

Lee Brobst's



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THY WILL BE DONE IN ASSOCIATION

NEWSLETTER

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WHO DESTROYED OUR CONSTITUTIONAL REPUBLIC FOR A DEMOCRACY???

The American Republic, remarked the aging James Madison to an English visitor, is "useful in proving things before held impossible."

Federalism enables a people to try experiments in legislation and administration which could not be safely tried in a large centralized country.

A comparatively small commonwealth like a American State easily makes and unmakes its laws; mistakes are not serious, for they are soon corrected; other States profit by the experience of a law or a method which has worked well or ill in the State that has tried it. Lord Bryce American Commonwealths. 3d ed. (1893)

President Franklin D. Roosevelt expressed the idea more colloquially to his Secretary of Labor "the beauty of our state-federal system is that people can experiment. If it has

fatal consequences in one place, it has little effect upon the rest of the country. If a new, apparently fanatical, program works well, it will be copied. If it doesn't you won't hear of it again." In his famous dissent in the case of *Truax v Corrigan* 257 U.S. 312 (1921) Justice Oliver Wendell Holmes urged the Supreme Court not "to prevent the making of social experiments that an important part of the community desires, in the insulated chambers afforded by the several states, even though the experiments may seem futile or even noxious." Even the words of the founding fathers of this great Republic called it the "Great Experiment."

America was a free, vast unsettled wilderness that was open for anybody who had the courage to take on it's challenges. Thus America became the melting pot for religious and social experiments. There were many social theories throughout Europe but there

was only three theories that fit the mold for America. The first communitarian idea was set up by the religious sects made familiar by the Puritans, Quakers, Shakers, Rappites, Zorities etc. The second communitarian idea was established by Robert Owen of Great Britain who was born in 1771; and the third communitarian idea was of Charles Fourier of France who was born in 1772. Both men experienced vast upheavals that accompanied the French Revolution from the on-slaughts of Napoleon. As a result of the slaughter, Owen and Fourier came up with communitarian plans to transform the crisis warped society of the 19th century into a more humane order.

Robert Owen was an industrialist who was part owner in a textile mill in New Lanark, Scotland in the early 1800's. As a result of his working with his employees, he discovered "**that the character of man without a single exception, was always formed for him and not by him.**" Owen tried various ways of implementing his new ideas in his mill, but it was a ill-arranged manufactory and village complex which existed before Owen undertook the establishment. It was far from being a model system which he wanted, its whole foundation was in error and could only be amended by a new creation under new conditions. In the meantime, Owen's plans for his new society started inching along in Great Britain. (Fourierism was not recognized in France at that time until after Owen became popular in Great Britain.) Both men envisioned a commercial and industrial society that would give man all his wants and needs and as a result, man would become so happy with his new freedoms, there would be no problems on earth, thereby creating a millennium that the prior religious sects had failed to establish. One must keep in mind that the religious sects were primarily agriculture

because the industrial revolution had not materialized at that point. (Please note that we will deal with Fourier later.) In 1812 Robert Owen published an essay Titled "A New View of Society." on the formation of the human character in which he proposed ways of changing society from what he called the poor working classes of Great Britain and Ireland which amounted to three fourths of the population, to a educated and a more productive society which in turn will enrich everybody. Owen felt that "**the society of the poor were trained to commit crimes" of which they are afterwards punished. The second remaining mass was instructed to believe, or at least to acknowledge, that certain principals are unerringly true, and to act as though they were grossly false; thus filling the world with folly and inconsistency, thus making society a scene of insincerity and counteraction.**" In this state the world has continued to the present time; its evils have been and are continually increasing and if we longer delay, general disorder must ensue." Owen purposed that the governing powers of all countries should establish rational plans for the education and general formation of the characters of their subjects. These plans must be devised to train children which would be taken from their parents at the age of two years and trained to prevent them from acquiring falsehoods and deception and their labor must be usefully directed upon the communitarian view rather than the individual. One of his favorite phrases was "**train the young collectively.**" Owen had proposed legislation to Parliament that would protect the young from laboring in factories but such legislation fell on deaf ears, but he continued to make known his ideas about social change.

To begin with, Owen believed that a healthy and happy society could not be based on the great overgrown cities that industrialism was spawning, or at the other extreme, upon "single and detrimental solitude." **He had observed "the effects of a gradual increasing population, from a few families until they amounted to about twenty-five hundred souls," and had assured himself that "the true minimum and maximum had been passed."** His conclusion was that **"The best medium number, ranges between eight hundred and twelve hundred, and that all associations of men, when they become rational, will be composed of congregations never descending below five hundred, nor ascending above two-thousand."** from time to time these figures changed but never the principle. It is significant that twenty-five hundred has always been recognized as a critical point in measurements of local population. The United States Census, for example, makes use of precisely this figure to distinguish from urban settlements. Owen was insisting that country and agriculture must form a truly social existence. His personal observation had convinced him that manufacturers, when they constitute the exclusive employment of a population, cannot by any possible arrangement, be made compatible with the possession of that degree of health and happiness to which human beings are entitled; and that this object can only be attained under a system, combining manufacturing with agriculture labour, and of which the latter is the basis.

In his quest for the ideal social organization, Owen had other ideas such as each family must have domestic arrangements for cooking and other chores, whereas he proposed that five or six individuals prepare provisions for say 1000. In other words Owen envisioned a network of communities to

trade directly with one another thereby eliminating the costly middleman.

Owen deplored private property, he blamed the worlds problems of ignorance and selfishness on it. He also disliked commercial competition. **"It creates civil warfare, it exploits the many and gives to a few favorable individuals which is injurious to the mass. Owen said "without equality of condition, there can be no permanent virtue or stability of society."**

Owen asserted that change can never come through revolution or violence.

He wanted a system where there were no carpetbaggers, and among those he considered as such were preachers, as he did not believe in organized religion, the entire aristocracy, civil and military professions, bankers, merchants, and all others who were trading for a profit. Instead of currency, he advocated **"Exchange Bazaars" that employed labor notes.**

The communitarian thinking of Owen can be traced to "Design of a community of 2000 persons, Founded upon the principal, Commended by Plato, Lord Bacon, Sir Thomas More. Owens Association of All Classes of All Nations definitely avowed its purpose of **"founding as soon as possible, communities of United Interest."**

Owen wanted to terminate the distinction between the rich and the poor, thereby creating a millennium.

He was set upon setting up a commune he envisioned and he decided America was the ideal location. Owen's ideas had been received in America long before his arrival of November 4, 1824.

The essay on a "New View of Society" was beginning to circulate

among the religious elements such as the Quakers and Shakers and although Owen didn't believe in organized religion, that didn't seem to bother many of the religious sects; because it was the principals which he had that interested them; because of having problems with implanting their own communitarian ideas.

There were other men in America that had thoughts similar to Owen; one such as Dr. Cornelius Camden Blatchly of the college of Physicians and Surgeons in New York in which he argued:

"The civil united interest of society is one of the great sources of civilization, and of wealth and property.....If we owe so much to social union, and if our individual all, is from it, is not our individual all in a measure due to it? does it not belong to it?- and consequently to its disposal, as soon as death severs any individual of us from social rights and privileges?"

Nothing shows more clearly the strength of the communitarian tradition in those years than the fact that Blatchly turned naturally to it, rather than to legislation, for the means of correcting the injustices he saw about him.

