

19. In Webster's *American Dictionary*, we have the initial insight into how citizens of the United States defined words in the English Language. The one we want to explore is "honor." We will take the definitions presented by Webster and choose a few to amplify afterward.

HONOR (noun). Reputation; as, his *honor* is unsullied. True nobleness of mind; magnanimity; dignified respect for character, springing from probity, principle or moral rectitude; a *distinguishing trait in the character of good men*.

Any particular virtue much valued; as bravery in men, and chastity in females. *Shakespeare*.

HONOR (verb). To revere; to respect; to treat with deference and submission, and perform relative duties to.

To reverence; to manifest the highest veneration for, in words and actions; to entertain the most exalted thoughts of.

To dignify; to raise to distinction or notice; to elevate in rank or station; to exalt.

To treat with due civility and respect in the ordinary intercourse of life.

HONORABLE (adj.). Holding a distinguished rank in society; illustrious or noble.

Possessing a high mind; actuated by principles of honor, or scrupulous regard to probity, rectitude or reputation.

Proceeding from an upright and laudable cause, or directed to a just and proper end. Nothing can be honorable which is immoral.

Honest without hypocrisy or deceit; fair.¹

20. Four words cited by Webster that help define honor are: (1) probity, (2) principle, (3) rectitude, and (4) virtue. We shall briefly define each by Webster:

PROBITY (n). Primarily, tried virtue or integrity; but in general, strict honesty; sincerity; veracity; integrity in principle, or strict conformity of actions to the laws of justice.

PRINCIPLE (n). A general truth; a law comprehending many subordinate truths; as the *principles* of morality, of law, of government, etc.

TENET. That which is believed, whether truth or not, but which serves as a rule of action or the basis of a system. [Examples: establishment truth and biblical truth.]

¹ Noah Webster, *An American Dictionary of the English Language* (New York: S. Converse, 1828); repr. San Francisco: Foundation for American Christian Education, 1967, 1995), s.vv. "honor," "honorable."

RECTITUDE. In *morality*, rightness of principle or practice; uprightness of mind; exact conformity to truth, or to the rules prescribed for moral conduct, either by divine or human laws. Rectitude of mind is the disposition to act in conformity to any known standard of right, truth or justice; rectitude of *conduct* is the actual conformity to such standard. *Perfect rectitude* belongs only to the Supreme Being. The more nearly the *rectitude* of men approaches to the standard of the divine law, the more exalted and dignified is their character.

VIRTUE (n). Moral goodness; the practice of moral duties and the abstaining from vice, or a conformity of life and conversation to the moral law. In this sense, *virtue* may be, and in many instances must be, distinguished from *religion*. The practice of moral duties merely from motives of convenience, or from compulsion, or from regard to reputation, is *virtue*, as distinct from *religion*. The practice of moral duties from sincere love to God and his laws, is *virtue* and *religion*.²

21. Examples of the soul inventory of an honorable person were collected by Solomon in his Proverbs accompanied by contrary behaviors of the wicked:

Proverbs 10:9 - He who walks in integrity walks securely, but he who perverts his ways will be found out.

Proverbs 11:3 - The integrity of the upright will guide them, but the crookedness of the treacherous will destroy them.

Proverbs 14:34 - Righteousness exalts a nation, but sin is a disgrace to any people.

Proverbs 21:21 - He who pursues righteousness and loyalty finds life, righteousness, and honor.

Proverbs 22:1 - A good name is to be more desired than great wealth, favor is better than silver and gold.

Proverbs 22:4 - The reward of humility and the fear of the Lord are riches, honor and life.

Proverbs 22:16 - When the wicked increase, transgression increases; but the righteous will see their fall.

Proverbs 28:6 - Better is the poor who walks in his integrity than he who is crooked though he be rich.

² Ibid., s.vv. “probity,” “principle,” “rectitude,” “virtue.”

Proverbs 29:2 - When the righteous are in authority, the people rejoice: but when the wicked rule, the people groan. (KJV)

22. Wise and reasoned quotes from our Founders express the collective desire that once made free the result could be preserved. Here are some examples:

Our Constitution was made only for a moral and religious people. It is wholly inadequate to the government of any other.

—John Adams to the officers of the
First Brigade of the 3d Division
of the Massachusetts Militia,
October 11, 1798

The Constitution is a mere thing of wax in the hands of the judiciary, which they may twist and shape into any form they please.

—Thomas Jefferson, letter to
Judge Spencer Roane,
Virginia Supreme Court,
September 6, 1819

This constitution squints toward monarchy, and does not this raise indignation in the breast of every true American?

—Patrick Henry, expressing his
opposition to the Constitution
and the notion of a strong
central government, 1788

What is government itself but the greatest of all reflections on human nature? If men were angels, no government would be necessary. If angels were to govern men, neither external nor internal controls on government would be necessary.

—James Madison,
The Federalist Papers, No. 51,
February 6, 1788

A popular government without popular information, or the means of acquiring it, is but a prologue to a farce or a tragedy; or, perhaps both. Knowledge will forever govern ignorance. And a people who mean to be their own governors must arm themselves with the power which knowledge gives.

