it would go."

He says the handcuff was "twisted and yanked" and the guards continued to "force my thumbs and fingers back-wards."

"I heard my left thumb snap and then the snap of my right middle finger," he says in the affidavit. "I think my left thumb was snapped (dislocated) twice."

"All this time," the document continues, "I was shouting from pain and outrage. One of the things pounded on my Adam's apple repeatedly until the shouts changed to gasps."

Melchinsky says his left thumb and wrist are "still very painful. I cannot use them for any task which requires pressure."

He says prison officials told him "this type of treatment is part of official policy. They call such beatings and beatings 'necessary force.'"

Michelman, the New York lawyer who is filing the lawsuit on his behalf, said he saw Melchinsky's bruises a day and a half later and believed at the time he had a broken finger. He said he had no doubt the Enfield man was punched and kicked.

Melchinsky remained in the federal prison for 10 days until Pettine ordered him freed when he told the judge the records sought by the IRS no longer exist.

TIME
RELATED
BY
WFSB
TV

viciously. The legislative judiciary committee has failed in it's duty to investigate citizens complaints of law breaking by the judge nominees and refuses to ask questions of such nominees to insure that they meet minimal competency standards. ~~The judiciary committee habitually approves constitutionally incompetent nominees.~~ The measuring stick known as the constitution is not being used. The judges presently serving must be required to become constitutionally competent or be replaced by persons who are familiar with basic constitutional law and apply it. We do not need more judges. We need qualified judges.

Aired 3/6/81 @ 2 AM + Noon
BY: RALPH LOUMBARDI

12 Noon and
ALSO Aired 3/9/81 @ 7 P.M.

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WFSB News (Chan. 3)

I challenge WFSB's editorial expressing a need for more judges. Rather than more judges, we need competent judges. If the judges were competent, we would have more than enough to handle legitimate court business. If judges would uphold the constitution, as required by their oath, half of the back-log of cases would disappear, and the prisons would have plenty of room. For years, there has been no criteria for determining minimal competency of judges. This has allowed the legal profession to go far afield from the just application of the law. In fact, the legal system has become criminally corrupt, with judges, prosecutors, and lawyers habitually and defiantly breaking the law instead of honoring it. True and hardened criminals are being treated lightly while many innocent persons are being persecuted

A RIFT BETWEEN FRIENDS

in the War of Ideas

by A. R. Pruitt

Dear George and Martha,

I am deeply disturbed by our conversation last night, and just as concerned as I know both of you must be. It seems incredible, after having been so close to you during all the years, that we should now disagree so sharply, that the gulf between us, of which you spoke, should now become almost uncrossable.

I am filled with an inexpressible sorrow that this must be so. Yet, the realization is that it is so—the realization that in the days to come (days which I face with a sense of foreboding and dread) the gulf must inevitably widen unless we can find some means by which we can meet or talk to each other with mutual understanding and respect. In a world like this, it is no longer possible (at least for me) to maintain friendships, loyalties or even family relationships which are based on the superficialities and trivialities characterized by cocktail conversation while underneath we maintain a total opposition to each other upon fundamental problems which concern our very existence.

Oddly enough, and sadly, neither of you disagrees with me on these fundamentals. Actually, we agree. Yet, paradoxically, the gulf between us exists and widens. How can this be?

I say to you—"We believe that each of us must be responsible for his acts, and his life; that unless each individual is responsible and held responsible for his actions by his fellows, that neither the individual nor his social group can ever achieve anything worthwhile." You say—"Of course, that is true. We all know that."

I say—"I must teach my children responsibility. I must teach them values. I must give them a moral code by which they can determine and judge what is right and what is wrong. I must teach them to respect their own lives and their own property and the property and lives of others. I must teach them that they deserve only what they earn, and that what they achieve can only be done through education, self-discipline and

whether intentional or unintentional) then it is at this point that the curtain comes down, and the gulf between us begins. "Politics!"—you say, and that is your whole and only answer. Without further thought you close the doors of, your minds to any further suggestion and dismiss the whole thing with that one single word—"politics." Then as an afterthought, and perhaps regretfully, but with what is to me a terrifying display of infallible self-assurance, you apply the label, Extremist! Reactionary! No further thought is required. Case dismissed.

I say further: "What is true for my children is true for all children, that if most of the citizens of the community, or of the state (nation) do not follow these same principles, then the community and the nation cannot achieve anything but chaos which no amount of law and order can control." In this, too, I am sure you will agree with me.

Yet, and this is the crux of the matter, when I say further that "government (that is the policy and beliefs of men in government today) is systematically destroying every one of these concepts," (it is unimportant

the maximum development of their own ability. I must discipline them in these matters so that they may achieve, as adults, the self-discipline which is absolutely imperative to any human if he is to become a responsible and self-respecting being. I must teach them these things because these are the attributes from which arise all that is noble in man, and which give him what we call human dignity, incentive, understanding and compassion." In all this I know that each of you will most definitely and sincerely agree.

I cry out to you in anguish and frustration and despair. "It is so much more than that. I only want to live. Is that politics? I only want you to understand that we cannot live as decent human beings much longer, if we are to be deprived of our responsibility, our property and our moral code. Is that just politics?" But the door is closed. I cannot reach you. "It cannot happen here in this great country," you say, and the curtain falls.

Let me state my position as briefly and as bluntly as I can. For as long as you believe in the individual human values and rights I have outlined, but insist, out of blind faith and loyalty alone, on sanctioning a group whose every action, if you would but shed your blindness, is dedicated to the destruction of those rights and values; for as long as you make no effort to understand what this revolution which convulses the world is all about, but content yourself with faith in one group and labeling of the other; for just that long the gulf between us must remain and become always wider.

The reason that this is true should be perfectly clear. It is by your sanction and your easy label, yours and millions of others just like you, that you destroy me and those like me who assume the responsibility, who furnish the ability, and who produce the materials and services you want. The cruel truth is that, even while you destroy us, we are the ones you really believe in and the only ones upon whom you can depend.

Let me try to explain this. Forget, if you can, party names like Democrat or Republican. We are not concerned here with parties. We are concerned with the basic ideologies and concepts upon which this world conflict hinges.

The issue is as old as recorded history. Simply stated it is nothing more than this: Who is to be responsible? Man? Or Government? In the language of today it is stated in a somewhat more complex manner, but it is basically the same problem which has always plagued man, how to live in an organized society without being crushed by the organization.

We can say, then, that today the issue facing the whole world is: The moral and ethical system of individualism (responsible man) versus the amoral and ethical system of socialism (government assumes responsibility). Individualism embraces the economic system of free enterprise. Socialism embraces the planned economy, which in Russia and China is almost totally planned, through almost complete control or ownership of private property, the means of production. In America, England, Western Europe and all the other countries of today's world, gradual or creeping socialism exists. In these countries there are varying degrees of ownership and control of the means of production.

You protest to me that you are not socialists. I know that you honestly believe you are not. The word "socialist" is abhorrent to you. The hard fact remains that you

are just exactly that—socialists. So was I until I began to examine myself in the hard and unbiased light of reason and logic and exact definition.

Your enigma is this: Each of you in your personal lives and beliefs are almost classical individuals. Both of you accept complete responsibility for your actions, and both of you demand that your personal lives and property be respected just as you respect the lives and property of others. Yet, both of you, by your deeds and actions and sanctions toward people other than yourselves, are almost classical socialists. You demand responsibility of yourselves, your friends and neighbors and all those with whom you associate individually. But when your concern is with people whom you don't know at all and of whom you think vaguely as "the masses" or "the people" or any term which makes a collective unit out of individuals (even your neighbors whom you do know) it is then that you apply an entirely different set of rules and sanctions which are the exact opposite of those rules and sanctions you apply to yourselves. It is this vast split in your thought patterns which allows you to agree with me up to a point and then impels you to abruptly or casually pull down the curtain and admit no further reasoning.

I know of no man, George, who more admirably fulfills what the individualist terms the epitome of success, the self-made man, than you do. I have tremendous admiration for what you were able to accomplish for yourself with only your ability, responsibility and incentive to account for it. I have the deepest and utmost respect for your integrity, self-discipline and the unassuming dignity which seems to characterize everything you do. You are, in all your personal traits, gestures, and accomplishments, everything that I would like to be. Yet, we must disagree, and I am truly sorry that it is so.

You, too, Martha, in a different way, have accomplished as much. Out of poverty, and a multitude of adversities, you pulled yourself up by your very bootstraps with almost no help or guidance other than your own innate sense of responsibility and self-respect. You, too, are the living proof that individualism is the key to achievement of any kind. I, who shared this with you, have, and have always had, nothing but the most sincere respect for what you have done. Yet, blood ties, shared hardships, personal respect notwithstanding, we, too, come to the edge of parting. We, too, must disagree.

I have puzzled much over this. How is it that two people like you both are, who in yourselves are the living proof of everything I believe in, outside your own personal sphere not only sanction, but sincerely advocate the ideas and causes which over the long run must totally destroy or debase the very foundations upon which your own uniqueness as individuals is based?

I felt that if I could find the answer to this question, then I could begin to under-

stand what has happened to our America, for I know that there are still in this country many millions of people who, just like you and Martha, have one set of standards for your personal lives and another diametrically opposing set for your extrapersonal existence. I know, too, that, oddly, most of you are totally unaware of these two sets of antagonistic standards, and that those who are aware, have by a process of rationalization and the substitution of faith for reason, compartmentalized and/or ignored the incompatibilities in such a way

that they can live with them in reasonable comfort.

Some years ago, George, you gave me the clue through which I have finally solved, at least to my own satisfaction, this dilemma. You were discussing and defending social security. You told me the story of a man whom you had known for many years, a good honest man, hard working, loyal, undemanding, who for one reason or another had never been able to save anything for his old age. You felt that he, and the millions like him, deserved something better than a

beggar's existence in their old age, and you wanted to help him. The story stuck with me. I knew that the answer to my question was in this story if I could only find it.

Not too long ago I was reading something written back in the late twenties or early thirties by that amiable and honest socialist, Norman Thomas. He said, in effect, the American people will never accept socialism as a system as long as it is called socialism. But they will buy it entirely if you disguise it and call it humanitarianism. I read this, I remembered your story, and

suddenly I understood you and Martha, George, and most of the millions of others including myself.

I had been unable to discover it before because the fault lay not where I expected it, in your weaknesses, but stemmed entirely from your great strength. It arose from one of your finest virtues, and that is your very human compassion. I say this with humility and respect. I say this, I think, with understanding, because my own misguided love for humanity has garnered many a memoir encased in bitter wormwood.

Let me say with honest and respectful candor that it was your great capacity for compassion which betrayed you and which finally allowed you to be persuaded that it was right and proper to use organized force and coercion to make that group of people save, who for some reason either could not or would not save of their own volition. Once that decision was made, once that bridge was crossed, then other decisions and other actions involving your interpretation of what was the good of social groups, and the use of legal force to dispense it, became easier and easier. You did it for the most sincere and seemingly noblest of reasons—humanitarianism—but when you bypassed the individual and embraced legislation and force as a means of doing good for this group or that, you became, however unwittingly, a socialist.

When you, and men like you and me, decided that this fine old man of whom you spoke and others like him, should be forced to save his money, the decision we actually made was this: "Man is not responsible for his acts, therefore, we must find a way to protect him." By the addition of government intervention to this decision, the use of force, we said in effect: "All men are not responsible, therefore, government must assume responsibility for all men." This last statement is true because the law cannot, by its nature, make a single exception, it cannot declare one man responsible and another irresponsible, else it is not a law. By that single decision, by that one erroneous assumption began the fateful process of destroying the basic ingredient in the American character which made him for a while one of the great people of the earth. That ingredient was responsibility. "Root, hog, or die," he used to say. He knew it was up to him. As a group they were strong, unafraid, self-reliant, confident, and "beholden" to no one but themselves. "I'll take charity from no one, man or government," was a common expression when the handouts first began. That expression died quickly.

Even before this happened we had already laid the foundation by which government could assume this responsibility, when in 1913 we sanctioned the income tax and the federal reserve system. The graduated income tax provided the government with the means by which they could, by persuasion, vote themselves any amount of money taken from those who worked to give to those for whom, later on, we humanitarians

were going to feel so sorry. The federal reserve system gave ~~the government~~ a total monopoly on money and credit. ^{alien bankers}

With these two powers, not only could we eventually control the economy, we could also manipulate it.

In the 1930's, humanitarianism really began to bloom. That was when we decided it was proper to force people like your friend to save. We began by taking just a little property from every working man's pay check to make him save. We called it his social security.

The depression was on, unemployment had risen to an all time high of 20%. The fact that nobody starved and no one was actually starving was unimportant. We felt sorry for those people. So having already made the decision that man was not responsible, it was relatively easy to make the decision that we should take care of those people who weren't working; that we must relieve them of their responsibility. So we told the man who was working—"You have no right to all of your property when these people have no property; you have no right to all the products of your ability when we have all these people who seem to have no ability; you have no right to save this money for your children when these people aren't saving; so we'll take part of what you earn, whether you like it or not, and we'll give it to all those poor folks who aren't working. It will just be a little bit and you won't miss it." That year it didn't cost much, as costs go. But 30 years later welfare alone costs us more than five billion dollars per year.

Have we really helped these people? Look at them well. Consider this specimen who is the end result of our pity! What can we say of this third generation of people to whom welfare has long since become a way of life? Observe carefully our handiwork whom we have spawned and are spawning by the millions, even in times of plenty!

