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Peace, Commerce, Friendship With All: *Entangling Alliances With None*

CHAIRMAN'S CORNER

The Badge of a *Just* Nation: The Founders' Foreign Policy

Dianne Gilbert

Were the sages of Mont Vernon, Monticello and Montpelier here today, they would cringe in despair over where America's foreign policy has gone. Central to what the Founders promoted as a sound foreign policy for America was succinctly expressed by Thomas Jefferson, 3rd President of the United States, in his first inaugural address wherein he avowed: *"Peace, Commerce, and honest friendship with all nations, entangling alliances with none."*

Now, as common sense would dictate, the Founders did embrace other measures to round out their foreign policy. One additional consideration was military preparedness; however, this aspect of the Founders' plan would never go so far, as some have today, to establish America as the world policeman. With the nation still in its infancy, Washington, Jefferson and Madison sought a greater level of safety in counseling the new government to mind its own business and to keep from meddling in the internal affairs of any other country.

Said another way, the founding fathers considered it to be in America's best interest to remain detached, as best she could, from the politics and wars of other nations, the prime example being Europe's endless quarrels. Hence, the Founders' prescribed an anti-war foreign policy, which stipulated that America behave toward other governments in a manner exemplary of a *just nation*. Jefferson affirmed as much in his second inaugural address: *"We are firmly convinced…that with nations, as with individuals, our interests, soundly calculated, will ever be found inseparable from our duties; and history bears witness to the fact that a just nation is taken on its word, when recourse is had to armaments and wars to bridle others."* [1] America needs to know that our founding fathers hated war; they regarded it as "the greatest scourge of mankind."

Minding America's Business: Isolationism or Separatism?

Being of no mind to have America dragged into Europe's petty conflicts, the Founders were comforted by the knowledge that nature had positioned the American continent in such an insulated state. As the great General Washington observed: *"Separated as we are by a world of water from other nations, if we are wise we shall surely avoid being drawn into the labyrinth of their politics and involved in their destructive wars.* [2]

Notwithstanding the tenor of Washington's recommendation, it would be incorrect to paint him or

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"Americans must reject the leader principle and re-establish popular self-government."
_Edwin Vieira Jr.

Patrick Henry admonished Americans to *"guard with jealous attention the public liberty"*. Every patriot in that era understood him. Today, Americans have thrust at them the term "homeland security". No contemporary patriot could complain if "homeland security" entails *"guard[ing] with jealous attention the public liberty"*. But does it?

During the 20th century America never enjoyed real "homeland security". All of the military conflicts in which America participated were fought for reasons of "national security". Yet every one constituted a defeat for true national security. For "winning" a war depends upon preserving, protecting, and passing on to future generations America's political principles and institutions intact and vibrant. But what does the historical record show?

World War I was "the war to end all wars" and *"the war to make the world safe for democracy"*. Neither of these goals was achieved. America's involvement as a belligerent, rather than a mediator, guaranteed the future instability of Europe. The collapse of Russia unleashed Bolshevism. The chaos that descended upon Germany led to Hitlerism. And the Treaty of Versailles generated *revanchisme* throughout Central Europe, sowing dragons' teeth for an even more destructive war.

The League of Nations was a success only for proponents of "world government". As such, it was an attack on America's national independence. For, if after *"the war to end all wars"* there would be no more wars, international disarmament, permanently enforced by a world *super*-state with irresistible police powers, would be required. Moreover, if *"the war to make the world safe for democracy"* brought "democracy" to the whole world, America would not be excluded. America, however, is a constitutional

"If the people cannot lead themselves, their agents can do no better. To look to "government" for leadership that is, for political and especially moral purpose—is to look to a mirage. "

Dr. Edwin Vieira Jr.

federal republic, and cannot become a "democracy" without destroying what is uniquely American. So, either the American proponents of this slogan did not understand their own country's political nature and legal structure, or they intended to destroy them utterly.

In Europe, World War II started in 1939 when Hitler and Stalin allied for the partition of Poland. Yet America then sided with Stalin, one of the original aggressors. And, in the end, Stalin not only won his war against Hitler, but also kept everything for which he had bargained with Hitler, and absorbed a great deal more in Eastern Europe.

In Asia, the war started over the Japanese attack on China—*"maintaining the territorial integrity of China"* was America's goal. Also, the on-going Chinese civil war posed the second great threat of communism. At Yalta, however, Roosevelt invited Stalin into the conflict.. With Stalin's assistance, Mao Tse-tung conquered mainland China, driving the Nationalists to Taiwan—thus obliterating *"the territorial integrity of China"*. And another nation of the war's "Big Four" became a totalitarian communist state.

The globalists gained the United Nations. Yet "united" in what, when one of the original aggressors sat in the Security Council? And what "nations" would the Dark Powers behind this scheme allow to survive its evolution into an apparatus of *supra*-national controls?

The Korean "police action" and the Vietnamese conflict arose from the loss of World War II in China. The results speak for themselves.

Now, America is embroiled in a conflict in the Middle East—which its proponents promise will be an endless *"war of civilizations"*, with this country pitted against 1.5 billion Muslims until either Islam, or America, is destroyed. America's "homeland security" has steadily diminished as a result of these conflicts. Woodrow Wilson sold Americans the bill of goods that they must involve themselves in all the world's quarrels, at whatever

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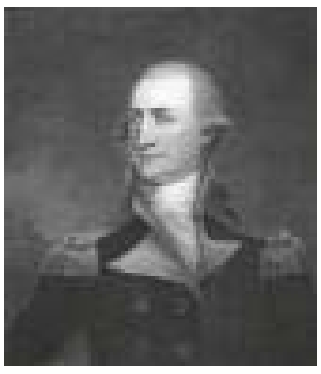
What The Founders Would Say...

"It should ever be held in mind that insult and war are the consequences of a want of respectability in the national character."

_Thomas Jefferson
To James Madison, Ford 4::192 (1786)

Biographical Sketch: Pastor Peter Muhlenberg—A Time For War



Peter Muhlenberg

Not too far from the intersection of US 250 and US 17 there is an historical marker of great national significance. The sign marks a place where the old village of Cabin Point, Virginia once stood. During the 18th century tobacco was shipped from this town to Europe. That's not what makes the village notable. During the War for Independence it was necessary for Colonial troops to be stationed here. Neither is that fact extraordinary. In January of 1781 Major General Friedrich Wilhelm von Steuben arrived here with 700 additional troops. They had come to ward off a suspected challenge from British forces led by Brigadier General Benedict Arnold. The British army did indeed set up camp just south in Portsmouth, Virginia. That brings some adventure to the small town. But for our report the reason this little hamlet has importance is none of those reasons. When General von Steuben went off to get supplies for the anticipated British challenge he left the Colonial troops in the care of a remarkable man named Peter Muhlenberg. Peter Muhlenberg is who makes Cabin Point a good place to begin writing.

