

THE STATESMAN

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On Campus Seminars:

Here are a few of the offered Seminars:

Apr 25-29 [P.H.D. Statesmanship Invitational](#)

Apr 25-30 [Statesmanship Invitational](#)

May 2-27 [Psychology II](#)

May 2-27 [Art History](#)

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THE 2ND ANNUAL GEORGE WYTHE COLLEGE ALUMNI AND FRIENDS GALA



“Exquisite,” “inspiring,” “elegant,” “impressive,” “superb!” Many superlatives were used to describe the 2004 George

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Law School

Why I Chose the Law and How GWC Helped Me Prepare.

By James C. Ure

On the first day of law school, Professor Weigel asked a random student to stand and recite. The class gasped because there was no preliminary reading assignment and we wondered what our ancient professor was going to quiz him about. “Mr. Russell,” he asked, “What is ‘law’?” When I heard Mr. Russell’s answer, followed by the class’s response, I realized I was in a land far, far away from George Wythe College. What would have been a soft-ball pitch to a GWC student was a knuckle ball to much of the class. I went from praying that I would not get called on to wishing he had called on me. However, my honeymoon phase lasted about as long as the soft-ball pitches—one class period. The subsequent four months have been filled with mountains of case law, mounds of statutes, and endless interrogatories. Several times during the past six months I have had to ask myself if it is right

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Freedom’s Final Frontier

By Nels Jensen

Americans generally see themselves and their nation as the leading advocates for freedom over the past two centuries. The U.S. is a bastion of hope in

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for me to be in law school. The answer each time is an affirming ‘yes’. Because I know many at GWC are considering law school, I thought I would share my insights into why it is right for me. In addition, time and distance have given me perspective on how George Wythe helped me prepare.

In HENRY VI Part 2, act iv: scene ii, the rough tradesman Jack Cade is gathering an armed group to discuss the overthrow of the King. Cade tells the men what he plans on doing when he becomes king:

Be brave, then; for your captain is brave and vows reformation. There shall be in England seven halfpenny loaves sold for a penny. The three hooped pot shall have ten hoops, and I will make it felony to drink small beer. All the realm shall be common; and when I am King there shall be no money; all shall eat and drink on my score; and I will apparel them all in one livery; that they may agree like brothers and worship me their lord.

After Jack’s offer of free bread, more liquor, no work, and utter equality, Dick the Butcher pipes in with his oft-quoted plan of action, “The first thing we do, let’s kill all the lawyers!”

Perhaps this sounds like an appealing suggestion in modern America. Perhaps by eliminating all the lawyers we might relieve some of the problems our nation faces with an activist judiciary—judges cannot exist without lawyers. Also, business and medical insurance might again become affordable. Society would no longer have to write out large checks to ambulance chasers—the lawyers who incite contention for a living. Is this what Dick the Butcher means? Obviously not. Instead, Shakespeare is making the point that lawyers are meant to be guardians of the law. The duty to protect the law naturally rests on lawyers because traditionally, they know the law thoroughly and are the most likely to understand the reasoning behind it. Because Cade and his rabble-raising crew want to overthrow the kingdom, the lawyers—those who best know the written law—must be first to go.

Today, lawyers are still under the duty to protect the law. In fact, lawyers in the United States are quasi-governmental officers who must take an oath

to support the U.S. Constitution and the Constitution of the state in which they will practice before they can receive their license. This is sound policy because lawyers have substantial influence in deciding how each generation will interpret the Constitution. While judges since *Marbury v. Madison* have made the final decisions about interpretation, their decisions are frequently based on the legal scholarship and popular opinion of lawyers. It goes without saying that judges and, statistically, most politicians practiced law. Therefore, Abraham Lincoln’s maxim that “the philosophy of the schoolroom in one generation will be the philosophy of the government in the next” could be accurately adapted to read, “The philosophy of the law school classroom in one generation will be the philosophy of government later in the same generation.”

In light of these facts, how wise is the notion put forth by many religious people that “we already have too many lawyers,” so “gifted young people should go into something productive like business.”? Perhaps some of the legal trends worth cringing over today are partially a result of the religious pushing their best men into business, while activists are pushing their best into law.

