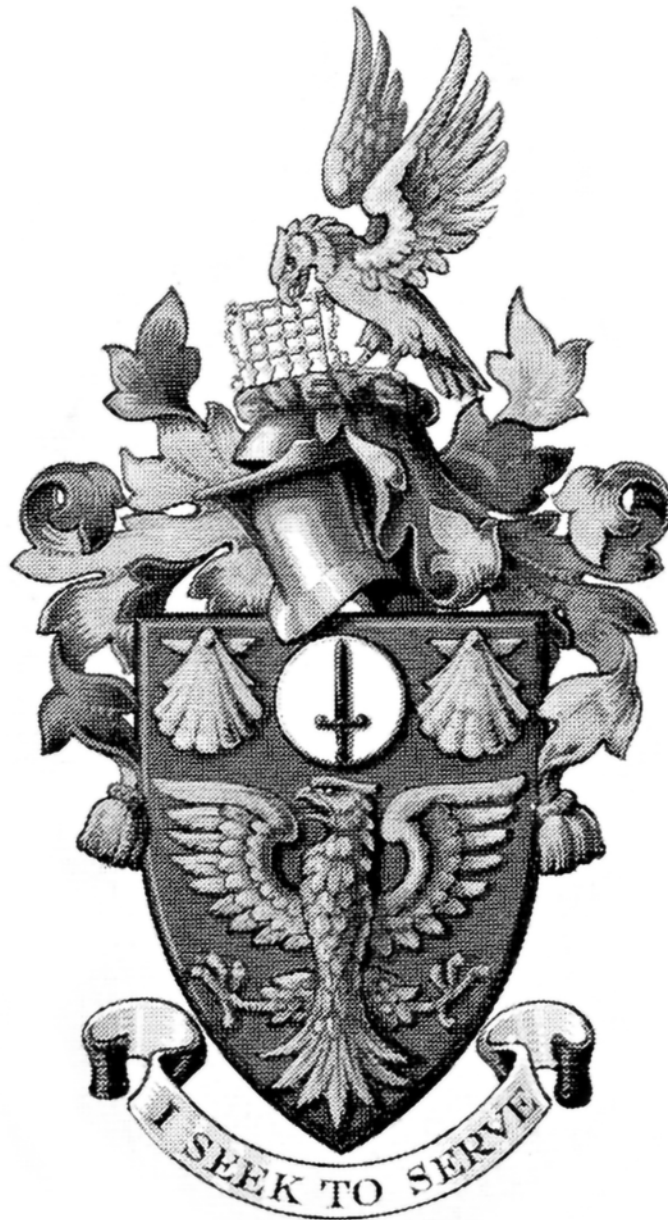


# COMPLEMENTARITY OF NATURAL & DIVINE LAW

The Pathway to Light, Truth & Freedom for Preborn Americans



*John Wesley Brabner-Smith, Esquire*

Founder of the International School of Law



# Foreward

Professor John W. Brabner-Smith, founder of the International School of Law in Washington, DC (now the George Mason University School of Law) graduated from Yale Law School a few years after my grandfather, and was teaching his own students in the late 1960's and 1970's about Natural Law.

Our forefathers were familiar with Natural Law and our nation's *Declaration of Independence* is based upon it.

“The unanimous Declaration of the thirteen united States of America, When in the Course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the Laws of Nature and of Nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.” (opening words of the Declaration of Independence)

Professor Brabner-Smith explained in his writings that it was by appealing to **Natural Law** that our forefathers were able to justify our separation from Great Britain and assume a position among the great powers of the earth.

“This Declaration based legal existence upon “the laws of nature and of nature's God,” in order for the now united colonies to take a place “among the powers of the earth.” **This was the foundation of all international states...**” (*The Recovery of Natural Law*” subsection *The Foundation of Nation-States*)

This same Natural Law guarantees, just as set forth in the Declaration of Independence (the charter of our nation), the unalienable right to life of every preborn child from conception.

“we hold these truths to be *self-evident* that all men are CREATED equal, that they are endowed by their CREATOR with certain unalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness...”

Unalienable rights cannot be alienated (taken away by any king, court or legislature). An unalienable right cannot, at the same time, be protected by one American state legislature and taken away by another state legislature. Indeed, Professor Brabner-Smith shows that the denial of unalienable rights by the states was originally unthinkable:

**“This [natural] law was accepted by the legislature of each of the states AS THEIR BASIC LAW,** as well as that of the United States.” (*Rediscovery of Natural Law*, section on Complementarity by John W. Brabner-Smith)

The conservative majority of the court voted to overturn Roe, but left preborn children to the mercy of state legislatures. They failed to contemplate the full impact of Natural Law upon themselves as a court, or comprehending it, chose to ignore it.

Giving the judges the ‘benefit of the doubt’, let's assume that while they had undoubtedly heard the term ‘Natural Law’, they were not used to working with it and therefore did not recognize the instances where

the Natural Law was *implicit* in the Constitution (an outline of **how a just government should function**) nor did they look back to the Declaration of Independence (the charter which made *explicit* the Natural Law **upon which a just government is based**).

Professor Brabner-Smith said it:

“The **purpose of a Constitution** is to provide the best form of government to **support applicable Natural Law and the unalienable rights of each individual...**” (Essay on *Natural Law*, page 2)

Professor Brabner-Smith’s wisdom is instructive to us at this time in our history. The 1973 Roe ruling showed that the U.S. Supreme Court had forgotten the purpose of the Constitution. The 2022 Dobbs ruling throwing the issue back to the states shows that the Court has also forgotten that from the beginning “**This** [natural] law was accepted by the legislature of each of the states **as their basic law**.” (*Rediscovery of Natural Law*, section on Complementarity by John W. Brabner-Smith)

Natural Law needs to be taught in the Law Schools again and should be taken up in the Christian Law Schools immediately. In the meantime, our job is to educate our Supreme Court judges by educating the nation on the full impact of Natural Law:

The Law that never changes.

The Law that is the same yesterday, today and forever.

The Law that undergirds and holds aloft the unalienable  
Right to Life of preborn children from conception created  
in the Holy Image of God

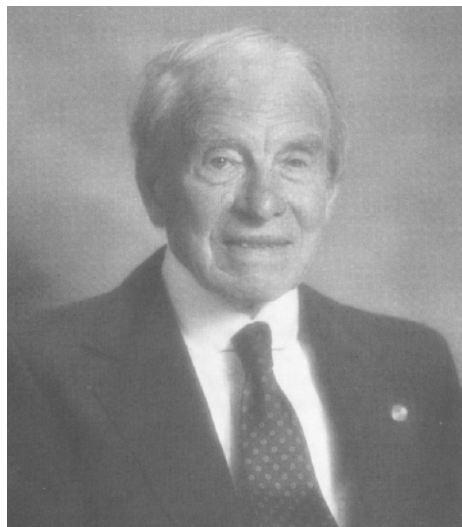
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Founder of The National Association for the Advancement of Preborn Children

Founded 1984



*John W. Brabner-Smith*  
1900-2000

## History of John Wesley Brabner-Smith

John Wesley Brabner-Smith was born, the first of two boys, on June 6, 1900 in Little Falls, Minnesota. His father, John Thomas Smith, had come to Minnesota from England as a Methodist missionary to the Red Lake Band of Chipawa Indians and was eventually taken into their tribe. John's mother, Annie Brabner, became a Salvation Army Lassie at the age of eighteen and worked among derelicts in Liverpool, England before coming to America to marry Mr. Smith and join him in his missionary endeavors. She, too, was later ordained a minister of the Methodist Church.

