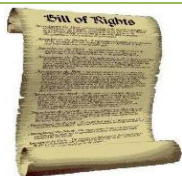




WOMEN FOR THE AMERICAN CONSTITUTION NEWSLETTER

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President CJ's Letter:

Dear Colleagues,

The economist Thomas Sowell said in an interview, "Elections are not held just for social participation. They're not held just to vet our emotions. They're held to elect people who will hold our lives and the lives of our loved ones in their hands, as well as the fate of the entire nation. To go out as if we're voting for homecoming queen is madness!" He added, "I advise that people who really haven't had a chance to study these things and know much about it... their most patriotic act would be to stay home on election day, rather than vote on the basis of their whims or their emotions, which is really playing Russian roulette with the history of the country."

I liken the voters described by Sowell above, as today's Democrat voter. So many of them are voting based on their emotions and what they have been told by the main stream media, who has fanned the flames in the fire against anything and everything "Trump." The Biden camp is relying on the uninformed Democrat voter who has little time or interest in keeping up on the details of this election. Everything they see on television and social media is geared to enlist their unwavering support for the new Democrat leftist agenda.

At this midnight hour in our election cycle, I can only urge you to do everything you can to help get out the GOP vote, thus ensuring our country will continue on the path designed by our founding fathers. Please VOTE, drive your neighbors to vote, work at the polls, volunteer to hand out sample ballots. Do whatever you can to counter the leftist movement toward Socialism. As Sowell so appropriately said, "they are playing Russian roulette with the history of our country." On November 3rd, stand up for our country and our Constitution so we can stand proud for another 244 years!

C. J. Hatcher, WAC President



Election 2020 Updates

Early In-Person Voting. Early in-person voting ends on Saturday, October 31, 2020. The voter registration offices will be open for a period of at least eight hours that day. Voters do not have to fill out an application to vote in person. Voters can go to their general registrar's office or satellite voting location, show an ID, and vote.

Voter Registration and Absentee Ballots. The deadlines for the citizens of Virginia to register to vote or request an absentee ballot have passed, but **citizens can still vote by absentee ballot**. Absentee ballots returned by mail must be postmarked by Election Day, November 3, 2020 and received by the local voter registration office by noon on Friday, November 6, 2020. Voters can also drop off their marked and sealed ballots at their general registrar's office or polling place up to 7:00 pm on Election Day. Voters no longer need a reason to vote absentee, and a witness is not required to be present while completing an absentee ballot for the November 3, 2020 election if a voter believes having such a witness would be unsafe.

Changes in Locations of Some 5th District Polling Places for Election Day: New locations for a few voting precincts in the 5th district are listed below:

Albemarle County:

Branchlands Precinct: Hillsdale Conference Center, 550 Hillsdale Drive

Northside Precinct: Laurel Hill Baptist Church, 3595 Grand Forks Blvd.

Appomattox County: Stonewall Precinct: Gleaning for the World, 7539 State Road

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How Free Speech Dies

By Mary Anastasia O'Grady
Wall Street Journal

Facebook, Twitter and Google chief executives go before a Senate committee this week to face questions about alleged censorship. The tech titans are in hot water with conservatives due to increasing evidence that screeners, assigned to block offensive content, use their power to advance a political agenda.

The hearings may heighten the public's awareness of the issue. But a cultural sore is festering in America and it cannot be healed with regulation from Washington.

The problem, which is familiar in Latin America and now seems to be coming to a theater near you, is a new "hyper-intolerance" on the part of the upper classes, academics and the media. This is scary because where efforts by elites to silence dissent have succeeded, things haven't ended well, even for those who instigate them. What starts with canceling an opponent for some heresy almost inevitably leads to gagging civil society.

Full-blown censorship is associated with totalitarian regimes using military enforcement. But dive into the tragedy of tyranny in the Americas and you often find, long before the consolidation of power, insidious support from public intellectuals for controlling thought and speech. Over and over again their role in the "revolution" has been to define virtue and justice, and unleash the mob to denounce and condemn the unrepentant.

Fidel Castro didn't become dictator for life in Cuba without help from island artists, writers and reporters, many of whom were later jailed or exiled. The cautionary tale of the "postscripts" forcibly inserted into Cuban opinion writing and news in the earliest days of the Cuban revolution, with support from journalists, is worth revisiting.

