

God and Liberty

Dios y Libertad

Written by

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2002-2004

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www.godandtexas.org

This booklet is based upon his book:

The History of Texas and of Religious Freedom.

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Introduction

God and Liberty was a motto of Texas soldiers during the Siege of the Alamo. While fighting against Santa Anna and his invading army, the New Orleans Greys, a group of volunteers, joined the Texans at the Alamo and flew their flag at the Alamo, which proudly displayed the phrase:

God and Liberty

“God and Liberty” (Dios y Libertad) was also used by the Father of Texas, Stephen Austin, in many official communications with Mexican government officials. Becoming a symbol at the Alamo under the Greys’ flag, Texas’ fight for Independence became a fight for civil and religious freedom long before the siege began.

Another flag, the Mexican Flag of “1824,” may have flown over the Alamo during the battle. The flag of 1824 represented the Mexican Federal Constitution of 1824, which granted many civil rights to Mexicans and Texans. Santa Anna had overthrown the Constitution of 1824 when he became dictator of Mexico, and the Federalist Texans were being bombarded at the Alamo as they opposed him.

Santa Anna became dictator in Mexico with the blessings of the Centralist Party of Mexico. The political party in control of the Mexican government, the Centralistas, were a collection of people from the military, the clergy, and the aristocracy. They had rejected the changes to Mexican society that began under the new Constitution of 1824 and they made Santa Anna dictator to restore their many privileges.

Santa Anna immediately began a campaign against the Mexican town of Zacatecas for their opposition to him and Texas soon recognized that they had to stand alone against a tyrannical power bent on their destruction. Texas’ Declaration of Independence cites religious freedom three times as a cause for their fight for independence. The battle of the Alamo became a fight against centralist forces, for their constitutional freedoms.

Twelve years ago I began researching the history of Texas and discovered that Texas' history parallels the history of religious freedom so much that they each developed side by side. Texas has a rich heritage of religious freedom that I briefly describe in this booklet.

Providence, as the guiding hand of God through history, has guided Texas history over the years towards religious freedom. Two hundred years before the Siege of the Alamo, Roger Williams emphasized Providence as the foundation upon which our religious freedoms are based. He even named the capital for the colony he built, Providence, Rhode Island.

Roger Williams was the first to advocate the wall of separation of church and state in America and Thomas Jefferson studied his teachings years later and led Virginia to disestablish their state church. The First Amendment was written into our Bill of Rights a few years afterwards and Thomas Jefferson wrote about our religious freedoms to the Danbury Baptists in his famous letter. Sadly, the Supreme Court has misquoted them both, leading to a modern myth of separation.

Researching the history of religious freedoms has led to the discovery that Roger Williams actually used the Ten Commandments for the foundation of his wall of separation between church and state in Rhode Island. As the Ten Commandments are written on two tablets, Williams stood for the separation of the tablets as a guiding principle for the separation of church and state.

The first tablet of the Ten Commandments describes our duties to God without government intrusion as only the second tablet provides the foundation for good government. Early Americans understood that the separation of church and state was never the separation of morals and state.

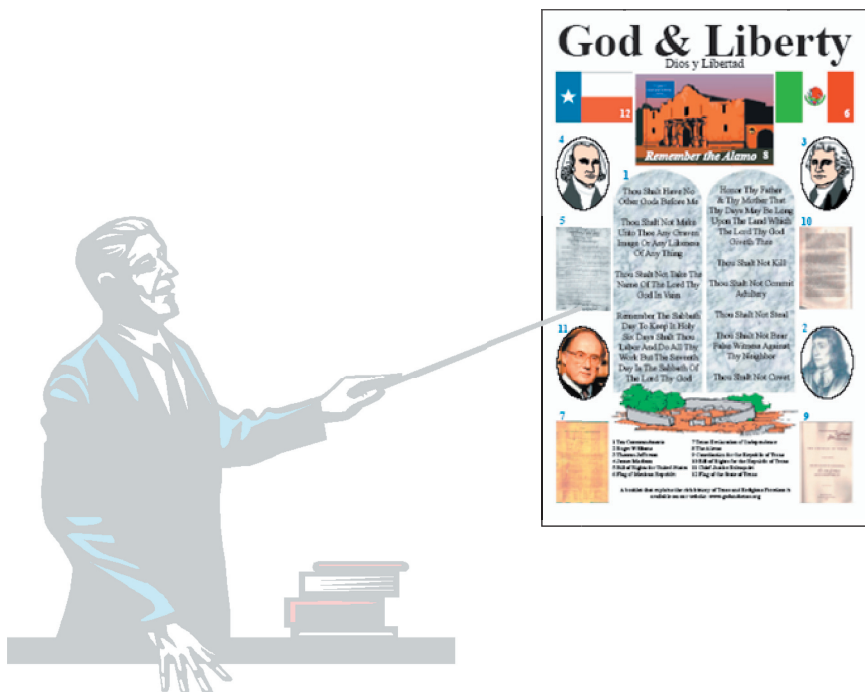
While a myth of separation persists in America today, American and Texan history shows the fact that No Preference, as a doctrine of religious freedom, was applied for 150 years before the myth took root. Learning the principles of religious freedom, then, requires a study of the No Preference doctrine.