John began his formal schooling already well advanced, having learned to read from the Bible at the age of four. During his childhood, he became well acquainted with libraries, which offered him a chance to read his favorite books — the Sherlock Holmes series. On more than one occasion he remembers propping up his geography book in class to hide the far more interesting tales of the great detective.

Throughout his school and college years, John worked to support himself. At the age of twelve, he had become the county correspondent for the Minneapolis daily paper. When his family moved to Evanston, Illinois, where his father became the Methodist minister, he did typical odd jobs at the surrounding country clubs and at Northwestern University.

He spent the summer of his sixteenth year herding cattle on a ranch in South Dakota. Because there were no fences, his job consisted of taking cattle out to graze. During that particular summer, rattlesnakes had become a danger on the Dakota plains. Feeling safer mounted than sitting in the grass, John spent many hours on horse back with a book in hand. However, he was determined to bring home the rattles off the tail of a rattler as a trophy. He managed to gain his prize with the help of his horse's bridle, but broke the silver bit in the process. As his summer wages, he received a calf, which he sold for five dollars. Unfortunately, the silver bit cost him four dollars and fifty cents to replace!

His military career began when he enlisted as a private in the Illinois National Guard and was called into active duty as a strike breaker. When he began college at Northwestern, the ROTC programs were just beginning. Being the only student at the time with military training, he was jump promoted to sergeant in charge of the ROTC program. He was later promoted to major while in the Provost Marshall General's office, Lt. Colonel in the Allied Control Council, and finally, Colonel in the National Guard.

In 1925, John graduated from Yale University, where he received a full tuition scholarship and worked his way through by starting the for profit pictorial section of the Yale College Daily and promoting social events for the college, in addition to working in the college library. While he was a student at Yale, one of his summer's was spent traveling to Europe. He holds the distinction of being one of the few American tourists to return to the States with more money than he had when he left. He and his brother Joyce were among a group of young men who had been hired to escort livestock to Barcelona, Spain on a steamship that was being sold to the Spanish government. The students making the European trip were under the care of the father of a Yale man who was shipping the livestock to Europe. Having no immediate transportation home, John and his brother spent the rest of the summer doing odd jobs

in and around Paris before returning as part of a replacement for the striking crew of the famous German ocean liner, the Emperor. The work proved quite grueling, one of the chief duties being to escort young ladies to dinner and dancing in the ship's ballroom.

John received a J.D. from Yale Law School in 1927. He was one of the last students to earn a law degree from Yale in two years. In 1931, he was awarded a J.S.D., the highest level degree, by Northwestern Law School.

He began his legal career in Hartford, Connecticut in general law, quickly moving to join the prestigious firm of Root, Clark, Howland, and Ballentyne in New York City. Here he practiced corporate and receivership law in response to the collapse of increasing numbers of businesses due to deteriorating economic conditions. As the economy continued its downward spiral, the demand for corporate lawyers receded and John moved to Illinois where he taught real property, receivership, constitutional law, and equity at Northwestern Law School. During this time he was hired by the state attorney general to prosecute the infamous "Al Capone Gang". The state had been unsuccessful in its attempt to persuade anyone to testify against Al Capone. Upon determining that a case could be made against the reknowned mobster at the federal level on charges of tax evasion, John moved to Washington, D.C. in 1932 to become special assistant to the Attorney General, Joe Keenan, in charge of kidnapping and racketeering. He began to draft legislation to extend the federal police powers to fight kidnapping and racketeering, which until then had been governed by state law. Some time later, after observing Hitler's swift rise to power in a German police state, he repudiated the legal work he had done to help the Federal government assume greater power over formerly state controlled affairs, calling it "prostituting laws for good results."

In 1934, John was called by Chairman of the House Judiciary Committee, Halton Summers to help draft the Philippine Constitution. Upon returning from the Philippines at the height of the depression, he was enlisted to help draft the regulations for the newly created FHA, and demonstrated how individuals could avail themselves of FHA loans to build or remodel houses.

In 1938, he went into private practice in Washington, D.C. At this time he also began to pursue what would become a lifelong interest in farming, buying four farms in Northern Virginia and using them in experiments to make cheap animal feed, with the intention of encouraging lesser developed countries to lower their food production costs. The Washington Chamber of Commerce elected him "Man of the Year" in 1939.

As a result of having published an article on habeas corpus and martial law, he was asked in 1940 to become Chief of the Legal Division of the Provost Marshall General's office. This office was created in anticipation of the United States' entry into and victory in World War II, and was in charge of POWs, military police, internal security, and military occupation. While working for the Army, he also privately co-founded the Latin American Institute and later, its social adjunct El Circulo Interamericano in 1943-44. The former was an academic institution which taught languages in Washington, D.C., while the latter functioned as a social club to promote better understanding among the countries of the Western Hemisphere. At the close of the war, he participated in the German Allied Control Counsel and drafted the charter for the Tokyo War Crimes Trials, but refused to take part in the Nurenberg trials due



to disagreement with fundamentals of procedure. Later, he lectured extensively throughout Germany on constitutional forms of government to many future leaders of Germany who participated in drafting the German constitution.

In 1946, John was introduced to the lovely Daniela Siemens whose strength of character and unpretentious charm won his heart. They were married in October of 1948 and spent their honeymoon in separate berths on the small French ship *deGrace*, he with three officers in a first class cabin, she with three ladies down in the ship's belly. Taking up residence once again in Washington, D.C. with his new bride, John became Principal Attorney for the FHA and oversaw the building of housing and remodeling of homes in the D.C. area. With the aid of Daniela's mother in Berlin, who worked for Church World Service, John and Daniela began sponsoring to the U.S. displaced persons, primarily from the Baltic States, and guaranteeing them employment in construction ventures.

By the end of 1950, John found himself outnumbered three to one with the addition of two girls to the family. He and Daniela decided it was time for a move to the country when their young daughter was brought home one afternoon by a kind policeman who had spotted her riding her tricycle down Constitution Avenue. In 1954 he purchased a small hobby farm near Taylorstown, Virginia, remote enough to be safe from traffic, yet close to a railroad which would give him easy access to his adopted city of Washington where he was just beginning work as an Attorney-Advisor at the Department of Interior's Bureau of Indian Affairs. His duties included acting as council for Indian tribes, representing their claims against the government, and drafting tribal constitutions. John retired from his work at the Department of Interior in 1967.

In 1972 he was instrumental in founding The International School of Law, taking responsibility for its financing, as well as generously funding its operational budget. He served as founding Dean of the school and taught jurisprudence from 1972 until 1975. Four years later the school became affiliated with George Mason University and is now known as the George Mason University School of Law.