Like America today, Cuba in 1959 had no shortage of intellectuals whose absolutist passions were rivaled only by their self-righteousness. Dictator Fulgencio Batista had been corrupt and authoritarian. But the once-vibrant Cuban press avoided complete annihilation during his seven-year rule. When he was gone, newspapers expected that government censorship would end.

Castro understood that free speech wouldn't fly in the police state he envisioned, but in his first months in power he continued to pay lip service to democracy and knew better than to march into newsrooms with bayonets and jackboots.

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WAC Welcomed Philip Van Cleave as Our October Luncheon Speaker

Our October luncheon speaker was Philip Van Cleave, President of the Virginia Citizens Defense League (VCDL). He spoke about the many liberal efforts going on in Virginia's General Assembly to curtail our second amendment rights and his organization's efforts to stop them. He was successful in helping to remove draconian provisions that were in several of the bills that passed, and was also instrumental in organizing recent pro-gun rights rallies in Richmond and convincing numerous cities in Virginia to become "Second Amendment Sanctuaries" where officials resist any new gun laws. We thank him for his important work.



Mark your calendars for our next luncheon which is tentatively scheduled for Thursday, November 19, 2020!!



He didn't need to. At his disposal were useful journalists ready to do his dirty work by attacking their own colleagues.

Carlos Ripoll's 1985 book "Harnessing the Intellectuals" documents the story: On Dec. 26, 1959, the Provincial Association of Journalists of Havana "agreed to impose on all periodicals the obligation to include, in the form of clarifications or footnotes, criticisms of editorials or news items that were not in accord with the official government line."

Replace "government" in that diktat with the word "party" and you have what looks eerily similar to demands by some American journalists to silence colleagues with whom they don't agree.

According to Mr. Ripoll, when the Cuban newspaper Avance declined to print one of these so-called clarifications on press-freedom grounds, "it was taken over violently by a group of employees who were sympathizers of the regime." Two of the paper's editors fled the country.

In 1974, during Peru's military dictatorship, something similar happened when leftist journalists helped take over the newspaper La Prensa.

Decades later Venezuela's Hugo Chávez also strangled free speech with help from public intellectuals. He controlled state television on Day One of his presidency. But the independent media presented a challenge. Here he was blessed by a pro-Cuba intelligentsia convinced of his messianic mission. It wrote in newspapers and appeared on television, applauding his rewrite of the constitution and his sweeping power grab. Its support for Chávez—even while he verbally abused and intimidated dissident voices in his regular, all-channels television appearances—made it complicit in the regime's assassination of freedom of conscience.

A combination of broad and arbitrary economic and regulatory powers beyond the scope of government in a true democracy were used to force compliance with the regime's agenda. Those who did not get in line were ruined through the cancellation of broadcast licenses, the denial of newsprint, the collapse of private-economy advertising and the blocking of access to government press briefings.

The last refuge for free thinkers is electronic and social media. In Cuba and Venezuela it is also censored. In dictator Daniel Ortega's Nicaragua, where the media is now mostly controlled by the state or the businesses of the Ortega family and friends, the regime is set to approve new cyber legislation that will criminalize whatever the state decides is fake news on the internet. Journalists working for the regime are defending the gag law.

One is left to contemplate what might have been in any of these countries had open minds been ready to defend open society. And to further contemplate what is to become of open societies where minds close.



Here Are the Worst Proposals to Reform the Supreme Court

By Jonathan Turley, JD, The Hill

This vote to make Amy Coney Barrett the 115th Supreme Court justice will be more than a confirmation. It will be a dispensation, according to former Vice President Joe Biden and various Democrats. They have cited the vote as relieving them of guilt for changing the Supreme Court to manufacture a liberal majority. Like kids who dare others to step over a line, Democrats insist that filling this vacancy will invite changes ranging from packing the Supreme Court to removing its authority to rule in certain cases.

But the line the Senate will step over is set by the Constitution, while the proposals from Democrats would retaliate against a power granted in the Constitution. Democrats are floating a parade of horrible ideas to reform the Supreme Court and negate the growing conservative majority. Biden said that it is "out of whack" and, as president, he would assemble a new commission to study the "alternatives that go well beyond packing." The commission would report to him 180 days after his inauguration.

Polls show that almost 60 percent of Americans oppose the court packing scheme backed by Democrats, including Senator Kamala Harris, who is of course on the ticket with Biden. Still one critical person not surveyed was the late Justice Ruth Bader Ginsburg, a liberal lion who denounced such a scheme as ensuring the utter destruction of the Supreme Court.

