



Original Intent

Volume 5, Issue 3—Sept. 2005 *Original Intent is published three times annually by the NH Center for Constitutional Studies,*

One Nation ~ One People ~ One Culture

CHAIRMAN'S CORNER What's In A Name?



Dianne Gilbert

America took shape not with people coming here from all points of the globe as occurred throughout the last century, but as a result of freedom seeking Europeans willing to risk the dangers of transatlantic voyage for nothing more than the possibility of starting over. They came

in waves of mass migrations throughout the 17th and 18th centuries, and, it was the eventual fusing of their customs, their cultures, their strong work ethic, and their Judeo-Christian backgrounds that provided the foundation for what would ultimately become the most free and prosperous nation on earth. It was their tenacity to make a go of whatever life handed them that ultimately defined the American culture and hence the name *American*. It was from their stock that our own freedom loving American Revolutionaries would eventually rise.

Where Do We Come From?

History shows that early America primarily benefited from the high migration activity taking place within the British Isles. And, although people moving about Great Britain "may seem remote from the settling of the farms and villages of colonial America... in fact it is essential to understanding it. For, in its earliest phase, the peopling of North America was a spillover, an outgrowth, an extension of these established patterns of mobility in England."¹

What prompted this mobility? In some cases, as with the Puritans in the 17th century, religion was the motivating factor, but in other cases it was laborers or whole families seeking employment and other opportunities where none were available to them in their homeland. From the Thames Valley area came the artisans and the craftsmen, young men for the most part, willing to sell themselves into bondage, i.e., indentured service for four years, for the price of passage. From the Northern British Provinces came entire families having sold off what assets they had to fund their passage, optimistic they would have enough left over to purchase land in the New World. They came with the hope of starting

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We Are a Nation, Not Just A Market

_by John Fonte
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Mr. Fonte's areas of expertise include:

- Civic education/citizenship
- Assimilation/immigration
- American sovereignty/international organizations
- American identity/constitutional democracy/global governance

This article appeared in the September 2004 issue of *The American Enterprise*. Reprinted with permission .

We Are A Nation, Not Just A Market

Browsing through my grandmother's citizenship textbook from the 1930s, I found Lesson 61 on the Americanization policies of Theodore Roosevelt:

[Roosevelt] loved America above all else and his last public message was a plea for the "complete Americanization" of our people in which he said: "... [if] the immigrant who comes here in good faith becomes an American and assimilates himself to us, he shall be treated on an exact equality with everyone else, for it is an outrage to discriminate against any such man because of creed, or birthplace, or origin. But this is predicated upon the man's becoming an American, and nothing but an American. There can be no divided allegiance here. We have room for but one soul (sic) loyalty and that is loyalty to the American people."

The textbook captured the spirit of Americanization--that immigrants are expected to assimilate patriotically and become loyal Americans. More than one hundred years earlier George Washington had written to John Adams that he envisioned immigrants "assimilated to our customs, measures, and laws," and because of this, Washington declared, native-born citizens and immigrants would "soon become one people."

This sentiment is roughly the view of the majority of Americans today, but clearly not the opinion of many American elites. As Samuel Huntington argues, elites in government,

business, education, academia, and the media have for decades been actively involved in efforts to "deconstruct" the American nation and its traditional concepts of assimilation and citizenship.

Huntington explains in his new book, *Who Are We?*, that arguments over multiculturalism, bilingualism, ethnic and gender group preferences, dual citizenship, history standards, transnationalism--and immigration and assimilation--are all part of the same conflict over the nature of the American liberal democratic regime. He is right to maintain that a "deconstructionist coalition" challenges the core principles of the American nation on all fronts. At the end of the day, the deconstructionists would transform an American nation based on the principles of individual citizenship, equality of opportunity, and self-government within Constitutional limits, into a new form of regime built on ethnic, racial, and gender group rights with decision-making increasingly in the hands of unelected elites.

While Huntington provides the comprehensive macro view, Jan Golab examines a micro case study of the problem in his essay on the politics of Indian casinos. What is ultimately at stake is whether the traditional American regime will be transmitted to future generations intact or wholly transformed.

Clearly, all of this means that the issue of immigration/assimilation (and these two issues should always be considered as one) must be examined within the broader context of the leftist assault on traditional American political principles. To help clarify the problem, let us explore a series of assimilation-related issues that will soon confront both elite and popular opinion. These include initiatives to revise the oath of allegiance, design a new citizenship test,

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John Fonte

What The Founders Would Say...

"It should be the highest ambition of every American to extend his views beyond himself, and to bear in mind that his conduct will not only affect himself, his country and his immediate posterity; but that its influence may be co-extensive with the world, and stamp political happiness or misery on ages yet unborn."

_George Washington

Biographical Sketch: Martin Van Buren ~ 8th President



Martin Van Buren was America's 8th President, a Democrat who adhered to the principles of Jeffersonian and Jacksonian government. He was born at the close of the

American Revolutionary War on December 5, 1782 in Kinderhook, NY, a town located just east of the Hudson River. He was the eldest son of a Dutch tavern-keeper and farmer, Abraham Van Buren, who raised him in the shadow of America's finest minds, for example: Madison, Adams, Jay, Clinton, Hamilton, and Jefferson. Here also, Martin would receive his early education attending Kinderhook village schools up through the age of fourteen.

In addition to what Martin learned in the classroom, he also learned other useful skills: "As the boy-of-all work on a farm and the general helper about a country hotel, Martin was taught a variety of useful lessons—the use of his hands and muscles in work and of his mind and manners in mingling with men. He had an early contact with material nature and human nature, both of which he studied to profit." It is said that this practical experience of his boyhood did much to shape his "character and career."¹

At the tender age of fourteen Martin engaged in a six-year study of law. At age twenty, he undertook an additional year of study under the tutelage of William P. Van Ness at New York City. At the end of this time, Martin returned to Kinderhook to set up his law practice. He would be admitted to the Bar in 1803 at age 21.