The story of Peter Muhlenberg is as much about his father as it is about him. Henry Muhlenberg was born in Eimbeck, Germany in 1711. After his training at the University of Goettingen he became the superintendent of an orphanage and began his long ministry as a Pastor. Raised in the Lutheran church he accepted a call to missionary service in the wilds of the American colonies. More specifically the country was described as "full of heresy and sects...in a state of greatest destitution." His journey eventually brought him to the 'untamed' area of Philadelphia, Pennsylvania. Committed to the Lutheran cause he worked tirelessly to develop cooperation among the Lutheran churches between southeastern Pennsylvania and New York City. Through his efforts a Pennsylvania ministerium was established. Pastor Henry became the 'Father of American Lutheranism.'

Four years after his settling in America Henry became a father to his first son, John Peter Gabriel Muhlenberg. It was October 1, 1746. Two more boys would follow. Each of the brothers, so greatly influenced by their father, entered into the ministry. The oldest two distinguished themselves in the political arena as well. Peter's story is the one most legendary.

After his studies at the Philadelphia Academy (now the University of Pennsylvania) he traveled to Europe to attend the University at Halle, Germany where his father had taught. He studied there from 1763-1766. After a brief stint in a German regiment of dragoons, which may have had some influence on his later decisions, he returned to Trappe, Pennsylvania and was ordained as a Lutheran minister.

As the colonies moved closer to war with Great Britain there was friction in the Muhlenberg family. Father Henry leaned in favor of the Crown, believing that King George was a Christ-ordained monarch and to rebel against him was to challenge God. Peter's brother Frederick, a pastor in New York City, was initially of the same mind. That left Peter in the middle. But it was this determination for liberty that proved to be his destiny.

He began his pastoral life in small churches in southeastern Pennsylvania but soon was invited to the Virginia frontier, specifically the young town of Woodstock. He served in the Virginia House of burgesses in 1774. That experience acquainted him further with the need for colonial independence. The tension between Great Britain and the Patriot cause grew greater during the next two years until, of course, war erupted. It was time for Pastor Peter to take a stand. He had been contemplating his bold venture for some time. His plan was well thought. A grand nephew, in 1849, gave the details.

It was January 15, 1776. News of the British and colonial clashes was spreading throughout the Shenandoah Valley. Peter took the pulpit and delivered his prepared sermon from Ecclesiastes 3. "*To everything there is a season, a time for every purpose under heaven. There is a time to preach, a time to pray, but the time for me to preach has passed away."* He stepped from behind the podium and opened his black preaching robe. There he stood in the bright, blue uniform of a Colonial army colonel. *"There is a time for peace, and a time for war. Now is the time for war!"* He left no doubt that he did believe that. Immediately dismissing the congregation he shared his plans to engage in the war for independence and some 300 new volunteers lined up to join him. His new regiment became the 8th Virginia continental militia. That was just the beginning of the Pastor Colonel's adventures.

> **"He stepped from behind the podium and opened his black robe. There he stood in the bright, blue uniform of a Colonial army Colonel."**

In 1777 as the Colonials attempted to push the British away from Philadelphia major battles were fought at Germantown and Brandywine. Peter Muhlenberg was there, fighting with distinction. When General Washington finally gained an advantage against the British and engaged them in an open battle near Monmouth, New Jersey, Muhlenberg was again in the forefront. When he was sent to Cabin Point, VA in 1781 he had proved himself honorable and dependable, a true patriot. It is no coincidence that his commander, General von Steuben, had confidence in Peter's abilities. The German warrior had been teaching the Colonial Army European battle techniques. And was himself at the Battle of Monmouth. When British Commander Cornwallis surrendered to George Washington in Yorktown, October 17, 1781, General Muhlenberg had been part of the offensive power that crushed the British will to continue. But his public life outside the pulpit was far from over.

After the war, Peter moved back to the family home in Trappe, Pennsylvania. In 1785 Benjamin Franklin was elected as the first president of Pennsylvania. Peter Muhlenberg, already a member of the Supreme Executive Council, became Vice-President. In that position he had a greater ability to enlist support for the ratification of the United States Constitution. With his brother Frederick he served as a state delegate to the Constitutional Convention. Under the new rules of that document he was elected a member of the House of Representatives for three terms. He was a presidential elector in 1796. He was selected as a Senator from Pennsylvania in 1801.

So what about the family tension concerning the war? According to one historian, Henry *"Muhlenberg's experience in America eventually made him a strong supporter of independence. From his house at Trappe, near the juncture of two important roads leading between Philadelphia and Reading, Muhlenberg opened his house to Continental officers and privates, herdsmen and wagoneers, and state and Congressional leaders during the British occupation of Philadelphia in 1777-78. He also provided refuge for civilians who streamed from the city by the thousands to avoid the ravages of war."*

And brother Frederick? After the British took the city of New York he went back to his home in Pennsylvania. The fire of freedom began to burn intensely and he too joined in political life with his brother. He was also a member of Congress; became in fact the Speaker of the House under the Articles of Confederation. In 1787 He joined the state constitutional convention, became its president and helped to ratify the new Constitution. He served in the new government for four congressional terms and was the First Speaker of the House in United States history.

The Muhlenbergs have left their commendable mark on the pages of American history. A Father who taught his sons reverence for God and His Book. A home where courage and thoughtfulness were commonplace. An atmosphere that encouraged an independent spirit in the matters of personal conviction. When Henry came to organize the Lutheran churches he had to overcome the complacency of some congregations. And in a few cases pastoral impostors had taken over the flocks deceptively. It was his unrelenting commitment that brought unity to the Lutherans. A third son, Gotthilf Henry, also a pastor, became a well-known, well-written, and meticulous botanist. Yet as the father instructed and encouraged the sons so did the eldest son his father. Consequently, we all have benefited from their choices.

The most notable paradigm of this story, it seems, is the willingness of Pastor Muhlenberg to become General Muhlenberg. He saw no conflict between the suggested incompatibility of church and state. In fact, Peter Muhlenberg understood how each necessarily related to the other. He knew that for freedom to prevail the church must survive unhindered by government. And as a churchman he was willing to fight for the kind of government that would make that freedom everlasting.

