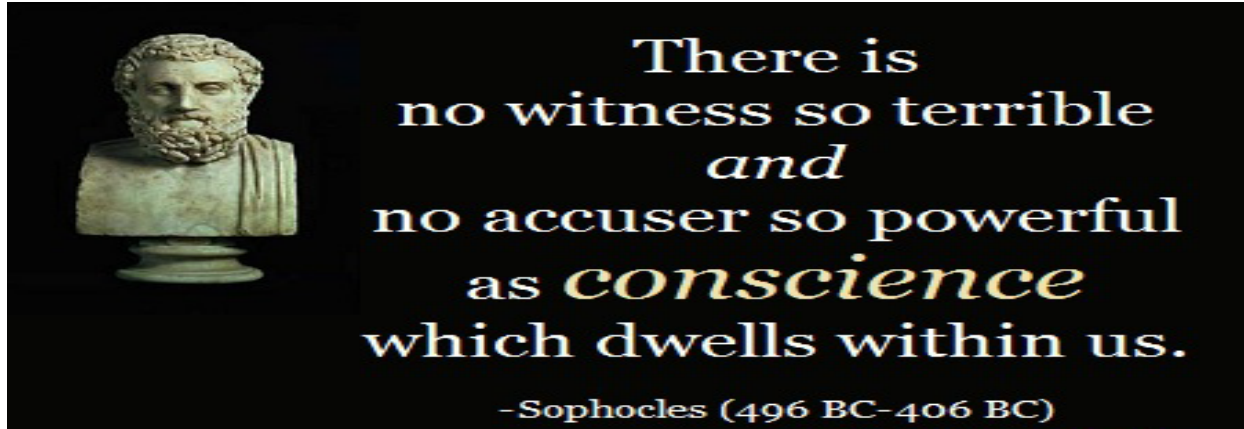


[conscience]



Plaintiff's *personal constitution* dictates or declares [Sacred Honor], [Constitutionally Protected Interests] & [Mankind's Supreme Possessions] through the *free exercise* of [CLP] in private or public *forums* of expressive activities or conduct is an artful blend of one's [LLP] & [conscience]. Plaintiff [believes] the mind is a *sacred place* with the human heart (emotions) being a *sacred space* found within us all. Within these *most sacred precincts of private & domestic life*, religious experiences are created for many people &/or within this Plaintiff's own individual [conscience].

The Sacred Right of Conscience

Plaintiff's [conscience] dictates there are billions and billions of the many faces of conscience. Each morning I am reminded of this fact when I gaze into the mirror seeing only one of many such faces in this World we share under the sacred right of conscience. I hold my thought as self-evident.

A sacred place and a sacred space exist as our most sacred precincts of private & domestic life.

Plaintiff's [conscience] dictates *free exercise principles* do not cause a man to sacrifice his integrity, his rights, the freedom of his convictions, the honesty of his feelings, or the independence of his thoughts. These are Mankind's supreme possessions. These are not the objects of sacrifice. Plaintiff [believes] the mind is a *sacred place* with the human heart (emotions) being a *sacred space* found within us all. Within these *most sacred precincts of private & domestic life*, religious experiences are created for many people or this Plaintiff. [OVC] ¶ 3.

“Conscience is the most sacred of all property”

Property

CHAPTER 16 | Document 23

James Madison, Property

29 Mar. 1792Papers 14:266—68

This term in its particular application means "that dominion which one man claims and exercises over the external things of the world, in exclusion of every other individual."

In its larger and juster meaning, it embraces everything to which a man may attach a value and have a right; and which leaves to everyone else the like advantage.

In the former sense, a man's land, or merchandize, or money is called his property.

In the latter sense, a man has a property in his opinions and the free communication of them.

He has a property of peculiar value in his religious opinions, and in the profession and practice dictated by them.

He has a property very dear to him in the safety and liberty of his person.

He has an equal property in the free use of his faculties and free choice of the objects on which to employ them.