The past six months at South Texas College of Law have heightened my awareness of the need for statesmen lawyers. Even in a fairly religious state, I was nearly alone in my class in arguing that the *Lemon* test, which the Supreme Court currently uses to analyze the Establishment Clause (*Congress shall make no law respecting the establishment of religion*) is, itself, faulty. I have been nearly alone in challenging activist methods of interpreting the Constitution based on “good” social policy or precedents instead of text, context, and history. And based on how well my activist Constitutional Law professor has defeated my arguments, I am certain the resolution of important constitutional questions will require statesmen lawyers who are more articulate than I am! I encourage every student who reads this to consider whether a legal education would help them prepare more keenly for their life’s mission, and whether that mission may include a law degree or even a legal career.

For those who may already be interested in law school, George Wythe is a powerful primer. Even

though I do not feel prepared to defend my beliefs against a Constitutional Law professor, I do feel like George Wythe has played a key role in my overall law school performance. Because I am still in my first year, it would be impossible to comprehensively encapsulate how GWC helped me prepare. However, three GWC fundamentals already stand out so much that they merit discussion. These fundamentals are very simple. You might even say they are “elementary.” First, at George Wythe I learned how to read. Second, I learned how to connect the dots. And third, I learned how to color outside the lines. I will explain.

What do I mean that I learned how to read at George Wythe? In a nutshell, at George Wythe I strengthened my mind to be able to synthesize large amounts of information; I learned how to diagram; and I discovered what reading techniques worked best for me.

Synthesizing large amounts of information has been most helpful. During my first week at GWC, I quickly realized that although I had been a senior English major at BYU, I did not know how to read and process large amounts of material in a short time. Luckily, my first week of law school was different. The best way to explain what changed is to invite you to pick up an unedited appellate case and invite you to begin reading. When you get bored, pick up *United States Code*, and give that a whirl. Now read 100-150 pages of this type of material a day, and be ready to stand and recite about details. This is a scary feat for the average “literate” law student. However, after the George Wythe experience, ten to twelve hours a day of hard reading is nothing new. Not one thing better prepared me for law school than reading the Durant series. During the endless days of endless pages, we covered countless characters, places, and dates. I feared I was not retaining much of anything. I was certain Will and Ariel would not have approved of how fast we were moving through the material. I hoped that somehow the reading would benefit me, though, and I trusted the mentoring of Dr. Groft. As it turns out, I do *not* remember any specifics! However, besides the permanent lessons about human nature which are inevitable from such a course, the mental training I went through has proven priceless. Although I was not able to synthesize the Durant series at the time, the effort I spent on the series greatly increased my *ability*

to synthesize. Interestingly, the mental strenuousness of 200 pages a day of Durant is quite comparable to that of 100-150 pages a day of case law. At George Wythe, I learned that ‘reading’ means synthesizing chapters and books, not words and syllables.

In addition to learning how to synthesize large quantities of information, I also learned how to diagram. During my first month, Dr Groft taught us how to turn dense, complex writing into a diagram in order to crystallize our understanding and to further our analysis. He wanted us to be able to comprehend the inner-workings. As it turns out, diagramming what Madison says about state power verses federal power in *Federalist # 37* is not much different than diagramming out what the *Federal Rules of Civil Procedure* say about subject matter jurisdiction. Diagramming is proving to be a vital part of my analyses of cases and statutes in law school.

Reading large amounts and diagramming are subsets of a broader reading ability. That ability is to understand one’s self academically. The most important thing first year law students learn is what method of reading and memorizing works best for them individually. Some students spend literally hundreds of hours trying to discover whether flashcards, long outlines, randomly quizzing themselves, or some combination of the three best suits their learning type. But at George Wythe, one is compelled to come to this recognition much earlier simply because of the enormous work load. Perhaps you could say it is a *forced* recognition.

In addition to learning how to read at George Wythe, I also learned how to connect the dots. I mean the ability to approach a subject holistically, to see how the seemingly unrelated factors connect into one grand scheme. During the first week of Dr. DeMille’s economics course I was a little bit frustrated because class member comments seemed random to me—and far-flung from economics. However, I was repeatedly inspired when Dr. DeMille would tie their comment into some profound economic principle that perhaps would not have been touched on otherwise. This is where I first heard Dr. DeMille say, “It is *all* the same subject.” During that economics course we repeatedly saw connections between subjects like economics and music, politics and climate, and money and the

universe. If these seem far-flung to you, trust me, I understand. But making connections like these has helped me to see that all truth is really just one great whole. This means that I can learn nearly as much about history from my Criminal Law book as I can from a history book. I can learn about human nature from learning about Civil Procedure. I can even get spiritual insights from my Contract Law homework.