They do not work and will not. Heads down, unmindful, they have neither pride nor self-respect. They are totally unreliable, not maliciously so, but like cattle who wander aimlessly. Foresight and the ability to reason have simply atrophied from long neglect. Talk to them, listen to them, work with them as I do and you realize with a kind of dull horror that they have lost all semblance of human beings except that they stand on two feet and talk—like parrots. "More. Give me more. I need more," are the only new thoughts they have learned.

This is what we do to those fine old people like your friend, George. This is our own special, 20th century, remodeled version of that man, these poor, miserable, degraded, shuffling, subhuman creatures. They stand today as a monumental caricature of homo sapiens, the harsh and horrible reality created by us out of our own misguided pity. They are also, if we continue our present course, the living prophecy of what a great percentage of the rest of us will become.

gradation. They come back snarling, "Give me more. It is my right. I want more."

We have done it all over the world. Every responsible person and every responsible nation on the face of the earth has been our sacrificial victim—from Belgium to the Congo, from France to North Africa, from America to China, to Korea, to Viet Nam, to Laos, to Cuba, Peru: There is now no place left we haven't done this. Did you ever hear of the Marxist doctrine, "From

them; we carry it with outstretched hands to the irresponsible and, out of that same peculiar logic we say, "This is yours. We owe it to you. Take it and rise."

With the direct logic of irresponsibility they take it greedily in hands that have neither knowledge, nor ability, nor responsibility, nor incentive, nor the discipline of self-restraint, and they fling it riotously, willy-nilly, to the four winds. But they do not rise. They sink further into helpless de-

"Pity the farmer," we said. "Pity the working man." "Pity the low wage groups." "Pity the underdeveloped nations." "Pity the Negro." Pity! Pity! Pity!

"To help others you must sacrifice yourselves," we said. Then by that peculiar logic premised on that first erroneous assumption, we used force and ordered the sacrifice of all those who had ability. The responsible became the sacrificial victims. We drain ever more and more of their life-blood from

each according to his ability to each according to his need?" Here is your humanitarianism, George.

For thirty years we have pitied and for thirty years we have used force to take more and more from the man who still believes and still keeps hopefully trying to earn what he gets and get what he earns—thirty years ago we took approximately 10% of his earnings—today we take 35%. (in 1983, 70%)

It takes money to do all these humanitarian things. Money is property. Property is the means of production. Socialism is the ownership or control of the means of production. Humanitarianism, by force, becomes, by taxation, the means of controlling production. Humanitarianism, by force, therefore, is socialism. Communist Poland, George, where people like you and me are virtual slaves, owns or controls 59% of the means of production. Will you venture a prediction for us if we pity for another 30 years at our present rate?

While we have been pitying, a new cry develops. The various objects of our pity, from whom we have removed by decree, the sense of individual responsibility, the sense of respect for ownership of private property, and the sense of self-respect, now organize into groups. "We know our rights!" they cry. "More. Give us more!" For every demand that is met, three more arise to take its place. "Think of our needs!" they cry. "That group has more than this group!" "It is not fair!" "We demand what is ours, by right and we want it now!" "Take from that group. It's their fault. Take from this group. They stole what was ours." They stage sit-ins and lie-ins; sit-downs and lie-downs; marches-out and marches-on: There are always more mobs, bigger mobs, jeering mobs, threatening mobs, violent mobs.

How do hate groups arise? Don't blame some ridiculous name you have coined like right-wing, or reactionary. We created them all. You and I, with pity backed by force. Can you take from one man, his property, and give it to another without creating hatred? Can you favor one group at the expense of another without making enemies? Why are you surprised that law and order break down? What can we logically expect, Martha, but more violence? I told you this was only the beginning of violence — not the end. Can't you see why?

Did you ever stop to think, Martha, what happens to men and women (which after all is all that society consists of, though we seem to think of society today as something above and beyond the sum of the individuals which comprise it) when you deny them their rights of individual responsibility and the right to sustain their own lives (i.e. to own property)? Have you ever stopped to ask what it is that makes people moral? What allows them to develop a moral code? Have you ever wondered how people develop a sense of what is right and what is wrong? You would agree that it is wrong to murder, wrong to steal, wrong to cheat, wrong to

covet. Why? Morality, as we have practiced it from time immemorial, has been based on the mutual respect of each man for the property of any other man. To trespass the property lines of another man is immoral. Life, ideas, contracts are individual properties just as is land and its derivatives. To kill, to steal, to covet, are trespasses of the property of another. From man's sense of responsibility come the restraints by which he controls himself and respects the property lines of all others. Don't you see that when government trespasses his property by force and tells him it is not his right to own it, it destroys every means he has to be moral or to judge what is right and wrong? Then by removing those forces (responsibility) by which he governs (restrains) himself, he is reduced to nothing more than a predatory animal who judges right and wrong only by what he thinks he needs and wants, and if it takes murder, or stealing or cheating to get what he wants, this is right to him. Have you wondered why morality is declining today? You did it. You and I by our sanctions.

You say that society today is too complex, that we must sanction all these laws and all this government. You contradict yourself. If it is too complex to be run by all men, then by the same logic it would certainly be even more unlikely that a few men could do better. You say the solution is to give the power to a few men (and nearly always these do not represent the best minds for running anything) and turn them loose with something which by your own admission is too complex for them to possibly understand. Don't you see that the complexity arises from men who do not and cannot understand all things trying to make laws and lay down rules and that each new law and new ruling dislocates something in the economy or in the lives of people which requires new laws and new rules in never-ending succession? Don't you see that this is what has happened to every civilization; that it kept making new laws and new rules until man's (the individual) responsibility and his incentives were so completely destroyed he could no longer produce, and the civilization then had to fall?

"Freedom for all mankind. Freedom for all the struggling masses of the world" is the cry of these humanitarians whom you sanction in our government and all the governments of today's world. Don't you see that these noble words which put hope in each man's soul and which delude him into following, are but empty words? Don't you see that the freedom the humanitarians are trying to achieve can only mean the freedom of some (i.e. those in government who use force) to do as they please with other men and the product of other men's labor? Don't you see that the freedom of which they speak so glowingly can only mean freedom for the few at the price of enslavement of the many?

What kind of people have we become—we who think only in cliches, who judge only

way of justifying your own position without really thinking about it. When I called you just after the President was murdered, the first thing you said to me was: "The right-wing extremists did it. They killed him." To be perfectly consistent, you would have to say that I killed him or, at least, that I was capable of having done so. I know you well enough to know that such a thought never entered your mind, but by your casual label, by your easy damning by group of everyone who differs with you, that is

then damn the groups. "It isn't our fault," you say. "It's the fault of someone else. It's that bunch of extremists over there, they did it." Or "those reactionaries over there, they did it. I didn't do it. It wasn't my fault. I'm not responsible."

Every time I have talked to you in the past two years, Martha, you have told me either directly or by inference that I am a reactionary, an extremist. You have never defined exactly what these terms mean to you. Using them as you do is simply your

by status and authority, who damn others by groups with the easy slander of hateful epithets? How did we get this way?

Once we were a proud people. Once upon a time we held our heads high and bowed to no one. We did not judge individuals by groups, but rather we judged each man for his actions regardless of the group with which we might think him to be associated. Now it is different. Now we aren't responsible. Thought is too difficult, reason too arduous, so we classify people by groups and

exactly what you say.

Yet, you say you are going to be lonely because of this gulf between us. What is it you want? Do you want the right to classify me with the murderers and then ask me to love you, all at the same time?

I ask again—what kind of people have we become?

We are lost here in America. For one shining, glorious moment of history, we had the key and the open door, and the way was there before us. Men threw off the yoke of centuries and thrust forward along that way with such hope and such brilliance that for a little while we were the light and the inspiration of the world.

Now, the key has been thrown carelessly aside. The door is closed, and we have lost the way. Men who hoped, now sadly put back over their shoulders the old hopeless yoke of the centuries and trudge their mindless way along a path that has no beginning and no end.

You say, "Why get upset? Don't worry about it. It isn't that important. Take a vacation and forget the whole thing. It can't happen here."

Surely, logical discussion based on intensive study, honest questions, and stated convictions from one whose sincerity and integrity you have never questioned, requires a more reasonable and considerate answer than: "Take a vacation, you must be sick." Yet, it is not your words which become the force which alienates us. It is your attitude, your unshakable complacency, upheld only by blind faith in an authority which has long since deserted you, which allows you to thus insult both intelligence and integrity without realizing you have done so and without meaning to do it. You drive me away because it never occurred to you, for one moment, that I might be right, it only occurs to you that I must be sick. This is the strangest and the saddest of our differences.

I am not sick at mind, my dear Martha, but I am profoundly sick at heart. Let me tell you why.

There is no sorrow greater than comes to one who sees the very foundations of the land he loved with his whole heart and mind crumble needlessly into ruin; there is no deadlier despair than that wrung from the bitter realization that for each of us the promise and the hope are gone, those magic beacons which suffused the land with the radiance of grandeur and of greatness; there is no grief more desolate than comes to one who is forced to watch with a terrible and helpless clarity of vision, the inexorable moral decay and degradation of a once proud people, the very bone and sinew of his being, who found the way and now have lost it.

This is your truth as well as mine. Must we then quarrel?

This is my answer and my plea.

I ask only that you try to understand.

Sincerely,

CONSTITUTIONAL REVIVAL

P. O. Box 3182
ENFIELD, CONNECTICUT 06083

April 4, 1993

Dear Concerned American:

As expected by those of us who have learned how the U. S. Constitution is designed to operate, William Clinton is continuing the bipartisan criminal practices of Bush, Reagan, Carter, Ford, Nixon, Johnson, etc. The Democrats (Liberal Socialists) and the Republicans (Conservative Socialists) seldom, if ever, nominate freedom oriented candidates. 1992 was no exception.

The political process cannot work until you learn how to bring increasingly oppressive town, state and federal governments under control.

Not until those of us who care fully understand the nature and limits of government, will we be able to demand the type of candidate who is capable of representing our freedom aspirations.

In a truly free nation, the nature and purpose of government is simple: Each of us has the right to defend - even by force - his person, his liberty and his property. It stands to reason that a group of us has a right to organize and support common defensive forces to protect those rights constantly.

This is government.

However, no person, and therefore no group of persons has the right to force any other person to act against his will.

Thus, it should be obvious that government has only one proper function - the protection of life, liberty and property. For people to be free, government can only protect, not provide.

Our Constitution is a very good contract which provides a workable system for protecting vital group and individual rights without excessive interference in essential individual freedom.

The President derives his powers from Art. II, Sec. 1, "The President shall ... take the following Oath or Affirmation: 'I do solemnly swear (or affirm) that I will ... preserve, protect and defend the Constitution of the United States.'" This means that the President gets his authority from and is bound by the Constitution.

Art. VI, Par. 3 says, "The Senators and Representatives ... shall be bound by Oath or Affirmation, to support this Constitution; ..." The powers of Congress are listed mostly in Art. I, Sec. 8. The Congress also gets its authority from and is bound by the Constitution.

Art. VI, Par. 3 provides: "... all executive and judicial officers, ... shall be bound by Oath or Affirmation to support this Constitution ..." The Judicial powers are given in Art. III, Sec. 2. So Judges also get their authority from and are bound by the Constitution.

All public servants (government officials ARE public servants) derive their authority from and are bound by the Constitution. Where does the Constitution get its authority? The first three words of the Constitution tell us:

"We the People."

We the People are the BOSS, and in our contract, called the Constitution of the United States of America, we have laid down the rules under which all public servants must operate. We have also specified the protections which these public servants must honor, in order that "liberty and justice for all" shall prevail.

Following are some of the orders of We the People, which have been ignored and abused on a fantastic scale by those who are sworn to obey those orders.

Art. VI, "This Constitution ... shall be the supreme Law of the land; ..." Supreme Court decisions ARE NOT the supreme law of the land and neither are Executive Orders.

Amendment I, "Congress shall make no law ... (which is contrary to any provision of this Constitution)." (See Art. VI, Par. 2). Over 95% of all legislation passed by Congress is unconstitutional and immoral, and need not be obeyed.

Amendment IV, "The right of the people to be secure in their persons, houses, papers and effects, against unreasonable ... seizures, shall not be violated, ..." Under Amendment IX, YOU determine what is unreasonable. Many of the "laws" passed by Congress ignore this critical (highest) law. "No one is bound to obey an unconstitutional law and no courts are bound to enforce it." (16 Am Jur 2d Sec. 177).

Amendment V, "No person shall be ... deprived of ... liberty or property, without due process ..." (Trial by Jury - Art. III, Sec. 2, Par. 3 and Amend. VI). Congress and other public servants have been ignoring this law as if it didn't exist, by indulging in massive legalized plunder which should properly be called theft.

Amendment XIII, "Neither slavery nor involuntary servitude, ... shall exist within the United States, ..." This law is being broken every time you are FORCED by "law" to contribute for the well being of someone else.

Amendment XIV, "No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; ..." Over 95% of all state laws violate citizens' immunities (rights) and are therefore unconstitutional as well as immoral. They need not be obeyed.

The entire thrust of the Bill of Rights is focused on individual rights, because it is impossible for any society to be harmed as long as no individual within that society is harmed.

Amendment IX makes certain that rights not specifically cited in Amendments I through VIII, still belong to the individual, "The enumeration in the Constitution, of certain rights, shall not be construed to deny or disparage others retained by the people."

In case our public servants did not get the message, Amendment X says, "The powers not delegated to the United States by the Constitution ... are reserved ... to the people."

It should be clear that no majority, neither Congress nor a lynch mob, can lawfully deprive any person of: Life, Private Property, Freedom of Speech, Freedom of Responsible Dissent, Religious Freedom, Freedom to demand whatever wages an employer is willing to pay, Freedom to buy gasoline if the dealer is willing to sell, Freedom to charge whatever price the other person is willing to pay - and an infinite variety of other rights.