Blatchly gives a new twist from the of rights of man in a state of nature concerning property that are different with those of John Locke and his successors:

"In a state of nature, man would be in a worse condition than savages; and could claim an exclusive title to nothing.....Hence the inference clearly arises, that all the property which men now possess

exclusively, has been bestowed on them through the favour of social laws, privileges, customs and advantages. In other words, that real and personal wealth is derived from, and is the gift of society.....(consequently) the productions and wealth produced by society, should not be individual, selfish, and exclusive property, but social and common benefit and wealth.....If men lived in pure and perfect communities, where all things were as they should be, man's social rights would not destroy, as they now do, the natural rights he possessed in his wild and unassociated state.....And as men claimed a right in their Natural and unassociated state to every thing around them; so they should claim, in a pure community, a right to all around them."

Blatchly sent a copy of this pamphlet to Monticello and received a friendly acknowledgment, dated October 21, 1822. Though Jefferson believed that "communion of property" was feasible only in small societies, he acknowledged that the principle had at times produced "a state of as much happiness as heaven has been pleased to deal out to imperfect humanity."

There were many influential Americans who were interested in Owen's "New View of Society". Among those were Chancellor James Kent who wrote Commentaries on America Law. Jonathan Mayhew Wainwright, Bishop of Grace Church of New York, John McVickar of Columbia University, David Colden former Mayor of New York City, Supreme Court Justice Joseph Story, All had talks with Owen on his communitarian ideas. Later Owen was granted the Hall of Representatives in the Capitol. First time by Henry Clay the speaker, and second by President John Quincy Adams, Ex President James Monroe, members of the

cabinet, the Supreme Court and the Congress.

Meanwhile Owen was forging ahead with his plans too set up a commune in America and he was interested in an already established commune called New Harmony in the southern part of the State of Indiana. The commune was owned by George Rapp and his Separatists. Rapp had originally set up his religious commune in Harmony Pennsylvania, north of Pittsburgh in Beaver Falls, Pennsylvania. After 10 years, Rapp decided to move his commune to Indiana on the Wabash River, thereupon 29,000 acres of land Rapp built a new commune, but after 10 years in Indiana, Rapp decided to move back to Pennsylvania and rebuilt a new settlement called Economy on the Ohio River near what is now called Ambridge, Pennsylvania. The remains of this settlement are still there today and are preserved by the U.S. Department of the Interior and the Pennsylvania Historical Society.

Upon his establishing New Harmony on April 21, 1825, Owen wrote a letter to Quaker leader William Allen in which he said, "**The United States but particularly the States west of the Allegheny Mountains have been prepared in the most remarkable manner for the New System. The principle of union & cooperation for the promotion of all virtues & for the creation of wealth is now universally admitted, to be far superior to the individual selfish system & all seem prepared or are rapidly preparing to give up the latter & adopt the former. In fact the whole of this country is ready to commence a new empire upon the principle of public property & discard private property & the uncharitable notion that man can form his own character as the foundation & root of all evil.**"

As mentioned before, Owen didn't believe in organized religion and from time to time made remarks concerning religion that put him into hot water. On one particular lecture a note was handed to him:

**"Mr. Robert Owen- Sir.....
Would it be practicable to establish your system upon the admission of the following facts?**

"That the Scriptures of the Old and New Testaments contain a Revelation of the mind and will of God to man."

"That our first parents were created perfect creatures, but that they fell from their original condition, and that mankind is now in consequence of this disobedience in a lapsed and fallen (sic) state, 'shapen in iniquity and conceived in sin'"

There was no room for evasion here, and Mr. Owen came out boldly, and spent nearly an hour in maintaining the reverse of these propositions.- "**He did not believe the old and new testament to be the word of God any more than he believed any other writings to be the word of God.**" As a result of the above statement, Owen was branded by many as a heretic. On July 4, 1826, Owen made "A Declaration of Mental Independence" freeing man from a Trinity of the most monstrous mental and physical evils namely, "**Private, or Individual Property, absurd and irrational Systems of Religion and Marriage founded on individual property.**" The waves of religious disapproval beat upon him once again.

Education at New Harmony

Robert Owen had assembled what he called a boatload of knowledge of some of the ablest instructors of youth that could be found in the U. S. or perhaps the world to be sent down the Ohio River to New Harmony. The group represented the best educational and

scientific men of communitarianism that traveled that far west.

To better understand the communitarian movement of the early 19th century, one must understand the new trend of educational thinking. Jean Jacques Rousseau was one of the influential thinkers of that period who expressed education in the terms of **"In general, never substitute the sign for the thing itself.....for the sign absorbs the attention of the child and makes him forget the thing represented."** In his Emile, what he advocated was a education according to nature, which meant an education apart from society. In another words upbringing of a young man of independent fortune, favored with the undivided attention of a tutor. "The poor man, has no need of education, that belonging to his condition is forced upon him, and he can have no other." Someone said this was the doctrine, but not of the social contract but of Enlightened Despots. In the 19th Century, we must think of wider terms. The education of lower orders is a must- to the conservative who was interested in training them for permanent subordination, fully as much as to the liberal or reformer.

Johann Heinrich Pestalozzi, was the man who developed the leading educational thinking between Rousseau and Owen. He wrote "the first rule is to teach always by things rather than by words". He differed from Rousseau in that his chief concern was education of the poor. Pestalozzi was from Switzerland where he conducted many educational classes for the poor children. He also recommended combining manufacturing and agriculture.

Educators such as Pestalozzi were not considered as communitarian reformers; but the most interesting

was James Pierrepont Greaves. Greaves became the leader of the Pestalozzi movement in Great Britain. He became a dedicated socialist and in his writings he referred his discussions as "Sacred Socialism". After his death, there was a college named "Concordum" that practiced his communitarian ideas that exerted a direct influence upon the American movement.

In "A New View of Society", Owen proposed not only a national system of education but also public works projects designed to guard the unemployed against miseducative effects of enforced idleness. In his own enterprise at New Lanark, Owen put into practice this theory that education should extend from cradle to grave.

The greatest surge of communitarian education came about in July 1824 when a Pestalozzian student by the name of William Maclure who was a geologist and mineralogist meet Robert Owen. Maclures repudiation of the past included a rejection of the past educational principles. He said he was launched into the world as ignorant as a pig and he was going to change ignorance into intelligence.

In a letter Maclure wrote to another student of Pestalozzi he stated:

From this 30 years I have considered ignorance as the cause of all the miseries and errors of mankind and and have used all my endeavors to reduce the quantity of that truly diabolical evil. My experience soon convinced me that it was impossible to give any real information to men and that the only possible means of giving usefull knowledge to the world was by the education of the children. about 15 years ago I stumbled upon the Pestalozzian system, which appeared to me to be the best that I seen for the diffusion of usefull

knowledge. I have therefore endeavored to introduce it into the United States of America as the place I thought the most likely to succeed.I once thought it might spread even in France, protected by the division of property and consequent division of knowledge, but in that I fear was premature. although the property is divided, the knowledge is still monopolized and in the possession of that class who have direct and immediate interest in the propagation of the most brutal ignorance.

A radical social philosophy was already a part of Maclures thinking and when he discovered

Owen, things began to happen. He was drawn into association with Robert Owen at New Harmony.

The first volume of Maclures Opinions on Various Subjects, Dedicated to the Industrious Producers opened with a striking essay "On the Effects of Representative Governments"-presumably one of the pieces that roused the ire of the French royal censor in 1819. Society, he said, is divided into two classes, nonproductive and productive, whose interests are opposite and contradictory. It is moreover, divided into the governors and the governed. The great difficulty is that the dividing lines in both cases tend to concede, so that the governors belong to the nonproductive classes, and the favored to the class of those who labor with their hands. Checks and balances, Maclure believed, offer no remedy, for the same governing class is in control of the several branches charged with the checking one another. Representative government, it is true, provides one counteracting influence in that it encourages rotation in office. In the long run, however, the permanent welfare of a nation

depends on reducing the number of the nonproductive classes, and seeing to it that the "cake of liberty" is so divided that the industrious masses receive their just proportion of it. In the accomplishment of this, education has a vital role, for "Knowledge is Power" in political societies, and it is, perhaps, as impossible, to keep a well informed people in slavery, as it is to make an ignorant people enjoy the blessings of freedom." In the end economic equality, education, and liberty are linked in a continuous circle of cause and effect, "for the equal division of property gives vigor to the great mass, and facilitates the acquiring of knowledge, which must be the foundation of all power."