The New York Times and Siena College found just above 30 percent favor court packing. That is a familiar figure over the last four years, as the same 30 percent of both parties have supported the most destructive measures and rhetoric. Those extremes continue to control our politics, but the vast majority of us in the middle watch in disbelief as Senate Democrats today embrace one of the most reviled tactics in our history. They are not alone as a host of academics are lending credibility to court packing.

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Michael Klarman of Harvard attacked the foundation of Congress before the Supreme Court. He condemned a “malapportionment” in the Senate which he believes gives Republicans greater power, and referred to their refusal to vote nominee Merrick Garland as “stealing a seat.” While it was controversial, and I was among those calling for a vote on Garland, that decision was allowed under the Constitution. Yet Klarman clearly calls it court packing to justify any act of retaliation as he said, “Democrats are not initiating such a spiral. They are simply responding in kind.”

Klarman said not to worry about Republicans responding with their own court packing scheme when they return to power. He insists Democrats can change the system so Republicans will “never win another election” without abandoning their values. He concedes that “the Supreme Court could strike down everything I just described” so it has to be packed in order to advance to allow such changes to occur. Here are some of the other wacky proposals out there to reform the Supreme Court.

Several academics argue for an alternative which moves in the opposite direction. If you cannot make the branch larger, then shrink its authority. By enacting what is known as jurisdiction stripping, Democrats can bar federal courts from reviewing certain types of legislation. Faced with a conservative bench, Democrats in control of Congress would make the judiciary into a nullity to wield unchecked authority with various issues. Assuming courts would allow such a move, it then creates a race to the bottom as more legislation is protected from judicial review.

Another alternative is to leave the Supreme Court at its current size but mandate supermajority decisions. Congress would mandate at least six out of the nine justices or even unanimity in rulings for certain types of cases or laws. It is ironic since, against the advice of many, Democrats removed the Senate filibuster for judicial nominations when it held the majority. This changed protections for a minority in the Senate. In this case, Democrats would designate favored types of cases protected by supermajority rules, thus shaping the Supreme Court votes.

Pete Buttigieg and some academics have also proposed disregarding any pretense of independent justices. They would convert the Supreme Court into a kind of judicial Federal Communications Commission with both the Democrats and Republicans each selecting five justices who would select five more from federal courts to serve terms of one year. That would make the Supreme Court a crude reflection of our chaotic politics.

The Supreme Court is reviewing such a system with Carney versus Adams. The case must be familiar to Biden since it

deals with a Delaware mandate that the seats in the state Supreme Court be divided between Democrats and Republicans, preventing an independent from becoming a justice. In Delaware, a balanced court means you should first establish that you are from the right party before you can mete out justice. The proposal would mean an often shifting court and, because the justices would be chosen based on party, they likely would become pawns in politics.

Another proposal would tackle the conservative majority by turning every judge into an associate justice. A lottery would be held every two weeks to select nine justices to hear cases, with each panel limited to no more than five judges nominated by a president from the same party. Senator Bernie Sanders even endorsed the idea. However, most Americans are unlikely to want to reform the Supreme Court with a lottery alternative.

I am not opposed to reform of the Supreme Court. But the commission is not about reform. It is about schemes to achieve partisan outcomes from the bench. Biden offers the institution as the vehicle for the frustration of the 30 percent of his base which demands extreme measures to satiate their anger. He once denounced court packing as a “bone headed idea” but he would convert terrible proposals into bona fide rules.



US Citizens Obligated to ‘Higher Power from Which Their Rights and Freedoms Derived’

By William P. Barr, U.S. Attorney General

In his renowned 1785 pamphlet “Memorial and Remonstrance Against Religious Assessments,” James Madison described religious liberty as not only “a right towards men” but also “a duty towards the Creator,” and a “duty ... precedent both in order of time and degree of obligation, to the claims of Civil Society.”

In other words, our Founders and the extraordinary documents they created did not just guarantee freedom of religion for citizens of this new nation. They also assumed a certain, basic obligation on the part of those free citizens to the higher power from which their rights and freedoms derived.

The common phrase on our currency “In God We Trust” is

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not a call to worship. It is a constant, quiet nudge toward that power from which all our freedoms come. Hint: not government nor earthly king.

From that Founding era onward, there was strong consensus about the centrality of religious liberty in the United States.

The imperative of protecting religious freedom was not just a nod in the direction of piety. It reflects the Framers' belief that religion was indispensable to sustaining our free system of government.

It has been over 230 years since that small group of Colonial lawyers led a revolution and launched what they viewed as a great experiment: establishing a society fundamentally different from those that had gone before.