This was a turning point in the life of Van Buren; for following this, he entered into a successful law practice with his half brother, James I. Van Allen, and four years later he was admitted to the supreme court.

In 1806, Van Buren married Hannah Hoes to whom he had been "attached" for a number of years before. They had four sons; sadly, Hannah died of "consumption" a short twelve years later in 1818. Van Buren never remarried.

Political Life

Van Buren's career in politics began at the early age of eighteen when he was appointed to represent Kinderhook as a delegate to a political convention called to nominate a candidate to the legislature. His early political career would suffer a jerky start as Van Buren's education had failed to broaden his horizons. He neither built nor left behind any "great monuments" for which he could be remembered.

Nonetheless, Martin was a sincere democrat and, as such, was able to fend off the many attempts by the Federalists to sway his thinking to support their own. Moreover, he wholeheartedly embraced his father's political views as an avid admirer of Jefferson. Van Buren was but twenty years old when Thomas Jefferson was elected President and in his eyes Jef-

erson portrayed the ideal statesman. He would fashion his own politics after those of the great Jefferson to such an extent that it could be truly said that he was "a second and reduced edition of Jefferson."

At age thirty, Martin was elected to the State Senate. James Madison was now the President and the war of 1812 just over the horizon. He supported Madison and lent the "force of his influence to the support of the administration and the war."

At age thirty-three, he was elected Attorney-General of New York; this was followed by re-election to the State Senate for four more years. Then in 1821, Van Buren was elected to represent New York as a United States Senator; he was thirty-nine years old. But despite all of this success, he had yet to overcome his being seen as a 'politician,' and down the road he would even be tagged with the nickname "Little Magician." It seems Van Buren had a knack for politics; and, his shrewd political maneuverings had collected a number of enemies along the way.

In the same year as he was elected to the U.S. Senate, he was appointed delegate to a New York State constitutional constitution. Van Buren's services to the convention is said to have won him the respect of all parties. While he did not support universal suffrage and favored the proper qualifications for voting, he did support

giving Black men the right of suffrage on the same terms with White men. Here it is said Van Buren finally rose to the stature of a statesman.

During his time in the Senate, James Monroe would take over from James Madison as President. The Democrat Party survived in tact whereas the Federalists faded away. Then, in 1825, John Quincy Adams was elected Chief Executive; Van Buren opposed his election. Falling in along party lines, Martin chose to back Andrew Jackson.

In 1827, Van Buren was again elected to the U.S. Senate to represent New York State. However, a year later Governor DeWitt Clinton died and Martin was chosen to fill his shoes as Governor of New York. He governed a mere two months when he resigned to accept the position of Secretary of State to Andrew Jackson. He was at "one with his chief" supporting Jackson's partisan antics wherever and whenever they worked to defeat their political adversaries and reward their party loyal friends.

On March 4, 1833 Jackson was re-elected President; he made Van Buren his Vice-President. Four years later Van Buren ran and was elected President. On March 4, 1837 he took his place in as Chief Executive of the United States; he became the first President not born

of British ancestry. Martin would set himself upon the same path as that of Andrew Jackson continuing in his predecessor's image as a staunch States' rights advocate; he was jealous of national power. In his inaugural address he told the nation: "It shall be my constant and zealous endeavor to protect the remaining rights reserved to the states by the federal constitution, to restore those of which they have been divested by construction, and to promote the interest and honor of our common country."

It was in this vein that he opposed the national bank seeing in it the danger of monopoly. Moreover, the bank was a Federalist institution, and who believed more than they did in a strong central government?

About three months after his election, the economy came crashing down. Jackson and Van Buren's financial policies had proven faulty. On May 10, 1837 banks closed in Philadelphia and New York City marking the Panic of 1837. The United States was about to be wracked by the worst depression in its young history, a depression that lasted throughout the remainder of Van Buren's term.

Then, in 1840, President Van Buren was at last able to convince Congress to establish an independent treasury in order to safeguard federal funds against private bank failures. But by now the Whigs, fashioned out of old federalists in part, began to organize with ideas of running their own candidate in the upcoming national election. They nominated William Henry Harrison for President and John Tyler for Vice-President. Van Buren won the Democrat nomination only to be defeated receiving a scanty 60 electoral votes to Harrison's 234 electoral votes.

His political opponents, delighted to see him go, nicknamed him, "Martin Van Ruin." He retired to his farm in Kinderhook to which he had attached the name *Lindenwald*.


In 1848, he would throw his hat into the political ring one last time being nominated for president by the antislavery Free Soil party. Unsuccessful in this bid, Van Buren retired, once and for all, to his native Kinderhook where he quietly and elegantly lived out the rest of life.

Martin Van Buren died on July 24, 1862 at the age of eighty years old. His life ended in the same place it began, in Kinderhook, N.Y.

It is said that, "few public men have been more misunderstood, than Martin Van Buren." He was always a patriot, a gentleman, and always courteous and polished in his manners.

1. Martin Van Buren: Eighth President of the United States; G.S. Weaver, Reprinted from 'The Lives and Graves of the Presidents, 1893, pp. 255-272 as printed in 'Foundations of Liberty, Martin Van Buren: Reaping the Whirlwind, pgs:11; MacArthur Institute

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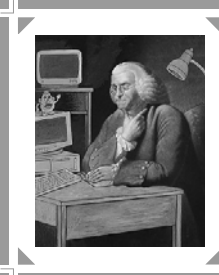
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—Benjamin Franklin (Sept. 1782 Writings 8:603-14)

Note: Due to space constraints, the following documentary is taken from a much larger document and edited for the sake of brevity.