In a word, as a man is said to have a right to his property, he may be equally said to have a property in his rights.

Where an excess of power prevails, property of no sort is duly respected. No man is safe in his opinions, his person, his faculties, or his possessions.

Where there is an excess of liberty, the effect is the same, tho' from an opposite cause.

Government is instituted to protect property of every sort; as well that which lies in the various rights of individuals, as that which the term particularly expresses. This being the end of government, that alone is a just government, which impartially secures to every man, whatever is his own.

According to this standard of merit, the praise of affording a just securing to property, should be sparingly bestowed on a government which, however scrupulously guarding the possessions of individuals, does not protect them in the enjoyment and communication of their opinions, in which they have an equal, and in the estimation of some, a more valuable property.

More sparingly should this praise be allowed to a government, where a man's religious rights are violated by penalties, or fettered by tests, or taxed by a hierarchy. **Conscience is the most sacred of all property**; other property depending in part on positive law, the exercise of that, being a natural and unalienable right. To guard a man's house as his castle, to pay public and enforce private debts with the most exact faith, can give no title to invade a man's conscience which is more sacred than his castle, or to withhold from it that debt of protection, for which the public faith is pledged, by the very nature and original conditions of the social pact.

That is not a just government, nor is property secure under it, where the property which a man has in his personal safety and personal liberty, is violated by arbitrary seizures of one class of citizens for the service of the rest. A magistrate issuing his warrants to a press gang, would be in his proper functions in Turkey or Indostan, under appellations proverbial of the most compleat despotism.

That is not a just government, nor is property secure under it, where arbitrary restrictions, exemptions, and monopolies deny to part of its citizens that free use of their faculties, and free choice of their occupations, which not only constitute their property in the general sense of the word; but are the means of acquiring property strictly so called. What must be the spirit of legislation where a manufacturer of linen cloth is forbidden to bury his own child in a linen shroud, in order to favour his neighbour who manufactures woolen cloth; where the manufacturer and wearer of woolen cloth are again forbidden the economical use of buttons of that material, in favor of the manufacturer of buttons of other materials!

A just security to property is not afforded by that government, under which unequal taxes oppress one species of property and reward another species: where arbitrary taxes invade the domestic sanctuaries of the rich, and excessive taxes grind the faces of the poor; where the keenness and competitions of want are deemed an insufficient spur to labor, and taxes are again applied, by an unfeeling policy, as another spur; in violation of that sacred property, which Heaven, in decreeing man to earn his bread by the sweat of his brow, kindly reserved to him, in the small repose that could be spared from the supply of his necessities.

If there be a government then which prides itself in maintaining the inviolability of property; which provides that none shall be taken directly even for public use without indemnification to the owner, and yet directly violates the property which individuals have in their opinions, their religion, their persons, and their faculties; nay more, which indirectly violates their property, in their actual possessions, in the labor that acquires their daily subsistence, and in the hallowed remnant of time which ought to relieve their fatigues and soothe their cares, the influence [inference?] will have been anticipated, that such a government is not a pattern for the United States.

If the United States mean to obtain or deserve the full praise due to wise and just governments, they will equally respect the rights of property, and the property in rights: they will rival the government that most sacredly guards the former; and by repelling its example in violating the latter, will make themselves a pattern to that and all other governments.

The Founders' Constitution

Volume 1, Chapter 16, Document 23

<http://press-pubs.uchicago.edu/founders/documents/v1ch16s23.html>

The University of Chicago Press

The Papers of James Madison. Edited by William T. Hutchinson et al. Chicago and London: University of Chicago Press, 1962--77 (vols. 1--10); Charlottesville: University Press of Virginia, 1977--(vols. 11--).