Muhlenberg's brother, Frederick, quoted John Peter as saying, "You may say that as a clergyman nothing can excuse my conduct. I am a clergyman, it is true, but I am a member of society as well as the poorest layman, and my liberty is as dear to me as any man. I am called by my country to its defense. The cause is just and noble.... I should obey without hesitation; and as far am I from thinking that I am wrong, I am convinced it is my duty so to do — a duty I owe to my God and my Country."

He died on his 61st birthday. In the Lutheran Church cemetery in Trappe, Pennsylvania you will find his tombstone with this epitaph. "He was Brave in the field, Faithful in the Cabinet, Honorable in all his transactions, a Sincere Friend and an Honest Man." May patriotic ministers of his character and determination flood the pulpits of America again.

_Lee Button

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Origins and the Need for Foreign Policy

_ Romelle Winters

Romelle Winters

One of the greatest flaws of the Articles of Confederation was the lack of ability of the sovereign states to formulate a cohesive foreign policy. It was necessary for the new nation to bring itself into interaction with other countries without losing its own sovereignty. Yet, the Articles did not provide for a unified method to deal with other, more developed, nations. This interaction was a vital component to the regulation of trade between the countries. And it was recognized that trade would be necessary for the growth of this new, resource-rich land.

Britain immediately began to place harsh trade restrictions on products from the new nation. Since it had many colonies, it could trade with them and cut off much of the trade with the United States. This placed an unduly harsh burden on the merchants of this country. And it was recognized that the merchants were the back-bone of a new nation. Also, the protection of the former mother country ceased, allowing for the growth of piracy on the seas.

In addition, even after the Treaty of 1783, many British troops remained on American soil south of the Great Lakes. This was to protect the free flow of the profitable fur trade. There was no way, under the Articles, to protect America from foreign soldiers on its land. Britain also said they were protecting their treaties with the Indians. John Jay, who was then the Secretary of Foreign Affairs, indiscreetly, stated that he felt the British claim of prior violations of these treaties to be valid.

The British-American Treaty of 1783 set the 31st parallel to be the southern boundary of the United States. The Spanish government disagreed and closed the mouth of the Mississippi to American shipping. However, special permission was given to shippers who pledged allegiance to the Spanish government. The British government offered protection to the American shippers when talk of a revolution brewed in New Orleans. This infuriated the shippers who asked from protection from their own government. They also demanded the right of navigation of the Mississippi.

John Jay and the eastern merchants convinced Congress to allow a trade of navigation rights in exchange for commercial concessions. Angered, the southern and western areas combined to oppose this treaty, causing negotiations to collapse.

France also became a problem. The United States was indebted to France for its assistance during the Revolution -- knowing that without France, the war would not have been won. A treaty of amity and commerce was agreed upon which would have serious repercussions. It divided the authority of citizens in civil cases between French and American. The French council would have authority over the French citizens and the Americans over American citizens. It was the first international agreement made by the new Congress, but gave away much sovereignty.

These foreign agreements were but one part of the failure of the Articles of Confederation -- bringing about the necessity for the Constitution. This document allowed the emergence of a new policy affecting foreign relations. The Constitution offered few suggestions for the actual conduct of the government. It was, however, clear enough on objectives.

In some areas such as control of commerce, the Constitution was quite explicit in voicing the distribution of power; in other areas the line was not as definitive. The persistent struggle between the legislative and executive branches began immediately. The recognition of the need for a strong executive branch was coupled with memories of life under an English king. A resolution of conflict was necessary and began under the first president, George Washington.

One of the most necessary powers of a government is to make treaties. The Constitution gave the Senate the right to approve treaties with 2/3 agreement of those present. The House was denied input since treaties are not related to the duties of the House -- execution of subsisting laws or the making of new laws. It was determined that treaties should be made privately, by one person -- the president. As explained by a contemporary, "Diplomatic negotiations, like a proposal of marriage, must be made in private even if the engagement is later discussed in public. The president can act secretly, Congress cannot."

It soon became obvious that the presidential term of 4 years could invite corruption if he were the only one to make treaties. Thus, the power was divided between the president and the senate.

George Washington's greatest gift to the country was his ability to set precedents. His wisdom and honesty allowed the country to grow and develop into a world power. His integrity, not always found in other presidents, created a path from subject colony to independent nation -- able to negotiate intelligently with other sovereign nations. His road to the development of foreign policy was not always smooth, but he set a shining example to those who followed.

_ Romelle winters

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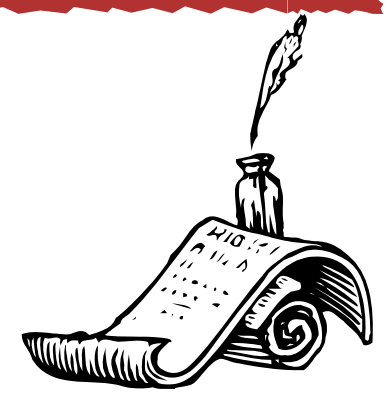

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(Continued from Page 1—Leader Principle)

cost in blood and treasure. And that Sirens' song of interventionism and internationalism has remained the constant theme of every Administration since then.

Wilson also oversaw the creation of both: (i) the individual income tax, which laid the subflooring in the comprehensive national-surveillance state the Dark Powers were planning; and (ii) the Federal Reserve System, which erected the superstructure of monetary and banking fascism over America, without which her involvement in internationalist adventures could never have been financed.

Franklin Delano Roosevelt promoted more globalism through the United Nations. Although the Federal Reserve System had failed in 1932, he enhanced its power, using the collapse of the banks as an excuse to prohibit private ownership of gold and all "gold-clause contracts". And he ushered in the national dependency-state with the Ponzi scheme of Social Security. Roosevelt promised Americans *"freedom from want"* and *"freedom from fear"*— but now they suffer more fear than ever, and soon will know increasing want.

Lyndon Johnson peddled the snake oil that America could afford both the Great Society and the slaughter of the Vietnamese conflict. He floated this childish swindle on the confidence game of *fiat*-currency inflationism: spend and spend, inflate and inflate, elect and elect.

Now, George W. Bush has entangled America in an unlimited, never-ending, and un-winnable conflict with Muslims throughout the entire world—while, here at home, America's most dangerous enemies are submerging her in a North American Union. This scheme is even worse than the League of Nations or the United Nations. For both of them pretended to accept the existence of the nations that composed them; whereas the North American Union will end America's national independence entirely.

And to ensure that patriots cannot prevent their country's demise, the globalists are asserting more and more claims of *"war powers"*, *"emergency powers"*, *"inherent powers"* of the Commander in Chief, and powers of "martial law"—all to be exercised through military commissions, the *para*-militarization of State and Local police, domestic espionage by a surveillance state, and repression of dissenters, under color of fighting *"the global war on terror"*.