As the Ten Commandments are shown in the poster (that goes with this booklet) with many historic documents, the poster can be placed onto the walls of Texas' public school class rooms without violating the law.* The poster and booklet together can help teach the rich history of Texas and religious freedom. The poster shows many historic documents that accompany the Ten Commandments and how they form the basis of religious freedom. This booklet will help teach the meaning of each picture and document in the poster.

While some may oppose the poster and this booklet on the grounds that they advocate the Ten Commandments, a fair reading will establish the facts of history. The Ten Commandments are the foundation upon which religious freedoms are built. Teaching them and displaying them in public schools will give children the freedom to learn about our rich heritage in Texas and America. The poster which accompanies this booklet contains a mosaic of images and the Ten Commandments should be displayed for all to see. I trust you will place it on your classroom wall and may Divine Providence stand by you!

God and Liberty,
James R. Carlson

Teachers can put the Ten Commandments in public school classrooms as part of a larger historical display.*



Providing a legal foundation.

*The 10 Commandments can be a part of a larger historical display. In *Lynch v. Donnelly* and a number of similar cases, the U.S. Supreme Court has said that the key of the display of any religious symbols, etc. is context. If the display by the government is religious, the Court would strike it down. If the display is communicating history or “seasons greetings” in numerous ways, it is O.K.

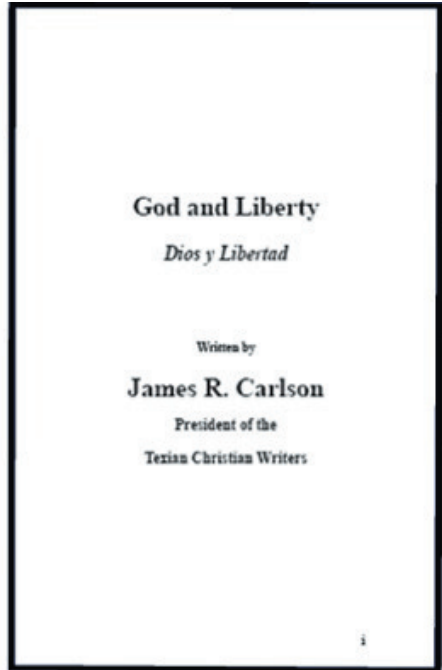
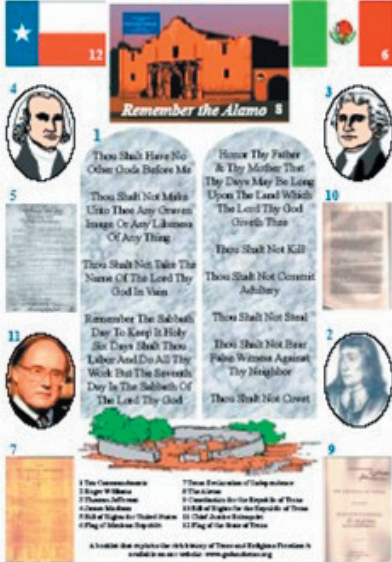
Kelly Shackelford

President, Free Market Foundation

Teachers may download a Free copy of
the God & Liberty booklet and poster at:
www.godandtexas.org

God & Liberty

Dios y Libertad



Teachers may make as many copies of this
booklet and poster for use in the classroom
as they deem necessary.

This booklet is based upon,

The History of Texas and of Religious Freedom.

God & Liberty

The following text explains the meaning of each picture.



The history of religious freedom in America began with emigrants who fled to America from religious persecution. Building a new nation in America, these emigrants established their laws and liberties on the principles of the Ten Commandments.

Fleeing England as a Puritan, Richard Austin came to New England in search of religious freedom. Richard, along with his wife and family, boarded the ship called *Bevis* just in time as they escaped capture from the King's men.¹ The Austin family arrived in New England after



traveling across the ocean like the Pilgrims, and settled in Charlestown in 1838. Descendants of the Austin family would lead immigration into Texas 200 years later.