They had crafted a magnificent charter of freedom, the United States Constitution, which provides for limited government while leaving "the People" broadly at liberty to pursue our lives both as individuals and through free associations.

The Founders never thought the main danger to the republic came from external foes. The central question was whether, over the long haul, we could handle freedom. The question was whether the citizens in such a free society could maintain the moral discipline and virtue necessary for the survival of free institutions.

Looking around today, one would be forgiven for having doubts about those prospects. But the Founders' faith in free people lay in more than just unfounded, rose-colored visions. The Founding generation's view of human nature was drawn from the classical Christian tradition.

These practical statesmen understood that individuals, while having the potential for great good, also had the capacity for great evil.

Men are subject to powerful passions and appetites and, if unrestrained, are capable of ruthlessly riding roughshod over their neighbors and the community at large.

No society can exist without some means for restraining individual rapacity.

But, if you rely on the coercive power of government to impose restraints, this will inevitably lead to a government that is too controlling, and you will end up with no liberty, just tyranny.

On the other hand, unless you have some effective restraint, you end up with something equally dangerous — licentiousness — the unbridled pursuit of personal appetites at the expense of the common good. This is just another

form of tyranny, where the individual is enslaved by his appetites and the possibility of any healthy community life crumbles.

So the Founders decided to take a gamble. They would leave "the People" broad liberty, limit the coercive power of the government, and place their trust in self-discipline and the virtue of the American people.

In the words of Madison, "We have staked our future on the ability of each of us to govern ourselves."

This is really what was meant by "self-government." It did not mean primarily the mechanics by which we select a representative legislative body. It referred to the capacity of each individual to restrain and govern themselves.

But what was the source of this internal controlling power? In a free republic, those restraints could not be handed down from above by philosopher kings.

Instead, social order must flow up from the people themselves, freely obeying the dictates of inwardly possessed and commonly shared moral values. And to control willful human beings, with an infinite capacity to rationalize, those moral values must rest on authority independent of men's will. They must flow from a transcendent Supreme Being.

In short, in the Framers' view, free government was suitable and sustainable for only a religious people — a people who recognized that there was a transcendent moral order antecedent to both the state and man-made law and who had the discipline to control themselves according to those enduring principles.

How does religion promote the moral discipline and virtue needed to support free government?

First, it gives us the right rules to live by. The Founding generation were Christians. They believed that the Judeo-Christian moral system corresponds to the true nature of man. Those moral precepts start with the two great commandments: to love God with your whole heart, soul and mind; and to love thy neighbor as thyself.

But they also include the guidance of natural law — a real, transcendent moral order that flows from God's eternal law — the divine wisdom by which the whole of creation is ordered. The eternal law is impressed upon and reflected in all created things.

From the nature of things, we can, through reason and experience, discern standards of right and wrong that exist independently of human will.

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Modern secularists dismiss this idea of morality as other-worldly superstition imposed by a killjoy clergy. In fact, Judeo-Christian moral standards are the ultimate utilitarian rules for human conduct.

These rules are best for man not in the by-and-by, but in the here and now. They are like God's instruction manual for the best running of man and human society.

By the same token, violations of these moral laws have bad, real-world consequences for man and society. We may not pay the price immediately, but the harm over time is real.

Religion helps promote moral discipline within society. Because man is fallen, we don't automatically conform ourselves to moral rules even when we know they are good for us.

But religion helps teach, train and habituate people to want what is good. It does not do this primarily by formal laws — that is, through coercion. It does this through moral education and by informing society's informal rules — its customs and traditions that reflect the wisdom and experience of the ages.

In other words, religion helps frame moral culture within society that instills and reinforces moral discipline. In fact, no secular creed has emerged capable of performing the role of religion in ensuring the successful prospects of self-governance.



The Best Is Yet to Come

**By Theodore Roosevelt
Malloch, American Greatness**

1969 Frank Sinatra recorded a song that became an instant classic. The title was, "The Best Is Yet to Come." The lyrics, originally written by Carol Leigh and composed by Cy Coleman in 1959, went like this:

Out of the tree of life I just picked me a plum;

You came along and everything started to hum;

Still it's a real good bet;

The best is yet to come.

Best is yet to come, and Babe won't that be fine;

You think you've seen the sun;

But you ain't seen it shine.

Historically, "best" has been used to say that good things have happened, but that even *better* things will happen in the future. Life is good now, but *the best is yet to come*.