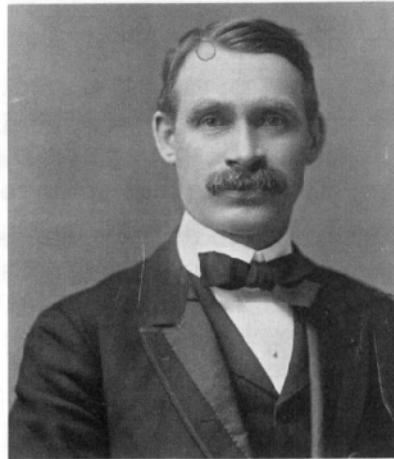
Since then he has continued his research and guest lecturing in the areas of natural and international law. He and his wife contribute to many organizations including the Christian Legal Society, Regent University, Campus Crusade for Christ, Youth with a Mission, the Red Cross, and the Salvation Army, among others. He was elected a member of the Board of the National Foundation for Cancer Research in 1987 and is an advisor for the National Christian Association.

John and Daniela still reside in the little pink cottage at the farm and in their Washington apartment, enjoying alternately both city convenience and country air. John can usually be found at one residence or the other unless he is visiting his older daughter Anne in New York City or his younger daughter Libussa, her husband Cal, and his grandsons, Elijah and Nicholas in Franklin, North Carolina ... or, of course, unless he's lecturing somewhere, or attending a conference or browsing in the library or getting a hip replaced! But if you're patient, you may find him in his town apartment sitting at the piano, eyes closed, softly playing any one of a myriad of melodies he carries in his mind ... or mending fences along the dusty, winding road that follows Catoctin Creek to his beloved Virginia farm.

## Historical Photographs



Mr. & Mrs. Charles Wesley Brabner with baby Annie Brabner, mother of John Wesley Brabner-Smith. Circa 1860.



John Thomas Brabner-Smith, Methodist Minister, father of John Wesley Brabner-Smith. Circa 1899.



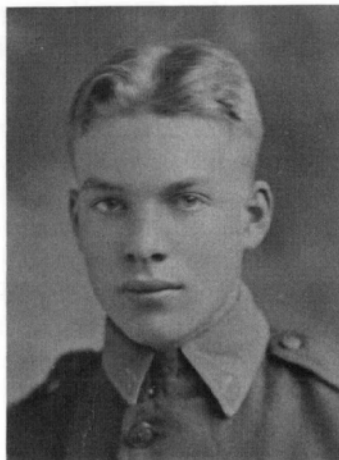
John Wesley Brabner-Smith  
Circa 1901



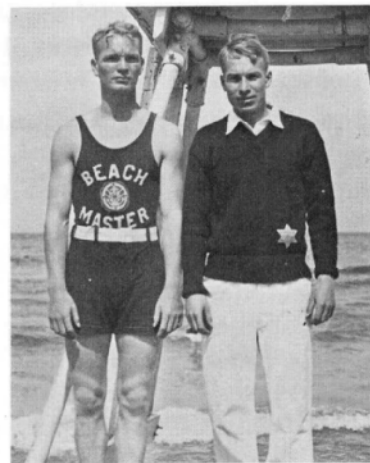
"Wesley" and younger brother Joyce, Wagner, South Dakota, circa 1906.



One of many family camping trips.  
John Brabner-Smith cooking fish, circa 1909.



John Wesley Brabner-Smith in the Army  
Enlisted, circa 1917.



Joyce and John Wesley Brabner-Smith, two young bachelors at Lake Michigan, Illinois, circa 1922





*College Days circa 1925*



*Lt. Colonel John Welsey Brabner-Smith on German tank in Berlin. Circa, Summer 1945.*



*John W. Brabner-Smith with his two daughters at one of his favorite pastimes. Circa 1955.*



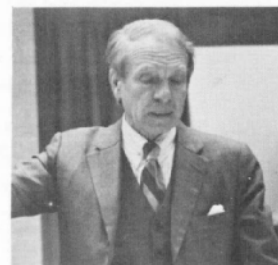
*Brabs shearing sheep at Catoctin Mill Farm. Circa 1978.*



*Married to Daniela Siemens in Berlin, Oct. 17, 1948.*



*About to give away their youngest daughter, Libussa, June 22, 1974.*



*Dean Brabner-Smith lecturing at International School of Law, 1975.*

# THE REDISCOVERY OF NATURAL LAW

(by Professor John W. Brabner-Smith)

(If a Dedication is necessary for this Rediscovery, it should be to Lord Coke, who temporarily subdued King James [the Bible King], with: “Your Majesty is under no man, save God and the Law.” [What Law?] And to Hugo Grotius, the forgotten father of the international law upon which our nation is based: “the laws of nature and of nature’s God.” As well as to Judge Edward Dumbauld, who, like both of them, has spent much of his life searching for knowledge of Law, and then communicating that knowledge to others.)

Today there is much confusion about “natural law.” Some law scholars deny its existence, asserting that the only law is Positive Law, the rules enacted by political governments, sometimes called secular, or the Civil Law. Natural Law is no longer taught in many law schools. Nevertheless, it was made the basis for the Nurenberg war crime trials, and execution of Nazi leaders who planned and waged a war of aggression. A previous Hague Peace Conference decided not to make this a positive law offense. The United States representative argued that the victor would always say that the loser started it.

## *The Foundation of Nation-States*

Our nation, the United States of America, is based upon both natural and divine law. On July 2, 1776, the Second Continental Congress, which was then the government of the united colonies, voted to become independent of Great Britain. That night a great celebration followed. An Act dated two days later, July 4, 1776, created a new international political corporation. This charter set forth its purpose for existence. Jefferson was the principal drafter of this Declaration. He was a member of a committee appointed by Congress for that end, following the motion of Richard Henry Lee of Virginia. Lee requested a resolution, not only for independence, but also for a better form of government, and one that could deal directly with other powers. This draft was designed by Jefferson largely to justify independence to the many colonists still loyal to England. It was materially changed, both by the committee and Congress after the July 2 act of Congress for independence from colonial rule. This Declaration based legal existence upon “the laws of nature and of nature’s God,” in order for the now united colonies to take a place “among the powers of the earth.” This was the foundation of all international states, according to

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*Ed. The word “man” as used herein has its primary dictionary meaning of a human being. “God created man ... male and female created He them.”*

Hugo Grotius, of Holland and France, known as “the Father of International Law.” Edward Dumbauld, the legal historian, says that this law of nature “flourished in its purest state” in the time of Abraham.

The western community of nations had accepted this Grotian concept through its monarchs. The latter asserted “the Divine Right of Kings” to rule, having been “ordained” by an official of the state church, as a Viceroy of the Sovereign God. So this new nation-state was also accepted among the great powers. France recognized it as an international state even before the treaty of peace with England. The aid of France against the military might of the British was of prime importance to our new nation.