The Austin family grew in their new home and quickly rose to prominence as members of their family held public office in New England. Living the life of a Puritan in New England meant keeping one's self pure before God and man, just as the Ten Commandments teach.

Early Debates for Religious Freedom

South of New England another colony was being built by Roger Williams who also came to New England for religious freedom. In the colony of Rhode Island, religious freedom was taking on new meaning as the separation of church and state was being built by its founder--Roger Williams. Williams taught that New England churches should separate from the state church of England. He said this because he was a Separatist Christian and wanted the separation of church and state in New England.

Many churches in New England wanted to stay within the Church of England. The Puritans only wanted separate services within the State Church for those who tried to live pure lives according to the Bible, but the Separatists wanted to separate from the state church entirely. The Pilgrims were themselves a Separatist congregation and Roger Williams served as their Teacher for a period of time.²

Roger Williams taught the Calvinist principle of the two tablets of the Ten Commandments that shows man's duty to God on the first tablet and man's duty to man on the second tablet (or table). Williams showed how the separation of the two tablets was the basis for the separation of church and state.



Since the first tablet represents man's duties to God, government should not control the conscience of people who are trying to serve God in their private lives. Freedom of Conscience was a central theme of Roger Williams.

The second tablet represents man's duties to his fellow man and this was the proper foundation for civil authority. The separation of church and state was originally based upon the principle of the two tablets of the Ten Commandments.

In his famous *Bloody Tenet of Persecution*, Roger Williams said,

...[Romans chapter 13] exhorteth unto subjection to Magistrates, and love to all men, which are duties of the second table...

...it pleaseth the Spirit of God in Paul here only to treat of the duties of the second table, unto which limitation or restriction Master Cotton speaks not at all, but only granteth in general, that it speaketh of the duties of the second table. And I still urge and argue, that the Spirit of God discoursing so largely in this Scripture of the duties of Magistrates and people, and treating only of civil things, in that civil relation between Magistrates and people, points as with a finger of God at their error, that wrest this Scripture to maintain the power of Magistrates and civil states in the spiritual and church estate of the kingdom of Christ.³

Jefferson Learns from Williams

Thomas Jefferson studied the teachings of Roger Williams and drew many lessons from him. Jefferson followed the teaching of Roger Williams when he wrote his famous *A Bill Establishing Religious Freedom in Virginia* in 1777. As Jefferson's bill led to the separation of church in Virginia in 1786, Jefferson used Williams' arguments for religious freedom.



Williams wrote in his *Bloody Tenet*:

Eighthly, God requireth not a uniformity of religion to be enacted and enforced in any civil state; which enforced uniformity (sooner or later) is the greatest occasion of civil war, ravishing of conscience, persecution of Christ Jesus in his servants, and of the hypocrisy and destruction of millions of souls.⁴

Jefferson said,

Almighty God hath created the mind free...all attempts to influence it by temporal punishments or burthens, or by civil incapacitations, tend only to beget habits of hypocrisy and meanness...⁵

Jefferson again used Williams' argument in 1781 within his Notes on Virginia (Query XVII). He said:

Millions of innocent men, women, and children since the introduction of Christianity, have been burnt, tortured, fined imprisoned: yet we have not advanced one inch towards uniformity. What has been the effect of coercion? To make one half the world fools, and the other half hypocrites.⁶

Thomas Jefferson showed his reliance upon the two tablets argument of Roger Williams in his bill for religious freedom in Virginia when he says,

...it is time enough for the rightful purposes of civil government for its officers to interfere when principles break out into overt acts against peace and good order...⁷

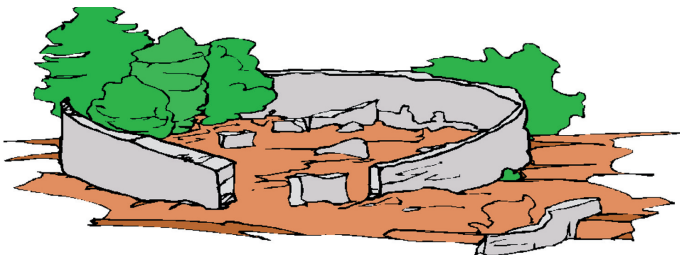
Williams' argument in the *Bloody Tenet* was:

Eleventhly, the permission of other consciences and worships than a state professeth only can (according to God) procure a firm and lasting peace (good assurance being taken according to the wisdom of the civil state for uniformity of civil obedience from all sorts).⁸

Both Williams and Jefferson point to the civil state, or the government, for procuring peace and civil order. The government can only govern actions, not beliefs.