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<http://press-pubs.uchicago.edu/founders/>

The Liberty of Conscience

A QUESTION OF BEING “TRUE RELATIONS”

F O L L O W Y O U R
CONSCIENCE

*Make a Difference in Your Life
& in the Lives of Others*

A QUESTION OF BEING “REAL VALUE” AND “SOMETHING OF VALUE”

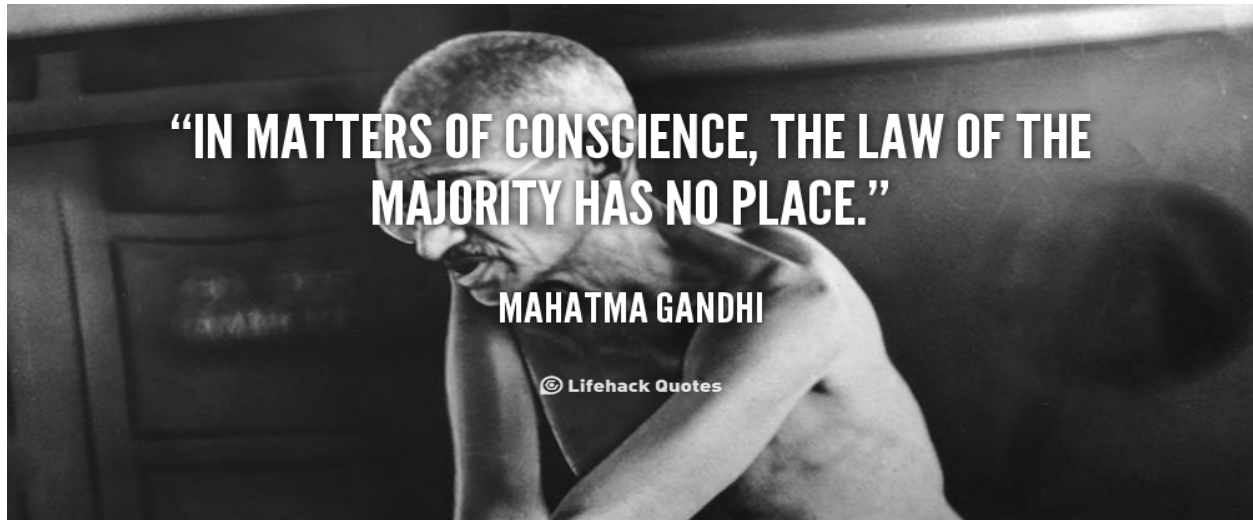
1. THE DEFINITION OF THE COMMON CONSCIENCE

*John 8:5-9; Romans 2:14, 15; Isaiah 3:9; 1 Samuel 24:5,¹
2 Samuel 24:10; 2 Corinthians 1:12; 1 Peter 3:16; 2 Corinthians 5:11*

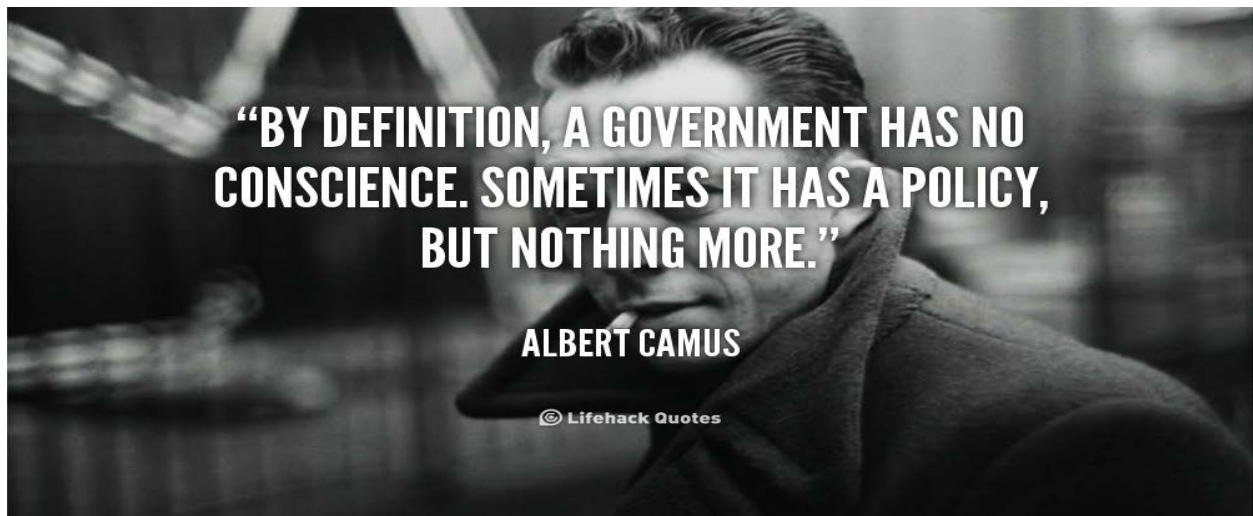
The Common Conscience will;