In addition, the holistic approach helps me find order in the seemingly unorganized. In George Wythe classes and reading, we discussed in depth so many aspects of human nature and the “human experience” that I unknowingly created quite an extensive mental filing cabinet. This has had a wonderful effect on my first semester. Although I still feel like I just had a backhoe dump a pile of jumbled up laws and principles into my mind, many of them have landed into already-labeled files. This has given me an edge on the process of assimilating all of this new information; it gives me a point of reference from which I can begin sorting the rest of the pile. This is a system I would not have if I had not gone to George Wythe.

Finally, George Wythe taught me how to color outside the lines. Sometimes the picture will have more beauty and meaning if the person with the crayon exercises *creativity* in coloring rather than making sure to stay within the lines. Too often in education the “conventional” displaces the “original” because of fear that our final picture might not look like everyone else’s. For instance, when I transferred from BYU to George Wythe, I was a bit uncomfortable with how personalized the “mentoring” aspect was. I thought it was weird when Dr. Groft first asked me to come to his office just to talk about my educational goals and interests. Similarly, I felt a bit silly in the first on-campus simulation I participated in because I could not see how playing the role of a conservative farmer on a city council would help me in the future. Both situations seemed to lack the conventional wisdom I was used to and comfortable with.

But learning to color outside the lines of convention has had a subtly profound impact on me. Somewhere during my two years on campus my own identity became somewhat intermingled with that of George Wythe College. I slowly shed my conventional shell until I became uncomfortably—and then comfortably—my naked, original self. Perhaps

in addition to the initially-embarrassing simulations and the seemingly all-too-personalized mentoring, it may have been that we read our essays aloud to the class. Or maybe it was that we studied in groups so small the material suddenly became very personal. Whatever it was, I am much more inclined to step out from behind the shield of conventionalism now than I was when I first set foot on George Wythe campus. For instance, I feel comfortable doing things like quoting from the Old Testament in my Criminal Law class, or talking about God’s law in my study group. I even ask professors if my wife can sit in on the class with me once in a while because we do not get to be together enough (and I want to keep the Georgic family tradition alive!). Sometimes I still feel a bit awkward doing these things, but anything worth doing is worth doing awkwardly at first! Besides, everyone else usually seems to feel comfortable. And while I am the only one quoting from scripture so far, some classmates have voiced agreement outside of class. Others have brought their spouses to class as well. Learning to color outside the lines has been powerful in my life, and it seems like it is liberating others to do likewise in small ways.

I hope this illustrates why I chose to attend law school and some of the ways George Wythe helped me to prepare. Hopefully those who may be thinking about law school themselves, or who would like to see their children attend, are encouraged to first look into George Wythe. I also hope this causes those now at GWC to think seriously about getting a law degree in addition to the legal education afforded on campus.

There is nothing magic about law school. I hope it does not seem glamorized. Believe me, the desire to be in the place of Mr. Russell on that first day was a one-time thing. But I do feel like all the principles of good government and the insights into human nature I gleaned while at George Wythe are finally finding practical application.

Tomorrow’s public policies are under construction today. Moral people of all educational backgrounds need to be involved in creating these policies. One way to increase potentiality of having influence on their creation is to gain an education in

For more newsletters, [click here](#).

the law. As Cade the butcher well understood, those who are educated in the law tend to have substantial influence on it. While many other educational roads also lead to influencing tomorrow, is law school one upon which *you* should travel?

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Freedom's Final Frontier

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the world. However, it is important to remember that tragedy has also been a very real part of our history. The slave trade is a blot on our record. The Viet Nam war is seen by many as a catastrophe. The treatment of Native Americans by our government is unexcused. The stark reality is that both within the U.S. and abroad, America and Americans have much to do in the way of truly advancing liberty.

Civil and human rights are the last frontier of freedom. "The bell of man's inhumanity to man," wrote Martin Luther King, Jr., "does not toll for any one man. It tolls for you, and me, for all of us."¹ This bell moves us to tears at the remembrance of a long and devastating history of wars, persecutions and bloodshed; it asks us if our generation will be any different; it calls us to arms, invites us to strike a blow, and take a wound, for freedom.

The struggle for liberty, including civil and human rights, is far from over. In fact, the most important battles may still lie ahead. Far be it from the minds of those who love liberty to think the work is already done, and to be content with things as they are in this world. If nothing else, history teaches us that each of us has a profound paradox buried deep within our hearts: That ingrained in every man and woman is the capacity for good. And evil.