Also, no majority, neither Congress nor a lynch mob, may lawfully force an individual to pay taxes for: Foreign Aid, Urban Renewal, Subsidized Rents, Social Security, Medicare, Guaranteed Annual Wage, Government Charity (Welfare), Government (Public) Schools, Government (State) Colleges, Government (Public) Libraries, - or any other social action program financed by involuntary (tax) dollars.

Obviously, the goals of the above programs are very desirable and worthwhile when achieved by the voluntary giving of people who have become prosperous through free enterprise capitalism. Constitutional Revival supports such voluntary effort as the highest expression of man's better nature and a natural result of free enterprise capitalism.

We patriots must develop the ability to back each other up automatically when the rights of any one of us are attacked, in the same manner that socialists (monopoly capitalists) automatically get behind the latest scheme for destroying our rights. Unlike the socialists, we are basically honest, so we must have a thorough knowledge of the above freedom provisions of the Constitution, in order to back only those who are in the right. This is where Constitutional Revival comes in.

Constitutional Revival is spreading the word that: When not in conflict with the Constitution, an American's slightest wish takes precedence over Acts of Congress, Presidential Orders, and Supreme Court decisions.

Constitutional Revival has already started to bring government under control. While other groups are still engaged in defining the problem, Constitutional Revival is already solving the problem. It is a here and now organization which on a small scale has been fantastically successful in establishing methods with which any person can successfully repel the barbaric advances of "Big Brother", using the Constitution as his only weapon.

Our freedoms will be restored by perfecting methods of direct confrontation with law breaking public servants. This is the (only) solution to our civic problems. Our right of trial by jury guarantees us an opportunity to obey and uphold the Constitution by ignoring any "laws" which violate its provisions. This is the key to freedom. There are more than enough persons ready and willing to fight constitutionally, once they have the moral and financial backing of the others who care. Many are already fighting.

When enough "opinion makers" like you are aware of the principles involved, the program will be self initiating (by those who are threatened), self sustaining (by those who need it) and (most important) self governing. Only those under threat will derive any power from its implementation. This program automatically avoids the possibility of itself becoming a threat; a characteristic of virtually every other organizational movement known to man.

Constitutional Revival has the knowledge, people, educational aids, and printed material required to implement this program on a large scale, as money becomes available.

We have, through thousands of lectures, delivered the above message to educator, student, civic and religious groups throughout several states. We have sent over 250,000 mailings similar to the one you received, to opinion makers throughout the country.

We have initiated many law suits claiming redress and damages from officials of all branches of government who have done harm to individual rights through abuse of constitutional authority. We have several cases pending before the United States Supreme Court.

Constitutional Revival has aided thousands of aroused citizens throughout the country to prepare for and perform their own pro se (for self) defenses in court because there are few known lawyers who are competent and willing to handle cases on the basis of constitutional (supreme) law, rather than on largely unreliable, contradictory and unconstitutional case (precedent) law.

We have put together a packet of position papers, designed to help you to achieve a further understanding of the nature, purpose and limitations of government. You can have one free. We have an increasing number of educational materials available which help to explain the concepts in this letter. They will help you bring government under control.

Only by bringing government under control can We the People restore the type of prosperous economy which is characteristic of a free society. We in Constitutional Revival are convinced that ours is the only program which offers certain success in this battle.

15. Certiorari (required forwarding of appeal) shall be mandatory for all defendant appellants.

16. In any court action in which a person shall have been convicted on the basis of evidence which was obtained through the violation of any of the rights enumerated in this Bill of Rights, sentence may not be imposed until the person(s) who violated the said rights shall have been tried, convicted and sentenced. Such evidence must not be suppressed.

17. No conviction shall work corruption of blood or forfeiture of estate.

18. All costs of all court actions shall be borne by the court, unless a jury shall determine other liability based on this Bill of Rights.

19. In any case, no person shall be compelled to pay costs except after conviction on final trial.

20. In no instance shall any accused person before final judgment be compelled to advance money or fees to secure the rights herein guaranteed.

21. Persons inconvenienced by government agents or agencies, if not convicted or held liable by a jury, will be entitled to compensation for all losses.

22. It is a crime for any judge to fail to dismiss any charge based on a law or statute which violates this Bill of Rights.

23. It is a crime for any judge to impose a punishment for contempt of court without the authority of a jury decision.

24. Judges have no immunity from prosecution for their judicial acts which violate this Bill of Rights and may be punished criminally for deprivation of rights.

SECTION FIVE - MISCELLANEOUS

1. No person shall be imprisoned for the purpose of securing his testimony.

2. No person shall be detained, without his consent, as a witness in any prosecution; nor any longer than may be necessary to take his testimony or deposition; nor be confined in any room where criminals are imprisoned.

3. No person shall be compelled to testify in matters of conscience. No human authority can in any case whatever control or interfere with the rights of conscience.

4. No person shall be rendered incompetent as a witness, in consequence of his opinions on matters of religion.

5. The power of Grand Juries to inquire into the wilful misconduct in office of public officers, and to find indictments in connection with such inquiries, shall never be suspended or impaired by law.

6. No Grand or Petit Jury shall return an indictment without offering the accused an opportunity to respond to the evidence against him.

7. Grand and Petit Jury hearings shall be private unless the accused shall deem otherwise.

8. All persons shall have direct and easy access to grand and petit juries for the purpose of securing indictments for violations of rights.

9. Should the right to trial by jury be denied to an accused for any reason, the right to be vindicated by a compurgator jury is, and shall remain, inviolate.

CONSTITUTIONAL REVIVAL

~~20 FAIRFIELD ROAD~~
ENFIELD, CONNECTICUT 06082

We offer the following freedom-promoting materials:

A Rift Between Friends	.50
Anglo-American Jury, by John Kelly	1.50
U. S. Constitution, with Court Watcher Information	1.50
Keep Your Fuzz Buster	3.50
You Can Fight City Hall and Win (Who Says You Can't Fight City Hall?)	3.50
The Doorway (to Freedom and Justice for All)	3.50
Death of a Patriot, the story of the martyrdom of Gordon Kahl	5.95
U. S. v. Tivian, a superb defense foiled by tyrant judges	30.00
Packet of Defensive legal writs based on Constitutional arguments	60.00

LIBERALS AND CONSERVATIVES ARE SOCIALISTS

No government has the right to dispose of your life or your property without your consent.

Your government may, of course, have the *might* to do anything it wants with you or yours. But it does not have the *right* unless you have given your consent. Period!

In other words I take the Declaration of Independence seriously. And I contend that members of other political parties do not — no matter what they say in their Fourth of July speeches.

Take the Democrats and the Republicans — no, let's discuss them later. What with the number of Liberal Republicans on the one hand and Conservative Democrats on the other, it would be better to start with the extremes: the Liberals and the Conservatives themselves.

First, in order of size, the Conservatives. They don't believe a government has the right to interfere with your economic liberty and dispose of your property without your consent. They say a government should not interfere with how you honestly acquire your property or how you honestly dispose of it. Excellent, so far.

But sadly Conservatives *do* believe a government has the right to interfere with your civil liberty and dispose of *you* without your consent. Probably the clearest expression of this attitude is the following quote from an address by Justice Powell of the Supreme Court:

"I still believe . . . that duty, recognizing an individual subordination to community welfare, is as important as rights . . ."

Stripped of all its noble sounding words, the only possible meaning of the above is: "Involuntary servitude is as important as being free." Furthermore this incredible statement was made by a Justice solemnly bound to support the Constitution in which these words appear as its Ninth Amendment:

"The enumeration in the Constitution of certain rights shall not be construed to deny or disparage others retained by the people."

The deadliest result of the desire to subordinate the individual to community welfare is that undeniable violation of the Thirteenth Amendment known as compulsory military service or the draft. All the patriotic words in the world cannot hide the fact that the draft is involuntary servitude or that it is a complete denial of your "unalienable" right to your life and liberty.

Perhaps the saddest result, even when the Conservative says, "We need the draft only as a last resort," is that he really means: "Free men cannot be trusted to defend themselves; our noble experiment, begun in 1776, has failed."

And, even if we are currently "experimenting" with voluntary military service, it must not be forgotten that the draft is simply inactivated and waiting in the wings. It is not held to be unconstitutional, no matter what the Ninth and Thirteenth Amendments say.

There is another result of the desire to dispose of you without your consent which is less deadly to life but no less deadly to liberty. It is that part of our criminal code known as sumptuary law. These are laws which make crimes of certain individual actions for religious or moral reasons. (These actions are more popularly known as "victimless crimes.")

We've got them by the bushel. There are laws which make crimes of certain types of sexual conduct, of the use of certain drugs, of certain types of gambling, of private demonstrations of pornography, of certain business operations on Sunday, etc., etc. The purpose of all these laws is to produce a "moral" society by outlawing "immoral" private behavior.

What has been the success of this type of law throughout history? Zero! Yet, even with that epic demonstration of failure, Prohibition, the Conservatives still hang on. They just can't buy the idea, for instance, that the man more likely to solve a drug addict's problem is a kindly doctor, not a snarling prison guard.

Worse yet, they label people who oppose sumptuary law as immoral or, at best, as misguided or foolish. The fact that morality is achieved by example and persuasion, not at the point of a gun, seems to escape them and they go grimly on trying to force you to be moral.

Here the Conservative really means: "Free men cannot be trusted to be moral; again our noble experiment, begun in 1776, has failed."

Now let's turn to the Liberals. They don't believe a government has the right to interfere with your civil liberty and dispose of you without your consent. They say a government should not interfere with your right to live your life in whatever peaceful manner you choose. Again; excellent, so far.

But unfortunately Liberals *do* believe a government has the right to interfere with your economic liberty and dispose of *yours* without your consent. Oddly enough, the clearest expression of this attitude is still the previous quote of Justice Powell: "I still believe . . . that duty, recognizing an individual subordination to community welfare, is as important as rights . . ."

The oddness fades away, however, if you see that Conservatives and Liberals both share this desire to subordinate the individual to community welfare. The Liberals would strongly deny this saying it's not the individual they wish to subordinate but that which is mistakenly called his private property.

There's no such thing as private property, they say, only the property of all with each person merely a steward of his portion thereof. A steward for whom? Society, of course, as represented by government and it's in his capacity as steward that each individual is subordinated to community welfare. Each person has the duty to take part in that most important function of government: providing for the General Welfare by sustaining less fortunate citizens.

What if you disagree? The Liberals then use the most convincing part of their argument: the police power of the government. You find yourself subordinated to community welfare or else.

The dangerous result of this attitude is that the community becomes divided into two hostile camps: the "stewards" who must give up what they have and the "needy" who are entitled to receive it. Respect for the humanity of the other camp fades away as the relationship between the two becomes clear: enforced host and righteous parasite.

Nevertheless, we have all kinds of welfare legislation to solve the problems of such people as the poor, the ill-housed, the unemployed, the sick and the aged. The right of these people to receive aid is paramount and the duty of more productive citizens to provide it is enforced by law.

What has been the success of these laws which have become so popular in recent decades? Well, judging from the concern expressed from all sides about our current "welfare mess," it is nil. Yet Liberals want to solve this problem with more variations of the theme: citizens must be forced to be benevolent and charitable. They just can't buy the idea that the man *more* likely to solve the problems of a distressed person is an honest businessman (supporting a private charitable institution) not a befuddled bureaucrat (doling out money expropriated from taxpayers.)

They go further and tend to heap such epithets as "selfish" or "uncaring" on people who oppose using political power to achieve charitable ends. The Liberals don't seem to understand that benevolence and charity cannot be forced so they go right on commanding you to be your brother's keeper.

The Liberal, in effect, is saying: "Free men cannot be trusted to be decent; I'm not surprised our noble experiment, begun in 1776, has failed."

And now back to the Democrats and Republicans — the great majority of our citizens. Very simply, that majority goes along with the idea that it's right and proper in the course of normal living for the government to dispose of your life and property without your consent. (And this is quite aside from what to do if you violate the criminal code.)

Notice the fundamental change in emphasis — I said the majority "goes along with," not the majority "believes." Not one of them would make a public statement as stark as the following: "I believe the government has the right to dispose of your life and your property without your consent." When asked, however, why they go along with such a government, their replies are something like: "We've got to be practical" or "You can't make an omelette without breaking eggs."

When discussing the Conservatives and Liberals earlier, I may have left the impression they were directly responsible for our oppressive laws. Not at all. They have simply stated and attempted to justify the extremes: (1) Uphold civil liberty but restrict economic liberty or

(2) Uphold economic liberty but restrict civil liberty. This has had the important effect of influencing legislation produced over the decades by the Republicans and Democrats. Unfortunately, the response has been almost totally in favor of restricting rather than upholding liberty.

But this had to be. After all, political success was gained by legislation doing things for one group at the expense of another especially if the legislators were able to hide this extortion under noble words.

No politician, of course, would come right out and say, "I want to do things for you guys at the expense of those guys by taxing them, restraining their peaceful behavior, or both." Yet for decades now the successful politician has been the one who could propose just that — but in words making him sound like a champion of decency.

One result has been the futile legislation discussed earlier which attempts to enforce patriotism and morality on the one hand and benevolence and charity on the other — decent qualities which are meaningless unless they voluntarily spring from within each one of us.

Another result has been legislation trying to enforce fairness, a decent quality used to justify the rest of the mountain of oppressive laws we have today. In the name of fairness we have, among others, labor laws, anti-trust laws, and laws establishing controls on wages, prices, rents, profits, production, and interest rates. The underlying assumption seems to be: Free men cannot be trusted to be fair. Employers will always take advantage of employees; big business will always take unfair advantage of the consumer, and in the marketplace someone will always be taking unfair advantage of someone else.