Smithsonian

Many Persons in Europe, having directly or by Letters, express'd to the Writer of this, who is well acquainted with North America, their Desire of transporting and establishing themselves in that Country; but who appear

to have formed, thro' Ignorance, mistaken Ideas and Expectations of what is to be obtained there; he thinks it may be useful, and prevent inconvenient, expensive, and fruitless Removals and Voyages of improper Persons, if he gives some clearer and truer Notions of that part of the World, than appear to have hitherto prevailed.

He finds it is imagined by Numbers, that the Inhabitants of North America are rich, capable of rewarding, and dispos'd to reward, all sorts of Ingenuity; that they are at the same time ignorant of all the Sciences, and, consequently, that Strangers, possessing Talents in the Belles-Lettres, fine Arts, &c., must be highly esteemed, and so well paid, as to become easily rich themselves; that there are also abundance of profitable Offices to be disposed of, which the Natives are not qualified to fill; and that, having few Persons of Family among them, Strangers of Birth must be greatly respected, and of course easily obtain the best of those Offices, which will make all their Fortunes; that the Governments too, to encourage Emigrations from Europe, not only pay the Expence of personal Transportation, but give Lands gratis to Strangers, with Negroes to work for them, Utensils of Husbandry, and Stocks of Cattle. These are all wild Imaginations; and those who go to America with Expectations founded upon them will surely find themselves disappointed.

Who then are the kind of Persons to whom an Emigration to America may be advantageous? And what are the Advantages they may reasonably expect?

Land being cheap in that Country, from the vast Forests still void of Inhabitants, and not likely to be occupied in an Age to come, inso-much that the Propriety of an hundred Acres of fertile Soil full of Wood may be obtained near the Frontiers, in many Places, for Eight or Ten Guineas, hearty young Labouring Men, who understand the Husbandry of Corn and Cattle, which is nearly the same in that Country as in Europe, may easily establish themselves there. A little Money sav'd of the good Wages they receive there, while they work for others, enables them to buy the Land and begin their Plantation, in which they are assisted

by the Good-Will of their Neighbours, and some Credit. Multitudes of poor People from England, Ireland, Scotland, and Germany, have by this means in a few years become wealthy Farmers, who, in their own Countries, where all the Lands are fully occupied, and the Wages of Labour low, could never have emerged from the poor Condition wherein they were born.

From the salubrity of the Air, the healthiness of the Climate, the plenty of good Provisions, and the Encouragement to early Marriages by the certainty of Subsistence in cultivating the Earth, the Increase of Inhabitants by natural Generation is very rapid in America, and becomes still more so by the Accession of Strangers; hence there is a continual Demand for more Artisans of all the necessary and useful kinds, to supply those Cultivators of the Earth with Houses, and with Furniture and Utensils of the grosser sorts, which cannot so well be brought from Europe. Tolerably good Workmen in any of those mechanic Arts are sure to find Employ, and to be well paid for their Work, there being no Restraints preventing Strangers from exercising any Art they understand, nor any Permission necessary. If they are poor, they begin first as Servants or Journeymen; and if they are sober, industrious, and frugal, they soon become Masters, establish themselves in Business, marry, raise Families, and become respectable Citizens.

Also, Persons of moderate Fortunes and Capitals, who, having a Number of Children to provide for, are desirous of bringing them up to Industry, and to secure Estates for their Posterity, have Opportunities of doing it in America, which Europe does not afford. There they may be taught and practise profitable mechanic Arts, without incurring Disgrace on that Account, but on the contrary acquiring Respect by such Abilities. There small Capitals laid out in Lands, which daily become more valuable by the Increase of People, afford a solid Prospect of ample Fortunes thereafter for those Children. The Writer of this has known several Instances of large Tracts of Land, bought, on what was then the Frontier of Pensilvania, for Ten Pounds per hundred Acres, which after 20 years, when the Settlements had been extended far beyond them, sold readily, without any Improvement made upon them, for three Pounds per Acre. The Acre in America is the same with the English Acre, or the Acre of Normandy.

Those, who desire to understand the State of Government in America, would do well to read the Constitutions of the several States, and the Articles of Confederation that bind the

whole together for general Purposes, under the Direction of one Assembly, called the Congress. These Constitutions have been printed, by order of Congress, in America; two Editions of them have also been printed in London; and a good Translation of them into French has lately been published at Paris.

Several of the Princes of Europe having of late years, from an Opinion of Advantage to arise by producing all Commodities and Manufactures within their own Dominions, so as to diminish or render useless their Importations, have endeavoured to entice Workmen from other Countries by high Salaries, Privileges, &c.

Many Persons, pretending to be skilled in various great Manufactures, imagining that America must be in Want of them, and that the Congress would probably be dispos'd to imitate the Princes above mentioned, have proposed to go over, on Condition of having their Passages paid, Lands given, Salaries appointed, exclusive Privileges for Terms of years, &c. Such Persons, on reading the Articles of Confederation, will find, that the Congress have no Power committed to them, or Money put into their Hands, for such purposes; and that if any such Encouragement is given, it must be by the Government of some separate State. This, however, has rarely been done in America; and, when it has been done, it has rarely succeeded, so as to establish a Manufacture, which the Country was not yet so ripe for as to encourage private Persons to set it up; Labour being generally too dear there, and Hands difficult to be kept together, every one desiring to be a Master, and the Cheapness of Lands inclining many to leave Trades for Agriculture. Some indeed have met with Success, and are carried on to Advantage; but they are generally such as require only a few Hands, or wherein great Part of the Work is performed by Machines. Things that are bulky, and of so small Value as not well to bear the Expence of Freight, may often be made cheaper in the Country than they can be imported; and the Manufacture of such Things will be profitable wherever there is a sufficient Demand. The Farmers in America produce indeed a good deal of Wool and Flax; and none is exported, it is all work'd up; but it is in the Way of domestic Manufacture, for the Use of the Family. The buying up Quantities of Wool and Flax, with the Design to employ Spinners, Weavers, &c., and form great Establishments, producing Quantities of Linen and Woollen Goods for Sale, has been several times attempted in different Provinces; but those Projects have generally failed, goods of equal Value being imported cheaper. And when the Governments have been solicited to support such Schemes by Encouragements, in Money, or by imposing Duties on Importation of such Goods, it has been generally refused, on this Principle, that, if the Country is ripe for the Manufacture, it may be carried