This history can be summarized in the term "black-hole politics": All unchecked political power levitates towards a central high point and intensifies, while all undefended individual liberty gravitates towards a low point from which none escapes. The sequence involves:

- concentration of power in the General Government at the expense of the States and WE THE People; then
- centralization of power in the Executive Branch; then
- localization of power in the President's hands; and finally
- *para*-militarization of the whole apparatus with black-uniformed thugs loyal to the Leader; while
- the Constitution is degraded to a ceremonial document that controls the procedures for elections of public officials, but then imposes no limits on their behavior.

Although this has led to insecurity, it promises to go on indefinitely. Why? Notice how easy it is to recount these events in terms of Leaders. So easy that it compels the conclusion that this litany of woe has resulted from Americans' having acquiesced in misrule by the Leader Principle—or, in the language most appropriate for expressing it, *das Führerprinzip*.

To provide true "homeland security", Americans must put into operation institutions that exclude the Leader Principle. Americans know how to do that. Constitutionalism is the opposite of the Leader Principle, and therefore the source of true "homeland security".

Under the Leader Principle, anything can happen, depending on the intelligence, talents, psychology, character, and even the appetites and vices of the Leader. This is the essence of political and economic insecurity. In contrast, under the Constitution the situation is not one of unpredictably changeable "leaders", but of laws. This is the essence of political and economic security.

What does the Constitution say about security? The only place the word "security" appears is the Second Amendment: *"A well regulated Militia, being necessary to the security of a free State, the right of the people to keep and bear Arms, shall not be infringed."* So the proper definition of "homeland security" is the security of America as "a free State". Moreover, "[a] well regulated Militia" is "necessary" for such security. And all of these are linked in a cause and effect relationship to "the people", not to some "leader"—in particular, to "the people's" —not some "leader's" —exercise of the Power of the Sword: "the right * * * to keep and bear Arms". The Amendment renders public officials subject to "the people" with respect to control over the instruments of political force. Thus, the Amendment excludes the Leader Principle, and exalts the People Principle.

In the original Constitution, although the word "security" is not used, the essentials of "homeland security" appear in the Preamble:

- *"[A] more perfect Union"*—not the creation of social divisions and strife.
- *"Justice"*—the result of applying those "just powers" that the Declaration of Independence tells us governments "deriv[e] * * * from the consent of the governed", and that stem from the moral and theological precepts of "the Laws of Nature and of Nature's God".
- *"[D]omestic Tranquility"*—not just the absence of turmoil, but, as the Declaration recites, a social and political context in which all men of good will can live peaceful, prosperous lives in their "pursuit of happiness".
- *"[T]he common defence"*—not aggression, neo-imperialism, and globalism, but "America first, second, and third".
- *"[T]he general Welfare"*—not the prostitution of government to selfish special interests, but the exclusion of factions from the public councils.
- *"[T]he blessings of Liberty"*—not a police state, but "a free State" in which We the People hold in their own hands the ultimate power.

To support "homeland security" the Constitution provides seven pillars:

Pillar 1 — We the People as the sovereigns, with exclusive authority to set up or to change the government. This appears in the Preamble: "*We the People * * * do ordain and establish this Constitution for the United States of America.*" Which results from the Declaration of Independence: "That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or abolish it, and to institute new Government, laying its *foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness.*"

Pillar 2 — We the People as electors, who choose individuals to administer the government from day to day.

Pillars 3, 4, and 5 — We the People's agents for national concerns: Congress, the President, the Supreme Court.

Pillar 6 — We the People's agents for local concerns: the States.

Pillar 7 — We the People able at all times to act through "the Militia of the several States".

Nowhere in all this does the Leader Principle appear. Everything rests upon the People Principle.

Because the Second Amendment declares that "[a] well regulated Militia" is "necessary to the security of a free State", a Militia is an essential element of that "security". Therefore, "a free State" is one with "[a] well regulated Militia".

The Militia also appear in the original Constitution. Indeed, the Militia are the only subject as to which the original Constitution and an Amendment cover the same ground and reinforce one another.

Article I, Section 8, Clause 15 delegates to Congress the power "[t]o provide for calling forth the Militia to execute the Laws of the Union, suppress Insurrections and repel Invasions". Few lists of the elements of "homeland security" could be as succinct yet as sweeping. Moreover, it emphasizes the proper priority, by placing the Militia's authority "to execute the Laws of the Union" first. Under the Constitution, the test of power is its conformity with law.

Article I, Section 8, Clause 16 delegates to Congress the power "[t]o provide for organizing, arming, and disciplining, the Militia, and for governing such Part of them as may be employed in the Service of the United States, reserving to the States respectively, the Appointment of the Officers, and the Authority of training the Militia according to the discipline prescribed by Congress". This builds upon the foundation of federalism, not centralism. Yes, Congress's authority promotes general uniformity of the Militia. Yet ultimate command and control remain with the States, to which are reserved *"the Appointment of the Officers"*. No trace of the Leader Principle can be found here.

Article II, Section 2, Clause 1 invests the President with the office of "Commander in Chief of the Army and Navy of the United States, and of the Militia of the several States, when called into the actual Service of the United States". This, too, rejects the Leader Principle. For, contrary to confused notions in vogue today, the powers of the Commander in Chief are limited.

The Constitution rejected the Monarch Principle, the form the Leader Principle took in the late 1700s. Under *pre*-constitutional British law, the King enjoyed exclusive control over war and peace, the army, the navy, and the militia. All of these powers the Constitution shifted from the Executive to the Legislative Branch, by delegating them to Congress in Article I, Section 8, Clauses 11 through 16—thereby withholding them from the President.