1. Convicts us – John 8:9
2. Confronts us – Isaiah 3:9
3. Condemns us – 2 Samuel 24:10
4. Chastises us – 1 Samuel 24:5
5. Corrects us – 2 Corinthians 5:11
6. Counsels us – 1 Peter 3:16
7. Commends us – Romans 2:15

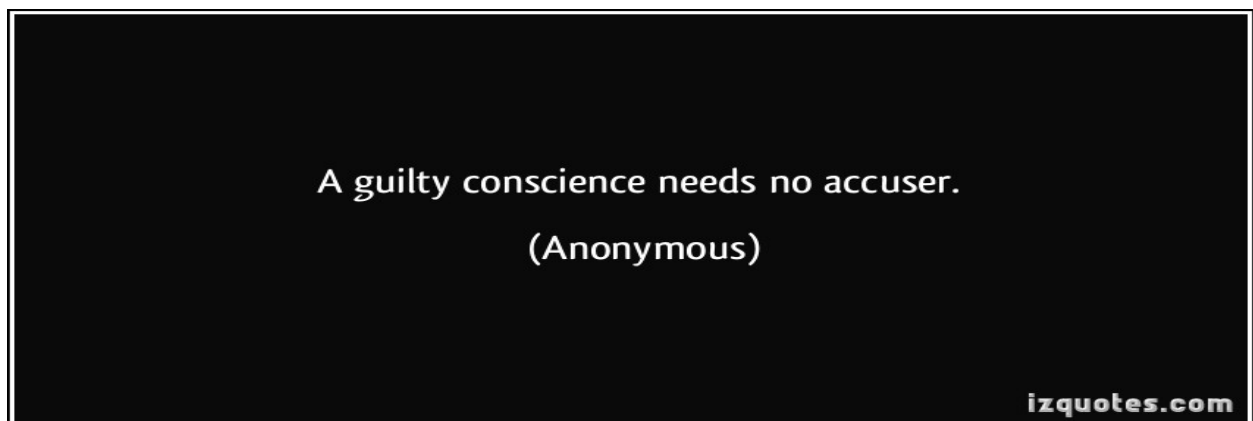
A QUESTION OF BEING “PURPOSE”



