



Written by [C. Mitchell Shaw](#) on May 20, 2019

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Christian and Conservative Comeback

Reclaiming the Republic: How Christians and Other Conservatives Can Win Back America, by Robert G. Marshall, Charlotte, North Carolina: TAN Books, 2018, 268 pages, hardcover.

Reclaiming the Republic: How Christians and Other Conservatives Can Win Back America, by former Virginia State Delegate Robert G. Marshall, is perhaps the best book on the subject that this writer — who has read scores of such books over the last two decades — has ever read. In *Reclaiming the Republic*, Marshall seamlessly weaves together historical accuracy, political philosophy, and practical steps that anyone could follow. The end result is a book that is at once both an easy, enjoyable read and a deep, educational read.



Marshall — who served for 27 years in the Virginia House of Delegates before being defeated in 2017 by the first “transgender” candidate to be elected to that body — lays out the material in his book in a no-nonsense, clearly articulated style. Using illustrations from American history and his own political career, Marshall lays a framework for creating an informed electorate that will be ready and able to mobilize for the purpose of “Reclaiming the Republic.” Those are goals that have — from the beginning — been part of the plan of The John Birch Society (this magazine’s parent organization).

Reclaiming the Republic is divided into two parts: “Think Like the Founders” and “The Playbook: Terms, Strategies, and Tactics.” But the division is more a natural progression than a marked separation. The seamlessness with which one part flows into the next is simply masterful. This book is no voluminous tome of dry, boring facts — instead it is a practical manual that both addresses the nature of the problem and offers effective solutions to solve it.

The first part addresses religious liberty, the Supreme Court, activist judges, and the Trojan Horse of fake “tolerance” (which Marshall calls “the stick with which they beat us”), and ties it all together with the real intolerance of those who use fake “tolerance” as a tool to erode religious liberty.

Citing Sacred Scripture, Natural Law (the “Laws of Nature and of Nature’s God”), the writings of the Founding Fathers, and other historical sources and leaning on his own nearly 30 years in public service, Marshall takes the reader to a point of clarity. The reader can see a near-perfect reflection not only of the greatness of America as she was intended to be, but also of the failure of the average American to defend that greatness by fighting the good fight to keep America great. He lays the foundation for seeing that reflection in his foreword, entitled “What Is at Stake.” After explaining how his sex-confused opponent was able to out-spend and out-campaign him (hint: far too many conservatives didn’t think his opponent could win and did not rise to the challenge — many of them not even voting), Marshall writes:



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This endeavor to reclaim America will take a permanent commitment. Every time you leave your home, you should think of yourself as a missionary. I advise keeping voter registration information with you every time you leave home. Strike up conversations. Any time you meet a favorable citizen, inquire if they are registered, or if they vote in all elections or just some. We have to get more people who think like us to be registered voters who do not miss any elections. And even missing one opportunity to grow the ranks of our supporters can have a bad outcome. The other side is committed; we must be more committed.

Very few conservatives would be surprised to read in Marshall's book that the current misunderstanding of "separation of Church and State" is found nowhere in the U.S. Constitution. What may surprise many, though, is the masterful historical background Marshall reveals as the basis for the first clause of the First Amendment. Rescuing the establishment clause from both dishonest liberals and jaded conservatives, he clearly uncovers the original intent — and amazing wisdom — of that enumeration of a God-given right.

In addressing Supreme Court (and lower federal court) decisions that have "totally rejected millennia of religious social norms especially in the area of marriage and family life," Marshall states that "the Supreme Court does not have the exclusive right to interpret the Constitution" and that "the Constitution does not give the role of final arbiter of its interpretation to the Supreme Court," and then proves those assertions with citations from the U.S. Constitution, the Founding Fathers, and other historical sources.

His proof is so incontrovertible that it is impossible for any honest, thinking person to offer a rebuttal. He also shows that "the Constitutional Convention of 1787 rejected judges as lawmakers" and that Congress has the power to rein in the Supreme Court and other federal courts since "Congress controls the types of cases the Supreme Court hears." This one section alone — if applied — would go a long way toward taking America home again by snatching the American experiment in liberty from the clutches of judges who are, after all — as Marshall points out — "human too" and often exercise "bigotry from the bench."

As evidence of that bigotry, Marshall returns to the subject of religious liberty and how it intersects (read: collides) with judicial activism. The case in point is an opinion offered by Justice Hugo Black in *Everson v. Board of Education* in 1947. Black noted, "The First Amendment has erected a wall between church and state. That wall must be kept high and impregnable. We could not approve the slightest breach." That opinion helped lay the foundation for terminating parental rights at the boundary of school properties — leading eventually to the removal of religion from schools. History now shows that once religion was removed, the vacuum was filled with godlessness — including the "LGBTQ" agenda that now serves as an indisputable dogma of public education.

As Marshall shows, Black was an Alabama lawyer who was hired by the Alabama Ku Klux Klan to defend a Klansman in the cold-blooded murder of a Catholic priest who had officiated at the wedding of that Klansman's daughter to a Catholic man from Puerto Rico. Black used the jury's racial and religious biases instead of the law to see his client acquitted. Black then began his political career by joining the Klan and running for the U.S. Senate in 1926. So the man who — as a Supreme Court justice — helped America along the path to where we now find ourselves, did so because of his own religious and racial prejudices, which he refused to lay aside in his decisions.

As to the intolerance of the "tolerance" brigade, Marshall points out that since "tolerance involves



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refraining from action in the face of a real or perceived evil” and “requires the acceptance of certain standards, truths, or propositions held to be true,” then it naturally follows that “the only people who can truly be tolerant are those with firm unwavering standards or principles.” That would exclude liberals who consistently demonstrate a broken moral compass as they meander all over the moral and political landscape looking for a place to stand momentarily before shifting yet again.

Marshall quotes Archbishop Fulton Sheen as saying, “Tolerance is an attitude of reasoned patience towards evil, and a forbearance that restrains us from showing anger or inflicting punishment. But what is more important than the definition is the field of its application. The important thing here is this: Tolerance applies only to persons, but never to truth. Intolerance applies only to truth, but never to persons. Tolerance applies to the erring. Intolerance to the error.”

But by redefining “tolerance,” liberals have created “the stick with which they beat us” and grant themselves a place to stand in their hatred and intolerance of both conservatives and conservatism. The hypocrisy is not lost on them; they just seem not to care since the intended purpose of the tool (the stick of fake “tolerance”) is to decimate religious liberty so that they can call good evil and evil good without anyone daring to challenge the reversal.

The second section of the book lays out concrete steps for bringing about positive change. It is a little like a recipe. While avoiding the pitfalls of partisan politics, Marshall shows how to organize and take America back one precinct at a time. From demanding adherence to the Constitution to developing relationships with your representatives to becoming (and remaining) informed about both the principles and the political process to voting in every election, Marshall creates a clear blueprint for creating and mobilizing the informed electorate that is necessary to “Reclaiming the Republic.”

With a deep understanding of what true federalism is and the practical and moral experience earned through nearly three decades of public service, conducted with the utmost integrity, Robert G. Marshall knows what he writes about. This is a book that should be read, understood, and put into practice by every moral, patriotic American. There is a time for everything; now is the time for this book.

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