This essay proved to be more radical than Owen's Philosophy and was credited with awaking the American worker in the divisions that separate producers from consumers.

Maclure believed, there is a "strong propensity of nature to equalize property, knowledge and power, when not counteracted by force or unjust laws". Such unjust laws he repeatedly enumerated- monopolistic land statutes, bank charters, indirect taxation, and the complicated, litigious, and uncodified common law borrowed from England. During Jackson's administration Maclure placed himself squarely behind the President in his attack upon the Bank, in his veto of the Maysville road bill, in his advocacy of rotation in office, in his "shirt sleeve diplomacy." He favored the distribution of land to actual settlers; he hoped for a codification of the laws on the lines of the Code Napoleon; and he seriously argued that "laws for the collection of debts ought to be abolished." The industrious classes, he believed, must use political power to correct the abuses of

government, by uniting at the polls "to exclude all those from the legislatures who live or benefit by the abuses."

In the last analysis, Maclure insisted, the effective use of political power rests upon knowledge: "Until the many shall be educated, they must continue to labor for the few," In saying this, he was not mounting vague platitudes about the efficacy of education in general.

The school was but a instrument, which might be used for ends directly opposite to those he had in mind. In fact, it had generally been so employed; most public educational funds, he asserted, had been spent "to teach the children of the idle and non-productive" and thus "to increase the inequality of knowledge already pushed to a pitch dangerous to freedom." For this reason he opposed the creation of a national university at Washington, and told its supporters that he would rather "take all the revenues from all the colleges, universities, academies, & for the education of the rich, and divide them amongst parish and district schools, being the only schools entitled, in a free country, to the aid and support of a government bottomed on universal suffrage."

Maclure said **"a political axiom, that the smaller the political society, the better everything is administered for the interest of many, and that the corruption and mal-administration of all nations is in exact proportion to the extent of territory and number of beings over whom their rules domineer."** Applying this axiom, he praised the schools **"made by the New England townships; who were wise enough to retain the power of doing everything for their own benefit, without depending on the state or**

general government for permission to spend their own money.

Maclure further states **"under the management of the majority of the inhabitants of a township of six miles square, all radical reforms, comporting with their interest, might be tied without the risk of hurting, in the case of failure, any one but themselves; a losing game they would soon tire of."**

And the success of the federal system in the United States encouraged him to hope that **"thousands, or hundreds of thousands of small societies" might exist, separate yet federated, and might "traffic and deal with each other in the true spirit of equality,.....exchanging labor for labor, without permitting avarice to introduce its poison in the form of coin-wasting none of their labor in counteracting or injuring one another."**

This is what Owen was out to prove with his New Harmony experiment. A small number of about 1800 hundred people voluntarily drawn together by association to share in a common cause of equality, founded on the laws of nature. Owen had a lot of problems from the start. (One must bear in mind that Robert Owen bore the blunt of the experiment himself out of his own pocketbook, although he elsewhere asserted, the backing of the Rothchilds and the Barring Brothers.) The low level of production was caused by the lack of trained and competent foreman, supervisors and skilled craftsman. His plan for equality was failing from the start because those who were trained in those fields could go and work in the open market and receive more pay. The first constitution that was drawn was short lived because of a crisis of morale. The land of milk and honey that Owen promised did not materialize. Equality for all was running into

trouble. "No one is to be favored above the rest as all are to be in a state of perfect equality," wrote a wife of one of the members of the society, but then said "Oh if you could see some of the rough uncouth creatures here, I think you would find it rather hard to look upon them exactly in the light of brothers and sisters.....I am sure I cannot sincerely look upon these as my equals, and that if I must appear to do it, I cannot either act or speak the truth." Social distinctions and religious differences had never been as sharp as they became in the months following this brief experiment in forced and premature social unity.

As the problems mounted, Owen along with the people would disband one constitution and draw up a new constitution.

While Owen was having his problems, William Maclure was teaching three to four hundred children and they were receiving a education far and above the general level and were contributing substantially to their own support by their labors that were part of the curriculum.

In the many reorganizations that New Harmony went through, the one that was the most devastating to Harmony was when William Maclure moved his educational system to a separate location apart from Owen's system. Maclures school society has siphoned off most of the responsible and devoted members, leaving Owen under direction of mainly drifters, parasites and fanatics. Maclure said Owen's system was three-fourths to nine-tenths such characters.

Maclure was always a believer in you cannot teach a old dog new tricks and the failures at Harmony intensified the feeling. Maclure remarked, "my

experience at Harmony has given me such horror for the reformation of grown persons that I shutter when I reflect having so many of my friends so near such a desperate undertaking. I have so far lost the little confidence I had in adults or parents that I believe no good system of education can have a fair trial but with orphans."

In April 1827 the New Harmony experiment came to a end, although Maclures school continued a while longer.

Owen's influence in communitarism spread from the east to as far west as Texas. Enthusiasm for his ideas was greatest in Philadelphia in the Academy of Natural Sciences. There was also a association located at Valley Forge, Pennsylvania called, Friendly Association for the Mutual Interest. Other places included Cincinnati, Franklin Community in New York. Another Friendly Association for Mutal Interest in Kendall Ohio. The "Select School" which was opened by the trustees of the Miami University of Ohio. The society itself dissolved in 1817 but one of the associates by the name of William Ludlow went on his own and founded the Coal Creek Community And Church of God where he experimented with communitarism from 1825 to 1832. Gratified by his start, Ludlow on July 30, 1824, wrote Thomas Jefferson of their Plans.

Sir

Monticello Sept. 6, 1824

The idea which you present in your letter of July 30, of the progress of society from it's rudest state to that it has now attained seems conformable to what may be probably conjectured. Indeed we have under our eyes tolerable proofs of it, Let a philosophic observer commence a journey from the savages of the Rocky

Mountains, eastwardly towards our sea coast. These he would observe in the earliest stage of association living under no law but that of nature subsisting and covering themselves with the flesh and skins of wild beasts. He would find those on our frontiers in the pastoral state, raising domestic animals to supply the defects of hunting. Then succeed our own semi-barbarous citizens, the pioneers of the advance of civilization, and in his progress he would meet the gradual shades of improving man until he would reach his, yet, most improved state in our seaport towns. This in fact is equivalent to a survey, in time, of the progress of man from the infancy of creation to the present day. I am 81 years of age, born where I now live, in the first range of mountains in the interior of our country. And I have observed this march of civilization advancing from the seacoast, passing over us like a cloud of light increasing our knowledge and improving our condition, insomuch as that we are at this time more advanced in civilization here than the seaports were when I was a boy. And where this progress will stop no one can say. Barbarism has in the mean time been receding before the steady step of amelioration; and will in time I trust disappear from the earth. You seem to think that this advance has brought on too complicated a state of society, and that we should gain in happiness by treading back our steps a little way. I think myself that we have more machinery of government than is necessary, too many parasites living on the labor of the industrious. I believe it might be much simplified to the relief of those who maintain it. Your experiment seems to have this in view. A society of 70 families, the number you name, may very possibly be governed as a single family, subsisting on their common industry, and holding all things in

common. Some regulators of the family you still must have, and it remains to be seen at what point your increasing population your simple regulations will cease to be sufficient to preserve order, peace and justice. The experiment is interesting; I shall not live to see it's issue but I wish it success equal to your hopes and to yourself and society prosperity and happiness.