—James Madison, letter to
W. T. Barry, August 4, 1822

I believe there are more instances of the abridgment of the freedom of the people by gradual and silent encroachments of those in power than by violent and sudden usurpations.

—James Madison, address at
the Virginia Convention,
June 16, 1788

No people can be bound to acknowledge and adore the invisible hand, which conducts the Affairs of men more than the People of the United States. Every step, by which they have advanced to the character of an independent nation, seems to have been distinguished by some token of providential agency.

—George Washington,
First Inaugural Address,
April 30, 1789

Have you ever found in history, one single example of a nation, thoroughly corrupted, that was afterwards restored to virtue? And without virtue there can be no political liberty.

—John Adams, letter to
Thomas Jefferson,
December 21, 1819³

The great pillars of all government and of social life; I mean, virtue, morality and religion... This is the armor, my friend, and this alone which will make us invincible. If we lose these we are conquered, fallen indeed.

—Patrick Henry, letter to
John Marshall, 1799

A woman devoid of rational ideas of religion, has no security for her virtue; it is sacrificed to her passions, whose voice, not that of God, is her only governing principle.

—Patrick Henry,
personal letter to his daughter⁴

23. Although the writings of Solomon and the proclamations by the Founders of the American Republic, did not long hold fast among those who desired to consolidate power to the federal government by suppressing the power granted to the States.

³ *The Essential Wisdom of the Founding Fathers*, ed. Carol Kelly-Gangi (New York: Fall River Press, 2009), 35, 34, 39, 43, 61, 73, 79.

⁴ James M. Wells, *The Christian Philosophy of Patrick Henry*, ed. Carris J. Kocher (Concordville, Penn.: Bill of Rights Bicentennial Committee, 2004), 91, 9.

24. A brief synopsis of the political and religious mind-set of Patrick Henry gives us insight into the initial reasons our nation has not been able to withstand the steady advance toward a central government during which the Bill of Rights have suffered its own assaults.

Patrick Henry's opposition to the government outlined in the United States Constitution was largely motivated by the ideas of the nature of man which sprang from his Calvinistic approach to public problems and by the misgivings which the sin of Southern slavery gave him. Henry maintained that the government's sole purpose was in securing the liberties ordained by God for man, and that only through effective controls of the base nature of man—a fallen creature, who could be depended on only through operation of self-interest—could this objective be obtained. Henry feared that many of the framers of the American Constitution had been motivated by national ambition and economic desires in framing the new government, for it did not effectively control man's natural selfishness. Henry felt that the government, through its modes of creation, was centralized, which in itself was dangerous. Also, Henry feared that the ambiguity and the sweeping clauses of the Constitution would enable the ever-present wicked elements to consolidate all control into the hands of the National government and destroy the state governments and ultimately the divinely ordained freedoms of the people. After his failure to prevent ratification, however, Henry continued his fight to include a Bill of Rights in the new government and also to retain some means whereby the states could exercise control on the National government to maintain a permanent separation of powers.

Successful in obtaining a Bill of Rights, but unable to secure the needed state control, Henry determined to retire from political life. Personal factors, a realization that the people were complacent with the new government after addition of the Bill of Rights and a conviction that the new government should not be impeded in its organization efforts, persuaded Henry, despite political enticements, that his retirement should be permanent. This period of retirement was perhaps made easier by the fact that Henry could support neither of the country's two major parties. He could appreciate the efforts of Thomas Jefferson's Democratic-Republicans to halt this growth of national power, but he feared that the means they were using would lead to civil war, disunion, and European domination. Even more alarming to Henry than what he considered to be the use of unconstitutional means by the Jeffersonians was the influence of France and French Deism upon the Jeffersonians.

Therefore, Henry determined to re-enter political life and challenged the Jeffersonian leadership then dominant in the state. Although re-elected to the Virginia legislature, Henry was unable to complete this final resolve, for he died on June 6, 1799, before he could take his seat in the Virginia House of Delegates.

Throughout his long and varied career Henry remained true to his religious and political convictions. He was ever loyal to his country, but—first and foremost—Patrick Henry was faithful to his God!⁵

25. Henry was impressively prophetic about the consolidation of power away from the States by the Federal government.
26. This has resulted in an internal threat to the security of the nation which has been in turn amplified by the external assault by communist propaganda.
27. We have studied the philosophy of Antonio Gramsci who developed his ideas while in an Italian prison in the 1930s.
28. Prior to his efforts, the Russian communists began to incorporate the ideas of Adam Weishaupt \vīs'-haupt who founded the Illuminati in 1776 whose ideas were advanced by Karl Marx's *The Communist Manifesto*, published in 1848.
29. Weishaupt developed a strategy to overthrow a nation which Communist dictators sought to utilize in their strategies to overthrow the West.
30. Here is a summary of Weishaupt's six-point strategy:
 1. Abolish all form of government authority.
 2. Abolish all private property since ownership gives people a motive for fighting.
 3. Abolish all rights of inheritance.
 4. Abolish patriotism.
 5. Abolish marriage and family life in order to destroy authority.
 6. Abolish all forms of religion.

(End CR14-29. See CR14-30 for continuation of study at p. 291.)

⁵ Ibid., 105–106.