### *Animal Natural Law*

One confusion concerning “natural law” arises because there are other “natural laws.” There is a “natural law” governing man as merely a physical animal. This being is subject to natural forces, and inevitably develops from a unique human embryo to end in death and physical decay. This would logically appear to be a primitive concept of natural law. The recent scientific theory of Evolutionism has helped reintroduce this concept. In education, mid-twentieth century culture produced the “do your own thing, Joe,” philosophy. Individual rights were emphasized and social obligations were ignored. Even school books and the nation’s prestigious Museum on the Mall popularized a sketch of a crouching baboon gradually standing erect until it becomes a modern man, a brutish concept of the laws of nature.

### *Secular Natural Law*

Then there is the philosophical concept of a “natural law” governing man as an intellectual being. That “law” can be discovered by man’s reason. Grotius called these rules of law which rest on reason “the secondary law of nature,” but only if there seems to be universal agreement. It presupposes no superior supernatural governing power—no “law above the law”—merely an ever-evolving natural universe. It was the natural law of the Greek Sophists. This is, in effect, the French Enlightenment and its sensual worship of the Goddess of Reason. It is a prostitution of the philosophy of Thomas Aquinas and John Locke. It ignores not only the world of the Spirit, but also the foundation of those scholars upon God’s ultimate revelation in man’s search for knowledge of the Truth.

The knowledge man seeks, and requires as one of the human species, is how to conduct himself towards others, toward himself, and toward God, his Creator. This is the essence of Natural Law. Man’s reason is not reliable to produce this knowledge, and positive law cannot adequately supply it. The increase in crime in the Soviet Union and the United States in the past half century is evidence of the failure of a reliance on human reason alone, even

with positive law and a great police force. What is lacking in this theory of Natural Law?

### ***The Sovereign Natural Law***

“Our Lord” is acknowledged as sovereign of this nation by dating our laws and Presidential Proclamations “in the year of our Lord” and “A.D.” (Anno Domini). The Continental Congress, and every President, from George Washington to George Bush, has, in Inaugural messages, recognized the dependence of our nation upon the blessings of an all-powerful Divine Being.

George Washington closed his first Inaugural Address to the newly elected Congress, in the city of New York, on April 30, 1789: “...resorting once more to the benign Parent of the Human Race in humble supplication that, since He has been pleased to favor the American people with opportunities for deliberating in perfect tranquility, and dispositions for deciding with unparalleled unanimity on a form of government for the security of their union and the advancement of their happiness, so His divine blessing may be equally conspicuous in the enlarged views, the temperate consultations, and the wise measures on which the success of this Government must depend.”

The address of the Senate in reply referred to the brief history of the nation: “When we contemplate the coincidence of circumstances and wonderful combination of causes which gradually prepared the people of this country for independence; when we contemplate the rise, progress, and termination of the late war, which gave them a name among the nations of the earth, we are with you unavoidably led to acknowledge and adore the Great Arbiter of the Universe, by whom empires rise and fall. A review of the many single instances of divine interposition in favor of this country claims our most pious gratitude...”

The primary questions raised by natural law with God as Sovereign is, how does one discover this law, and what is man’s place in it? The Congress and the President have recognized the importance of God’s law as disclosed in the Bible, for instance, by proclaiming 1983 “the year of the Bible,” and the President taking oath of office on the Bible. That book, often referred to as “God’s Word” or “God’s Law Book,” establishes man’s dominion and responsibility in the universe, including the environment. Man is created “in the image of God,” and is ordained: “...male and female...” “Be fruitful and multiply and fill the earth and subdue it. Rule over...everything that hath the breath of life in it...” (Genesis, chapter 1) In this Book, the natural and divine worlds are clearly separate but complementary. A Sovereign governs under both natural and divine law in this view of Natural Law.

### ***The Same Natural Law Clarified By Grotius***

The “natural law” of Grotius and of western civilization is based upon

this concept of a universe created and controlled by a supreme supernatural Sovereign, with human beings made in His image (Imago Dei), to live in community (Societatem), tranquilly with fellow men, in order to survive as a distinct species. The Greek Stoics called this “the dominant instinct.” This living in community requires rules of conduct and modes of communication.

“This tendency to the conservation of society...which tendency is in agreement with the nature of the human intellect, is the source of ‘Jus’, or natural law, properly so called.” So concludes Grotius. Among principles he mentions which are derived from this Natural Law are: abstaining from what belongs to others; fulfilling promises; reparation of damage done through fault; and recognition of actions deserving punishment. Grotius called it “the Primary Law of Nature.”

Giving unintended homage to Grotius, a number of political scientists over the years have seized on one phrase in all of this scholar’s writings to justify the secular, materialistic view of natural law. They refer to his remark that certain rules of conduct follow from man’s natural need to live in society. Grotius continued, “all this would be true if there were no God, but since there is, we are bound to obey Him.” Then Grotius concludes that God has made His will known by the laws set forth in His writings, the Scriptures. There certain “laws” are given consistent with His Natural Law, for instance, the “Ten Commandments.” So our Declaration reads, “the Laws of Nature and of Nature’s God”—both natural and divine law of God. Later scholars explain that Grotius was questioning in his mind the very nature of natural law: whether, if God created anything we accept by reason, such as “2 + 2 equals 4”, or His Natural Laws, could God change this? For all Grotius’ life, including his greatest work, the Sixteenth Century “bestseller,” *The Truth of the Christian Religion*, he accepted and proclaimed the God of the Bible as Sovereign of the universe, and the author of Natural Law.

The principal political effort of the rapidly ending Scientific Age has been the attempt “to separate God and state,” making the State supreme, and relegating the spiritual world to an unnecessary luxury.

### *The Natural Law of the New Agers*

Multitudes of self-styled New Agers are rebelling against the materialistic age of science with no clear uniform beliefs. Their symbol dove, unlike the Christian dove, which descends from a Sovereign, flies upward. It flies but half-way, a compromise. In general, the laws of nature are not distinct from those of nature’s God. For nature, to them, is also god, not complementary but the very same. So, as all human beings are in and of nature, they are also both in and of God, “the ultimate reality.” This same amalgam of natural and divine law without a Supreme Sovereign is as ancient in India as the tribes of Israel. Today, Guru now takes a place among society with Priest and Bishop

and Prophet throughout most of the western world. The process of meditation is the communion of man's natural mind with man's divine mind. So the New Agers "natural law" is a material mind seeking to identify with its divine mind; not two distinct kinds of law, natural and divine, which complement each other. No "law above the law," and no Sovereign Lord can exist in this theory of natural law. The man of nature has become that same man's god.

### *Civil Law* *The Law Created By Governments*

When a juror recently commented after a case, "it may not be justice but it's the law": by "law" he meant positive or civil law "Justice" would have been Natural Law. The lawyers were not embarrassed, because legal education, for almost a century, has been limited to the study of law as a science, a process. This overlooks the purpose of acquiring knowledge. The concept of Justice as a substantive product, as "a law above the law," gradually disappeared. The courts, called by Lincoln, "Courts of Justice", are now the "Law Courts."