Thomas Jefferson

The story of New Harmony and Robert Owen as presented here is very brief. and is not intended to tell the whole story. Although Robert Owen died in 1858, his legacy lives on, as does New Harmony Indiana, as it is preserved by the Indiana Historical Society. Our primary purpose is to expose the real issues before us and not divert our attention to fighting phantoms.

The study of Owen and Fourier will also bring to light the fact Karl Marx and Fred Engles were students of Owen and Fourier. One will also learn how the 14th Amendment come about which in turn brought in the Federal Reserve System and the 16th Amendment. We must learn the modus operandi of how we arrived at the situation we are in today, so as to change or improve the situation. Fourier differed from Owen in the former believed in Religion and private property where the later had a opposite view. (NOTE private property as meant by Fourier was in reality Quasi private and not allodial as was established in United States of America.)In other words you did not have Title to the property, personal or real.

Fourier's work was largely conditioned by an unfortunate event that took place early in his otherwise uneventful life. His father, a wealthy

merchant, left a fortune of nearly a quarter of a million francs; but the whole of his inheritance was lost in the French Revolution. Because of this event, he set himself to invent a system of society that would prevent the recurrence of revolution, preserve his own petit-bourgeois class, and also abolish the appalling conditions of labour that were everywhere prevalent.

Let us now proceed to try and understand Charles Fourier and his theory of association. Charles Fourier never set a foot upon American soil, but his theories did. Albert Brisbane was a young American of liberal education and at the age of eighteen went to Europe to study social philosophy. Having spent some time working with Cousin and Hegel, and having flirted with the theories of Saint-Simon, he eventually found what he was looking for in Fourier's treatise on "Association", and promoted Charles Fourier's ideas and thus wrote at great length upon the subject. We will be reviewing Brisbane's writings because of his references to United States.

An Association is an assemblage of persons (from four to eighteen hundred) united voluntarily for the purpose of prosecuting with order and unity the various branches of Industry, Art and Science, in which they engage; and of directing their efforts, energies and talents, in the best way for the happiness and elevation of the whole.

We shall explain the laws and mechanism of this single Association, which is the germ of primary element of the system of Society which we advocate, as the village or township is the germ or primary element of the present System of Society. A county, as we know, is composed of townships, a state of counties, and the United States of states; thus, the United

States is but a repetition of townships. Now, if the township be falsely organized- that is, if the families composing it, live according to a false system; if there be conflicts of interests, opposition, discord, waste and poverty among them, then the whole body politic, composed of these falsely organized townships, will contain all their defects, and discord, injustice, poverty, and the numerous evils which they engender, will exist universally. But if we can organize the townships rightly, so that unity of interests, concert of action, vast economies and general riches will be attained, the in spreading these rightly organized townships, and rendering them general, a Social Order will be gradually established, in which peace, prosperity and happiness will be secured to all.

The great and primary object which we have in view is, consequently, to effect the establishment of one Association, which will exhibit practically the great economies, the riches, the order and unity of the system, and serve as a model for, and lead to the founding of others.

Brisbane stated; " but if we can organize townships rightly, so that unity of interestsin spreading these rightly organized townships". In other words, instead of people acting as individuals in a township, if they join in association for a common good, then you are reorganizing the township in common or in a community of property fashion. When you get two or more townships together, you have a voluntary association of townships. If you get hundreds or thousands of townships in a voluntary association; these townships act in common or contrary to individual freedom and private allodial property. In the end, these associated townships put more demands on the Republic than

the Republic can handle, thus the Republic is put aside in favor of democracy.

The model as mentioned here became the United States; as mentioned by ex-President James Madison. United States is the model for the Combined World Order.

Federalism is the result of townships or political sub-divisions uniting together to form a voluntarily association that produced the 14th Amendment. In other words, the 14th Amendment is the result of a combined order of the smallest segment of government united voluntarily by association. United States of America started out as a Republic; but through associations joining together; the Republic turned into a democracy. As the countries' population began to expand, more and more demands were put upon the Republic because of people settling in communes. (cities and towns). The communes put demands in the form of sewer systems, water systems, sidewalks, streets etc. These demands were simply over running the present money system of gold and silver of the Republic. The mere fact the people were settling in the communes was their consent to be taxed. They were in the confines of municipal law and they did it voluntarily. Nobody forced them to live in the commune. It was a benefit to live in the commune because of the conveniences or benefits of communal life. The 14th Amendment came about as a result of those benefits through voluntarily association to become a citizen of the municipal law. At first the tax was voluntarily assessed by you of what you could afford to pay. Municipal law represents community of property, not private property in the form of a allodial land title.

There was no need to amend the constitution in the ordinary sense because the 14th Amendment reflected the democracy of voluntarily association in your right to contract. The original 10 Amendments reflected the Republic of individual rights and private allodial property (TITLE THERETO) which had to be amended by the people in the ordinary sense of law.

The 16th Amendment come about because of the 14th Amendment and the Federal Reserve System. There was no way of stopping the inevitable. The two amendments are not the cause, they are a RESULT of people VOLUNTARILY FORMING ASSOCIATIONS for their betterment in the form of demands that do not exist in the Republic.

The suspension of the the Public National Gold Standard in "PAYMENT" of debt on June 5, 1933 by H.J.R. 192 come about as a result of the people contracting in more gold than there was in the treasury. The Public National Gold Standard in "PAYMENT" of debt represented "TITLE" to landed and personal property. It was the heart and soul of the Republic. The people became more interested in commerce and profit under the democracy which meant community of property by association for the common good.

"We shall explain the laws and mechanism of this one Association, and we will remark that in so doing, we shall explain the whole System of Society which we seek to establish, the same as in explaining the physiological laws of one Individual, we explain those of the whole human race.

"The system of Association which we propose to the world, is not the plan or scheme of an individual; it is not the invention of mere human reason, like so many political systems which have

been established, from the Republic of Lycurgus down to our modern Democracies. It is deduced from and based upon universal Principles, and is the application to the social relations of mankind of the laws of Order and Unity, which govern the Universe". - Charles Fourier

Fourier discovered the laws of UNIVERSAL UNITY, or the laws which govern Creation in its five grand Spheres or Movements which are:

1st The Material Movement, or the laws which govern the movements of the heavenly bodies, or universal Matter;

2nd. The Aromal, or the laws which regulate the distribution and influences of the imponderable fluids on the kingdoms of Creation-animal, vegetable and mineral;

3rd. The organic, or laws according to which God distributes forms, properties, colors, flavors, etc. to all created things;

4th. The Instinctual, or the laws according to which God distributes instincts and passions; and

5th. The Social, or the laws which govern the and mechanisms of the societies of intelligent Beings throughout the Universe.

From a knowledge of these laws of Universal Unity, Fourier deduced the true and natural system of society, destined Man, and which, when realized in practiced, will produce social Order and Harmony upon the globe-a reflex of the Harmony which reigns in the Universe. Throughout his works, he declares that he gives no system or plan of his own; he claims the merit only of having discovered the system of Nature, which will secure to Mankind as many blessings as the false social Institutions, set up by human reason, have entailed upon them miseries and misfortunes.

The "Social Order" is based on three primary Unities which are composed of

1. Unity of man.
2. Unity of Man with Man in true society.
3. Unity of Man with Nature in creative Art and Industry.

"In practice, it revolves itself into the Moral, the Artistic, and the Scientific spheres of action."

"In Morals, friendly unity, conjugal unity, family unity, and hierarchal unity."