But what does "taking unfair advantage" mean as used above? It certainly does not mean that one of us is victimizing the other by using force, committing fraud, or breaking a contract, since these are handled by the criminal code and the common law. So it can only mean that one of us is charging a higher price or paying a lower wage than the other wants — but nonetheless accepts because of no better alternatives.

This, however, is the only way we can act on the free market. We look at the alternatives available and then pick the one we like best or dislike least. We have a legitimate gripe only when we are forced or tricked into taking something worse when better things are available.

But that's precisely what most "fairness" laws do — in reverse. We are forced into *giving* something worse when better things are available. We are forced to charge a lower price than some people are willing to pay or pay a higher wage than some people are willing to accept.

It's unnecessary to ask what the success of these fairness laws have been. Even politicians are beginning to admit their complete failure as evidenced by the lapse of wage and price controls. But they just don't understand they can't force us to be decent so they go right on trying to legislate fairness in countless other ways which force us, instead, to increase our overhead, lower our income, or both.

Which of the two general threats to liberty do I consider the more dangerous? Restricting civil liberty on the one hand or economic liberty on the other? In the long run I think the more fundamental threat is the urge to restrict civil liberty. At stake here is the concept of the sovereign citizen, which means: No one, anywhere, can be your lawful boss without your permission. Without this, the idea that yours is a government which derives its just powers from the consent of the governed would be meaningless.

However, the more immediate threat comes from restricting economic liberty. It's one thing when officials *pry into* your affairs but it's entirely another when they try to *run* your affairs. In the first case the number of us severely harmed is, as yet, fairly small; we're mostly just annoyed as we put up with these self-righteous pests.

In the second case, however, we've long since passed the point where we're all severely harmed; we're helplessly watching government "planners" drain away the means of our livelihood. It's as true now as it's been throughout history — the sure formula for economic disaster is political control of the economy, which means: Politicians and their appointees controlling the use of someone else's money and property with no financial accountability if anything goes wrong.

So here we are: the Democrats and Republicans have almost completely lost sight of the concept of liberty, while the Liberals and Conservatives concentrate on different parts of it. All of them want the government to be a provider, an overseer, or both, no matter what the cost to individual liberty. Libertarians want the government to be a referee and protector acting only when individuals are victimized or physically assaulted. Therefore we want a government strictly limited to (1) a legislature which establishes the legal framework of voluntary trade and association, (2) an executive police and military power which maintains that framework and (3) a judiciary which settles disputes occurring within it.

To sum up, I want a government which provides the legal framework for (1) a Society of Contract wherein all members can voluntarily exchange their goods and services to mutual benefit and (2) a Society of Privacy wherein all members can live their own lives in whatever peaceful manner they choose.

I do not want a government which:

- Taxes you until you put your foot down and then pulls a little con game with bond issues to get more money anyway.
- Creates a "welfare mess" by taxing you to support government charity at the expense of private charity.
- Creates an "education mess" by taxing you to support state education at the expense of private and parochial education.
- Tells you with zoning laws what the "character" of your life must be on your own property.
- Makes it a crime to use dangerous drugs. (Unless you use drugs like alcohol or nicotine which provide lots of tax revenue.)
- Makes it a crime to gamble. (Unless you do it under control of the Albany Mob.)

And so on in countless ways which restrain your peaceful behavior, expropriate your property, or both.

I want a government which protects your liberty, not one which constantly violates it. I want a government which gives you justice, not one which gives you bigger tax bills.


Guy W. Riggs

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C O N S T I T U T I O N A L R E V I V A L

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COMMENTARY ON LAW VS. EQUITY

Extracted from the Direct Confrontation Infoletter

There are very important differences between law and equity. The two systems are different and an understanding of that difference is vital to any constructive effort, of any person, to be free.

The needed information is not in any easy to read reference manual. It is scattered throughout many books, written by historians, lawyers, churchmen and laymen. The information is often contradictory and confusing. If you read enough of it, after the initial confusion and trauma you can get a good feel for what happened. The story goes roughly like this:

In the period following the Magna Carta, the development of the common law was very spotty.

Juries had a tendency to award judgments which were all out of proportion to the "injury" charged and the available wealth, much as in insurance cases today.

Many of the gentry who were bilked in this manner complained to the King, whose memory of Magna Carta was much too strong for him to take direct action. In order to correct the injustices without risking his neck, His Majesty set up competing equity courts, based on chancery (church) courts, in which the judges (priests borrowed from the church and accorded great respect because they had the "sanction" of God) had the power to declare "that which was fair and just" in any particular case brought before them. That is the origin of the black robe worn by judges.

His declaration became the law in that case and any party who did not accept and abide by his decision could be, and usually was, punished severely.

One information source indicates that early equity cases were brought to special chancery courts which eventually evolved into equity courts.

It would appear that in the beginning the priest/judges did a good job and for a time equity courts were more popular than the common law courts.

Because the issue of who was supreme, the state or the individual, was still unresolved, the nature of the courts kept changing and they became increasingly tyrannical and corrupt.

Also, over time common law courts and equity courts took on many of each others characteristics and their scope kept getting intertwined, so that for a century or more they were said to have been the same.

Naturally both courts came over to the new world along with the colonists, and little by little certain basic principals emerged and became common knowledge - "that which was understood" pretty much by just

about everybody: "No person can be deprived of life without a trial by a jury of his peers"; nor be deprived of liberty; nor be deprived of property; nor be deprived of his right to have family or friend speak for him; nor be deprived of his right to have probable cause determinations made by an impartial jury, etc., etc., etc. Decisions were to be made speedily, and once probable cause was "found" the accused was entitled to a speedy and public trial. (Five weeks until trial is not speedy and secret jury room deliberations are not public).

Nobody could be required to answer questions asked by anybody and if that caused grief for a third party, that third party had the burden of convincing two juries (probable cause and trial) that he had been unreasonably wronged by that failure to answer.

Unfortunately there were as many opinions on how to apply those rights as there were persons discussing them, until as a result of a world shaking series of events in which the United States of America was born, the Bill of Rights was adopted and ratified.

At that point in time all individual rights were clearly spelled out, guaranteed, and cast in concrete. At that point in time the burning issue of history was resolved. The individual was now supreme. His/her rights were unlimited! On earth, the individual is accountable only to a jury of his peers; then only if he becomes a clear, provable threat to the life, liberty, or property of others.

The argument that "there is no remedy at law" was no longer applicable because under the Bill of Rights, there is a remedy at law for every problem when the parties cannot arrive at a mutually satisfactory agreement. That remedy is a jury trial at which the burden of proof is on the accuser and the evidence and testimony must overcome a presumption of innocence or non-liability of the person charged.

Trial by jury is not perfect to be sure, but it is as perfect a system as imperfect man can hope for or expect, and is capable of being continuously improved as it is better understood by persons of good will.

You still hear the argument used today, "Your Honor, there is no remedy at law in this situation". That argument is used only by lawyers who do not want to admit, or do not realize, that since the adoption of the Bill of Rights there is a remedy at law for every possible problem and that the law does not permit whatever atrocity against individual rights they are attempting to impose at that particular time.

What the lawyers are really saying is "Your Honor, we're asking you to override the law because otherwise this person might beat the system and we can't let that happen".

The "no remedy at law" argument is used only in equity courts. But then, every court in this nation is operating in equity today, even though the Bill of Rights provides and guarantees that all cases in all courts must be at law/as opposed to equity, unless all parties agree otherwise, knowingly and willingly.

True, Article III of the main body of the Constitution provides that "The judicial Power shall extend to all Cases, in Law and Equity, arising

under this Constitution ...", but that is because it wasn't until after the Bill of Rights was adopted, that Equity courts became obsolete.

A vital consideration in any study of equity vs. common law is that the lawyers (and many of their claimed opponents) believe that common law is that "law" which is brought about through court decisions made since the adoption of the Bill of Rights, while freedom fighters know that the common law is spelled out and cast in concrete in the Bill of Rights, and cannot be changed by judges (See Article I, Section 1, first sentence, of the U. S. Constitution). (COURT DECISIONS ARE NOT LAW!).

To the lawyers, common law is another term for "Case Law" or "Precedence", ie., Equity.

Lawyers are very uncomfortable, and always manage a hasty retreat, whenever a Constitutionalist gets a chance to discuss equity with them.

Chancery Law, Merchant's Law, Mercantile Law, Maritime Law, Admiralty Law, Administrative Law, the Commercial Code, Zoning Laws, Planning Laws, Judicial Decisions, Building Codes, many provisions of the U. S. Code, etc., are all forms of Equity, and not law at all. They CAN have the EFFECT of law if not challenged, but such a result is fraudulent unless all parties agree in advance, knowingly and by choice, to be subject to them.

Under Constitutional Common Law (the Bill of Rights), adhesion contracts are invalid and unenforceable.

Under the Bill of Rights, equity is not law. Again, equity is mentioned in Art. III, Sec 2 of the main body of the Constitution, but the Bill of Rights made equity obsolete and optional, a fantastic improvement in the affairs of the United States, and of all of mankind, if applied by a majority of persons of good will.

* * * * *

Woe Unto Ye Lawyers
By Andy Mel

Former Supreme Court Chief Justice Warren Burger, no prize himself, estimates that over 50% of the lawyers are incompetent. Prominent attorney Melvin Belli sets that figure at over 70%. My estimate is, 99% plus are constitutionally incompetent.

Law professor Fred Rodell says lawyers are "purveyors of streamlined voodoo and chromium-plated theology," and that due to "their weird and wordy mental gymnastics" they get away with "a high class racket". Other lawyers add the words "sham", "archaic", "barbaric", "trickery", "voodooism" and "a mockery". "They will remain so as long as the law is considered the private possession of a 'private guild'".

Back around 1726, author Jonathan Swift captured the essence of the perversion of the legal profession in the following words from his book, Gulliver's Travels, "there was a society of men among us, bred up from their youth in the art of proving by words multiplied for the purpose, that white is black, and black is white, according as they are paid. To

this society all the rest of the people are slaves. For example, if my neighbor hath a mind to my cow, he hires a lawyer to prove that he ought to have my cow from me. I must then hire another to defend my right... I who am the right owner lie under two great disadvantages. First my lawyer, being practised almost from his cradle in defending falsehood, is quite out of his element when he would be an advocate for justice, which as an office unnatural, he always attempts with ill-will. The second disadvantage is that my lawyer must proceed with great caution, or else he will be reprimanded by the judges, and abhorred by his brethren"

I learned of the iniquity of the legal system when I was forced to defend myself in a number of cases stemming from my belief that this is truly "the land of the free" for which I had risked my life in two wars. It took me years to find out that the lawyers were playing by a different set of rules than those in the Constitution, and that even when I learned their rules well enough to claim a victory, they had a final rule which allowed them to deprive me of that victory.

I call their system "equity" because that is actually what they operate under. They call it "case law" or "precedents". The most important feature of equity is that the law is what the judge says it is, rather than what is mandated in the Constitution or in valid laws enacted thereunder. What the lawyers and law schools have closed their minds to, is that since ratification of the Bill of Rights, no case can be tried at equity unless ALL parties concerned agree to it, KNOWINGLY and WILLINGLY.

The following paragraph from Gulliver's Travels should help to put the subject of equity into perspective, "It is a maxim among these lawyers, that whatever hath been done before may legally be done again: and therefore they take special care to record all the decisions formerly made against common justice, and the general reason of mankind. These, under the name of precedents, they produce as authorities, to justify the most iniquitous opinions; and the judges never fail of directing accordingly."

A later passage by Jonathan Swift should strike a chord with all of us who have been burned by the system, "In the trial of persons accused for crimes against the state the method is ... short and commendable: the judge first sends to sound the disposition of those in power, after which he can easily hang or save the criminal, strictly preserving all due forms of law." Does that ring a bell?

It breaks my heart to sit in a courtroom and watch victim after victim who is obviously innocent under law, accept the stigma of a criminal conviction and record, knowing that these victims are unaware of their rights, knowing that they have not been informed of those rights, and knowing full well that most of them would never agree to be railroaded if they knew their protections under the law. Such victims number in the hundreds of thousands, perhaps even millions, throughout the nation.

If the lawyers were worthy of the (unlawful) monopoly in the practice of law they have given themselves (for the alleged purpose of keeping the law "clean") such widespread perversion of law could not occur.

WOE UNTO YE LAWYERS.

ARE YOU A FREE MAN???

Pity the poor, wretched, timid soul who is too faint-hearted to resist his oppressors. He has the intellect of a slave. He sings the song of the damned:

"I can't fight back, I have too much to lose; I own too much property; I have worked too hard to get what I have; they will put me out of business if I resist; I might go to jail; I have my family to think about."

Such poor miserable creatures have misplaced values and are hiding their cowardice behind pretended family responsibility—blindly refusing to see that the most glorious legacy that one can bequeath to posterity is liberty. And that the only true security is liberty.

CONSTITUTIONAL REVIVAL

P. O. Box 3182
Enfield, Conn. 06083

Gentlemen: I agree with you that government and taxes have gotten out of hand. The only way for "We the People" to regain control is through an understanding and implementation of the guarantees of individual freedom contained in the Constitution of the United States of America. I want to help you send this message to opinion makers and concerned individuals.

