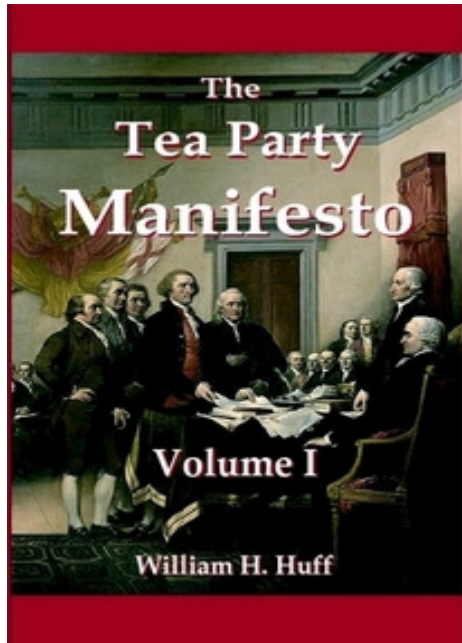


**FREE SAMPLE from
"The Tea Party Manifesto – Volume I"**



**PLEASE READ THE QUOTES AND OUTLINE
FOR PRINCIPLE #4 BELOW.**

As this section clearly shows, government workers and all elected and appointed officials work for the citizen sovereigns – not the other way around. They must be bound “by the strong chains of the Constitution.”

We will be looking into the truth about who is the tail and who is the dog.

There was no lack of clarity on this matter after the Revolution. And there should be none now.

Remember... “Ignorant and free can never be!” The more you study the more powerful a political adversary you will become.

"Resistance to Tyrants is service to God!"

PRINCIPLE FOUR [of 12]

MAN ORGANIZES GOVERNMENTS TO BE HIS TOOLS

Each Principle is Preceded by a very powerful collection of quotations from the Founders and Framers. Realize this text will become more and more powerful as you read it over and over again. In all likelihood you are recovering from a lifetime of Statist Brainwashing. Many of us who went on to "higher education" will have a more difficult time shedding the fallacious reasoning and outright lies with which we were inculcated. That is why we need such a collection, and why we need spaced repetition and even memorization.

I trust you will find auto-brainwashing more fulfilling than the passive technique you have been exposed to in the past.

PUBLIC OFFICIALS ARE PUBLIC SERVANTS

Rulers are the servants and agents of the people; the people are their masters.

Patrick Henry (Va. Ratifying Convention, 1788)

That all power is vested in, and consequently derived from, the people; that magistrates are their trustees and servants . . .

Virginia Declaration of Rights, 1776

Here, [in America] the people are masters of the government: there, [in Britain] the government is master of the people.

U.S. Supreme Court Justice James Wilson (Lectures,
1790-1791)

Governors have no right to seek what they please; by this, instead of being content with the station assigned them, that of *honourable servants* of the society, they would soon become Absolute masters, Despots, and Tyrants. (Emphasis added.)

Resolutions of Town of Boston, 1772
("The Rights of the Colonists . . .")

The *multitude* I am speaking of, is the *body of the people*—no *contemptible* multitude—for whose sake government is instituted; or rather, who have themselves erected it, solely for *their own* good—to whom even kings and all in subordination to them, are strictly speaking, servants and not masters. (Emphasis Adams'.)

Samuel Adams (Essay in Boston Gazette, 1771)

It seems to have been imagined by some that the returning to the mass of the people was degrading the magistrate. This he thought was contrary to republican principles. In free Governments the rulers are the servants, and the people their superiors & sovereigns. For the former therefore to return among the latter was not to *degrade* but to *promote* them--and it would be imposing an unreasonable burden on them, to keep them always in a State of servitude, and not allow them to become again one of the Masters. Benjamin Franklin (Emphasis per original.)

(Remarks in Framing Convention, 1787 as summarized by Madison in his record)

THE PEOPLE'S POWER TO CONTROL THEIR CREATURE AND TOOL: GOVERNMENT

All [American] writers on government agree . . . That the origin of all power is in the people, and that they have an incontestible right to check the creatures of their own creation, vested with certain powers to guard the life, liberty, and property of the community . . .

Elbridge Gerry (An essay, 1788)

THE PEOPLE SUPREME OVER PUBLIC SERVANTS

Rulers surely, even the most dignified and powerful of them, should not be so elevated with the thoughts of their power, as to forget from whom it comes; for what purposes it is delegated to them . . .