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over:

"The westward transatlantic movement of people is one of the greatest events in recorded history. Its magnitudes and consequences are beyond measure. From 1500 to present, it has involved the displacement and resettlement of over fifty million people, and it has affected indirectly the lives of uncountable millions more. It forms the foundation of American history and is basic, too, in ways we are only now beginning to understand..."²

These migration patterns continued off and on throughout the 17th and 18th centuries, and for sometime later as well. But, of particular interest is the fifteen year period leading up to the start of the American Revolution wherein an estimated 221,500 people arrived entering through various ports along America's eastern seaboard. Of this number, 125,000 were from the British Isles comprising 55,000 Protestant Irish, 40,000 Scots, and 30,000 Englishmen. But they were not the only ones who came, there were 12,000 more from the German states and Switzerland and another 84,500 enslaved Africans. According to one historian, these arrivals alone comprised nearly "10 percent of the entire estimated population of mainland America in 1775."³

Where They Went...

Where they went once here, at least initially, depended in a large way on how they came. The enslaved Africans went to the southernmost colonies to work the plantations; while the indentured artisans and craftsmen remained primarily in the 'metropolitan' areas to work for their sponsors. Others whose means afforded them more autonomy invested whatever wealth they had in land often seeking out new settlements. But regardless of where these early voyagers ended up, they all contributed to the growth of colonial America in one way or another. None came to burden those already here; for, America then was not the lure in and of herself. She was not the welfare magnate she has since become.

Hence, it is to these early European emigrants, and to the subsequent fusing of their folkways that we look to understand the roots of our own beginnings as *one people, one nation*.

Impact to the Political Process

For the most part, the colonies prospered through emigration wholly enriched by the skills, the work ethic and the moral character of those who came. Moreover, in the decade or so following the start of the American Revolution, these immigrants, or their offspring, would provide the leadership enabling the colonies to make great strides forward. First, they would declare their independence from Britain; then, they would associate themselves as members in perpetual union under the Articles of Confederation; subsequent to

this, they would address the undeveloped lands West of the Mississippi under the Northwest Ordinance of 1787 and as that law was being considered by the Confederation Congress, fifty-five of them would meet to propose an entirely new frame of government embodied by the United States Constitution. It was a government they intended to last for the ages, steps would need to be taken to protect it from the negative effects of foreign influence. At a minimum, the national government would need to be able to control who came, who stayed and under what conditions.

To that end, Article 1.8.4 in the United States Constitution provides Congress with the authority to control the process of naturalizing aliens: "

To establish an uniform Rule of Naturalization... throughout the United States."

Therein, Congress was charged with providing for the safety of those already here, and for the protection of their respective properties.

Why did the Framers propose that the national government control the process of naturalization? They sought to establish a uniform standard of naturalization that would apply equitably to all of the states. Some states may set their requirements for citizenship too low in which case the states with the lower requirements would nullify the higher requirements set by other states. This could mean, that some other state would end up assuming a burden not of its own creation.

Chief among their concern was the residency requirement. As Madison argued in Federalist Essay 42: "

*An alien therefore, legally incapacitated for certain rights in the latter [states] may by previous residence only in the former [state] elude his incapacity... The new Constitution has accordingly with great propriety made provision against them, and all others proceeding from the defect of the confederation, on this head, by authorizing the general government to establish an uniform rule of naturalization throughout the United States."*⁴

Founding father George Mason of Virginia, speaking on the floor of the Constitutional Convention in 1787, espoused a similar concern. Although he was for "opening a wide door for emigrants," he did not want to have "foreigners and adventurers make laws for us and govern us." Britain cannot be trusted he said, not to send "over her tools who might bribe their way into the Legislature for insidious purposes."

He suggested that the residency requirement for citizenship be extended to seven years. But, Williamson of North Carolina thought nine years residency even better. He "wished this country to acquire as fast as possible national habits. Wealthy emigrants do more harm by their luxurious examples, than good, by the money, they bring with them."

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and, most significantly, legalize the status of illegal immigrants.

Implicit in Huntington's thesis is that just below the surface of the policy debate there exists unapologetic public support for vigorous Americanization policies that would explicitly promote the patriotic integration of immigrants into what was once called "the American way of life." Besides public support, there appears to be a bloc in Congress (a counter-elite within the elite) strongly interested in patriotic, as well as economic and linguistic, integration. Last year when the United States Citizenship and Immigration Services (USCIS) wanted to simplify the citizenship oath, some members of Congress immediately protested, and the USCIS pulled back. Worried that the traditional oath (in which new citizens promise to "renounce" their old allegiances and "bear arms" on behalf of the United States) will be weakened, Senator Lamar Alexander (R-TN) and Congressman Jim Ryun (R-KS) have introduced legislation to codify it into law.

In addition, it appears that the forces of patriotic renewal are being heard in discussions over the development of a new citizenship test. The USCIS plans to revise the history/government and language portions, with the goal of making them fairer and more meaningful. Advocates of patriotic integration in veterans groups, think tanks, and Congress make the following arguments:

They declare that we must start with first principles by asking: What is the purpose of the history/government citizenship test?

Then they point out that the law states that applicants for citizenship must have:

- (1) "a knowledge and understanding of the history, and of the principles and form of government of the United States" and
- (2) (2) possess "good moral character, attachment to the principles of the Constitution, and be well disposed to the good order and happiness of the United States."

This leads naturally to the conclusion that the purpose of the test as a whole is not merely to get new citizens to know certain facts, but also to be "attached" to the principles of the Constitution--evidence of the explicit normative purpose of naturalization.