Enclosed is my contribution for your work. 1000 100 50 25
I pledge per for support. Please send free position papers.
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Anglo-American Jury, by John Kelly ... Why the jury is the last and best bastion of freedom. Any juror can free an innocent person 1.50
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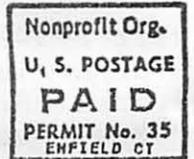
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 originated as
 The George Mason Movement
 (for individual freedom through minimal government)
 and is

dedicated to George Mason, 1725-1792, author of the Virginia bill of rights, which later became the Federal bill of rights - the first ten Amendments to the Constitution of the United States of America. George Mason's refusal, along with two other constitutional convention delegates, to sign the Constitution alerted the states to its inadequacies. The resultant furor assured the adoption of the Bill of Rights. So clear, straightforward and positive are the guarantees of individual freedom spelled out in the Bill of Rights, that even in this era of rapidly increasing governmental tyranny (town and state as well as federal), any person who really wants to can frustrate the advances of "big brother" simply by applying these guarantees. We in the movement consider George Mason to be America's greatest hero. - Andrew Melechinsky, Founder

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CONSTITUTIONAL REVIVAL

P. O. Box 3182
ENFIELD, CONNECTICUT 06083

April 4, 1993

Dear Concerned American:

As expected by those of us who have learned how the U. S. Constitution is designed to operate, William Clinton is continuing the bipartisan criminal practices of Bush, Reagan, Carter, Ford, Nixon, Johnson, etc. The Democrats (Liberal Socialists) and the Republicans (Conservative Socialists) seldom, if ever, nominate freedom oriented candidates. 1992 was no exception.

The political process cannot work until you learn how to bring increasingly oppressive town, state and federal governments under control.

Not until those of us who care fully understand the nature and limits of government, will we be able to demand the type of candidate who is capable of representing our freedom aspirations.

In a truly free nation, the nature and purpose of government is simple: Each of us has the right to defend - even by force - his person, his liberty and his property. It stands to reason that a group of us has a right to organize and support common defensive forces to protect those rights constantly.

This is government.

However, no person, and therefore no group of persons has the right to force any other person to act against his will.

Thus, it should be obvious that government has only one proper function - the protection of life, liberty and property. For people to be free, government can only protect, not provide.

Our Constitution is a very good contract which provides a workable system for protecting vital group and individual rights without excessive interference in essential individual freedom.

The President derives his powers from Art. II, Sec. 1, "The President shall ... take the following Oath or Affirmation: 'I do solemnly swear (or affirm) that I will ... preserve, protect and defend the Constitution of the United States.'" This means that the President gets his authority from and is bound by the Constitution.

Art. VI, Par. 3 says, "The Senators and Representatives ... shall be bound by Oath or Affirmation, to support this Constitution; ..." The powers of Congress are listed mostly in Art. I, Sec. 8. The Congress also gets its authority from and is bound by the Constitution.

Art. VI, Par. 3 provides: "... all executive and judicial officers, ... shall be bound by Oath or Affirmation to support this Constitution ..." The Judicial powers are given in Art. III, Sec. 2. So Judges also get their authority from and are bound by the Constitution.

All public servants (government officials ARE public servants) derive their authority from and are bound by the Constitution. Where does the Constitution get its authority? The first three words of the Constitution tell us:

"We the People."

We the People are the BOSS, and in our contract, called the Constitution of the United States of America, we have laid down the rules under which all public servants must operate. We have also specified the protections which these public servants must honor, in order that "liberty and justice for all" shall prevail.

Following are some of the orders of We the People, which have been ignored and abused on a fantastic scale by those who are sworn to obey those orders.

Art. VI, "This Constitution ... shall be the supreme Law of the land; ..." Supreme Court decisions ARE NOT the supreme law of the land and neither are Executive Orders.

Amendment I, "Congress shall make no law ... (which is contrary to any provision of this Constitution)." (See Art. VI, Par. 2). Over 95% of all legislation passed by Congress is unconstitutional and immoral, and need not be obeyed.

Amendment IV, "The right of the people to be secure in their persons, houses, papers and effects, against unreasonable ... seizures, shall not be violated, ..." Under Amendment IX, YOU determine what is unreasonable. Many of the "laws" passed by Congress ignore this critical (highest) law. "No one is bound to obey an unconstitutional law and no courts are bound to enforce it." (16 Am Jur 2d Sec. 177).

Amendment V, "No person shall be ... deprived of ... liberty or property, without due process ..." (Trial by Jury - Art. III, Sec. 2, Par. 3 and Amend. VI). Congress and other public servants have been ignoring this law as if it didn't exist, by indulging in massive legalized plunder which should properly be called theft.

Amendment XIII, "Neither slavery nor involuntary servitude, ... shall exist within the United States, ..." This law is being broken every time you are FORCED by "law" to contribute for the well being of someone else.

Amendment XIV, "No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; ..." Over 95% of all state laws violate citizens' immunities (rights) and are therefore unconstitutional as well as immoral. They need not be obeyed.

The entire thrust of the Bill of Rights is focused on individual rights, because it is impossible for any society to be harmed as long as no individual within that society is harmed.

Amendment IX makes certain that rights not specifically cited in Amendments I through VIII, still belong to the individual, "The enumeration in the Constitution, of certain rights, shall not be construed to deny or disparage others retained by the people."

In case our public servants did not get the message, Amendment X says, "The powers not delegated to the United States by the Constitution ... are reserved ... to the people."

It should be clear that no majority, neither Congress nor a lynch mob, can lawfully deprive any person of: Life, Private Property, Freedom of Speech, Freedom of Responsible Dissent, Religious Freedom, Freedom to demand whatever wages an employer is willing to pay, Freedom to buy gasoline if the dealer is willing to sell, Freedom to charge whatever price the other person is willing to pay - and an infinite variety of other rights.

Also, no majority, neither Congress nor a lynch mob, may lawfully force an individual to pay taxes for: Foreign Aid, Urban Renewal, Subsidized Rents, Social Security, Medicare, Guaranteed Annual Wage, Government Charity (Welfare), Government (Public) Schools, Government (State) Colleges, Government (Public) Libraries, - or any other social action program financed by involuntary (tax) dollars.

Obviously, the goals of the above programs are very desirable and worthwhile when achieved by the voluntary giving of people who have become prosperous through free enterprise capitalism. Constitutional Revival supports such voluntary effort as the highest expression of man's better nature and a natural result of free enterprise capitalism.

CONSTITUTIONAL REVIVAL

P. O. Box 3182
ENFIELD, CONNECTICUT 06083

April 4, 1993

Dear Concerned American:

As expected by those of us who have learned how the U. S. Constitution is designed to operate, William Clinton is continuing the bipartisan criminal practices of Bush, Reagan, Carter, Ford, Nixon, Johnson, etc. The Democrats (Liberal Socialists) and the Republicans (Conservative Socialists) seldom, if ever, nominate freedom oriented candidates. 1992 was no exception.

The political process cannot work until you learn how to bring increasingly oppressive town, state and federal governments under control.

Not until those of us who care fully understand the nature and limits of government, will we be able to demand the type of candidate who is capable of representing our freedom aspirations.

In a truly free nation, the nature and purpose of government is simple: Each of us has the right to defend - even by force - his person, his liberty and his property. It stands to reason that a group of us has a right to organize and support common defensive forces to protect those rights constantly.

This is government.

However, no person, and therefore no group of persons has the right to force any other person to act against his will.

Thus, it should be obvious that government has only one proper function - the protection of life, liberty and property. For people to be free, government can only protect, not provide.

Our Constitution is a very good contract which provides a workable system for protecting vital group and individual rights without excessive interference in essential individual freedom.

The President derives his powers from Art. II, Sec. 1, "The President shall ... take the following Oath or Affirmation: 'I do solemnly swear (or affirm) that I will ... preserve, protect and defend the Constitution of the United States.'" This means that the President gets his authority from and is bound by the Constitution.

Art. VI, Par. 3 says, "The Senators and Representatives ... shall be bound by Oath or Affirmation, to support this Constitution; ..." The powers of Congress are listed mostly in Art. I, Sec. 8. The Congress also gets its authority from and is bound by the Constitution.

Art. VI, Par. 3 provides: "... all executive and judicial officers, ... shall be bound by Oath or Affirmation to support this Constitution ..." The Judicial powers are given in Art. III, Sec. 2. So Judges also get their authority from and are bound by the Constitution.

All public servants (government officials ARE public servants) derive their authority from and are bound by the Constitution. Where does the Constitution get its authority? The first three words of the Constitution tell us:

"We the People."

We the People are the BOSS, and in our contract, called the Constitution of the United States of America, we have laid down the rules under which all public servants must operate. We have also specified the protections which these public servants must honor, in order that "liberty and justice for all" shall prevail.

Following are some of the orders of We the People, which have been ignored and abused on a fantastic scale by those who are sworn to obey those orders.

Art. VI, "This Constitution ... shall be the supreme Law of the land; ..." Supreme Court decisions ARE NOT the supreme law of the land and neither are Executive Orders.

Amendment I, "Congress shall make no law ... (which is contrary to any provision of this Constitution)." (See Art. VI, Par. 2). Over 95% of all legislation passed by Congress is unconstitutional and immoral, and need not be obeyed.

Amendment IV, "The right of the people to be secure in their persons, houses, papers and effects, against unreasonable ... seizures, shall not be violated, ..." Under Amendment IX, YOU determine what is unreasonable. Many of the "laws" passed by Congress ignore this critical (highest) law. "No one is bound to obey an unconstitutional law and no courts are bound to enforce it." (16 Am Jur 2d Sec. 177).

Amendment V, "No person shall be ... deprived of ... liberty or property, without due process ..." (Trial by Jury - Art. III, Sec. 2, Par. 3 and Amend. VI). Congress and other public servants have been ignoring this law as if it didn't exist, by indulging in massive legalized plunder which should properly be called theft.

Amendment XIII, "Neither slavery nor involuntary servitude, ... shall exist within the United States, ..." This law is being broken every time you are FORCED by "law" to contribute for the well being of someone else.

Amendment XIV, "No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; ..." Over 95% of all state laws violate citizens' immunities (rights) and are therefore unconstitutional as well as immoral. They need not be obeyed.

The entire thrust of the Bill of Rights is focused on individual rights, because it is impossible for any society to be harmed as long as no individual within that society is harmed.

Amendment IX makes certain that rights not specifically cited in Amendments I through VIII, still belong to the individual, "The enumeration in the Constitution, of certain rights, shall not be construed to deny or disparage others retained by the people."

In case our public servants did not get the message, Amendment X says, "The powers not delegated to the United States by the Constitution ... are reserved ... to the people."

It should be clear that no majority, neither Congress nor a lynch mob, can lawfully deprive any person of: Life, Private Property, Freedom of Speech, Freedom of Responsible Dissent, Religious Freedom, Freedom to demand whatever wages an employer is willing to pay, Freedom to buy gasoline if the dealer is willing to sell, Freedom to charge whatever price the other person is willing to pay - and an infinite variety of other rights.

Also, no majority, neither Congress nor a lynch mob, may lawfully force an individual to pay taxes for: Foreign Aid, Urban Renewal, Subsidized Rents, Social Security, Medicare, Guaranteed Annual Wage, Government Charity (Welfare), Government (Public) Schools, Government (State) Colleges, Government (Public) Libraries, - or any other social action program financed by involuntary (tax) dollars.

Obviously, the goals of the above programs are very desirable and worthwhile when achieved by the voluntary giving of people who have become prosperous through free enterprise capitalism. Constitutional Revival supports such voluntary effort as the highest expression of man's better nature and a natural result of free enterprise capitalism.

We patriots must develop the ability to back each other up automatically when the rights of any one of us are attacked, in the same manner that socialists (monopoly capitalists) automatically get behind the latest scheme for destroying our rights. Unlike the socialists, we are basically honest, so we must have a thorough knowledge of the above freedom provisions of the Constitution, in order to back only those who are in the right. This is where Constitutional Revival comes in.

Constitutional Revival is spreading the word that: When not in conflict with the Constitution, an American's slightest wish takes precedence over Acts of Congress, Presidential Orders, and Supreme Court decisions.

Constitutional Revival has already started to bring government under control. While other groups are still engaged in defining the problem, Constitutional Revival is already solving the problem. It is a here and now organization which on a small scale has been fantastically successful in establishing methods with which any person can successfully repel the barbaric advances of "Big Brother", using the Constitution as his only weapon.

Our freedoms will be restored by perfecting methods of direct confrontation with law breaking public servants. This is the (only) solution to our civic problems. Our right of trial by jury guarantees us an opportunity to obey and uphold the Constitution by ignoring any "laws" which violate its provisions. This is the key to freedom. There are more than enough persons ready and willing to fight constitutionally, once they have the moral and financial backing of the others who care. Many are already fighting.

When enough "opinion makers" like you are aware of the principles involved, the program will be self initiating (by those who are threatened), self sustaining (by those who need it) and (most important) self governing. Only those under threat will derive any power from its implementation. This program automatically avoids the possibility of itself becoming a threat; a characteristic of virtually every other organizational movement known to man.

Constitutional Revival has the knowledge, people, educational aids, and printed material required to implement this program on a large scale, as money becomes available.

We have, through thousands of lectures, delivered the above message to educator, student, civic and religious groups throughout several states. We have sent over 250,000 mailings similar to the one you received, to opinion makers throughout the country.

We have initiated many law suits claiming redress and damages from officials of all branches of government who have done harm to individual rights through abuse of constitutional authority. We have several cases pending before the United States Supreme Court.

Constitutional Revival has aided thousands of aroused citizens throughout the country to prepare for and perform their own pro se (for self) defenses in court because there are few known lawyers who are competent and willing to handle cases on the basis of constitutional (supreme) law, rather than on largely unreliable, contradictory and unconstitutional case (precedent) law.