The Constitution did not jettison the Leader Principle by accident. First, as the Declaration of Independence recognizes, a true "government" can exercise only *"just* powers"—which derive, not from "leaders", but from "the Laws of Nature and of Nature's God" that are superior to and control the actions of all "leaders". Second, even a true "government" is merely a collection of WE THE PEOPLE'S agents. If the people cannot lead themselves, their agents can do no better. To look to "government" for leadership—that is, for political

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any of the founding fathers as isolationists, for they were not. They were, however, separatists who, with respect to foreign relations, steadfastly adhered to a philosophy that all nations have a right to be governed according to their own common interests. They loved peace and knew the blessings of it; they also knew of war's destruction having just come through their own struggle for independence. Thus, they looked upon the never-ending European conflicts as a malignity, which impoverished their citizens, destroyed private property, and drained their respective national economies. As Jefferson observed, these belligerents held nothing in common with American freedom principles; thus, to avoid wasting the energies of the people on Europe's foolish causes, he suggested American interests remain aloof of them: *"It ought to be the very first object of our pursuits to have nothing to do with the European interests and politics. Let them be free or slaves at will, navigators or agriculturalists, swallowed into one government or divided into a thousand; we have nothing to fear from them in any form… To take part in their conflicts would be to divert our energies from creation to destruction."* [3]

And yet, the Founding Fathers felt great sympathy for the people who suffered the effects of Europe's warring regimes. Among their greatest hopes was that their own struggle for independence and the American doctrine of personal liberty, which the *Declaration of Independence* announced to the entire world, would serve as an example of how they too could rise up to free themselves of despotism's shackles*: "May [the Declaration of Independence] be to the world what I believe it will be (to some parts sooner, to others late, but finally to all), the signal of arousing men to burst the chains under which monkish ignorance and superstition had persuaded them to bind themselves, and to assume the blessings and security of self-government."* [4] Nevertheless, and key to note here, the Founders were not moved to send American troops to these foreign tyrannies to either establish or *"make the world safe for democracy."* As a first principle for managing foreign relations throughout these times, they adhered to a pre-set standard of *neutrality.*

Neutrality v. Interventionism

It is useful to recall here the resentment felt by the thirteen colonies when Great Britain began to meddle in their affairs. As history reveals, that meddling resulted in a 7-year war, a war still very fresh in the near memory of the Founders. In keeping then with the golden rule of: *"do unto others…,"* it takes no stretch of the imagination to understand why our forefathers would frown upon America meddling in the internal affairs of other nations. To them, it would be the antithesis of a badge claimed by a *morally just* nation. Accordingly, in 1792, as Secretary of State to George Washington, Jefferson urged the United States to recognize any foreign government that was formed by the substantial will of that nation. Here, he reasoned that America *"cannot deny to any nation that right whereon our own government is founded, that every one may govern itself according to whatever form it pleases, and change these forms at its own will; and that it may transact its business with foreign nations through whatever organ it thinks proper, whether king, convention, assembly, committee, president, or anything else it may choose. The will of the nation is the only thing essential to be regarded."* [5]

Then in 1793, though extremely unpopular with some, President Washington issued *The Proclamation of Neutrality* as a warning to American citizens to take no sides in a new round of hostilities breaking out between France and Great Britain: *"The duty and interest of the United States require, that they should with sincerity and good faith adopt and pursue a conduct friendly and impartial toward the belligerent Powers…"* [6]

It did not sit well with many Republicans who had aligned themselves with France, and President Washington was made to take great heat concerning it. But in the end, when cooler heads prevailed, Washington was exonerated; his motives for issuing the proclamation shown to be in the young nation's best interest.

More importantly, the proclamation served to formalize America's foreign policy for the next 100 years. Then in 1799, six years after its issuance, Vice-President Jefferson, a Republican, confirmed his support for it in a letter he sent to Massachusetts Founding Father Elbridge Gerry: *"I am for free commerce with all nations, political connection with none, and little or no diplomatic establishment. I am not for linking ourselves by new treaties with the quarrels of Europe, entering that field of slaughter to preserve their balance, or joining in the confederacy of kings to war against the principles of liberty."* [7]

Make yourselves sheep, and the wolves will eat you… Readiness

The Founders foreign policy was not developed in a vacuum; they wholly understood the external dangers facing the young republic and the consequences of isolationism. Their strategy was to build and maintain cordial relations with all countries augmented by military readiness. To be ready for war was an important aspect of the Founders' policy, for as Washington observed: *"There is a rank due to the United States among nations, which will be withheld, if not absolutely lost, by the reputation of weakness." Thus, "to avoid insult, we must be able to repel it; if we desire to secure peace, one of the most powerful instruments of our rising prosperity, it must be known that we are at all times ready for war."* [8]

But, the issue at stake for them was how to implement military readiness without endangering the people's liberties. Washington was among the Founders who advocated support for a professional standing army. Understandably so, given the hardships he was made to suffer leading an army of volunteers as *the* General in command of the American Revolution. Jefferson, on the other hand, while urging that military instruction be made a regular part of collegiate education, preferred to hang his hat on the existence of properly trained individual state militias. He cited the successful example of the Greeks and the Romans to defend themselves absent the

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How's Your Constitutional IQ ?

1. If a candidate for Congress proves in court that he was cheated out of the election by all kinds of crooked trickery. Does he automatically become the new Congressman for that district?
2. Name the five times the Congress has declared war?
3. Suppose the President arranges a treaty with some foreign government. What must happen before the treaty can go into effect?
4. What level of government should have the exclusive power to deal with foreign nations?
5. Does Congress have the power to commission private individuals to engage in acts of war on behalf of the United States?

Answers: 1) No—It is not the courts but the Congress that must decide whether the election of Congressman was legal. 2) War of 1812; the Mexican War, the Spanish-American War, World War I and World War I I 3) It must be ratified by two-thirds of the Senate who are present when the matter comes up for consideration 4) The federal government. If the states were allowed to do this they might involve the other states in a serious crisis. Foreign relations need to be handled on the level of government where all of the states are represented. 5) Yes. The authority is found in Article I, section 8, clause II of the U.S. Constitu-

President George Washington on Foreign Policy

It is our true policy to steer clear of permanent alliances with any portion of the foreign world. So far, I mean, as we are now at liberty to do it, for let me not be understood as capable of patronizing infidelity to existing engagements (I hold the maxim no less applicable to public than to private affairs that honesty is always the best policy.) I repeat it, therefore: let those engagements be observed in their genuine sense. But, in my opinion, it is unnecessary and would be unwise to extend them. Taking care always to keep ourselves, by suitable establishments, on a respectably defensive posture, we may safely trust to temporary alliances for extraordinary emergencies.

_President George Washington, Farewell Address

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and especially moral purpose—is to look to a mirage. True, it may also prove a mirage to look to a people who have become corrupt. If and when that happens, this country may have to follow the counsel of Saint Augustine:

If the people have a sense of moderation and responsibility, and are most careful guardians of the common weal, it is right to enact a law allowing such a people to choose their own magistrates for the government of the commonwealth. But if, as time goes on, the same people become so corrupt as to sell their votes, and entrust the government to scoundrels and criminals; then the right of appointing their public officials is rightly forfeit to such a people, and the choice devolves to a few good men. [Editor's note: emphasis added]

But both the Declaration of Independence and the Constitution presume that such corruption has not taken hold in America—and that, if it ever begins to do so, the constitutional system of checks and balances can correct the situation.

