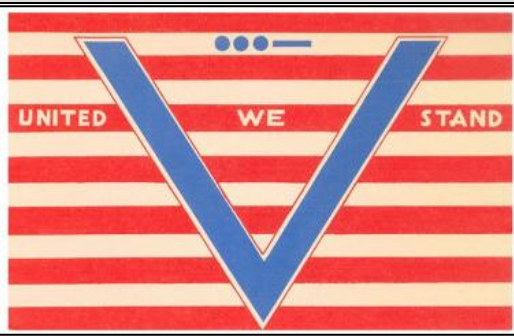


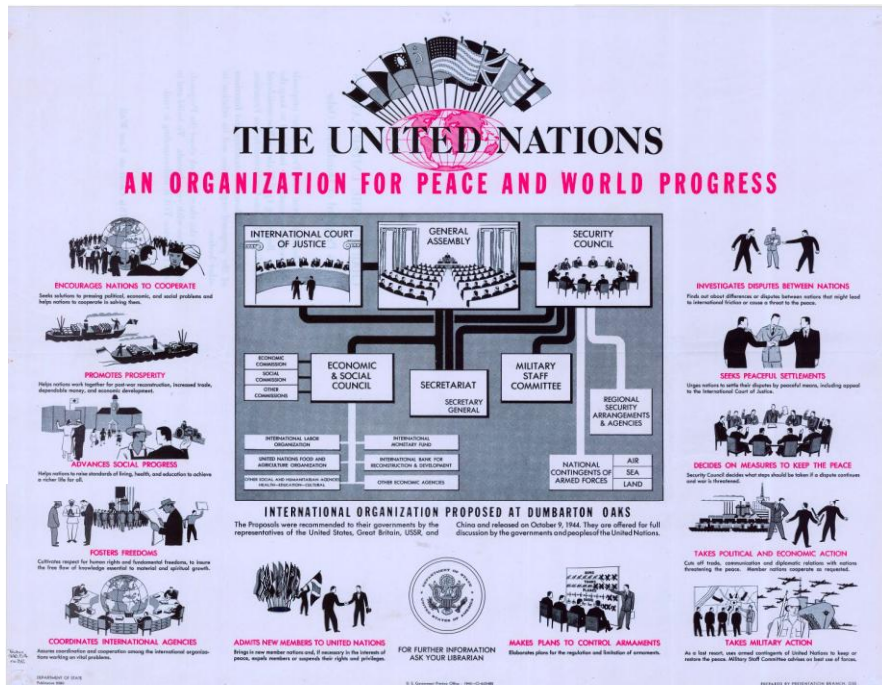
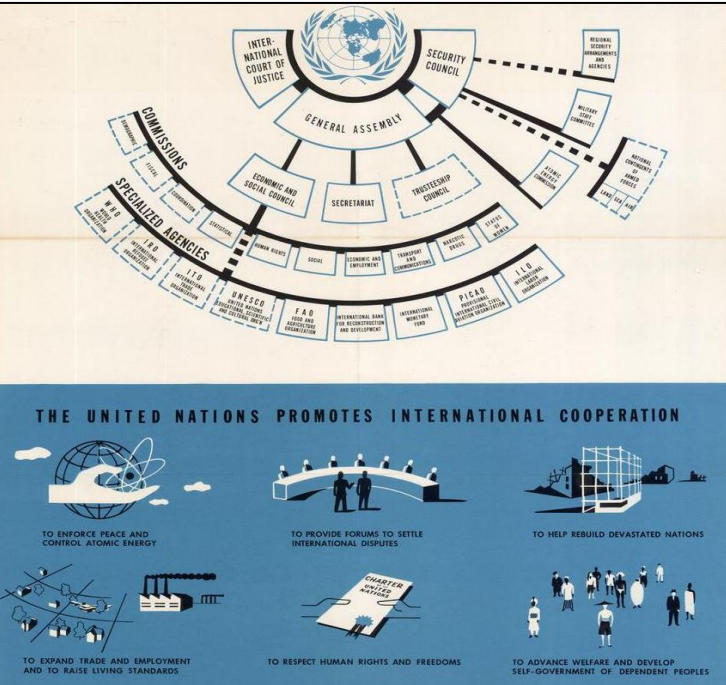
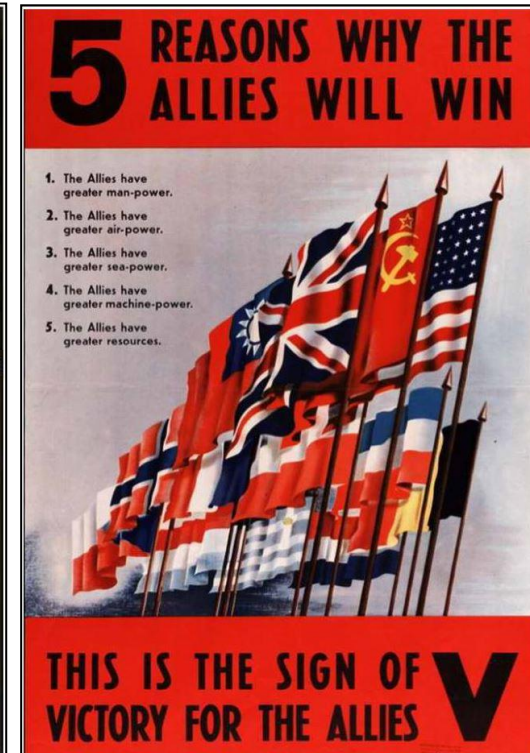
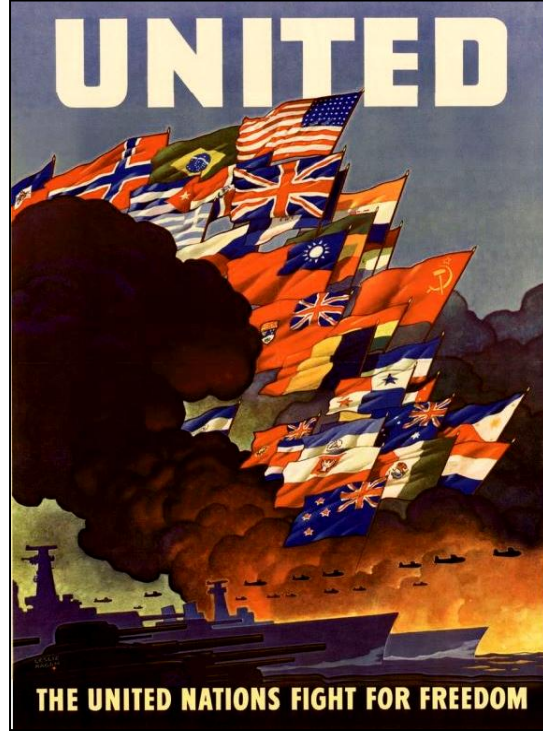
The United Nations' Fight for Freedom