Hugo Grotius was also the father of the philosophy of political science. He showed that Civil Law, the law of the state, is derived from the Natural Law. The latter requires observance of compacts, which is fulfilling agreements. Criminal, property and tort laws are other examples of positive law derived from Natural Law.

Although the British legal scholar, Blackstone, in the 18th century, recognized the ultimate power of Parliament to make the civil laws of England, he always asserted that this Natural Law of God was the supreme law of England and of its colonies. Upon that same principle, George Mason and other leading colonial lawyers argued in justification of the legal right to rebel against British colonial government. Its agents were denying to the Colonists their Natural Law rights.

Utility, which recently has been suggested as the source of all Law, is rather an occasion of it. It is also now suggested that a return of the Supreme Court to Natural Law "will end the recent advances in individual rights" effected by a majority of its justices in recent years. The very purpose of government, under the Natural-Divine law concept of the United States, is to protect and promote individual rights, including those unalienable rights of Life and Liberty and the pursuit of Happiness. This is of the essence of true Natural Law.



## *Civil Law and Judicial Legislation in the United States*

This era of skepticism, scientific method and positive law was, even including the depression years, a bonanza age for the legal profession. The Constitution, as distinguished from the Charter of 1776, is only positive law, the corporation's by-laws. Constitutional questions are raised by lawyers, and decided by members of that profession. For half a century, if they were decisions of a majority of the nine U.S. Supreme Court Justices, they were considered to be The Law of the nation. This same federal agency has effectively overthrown state laws (laws in fields never delegated to the federal government) by its own "interpretation" of a constitutional amendment (the Fourteenth), intended for a very different purpose—to support the abolishment of slavery.

This "judicial legislation" is in direct opposition to the present national constitution, which provides (Article I) that "all legislative power herein delegated is in the Congress..." These federal courts, as with all tribunals of justice, were to have only "judicial power"—the ability to settle a conflict—to bind only those who come before the court in a legitimate dispute (Article III). (Actually, the power of enforcement is in the Executive Department of government.) In the Dred Scott case debates, this "judicial" legislation caused Lincoln to remark that if the Supreme Court's judgment (that the slave, Scott, was property) was immediately considered to be binding on others than Scott and his "owner," our Constitutional system no longer existed.

A century ago in this country probably every state had Equity Courts, a judicial system that had developed in England when the Law Courts became so involved in rules of procedure that justice was forgotten. In Equity Courts the plaintiff's attorney merely set forth certain facts to be true and asked for justice. These courts no longer exist in the U.S. because of "the expense of two legal systems." Their functions were turned over to the still existing law court system, and forgotten.

An even greater break from equity, justice, and natural law, was in the legal profession itself. Under British Colonial government, one who felt wronged by another could ask advice of a Solicitor, an attorney, who would advise whether "to go to court," seek to settle the case, or drop it. The attorney did not benefit by "going to court," for the case would be presented for trial by a Banister, an officer of the Court. That attorney's prime function was to aid the court in arriving at a just decision. His fee had little relation to the wealth of the client, or the value of winning. This system of justice disappeared here after the Revolutionary War, because of lack of lawyers to fill both positions. So the Solicitor also could "go to court," an enticing prospect, and even more so, when, instead of a set fee, the attorney could make his fee "contingent" on the size of victory. The courts of justice became the field for a battle of wits.

Reopening the door to Natural Law is raising the question: why was this legislative power entrusted to a small portion of a profession which was created to be the dispensers of Justice, and only in the narrow field of federally delegated power? In any other land and in any other age, has a profession designed to promote justice within a nation asserted, or been permitted to assume, such political power?

### *Complementarity*

In the Christian culture, which recognizes both a natural and supernatural world, many live only in and for the spiritual world,—the first of the ten commandments—ignoring the problems of the world in which they live. For many others, now including the self-styled “Liberals” of the Christian church, the essence of their faith is love for “the poor” of this world, ignoring the Sovereignty of Our Lord, and the Bible as God’s Law. “Our Lord” is of both worlds. Grotius said there are laws of nature and laws of God; they are complementary, and they bind nations as they do individuals. So they became the foundation of our United States of America by the Act of the government of this nation, dated July 4, 1776. It is based upon “the laws of nature and of nature’s God.” This law is accepted by the legislature of each of the states as their basic law, as well as that of the United States. God’s natural laws complement God’s laws concerning the spiritual world, both essential for an understanding of this nation-state.

### *The Separation of Church and State*

Free Inquiry, 1991 “spokesperson” in this country for Secularists—the agnostics, atheists and free thinkers—questions whether Secularism will survive in this nation. One comment is on the historic view of Supreme Court Justice Story in his first book on constitutional law. This was his “own private Judgment,” that government cannot long exist without an alliance with religion, and Christianity is “indispensable to free government.” But in this new age a new Justice, Clarence Thomas does not rely for precedent upon that noted predecessor. He quotes only an anecdote of his mother, who said “when they took God out of the schools, the schools went to hell.” The conclusion is that the minority class of Secularists can no longer rely on the federal courts to legislate “rights” which will remove religion from government, as they have done in the past half century.

### *Conclusion*

In this rapidly disappearing age of skepticism and scientific method, many theories of Natural Law have been tested in experiment and found false. It is also obvious that many, who have no understanding of Natural Law, employ the phrase to support a premise they are promoting or denouncing. The “Scientific method” has been enjoyed while ignoring the purpose of science (scientia). That purpose is to increase man’s knowledge of the universe, the true Laws of Nature and their source.

JOHN W. BRABNER-SMITH    October 1991

# WHO IS SOVEREIGN - SCIENCE REBUKES THE LAW PROFESSION

## **Are Human Beings Persons?**

*(by Professor John W. Brabner-Smith)*

Genetics is the cream of the field of biology. The elite band of Geneticists, in this popular discipline of natural science, appears to be forcing political governments to reconsider the field of Sovereignty—who is truly ruling? Who has the last word in determining definitions? For that is the one who decides the meaning of words in the law that governs each person in the land. Who a “person” is depends upon its definition. Who is this ultimate Sovereign?

The internationally publicized case of the Seven Frozen Embryos, who are residing for a short time in a laboratory in Tennessee, accepts the fact of science that unique human beings come into existence shortly after the sperm enters the ovum (egg). But such human beings are “persons” only when the sovereign political body defines it. “It is a justice question,” says the Dean of Geneticists, Dr. Lejeune, “a question of definitions.” Who has ultimate sovereignty in the U.S.A.? The temporary majority members of the U.S. Supreme Court? In the Dred Scott slave case, that body decided that Scott could never be a person. The Nazi Party Government similarly decided in the case of Jews. Is the ruling political party supreme? Or the United States Congress? Or the People? Or the States?

Or is it still higher authority to whom our government has appealed in the past? A sovereign specifically identified “in the Year of Our Lord”? To some men of influence, in education and government, this is a Sovereign no longer necessary. This nation has grown to self-sufficient maturity, relegating God to the dwindling “Houses of Worship.”

At that moment of human creation, Genetics is resurrecting, in the study of an embryo, that Imago—the Imago Dei—the image of God. This Human Being species is distinguished from all other animal species by a supernatural concept.