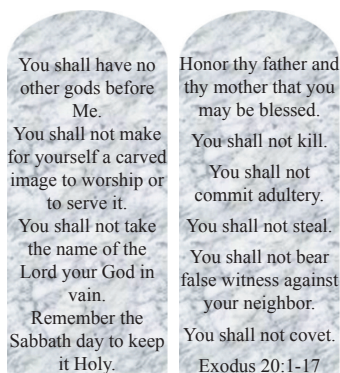
While Jefferson is often credited for the wall of separation between church and state in Virginia, it was Roger Williams who coined the original phrase, "wall of separation." In his letter to John Cotton in 1644, Williams wrote:

The faithful labors of many witnesses of Jesus Christ, extant to the world, abundantly proving that the church of the Jews under the Old Testament in the type, and the church of the Christians under the New Testament in the anti-type were both separate from the world; and that when they have opened a gap in the hedge or **wall of separation** between the garden of the church and the wilderness of the world, God hath ever broken down the wall itself, removed the candlestick and made His garden a wilderness, as at this day. And that therefore if He will ever please to restore His garden and paradise again, it



must of necessity be walled in peculiarly unto Himself from the world; and that all that shall be saved out of the world are to be transplanted out of the wilderness of the world, and added unto his church or garden.⁹

Roger Williams used the metaphor, “the wall of separation between church and state” to explain the necessity of keeping the government separate from religious establishments. He based his concept of Separation on the principles of the Ten Commandments.



Williams showed us that government governs only our actions according to the moral principles of the second tablet of the Ten Commandments. Because of this, the separation of church and state was never the separation of morals and state. As Jefferson followed the lessons of Roger Williams the principles of the Ten Commandments provided the foundation for the separation of church and state in Virginia.

As the persecuted Baptists found a home in Rhode Island, the first Baptist Church in ever built in America was at Williams’ colony. The Baptists have followed his lessons ever since and supported the separation of church and state in Virginia.

In Thomas Jefferson’s famous letter to the Danbury Baptist Association, Jefferson used the phrase, “wall of separation between church and state” as a definition of the First Amendment’s two religious clauses:

...the whole American people which declared that their legislature should “make no law respecting an establishment of religion, or prohibiting the free exercise thereof,” [built] a wall of separation between Church & State.¹⁰

Although the phrase, “wall of separation between church and state” is nowhere to be found in the U.S. Constitution, this is the context that it comes from. Jefferson continued to say:

Religion is a matter which lies solely between man and his God¹¹ [1st Tablet of the 10 Commandments]

...that the legislative powers of government reach actions only, and not opinions.¹² [2nd Tablet]

Adhering to this expression of the supreme will of the nation in behalf of the rights of conscience.¹³ [1st Tablet]

man...has no natural right in opposition to his social duties.¹⁴ [2nd Tablet]

As Jefferson wrote to Baptists in Danbury, Connecticut, he paraphrased the arguments of Roger Williams, whom the Baptists love. His letter also contains the essential argument of church/state separation that relies upon the old Calvinist idea of the separation of the two tablets of the Ten Commandments that Williams used.

Here, in the defining letter of Thomas Jefferson, used by the Supreme Court in 1947 to define the meaning of the U.S. First Amendment, the “wall of separation between church and state” was based upon the argument for the separation of the two tablets of the Ten Commandments. As government is built upon the moral principles of the second tablet, our laws can only govern the actions of people. People are free to worship and to serve God according to the principles of the first tablet as their conscience dictates without governmental interference or control.

The No Preference Debates

Moses Austin, a grandson of New England Puritans, moved to Virginia in 1785 and settled with his new wife in Richmond.¹⁵ It was during this time that the debates in the Virginia state legislature on the issue of separation of church and state led to the disestablishment of the Virginia state church. As James Madison introduced his *Memorial and Remonstrance Against Religious Assessments* in June of that year, he would also introduce Thomas Jefferson's *Bill for Establishing Religious Freedom* to the Virginia State Assembly on October 31, 1785. These two documents were key to establishing religious freedom in the State of Virginia and subsequently lead to the U.S. Constitution's First Amendment.



It was during the debates of the Virginia state legislature from 1776 to 1787, that the idea of “No Preference” became the guiding principle for the separation of church and state.