America's problem is that the Leader Principle has taken a strangulating hold on the political process. It has been the source of insecurity, decade after decade. If allowed to continue, it will be the cause of disaster, and probably the utter destruction of this country. To establish *constitutional* "homeland security"—"the security of *a free State*"—America needs to reject the Leader Principle, and return to the People Principle.

This would be necessary even if someone such as Representative Ron Paul were elected President. For as a *constitutionalist* President, he would know the boundaries the Constitution sets to Presidential authority, and would stay well inside them. Within the General Government, he would promote separation, not concentration, of powers. Between the General Government and the States, he would promote federalism, not centralism. And overall, he would promote popular self-government, not the Leader Principle—by securing: (i) the Power of the Purse in WE THE PEOPLE'S hands, not in the hands of a fascist banking cartel; and (ii) the Power of the Sword in WE THE PEOPLE'S hands, not in the hands of "standing armies" or *para*-militarized professional police forces.

Under present political conditions, Congress, the Judiciary, and the General Government's bureaucracy would oppose such a constitutionalist President. So he would have to turn for support to the States and to We the People: First, through his duty to *"take Care that the Laws be faithfully executed"*. Second, through the responsibility and authority of *"the Militia of the several States" "to execute the Laws of the Union"*. And third, tying them both together, through the President's authority as *"Commander in Chief * * * of the Militia of the several States, when called into the actual Service of the United States"*.

Thus, even with someone such as Ron Paul as President, to establish *constitutional* "homeland security" will require revitalization of the Militia:

- The Militia are essential for popular self-government: With the Power of the Sword always in We the People's own hands, they refute the Leader Principle
- The Militia are invested with constitutional authority
- The Militia are permanent establishments.
- The Militia are not beholden to public officials, politicians, political parties, special-interest groups, the big media, or the intelligentsiia. And,
- The Militia are unifying forces, aimed ultimately at achieving "the common defence" and "the general Welfare", against all factions, parties, and special-interest groups, domestic and foreign.

But today, "the Militia of the several States"—the only one of its seven pillars the Constitution declares to be "necessary" for "security"—are not carrying their share of the load of constitutional checks and balances! This has happened for several reasons:

- **ignorance**—which points up the need for public education. But even with education, Americans must contend with
- **apathy**—all too many people assume that nothing can be done to retard, let alone reverse, America's decline;
- **sloth**—all too many people are content to be bystanders to self-government, rather than active participants;
- **irresponsibility**—all too many people refuse to recognize the personal duty to their communities that self-government entails;
- **avarice**—all too many people are economic collaborators who feed at the trough of globalist big business, which soon leads to their political collaboration as well; and, worst of all,
- **malign political interest**—almost all present-day politicians and their controllers in special-interest groups want to thwart the constitutional check and balance on their misbehavior that the Militia would provide.

Americans must now ask: What must be done? For what can Americans expect when the most important part of their constitutional edifice is allowed to fall into disuse, disrepair, decay, and even disrespect (given the typical reaction to the term "militia")? The edifice as a whole must collapse. So, revitalization of "the Militia of the several States" is no longer optional.

Because of popular concerns about "homeland security" and fears that the Dark Powers in the Disgrace of Columbia intend to misuse "homeland security" as an excuse to set up a national police state, the time is ripe for:

- popular education about constitutional "homeland security";
- popular involvement in research and development aimed at revitalization of "the Militia of the several States";
- popular preparation of the necessary statutes;
- popular pressure on legislators to enact the statutes;
- popular participation in the Militia once revitalized; and then
- popular expansion of the movement State by State across the country.

To *"guard with jealous attention the public liberty"* demands every American's participation in self-government. And revitalization of the Militia can restore the spirit, and then the substance, of self-government to this country. Patriotic Americans cannot improve on the determination expressed by the greatest of Indian patriots, Tecumseh, who sought to unite all the Indians in defense of their lands and way of life: *"Our lives are in the hands of the Great Spirit"*, he said. *"We are determined to defend our lands; and if it is His will, we wish to leave our bones upon them."*

This article is a shortened version of the keyspeech given by Dr. Edwin Vieira at Constitution Day 2007, at the Crowne Plaza Conference Center in Nashua, NH, September 23, 2007. Reprinted with permission. Copyright 2007 Dr. Edwin Vieira. A DVD of the full speech can be obtained by contacting the National Heritage Center for Constitutional Studies at 603-679-2444.

An Exposé on the Proper Interpretation of the New Hampshire Constitution

_By the Hon. Dan Itse

Editor's Note: This is the third installment in a multi-part series on the proper interpretation of the NH Constitution Part-One—The Bill of Rights

In this installment we present Article 6: *"[Morality and Piety] As Morality and piety, rightly grounded on high principles, will give the best and greatest security to government and will lay, in the hearts of men, the strongest obligations to due subjection; and as the knowledge of these is most likely to be propagated through a society, therefore, the several parishes, bodies, corporate, or religious societies shall at all times have the right of electing their own teachers, and of contracting with them for their support or maintenance, or both. But no person shall ever be compelled to pay towards the support of the schools of any sect or denomination. And every person, denomination or sect shall be equally under the protection of the law; and no subordination of any one sect, denomination or persuasion to another shall ever be established.* _ June 2, 1784.

It is necessary at this point for the student of the Constitution to see the original form of Article 6. In the Bill of Rights, only Articles 6 and 11 have been so extensively altered in their intent, and to understand their intent is necessary to understand the intent and definitions of other Articles.

Art 6 1783. As morality and piety, rightly grounded on Evangelical principles, will give the best and greatest security to government, and lay in the hearts of men the strongest obligations to due subjection; and as the knowledge of these, is most likely to be propagated through a society by the institution of the public worship of the Deity, and of public instruction in morality and religion; therefore, to promote those important purposes , the people of this State have a right to empower, and do hereby fully empower the Legislature to authorize from time to time, the several towns, parishes, bodies-corporate, or religious societies within this State, to make adequate provision at their own expense, for the support and maintenance of public Protestant teachers of piety, religion and morality.

Provided notwithstanding, that the several towns, parishes, bodies corporate, or religious societies, shall at all times have the exclusive right of electing their own public teachers, and of contracting with them for their support and maintenance. teacher or teachers of another persuasion,

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threat associated with large standing armies to personal liberty: *"The Greeks and Romans had no standing armies, yet they defended themselves. The Greeks by their laws, and the Romans by the spirit of their people,* ***took care to put into the hands of their rulers no such engine of oppression*** *as a standing army. Their system was to make every man a soldier, and oblige him to repair to the standard of his country whenever that was reared. This made them invincible, and the same remedy will make us so."* [9.]