"In Art, scenic beauty, musical harmony, nutritive excellence, fragrant purity, and comfortable homes."

"In Science, critical understanding and well-founded hope, inventive energy and genuine faith, variety of information, liberty of conscience, toleration of opinion, and true charity in action."

"This is what we wish to realize on Unitary Combination; and both Faith and Science say, 'It can be done; and shall and soon!'"

To meet and disarm fears and suspicions which may arise in the conservative Mind, we will, hasten to state that the reform we contemplate, although fundamental in its character, is not destructive, but constructive; it will not tear down, but build up; it will respect what is true and good in Society and will change quietly and by substitution, what is false and defective; it will violate no rights, injure no class; it will not impoverish the Rich to enrich slightly the Poor; it will not change the victims of poverty and misery, but will improve and elevate the condition of all, without taking from any. It can moreover be tried on a small scale, and it will only spread, when practice has shown its superiority over the present system. Unlike political reforms which, to effect the smallest change of policy,

agitate and often convulse a whole country, and array one half of the people against the other half, it will not effect a space as large as a township and but few a hundred persons, and will not extend beyond these narrow limits unless its advantages-practically demonstrated-excite a strong and general approbation in its favor.

MONEY POLITICS AND WORLD ORDER

Albert Brisbane, Fourier's student in the United States, further explains, "the Democratic Party advocates a specie currency and the abolishment of moneyed corporations, contending that such measures would give regularity to Industry, open a broad field to individual exertion, and bring about a state of general prosperity. In France, they have a specie currency and no banking system, and the general poverty of the people proves that such measures can by themselves effect no good."

"The Whig Party, on the other hand, advocates the establishment of a national and local Banks, a paper currency and an extended credit system. In England they have a national and local banks and an immensely extended credit system, and no where are the "poor sons of honest industry" so effectually robbed of the fruits of their labor, and so sunk in industrial and financial bondage and servitude."

"Politicians and Statesman in different countries, are laboring to carry out partial reforms which have been tried practically elsewhere, and which, as experience has demonstrated over and over again, can effect no great and permanent results."

"Political reforms operate on the surface and so not get to the root of social evil, and eradicate those deeply seated miseries, which result from repugnant and ill-requited labor, from a unjust distribution of profits, from false and anarchical competition in trade and industry, and from social institutions, which violate and outrage in every way, human nature."

In the COMBINED WORLD ORDER politicians would play a minor part in enacting laws. Said laws would enrich the corporation and take freedom from the people who worked for these corporations. We are seeing much of this today as the state government has taken on this corporate structure. Editor

Fourier in his plans wanted to find some wealthy people to finance his new economic order and felt that true religion should influence those who have wealth and power to save humanity from crime and misery. Thus Social reform can be effected which will dignify industry and render it attractive, increase immensely production or wealth, secure abundance to the poor and PERMANENT PROSPERITY TO THE RICH. Quoting Brisbane

INDIVIDUAL PROPERTY AND MARRIAGE

1st. Association will maintain individual property and extend its rights and means of acquiring it to every member of society. Association, with its immense economies, its great productiveness, and the guarantee of the choice of occupations and constant employment, will enable every one to attain fortune, and or at least a handsome competency.

2nd. Association will maintain the family and the marriage ties but condemns the system of isolated households and is said the isolated household is the tomb of love.

3rd. Association will respect religion. Religion will be based on the New Industrial World that can only be realized in practice in a Society based upon Union of the Individual with the Collective Interest, Concert of Action, Attractive Industry and Social Unity.

ORGANIZATION OF ASSOCIATION

Fourier maintains the error of science that it has been engaged for twenty five centuries in the past in political and administrative controversies which only serve to excite commotions. It should have devoted its

attention exclusively to the organization of Industry, and to the art of associating isolated families, and to attaining the colossal Economies and the enormous profits which such an association would produce.

The proper number of persons in association is about 1800 persons. This number is not chosen arbitrarily, but is based upon the number of distinct Characters which we find in man, and which compose the full scale character of man. It is only in large Associations of 1800 persons, that all varieties of talents and capacities, as well as the proper capital, skill and knowledge, can be combined, which are necessary to secure a perfect prosecution of Industry, Arts and Sciences.

If members of an Association are of different degrees of fortune, different characters, tastes and talents, and possess varied theoretical and practical acquirements, the easier it will be to associate and harmonize them. Diversity in these respects will in a true system of Association, be a source of Concord, Union and Harmony.

For a small Association on a scale, of 400 to 500 is the smallest number with which an Association can be organized in which the harmonies of the system, moral, material and social can be sufficiently developed. Large Associations economies' are four fold what they are in small ones.

DOMAIN

A large association will require a tract of land about 6000 acres or 3 miles square and a small association will require 1500 acres.

SYSTEM OF PROPERTY

Fourier teaches the secret of "Attractive Industry;" in which the riches of activity and health of mind and body, are superior to those of wealth alone, and he demonstrates that the richest individuals, in a true state of social Unity, are the most valuable and devoted servants of Humanity, because they cannot

spend their wealth upon themselves alone, and can enjoy the luxury of riches only in so much as they improve the pleasures and refinements of the mass; and that the more a rich man has to spend, in such a state of things. the more he is constrained to study the improvement of society, and labor for its welfare in his combinations of expense and personal enjoyment. **The world of materialism that we see today does not bring man happiness.** (Please note; Editors comments appear in this type print.)

With regard the system of property in Association there must be;

1st. Effect a Unity of the individual with the collective interest, so as to render the interest of the individual and interest of the mass and the interest of the mass the interest of the individual. This Unity must be established before we can conciliate private welfare with public good, and produce concert of action, and general good will and union among men. **See 14th Amendment, Federal Reserve System and H.J.R. 192 in 1933 followed by Erie RR v Tompkins 304 U.S. 64.**

2nd. Render real estate moveable property, saleable and convertible at will and without loss into a cash capital. **Now you know how the Admiralty-Maritime Law came inland and the United States Supreme Court in 1872 in volume V ALR said the court had been taken to deep waters. This is the destruction of the Common Law via 14th Amend.**

3rd. Prevent the numerous and ruinous litigations and law-suits, which now grow out of bad titles, foreclosures, boundary lines, trespass, etc. **If you have a mortgage, read it and you will find you waived all right of protest.**

4th. Unite the interests of labor and capital which are now divorced and in conflict, and prevent the unjust and tyrannical control which the few, who own the land, workshops and other means of production, now exercise over the destitute multitude, who must beg the

privilege of working on and in them. **See Erie RR v Tompkins 304 U.S..**

5th. Secure an efficient, uniform and scientific system of Cultivation, and its continuance from generation to generation, and guaranty the prosecution of works and improvements commenced. **The purpose of the U.S. Department of Agriculture.**

6th. Enable man to put in practice those cardinal precepts of truth and justice laid down by Christ such as "Love thy neighbor as thyself," "Do unto others as ye would wish that others should so unto you", precepts which, in the universal conflict of the individual with the collective interest that now exists, and in the envious strife and opposition which reign throughout all the ramifications of business and industry, can be acted upon to but an extremely limited extent. The interests of men must be associated, blended and harmonized, before the social sympathies can be developed, and the commandments of love and brotherhood can be carried out in practice.

Let us now enter upon our subject.

People in Association will not own little farms or separate workshops and manufactures as at present; they will own stock in Association, and will be joint stock proprietors of the entire domain and of all the workshops and manufactures. By this means the land cannot be cut up and sold, and the system of cultivation and general management changed with every change of owner; the stock, however, which represents it, can be sold, which is the same thing for the holder. **We see this today in the massive foreclosures of the family farms and small businesses where everything is being bought up by the big corporations.**

If a member wishes at any time, to leave the Association, he can do so; he can retain his stock and receive interest upon it, or sell it and obtain in cash its current value. Here is the reason the Internal Revenue Service

tells you the income tax is voluntarily.