A letter from Augusta County [Virginia] quoted the free exercise clause from the sixteenth article [of Virginia's Declaration of Rights, 1776] and asked that it be carried into effect immediately by placing all religious groups on the same basis “**without preference** or preeminence” given to any one church.* This was to prove a common theme, particularly on the part of the Presbyterian petitions and those from the counties in which they were dominant. Although the convention had deliberately differentiated between free exercise of religion and disestablishment of the church, approving the one and rejecting the other, the dissenting religious groups both in the press and in their petitions viewed the two as necessarily linked.¹⁶

Shortly after the legislature in Virginia disestablished its control over the State's Episcopal Church, debates for a new

Moses Austin, who was in the Virginia lead mining business, was employed to repair the roof of the Governor's house and the Virginia State Assembly building¹⁸ at the time the debates for religious freedom occurred. Moses later instructed the school master of his son, Stephen F. Austin, what to teach.

A correct mode of thinking, both religious and political is of consequence and ought to be early implanted in the mind of man. I do not wish my son to be a Bigot in either, but correct moral principles is of the first consequence. Such I trust you will impress on his mind.¹⁹

The Austin family lived in New England during the early debates for religious freedom and moved to Virginia where these debates continued. They taught these lessons to their children and eventually they led immigration into Spanish Texas. As Providence guided the Austin family through the years, the principles of religious freedom would also make the journey into Texas with them.

Texas and Religious Freedom

Moses Austin witnessed the disestablishment of Virginia's state church in 1786. Moses, who was a successful businessman, later decided to settle his family in Spanish Missouri, at a time when emigrants were granted religious toleration. However, in 1798, toleration was repealed for all but the first generation of emigrants.²⁰ Evenso, the attitude on religion was relaxed in Spanish America and Moses became a nominal Catholic.²¹

Moses' son, Stephen F. Austin, took over his father's plans for immigration into Spanish Texas after his father died. As Spanish law required all Texans to be Catholic, Stephen became a nominal Catholic like his father before him. Austin looked forward to times when the practice of religious toleration would become a matter of law but he accepted the state church of Spanish Mexico for the time being. Austin became an *Impresario* and settled hundreds of families in Texas. For his work Austin came to be known as the "Father of Texas."



1824

Stephen Austin traveled to Mexico after their Independence from Spain and helped with the early draft of the new Mexican Constitution.²² Many principles of civil freedom coming from the United States Constitution are found in the *Constitution of 1824*. However, principles of religious freedom were not in the new Constitution as the old Spanish combination of Church and State continued.

The provision of Mexico's Constitution requiring observance of the Catholic religion reads:

The Religion of the Mexican Nation, is, and will be perpetually, the Roman Catholic Apostolic. The Nation will protect it by wise and just laws, and prohibit the exercise of any other whatever.²³

Ten years later in 1834, the requirement to become Catholic was changed by law, but as Mary Austin Holley (Stephen F. Austin's sister) explains, that would only last for a short time.

The law requiring the test of Catholicism was abrogated by the legislature of Coahuila and Texas in 1834, but was to have been restored with all the other evils of Centralism. The God of battles has heard the prayers of the oppressed, though uttered by unconsecrated lips, under the spacious firmament of Heaven, and those evils have been averted. The righteous cause—THE CAUSE OF LIBERTY, PHILANTHROPY and RELIGION—shall prosper. Such is the cause of Texas. All they contend for, is the right of self-government, and of worshipping God according to the dictates of their conscience—the end and aim of all true patriots.

By the 10th article of the Law of the State of Coahuila and Texas, passed the 26th of March 1834, it is declared that

no person shall be molested on account of his religious or political opinions, provided he does not disturb the public order.²⁴

As changes were made to the state constitution for Texas, many of the privileges (fueros²⁵) that the Centralists enjoyed at the national level were being overturned.²⁶ These privileges exempted them from paying taxes and from being tried under the civil law. The Centralist Party of Mexico included many from the Catholic clergy, the aristocracy, and the military²⁴ and they opposed the reforms of the Federalist Party.

As they called for “Religion and Fueros,” the Centralists backed Santa Anna with new dictatorial powers. Under the Plan of Cuernavaca, the Centralist Party gained control of Mexico’s government. They overturned the *Constitution of 1824* and restored their fueros. Santa Anna began putting down rebellions in Mexico against his new dictatorial powers and then turned his attention towards Texas.