Is it true that Science, in the role of Genetics, is forcing a reconstructing of the fields of Law and Politics? Let them speak for themselves and through their own agents, the President and the Congress of the U.S.A.

## **The United States of America as an International Political Corporation**

On July 2, 1776, the American colonies, by Act of their Continental Congress, became independent of Great Britain. By Act dated July 4, 1776, those independent colonies took a place “among the powers of the earth, the separate and equal station to which the Laws of Nature and of Nature’s God

entitle them.” Moreover, “these United Colonies are...Free and Independent States...and (that) they have full Power...to do all other Acts and Things which independent states may of right do.” John Hancock was then President of this new nation. George Washington was Commander-in-Chief of its military forces by Act of the Continental Congress.

### **I. Complementarity of Natural and Divine Law in the Law of Nations.**

The law governing nations is similar to laws of human beings. It is composed of Civil Law, Divine Law and Natural Law.

(1) Civil Law is the law which a political society. makes for its government. This includes constitutional laws establishing the form of government and laws enacted by government agencies, of whatever form, whether King, Congress, or Municipal legislators.

(2) Natural Law - standards which are impressed upon each human being by one's very nature, such as not to murder or steal. The basic law of human nature is the desire to live together as a society. From this, says Hugo Grotius, the father of International Law, other natural laws derive. Such laws are also of God, since God is the Creator and Sovereign of the natural world.

(3) Divine Law, the law imposed upon individuals by God as the Sovereign Lord of the universe. From Divine Law, as from Natural Law, Unalienable Rights of individuals are derived. These are rights which no government can change. The United States of America is founded on the Declaration of 1776, which bases political existence upon “the Laws of Nature and of Nature's God.” This Declaration further asserts that “all men are endowed by their Creator with certain Unalienable Rights, that among them are Life, Liberty, and the pursuit of Happiness. That to secure these Rights, governments are instituted among men...”

Civil Rights, the rights of individuals, are not necessarily unalienable. Civil Rights derived from a Constitution or government agency can be changed. They are actually privileges. One example is a “right” under the constitution of the U.S.S.R. Another example is the embryos in the recent “Frozen Embryo” case. Natural law recognizes that a distinct human being exists in the embryo shortly after conception. Civil law holds that this human being becomes a “person” at differing stages of growth, which depends on definition by a government agency—a state legislature or a Supreme Court majority, or whatever agency is sovereign—accepted by the political society as the final authority. Where Sovereign authority exists in the United States of America is a fundamental question of law. What does the law say? For this we must go beyond the Constitution of 1787, which was enacted to improve our form or government.

## II. Foundation, Administration, Sovereignty of the United States of America.

This Continental Congress of 1776 was composed of delegates from the thirteen original colonies. It was succeeded by the Articles of Confederation government, which was “done at Philadelphia in the state of Pennsylvania the ninth Day of July in the Year of Our Lord one Thousand seven Hundred Seventy-Eight, and in the third year of the independence of America.” The war, then in progress with England, continued until the Treaty of Peace in 1783.

“In order to form a more perfect union,” and for other reasons, a third form of government, to be effective when ratified by the states, was “done in convention by the Unanimous Consent of the States present the Seventeenth Day of September in the year of our Lord one thousand seven hundred and Eighty-seven and of the Independence of the United States of America the Twelfth.”

It is customary for nations to recognize the legal sovereign by reference to the date of beginning the reign, as “in the year of Caesar Augustus,” or “in the reign of King George III,” or “in the year of Our Lord, 1776.”

George Washington, elected President of the United States under the ratified constitution, gave the first Inaugural Address to the newly elected Congress, in the city of New York, on April 30, 1789, closing with these words: “I shall take my present leave; but not without resorting once more to the benign Parent of the Human Race in humble supplication that, since He has been pleased to favor the American people with opportunities for deliberating in perfect tranquility, and dispositions for deciding with unparalleled unanimity on a form of government for the security of their union and the advancement of their happiness, so His divine blessing may be equally conspicuous in the enlarged views, the temperate consultations, and the wise measures on which the success of this Government must depend.”

The address of the Senate in reply referred to the brief history of the nation: “When we contemplate the coincidence of circumstances and wonderful combination of causes which gradually prepared the people of this country for independence; when we contemplate the rise, progress, and termination of the late war, which gave them a name among the nations of the earth, we are with you unavoidably led to acknowledge and adore the Great Arbiter of the Universe, by whom empires rise and fall. A review of the many single instances of divine interposition in favor of this country claims our most pious gratitude; and permit us, sir, to observe that among the great events which have led to the formation and establishment of a Federal Government we esteem your acceptance of the office of President as one of the most propitious and important.”

The address of the House of Representatives contained a similar reference



to a divine sovereign: "We feel with you the strongest obligations to adore the Invisible Hand which has led the American people through so many difficulties, to cherish a conscious responsibility for the destiny of republican liberty, and to seek the only sure means of preserving and recommending the precious deposit in a system of legislation founded on the principles of an honest policy and directed by the spirit of a diffusive patriotism."

The first Presidential Proclamation under that government was issued for a National Thanksgiving:

"Whereas it is the duty of all nations to acknowledge the providence of Almighty God, to obey His will, to be grateful for His benefits, and humbly to implore His protection and favor: and

"Whereas both Houses of Congress have, by their joint committee, requested me 'to recommend to the people of the United States a day of public thanksgiving and prayer, to be observed by acknowledging with grateful hearts the many and single favors of Almighty God, especially by affording them an opportunity peaceably to establish a form of government for their safety and happiness:'

"Now, therefore, I do recommend and assign Thursday, the 26th of November next, to be devoted by the people of these States to the service of that great and glorious Being who is the beneficent author of all the good that was, that is, or that will be; that we may then all unite in rendering unto Him our sincere and humble thanks for His kind care and protection of the people of this country previous to their becoming a nation; for the single and manifold mercies and the favorable interpositions of His providence in the course and conclusion of the late war; for the great degree of tranquility, union, and plenty which we have been able to establish constitutions of government for our safety and happiness, and particularly the national one now lately instituted; for the civil and religious liberty with which we are blessed, and the means we have of acquiring and diffusing useful knowledge; and, in general, for all the great and various favors which He has been pleased to confer upon us."

"Given under my hand, at the city of New York, the 3rd day of October, A.D. 1789. Go. Washington." (A.D., Anno Domini is the Latin for "in the year of the Sovereign or Lord.")

The following year the President issued a Proclamation concerning the Treaty of Peace between the United States and the Creek Nation of Indians: "Given under my hand and the seal of the United States, in the city of New York, the 14th day of August, A.D. 1790, and in the fifteenth year of the Sovereignty and Independence of the United States. Go. Washington. By the President: Th:Jefferson."

In 1792, the President issued a Proclamation offering an award for the apprehension of any one who took part in a raid against the town of the Cherokee Indians in Georgia: "In testimony whereof I have caused the seal of the United States to be affixed to these presents, and signed the same with my hand. Done at the city of Philadelphia, the 12th day of December A.D. 1792, and of the Independence of the United States the seventeenth. Go. Washington. By the President: Th:Jefferson." Philadelphia was now the Capital.