Rev. Jonathan Mayhew (Election Sermon, 1754)

**NO POWER IN GOVERNMENT, OR OTHERS, TO
OBSTRUCT A MAN'S EARNING A LIVELIHOOD**

I believe . . . that no one has a right to obstruct another, exercising his faculties innocently for the relief of sensibilities made a part of his nature . . .

Thomas Jefferson (Letter to Dupont de Nemours, 1816)
(Note: refers, for example, to Man's work to earn a livelihood)

**UNJUST OF GOVERNMENT TO DENY FREE USE OF
FACULTIES, FREE CHOICE OF OCCUPATIONS**

That is not a just government, nor is property secure under it, where arbitrary restrictions, exemptions, and monopolies deny to part of its citizens that free use of their faculties, and free choice of their occupations, which not only constitute their property in the general sense of the word; but are the means of acquiring property strictly so called . . .

James Madison (Essay, National Gazette, 1792)

**LIKE EVERY OTHER TOOL OF MAN, GOVERNMENT
HAS A SPECIAL FUNCTION AND IS RESTRICTED IN
USEFULNESS**

. . . government is, or ought to be instituted for the common benefit, protection, and security of the people, nation, or community . . .

Virginia Declaration of Rights, 1776

That government governs best which governs least.

(A traditional American maxim) (Erroneously attributed by some to Jefferson's writings, but typical of his views and of the views of most of his fellow Americans.)

Still one thing more, fellow-citizens--a wise and frugal Government, which shall restrain men from injuring one another, shall *leave them otherwise free to regulate their own pursuits* of industry and improvement, and shall not take from the mouth of labor the bread it has earned. This is the sum of good government, and this is necessary to close the circle of our felicities. (Emphasis added)

President Thomas Jefferson (First Inaugural Address)

Was the government to prescribe to us our medicine and diet, our bodies would be in such keeping as our souls are now [under a State-established church]. Thus in France the emetic was once forbidden as a medicine, and the potatoe as an article of food. Government is just as infallible, too, when it fixes systems in physics. Galileo was sent to the inquisition for affirming that the earth was a sphere; the government had declared it to be as flat as a trencher, and Galileo was obliged to abjure his error. This error however at length prevailed, the earth became a globe, and Descartes declared it was whirled round its axis by a vortex. The government in which he lived was wise enough to see that this was no question of civil jurisdiction, or we should all have been involved by authority in vortices. In fact the vortices have been exploded, and the Newtonian principle of gravitation is now more firmly established on the basis of reason, than it would be were the government to step in and to make it an article of necessary faith. Reason and experiment have been indulged, and error has fled before them. It is error alone which needs the support of government. Truth can stand by itself.

- Thomas Jefferson ("Notes on the State of Virginia," 1782)]

4. MAN ORGANIZES GOVERNMENTS TO BE HIS TOOLS

"That to secure these rights, Governments are instituted among Men . . ." - (Declaration of Independence)

The Principle

1. The traditional American philosophy teaches that government is merely the creature and a tool, or instrument, of the sovereign people.

Government's Primary Function

2. The people create their governments primarily to serve one supreme purpose: to "secure" the safety and enjoyment of their God-given, unalienable rights. To make and keep them secure is government's primary function and chief reason for existence, according to the philosophy proclaimed in the Declaration of Independence.

Government a Tool

3. This makes clear the correct role of government in relation to the people, as viewed by the American philosophy. It is merely their tool, like any other tool such as saw, or a plow, or a steam engine, created by them to serve its assigned and limited purpose. As the people's tool, or instrument, any government could never soundly be said to possess sovereign power--that is, unlimited, or total, power over all things and all persons. Under the American philosophy, no legal, meaning governmental, sovereignty exists anywhere; while any political sovereignty is possessed by the people alone and even they are limited by the obligation to keep inviolate the God-given, unalienable rights of every Individual. Government may possess and its officials may exercise, as the people's servants and trustees, only such limited part of the people's power as they see fit from time to time to delegate to it through their fundamental law: the Constitution, as

amended by them; and this applies to all governments and Constitutions, Federal and State.