We can trace the battle for rights from antiquity. Moses in Ancient Israel, Confucius in China, Aristotle in Greece, Cicero in Rome, all perceived that there was something innate in every human soul—something

irremovable. They strove to define and understand that something. They succeeded at defining, but failed to advance freedom.

During the Middle Ages the concept of rights was almost forgotten in the West. Only a few unconventional thinkers ventured to write about human liberty, and rulers and prelates certainly didn't favor the propagation of the idea. It was an age where might made right. Kings and lords were busily smothering freedom's fire, because they feared that once it began to burn, they would not be able to put it out. The potency of the Divine Right of Kings as an ideology is a manifestation of the limited scope rulers used to successfully constrict the rights of their people.

While rights for the masses were out of the question, some thinkers believed that rights were real, but only the privileged few were qualified to possess or wield them. Heretics were punished for using the idea of inalienable rights to establish a direct tie from God to the individual. The doctrine of the Holy Roman Empire was that all communion, to kings and peasants alike, came exclusively through the Church. The doctrine of the infallibility of the papacy cancelled out the need for individuals to think or act independently. Fallible man, in his weakness and ignorance was not fit to treat on the subject of his own right conduct. It was prescribed for him by a higher authority.

In fairness, many churchmen of the Middle Ages were both wise and benevolent. But the poverty of free thought was nevertheless a defilement of humankind.

By 1215 signs of light were appearing. The signing of the Magna Charta smote kingly authority a blow that would smart for centuries. Then, in 1517, an obscure monk put down on paper 95 theses—evidences that the authority to communicate with God was found not only in the Church, but in the hearts and minds of individuals. Luther gained the support of the Christian masses who believed that if they could only know the truth, it would make them free. The power generated by the Reformation was revolutionary in nature. It rocked the foundations of the Holy Roman Empire, and proclaimed a priesthood of all believers. This event signaled the end of the Middle Ages and the dawn of the Modern Era.² Regardless of whether or

not we think the Reformation was good for religion, the birth of freedom that came as a result of it was good for mankind.

One hundred years after Luther, John Milton persuaded the English Parliament that freedom of the press was essential to a just society. "When complaints are freely heard, deeply considered and speedily reformed, then is the utmost bound of civil liberty attained."³ Here we see the roots of the first amendment to the U.S. Constitution, and the rights protected thereby.

Two generations later John Locke was leading freethinkers into a burst of light that illuminated the concepts of Natural Law and Unalienable Rights. Britain's Glorious Revolution of 1688-89 marked the birth of a new form of government: Constitutional Monarchy. William III, without compulsion, signed the English Bill of Rights. Parliamentary consent to laws, the right to petition grievances, free elections, trial by jury, and habeas corpus, were among the rights protected by the Bill. These freedoms were now recognized as essential to human liberty, and the state had no right to abridge them.

The Boston Tea Party proved that the tide of freedom would not be turned back. The Declaration of 1776 was an effect of the Glorious Revolution, and it was also the main cause of the American Revolution. Although at the time it may have seemed that Jefferson had merely penned the defiance of a few upstart frontiersmen against a far off tyrant, it was much more than this. The spirit that prompted the Declaration proclaimed the inevitable triumph of liberty over tyranny. Unprecedented freedom resulted.

At the same time that Americans were making the world safe for democracy we were also witnessing the greatest large-scale violations of human liberty in the whole history of the world. The 20th Century was the bloodiest century. Nazism, Stalinism, Maoism, among others, snuffed out tens of millions of lives and devastated countries. Even Britain, the former champion of the world's first bill of rights, became tyrannical as it expanded colonialism to the point where the sun never set on the British Empire. Our own Civil War is the bloodiest in U.S. history. Americans were killing each other over slavery on the

same soil where the British had killed us for refusing to be their slaves. And one hundred years after emancipation, racial division still severely infected Americans.

In April of 1963 Martin Luther King, Jr. was locked up in Birmingham jail. He had been arrested for walking down a street with fifty of his fellow Americans who were peacefully claiming their right to equality under the law. While incarcerated in his bleak cell, Dr. King had plenty of time to think. He reflected on the plight of his people, twenty million strong, who were suffering from the degradation of prejudice aimed against them. He remembered that others before him had been jailed, even killed while standing for freedom. Socrates was made to drink hemlock and die. His crime was asking too many questions. John Huss had been burned at the stake for claiming a right to direct communion with God. Abraham Lincoln was assassinated for freeing the slaves.