The Trump 2020 trailer plays on the same theme.

It is part of the American saga and mentality to believe in our future. America's founders did. Lincoln did. So did both Roosevelts. Kennedy projected it and Reagan embodied it. Now Trump has picked up on the same positive narrative. Making and keeping America great is more than a tagline or a phrase on a red hat.

It is who we *are*, eternal optimists.

Think about American exceptionalism — it is the precise opposite of the managed decline and end of America thesis that the Democrats are preaching and the foreign socialist ideology they have imported.

American *exceptionalism* is the view that the United States occupies a special role among the nations of the world in terms of its national ethos; political, economic, and religious institutions; and its having been built by settlers. Belief in American exceptionalism has long been characteristic of both conservatives and liberals. The radical Marxist Howard Zinn, a precursor to Bernie Sanders, however, said that it is based on a myth, and that "there is a growing refusal to accept" the idea of exceptionalism both nationally and internationally. But he's dead wrong.

Many intellectuals, across disciplines, have argued that to deny American exceptionalism is in essence to deny the heart and soul of this nation.

Because America lacks a feudal tradition of landed estates with inherited nobility, it is arguably unique among nations. The Puritan Calvinists who first came to Massachusetts had a strong belief in predestination and a theology of divine providence that still has effects down to this day. Since God made a covenant with his "chosen people," Americans are seen as of a different type. This "city on the hill" mentality is evidenced in American folklore, song, and customs, such as Woodie Guthrie's 1944 anthem "this Land Is Your Land." With its particular attention to *legal* immigration, America has been a beacon to the world for generations.

The Statue of Liberty itself is an embodiment of that ethos. America also was created on a vast frontier where rugged and untamed conditions gave birth to the American national identity and the narrative of a continent of exceptional people — explorers and adventurers. Think of my relative Teddy Roosevelt on winning the West!

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The economics of the American founding was very much a Lockean affair: the protection of property rights in what was “the largest contiguous area of free trade in the world.” But you recall there were two competing views of America’s economy: a Southern agrarian view, championed by Jefferson, and a Northern industrial and commercial view, championed by Hamilton. It is this same difference in visions that was at the economic root of the American Civil War, a war that saw the ultimate industrial and commercial view victorious.

Hamilton, as secretary of the treasury, prevailed. He established the credit of the United States by consolidating state and national debt and paying the interest on it and transforming it into capital by issuing certificates on it. He established a national banking system and thereby encouraged what he called “the spirit of enterprise.” Hamilton used the freedoms of the Constitution and its protections to create a capitalistic, free-market economy and ensured that the United States would “become the richest, most powerful, and freest country the world has ever known.”

The role of the government in such an economy was well described by James Madison in *Federalist* 10:

A republic . . . promises the cure for which we are seeking . . . the same advantage, which a republic has over a democracy in controlling the effects of faction, is enjoyed by a large over a small republic.

To be a fit participant in a modern republic and market society, like America, it is necessary first to be a certain kind of person in a particular kind of culture. This kind of person is one who internalizes his or her values and makes them work: a person of virtuous character. It is no accident that Max Weber identified none other than Benjamin Franklin as the epitome of the “Protestant work ethic.” Nor is it an accident that America remains the most philanthropic country in the world. Franklin was the quintessential American, an entrepreneur in every sense of the word and a proponent both of thrift as a virtue and generosity as a practice.

Finally, as Nobel Prize-winning author, V.S. Naipaul has put it,

The idea of the pursuit of happiness . . . is an elastic idea; it fits all men. It implies a certain kind of society, a certain kind of awakened spirit. I don’t imagine my father’s Hindu parents would have been able to understand the idea. So much is contained in it: the idea of the individual, responsibility, and choice, the life of the intellect, the idea of vocation and perfectibility and achievement. It is an immense human idea. It cannot be reduced to a fixed system.

It cannot generate fanaticism. But it is known to exist; and because of that, other more rigid systems in the end blow away.

One does not impose personal autonomy, and that is the secret of America’s real and lasting power.

Human flourishing is an American moral theory that links virtue and happiness, specifying the relation between these two concepts as one of the central preoccupations of ethics. Virtue ethics today has been revived, and largely on account of the American spiritual capital built up as a legacy over many centuries of eudemonic thinking and practice.

American exceptionalism is the very embodiment or the exemplar of the logic of modernity.

In Reagan’s famous words, “The United States remains the last best hope for a mankind plagued by tyranny.” And, to the extent that the logic of modernity is rooted in Judeo-Christian spiritual capital, America is unique in preserving that connection.

