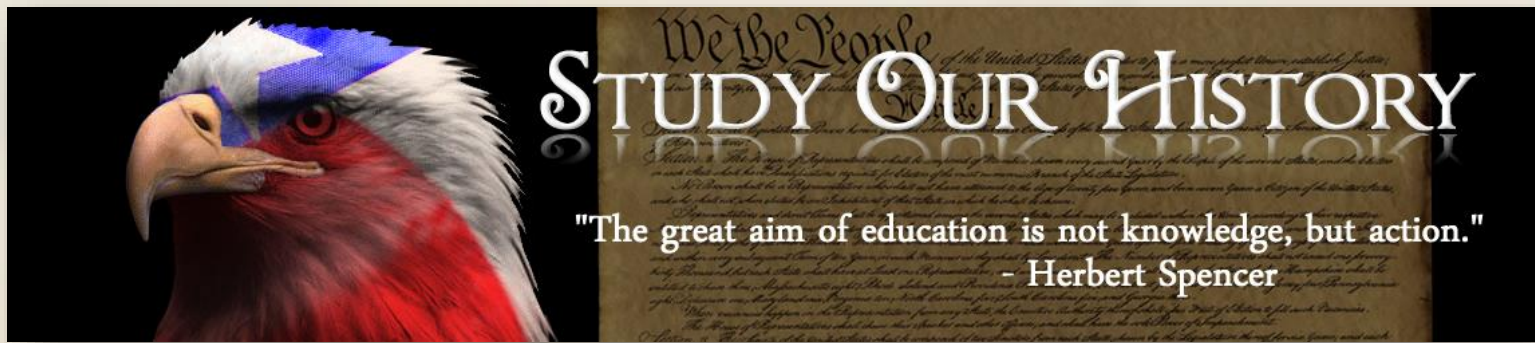


*Mt Rushmore Needs a Facelift!*







## Mt. Rushmore Facelift Project

*We pursue truth and tools to enact self-governing liberty.*

- ✓ Mythology falls as our pursuit expands.
- ✓ Accurately exposing toxic structures of government is simple yet not easy.
- ✓ The Law of Human Nature strengthens people and our ability to self-govern.
- ✓ Our nature also falls easily when structural government imposes factional will.
- ✓ Truth is foundational.
- ✓ We are pursuers, by nature. Simply beware the trails we journey.

**Epictetus stated it best, "only the educated are free!"**

Welcome liberty focused; freedom driven truth seekers.

Help us learn, understand, and restore our right!

# Welcome to Mt. Rushmore Facelift Project

## Insights into tools for success!

- ✓ Our project digs for the truth out of myths every day.
- ✓ Following careful archeological guidelines, Myths and legends will cease to cover for the factional cabal that always invades communities focused on our natural right, Self-Governing Liberty.
- ✓ We are also painfully aware of our responsibility for defending Freedom, there is a difference!
- ✓ Seek guidance, dig deep, history's important lessons can be found together.
- ✓ We're simply a truth-seeking community in support of properly preparing for truth to power for securing life, LIBERTY, and pursuit of liberty anchored quests.

Gary Wood, History Archeologist  
<https://mtrushmorefacelift.com>

# Constitution Preamble

We the People of the United States, in Order to form a more perfect Union, establish Justice, insure domestic Tranquility, provide for the common defence, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity, do ordain and establish this Constitution for the United States of America.

# Six Goals within the Preamble

- Form a *more* perfect union.
  - Establish justice.
  - Insure domestic tranquility.
  - Provide for the common defense.
  - Promote the *general* welfare.
  - Secure the blessings of liberty for ourselves and our Posterity.
- 
- Each proposal involving enforcing aggression against community-based self-governing liberty must be measured, filtered and refined through these goals carefully. It's a valuable tool for governing.
  - Are they still goals we should even strive to achieve?

Rediscovering these goals is one of the first steps in helping us achieve governing without building states, or utopian society's myth.



# Our method of study

- We will not focus on memorization of dates and events
- We will endeavor to apply critical thinking throughout
- We will establish a pattern of reading for meaning, discussing for clarity, and debating for growth
- Our goal is to gain a sharper focus on what we were to be so we can better understand where we are and what we believe should be the future course

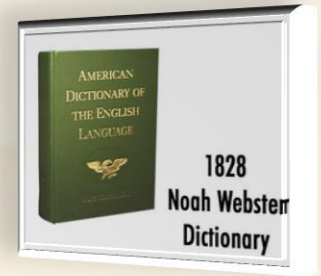
# The Four Rs Used by the Founders

During the enlightenment era there were four Rs used for studying which we will also strive to use. They are:

- Research – Seek the primary source when available
- Reflect - Meditate, Ponder, Embrace
- Relate – Bridge the gap between events we study and events today
- Record – Thomas Jefferson used this method for rewriting what he studied and read.