Before the 20th Century the capacity to save or destroy lives of millions belonged solely to Nature. With this new power that man has, comes new responsibility. "When one man dies it is a tragedy. When thousands die it's statistics,"⁴ said Stalin. Ironically, the era of man's deepest understanding of liberty is also the era of his gravest crimes against it. Knowing this, we have to ask ourselves if humanity has really progressed to new heights, or just oscillated back and forth without really going anywhere.

But we also have to be careful not to get caught up in speculation about whether human nature has changed, or could change. Human nature is a historical constant. This is a generalization that is broad *and* accurate. Although we can never know the future we have to assume that human beings in general will continue to be motivated by the same fears, needs and desires as they have in the past. We have to hope for the best and plan for the worst. This means that we have not seen the last Hitler. Evil will raise its banners again and come to battle.

The question is, will our defenses hold? Does the strength of our fortifications correspond with the capacity of the enemy to destroy? We must strengthen the stakes and enlarge the borders. Progress for the future will not be constituted in eliminating threats to freedom by inoculating against the dark side of human nature. That has been tried before. There is no such thing as a war to

end all wars. We cannot eradicate evil. But we can tip the balance in favor of good. It is possible to be better prepared than ever before. In fact, it is critical that Americans do so. The 21st Century needs to be the time when leaders erect forms that protect human liberty from human treachery. We have to protect us from ourselves.

To do this we need new technology and new weapons. Gandhi had a technology. He called it Soul Force. Martin Luther King, Jr. used the weapon of nonviolence. This August at George Wythe College we are going to study in-depth the technology, tactics and weapons that we must use to move forward the cause of liberty. We invite you to join us in a Month Long Seminar on Civil and Human Rights, to be held August 1-27, 2005. To learn more about this Seminar [click here](#).

(Endnotes)

¹ Martin Luther King, Jr., *Why We Can't Wait*, Penguin Putnam, New York, 2000, 55

² The Modern Era has either ended, or it is about to end. However, the new era into which we are entering is too young to be named just yet. Historians have applied the generic title "Post-Modern" as an interim means of distinguishing our present time from Modernity, which could be dated from 1500 to about 2000.

³ John Milton, *The Areopagitica*. Great Books of the Western World, Ed. Robert Maynard Hutchins, vol. 32. Chicago: Britannica, 1952, 382

⁴ David McCullough, *Truman*, New York: Simon & Schuster, 1992, 420

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The 2nd Annual George Wythe College Alumni and Friends Gala

In Conjunction with
George Wythe College Commencement
and World Leadership Conference
October 13 and 14, 2005

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Wythe College Alumni and Friends Gala, but none could fully capture the splendid style and attention to detail that imbued this affair. David Nyman, Executive Director of the Heritage Center where the event was held said, "This was the best dressed and best behaved group ever to hold an event here!"

Other participants were impressed as they experienced an event of the highest distinction. "The Gala was superbly done. It compared to the highest level of any state affair. I was moved with the professionalism and the high standard of conduct," said Don Wright. Erin Reynolds, a 2004 graduate, remarked, "My parents attend formal events all over the world, and when I asked them how the GWC Gala compared, they said that it was as good as anything they had ever attended, except they liked the feeling at the George Wythe College Gala better than anywhere else."

George Wythe College holds its commencement exercises in the fall and has made it a focal point of the Gala. Last year, following the exercises, one of the graduates commented, "It was great to have the whole family at

my graduation and to be involved the entire day. I only heard positive remarks from everyone, and they were so impressed. I recently attended my sister's graduation at another university, and it felt like a celebration of the end of her college days. But my commencement truly felt like the beginning of something great. I came away inspired to look forward to the future, instead of looking back."



As we predicted at the end of last year's Gala, we are already receiving requests for reservations for the Second George Wythe College Annual Alumni and Friends Gala, October 13th and 14th, 2005. Many were turned away last year, so [make your reservation for this year's gala now!](#)

"To see an event like this happen was pretty spectacular. The gala was a mile marker in the progress of GWC," said Jack Prince, long-time supporter of GWC. He continued, "Please sign us up for next year!"

Make your reservation for what will prove to be another unforgettable affair!

www.gwc.edu/alumni