Americans continue to identify themselves overwhelmingly with the Judeo-Christian spiritual heritage, long after it has disappeared as the cultural foundation of western Europe. That is why most Americans subscribe to the Lockean liberty narrative, not the social-democratic equality narrative that now dominates Europe; it is why America can combine a secular civil association with a religious culture instead of the belief in a theocracy; it is why America celebrates autonomy instead of the Asian belief in social conformity.

Early American settlers gave voice to a specifically Anglo-Protestant identity (yes, I am a WASP). As Harvard scholar Samuel Huntington has argued, American identity has had two primary components: culture and creed. The creed is a set of universal principles articulated in our founding documents: liberty, equality, democracy, constitutionalism, limited government, and private property.

Our culture is Anglo-Protestant, specifically, dissenting Protestantism. Moreover, the creed is itself the product of “English traditions, dissenting Protestantism, and Enlightenment ideas of the 18th-century settlers.”

One way of characterizing the early United States is to say that it inherited the logic of modernity and all of its institutions: The technological project of Francis Bacon, the idea of economic freedom from Adam Smith, political freedom from John Locke, and legal freedom (or common law) from Great Britain.

What distinguished the United States from England were
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three crucial features. First, the lack of a feudal class structure, which dominated Great Britain down into the 20th century. Second, extensive virgin territory for applying it (the Louisiana Purchase). And, finally and most especially, the opportunity for a multitude of dissenting Protestant sects, Catholics, and Jews to engage the new world with a religious fervor largely absent from the feudalistic state churches of Europe. It is important to remember how many of the original settlers were from dissenting Protestant sects, such as the Puritans, Methodists, Baptists, and Quakers.

This early influence can be seen in the sermons preached during the American War of Independence, the Declaration of Independence, and throughout the rest of US history. Here is a brief sampling.

- In the Mayflower Compact (1620), “In the name of God, amen . . . having undertaken, for the glory of God, and the advancement of the Christian faith . . . a voyage to plant the first colony . . .”
- The Declaration of Independence asserts that “all men . . . are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of happiness.” The last sentence asserts “a firm reliance on divine Providence.”
- The Liberty Bell contains a verse from the Torah: “Proclaim liberty throughout the land.”
- George Washington’s 1790 letter to the Hebrew Congregation at Newport: “May the children of the stock of Abraham who dwell in this land continue to merit and enjoy the good will of the other inhabitants – while everyone shall sit in safety under his own vine and fig tree and there shall be none to make him afraid. May the father of all mercies scatter light, and not darkness, upon our paths, and make us all in our several vocations useful here, and in His own due time and way everlastingly happy.”
- John Adams said, “Statesmen . . . may plan and speculate for liberty, but it is Religion and Morality alone which can establish the Principles upon which Freedom can securely stand.”

In his classic *Democracy in America* (1840), Tocqueville identified America’s unique religious heritage derived primarily from the Puritans, the importance of the Hebrew bible, the transposed belief that America was a chosen nation whose founding gave Americans a sense of moral mission. . . Most importantly, Tocqueville observed that the biblical outlook gave America a moral dimension, which the Old World lacked. . . .

Lincoln’s Gettysburg Address concludes with: “we here highly resolve..that this nation, under God, shall have a new birth of freedom—and that government of the people, by the people, for the people, shall not perish from the earth.”

In 1952, President-Elect Dwight Eisenhower acknowledged that the “Judeo-Christian concept” is the “deeply religious faith” on which “our sense of government . . . is founded.” “Under God” was added to the pledge of allegiance in 1954. The national motto (since 1956), which appears on US currency, is “In God We Trust.” Presidents take the oath of office on both an Old and New Testament Bible.

America exemplifies that logic of modernity *par excellence*. That is why there is such a thing as the American dream—which continues to draw people to our exceptional shores from the world over. It is why Donald Trump is president and why he will win reelection.

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Upcoming Events/Announcements

- **November Luncheon** – TBA, hopefully Thursday, November 19, Greencroft Club, 11:30am
- **White House Christmas Ornaments for Sale** – Contact: Madeleine Chandler at (mbc4z@earthlink.net)
- **WAC Action Committees Sign-Up** – We need members to be involved! Contact: Rena Snow (renasnow@hotmail.com)
- **Annual White House Bus Trip to DC, Christmas Decorations**—Early December
- **Spring Gala 2021**—Jason Chaffetz, invited speaker