- From Joseph Andrews - The Center for Teaching the Constitution

# The Meaning of Words



- Words are a tricky thing with their meaning changing over time.
- When today's political leaders speak we must pay attention to every word spoken.
- As we study our heritage we must look toward the past for definitions based on our founders understanding rather than our own or today's meaning.
- One source for defining words for our study of history is the 1828 dictionary by Noah Webster; The American Dictionary of the English Language available online.
  - Others to consider; Samuel Johnson's "Dictionary of the English Language" from 1755, and hard to find John Walker's from 1779, Tim Cunningham's "New and Complete Law Dictionary" and "The Law Dictionary" by Giles Jacob



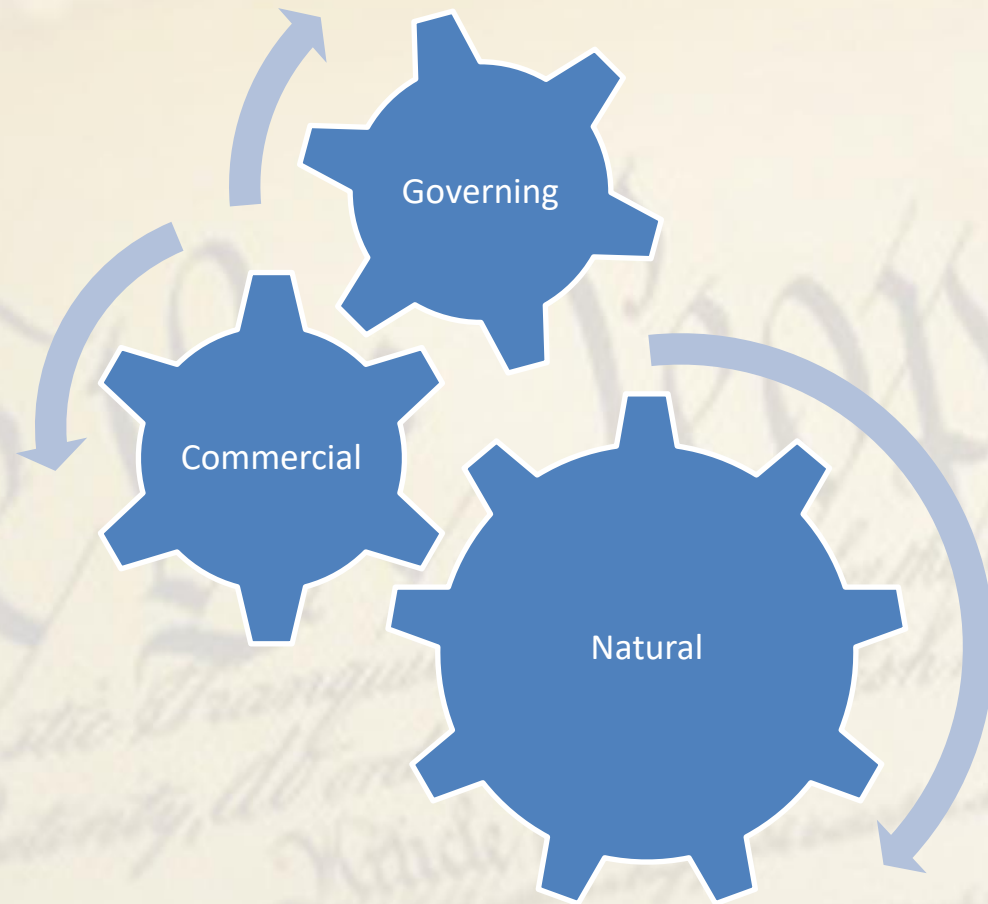
# Words drastically change over time

- When we talk politically some of our words stop us from truly moving forward in our ability to appreciate the past. Two words help us see this quite clearly;  
[Discrimination](#) vs. [Prejudice](#)
- Before selecting either to see the 1828 meaning consider how you define them when you read or hear them. Are both about the same and both considered to be a wrongful inclination?
- As we can see, discrimination was a good thing at one time.