We have put together a packet of position papers, designed to help you to achieve a further understanding of the nature, purpose and limitations of government. You can have one free. We have an increasing number of educational materials available which help to explain the concepts in this letter. They will help you bring government under control.

Only by bringing government under control can We the People restore the type of prosperous economy which is characteristic of a free society. We in Constitutional Revival are convinced that ours is the only program which offers certain success in this battle.

There is a massive army waiting to be recruited into the fight for freedom through our program. That army is composed of tens of thousands of the men and women who have been, are being, or will be wronged by unlawful government actions, and who will fight courageously and constructively when shown how to do so by Constitutional Revival.

Here are a few of the hundreds of encouraging comments we received after some of our earlier mailings:

"Your work is certainly a step in the right direction." Elizabeth Behrman, Brown University, Rhode Island.

"You are the forerunner of a new wave of thinking. I hope you can continue." E. M. Hosack, Enfield, Conn.

"You are doing what I would like to do. I send my widow's mite." JoAnna Althsieler, Pamona, California.

"Everything you write is one hundred percent correct." Mrs. C. W. Englert, Vienna, S. Dakota.

"You deserve great praise for your efforts." A. G. Blazey, M. D., Washington, Indiana.

"Helping us and others and providing an inspiring example, you are among the real heroes of our country." Brian and Sheri Schrade, Brandon, Vermont.

"May Constitutional Revival become a reality very soon." Marvelle Brown, Hollywood, Florida.

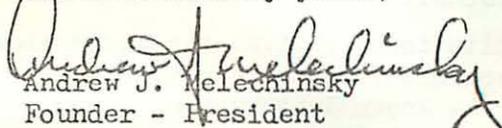
Thomas Gaskins ordered Constitutional Revival materials for sale and distribution at his Cypress Knee Museum sales room in Palmdale, Florida. He wrote,

"I believe you do have the best chance to be effective of any movement."

Would you like to help? You can "talk up" Constitutional Revival and the principles presented in our printed material. You can send us addresses of persons you feel would appreciate receiving our materials. You can reprint and pass out those of our materials which meet with your approval. We need Postage Stamps for our mailings. You may want to join Constitutional Revival as a member and/or make Constitutional Revival the beneficiary of a living (inter vivos) trust. And, of course, you can contribute money. Whatever help you give to this cause will multiply your prospects for freedom.

Our program is based on legality, integrity and true morality. Share with us a satisfying feeling of accomplishment. Help us get an early start toward restoring freedom for our tricentennial. Fill out and mail the enclosed form. Join us on the wave of the future.

Constitutionally yours,


Andrew J. Melechinsky
Founder - President

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We offer the following freedom-promoting materials:

A Rift Between Friends	.50
Anglo-American Jury, by John Kelly	1.50
U. S. Constitution, with Court Watcher Information	1.50
Keep Your Fuzz Buster	3.50
You Can Fight City Hall and Win (Who Says You Can't Fight City Hall?)	3.50
The Doorway (to Freedom and Justice for All)	3.50
Death of a Patriot, the story of the martyrdom of Gordon Kahl	5.95
Packet of Defensive legal writs based on Constitutional arguments	60.00

**IF
WASHINGTON, JEFFERSON
MADISON, HANCOCK
AND MASON WERE
ALIVE TODAY**



**HERE IS HOW OUR
BILL OF RIGHTS
WOULD LOOK**



THE
UNIVERSAL BILL OF RIGHTS

PREAMBLE

This Universal Bill of Rights is promulgated under the authority of the Universal Supreme Law: the Law of God; the Law of Nature; the Law of the Constitution; and the Law of Common Sense.

The Highest Law is:

"Every person has an absolute right to do anything that is not a provable threat to others."

INTRODUCTORY PROVISIONS

Under the provisions of Article IV, Sec. 2, Article VI, Par. 2 and Amendments IX, X and XIV of the United States Constitution, *this Universal Bill of Rights has the standing and force of Constitutional Law in the United States of America.* It shall serve as a standard for all of the world.

This Bill of Rights is supported by various provisions of the Constitutions of the several (United) States of America which, in turn, support and are supported by the Constitution of the United States of America. It is applicable in all courts.

We the People are the only possessors of police power, which we have delegated to the government for limited purposes of defense. *So-called "police power of the state" is abhorrent to a free society and will not be allowed to exist.*

Legislative acts which violate this Bill of Rights are void; the Judiciary shall so declare them, and the Executive branch shall refrain from enforcement.

Where the meaning of this Bill of Rights is clear and unambiguous, there can be no resort to construction to attribute to the founders a purpose or intent not manifest in its letter.

Should the meaning of, or between, provisions of this Bill of Rights be not clear, the conflict can be resolved by the application of the following question: Is there a clear threat to life, physical safety, liberty or property? If not, the question must be decided in favor of no government action. If there is a clear threat, such threat must be confirmed by a jury; the jury may retroactively sanction whatever protective action was taken by the government; provided, any such protective action not so sanctioned must be penalized if harm to an individual results therefrom.

Where conflict remains, the resolution must favor the defendant individual.

Stated simply, *as long as an individual does not threaten or harm others by his actions, no human agency has a right to bother him in any way.*

This Bill of Rights has been developed by and on behalf of We the People in order to assert our rights; to prevent misconstruction or abuse of power by government; and to insure the beneficent ends of its institution.

No provision of the Constitution or laws of any Country or other geographic or civic entity shall ever be construed or applied in any way which would deny to any person or agency the protections enumerated herein.

The essential and unquestionable rights and principles herein mentioned shall be established, maintained and preserved, and shall be of paramount obligation in all legislative, judicial and executive proceedings.

No law-making body of any Nation shall ever pass a law contrary to the intent and words of this Bill of Rights. Any such contrary laws which may exist are null and void, and morally unenforceable.

This Bill of Rights is a BARRIER, to protect the individual against arbitrary exactions of majorities, executives, legislators, courts, sheriffs, and prosecutors.

The individual is Sovereign.

NOTE: Many provisions herein are reprinted verbatim from individual (U.S.) State Constitutions, in the interest of historical accuracy. A certain amount of redundancy and irregular grammar can be expected. Where the word "man" or "men" appears it shall be understood to include women and children, as applicable. The placement of rights in specific categories herein for convenience, shall not detract from their application elsewhere.

ARTICLE I - GENERAL PRINCIPLES

1. The enumeration in this Bill of Rights of certain rights, shall not be construed to deny, impair, or *disparage* others, all of which are retained by the people individually. Permits or permission are not needed to exercise rights.

2. All rights and powers not herein enumerated, remain with the people.

3. All powers not unanimously granted to the government are retained by those individuals who elect to reserve such powers.

4. The provisions of this Bill of Rights are mandatory, prohibitory and sacredly obligatory upon all; and all laws contrary thereto shall be void.

5. This enumeration of rights shall not be construed to deny or *disparage* others retained by the people; and to guard against any encroachments on the rights herein retained, or any transgression of any of the higher powers herein delegated, we declare that everything in this Bill of Rights is excepted out of the general powers of the government; and shall forever remain inviolate; and that all laws contrary thereto or to the other provisions herein contained shall be void.

6. The body politic is formed by a *voluntary* association of individuals.

7. There exists no hereditary entitlement to emoluments, honors or privileges.

8. All men and corporations are equal in rights; and no man or set of men are entitled to exclusive public emoluments or privileges under the law.

9. The right of complaint, and of the people peaceably to assemble to consult for the common good, and to make known their opinions, shall never be denied or abridged.

10. The right of the people to revolt individually or collectively against any agency, including government, which seeks to suppress the rights guaranteed by this Bill of Rights, shall exist forever.

11. Zoning and planning laws, motor vehicle laws, building codes and other similar statutes are guides and shall not be used as a basis for prosecution unless harm or a clear threat of harm to life, liberty or property results from their being ignored.

12. It is a crime to claim a defense of "obedience to orders" for violations of this Bill of Rights, except to produce evidence of public protest against such violations.

13. Treason against a government shall consist only in participating in active, unprovoked aggression against it. No person shall be convicted of treason without the testimony of at least two witnesses before a jury, or on confession in open court.

14. This Bill of Rights may be expanded and/or updated at any time by any person, in a manner not inconsistent with the principles enumerated herein. In the event of conflict the individual or the accused shall prevail unless and until a jury deems otherwise.

15. Simply stated, in any argument between an individual and the government, the individual wins.

ARTICLE II - GOVERNMENT RESPONSIBILITY

1. The sole object and only legitimate end of government is to protect each individual in the enjoyment of life, liberty, and property, and when the government assumes other functions it is usurpation and oppression. This protection shall be impartial and complete.

2. The rights enumerated in this Bill of Rights are inalienable and shall be preserved inviolate by the government.

3. All power is inherent in the people, and all free governments are founded on their authority, and instituted to protect their lives, liberty and property, equally and to maintain individual rights; for the advancement of these ends, the people have at all times an inalienable and indefeasible right to alter, reform or abolish the government in such manner as they may think proper.

4. Public officials shall not be immune from prosecution for violations of this Bill of Rights whether or not perpetrated in the performance of their duties.

5. No judicial, executive or legislative immunity shall exist, and any government official who claims immunity shall be deemed to have committed a crime.

6. All persons in government positions, elected or appointed and regardless of official capacity, are public servants and subservient to each non-government individual.

7. Defenses through trial by jury shall be available to government officials, in the same manner as to all other persons.

8. To justify its existence, a government must be prepared and anxious to preserve, protect and defend the life, liberty, property and other rights of all persons, equally.

9. To justify its existence, a government must guarantee that all persons shall have access to a justice system in which all immunities enumerated in this Bill of Rights shall be protected.

10. All government agencies shall abide by and be subject to this Bill of Rights and/or shall be subject to penalties for failure to do so.

ARTICLE III - OBLIGATIONS OF PUBLIC OFFICIALS

1. Decency, security, and liberty alike demand that government officials shall be subjected to the same rules of conduct that are commands to the individual.

2. All government officials, elected or appointed, must take an Oath or Affirmation to, and be bound by the laws incorporated in this Bill of Rights.

3. All officials at all levels of government are bound by the United States Constitution and all federal, state, county and municipal statutes which conform thereto, as well as the State Constitution of the jurisdiction wherein they work and reside.

4. It is more important for the government to obey the law than it is for the people to do so.

5. Government may not prohibit or control the conduct of a person for reasons that infringe upon freedoms guaranteed by this Bill of Rights.

6. Magistrates and other officials are trustees and servants of the people and at all times accountable to them.

7. The benefits of a free government can only be maintained by a firm adherence of all public officials to justice, moderation, temperance, frugality and frequent recurrence to fundamental principles.

8. Disobedience or evasion of this Bill of Rights may not be tolerated, even though such disobedience may promote in some respects the best interests of the public.

9. It is a crime for any agent or agency of government to interrupt a sovereign citizen in the exercise of free speech.

ARTICLE IV - OBLIGATIONS OF INDIVIDUALS

1. All men have a natural, inherent and inalienable right to enjoy and defend their lives and liberties; to acquire, possess and protect property; to worship or not worship according to the dictates of their consciences; to assemble peaceably, protest against wrongs and claim redress of grievances; to communicate freely their thoughts and opinions, being responsible for the abuse of that right.

2. All persons have the inherent right to the enjoyment of the gains of their own (lawful) industry.

3. All men when they form a social compact, are equal in rights; and no man, or set of men are entitled to exclusive emoluments or privileges from the community.

4. All men are, by nature, equally free and independent, and have certain inherent rights of which, when they enter into a state of society, they cannot by any compact, deprive or divest their posterity, namely; The enjoyment of life and liberty, with the means of acquiring and possessing property and of pursuing and obtaining happiness and safety.

5. By nature, complete equality cannot exist; nevertheless all persons are entitled to equal rights, opportunities, and protection under the law.

6. In their inherent right to liberty and to acquire property (the pursuit of happiness), all members of the human race are equal.

7. Parents and guardians have the right to act for children to the extent that the children do not yet possess the maturity to act for themselves.

8. The individual owes nothing to the public as long as he does not trespass upon rights of others.

9. One need not be a criminal to claim rights.

10. There shall be no distinction between persons because of race, color, religion, ideology, sex, physical handicap, circumstance or condition whatsoever (other than individual incompetency as determined by a jury) in the application of this Bill of Rights.

11. The right of private discrimination cannot be condoned or condemned by the law.

12. Mentally incompetent persons may not be imprisoned, nor deprived of life, liberty or property unless shown to be a clear threat to others, to the satisfaction of a jury.

13. Generally, adults found by a jury to be mentally incompetent shall be treated by the law in the same manner as minor children.

ARTICLE V - RIGHTS AND PROHIBITIONS

SECTION ONE - FREEDOM AND FREE ENTERPRISE

1. Firms, corporations and other voluntary associations have the same rights and liabilities as persons under this Bill of Rights.

2. Members of a corporation shall not be deprived of their liberties or property, unless by a trial by jury as in other cases.

3. Absolute and arbitrary power over the lives, liberty and property of free men exists nowhere in a free society, not even in the largest majority.

4. A person may not be bound by any law to which he has not assented, as long as he is not a clear threat to others.

5. Every member of the community has a right to be protected by it, in the enjoyment of the rights enumerated herein.

6. Where rights secured by this Bill of Rights are involved, there can be no rule making or legislation which would abrogate them.

7. There can be no sanction or penalty imposed upon one because of his exercise of basic rights.

8. No person shall ever be required to surrender one basic right in order to assert another.

9. Slavery shall not be allowed to exist, anywhere.

10. Involuntary servitude shall not be allowed to exist, except for the purpose of requiring an aggressor to compensate a victim of his crime, whereof the aggressor shall have been duly convicted. Taxes for "welfare" are a form of involuntary servitude.