Government Lacks "Just Power" to Violate Rights

4. Therein lies the significance of the limitation by the people of government's role and power, under the American philosophy. The fact that government cannot have any "just" power or authority--as meant by the term "just powers" in the Declaration of Independence--to violate any unalienable right of The Individual follows from the fact that no Individual can have any right, power or authority to violate any other Individual's unalienable rights. Because it is created by the people (a group of Individuals) primarily for the purpose of making secure all rights of all Individuals, this tool of the people, government, could not conceivably derive from them any power or authority, morally or constitutionally, to do the opposite by infringing any such right. Since no Individual possesses, or could grant, any such power or authority, the many Individuals composing the people of a country are similarly lacking; many times zero equals zero. No vote of the people, by however great a majority--even all of the people but one Individual, opposed to that lone Individual--could give to any government any such authority or power. (This is subject, of course, to the point previously discussed in Paragraph 9 of Principle 3, regarding just punishment of offenders against just laws, or against the rights of other Individuals.)

Government Cannot Delegate Any Power to Violate Man's Rights

5. By the same token, it is impossible for the people's tool, government, to possess any authority from the people--any "just power" (to use the term of the Declaration of Independence)--to delegate to others any power which it does not and could not possess under the traditional American philosophy. As such a tool, government could not possibly possess, could not be given, any power to authorize any person, group or organization to do that which it is itself powerless to do. This precludes, for example, government's authorizing or empowering any person, group, or organization to violate any Individual's unalienable rights--including the right to "Life, Liberty and the pursuit of

Happiness"--or any of the supporting rights, such as the right to property and to freedom of association.

No Coercion of Man as to His Labor

6. Under the American philosophy, these supporting rights include, for example, The Individual's right to use all of his faculties, talents, abilities and energies--basically his own labor--as, when and where he sees fit without any restraint by government or by others. This is subject, of course, to his duly respecting the equal rights of other Individuals (in part as discussed regarding Equality in (Pars. 8-9 of Principle 7) and just laws expressive of the above-mentioned "just powers" of government designed to help safeguard the equal rights of all Individuals. This means, for example, the enjoyment of this right without any such restraint upon his right to freedom of association, to freedom of choice with regard to joining, or not joining, any organization--for instance, an organization of his fellow employers or an organization of his fellow workers. Violation of this right involves necessarily violation of his unalienable rights to "Life, Liberty and the pursuit of Happiness" as well as of the supporting rights--notably the right to property (money or any other type), including acquiring, possessing and using it. Such violation results in any case of coercion of The Individual to join, or not to join, such an organization. This is true whether perpetuated by government directly, or by it indirectly through others acting with its sanction--for instance, by any group or organization of other Individuals who exert pressures of any kind or degree to induce, or impel, him so to join, or to refrain from joining. As Man's tool, government not only can have no just power so to perpetuate any such violation but is affirmatively obligated, under just laws, not only not to tolerate but actively to prevent such violation by others--always strictly in keeping with its limited powers and related responsibilities as prescribed in the applicable Constitution (as amended), Federal or State, as the case may be. To repeat, any Individual's right to freedom of association (freedom of choice of associates) is always subject to the equal rights of others - including their right to similar freedom of choice of associates. This right's enjoyment always involves the essential factor of mutual consent, free from any element of coercion.

Sovereign Citizen over Public Servant

7. All public officials are subordinate as public servants to all citizens. Under the American philosophy of Man-over-Government, the American heritage assumes that the most modestly circumstanced Individuals among the sovereign people rank higher than any public officials, even those serving as the highest ranking of public servants. It is a case of The Sovereign over servant--each Individual in this regard representing in a sense the sovereign people as the creator of their tool, or instrument: government.

Betrayal of the American Heritage

8. It was the firm conviction of those who founded America--notably the leaders of the period 1776-1787 and their fellow Americans in general--that to forget, neglect, or defy this great American principle is to betray the American heritage of Individual Liberty--Man's Freedom from Government-over-Man--and to contribute in practice to its erosion, or subversion. Sins of omission in this connection are as heinous as sins of commission. Any public servants who ignore this truth are guilty of desecration of the spirit of traditional America and the higher the offender's rank, the worse the offense morally. Any Individual who condones such an offense against this heritage is similarly blameworthy.

The Conclusion

9. Each Individual, among the sovereign and self-governing people, embodies a part of the supreme sovereignty of the people in relation to their creature and tool, or instrument, government, and to its officials as public servants--wholly subservient to the people as their superiors, their masters.

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