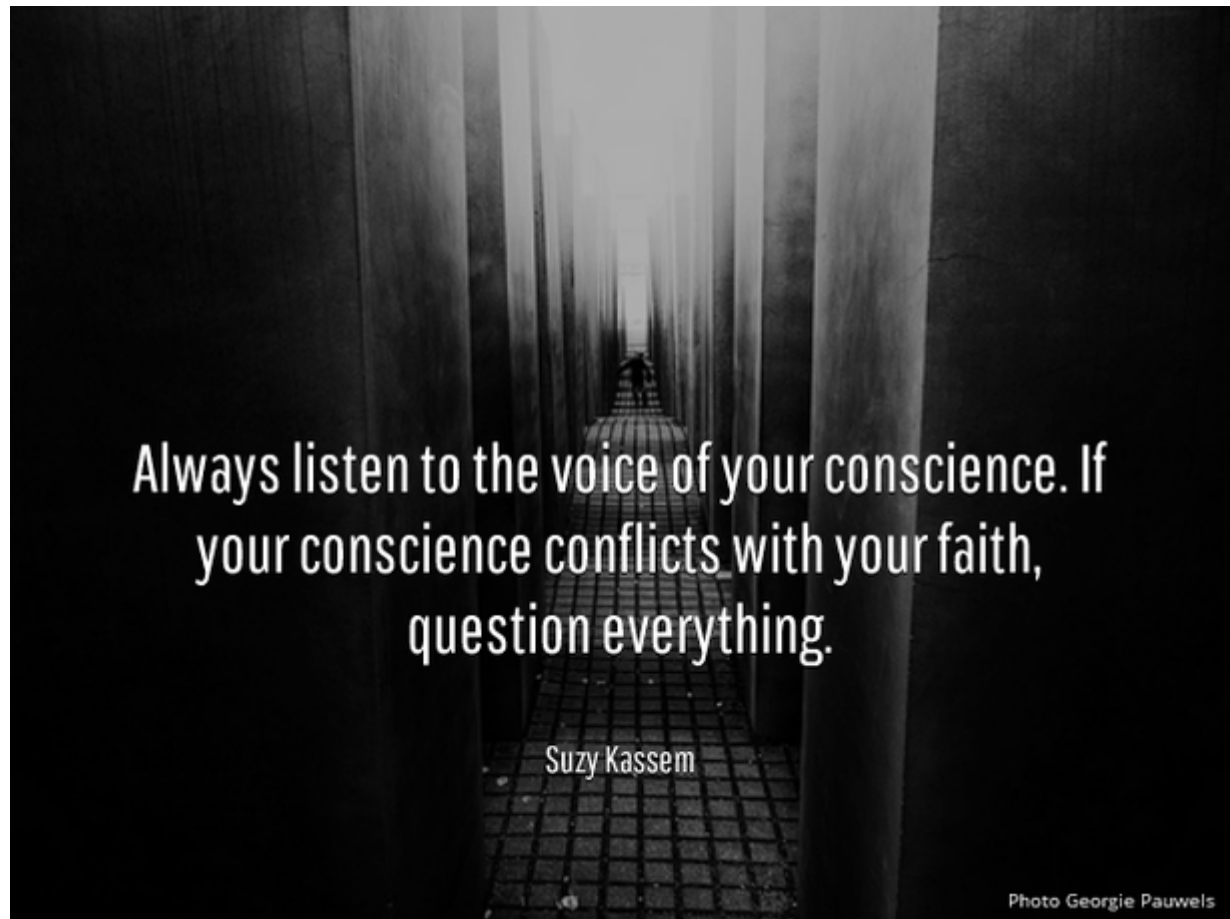
A QUESTION OF “BALANCE”



A QUESTION OF “PROOF”