Capital in Association will be safely and profitably invested which, on the other hand, will satisfy the Capitalist; it will be safe, because it will be invested in productive real estate which cannot be stolen, wasted or squandered. **We know this to be a fallacy because of the current Savings and Loan scandal.**

UNITY OF CHURCH AND STATE

We will briefly explain the means by which Association will effect a perfect Unity or Identity of the individual with the collective interest. Unless we can render the interest of the individual that of the Whole, and the interest of the Whole that of the individual or, in other words unless we can establish Unity in the sphere of worldly interests, we can never introduce practical Truth and Justice into the relations of men, nor attain those Unities in Church and State. **Here is the foundation of the ONE WORLD CHURCH**

No one can promote his own prosperity without promoting at the same time the prosperity of all those around him, and no one can injure his neighbor without injuring himself. **We know this to be a fallacy**

It is only in joint-stock Associations, where each individual is interested in the entire capital invested, that a perfect Union of interests can be established, and man can be made to desire truly and ardently the welfare and prosperity of his fellow man.

IMPOSSIBILITY OF ANY TYRANNY OF CAPITAL IN ASSOCIATION

It is often asked, whether one or more capitalists will not become owners of the stock of an Association, and exercise a tyrannical control and dictation over its members and its affairs. Nothing of the kind can take place; to explain this, we will suppose that one individual has become the proprietor of all the stock of an Association. This monopoly will

give him, as we shall see, no arbitrary control over the Association and its affairs as it will be supervised by a Council of Industry elected by members of the Association.

No individual in Association will possess the absolute ownership of the soil. **Here is the reason why there is no Common Law. The Common Law is based upon real money and ownership of land.**

If it be feared by some persons that a few individuals in an Association will monopolize the stock, and exercise an absolute control, it is very confidently asserted by others that the selfishness of men, and their capacity to acquire wealth, will be insurmountable obstacles to social union and concord. **Control of 5.1% of the stock guarantees absolute control of a corporation. The rich have the money to do that. It is a fallacy to think otherwise.**

The reader will bear in mind that the interest upon the capital or shares will be paid out of the total product of the Association, so that no one can desire large profits for himself without desiring the same for all the other members. **Money corrupts and power and Money corrupts absolute.**

In Association where all interests will be combined, and where every person will be co-interested partner, be it only for the portion of the profits assigned to Labor, every one will desire the permanent prosperity of the entire Association thus, from personal interest, good-will will become general among the members; and for the reason that they do not work for wages, or salary; but receive only part of the dividend allotted to Labor. **Credit or Federal Reserve Notes are Labor Notes which equal the substance of your labor which becomes a personal issue with you, therefore the courts will not entertain any arguments on the subject because it is political in nature.**

It will, no doubt, be dreaded by many minds that if in an Association there are persons who possess much capital or fixed property, and others who possess little or none, or in other words, if there are richer and poorer individuals, differences of class or taste, with their odious distinctions and their repulsions and discords, will arise, which will dissolve the social compact.

This dread is groundless: Association, with its system of Attractive Industry and its vast Economies, will produce so much, and so fill the world with wealth, that the question will be how to consume it all! When abundance and refinement are secured to all, the possession of more or less wealth will be a very minor consideration. "All will be happy in proportion to their health and spirits to enjoy the pleasures of both temporal and spiritual Excellence, which will be abundant and to spare, in endless change and diversity; and all will be respected in proportion to talent, genius, merit and useful services to humanity." **Fourier's whole premise is materiality. That material things will be mans answer to happiness. We most certainly know by know this is not the truth. The more material things man has, the more warped he becomes, and the drug problem in our country is a perfect example of too much idle time on our hands, which is the devils workshop.**

Fourier divided man into seven (7) Social Periods to wit:

1. Confused Series (Glimpse of happiness)
2. Savagism (Stone Age)
3. Patriachism (Biblical times)
4. Barbism (Reign of Kings)
5. Civilization (Present state) entering-
6. Guarantism (State of all your needs and wants are guaranteed)
7. Rudimentary Series (Dawn of Happiness)

The approximate lapse of time for the above is 5000 years at which time man will go into another series of social change which we will not get

into because it is not to our interest at this time.

UNION OF CAPITAL AND LABOR

Capital and Labor are now divorced in interest and are in opposition, and Capital controls often exercises an absolute tyranny over Labor. Capital is held by a small minority, while the laboring multitude, deprived of its possession, are for the most part, the dependent hirelings, the menial subjects of capitalists. This unnatural relation must be remedied, and means found of uniting Capital and Labor in the same hands that is, of rendering Capitalists Producers, and Producers Capitalists, so that there may no longer be dictatorial tyranny on the one side, and slavish subjection on the other. **Uniting Capital and Labor As per 14th Amendment, Federal Reserve System, H.J.R. 192 and Erie RR v Tompkins 304 U.S. 64 supra. What was government as regulated by the Constitutional Republic, is now a Democratic Democracy of a bureaucracy floated by private credit; whereby a taxing system was devised to redistribute the wealth.**

SYSTEM OF INTERNAL GOVERNMENT

There can be no individual control or tyranny. With the universal intelligence and independence which will exist in the COMBINED ORDER, government, social, civil and religious must be the result of the collective WILL, expressed by VOTE. **THY WILL BE DONE.**

A Council of Arbiters who will settle by arbitration all difficulties and differences that may arise between individuals of the Association, and judge all misdemeanors. When Association becomes general, and the system is fully carried out, this council will be done away with, and any infraction of the laws of Social Harmony will be judged by the CORPORATION OR SERIES having the maintenance of those laws. **President Reagan said before leaving office that**

government can no longer do for people what it has done in the past and that the private sector is going to have to take over. We are already seeing this with corporations taking over education and the correctional institutions and many more.

UNTIL ASSOCIATION IS FULLY ESTABLISHED, THE CIVIL LAW OF THE LAND WILL REMAIN IN FORCE. **NOW YOU KNOW WHY THE COMMON LAW AS ESTABLISHED BY WHAT TOM JEFFERSON SAID IN HIS LETTER TO JUDGE TYLER IS NO LONGER IN FORCE. (discussed at the end of this newsletter.)**

General Government

The General Government of the Combined Order will, like the Internal Government of single Associations, be Representative, and will embrace and supervise all social interests and departments of human activity. There will be State, National and higher Legislative Bodies, of which the system of Government of the United States, with its State and National Legislatures, gives a general idea. These Legislative Bodies will be grand Councils of Industry, Art and Science, and their mission will be to develop the resources of Nations, to supervise national improvements and to encourage and perfect Agriculture, Manufactures, and the Arts and Sciences, for which now almost nothing is done by government, with the exception of a few partial and indirect attempts to encourage Manufactures. **We have no government per se. only private business management. Government has only one function and that is to protect the weak from the strong.**

The Energies of government throughout the world are at present miserably paralyzed by party spirit, and wasted in party intrigues; the political power is unfortunately too much in the hands of selfish cliques and parties and too much the servant of Trade, Capital, Privilege and exclusive interests. In the Government of the Combined Order there will be unity of

purpose, and the intelligence and energy centered in it will be directed to the encouragement and development of Universal interests.

MEANS OF SPREADING ASSOCIATION AND RENDERING IT UNIVERSAL

And this Association is a simple thing; an easy thing; a harmless thing; a moral and industrial, a refining thing; a divine enthusiastic and religious thing. The "Grain of mustard seed, which indeed is the least of all seeds, but when grown, it is the greatest of herbs." And Association, the smallest of all religious and political establishments, is, in spirit and truth like the kingdom of heaven; and the germ of the highest and the greatest Institutions in both Church and State.