11. The right of persons to work, shall not be denied, or abridged on account of membership or non-membership in any labor union, bar association or other such organization.

SECTION TWO - LIMITATIONS OF GOVERNMENT

1. Public employees shall not have the right to strike. Because all public employees are presumed to be engaged in the protection of life, as well as liberty and property; any person accepting such employment must be willing and shall be expected to waive the right to strike as a condition of employment.

2. No person or agency, including government, shall make or enforce any law which shall abridge the immunities (rights) and protections of this Bill of Rights.

3. No person or agency, including government, shall deprive any person of life, physical safety, liberty, property or any other rights guaranteed by this Bill of Rights, without the sanction of a jury.

4. No person or agency, including government, shall ever deny to any person within its jurisdiction the equal protection of all rights guaranteed by this Bill of Rights.

5. There shall be no nobility or titles of nobility created by law.

6. Except where funds are donated, no government employee shall be paid at a rate higher than his counterpart on the non-government job market.

7. No person shall be entitled to a government pension unless he shall have been engaged in a function directly concerned with the protection of life, physical safety, liberty and property in which his life shall have been under threat; such as a soldier or a policeman.

8. Government pensions must not be paid with involuntary tax dollars.

9. Government subsidies are not allowed except when funds are donated for specific subsidy purposes; such funds to be used for the administration as well as implementation of the specific program.

10. All government agencies are prohibited from sponsoring gambling activities except for the purpose of raising funds for the protection of life, physical safety, liberty and property under this Bill of Rights.

11. There can be no restrictions on voluntary private gambling.

12. The right of emigration and immigration of all persons shall not be infringed or restricted in any way.

13. The use of passports and other identification must be voluntary on the part of each individual.

14. Importation or exportation of any product or service related to the sustenance of life shall not be infringed or restricted in any way.

15. Competition with government activities is an inalienable right and may not be prohibited or restricted.

16. Opening and closing hours of private activities may not be decreed.

17. The right to bring suit against a government is inviolate; and no judge or any other official shall be immune from suit.

18. Governmental entities shall have no immunity from suit for injury to person or property.

19. Government immunity violates the common law maxim that everyone shall have remedy for an injury done to his person or property.

20. Immunity fosters neglect and breeds irresponsibility, while liability promotes care and caution, which caution and care is owed by government to its people.

SECTION THREE

PROHIBITIONS AGAINST GOVERNMENT COERCION

1. There can be no infringements of activities related to individual procurement of the necessities of life, unless such infringement is clearly authorized by this Bill of Rights.

2. It is a crime for any person or agency to confiscate property or other possessions of any other person or agency, without the other's consent or the unanimous consent of a jury.

3. No person can be held responsible for any debts incurred by any legislative or other government body, unless he has affirmatively and consciously agreed, in advance, to shoulder such debts.

4. No person or agency, including government, shall issue currency which is not redeemable in coin of value or other universally recognized medium of exchange with intrinsic value of its own, such as gold and silver.

5. No government agency will initiate or impose any policy which would result in inflation; a devaluation of a unit of currency. Currency must be kept stable.

SECTION FOUR - INDIVIDUAL LIBERTIES

1. Every person has a right to keep and bear arms and this right shall never be questioned.

2. All persons have and shall retain the right to keep and bear arms without restriction; but shall be responsible for any abuse of that right.

3. No person shall be disturbed in his private affairs, or his home invaded, without his own consent or the authority of a jury decision.

4. No part of the property of any individual can be taken from him or applied to public uses, without his own consent.

5. The right of property is before and higher than any constitutional sanction. Private property shall not be taken for private use without the consent of the owner nor for public use without just compensation being first made therefor; and not in any case until after a jury shall have agreed unanimously that such taking is vital to the protection of the lives, liberty and property of everyone, including the owner.

6. There is no right of eminent domain.

7. No soldier shall ever be quartered in any house, without the consent of the owner or lawful occupant.

8. No person shall be harmed in his life, physical safety, liberty, property, or other rights by any other person or agency as long as his actions are not a clear, provable threat to others.

9. The claim and exercise of any right cannot be converted to a crime.

10. The right of individual privacy is essential to the well-being of a free society and shall not be infringed without the showing of a compelling state interest to the satisfaction of a jury.

11. No Bill of Attainder shall be passed or enforced.

12. No Bill of Pains and Penalties shall be passed or enforced.

13. A person may not be penalized for ignoring a Bill of Attainder or a Bill of Pains and Penalties.

14. A person may not be penalized for ignoring any law, statute, ordinance, regulation or custom which would tend to deprive him of his rights (immunities) as enumerated in this Bill of Rights.

15. Retroactive laws, punishing acts committed before the existence of such laws and by them only declared criminal, are oppressive, unjust, and incompatible with liberty, and therefore no ex post facto law shall be enacted, or enforced; nor any retroactive oath or restriction be imposed, or required.

16. All persons are entitled to at least the immunities secured to all other persons, everywhere.

17. No person can be subjected to any liabilities prohibited by this Bill of Rights.

18. No person shall be bound by a judicial or quasi-judicial decision of an administrative agency; nor shall he be subject to the same person for both prosecution and adjudication; nor shall he be deprived of the right to judicial review.

19. A person may not be deprived of (or restricted in) his right to do as he pleases with his own life, liberty or property, so long as he does not become a clear and provable threat to the equal rights of others.

20. Except in self defense, including defense of rights, the use of armed force against other persons is prohibited.

21. No person shall be bound to obey any law, statute, ordinance, regulation or custom which is contrary to this Bill of Rights.

22. Every person shall be free to speak, write or publish or otherwise communicate his sentiments on any subject and shall be responsible for the abuse of that right; but, the truth by itself shall be sufficient defense in any charge of libel or slander.

23. No person can be held permanently to a contract which requires waiver of basic rights and to which he would not have agreed had he known such waiver was involved; provided only a jury can cancel such a contract and the burden of proof must be on the person claiming relief.

24. Service in the military shall be voluntary. No person shall be compelled to bear arms.

25. No man shall be compelled to send his child to any school to which he may be conscientiously opposed.

26. No person shall be imprisoned for debt or tort except in cases of fraud, absconding debtor, libel judgment, slander judgment or where no other means of redress is available; but in no case shall any person be imprisoned for debt unless opportunity is provided for retiring the debt through a voluntary work program.

SECTION FIVE - RELIGIOUS LIBERTIES

1. The civil and political rights, privileges and capacities of no person shall be diminished or enlarged on account of his religious belief.

2. The rights of conscience shall never be infringed; nor shall any man be compelled to attend, erect or support any place of worship, or to maintain any ministry against his consent, nor shall any control of, or interference with, the rights of conscience be permitted, or any preference be given by law to any religious establishments or modes of worship; nor shall any money be drawn from the treasury or appropriated for or applied to any religious worship, exercise or instruction, or for the support of any ecclesiastical establishment.

SECTION SIX - TAXATION

1. The only lawful mandatory tax is a poll tax, for those who choose to vote. A person may not be compelled to vote.

2. There is no other right of mandatory taxation.

3. No subsidy, charge, tax, impost, or duty, shall be established, fixed, laid or levied, under any pretext whatsoever, without the consent of the people, individually and any taxation shall be equal and uniform.

4. There can be no tax on the necessities of life.

5. Taxation is based on voluntary assessment and payment, not upon distraint.

6. Tax monies may not be used to compete with private enterprise.

7. To lay with one hand the power of government on the property of the individual and with the other to bestow it on favored individuals, is none the less robbery because it was done under the forms of law and is called taxation.

SECTION SEVEN - PROPERTY AND COMMERCE

1. No government shall control water or any other natural resource.

2. No government shall own land, buildings or other property not in active use.

3. Private property shall not be taken for private use unless by consent of the owner, except for public ways of necessity, after a jury shall determine that such taking will alleviate a clear threat to the lives, liberty and property of all; private property shall not be taken or damaged without just compensation.

4. All navigable waters shall remain forever public highways, free to all persons, without tax, impost or toll; and no tax, toll, impost or wharfage shall be demanded or received from the owner of any merchandise or commodity for the use of the shores or any wharf erected on the shores with tax monies, or in or over the waters of any navigable streams.

5. There can be no toll or other charge for the use of any public highway, bridge, building or other public enterprise.

6. Though perpetuities and monopolies can be contrary to the genius of a free state, corporations shall enjoy the same rights and incur the same obligations as individual persons.

7. Licenses are evidence of monopoly and may not be required by law.

8. No distinction shall ever be made by law between aliens and citizens as to the possession, enjoyment and descent of property, and all other natural rights.

SECTION EIGHT - MISCELLANEOUS

1. Any civic body which claims to represent the general populace, is prohibited from holding secret sessions.

2. Any secret vote, including an election, which could result in violations of this Bill of Rights, is automatically invalid.

3. The doctrine of non-resistance against arbitrary power and oppression is absurd, slavish and destructive of the good and happiness of mankind.

ARTICLE VI - EXECUTIVE RESPONSIBILITY

1. Any government which claims the loyalty of the People must abide by this Bill of Rights and must be divided into three distinct departments: The legislative, executive and judicial, and no person or collection of persons charged with the exercise of powers properly belonging to one of these departments shall exercise any powers properly belonging to either of the others.

2. This Bill of Rights is mandatory, prohibitory and obligatory on all three departments of government.

3. Any governmental official who implements or supports in any way a law or statute which is contrary to this Bill of Rights shall be subject to prosecution.

4. It shall be the responsibility of the Executive department to see that violators of this Bill of Rights are prosecuted.

5. It is a crime for any Executive Officer to implement or enforce any law or statute in such a manner as to violate this Bill of Rights.

6. The Executive Officer is expected and required to resist and oppose any usurpation of power on the part of the Legislative or Judicial branches of government.

7. The Executive Officer is expected and required to invoke all laws and prosecute all cases in which the Legislature or Judiciary become a threat to individuals in violation of this Bill of Rights.

8. There can be no time limit for prosecution of public officials, including judges, for violations of this Bill of Rights. Public officials who continue to violate the provisions herein after they have been presented with a copy, shall be subject to additional penalties upon conviction.

ARTICLE VII - LEGISLATIVE RESPONSIBILITY

1. This Bill of Rights is superior to any ordinary act of the Legislature; the Bill of Rights and not such ordinary act, must govern the case to which they both apply.

2. All laws which are repugnant to this Bill of Rights are null and void.

3. It is a crime for any legislator to propose a law or statute which is contrary to this Bill of Rights.

4. All acts of a Legislature contrary to natural right and justice are void.

5. The Legislature shall make no law abridging, curtailing or restraining the freedom of speech, or of the press.

6. The Legislature is expected and required to resist and oppose any usurpation of power on the part of the Executive or Judicial branches of government.

7. No legislature shall make any law respecting an establishment of religion, or prohibiting the free exercise thereof. No preference shall be given by law to any sect or mode of worship, nor shall any person be rendered incompetent to hold office or serve as witness or juror because of his religious belief.

8. No religious test shall be required as a qualification for any office or public trust.

9. No special privileges or immunities shall ever be granted by the Legislature.

10. The social status of persons shall never be the subject of legislation.

11. Individual legislators who vote in favor, are liable for all debts incurred in violation of this Bill of Rights.

12. It shall be unlawful for any legislator to propose the circulation of currency which is less than 100% redeemable in gold, silver or other universally recognized medium of exchange which has intrinsic value of its own.

13. The Legislature may not authorize the trial of the issue of mental incompetency without a jury.

14. No law shall delegate to any commission, bureau, board or other administrative agency authority to make any rule fixing a fine, imprisonment or any other penalty as punishment for its violation.

15. Any law, statute, ordinance or regulation "passed" by any Legislature which is contrary to this Bill of Rights is null and void from the time of its enactment. Such a law or statute is as inoperative as if it had never been passed.

16. Any law, statute, ordinance or regulation "passed" by any Legislature in violation of this Bill of Rights imposes no duties, confers no rights, creates no office, bestows no power or authority on anyone, affords no protection and justifies no acts performed under it.

17. The Legislature shall make no law setting government standards for professional behavior and no law, statute, ordinance or regulation establishing mandatory public licensing shall be passed or enforced.

18. The Legislature shall make no law restricting the right of any person to work at a rate of compensation agreeable to himself and his employer.

19. The Legislature shall make no law fixing prices or otherwise regulating the market.

20. The Legislature shall make no law abridging the right of the people peaceably to assemble or to claim a redress for grievances. This right includes the right of remonstrance.

21. The Legislature shall make no law restricting the right of fishery and access to shorelines.

22. There can be no law or enforcement of law which would impair the right of the people to gamble; there can be no law which would impair other activities in which there is no involuntary participant.

23. There can be no law or enforcement of law, which would impair the obligation of contracts, including marriage contracts.

24. The right of the citizens to opportunities for education should have practical recognition. The Legislature shall suitably encourage education by means not at variance with this Bill of Rights and without the expenditure of tax monies.

25. The Legislature shall make no law which would shift the burden of proof from the accuser to the accused. It is the responsibility of the accuser to overcome the presumption of innocence enjoyed by all.

3. Votes on legislation which might have an impact on the People shall be by roll call and shall be recorded.

ARTICLE VIII - JUDICIAL RESPONSIBILITY

SECTION ONE - JUDICIAL PROCEDURE

1. The Judiciary is expected and required to resist and oppose any usurpation of power on the part of the Executive and Legislative branches of government.