The citizenship naturalization process should be a life-altering experience, a rite of passage, such as a wedding, graduation, first communion, or bar mitzvah, which fosters emotional attachment to our nation and strengthens patriotism. The revised test should also include the neglected subject of America's military history and heroes. Citizens, new and old, should be aware of the sacrifices

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made by America's soldiers to preserve our-

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on by private Persons to Advantage; and if not, it is a Folly to think of forcing Nature. Great Establishments of Manufacture require great Numbers of Poor to do the Work for small Wages; these Poor are to be found in Europe, but will not be found in America, till the Lands are all taken up and cultivated, and the Excess of People, who cannot get Land, want Employment. The Manufacture of Silk, they say, is natural in France, as that of Cloth in England, because each Country produces in Plenty the first Material; but if England will have a Manufacture of Silk as well as that of Cloth, and France one of Cloth as well as that of Silk, these unnatural Operations must be supported by mutual Prohibitions, or high Duties on the Importation of each other's Goods; by which means the Workmen are enabled to tax the home Consumer by greater Prices, while the higher Wages they receive makes them neither happier nor richer, since they only drink more and work less. Therefore the Governments in America do nothing to encourage such Projects. The People, by this Means, are not impos'd on, either by the Merchant or Mechanic. If the Merchant demands too much Profit on imported Shoes, they buy of the Shoemaker; and if he asks too high a Price, they take them of the Merchant; thus the two Professions are checks on each other. The Shoemaker, however, has, on the whole, a considerable Profit upon his Labour in America, beyond what he had in Europe, as he can add to his Price a Sum nearly equal to all the Expences of Freight and Commission, Risque or Insurance, &c., necessarily charged by the Merchant. And the Case is the same with the Workmen in every other Mechanic Art. Hence it is, that Artisans generally live better and more easily in America than in Europe; and such as are good Oeconomists make a comfortable Provision for Age, and for their Children. Such may, therefore, remove with Advantage to America.

In the long-settled Countries of Europe, all Arts, Trades, Professions, Farms, &c., are so full, that it is difficult for a poor Man, who has Children, to place them where they may gain, or learn to gain, a decent Livelihood. The Artisans, who fear creating future Rivals in Business, refuse to take Apprentices, but upon Conditions of Money, Maintenance, or the like, which the Parents are unable to comply with. Hence the Youth are dragg'd up in Ignorance of every gainful Art, and oblig'd to become Soldiers, or Servants, or Thieves, for a Subsistence. In America, the rapid Increase of Inhabitants takes away that Fear of Rivalship, and Artisans willingly receive Apprentices from the hope of Profit by their Labour, during the Remainder of the Time stipulated, after they shall be instructed. Hence it is easy

for poor Families to get their Children instructed; for the Artisans are so desirous of Apprentices, that many of them will even give Money to the Parents, to have Boys from Ten to Fifteen Years of Age bound Apprentices to them till the Age of Twenty-one; and many poor Parents have, by that means, on their Arrival in the Country, raised Money enough to buy Land sufficient to establish themselves, and to subsist the rest of their Family by Agriculture.

These Contracts for Apprentices are made before a Magistrate, who regulates the Agreement according to Reason and Justice, and, having in view the Formation of a future useful Citizen, obliges the Master to engage by a written Indenture, not only that, during the time of Service stipulated, the Apprentice shall be duly provided with Meat, Drink, Apparel, washing, and Lodging, and, at its Expiration, with a compleat new Suit of Cloaths, but also that he shall be taught to read, write, and cast Accompts; and that he shall be well instructed in the Art or Profession of his Master, or some other, by which he may afterwards gain a Livelihood, and be able in his turn to raise a Family. A Copy of this Indenture is given to the Apprentice or his Friends, and the Magistrate keeps a Record of it, to which recourse may be had, in case of Failure by the Master in any Point of Performance. This desire among the Masters, to have more Hands employ'd in working for them, induces them to pay the Passages of young Persons, of both Sexes, who, on their Arrival, agree to serve them one, two, three, or four Years; those, who have already learnt a Trade, agreeing for a shorter Term, in proportion to their Skill, and the consequent immediate Value of their Service; and those, who have none, agreeing for a longer Term, in consideration of being taught an Art their Poverty would not permit them to acquire in their own Country.

The almost general Mediocrity of Fortune that prevails in America obliging its People to follow some Business for subsistence, those Vices, that arise usually from Idleness, are in a great measure prevented. Industry and constant Employment are great preservatives of the Morals and Virtue of a Nation. Hence bad Examples to

Youth are more rare in America, which must be a comfortable Consideration to Parents. To this may be truly added, that serious Religion, under its various Denominations, is not only tolerated, but respected and practised. Atheism is unknown there; Infidelity rare and secret; so that persons may live to a great Age in that Country, without having their Piety shocked by meeting with either an Atheist or an Infidel.

And the Divine Being seems to have manifested his Approbation of the mutual Forbearance and Kindness with which the different Sects treat each other, by the remarkable Prosperity with which He has been pleased to favour the whole Country.

How's Your Constitutional IQ ?

1. In what year did the Constitutional Convention take place?
2. Which one of the delegates to the Constitutional Convention was an internationally recognized expert on electricity?
3. In order to qualify for U.S. citizenship, must a person swear to uphold and defend the Constitution of the United States?
4. Can the government take over land within a state without the consent of that state?
5. As of 1983, how many people have migrated to this country: 25 million, 45 million, or 100 million?
6. If a person has lived in the U.S. for over five years, can that person file for citizenship in a state where he or she has lived for only six months?
7. Why did Benjamin Franklin oppose the payment of substantial salaries to members of Congress?
8. What three amendments gave full rights of citizenship to those who had been slaves?