The first Proclamation of President Adams, was to call for a special session of Congress in Philadelphia to consider foreign relations with France, and for the safety and welfare of the United States, due to the French Revolution: "In testimony whereof I have caused the seal of the United States of America to be affixed to these presents, and signed the same with my hand. Done at the city of Philadelphia, the 25th day of March, A.D. 1797, and of the Independence of the United States of America the twenty-first. John Adams."

In President Adams' fourth annual address, November 22, 1800, he congratulated Congress on its choice of the District of Columbia as the future permanent seat of government: "May this territory be the resident of virtue and happiness! In this city may that piety and virtue, that wisdom and magnanimity, that constancy and self-government, which adorned the great character whose name it bears be forever held in veneration! Here and throughout our country may simple manners, pure morals, and true religion flourish forever!"

Thomas Jefferson's first inaugural address was delivered in Washington, D.C., March 4, 1801. In it, he endeavored to unite the bitter party factions which had first arisen in this nation: "...enlightened by a benign religion, professed, indeed, and practiced in various forms, yet all of them inculcating honesty, truth, temperance, gratitude, and the love of man; acknowledging and adoring an overruling Providence..."

In 1806, Jefferson with James Madison, Secretary of State, issued a Proclamation against marauding French citizens and vessels in New York harbor and elsewhere: "Given at the city of Washington, the 3d day of May, A.D., 1806, and of the Sovereignty and Independence of the United States the thirtieth. TH:Jefferson. By the President: James Madison, Secretary of State.

James Madison succeeded Jefferson as President. His first Inaugural Address, March 4, 1809, closed with this paragraph: "But the source of which I look for the aids which alone can supply my deficiencies is in the well-tried intelligence and virtue of my fellow-citizens, and in the counsels of those representing them in the other departments associated in the care of the national interests. In these my confidence will under every difficulty be best placed, next to that which we have all been encouraged to feel in the guardianship and guidance of that Almighty Being whose power regulates the destiny of nations, whose blessings have been so conspicuously dispensed to this rising Republic, and to whom we are bound to address our devout gratitude for the past, as well as our

fervent supplications and best hopes for the future.”

Madison’s first Proclamation was to endeavor to open American ports closed due to attacks by British ships because of depredations resulting in its war with France. This was: “Given under my hand and the seal of the United States at Washington, the 19th day of April, A.D. 1809, and of the Independence of the United States the thirty-third. James Madison.”

When the war of 1812 with Great Britain commenced, Congress requested the President to proclaim a day “to be observed by the people of the United States with religious solemnity as a day of public humiliation and prayer...” Madison set aside August 3, 1812, “for the devout purposes of rendering the Sovereign of the Universe and the Benefactor of Mankind the public homage due to His holy attributes; of acknowledging the transgressions, of seeking His merciful forgiveness and His assistance in the great duties of repentance and amendment, and especially of offering fervent supplications that in the present season of calamity and war He would take the American people under His peculiar care and protection...and, finally, that, turning the hearts of our enemies from violence and injustice which sway their councils against us, He would hasten a restoration of the blessings of peace. Given at Washington, the 9th day of July, A.D. 1812. James Madison. By the President: James Monroe, Secretary of State.”

A similar Proclamation was issued July A.D. 1813 by President Madison. Meanwhile, Madison advised the Congress on May 23rd, that Emperor Alexander of Russia offered to mediate for a peace treaty with Great Britain, and to enter into an agreement to facilitate commerce with us, and that our naval forces had gained victories, and the British army had been seriously defeated at York, Pennsylvania. But a British army continued to advance on Washington, eventually capturing it and the fort protecting Alexandria, and setting fire to the Capital.

On the first day of September, 1814, President Madison issued a Proclamation that the British army was threatening further extended progress. So he exhorted all civilians as well as the military to fully defend their communities.

On December 24, 1814, a treaty of peace with Great Britain was negotiated in Ghent, Holland, which was presented by Madison to Congress on January 18, 1815, and ratified February 16. Upon request of the Congress, the President, on March 4, set aside a day of thanksgiving: “to celebrate the goodness of the Great Disposer of Events and of the Destiny of Nations...and to the same Divine Author of Every Good and Perfect Gift we are indebted for all those privileges and advantages, religious as well as civil, which are so richly enjoyed in this favored land...Given at the city of Washington on the 4th day of March, A.D. 1815, and of the Independence of the United States the thirty-ninth. James Madison.”

John Quincy Adams’ Inaugural Address, March 4, 1825, commenting

on the prosperity of the nation as it approached the 50th anniversary, said a principal policy of his administration was “to discharge with all possible promptitude the national debt...Knowing that except the Lord keep the city the watchman waketh but in vain,’ with fervent supplications for His favor, to His overruling providence I commit with humble but fearless confidence my own fate and the future destinies of my country.”

President Andrew Jackson, in his Inaugural Address, four years later, referred to “the management of public revenue,” promising to observe “a strict economy ...This I shall aim at the more anxiously both because it will facilitate the extinguishment of the national debt, the unnecessary duration of which is incompatible with real independence, and because it will counteract that tendency to public and private profligacy which a profuse expenditure of money by the Government is but too apt to engender.” He closes the address: “And a firm reliance on the goodness of that Power whose providence mercifully protected our national infancy, and has since upheld our liberties in various vicissitudes, encourages me to offer up my ardent supplications that He will continue to make our beloved country the object of His divine care and gracious benediction.” When Jackson retired, he left the nation with a surplus of 25 million dollars.

Harry Truman, January 20, 1949, included a phrase for the 1990’s in his inauguration: “We believe that all men are created equal because they are created in the image of God.” Today, Science, under the leadership of the Geneticist Dr. Jerome Lejeune, is recognizing the Imago Dei in the birth of the human embryo.

Facing danger from the U.S.S.R. and communism, President Truman warned of the threat to “a material well-being, human dignity, and the fight to believe in and worship God...We are moving to build an even stronger structure of international order and justice. Steadfast in our faith in the Almighty, we will advance toward a world where man’s freedom is secure... With God’s help, the future of mankind will be assured in a world of justice, harmony, and peace.”

Dwight Eisenhower’s inaugural address, January 20, 1953, started “with a little private prayer of my own...give us, we pray, its power to discern right from wrong so that all my work will be for the good of our beloved country and Thy glory. Amen.”

“This faith defines...beyond debate, those gifts of the Creator that are man’s inalienable rights, and that make all men equal in His sight...This political change expresses a renewal of faith in the watchfulness of Divine Providence. The enemies of this faith know no god but force...We feel this moral strength because we know that we are not helpless prisoners of history. We are free men...The one capital offense against freedom is a lack of staunch faith. Before all else, we seek...the blessings of Almighty God,” he concluded. In his second Inaugural Address, on January 21, 1957, President

Eisenhower refers to the people of Russia, “We honor, no less in this divided world...the people of Russia. We do not dread, rather do we welcome, the progress in education and industry. We wish them success in their demands for more intellectual freedom, greater security before their own laws, fuller enjoyment of the rewards of their own toil. For such things come to pass, the more certain will be the coming of that day when our peoples may freely meet in friendship...And so the prayer of our people carries far beyond our own frontiers, to the wide world of our duty and our destiny.”