# Beware the Labels

- Too often we are stopped in our critical thinking simply based on a label we hear.
- When you think of a [libertarian](#) what comes to mind?
- Now consider what a [republican](#) has come to mean for you.
- By falling into the trap of believing we agree upon or know what someone is all about by the label used we will miss important conversations and limit education. Some like to debate (or argue) by simply applying a label without explanation of their meaning. It is a very limiting way to discuss important topics. We each struggle daily with labels and their meanings even when we are aware of this important lesson.

# Our Societal Self





# Our Societal Self

- [Societal / Society](#)
- The societal self refers to our mature self, old enough to begin fulfilling personal responsibility.
- Gears of the societal self are based on three inherent areas; the natural, commercial, and governing gears driving us in our interaction with each other.
- When we form a society of family, community, or state we become a member of that society requiring us to interact with others who also are in their societal self.
- We must understand self to interpret our history.

# Natural Gear

- The natural gear within indicates we are subject to natural laws. This gear contains the very heart of what the founders saw as inherent rights.
- Inherent in our hearts is a desire for freedom of choice and the desire for living in liberty.
- Inalienable rights rest in our natural gear.
- Our founders, led by the basic 5 tenets of religion developed by Franklin, believed public schools must teach virtues and morality.

# Natural Gear cont.

- Franklin's 5 areas of religion common to all sects;
  - Recognition and worship of a Creator who made all things.
  - The Creator has revealed a moral code of behavior for happy living which distinguishes right from wrong.
  - The Creator holds mankind responsible for the way they treat each other.
  - That all mankind lives beyond this life.
  - That in the next life individuals are judged for their conduct in this one.



# Commercial Gear

- As human nature dictates our natural gear we are driven toward one another in commerce. As we produce we seek exchanges with others.
- Government is to have little influence within the commercial gear.
- As Gary Alder teaches (<http://freedomformula.us>) this was to be the least of government's impact.
- Article 1, Section 8, Clauses 5 & 6 lay down the key areas of federal level impact.
- Skousen's principle 15 supports Clauses 5 & 6

# Commercial Gear cont.

- U.S. Constitution: Article 1, Section 8, Clauses 5 & 6  
**“To coin Money, regulate the Value thereof, and of foreign Coin, and fix the Standard of Weights and Measures.”**  
**“To provide for the Punishment of counterfeiting the Securities and current Coin of the United States.”**
- The 5000 Year Leap: Principle 15  
**“The highest level of prosperity occurs when there is a free-market economy and a minimum of government regulations.”**

# Governing Gear

- Natural and commercial gears create interactions driving us toward a desire to form community relations with others.
- Within the Governing Gear rests agreements among people with how their government is to be structured.
- Governing works best when operated at the lowest possible level to solve challenges.
- States are the foundation of our Constitutional Republic.
- Federal level governing was to be enumerated and limited as agreed upon between each of the independent states.





# STUDY OUR HISTORY

"The great aim of education is not knowledge, but action."  
- Herbert Spencer

## Self-governing Liberty Historical Archeology 101

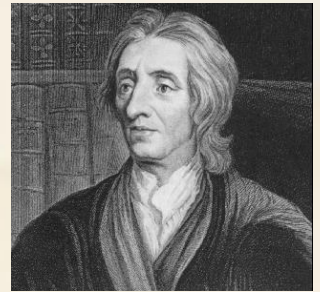
We welcome all who are desiring a better understanding of our heritage. Ending Constitutional illiteracy while rediscovering our heritage strengthens people and our ability to self-govern.

By Gary & Shirley Wood ©2010  
<https://mtrushmorefacelift.com>

# Voices of Influence

- John Locke – A brilliant philosopher widely read among the Founders  
Second Treatise on Civil Government (1690)
- Charles de Montesquieu – Cited more than any other man during the Constitutional Convention  
The Spirit of Laws (1748)
- Sir William Blackstone – Oxford's first professor of English Law  
Commentaries on the Laws of England (1765 - 1769)