Answers

(1) 1787 (2) Benjamin Franklin. (3) Yes (This is part of the oath which each naturalized citizen must take (4) NO-per Article I, Section 8, Clause 17 (5) 45 million. (6) Yes (If a person has lived continuously in the United States for five years, he can file for citizenship in a state where he has been living for at least six months) (7) He said it would attract men of greed rather than men with a strong sense of public service. (8) 13th, 14th & 15th.

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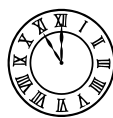


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(Continued from page 4 Myths of the New Deal)

Impact to the Political Process

The Framers were well aware of the dangers that immigration could bring to bear upon the political process. Benjamin Franklin raised this exact concern in 1751 some 36 years prior to the Constitutional Convention. As a resident of Philadelphia, he had taken note of the large number of German emigrants settling in Pennsylvania: *"The observation concerning the importation of Germans in too great numbers into Pennsylvania is, I believe, a just one. This will in a few years become a German colony. Instead of their learning our language, we must learn theirs, or live as in a foreign country."*⁵

But others, like Founding Father Roger Sherman of Connecticut, were more concerned with the use of the word *"resident"* in Article 1.8.4; he suggested that the word be changed to *"inhabitant"* to avoid any misconception of what was meant.

And although Alexander Hamilton thought the dangers cited by the various delegates well balanced with the advantages of admitting foreigners; he was for keeping the wording simple within the text of the Constitution thereby leaving it to Congress to handle the details of naturalization through legislation.

What did these emigrants know about republican government in general? What ideas were they apt to bring with them? Did they understand the proper role of government from the perspective of the Constitution? Jefferson was sure that most immigrants would not be familiar with America's unique republican form of government. Could they be depended upon to know how to handle the freedom afforded American citizens? Most were apt to emigrate here from some country ruled by a Monarch; was there another form of government more opposed to our own?

"[N]othing can be more opposed than the maxims of absolute monarchies. Yet, from such, we are to expect the greater number of emigrants. They will bring with them the principles of the governments they leave, imbibed in their early youth; or, if able to throw them off, it will be in exchange for unbounded licentiousness, passing, as is usual, from one extreme to another. It would be a miracle were they to stop precisely at the point of temperate liberty. These principles, with their language, they will transmit to their children. In proportion to their numbers, they will share with us the legislation. They will infuse into it their spirit, warp and bias its

*direction, and render it a heterogeneous, incoherent, distracted mass."*⁶

President Washington also weighed in on this matter: *"If this country can steer clear of European politics...and be wise and temperate in its government, it bids fair to be one of the greatest and happiest nations in the world."*⁷

Character of the Immigrant

Congressional debate during the First Congress on the matter of immigration and naturalization went about in much the same vein as the Philadelphia Convention. Like the delegates to the Convention, the congress would also wrestle with how far was too far; the standard must not be set artificially high so as to discourage foreigners of good character from coming here. They wished to encourage the worthy to come; yet, citizenship in America was not to come cheaply, character counted and morals mattered.

Jefferson, too, minced no words in asserting the people's right to reject immigrants of bad character; and, it was government's duty to see that their will be done: "

*Every society has a right to fix the fundamental principles of its association, and to say to all individuals that if they contemplate pursuits beyond the limits of these principles, and involving dangers which the society chooses to avoid, they must go somewhere else for their exercise; that we want no citizens, and still less ephemeral and pseudo-citizens, on such terms. We may exclude them from our territory, as we do persons infected with disease. We have most abundant resources of happiness within ourselves, which we may enjoy in peace and safety without permitting a few citizens, infected with the mania of rambling and gambling, to bring danger on the great mass engaged in innocent and safe pursuits at home."*⁸

Alexander Hamilton, who could rarely be heard agreeing with Jefferson, espoused much the same caution:

*"In the recommendation to admit indiscriminately foreign emigrants of every description to the privileges of American citizens, on their first entrance into our country, there is an attempt to break down every pale which has been erected for the preservation of the national spirit and a national character; and to let in the most powerful means of perverting and corrupting both the one and the other."*⁹

(Continued on Page 8)

America's First Naturalization Law

United States Congress:

"An act to establish an uniform Rule of Naturalization" (March 26, 1790).

Be it enacted by the Senate and House of Representatives of the United States of America, in Congress assembled, That any Alien being a free white person, who shall have resided within the limits and under the jurisdiction of the United States for the term of two years, may be admitted to become a citizen thereof on application to any common law Court of record in any one of the States wherein he shall have resided for the term of one year at least, and making proof to the satisfaction of such Court that he is a person of good character, and taking the oath or affirmation prescribed by law to support the Constitution of the United States, which Oath or Affirmation such Court shall administer, and the Clerk of such Court shall record such Application, and the proceedings thereon; and thereupon such person shall be considered as a Citizen of the United States. And the children of such person so naturalized, dwelling within the United States, being under the age of twenty one years at the time of such naturalization, shall also be considered as citizens of the United States. And the children of citizens of the United States that may be born beyond Sea, or out of the limits of the United States, shall be considered as natural born Citizens: Provided, that the right of citizenship shall not descend to persons whose fathers have never been resident in the United States: Provided also, that no person heretofore proscribed by any States, shall be admitted a citizen as aforesaid, except by an Act of the Legislature of the State in which such person was proscribed.

Naturalization Oath:

"I hereby declare, on oath, that I absolutely and entirely renounce and abjure all allegiance and fidelity to any foreign prince, potentate, state or sovereignty, of whom or which I have heretofore been a subject or citizen; that I will support and defend the Constitution and laws of the United States of America against all enemies, foreign and domestic; that I will bear true faith and allegiance to the same; that I will bear arms on behalf of the United States when required by the law; that I will perform noncombatant service in the armed forces of the United States when required by the law; that I will perform work of national importance under civilian direction when required by the law; and that I take this obligation freely without any mental reservation or purpose of evasion; so help me God."

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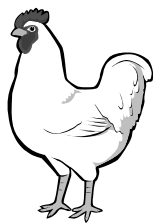
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EMINENT DOMAIN -- THE CONSTITUTION SUBVERTED!