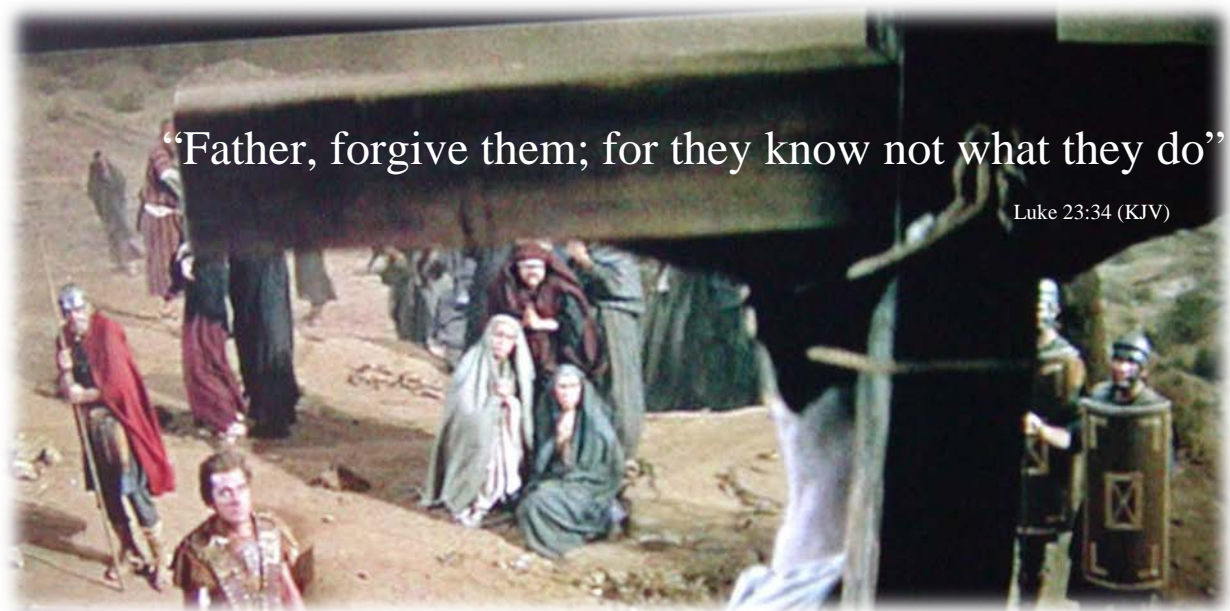


A QUESTION OF “TRUTH”



A QUESTION OF “TRUST”

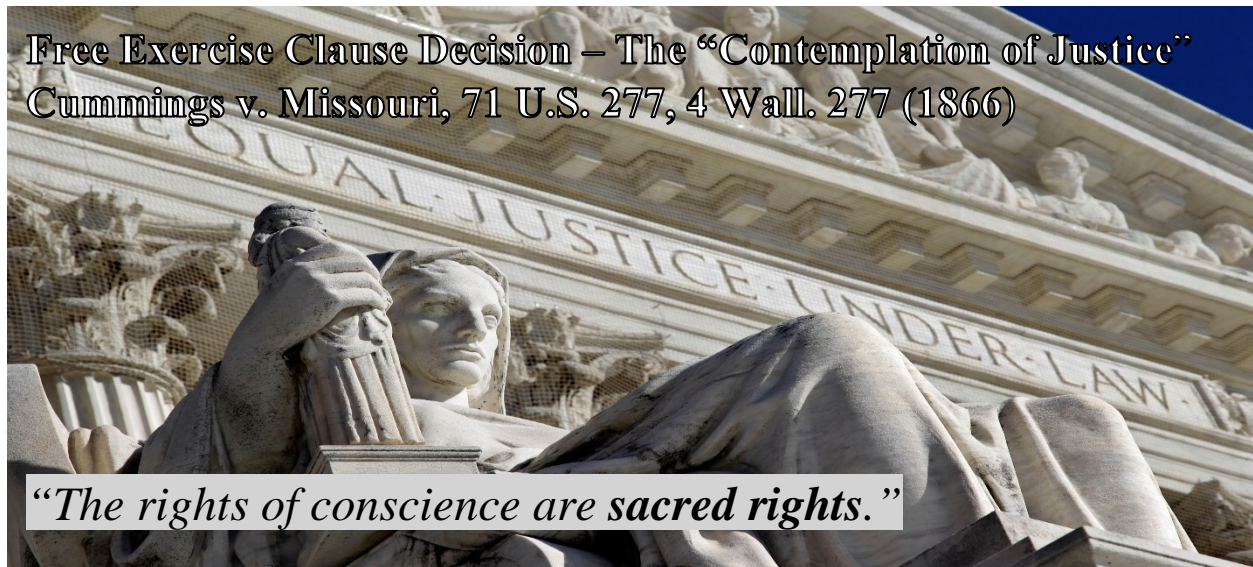
WHAT IS “IN GOD WE TRUST”
A “MODEL” BY MOST OF US OR ALL OF US



“A QUESTION OF TAKE, TAKEN, AND TAKE AWAY”



A QUESTION OF “FINAL OR INFINITE JUDGEMENT”



A QUESTION OF “ATTITUDE AND HEALTH”