Madison also favored the idea: *"As the greatest danger is that of disunion of the States, it is necessary to guard against it by sufficient powers to the common government; and as the greatest danger to liberty is from large standing armies, it is best to prevent them by an effectual provision for a good militia."* [10.]

Some 22 years later, during his First Inaugural Address, President James Madison would again remind the people to always remember that*: "…an Armed and trained militia is the firmest bulwark of Republics; that without standing Armies their liberty can never be in danger; nor with large ones safe."* [11.]

But to be clear, the Founders' version of military readiness meant being ready to defend America's borders, not those lying in some other hemisphere. Hence, it bears repeating here, whether they stood on the side of provisioning a professional standing army or that of the state militias, at no time did they envision a military so large that it could be deployed around the globe.

To that end, it is critically important to understand that their fear of a standing army was not rooted in its mere existence nor, for that matter, in the men who comprised it, but rather *how a large standing army might be used* when coupled with an activist Executive and/or an imperialistic Congress. Their greatest fear was that a people ill-educated in the freedom principles that founded the American Republic, as our body politic is today, could be easily deceived into relinquishing the liberty their generation gave so much to secure.

Madison wrote of the scare tactics used by governments to mislead the people; he said these tactics were as old as the concept of government itself: *"The management of foreign relations appears to be the most susceptible of abuse, of all the trusts committed to a Government, because they can be concealed or disclosed, or disclosed in such parts and at such times as will best suit particular views, and because the body of the people are less capable of judging and are more under the influence of prejudices, on that branch of their affairs, than of any other. Perhaps it is a universal truth that* ***the loss of liberty at home is to be charged to provisions against danger real or pretended from abroad."*** [12.] Madison would later reinforce this same position*: "The fetters imposed on liberty at home have ever been forged out of the weapons provided for defence against* ***real, pretended, or imaginary dangers from abroad."*** [13.]

And so, this begs the question, just where do our personal liberties stand today in view of the fact the Founders' foreign policy has been abandoned by modern American government? In a nutshell, this being the tip of the iceberg only, today we live with color-coded terrorist alerts issued by the recently created Homeland Defense agency; we file through metal detectors to board airplanes or to enter public buildings built and maintained by the fruit of American labor; and, we now await the dawning of the National ID card among other congressional schemes that legislate away our liberties under the guise of keeping us safe. In view of all this, there is yet another question to be asked: "How much better off, that is safer, might we be had we adhered to the prophetic wisdom of our 18th century heroes?"

"Peace, Commerce, and honest friendship with all nations, entangling alliances with none."

The Framers were extremely sensitive to the delicate nature of foreign relations and of the dire ramifications that could result from foreign policy gone awry. Our founding fathers hated war having just survived the American Revolution; their fondest hope was that America would coexist in friendship with all nations to forever preclude any need for the bread earned by labor to be wasted on the fruitless destruction of war. In his Farewell Address to the people, President Washington made one last plea for America to cultivate habits of peace and friendship and to behave toward other governments in a manner befitting a just nation: *"…just and amicable feelings towards all should be cultivated. The nation which indulges towards another an habitual hatred, or an habitual fondness, is in some degree a slave. It is a slave to its animosity or to its affection, either of which is sufficient to lead it astray from its duty and its interest."* [14.]

But today, America's ill-advised advocates of one-world-government will never fail to remind us of how we now live in a different, more dangerous world; one our forebears could not possibly envision. To listen to them spin their faulty logic, it is as though there's no connection to be made between our present circumstance and their current foreign policy.

But, as the saying goes, the proof is in the pudding, and the example they conveniently ignore is the one offered by modern Switzerland, a country whose foreign policy closely emulates that advocated by America's Founding Fathers. As the late Dr. W. Cleon Skousen observed*: "Switzerland… remained neutral and aloof from entangling alliance through two world wars and numerous European quarrels. During these periods of intense military action, Switzerland did not follow a policy of 'isolationism,' but rather one of universal diplomatic relations with all who might wish to come to Switzerland to buy, sell, borrow, or bank. She took a hostile posture toward none unless threatened. In general terms, this is analogous to the doctrine of 'separatism' practiced by the early American leaders."* [15]

America's foreign policy no longer exemplifies the character of a *just nation*; and, *We the People* are paying dearly in terms of lost liberties. Americans today are no where near as free as our 18th or even late 19th century forebears. What legacy will ***we*** leave for our posterity?

_Dianne Gilbert

Dianne is Vice-Chairman of the National Heritage Center for Constitutional Studies, Inc. She can be reached by email at: Chat@nhccs.org.

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_ James Madison, Constitutional Convention 11 July 1787

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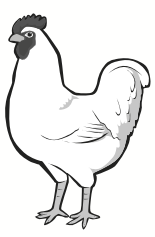

Continued from Page 6 — NH Bill of Rights)

And no portion of any one particular religious sect or denomination, shall ever be compelled to pay towards the support of the sect or denomination.

And Every denomination of christians demeaning themselves quietly, and as good subjects of the State shall be equally under the protection of the law: and no subordination of any one sect or denomination to another, shall ever be established by law.

And nothing herein shall be understood to affect any former contracts made for the support of the ministry; but all such contracts shall remain and be in the same State as if this constitution had not been made.

Article 6 originally tied to the qualifications for office in that it specified the morals of the State as Evangelical (non-liturical Protestant). It also defined purpose of publics schools to be for the teaching of morality and piety by Protestant teachers. These are the public schools referred to in Part 2, Article 83. It is interesting to note, that in the definition of public schools (schools established to teach Evangelical Principles) was only erased in 1968. No other definition was substituted; therefore, it has not changed. This means that when the term public school appears in Part 2, Article 83, the definition has not changed. Those are still the schools that were to be supported by towns, and absent a positive instruction for the State to pay for public schools, there is no such instruction.

The use of the term Evangelical imparts a host of values. It is both a theology and a philosophy. Evangelical theology is founded on three legs: personal relationship with God; salvation by grace, not works; and supremacy of scripture. Evangelical philosophy extended to both church government and civil government. It advocated a lack of hierarchical structure, and struck at the root of the divine right of kings. If the founders had simply wanted to impart social morays, they could have said Christian. If they had only wanted to add personal accountability before God, they could have said Protestant. But, they said evangelical which adds personal responsibility and authority. Liturgical churches appoint their local pastors, whereas, evangelical churches elect their pastors either directly or by Representatives. In evangelical philosophy the leader is the servant of all, that is, the legislators and magistrates are the servants of the people. The that this would lay in the hearts of men due subjection does not refer to subjection to government. Article 10 shows that they were clearly more concerned with the people being unduly subject to government rather that not sufficiently subject. Therefore, in view of evangelical principles this must refer to man subject to God and leaders subject to the governed. This would give the best and greatest security to government because legislators and magistrates, conscious of their submission to God and the people would never create laws nor administer laws in a manner that would inspire rebellion.