For every twelve Associations there will be one Association which will be the Capital or head of the twelve, corresponding in some degree to the county town or a county. It will be the administrative center of the Associated County.

A district of country comprising several Districts, will have a larger Capital, formed of a Series of Associations, or of a number of single Associations arranged in Serial order. Nations and Continents will have, likewise, their capitals, which will be embellished and adorned with all the resources of creative Art and Industry, and the magnificence of which can only be conceived when we consider the wealth and power of Nations in Universal Association, and the collective pride and interest which they will take in all grand unitary arrangements. **The United Nations and the third world debt that we should be honored to pay for. He smokes funny cigarettes.**

COMMERCIAL CITIES AND COMMERCE

A Commercial City in Association will, like the Capitals we have described, be composed of a Group or Series of Associations and when properly situated, fulfil the function of Capitals. Each Commercial City will receive

the products of the different Associations of the region in which it is situated, and sell and transmit them to other parts of the world, and in turn will receive the products of all other regions and districts and distribute them among the Associations.

All trade in the Combined Order will become wholesale and will be prosecuted in the most direct and economical manner, and upon commission, and will be under the direction of the Board of Trade who will be fully informed of the commercial want of the world. **K-Mart etc.**

Commerce will perform her true function of distribution and Exchange of the products of Industry, and the various evils and disorders inseparably connected with the present Commercial System.

All restrictions and prohibitions which fetter and shackle the exchange of products between Nations will be abolished in the Combined Order, and UNIVERSAL FREE TRADE will exist!

Government in Association, will derive its Revenue from DIRECT TAXATION, now impracticable and the collection of it will be simple and easy. Every Association will pay its taxes to the General Government as a collective body; which will be taken out of the general fund or product before a division of profits among the members is made. This will strip direct taxation of its onerous and hateful character, by releasing the individual from the assessment, and making it collective; and will render all the expensive machinery of collecting the Revenue through Custom House, tax gathers, etc, unnecessary, as dues will be paid directly into the National Treasury, without the intervention of collecting officers. **The Income Tax as we have today is a DIRECT TAX UPON THE SUBSTANCE OF YOUR LABOR of being a commercial citizen of the District of Columbia via the 14th Amendment. The tax is levied upon the thing and not upon the receipt of the thing Pollock v Farmers Loan 157 U.S. 429 The Substance of your Labor is the International**

Standard of Value as per Charles Fourier, Robert Owen, Thomas Paine. and many more social planners. Make no mistake about it, the Federal Reserve System will be abolished, it was designed so when it was born and the Internal Revenue Service will be abolished and all taxes will be collected as mentioned above. Every 14th Amendment citizen will be employed by a corporation and all his needs will be furnished, and as their motto states; "Back to the Basics;" All he or she will have to do is perform for these corporations, which will be tax exempt because the tax will be levied upon the substance of the human labor and not upon the corporation, because the corporation produces no labor to be taxed. The unbeknown owners will be able to create all the credit they want, tax free and live like the true kings that God bestowed upon them as the Elect.

But the principle of Free Trade will be admissible in practice in the Combined Order, for the following reasons:

1. Every Association will prosecute manufactures as well as agriculture, so that these two primary branches will always be combined.
2. Attractive Industry will establish throughout the world one uniform price for Labor, and as a consequence one uniform price for the products of Industry. As the system of hired Labor will be done away with-as machinery and the soil will not be monopolized by the few, but will be open to all as man will not be constrained to Labor from poverty and want and as the Right of Labor and the choice of occupations will be secured to him, it follows that all Labor will be from the spontaneous desire of man to be active, and consequently that there will be one universal standard of value for Labor, based upon the unity of human attractions. **And all under a uniform dictatorial slave state and you will be free to do what you want as long as you get permission. Money**

corrupts; money (credit) and power corrupts absolute.

Let us establish one One Model Association, which will silence skepticism by ocular monstration (a kind of proof that a world, having no Confidence in its own powers of Reason, and no Faith in Providence, requires in order to believe,) and arouse up by its splendid results the latent enthusiasm of ardent souls, and the greatest work ever performed upon the earth will be really commenced-a holy and glorious work, in which all mankind will unite with concentrated energy and power; then will begin the grand universal transformation of Society from "subversion" to "order" from the time of the "curse" to the time of "redemption" from social Discord to social Harmony from the present state of strife, fraud and depravity, injustice, oppression, poverty and misery, to one of concord, truth and virtue, justice, liberty, abundance and happiness from selfishness and enmity to benevolence and love from wickedness to righteousness, according to the promise of the scriptures and the revelations of Science concerning Man's destiny on earth.

The North American Phalanx is designed to be this Model Association, and it appeals to all who are interested in the great cause of Human Progress and the Elevation of Mankind to their destiny, to come foreword and aid in establishing it. The Philanthropist will find in it the highest end which he can direct his benevolence; the Capitalist will find in it the amplest and most unequivocal, guaranty of safety and profit for the investment of his money, and the man who wants a comfortable and happy home will find in it all that he can desire or aspire after.

The location of the Association will be selected by committee appointed by the stockholders; for many reasons it is desirable that it should be easily accessible to one or more of the larger eastern cities- New York, Philadelphia or Baltimore, and it is proposed that it should be situated within 50 or 100 miles of one of these cities. **Is not the North American Phalanx Association in reality the**

Federal Government of Washington
D.C.???????????

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CITIZENSHIP

DEMOCRACY:

A government of the masses.

Authority derived through mass meeting or any other form of "direct" expression.

Results in mobocracy.

Attitude toward property is communistic-negating property rights.

Attitude toward law is that the will of the majority shall regulate, whether it be based upon deliberation or governed by passion, prejudice, and impulse, without restraint or regard to consequences.

Results in demagogism, license, agitation, discontent, anarchy.

REPUBLIC:

Authority is derived through the election by the people of public officials best fitted to represent them.

Attitude toward property is respect for laws and individual rights, and a sensible economic procedure.

Attitude toward law is the administration of justice in accord with fixed principals and established evidence, with a strict regard to consequences.

A greater number of citizens and extent of territory may be brought within its compass.

Avoids the dangerous extreme of either tyranny or mobocracy.

Results in statesmanship, liberty, reason, justice, contentment, and progress.

Is the "standard form" of government throughout the world.

A republic is a form of government under a constitution which provides for the election of (1) and executive and (2) a legislative body, who working

together in a representative capacity, have all the power of appointment, all power of legislation, all power to raise revenue and appropriate expenditures, and are required to create (3) a judiciary to pass upon the justice and legality of their governmental acts and to recognize (4) certain inherent individual rights.

Take away any one or more of those four elements and you are drifting into autocracy. Add one of more to those four elements and you are drifting into democracy.

121. Superior to all others. Autocracy declares the divine right of kings; its authority can not be questioned; its powers are arbitrarily or unjustly administered.

Democracy is the "direct" rule of the people and has been repeatedly tried without success.

Our Constitutional fathers, familiar with the strength and weakness of both autocracy and democracy, with fixed principles definitely in mind, defined a representative republican form of government.

They "made a very marked distinction between a republic and a democracy\*\*\*\* and said repeatedly and emphatically that they had founded a republic.