2. After a charge has been ignored by a grand or petit jury a person shall be held to answer, or for trial therefor.

3. All courts shall be open and every person, for an injury wrong done to him in his person, property, immunities, privacy, or reputation, shall have remedy and right and justice administered without sale, denial, delay, or prejudice. This includes his movable and immovable possessions.

4. In no instance shall any accused person before final judgement be compelled to advance money or fees to secure the rights herein guaranteed.

5. No court shall be secret. Justice in all cases shall be administered openly, promptly and without delay.

6. Ex parte (one-sided) actions are prohibited, except in cases of default or where habeas corpus proceedings might be delayed in cases of unlawful prosecution.

7. No statutes, rules, or court decisions shall ever be a bar to justice.

8. No person shall be liable to be transported out of a district for trial for any offense committed within the same, without his consent.

9. It is the right of every person to be tried by judges (and jurors) who are as free, impartial and independent as the lot of humanity will admit.

10. The jury acts not only as a safeguard against judicial excesses, but also as a barrier to legislative and executive oppression. The jury is designed to protect Defendants against oppressive governmental practices.

1. The jury has an unreviewable and unreversible power to acquit in disregard of the instructions on the law given by the trial judge.

2. The common law right of the jury to determine the law as well as the facts remains unimpaired. The jury will be reminded of this right (and obligation) in each case.

3. Justice in all cases shall be administered openly and without unnecessary delay.

4. The right of the Writ of Habeas Corpus shall never be suspended. Judges, Magistrates, Justices of the Peace, etc., must consider and respond to all such writs, freely, without delay and without cost; at any time of day or night.

5. The right to record public proceedings is inalienable.

16. The judicial branch has only one duty — to lay this Bill of Rights beside the statute which is challenged and to decide whether the latter squares with the former. The only power the court has is the power of judgment.

17. When any court violates the clear and unambiguous language of this Bill of Rights, a fraud is perpetrated and no one is bound to obey the court.

18. It is the duty of the courts to be watchful for the rights of all persons against any stealthy encroachments thereon.

19. All oaths or affirmations shall be administered in the mode most binding upon the conscience and shall be taken subject to the pains and penalties of perjury.

20. In all courts persons of all persuasions may freely appear in their own way, and according to their own causes themselves, or if unable, by their friends.

SECTION TWO - RIGHTS OF ACCUSED

1. All Defendants are entitled to free access, without cost, to the transcript or tapes of all proceedings.

2. The accused shall have the right to full voir dire examination (interrogation) of prospective jurors and to challenge jurors peremptorily. There shall be no limit to the number of challenges for cause, if cause is shown.

3. Every person is presumed innocent of any wrongdoings until he is pronounced guilty by the unanimous decision of a jury of his peers.

4. In matters in which principles are involved, there shall never be any restriction on the right of trial by jury.

5. There can be no abridgement of the right of the accused to present to the jury any and all evidence and testimony which might induce a vote in his favor. So-called rules of evidence can apply only to the prosecution and (possibly) to the accuser.

6. Any person accused of violating or disobeying any order of injunction, or restraint, made or entered by any court or judge shall, before penalty or punishment is imposed, be entitled to a trial by jury as to the guilt or innocence of the accused. In no case shall a penalty or punishment be imposed for contempt, until an opportunity to be heard by a jury is given.

7. No person shall ever be arrested, detained or punished, except for violations of this Bill of Rights.

8. Waiver of basic rights must not be presumed.

9. Courts must indulge every reasonable presumption against waiver of fundamental rights, and not presume acquiescence in the loss of fundamental rights.

10. When any person has been arrested in connection with the investigation or commission of any offense, he shall be advised fully of the reason for his arrest or detention, his right to remain silent, his right against self incrimination, his right to assistance of counsel and his right to court appointed counsel. In all prosecutions, an accused shall be informed of the nature and cause of the accusation against him. At each stage of the proceedings, every person is entitled to assistance of counsel of his choice (including himself) or appointed by the court if he elects not to choose his own. The legislature shall provide for a uniform system for securing and compensating qualified counsel for this purpose.

11. The right of the people to be secure in their persons, against searches, seizures, or invasions of property, shall not be violated, except by the authority of a proper warrant, signed by a judge after jury authorization.

12. The right of the people to be secure in their houses and businesses against searches and seizures shall not be violated except by the authority of a proper warrant, signed by a judge, after jury authorization.

13. The right of the people to be secure in their papers and possessions against searches and seizures shall not be violated except by the authority of a proper warrant, signed by a judge, after jury authorization.

14. Any person adversely affected by a search or seizure conducted in violation of this Bill of Rights shall have standing to raise its illegality and to claim redress and damages in the court in which the case is prosecuted or in any other appropriate court.

15. The people shall have a right to be secure against invasions of privacy or interceptions of communications by eavesdropping devices or other means.

16. No warrants shall issue, but upon probable cause, supported by Oath or Affirmation, charging violations of this Bill of Rights and particularly describing the place to be searched and the persons or things to be seized.

17. No person shall be held to answer for a capital or otherwise infamous crime, unless on indictment of a Grand Jury.

18. No person shall be required to answer for a misdemeanor, infraction or other lesser crime or offense, unless on indictment of a Petit Jury.

19. The accused shall be entitled to a copy of the indictment, before arrest.

20. No finding of probable cause shall ever be issued before the accused shall have been given an opportunity to respond to the charges and to the evidence.

21. No person shall, for the same alleged crime or offense be twice put in jeopardy of life, physical safety, liberty or property; except for his or her own motion for a new trial after conviction.

22. No person shall after acquittal, be tried for the same offense. Any finding of innocence or non-finding of guilt by any jury, shall constitute a final action.

23. Any dismissal or finding of innocence (not guilty) by a judge shall constitute a final action.

24. No person shall in any case be compelled to give evidence or testimony against himself in any manner. The same right shall apply to private agencies.

25. No person shall be deprived of life or physical safety without due process, including the unanimous consent (judgment) of a jury of his peers.

26. No person shall be deprived of liberty without due process including the unanimous consent (judgment) of a jury of his peers.

27. No person shall be deprived of property or other rights without due process, including the unanimous consent (judgment) of a jury of his peers.

28. In all civil cases the right of Trial by Jury shall remain inviolate, as in criminal cases, without regard to the amount in controversy. This right includes all controversies concerning property.

29. Whenever an attempt is made to take private property for a use alleged to be public, the question whether the contemplated use be really public shall be a judicial question and determined as such by a jury, without regard to any legislative assertion that the use is public.

30. In all prosecutions, criminal or civil, the accused shall enjoy the right to a speedy and public trial by an impartial jury of the district wherein the alleged crime or offense shall have been committed, which district shall have been previously ascertained by law and to be informed of the nature and cause of the accusation.

31. The accused shall have reasonable time to prepare a defense and must be brought to trial within three working days after announcing his readiness for trial; otherwise the prosecution shall be in default and the accused shall not again be placed in jeopardy under that charge.

32. The accused shall enjoy a right to change of venue, whenever fair treatment is not assured.

33. In all prosecutions, criminal or civil, the accused shall enjoy the right to be confronted by his accuser and by the witnesses against him and the accuser and witnesses must be required to be present in court whenever the accused is required to be present in court.

34. The accused shall enjoy the right to meet the witnesses in their examination face to face and to have compulsory process on application by himself, his friends, or counsel, for obtaining witnesses in his favor.

35. In all prosecutions, criminal or civil, the accused shall have compulsory process for obtaining evidence in his favor.

36. In all criminal and civil prosecutions the accused shall have a right to prosecute or be heard by himself or counsel or both. The court shall be obligated to see to it that the accused shall have counsel available for his defense. Should the accused be not satisfied with counsel provided by the court, he shall have the option to hire counsel of his choice with no restrictions on the right of such counsel to defend the accused in a manner agreeable to the accused.

37. In all prosecutions, criminal or civil, no person shall be barred from prosecuting or defending before any tribunal, by himself or counsel of his choice.

38. Such counsel need not be licensed or otherwise approved by the government.

39. Bail or imprisonment may be allowed where a person is accused of the commission of a felony while on probation or parole, or while free on bail awaiting trial on a previous felony charge except where the proof is evident or the presumption strong that a clear threat to life or property would thereby occur.

40. No accused, who has not previously failed to appear for trial, shall be required to post bail, unless in the case of a capital crime, it can be proven to the satisfaction of all of the Grand Jury members that the accused is not likely to appear to answer to the charges.

41. No person shall be interfered with in his normal pursuits and no vehicle shall be required to pull to the side of any road or highway, except to alleviate a clear threat to life, physical safety, liberty or property.

SECTION THREE - JURIES

1. The right of trial by jury shall be and remain inviolate and shall extend to all cases at law.

2. There can be no Equity jurisdiction to which all parties have not consciously and voluntarily agreed.

3. In all trials, the jury, after being informed of the law by the judge, shall have a right to determine, at their discretion, the law and the facts. The jurors shall be informed of their right to interrogate witnesses.

4. The jury and/or judge must disregard all "laws" which do not conform to this Bill of Rights.

5. Jury service shall be voluntary.

6. All guilty verdicts must be unanimous to be valid.

7. No person shall be convicted of any crime but by the unanimous verdict of a jury in open court. This right may be voluntarily waived; if conscious and recorded.

8. In all trials the members of the jury may not retire or consult with one another before reaching a decision, but must publicly cast a ballot into a suitable container; such ballot to be secret. The ballots must be withdrawn and read one at a time, in public, and the trial shall end in an acquittal at any time that one ballot is withdrawn on which the single word, guilty, does not appear.

9. Any person who serves on a jury which convicts (or finds against) the Defendant, shall be ineligible for further jury duty unless acceptable to both prosecution and defense.

10. The highest court shall be a jury of not less than twelve persons, randomly selected, who shall have demonstrated a knowledge of the principles of law contained in this Bill of Rights.

11. The right to be heard in all criminal and civil cases in this court of last resort, by appeal, error, or otherwise, shall not be denied.

12. No jury shall consist of less than twelve persons.

SECTION FOUR - PUNISHMENT AND APPEAL

1. Capital punishment shall not be allowed if the state can achieve its legitimate goals of deterrence and punishment through life imprisonment or other humane methods.

2. Neither banishment nor whipping, as a punishment for crime, shall be allowed; nor shall any person be abused in being arrested, while under arrest, or in prison.

3. The penal code shall be framed on the humane principles of reformation and prevention.

4. No person confined in jail shall be treated with unnecessary rigor. The erection of safe and comfortable prisons and inspection of prisons and the humane treatment of prisoners shall be provided for.

5. Indefinite imprisonment is prohibited, except upon conviction for a capital crime.

6. Excessive bail shall not be required, nor shall bail be required before conviction; except by the authority of a Grand or Petit Jury, unless the bailee is clearly a threat to life, liberty or property.

7. In any imprisonment for protective custody or probable cause, the inmate has an inalienable and unrestricted right to be visited by friends and counsel.

8. Excessive fines shall not be imposed.

9. No law shall subject any person to euthanasia, to torture or to cruel, excessive or unusual punishment.

10. The law must treat euthanasia and abortion in the same manner as all other forms of murder.

11. The Defendant's right of appeal shall not be restricted until he has exhausted all avenues of appeal and then been convicted a second time by a jury.

12. Any person appearing before the Supreme Court on appeal shall be presumed innocent and shall be released if the Court fails to act or if any verdict against him is not unanimous.

13. The right of appeal to the Supreme Court shall not be abridged in any way.

14. The announcement by a defendant of an intent to appeal, acts as an automatic stay of execution of sentence.

artiorari (required forwarding of appeal) shall be
story for all defendant appellants.

SECTION FIVE - MISCELLANEOUS

16. In any court action in which a person shall have been convicted on the basis of evidence which was obtained through the violation of any of the rights enumerated in this Bill of Rights, sentence may not be imposed until the person(s) who violated the said rights shall have been tried, convicted and sentenced. Such evidence must not be suppressed.

1. No person shall be imprisoned for the purpose of securing his testimony.

2. No person shall be detained, without his consent, as a witness in any prosecution; nor any longer than may be necessary to take his testimony or deposition; nor be confined in any room where criminals are imprisoned.

3. No person shall be compelled to testify in matters of conscience. No human authority can in any case whatever control or interfere with the rights of conscience.

4. No person shall be rendered incompetent as a witness, in consequence of his opinions on matters of religion.

5. The power of Grand Juries to inquire into the wilful misconduct in office of public officers, and to find indictments in connection with such inquiries, shall never be suspended or impaired by law.

6. No Grand or Petit Jury shall return an indictment without offering the accused an opportunity to respond to the evidence against him.

7. Grand and Petit Jury hearings shall be private unless the accused shall deem otherwise.

8. All persons shall have direct and easy access to grand and petit juries for the purpose of securing indictments for violations of rights.

9. Should the right to trial by jury be denied to an accused for any reason, the right to be vindicated by a compurgator jury is, and shall remain, inviolate.

17. No conviction shall work corruption of blood or forfeiture of estate.

18. All costs of all court actions shall be borne by the court, unless a jury shall determine other liability based on this Bill of Rights.

19. In any case, no person shall be compelled to pay costs except after conviction on final trial.

20. In no instance shall any accused person before final judgment be compelled to advance money or fees to secure the rights herein guaranteed.

21. Persons inconvenienced by government agents or agencies, if not convicted or held liable by a jury, will be entitled to compensation for all losses.

22. It is a crime for any judge to fail to dismiss any charge based on a law or statute which violates this Bill of Rights.

23. It is a crime for any judge to impose a punishment for contempt of court without the authority of a jury decision.

24. Judges have no immunity from prosecution for their judicial acts which violate this Bill of Rights and may be punished criminally for deprivation of rights.

CONSTITUTIONAL REVIVAL

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