This creates an important synergy between Article 6 and Articles 1 through 5 and 7 through 10:

Article 1 states that all legitimate government originates with the people and is found with their consent. This makes the government clearly subordinate to the people. Evangelical principle extend that authority throughout the life of that government.

Article 2 defines an inherent right the right to enjoy and defend life and liberty and to acquire, possess and protect property. Protestant principles impart the right to enjoy, acquire and possess. Evangelical principles impart the right to defend and protect.

Article 3 defines the right of protection in exchange for surrender of sovereignty. Therefore, prior to the protection sovereignty was absolute before God.

Article 4 states that certain natural rights, articles of sovereignty, which the State can never infringe upon. This underscores and codifies the supremacy of the people over any government, religious or civil.

Article 5 states that the State can not infringe upon religious freedom. This codifies the personal relationship between each man and God.

Article 6 states that the fundamental principles of he Constitution are Evangelical principles and outlines the necessity to teach them to our children.

Article 7 states that the State is sovereign and independent. Where the Evangelical principles and Articles 3 and 4 put personal sovereignty first, before the State, and Article 7 puts State sovereignty before national sovereignty; therefore, personal sovereignty also precedes national sovereignty. This is reflected in Part 1, Article 10 and in the tenth amendment to the Constitution of the United States of America.

Article 8 states that all elements of government are accountable to the people. This is the embodiment of servant leadership.

Article 9 states that there shall be no hereditary offices. This is the repudiation of the divine right of kings.

Article 10 states that when government is perverted from its original purpose, for which consent was given, that it ought to be reformed or replaced. This is the supremacy of the people over the government.

The supremacy of scripture would also lead to the premise that all State laws must comply with scripture. Exodus 21:22 requires the death penalty of anyone who hurts a woman with child so that the child dies. Therefore, one can rightly extend the enjoyment and defense of life to extend to the unborn child. While the term Evangelical has been replaced with high, the phrase enjoy and defend life and liberty has been unaltered, and therefore, retains its original meaning.

It is also important to realize that the removal of the word Evangelical does not change the connection that our Constitution has to Evangelical principles and the Geneva Bible. Though the identity of the principles is cloaked it does not change their identity. No other world view (Hindu, Budist, Taoist, Islam, Catholicism, Protestantism, or Humanism) would result in these principles. They all embrace or at least allow for caste societies. Only Evangelical principles result in: legitimate government originating with the people, the Governors being subject to God and to the governed, unalienable natural rights, no divine right rulers and the right to through off a government that supplants God. A rose by any other name, or no name at all, is still a rose.

It is important to note that it was Article 6 which gave the Legislature power to authorize public schools in the towns and protected local control of those schools. The primary purpose of those schools was to teach Evangelical principles so that the people would recognize and preserve good government.

In order to best understand how the 1968 amendment changed the nature of public education in New Hampshire it is useful to see the actual changes to the article. This is shown below. The language removed is in red and the language added is shown as bold.

As morality and piety, rightly grounded on Evangelical ***high*** *principles, will give the best and greatest security to government, and lay in the hearts of men the strongest obligations to due subjection; and as the knowledge of these, is most likely to be propagated through a society by the institution of the public worship of the Deity, and of public instruction in morality and religion; therefore, to promote those important purposes , the people of this State have a right to empower, and do hereby fully empower the Legislature to authorize from time to time, the several towns, parishes, bodies-corporate, or religious societies within this State, to make adequate provision at their own expense, for the support and maintenance of public Protestant teachers of piety, religion and morality.*

Provided notwithstanding, that the several towns, parishes, bodies corporate, or religioussocieties, shall at all times have the exclusive right of electing their own public teachers, and ofcontracting with them for their support and maintenance. And ***But*** *no portion of any one particular religious sect or denomination,* ***person*** *shall ever be compelled to pay towards the support of the teacher or teachers of another persuasion,* ***schools of any*** *sect or denomination.*

And ***E****very* ***person****, denomination of christians* ***or sect*** *demeaning themselves quietly, and as good subjects of the State shall be equally under the protection of the law: and no subordination of any one sect or denomination to another, shall ever be established. by law.*

And nothing herein shall be understood to affect any former contracts made for the support of the ministry; but all such contracts shall remain and be in the same state s if this Constitution had not been made.

The article was changed without complete forethought. That is to say the motive was not in what was added, but in what was removed. There is no definition of what constitutes high principles. At least in the Constitutions of the other States they use the term "fundamental principles of the Constitution" as ours does in Part 1, Article 38. The first sentence becomes incomplete with the first portion ending in a dangling participle. There is no longer any statement of how to propagate these principle though a society. One is left the sense that some how right of the parishes, bodies corporate and religious to contract with their own teachers is some how integral to the propagation of high principles.

When the Constitution was amended in 1968 the power of Legislature to authorize schools was removed. This could probably be construed to prohibit them from authorizing charter schools. In understanding the effect of the 1968 amendment on local control of education, the definitions of the terms is needed. Following are the definitions from "A Rhetorical Grammar", Thomas Sheridan 1783.

parish - the particular charge of a secular priest; a particular division or district, having officers of its own, typically a church town - any walled collection of houses, any collection of houses greater than a village

bodies corporate—body - a corporation (a body politic)

corporate - united in a body or community

township - the corporation of a town

It can be seen that the original intent was very broad. By excluding the term township, the entities which could have a school was not limited to incorporated towns or cities, but was meant to include any collection of families. It is not clear why the term towns was removed. However, the term bodies corporate still maintains idea that any group of people, not limited by living in close proximity can form a school. This would clearly admit the idea of school districts as separate from towns. During the late 1990s and till 2007 the Part 1, Article 6 has been presented with a comma between bodies and corporate. This destroys the inclusion of school districts for local control. This error in presentation has been corrected in 2007.

The inclusion of local control in our Constitution constitutes a positive reservation of rights relative to the Tenth Amendment of the Constitution for the United States of America, not only for our State, but for all States. The presence of the protection of local control of education is inconsistent with the federal department of education. An important question would be whether or not other States provided for local control of education? If so, was it removed and when? Of the 14 original States, only Massachusetts and New Hampshire had such a provision. Maine, also a daughter of Massachusetts, has no such provision. Massachusetts removed their protection of local control in their 11th amendment adopted in 1832. This means that New Hampshire's Constitution is the only apparent impediment to the nationalization of education.

_Hon. Dan Itse.

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