President Ford, sworn in as the 38th President in 1974, reminded us that we have “a government of law and not of men” yet the people rule “under a higher power, by whatever name we honor Him, who ordains not only righteousness, but love; not only justice but mercy.”

In the Thanksgiving Day Proclamation of 1983, President Reagan referred to the remarks of President Lincoln’s Gettysburg Address and Proclamation, that we are a nation “under God.” He further quotes from the Civil War Proclamation—“no human counsel hath devised nor hath any mortal hand worked out these great things. They are gracious gifts of the Most High God.”

In his 1982 Thanksgiving Proclamation, President Reagan expressed his belief that “a divine plan” had set apart “this anointed nation.”

The annual National Presidential Prayer Breakfasts, with political leaders from many nations as guests, continue the emphasis on the Sovereignty of “Our Lord” in this political life of the nation, expressed not only by each President, but also by Congressional and military leaders.

In recent acts of Congress and Presidential Proclamations, we continue to find affirmations of a Creator and Guardian Sovereign of the nation. “Throughout our nation’s history, Americans have been seeking His help and guidance in preserving them.” This is the opening paragraph of a 1989 Proclamation of President George Bush. From the beginning of our nation “the Founding Fathers...believed that all men are created equal, endowed by the Creator with certain unalienable rights,” said the President. He quoted Benjamin Franklin at the Constitutional Convention, “if a sparrow cannot fall to the ground without His notice, is it probable that an empire can arise without His aid?” This appeal of Franklin also contained this often quoted phrase: “except the Lord build the house, they labor in vain who build it.”

President Bush concludes, “Since the approval of a joint resolution of Congress each President has continued a tradition that actually dates back to the Continental Congress, which issued the first official Proclamation for a National Day of Prayer on July 17, 1775...” He then follows this precedent.

“In witness whereof, I have hereunto set my hand this seventeenth day of March, in the year of our Lord nineteen hundred and eighty-nine, and of the Independence of the United States of America the two hundred and twentieth.”

Recent decisions of a majority of the U.S. Supreme Court Justices have

been interpreted as legislative in nature, binding all citizens of our nation, rather than judicial judgments that bind only the parties to the case. The definition of “person” in abortion cases has arisen in federal courts, as it did in the Dred Scott slave case which preceded the Civil War. Is that tribunal the ultimate governmental authority—the final political sovereign in defining political terms? The first articles of the federal constitution says that “all legislative power... is in the Congress.” Lincoln’s first inaugural address raised this question. If the Dred Scott and similar decisions of a court are immediately interpreted as legislature in nature, we have subverted the Constitution, which places that power in the elected representatives of the people, said Lincoln. And he continued this political issue in the Lincoln/Douglas debates. Senator Douglas supported the Supreme Court decision. But Lincoln won the Presidency, due to those debates. The Civil War intervened before the reversal of the decision which Lincoln expected. The Fourteenth Amendment, in Lincoln’s view, was not necessary. It merely brought the Constitution, our National By-Laws, in conformity with the Charter of 1776.

Returning to history and the incorporation of the nation, in 1776, we find the Congress and the President of the United States of America, continually, through the two centuries of our existence, assert the reality of “our Lord” as Sovereign Creator, Heavenly Father, Provider, and Law-Giver.

This nation was incorporated on July 4, 1776, as an international state, a separate and equal state among other powers.” The validity of this action was based upon “the laws of nature and of nature’s God.” This was the only basis for international recognition at that time. “We hold existence by charter from the great God,” the Speaker of the House, John Randolph, explained during a controversy concerning the War of 1812 with England. The government was succeeded by that under the Articles of Confederation, and then by that of the constitution of 1776. Not only the thirteen original states, all other of the United States, explicitly or implicitly, accepted that Act of July 4, 1776, as their legal basis, thus making both natural and divine laws the positive laws of those political bodies.

“The laws of nature and of nature’s God” are best revealed in the Bible. Blackstone’s Commentaries, which sets forth the philosophy of government and international statehood of the United States, sums up the basis of political existence of a society. He concludes that God gave to human beings reason, in order to discover His laws of nature and His divine law, but experience shows that our reason is untrustworthy. So He reveals, “the laws of nature and of nature’s God” to us in the Scriptures. The first treatise on legal education in the United States considers the Bible as the most important secular law book, “recording a form of government and law originating in the Great Legislator of the universe.” (David Hoffman, Course of Legal Education, first edition, 1817.)

As recently as 1983, the Congress and the President, by Proclamation, declared the Bible as the most important and influential book of this



nation and declared 1983 as The Year of the Bible. This year, 1990, the Congress unanimously requested the President to proclaim this year as “the International Year of Bible Reading, 1990.” This Proclamation asserts: “it was a biblical view of man—one affirming the dignity and worth of the human person, made in the image of our Creator—that inspired the principles upon which the United States is founded.” Quoting Presidents Lincoln and Wilson, the Proclamation asserts that the Bible contains “revelations of God’s intervention in human history” and that it “transcends the boundaries between nations and languages because it contains a universal message.” Here the President refers to “the human person” as the image of God.

In this same year 1990, the President and Congress have followed a custom “that dates back to the Continental Congress which issued the first official proclamation for a National Day of Prayer on July 12, 1776.” President Bush followed Public Law 100-307, setting aside the first Thursday in May as “a National Day of Prayer,” to “dedicate this nation once more to the protection of Divine Providence...”

In view of this constant reaffirmation of the Congress and the President concerning the Sovereignty of God and the wisdom and political basis of “the laws of nature and of nature’s God” being complementary, decision of the judicial system which appear to separate public school education from Biblical literature and divine worship could have the same fate as the Dred Scott case. Is a Civil War and a Fourteenth Amendment to the Constitution again necessary? Dissatisfaction with public school education is not a sectional divided issue. Those who prefer that ultimate sovereignty should reside in the Supreme Court of this nation should realize that such a supremacy depends upon popularity. Thrusting itself into highly controversial public issues is an unnecessary hazard for any political agency which has not the executive power of enforcement. That power our Constitution places in the President. The President takes an oath to support the Constitution, not the decision of that divided judicial body, if it subverts the legislative power of the Congress or of an authorized state legislature. It is true that a faction of the Senate repudiated the President’s nomination of Judge Robert Bork to the Supreme Court on this same issue. The Bork case is still alive. Nor is a Civil War or amendment to the Constitution any more necessary to define “person,” when the question of Sovereignty is settled.

In conclusion, the people of the United States, through its elected President and Congress, ever since incorporation as an international state under the Charter of July 4, 1776, have recognized both secular and divine sovereignty in God as law-giver, “the laws of nature’s God.” Therefore, the ultimate definition of “person” is revealed in His book of law, the Scriptures.

John W. Brabner-Smith  
Washington, D.C.  
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