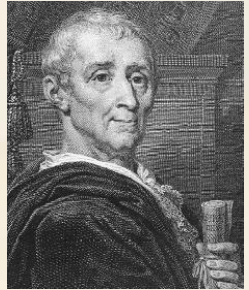
# John Locke



- (1623 – 1704) A British philosopher and author, he was the 3<sup>rd</sup> most cited by the Founders<sup>1</sup> and his best known work is his *Two Treatises on Government*. He challenged the idea of a divine right of Monarchy, instead believing in the right of the people through natural rights and social compact. Under social compacts people willingly agree to give up certain natural rights to secure life, liberty and property. He strongly believed all societal laws must be built upon natural law or what he often referred to as 'The Law of Nature.'
- **"He is willing to join in Society with others for the mutual Preservation of their Lives, Liberties and Estates, which I call by the general Name, Property."<sup>2</sup>**



# Charles Louis de Secondat, Baron de Montesquieu



- (1689 – 1755) Cited more than any other philosopher by the Founders<sup>1</sup>, he was a French attorney and author. *Spirit of Laws* was published in 1748 and in it many of the ideas presented by Locke were supported and expanded upon. Where Locke wrote of a legislative and executive branch Montesquieu added a third, the judiciary. We know his major ideas today by the terms of ‘separation of power’ and ‘checks and balances’ which was key in protecting against tyranny. Another key ingredient is education. He believed the education of the people dictated the form of government they would eventually live under.
- **“It is in a republican government that the whole power of education is required. The fear of despotic governments naturally arises of itself amidst threats and punishments; the honour of monarchies is favoured by the passions, and favours them in its turn; but virtue is a self-renunciation, which is ever arduous and painful...It is not the young people that degenerate; they are not spoiled till those of maturer age are already sunk into corruption.”<sup>2</sup>**

# Sir William Blackstone



- (1723 – 1780) He was an English judge and law professor as well as an author and a poet. Cited the second most often by the Founders<sup>1</sup>, his four volume set, *Commentaries on the Laws of England* (1765 – 1769) sold nearly as many copies in the colonies as it did in Britain. It was used to study law by many of the Founders who practiced law and was still referenced and used heavily for decades after the birth of our federalist republic. His definitions surrounding the ‘Nature of Laws’ influenced many who believed unchanging principles were paramount to the success of any society that hoped to sustain liberty over tyranny. Living in societies create a need for Laws of Nations yet those laws must conform to natural law if society is to avoid tyrannical rule.
- **“IF man were to live in a state of nature, unconnected with other individuals, there would be no occasion for any other laws, than the law of nature, and the law of God. Neither could any other law possibly exist; for a law always supposes some superior who is to make it; and in a state of nature we are all equal, without any other superior but him who is the author of our being. But man was formed for society; and, as is demonstrated by the writers on this subject, is neither capable of living alone, nor indeed has the courage to do it.”<sup>2</sup>**

# A Sample Bibliography

Title	Author
U.S. Constitution & the Bill of Rights	Several wise men
Declaration of Independence	Jefferson, Adams, Franklin, Livingston, Sherman
The Federalist and Anti-Federalist Papers Convention Notes	Several wise men
The 5000 Year Leap – Making of America	W. Cleon Skousen
Politically Incorrect Guide to American History	Thomas E. Woods
Politically Incorrect Guide to the Constitution	Kevin R. C. Gutzman
A Wealth of Nations	Adam Smith
The Second Treatise on Government	John Locke
Democracy in America	Alexis de Tocqueville

This table has only a few suggested books for successfully completing this course (some are easily referenced online, visit [Study Our History](#) for links). You will quickly learn this is far from an exhaustive list so share with others the books you read and study as your understanding of our history grows.

# Referenced Definitions and Quotes

- The following slides contain definitions, quotes, and other items linked to during the live class presentations.
- In printed form look for underlined words in the slides above and then find the referenced link within the slides below.



# Discrimination

- **DISCRIMINATION**, n.

1. The act of distinguishing; the act of making or observing a difference; distinction; as the discrimination between right and wrong.
2. The state of being distinguished.
3. Mark of distinction.

# Prejudice

- **PREJ'UDICE**, n. [L. prejudicium; proe and judico.]
  1. Prejudgment; an opinion or decision of mind, formed without due examination of the facts or arguments which are necessary to a just and impartial determination. It is used in a good or bad sense. Innumerable are the prejudices of education; we are accustomed to believe what we are taught, and to receive opinions from others without examining the grounds by which they can be supported. A man has strong prejudices in favor of his country or his party, or the church in which he has been educated; and often our prejudices are unreasonable. A judge should disabuse himself of prejudice in favor of either party in a suit.