_Romelle Winters



Romelle Winters

The year 1776 found the American Colonies in turmoil. Differences with England had escalated and it was obvious things would only get worse. Years of costly wars left the mother country with an empty treasury and a desperate need to find additional revenue. England turned its eyes toward the piggy bank of its daughter -- the colonies of the New World. Abundant natural resources could be the solution to the financial crisis and a series of actions by the king and Parliament were designed to increase the revenue from the colonies to England.

The English government did not realize that the generations of settlers had become self-sufficient with an allegiance to themselves -- not the mother country. It was a fatal error. Within a short time the colonists declared themselves free, fought and won a war, and gained independence. The Constitution became the basic rule of law in the new nation.

Reading this incredible document, it is quite clear that the framers were fearful of an out-of-control government. They knew, first hand, how important it is for the people to maintain authority over their own lives as much as possible. Their wisdom led to the formation of a government "of the people, by the people, and for the people." What sorrow they would feel to see how far our country has fallen! Power, corruption, perversion, and a growing need to control everything within its grasp has become the purpose of today's government. It has now become of the government, by the government, and for the government -- and the people suffer.

One small example of how far we have declined is evident when we investigate the government's role in the citizen's right to acquire and own property. The founders felt that the government has the duty to protect private property. However, it is quite obvious that people cannot do anything they want with their property: they cannot own slaves on their property, they cannot murder others on their property, they cannot explode a nuclear bomb on their property. The use of property is regulated by law and the general interest of the local and national community.

What happens if the rights of the owner and the general interest of the community clash? The government then has the potential to take the property through the authority known as *eminent domain*. The Founding Fathers anticipated the possibility that a parcel of property

would be needed to build a road, or school, or military installation. The Constitution demands that in the case of eminent domain, the owner be justly compensated.

But, exactly how far does the government go when it defines the 'general interest of the community?' Does it mean increasing the profits for a private corporation? Does it mean giving some comfort to a neighbor at the expense of the property owner? Or does it mean giving a larger monetary tax allocation to a town? If the government believes these justifications are allowable, then no one's property is safe. It signifies that, although we work to buy our homes, pay taxes, and provide upkeep, our property really belongs to the government to use as it wishes -- primarily to bring in more money to an already-bloated bureaucratic monster.

The concept of eminent domain is an integral part of property rights as defined in the U. S. Constitution. A provision of the Fifth Amendment states that no person can be denied life, liberty or property without due process of the law. It is obvious that the Founding Fathers realized that there would be times when the government and property owners would not be in agreement with how land would be used. There would be times when the government would need private land for necessary government applications. They provided for just compensation to the owner by including the due process clause.

However, just where does fairness end and unjust confiscation begin? Our Constitution is a contract where the citizens must give up a certain amount of freedom in order to be given protection by the government. In most cases it is clear exactly where the government can interfere with the lives of its subjects -- in cases such as eminent domain the concept is shaded allowing interpretation on a case by case basis. It has worked quite well since its inception. People felt secure when buying assets because the Constitution provided safety for the basic freedoms of life, liberty and property.

It is quite obvious that we must have a just, uncorrupted government in charge of making decisions affecting the citizen's right to own property.

More than two hundred years since its adoption, is our Constitution still protective of the people or has the government become so bloated and immoral that it can no longer fulfill its contract with the people? A look at a recent eminent domain case may answer that question.

Mrs. Vera Coking of New Jersey has received a notice to vacate her home of

36 years. The New Jersey Casino Reinvestment was using the state power of eminent domain to take her house. The land will then be condemned and transferred to Donald Trump to use as a limousine parking lot for the new Trump Plaza. (The many people who plan to fund education through gambling, please take note.) Could this act of raw power ever come from a government concerned with the property rights of individual citizens? Or is this a display of a government that is no longer supportive of its limited role in the lives of citizens?

As citizens of a country which claims to be free, we must make our elected and appointed representatives aware that we will not tolerate abuses from the government to promote the welfare of major campaign contributors. The rights of the people must come first. We must impeach judges who whittle away our constitutional rights for some revisionist interpretation of the Constitution which ignores the wishes of the people. If those in charge disregard our basic freedoms and continue to allow the abuse of governmental power there is very little hope for the continued success of our country. we are no longer free and our Constitution becomes a quaint, meaningless document of the past. Without a return of power to the people we will cease to be free How sad that so many shed their blood for the freedoms which have been eroded by an out-of-control bureaucracy. We are running out of time to take back our nation.



The Blessings of Liberty...

"It is the manners and spirit of a people which preserve a republic in vigor. A degeneracy in these is a canker which soon eats to the heart of its laws and constitution."

_Thomas Jefferson

"The virtues of men are of more consequence to society than their abilities, and for this reason, the heart should be cultivated with more assiduity than the head."

_Noah Webster

"...it does not require a majority to prevail, but rather an irate, tireless minority keen to set brush fires in people's minds..."

_Samuel Adams

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(Continued from Page 4 Chairman's Corner)

But in debating the final terms of the nation's first Naturalization Law (1790), James Madison captures the essence of what the Congress deemed to be truly at stake:

*"When we are considering the advantages that may result from an easy mode of naturalization, we ought also to consider the cautions necessary to guard against abuses; it is no doubt very desirable, that we should hold out as many inducements as possible, for the worthy part of mankind to come and settle amongst us, and throw their fortunes into a common lot with ours. But, why is this desirable? Not merely to swell the catalogue of people. No sir, it is to increase the wealth and strength of the community; and those who acquire the rights of citizenship, without adding to the strength or wealth of the community, are not the people we are in want of... I should be exceedingly sorry, sir, that our rule of naturalization excluded a single person of good fame, that really meant to incorporate himself into our society; on the other hand, I do not wish that any man should acquire the privilege, but who, in fact, is a real addition to the wealth or strength of the United States."*¹⁰

Press 'I' to Continue in English...