Most Texans were Federalists who supported the Constitution of 1824. Opposing the Centralists and Santa Anna, the Federalist fight for Texas Independence became a fight for civil and religious freedom. The *Texas Declaration of Independence* cites religious freedom three times as a reason to fight for their Independence.



“...the whole nature of their Government has been forcibly changed, without their consent, from a restricted Federative Republic, composed of sovereign States, to a consolidated central military despotism, in which every interest is disregarded but that of the army and the priesthood, both the eternal enemies of civil liberty, the ever-ready minions of power, and the usual instruments [of] tyrants...”²⁷”

General Antonio Lopez de Santa Anna, who, having overturned the Constitution of his country, now offers us the cruel alternative, either to abandon our homes, acquired by so many privations, or submit to the most intolerable of all tyranny, the combined despotism of the sword and the priesthood.²⁸

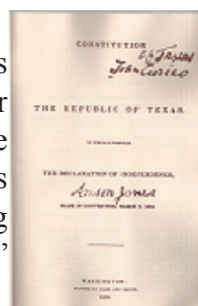
It denies us the right of worshipping the Almighty according to dictates of our own conscience, by the support of a national religion calculated to promote the temporal interests of its human functionaries rather than the glory of the true and living God.²⁹



Remember the Alamo!

Each of the major battles in Texas' War for Independence was fought as a battle between the Federalists and the Centralists. The Alamo, Goliad, and San Jacinto were all fights for the civil and religious freedoms of Texas that the Centralists sought to overthrow.

While fighting for their freedoms, religious freedom was written into the new Constitution for the Republic of Texas even before independence was gained. Once the independence of Texas was secured, No Preference became the guiding principle in Texas for religious freedom. Texas' new bill for religious freedom reads:



No preference shall be given by law to any religious denomination or mode of worship over another, but every person shall be permitted to worship God according to the dictates of his own **conscience**.³⁰

In Texas' *Bill of Rights*, we see No Preference, and free Conscience as Texas' two religious clauses for religious freedom. As Texans drew from the U.S. Constitution and the First Amendment to express their new freedoms, the language of Texas' Constitution defines the No Establishment clause of the First Amendment as No Preference and defines the Free Exercise clause as the freedom of Conscience. It is like looking into a mirror as history shows how the two are related.

Today, the *Texas Bill of Rights* still contains the original principles of religious freedom that Texans fought for in 1836. In the present *Constitution for the State of Texas* we read;

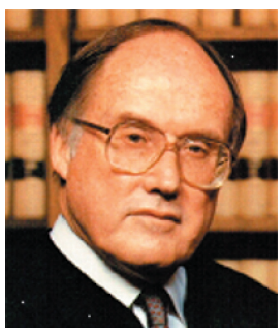
Constitution for the State of Texas, 1876

ARTICLE I. SEC. 6. All men have a natural and indefeasible right to worship Almighty God according to the dictates of their own consciences. No man shall be compelled to attend, erect or support any place of worship, or to maintain any ministry against his consent. No human authority ought, in any case whatever, to control or interfere with the rights of **conscience** in matters of religion, and **no preference** shall ever be given by law to any religious society or mode of worship. But it shall be the duty of the Legislature to pass such laws as may be necessary to protect equally every religious denomination in the peaceable enjoyment of its own mode of worship.³¹

Church and State Legal History

No Preference was the guiding principle for 150 years in America in both state and federal governments.³² The No Preference principle of separation between church and state can be found in 28 Bill of Rights in states today.³³ No Preference was the guiding principle for religious freedom in America for 150 years until Court decisions in the late 1940's changed it to one of Strict Separation. Misquoting Thomas Jefferson's letter to the Danbury Baptist Association in *Everson vs. Board of Education* in 1947, the U.S. Supreme Court said:

The establishment of religion clause of the First Amendment means at least this: Neither a state nor the Federal Government can set up a church. Neither can pass laws which aid one religion, aid all religions, or prefer one religion over another... The First Amendment has erected a wall between church and state. That wall must be kept high and impregnable.”³⁴



Many cases have developed since 1947, which led the Supreme Court to remove the Ten Commandments from public school classrooms as a matter of principle for the separation of church and state.³⁵ However, in 1985, former Chief Justice William Rehnquist dissented in the *Wallace vs. Jaffrey* case, showing his dissatisfaction with the 1947 *Everson* decision.³⁶ Justice Rehnquist showed his support for the No Preference rule of religious freedom and also dissented in the case that removed the Ten Commandments from the walls of public school classrooms.³⁷

Scholars of the No Preference rule of the First Amendment agree that No Preference means at least three things:

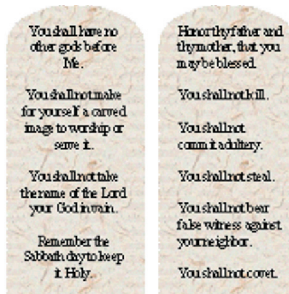
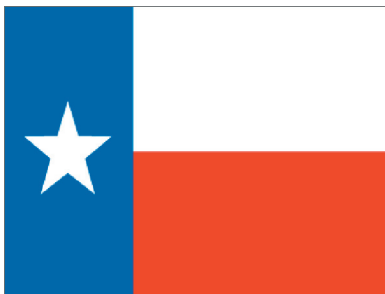
First it [the First Amendment] was intended to prevent the establishment of a national church or religion, or the giving of any religious sect or denomination a preferred status. Second, it was designed to safeguard the right of freedom of conscience in religious beliefs against invasion solely by the national Government. Third, it was so constructed in order to allow the States, unimpeded, to deal with religious establishments and aid religious institutions as they saw fit. There appears to be no historical evidence that the First amendment was intended to preclude Federal governmental aid to religion when it was provided on a nondiscriminatory basis. Nor... to provide an *absolute separation or independence* of religion and the national state.³⁸

Conclusion

As the No Preference rule defines the original meaning of the the First Amendment's religious clauses, it became the legal principle that Texas' religious freedom was based on. After 150 years, Court decisions have changed the meaning of No Preference to one of Strict Separation and the Ten Commandments were removed from public school classrooms. However, the Ten Commandments don't violate the wall of separation between church and state, they are its foundation.

Our First Amendment rights for religious freedom are based upon the separation of the first tablet of the Ten Commandments from government rule. As man's duties to God, not to the state, are represented by the first tablet, the first tablet is the foundation for our First Amendment liberties. Basing civil government upon the second tablet of the Ten Commandments, moral principles provide the foundation for our laws.

Jews, Muslims, and Christians all respect the Ten Commandments and displaying the Ten Commandments in public schools or on public property doesn't show a preference for one religion over another. The Ten Commandments should not have been removed from public schools and they need to be returned in order to teach the founding principles of Texan and American government. As you return the Ten Commandments to the classroom walls of our public schools, you are helping to rebuild the original wall of separation between church and state that our Founding Fathers meant to build.



Endnotes

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2. Reuben A. Guild, Biographical Introduction in, *The Complete Writings of Roger Williams*, V 1, Russell & Russell Inc., New York, NY, 1963, 12, 16.

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10. Jefferson's Letter to Danbury Baptist Association (January 1, 1802), *Jefferson Writings*, Viking Press, New York, NY, 1984, 510.
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18. David B. Gracy II, *Moses Austin: His Life*, Trinity University Press, San Antonio, Texas, 1987, 37.
19. Eugene C. Barker, Ed. *Austin Papers*, Washington Government Printing Office, 1924, 95-96.

20. William Stuart Red, *The Texas Colonists and Religion 1821-1836*, Austin, Texas; E. L. Shettles, 1924. p. 3. see also: Martin, Francois-Xavier, *The History of Louisiana*, New Orleans, J. A. Gresham, 1882, 276.
21. William Stuart Red, *The Texas Colonists and Religion 1821-1836*, Austin, Texas; E. L. Shettles, 1924. p. 3.
22. <http://www.tamu.edu/ccbn/dewitt/constit1824.htm>
23. *Mexican Constitution of 1824*, Title 1, section 3;
24. Mary Austin Holley, *Texas*, J. Clarke & Co., Lexington, Kentucky, 1836, reprinted by Steck Company, Austin, Texas, 1935, 180.
25. Lorenzo de Zavala spoke of a “clergy strongly attached to their priveleges and income, supported by a few generals and officers of the former Spanish army, without faith, without honor, without patriotism, possessed of a sordid greed and given over to degrading vices.”*
- * *Journey to the United States of North America*, by Lorenzo de Zavala, published in Paris in 1834 as *VIAGE A LOS ESTADOS-UNIDOS DEL NORTE DE AMERICA*. Translated from the Spanish by Wallace Woolsey, Professor Emeritus, Texas Women’s University. 212
26. Valentin Gomez Farias was Santa Anna’s Vice President who made many changes in the Federal government including the removal of the fueros.*
- * Miguel Soto, “Valentín Gómez Farías”, *Handbook of Texas Online*, <http://www.tsha.utexas.edu/handbook/online/articles/view/GG/fgo6.html>
27. *Texas Declaration of Independence*, 1836