My comfort is that their manifest prejudice to my cause will render their judgment of less authority

2. A previous bent or bias of mind for or against any person or thing; prepossession.  
There is an unaccountable prejudice to projectors of all kinds.
3. Mischief; hurt; damage; injury. Violent factions are a prejudice to the authority of the sovereign.  
How plain this abuse is, and what prejudice it does to the understanding of the sacred Scriptures.  
[This is a sense of the word too well established to be condemned.]

**PREJ'UDICE**, v.t. To prepossess with unexamined opinions, or opinions formed without due knowledge of the facts and circumstances attending the question; to bias the mind by hasty and incorrect notions, and give it an unreasonable bent to one side or other of a cause.

Suffer not any beloved study to prejudice your mind so far as to despise all other learning.

1. To obstruct or injure by prejudices, or an undue previous bias of the mind; or to hurt; to damage; to diminish; to impair; in a very general sense. The advocate who attempts to prove too much, may prejudice his cause.

I am not to prejudice the cause of my fellow poets, though I abandon my own defense.

# Libertarian

- **LIBERTA'RIAN**, a. [L. liber, free; libertas, liberty.]

Pertaining to liberty, or to the doctrine of free will, as opposed to the doctrine of necessity.

Remove from their mind libertarian prejudice.

# Republican

- **REPUB'LICAN**, a.
  1. Pertaining to a republic; consisting of a commonwealth; as a republican constitution or government.
  2. Consonant to the principles of a republic; as republican sentiments or opinions; republican manners.
- **REPUB'LICAN**, n. One who favors or prefers a republican form of government.



# Societal - Society

- **Societal – (from Merriam-Webster.com)**

Main Entry: so·ci·e·tal Pronunciation: \sə-ˈsī-ə-təl\ Function: *adjective* Date: 1898 : of or relating to society: social <*societal* forces>

- **SOCI'ETY, n.** [L. *societas*, from *socius*, a companion. See *Sociable*.] **(from 1828.mshaffer.com)**

1. The union of a number of rational beings; or a number of persons united, either for a temporary or permanent purpose. Thus the inhabitants of a state or of a city constitute a society, having common interests; and hence it is called a community. In a more enlarged sense, the whole race or family of man is a society, and called human society. The true and natural foundation of society, are the wants and fears of individuals.
2. Any number of persons associated for a particular purpose, whether incorporated by law, or only united by articles of agreement; a fraternity. Thus we have bible societies for various objects; societies for mechanics, and learned societies; societies for encouraging arts, &c.
3. Company; a temporary association of persons for profit or pleasure. In this sense, company is more generally used.
4. Company; fellowship. We frequent the society of those we love and esteem.
5. Partnership; fellowship; union on equal terms. Among unequals what society can sort? Heav'n's greatness no society can bear.
6. Persons living in the same neighborhood, who frequently meet in company and have fellowship. Literary society renders a place interesting and agreeable.
7. In Connecticut, a number of families united and incorporated for the purpose of supporting public worship, is called an ecclesiastical society. This is a parish, except that it has not territorial limits. In Massachusetts, such an incorporated society is usually called a parish, though consisting of persons only, without regard to territory.

# Federalism

- federal
- **FED'ERAL**, a. [from L. faedus, a league, allied perhaps to Eng. wed. L. vas, vadis, vador, vadimonium. See Heb. to pledge.]
- 1. Pertaining to a league or contract; derived from an agreement or covenant between parties, particularly between nations.
- The Romans, contrary to federal right, compelled them to part with Sardinia.
- 2. Consisting in a compact between parties, particularly and chiefly between states or nations; founded on alliance by contract or mutual agreement; as a federal government, such as that of the United States.
- 3. Friendly to the constitution of the United States. [See the Noun.]

# Federalist 45 – Enumerated Powers

- “The powers delegated by the proposed Constitution to the federal government, are few and defined. Those which are to remain in the State governments are numerous and indefinite. The former will be exercised principally on external objects, as war, peace, negotiation, and foreign commerce; with which last the power of taxation will, for the most part, be connected. The powers reserved to the several States will extend to all the objects which, in the ordinary course of affairs, concern the lives, liberties, and properties of the people, and the internal order, improvement, and prosperity of the State.”

# Separation of Powers

- The first separation is between the federal government and the states.
- The second separation is between the three branches of the federal government
  - Legislative Branch – further divided between the Senate (representing the states) and the House (representing the people). Proposes and passes law.
  - Executive Branch – enforces law.
  - Judicial Branch – interprets Constitutionality of law.