The foregoing was taken from a U.S. Government Training Manual, No. 2000-25 dated WAR DEPARTMENT, Washington, November 30, 1928 and prepared under direction of the Chief of Staff. (emphasis added)

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The State of Missouri is going to allow the victim of crime to sue owner of the business and parking lot where the crime happened. The court says that the owner is reasonably responsible to prevent crimes. Insight November 28 1988. Here is precisely what this author is trying to put

across, and that is the destruction of the public franchises in favor of private franchises. Our society will be taken over entirely by private

Public Franchises are the Post Office Dept., Common Law Writ of Habeas Corpus, State Highways, Private Ownership of Land in the form of "Title" thereto and "Title" to personal property, The Court System, Sheriff of your county, and the most important of all was the Public National Money System. The above are still there except for the public money system; but their modus operandi is different. The people no longer have a direct say in the public franchises. These franchises are in the control of the private corporate sector. These private franchises operate for the benefit of special interest groups for a profit; or commercial gain as more fully explained in the principal article of the above.

FUTURE ARTICLES

DID GOD GIVE THE LAND TO THE PEOPLE OR TO A CORPORATION?

ARE YOU AN ELECT OR REPROBATE?

WHY YOU MUST NOT ONLY KNOW WHAT IS HAPPENING, BUT YOU MUST UNDERSTAND WHAT IS HAPPENING

WHY WE MUST LEARN TO CULIVATE THE EARTH'S ENERGIES

EQUITY COURTS TO THE RESCUE

NATURAL LAW

WORLD OF EXON OF THE SUPER RICH

ONE WORLD CORPORATE MONOLITH

WHY PLEADING THE COMMON LAW COULD BE DANGEROUS

ARTICLE III COURTS

FORECLOSURES

DOCTRINE OF OPPOSITES

WAYS TO BETTER HEALTH ORGANICALLY

LIBERTY OR FREEDOM

14TH AMENDMENT

LAW MERCHANT

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TOM JEFFERSON AND THE COMMON LAW

TO JUDGE JOHN TYLER

Monticello, June 17, 1812

Dear Sir,

On the other subject of your letter, the application of the common law to our present situation, I deride with you the ordinary doctrine, that we brought with us from England the common law rights. This narrow notion was a favorite in the first moment of rallying to our rights against Great Britain. But it was that of men who felt their rights before they had thought of their explanation. The truth is, that we brought with us the rights of men; of expatriated men on our arrival here, the question would at once arise, by what law will we govern ourselves? The resolution seems to have been, by that system, with which we are familiar, to be altered by ourselves occasionally, and adapted to our new situation. The proofs of this resolution are to be found in the form of the oaths and judges, I Hening's Stat. 169 187; of the Governor, ib 504; in the act for a provisional government, ib 372; in the preamble to the laws of 1661-2; the uniform current of opinions and

decisions, and in the general recognition of all our statutes, framed on that basis. But the state of the English law at the date of our emigration, constituted the system adopted here. We may doubt, therefore, the propriety of quoting in our courts English authorities subsequent to that adoption; still more, the admission of authorities posterior to the Declaration of Independence, or rather to the accession of that king, whose reign, ab inito, was the very tissue of wrongs which rendered the Declaration at length necessary. The reason or it had inception at least as far back as the commencement of his reign. This relation to the beginning of his reign, would add the advantage of getting us rid of all Mansfield's innovations, or civilizations of the common law. For however I admit the superiority of the civil over the common law code, as a system of perfect justice, yet an incorporation of the two would be like Nebuchadnezzar's image of metals and clay, a thing without cohesion of parts. The only natural improvement of the common law, is through its homogeneous ally, the chancery, in which new principles are to be examined, concocted and digested. But when, by repeated decisions and modifications, they are rendered pure and certain, they should be transferred by statute to the courts of common law, and placed within the pale of juries. The exclusion from the courts of the malign influence of all authorities after the Georgium sidus became ascendant, would uncanonize Blackstone, whose book, although the most elegant and best digested of our law catalogue, has been perverted more than all others, to the degeneracy of legal science. A student finds there a smattering of everything, and his indolence easily persuades him that if he understands that book, he is master of the whole body of the law. The distinction between these, and those

who have drawn their stories from the deep and rich mines of Coke and Littleton, seems well understood even by the unlettered common people, who apply the appellation of Blackstone lawyers to these ephemeral insects of the law.

Thomas Jefferson

Lord Mansfield starting in 1760 introduced the Law Merchant into the common law of England. Law Merchant is the law of commercial paper and is based upon summary judgment outside the common law. It introduces multiple demands upon the land and in consequence, consumes the land, thus destroying the common law. It was these decisions of Lord Mansfield that sparked the American Revolution. This is why Jefferson did not want the common law of England after 1760 to be a part of our common law. With the advent of the 14th Amendment, Federal Reserve System, H.J.R. 192 and the Erie RR v Tompkins 304 U.S. 64; Lord Mansfield's version of the common law is well entrenched in our common law. This is why it is sudden death to argue the money issue or the law in the courts. Attorneys are officers of the court and they can argue law but as pro se we must stick to the FACTS AND THE FACTS ALONE. We must learn how to produce evidence before we get tangled up in court fights. Its the evidence that the court rules upon and this evidence must be created before the fact. In other words, if you are driving a vehicle with a expired drivers license and you try to fight the case on issues of law, you will most likely loose because you should have created the evidence of your objections to the license, at the administrative level, (Motor Vehicle Dept.) because that is where the law went in 1938.

ABOUT THE AUTHOR

Your author first joined the freedom fight in 1970, after becoming very disillusioned with the state of affairs in our country; and decided the way to stop a monster that was devouring me was to stop feeding it; so I stopped paying income taxes. Needless to say, that decision took me on a journey to the crow bar hotel and in the process I ended up losing everything but the experience. But all in all, I learned a lot and I am forever grateful I met Bill Avery. Although Bill is no longer with us, because of his passing from this life on July 29, 1981; his knowledge continues; for he gave this author a foundation to better understand the whole scheme of things. I first met Bill thru a article he wrote and published by Bob Lyon's T.R.U.E. News in March of 1976 titled; "Judicial Murder by the Roman Civil Law." I wrote to Bill about the article and from then on we became good friends and he spoon fed me a tremendous amount of knowledge.

He later told me I was the only one to write him about the article and subsequently I became his first student. Bill was a very brilliant man who could speak write and read 12 different languages fluently. His major was Russian that he taught in the New York Public School System. As a result of his knowledge he became a tax editor and translator for the world corporations and thus gained insight on what was transpiring in the world.

Your editor spent many a hour with Bill trying to understand what he knew. As I reflect back; I must admit I did not understand many a thing we talked about, but since; have gained that understanding and now I feel the time is right to publish a newsletter to expose some cold hard facts about the state of affairs.

The battle we are involved in involves two factions. "Title" to private property v community of

bluntly called communism. This has been the battle since two people have been on earth, and it will always be that way and we will learn why.

I hope with the help of those who are interested; we will travel on a journey that will cover different fields of learning including the field of organic health care. We will travel to ancient Egypt to discover what those brilliant people knew, and how it applies today. The founding fathers and how they really felt about the the state of affairs. You will receive insight on things you have never been exposed to before. There is a basis for everything, good, bad and indifferent, and in order for you to make a intelligent decision, you must know all the facts. Tyranny and oppression comes about only if you let it. Regardless of what the government or private enterprise brings about, there is a way out. In other words, everything is open ended because it is 100% voluntary. The Ancient Egyptians called it the "Doctrine of Opposites".

The Newsletter will consist of twelve pages for each month and will be sold by the volume year of twelve issues for the volume year starting in May of that year. The reason for the volume year is because some articles will be carried over to following months. The yearly subscription will be 35.00 FRNs per year first class mail. Separate monthly issues will be available for 3.50 each. CASH OR U.S. POSTAL MONEY ORDERS ONLY WILL BE ACCEPTED.

Address 706 E. Grant Ave. Altoona, PA. 16602 (814) 674 8469. Materials will be available at a later date.

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