28. *Texas Declaration of Independence*, 1836
29. *Texas Declaration of Independence*, 1836
30. *Constitution for the Republic of Texas*, 1836, Declaration of Rights, 3rd
31. *Constitution for the State of Texas*, 1876, Article 1, Sec. 6.
32. Robert L. Cord, “Church-State Separation: Restoring the “No Preference” Doctrine of the First Amendment,” *Harvard Journal of Law and Public Policy*. See also Dr. Cord’s book, *Separation of Church and State*.
33. The following states include the words “no preference” in their constitution’s Bill of Rights. The Rights of Conscience, gleaned from Roger Williams, are in almost all state constitutions.

1. Alabama	15. Missouri
2. Arkansas	16. Nebraska
3. California	17. Nevada
4. Colorado	18. New Jersey
5. Connecticut	19. New Mexico
6. Delaware	20. New York
7. Idaho	21. North Dakota
8. Illinois	22. Ohio
9. Indiana	23. Pennsylvania
10. Kansas	24. South Dakota
11. Kentucky	25. Tennessee
12. Maine	26. Texas
13. Minnesota	27. Wisconsin
14. Mississippi	28. Wyoming

34. *Everson v. Board of Education*, 330 U.S. 1 (1947)
35. *Stone v. Graham*, 449 U.S. 39 (1980).

36. Robert L. Cord, "Church-State Separation: Restoring the "No Preference" Doctrine of the First Amendment," *Harvard Journal of Law & Public Policy*, V 9, N 1 (Winter, 1986): 171-172.
37. *Stone v. Graham*, 449 U.S. 39 (1980).
38. Daniel L. Dreisbach, *Real Threat and Mere Shadow*, Crossway Books, Westchester, Illinois, 1987, 54.

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James's writing career began while publishing newsletters for the Travis County Republican Party in 1993. He served three years as their newsletter editor and then two more years as their communication's director. He later worked with the Crisis Pregnancy Center in Austin publishing their newsletters.

While working for the Travis County Republican Party, James wrote a booklet called, "Handbook of Conservative Philosophy and Law; How to Win with the Conservative Viewpoint." This booklet encourages candidates and precinct chairmen to follow Edmund Burke's principles of classical conservatism.

Before working with the G.O.P., James was busy researching material for a book on the history of Texas and religious freedom. James highlights the No Preference model of religious freedom as the founding principle in Texas and America and this booklet draws from his research and his book.

The Texian Christian Writers elected James to serve as their President (2002-2004) based upon his past experience and love for God and Texas history. The God and Texas Heroes booklet series is the latest installment from TCW and is the crowning achievement of James' tenure as TCW's President. Please visit TCW's website to see the many resources they offer on the history of Texas.

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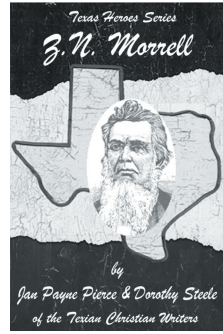
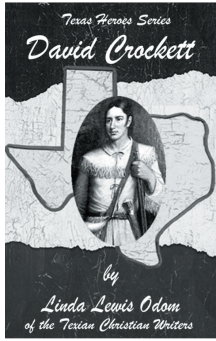
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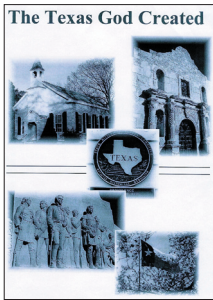
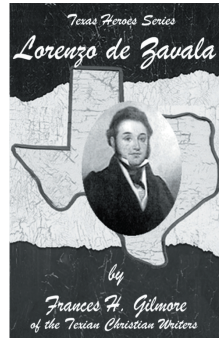
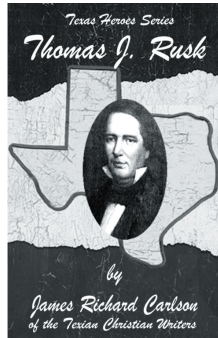
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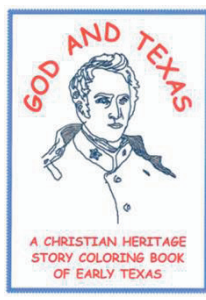
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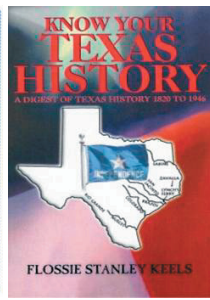
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