While the Framers and the First Congress "...wished to invite foreigners of merit [and] republican principles among us," one thing needed to be understood, American citizenship was a privilege; it was not available to everyone, as not everyone would prove worthy of wearing the name *American*. One had to be willing to assimilate into the American culture to be welcome here and that responsibility was placed squarely on the emigrant. The Framers being honorable men, not career politicians, did not see it as the responsibility of the taxpayers to provide immigrants with a free education in his native language.

Speaking as the 3rd President of the United States, Jefferson lays it on the line:

*"Born in other countries, yet believing you could be happy in this, our laws acknowledge, as they should do, your right to join us in society, conforming...to our established rules. That these rules shall be as equal as prudent considerations will admit will certainly be the aim of our legislatures, general and particular (i.e., federal and state)."*¹¹

Reclaiming America for Americans

America's settlement history holds the knowledge that every liberty-loving American needs to know if we are to preserve America for our posterity. It is the story of brave, transatlantic voyagers seeking an opportunity to better themselves. They did not come seeking a government handout.

America's settlement history is the story of mass emigration movements originating primarily from Northern and Western Europe. It is the story of those who came, why they came, what they did and where they went after they got here. It is the story of the evolution and blending of their *folkways* into a single national culture. Their stories provide the foundation of this nation; it is the story of what it means to be an *American*, a name that President George Washington told us to wear proudly:

*"The name of AMERICAN which belongs to you, in your national capacity, must always exalt the just pride of Patriotism, more than any appellation derived from local discriminations."*¹²

President Washington, James Madison, Thomas Jefferson along with the other 350 plus founding fathers would be miserably saddened at what has become of their America. They

would despise the multi-culturalists who have taken control of American government and use its institutions to run roughshod over the United States Constitution, thereby abusing the American people.

—Dianne Gilbert, Chairman NHCCS

1. The Peopling of British North America; Bernard Bailyn, P.25
2. Ibid., P.5, (1988)
3. Ibid., P.9
4. Federalist Essay 42, 22 Jan. 1788; James Madison
5. Real Benjamin Franklin, P.403; Smyth 3:43
6. As printed in: Vindicating The Founders: Race, Sex, Class and Justice in the Origins of America, Thomas G. West, P. 153
7. George Washington to Sarah Cary Fairfax; Fitzpatrick 36:264 (1798)
8. Ford 10:34 (1816)
9. Op. Cit., Item 6; P. 155
10. Speech in Congress, 3 Feb. 1790; PJM 13:17; Reprinted in James Madison's Advice to My Country, P.71, David B. Mattern, Ed.
11. Thomas Jefferson, Bergh 10:258 (1801)
12. Farewell Address, President George Washington, Sept. 19, 1796

We Are a Nation, Not Just A Market

(Continued from Page 4 John Fonte)

freedom and way of life. As the classicist Victor Davis Hanson has noted: "Without the military successes of Grant and Sherman against the Confederates, the slaves would not have been freed; and without the victories of Eisenhower and Patton over the Nazis, there would have been no civil rights movement."

At the end of the naturalization ceremony, the applicants take an oath of allegiance to the United States and renounce all political allegiance to their birth nations. Hence, questions on the meaning and significance of the oath should be part of the test. The oath is especially crucial to American democracy, because citizenship in America is not based on race, religion, or ethnicity, but on political loyalty. In taking the oath, the new citizen transfers allegiance from the land of his birth to the United States.

Oath-takers have a moral obligation to give up all political loyalty to their birth nations. True, the oath is sometimes violated by those who retain old citizenships, just as wedding vows are sometimes broken. Yet, the oath of allegiance, like wedding vows, represents not only a moral obligation for individuals, but a norm for our democracy, regardless of any technical loopholes allowing dual citizenship.

If it becomes routine for large numbers of new citizens to keep old political loyalties, the nature of American citizenship will be transformed, just as, say, legal polygamy would transform the nature of marriage. The principle that we are a people united by political allegiance rather than the ascriptive characteristics of race, ethnicity, and birth would be effectively repudiated.

After the November elections, national politicians will address immigration proposals designed to legalize "undocumented workers," or provide amnesty to illegal aliens (depending on your point of view), and put millions of them on the path to green cards and citizenship. The discussion to date has been almost entirely in economic terms with little or no reference to issues such as Americanization and patriotic assimilation.

"Patriotic Renewalists" on Capitol Hill could very well demand that before raising immigration quotas by embarking upon an-

other legalization-cum-amnesty plan (the last one in 1986 was unsuccessful), we should get serious about patriotic assimilation. Rather than ignoring dual citizenship, we might want to take steps to limit this form of civic polygamy by, for example, enacting legal sanctions against naturalized American citizens who are elected to foreign legislatures in the land of their birth on anti-American party lists (as occurred on July 4, 2004 in Zacatecas, Mexico).

Like Theodore Roosevelt and Woodrow Wilson, we should insist that immigration policy be combined with serious Americanization initiatives and that immigration levels remain dependent on how well we integrate newcomers patriotically. **After all, we are a nation, not just a market.**

—John Fonte

Constitutional Gem

—Donald Conkey

"Principles of Free Governments

"The proper role of governments is to protect equal rights, not provide equal things."

Samuel Adams, speaking of the welfare state, said: "The utopian schemes of leveling [redistribution of the wealth], and a community of goods [central ownership of all means of production and distribution], are as visionary and impracticable as those which vest all property in the Crown. [These ideas] are arbitrary, despotic, and, in our government unconstitutional."

"Franklin said: "I have long been of the opinion, that your [England] legal provision for the poor is a very great evil, operating as it does to the encouragement of idleness "

This principle, of equal rights, not things, leads to prosperity for all.

Intended Message:

A reminder that when government destroys the work ethic of its own people, it self-destructs, and socialism – or worse, communism follows.

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