For this is what we are fighting - freedom's oldest enemy - the passion of the few to rule the many.

This isn't just a war. This is the free people's life and death struggle against those who would put them back into slavery. The free peoples of America and Britain, of Russia and China, of Canada, Australia, and all the thirty united nations that have sworn that man shall still remain free; that is the cause in which we fight. We lose it and we lose everything: our homes, the jobs we want to go back to, the books we read, the very food we eat, the hopes we have for our kids, the kids themselves (they won't be ours any more). That's what is at stake. It's us or them. The chips are down. Two worlds stand against each other. One must die, one must live. One hundred seventy years of freedom decrees our answer. !

-- Last two minutes of "Prelude to War" episode in Frank Capra's *Why We Fight* Series.



Universal Declaration of Human Rights



The Declaration arose directly from the World War 2 experience to represent a first global expression of rights to which all human beings are inherently entitled. It was adopted by the U.N. General Assembly on 10 December 1948. These articles have been elaborated in subsequent international treaties, regional human rights instruments, national constitutions, and related laws.

Preamble

Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,

Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people,

Whereas it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law,

Whereas it is essential to promote the development of friendly relations between nations,

Whereas the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom,

Whereas Member States have pledged themselves to achieve, in co-operation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms,

Whereas a common understanding of these rights and freedoms is of the greatest importance for the full realization of this pledge,

Now, Therefore THE GENERAL ASSEMBLY proclaims THIS UNIVERSAL DECLARATION OF HUMAN RIGHTS as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction

Articles:

1. All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.
2. Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, color, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.
3. Everyone has the right to life, liberty and security of person.
4. No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.
5. No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.
6. Everyone has the right to recognition everywhere as a person before the law.
7. All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.
8. Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.
9. No one shall be subjected to arbitrary arrest, detention or exile.
10. Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.
11. ① Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for their defense. ② No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.
12. No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honor and reputation. Everyone has the right to the protection of the law against such interference or attacks.
13. ① Everyone has the right to freedom of movement and residence within the borders of each state. ② Everyone has the right to leave any country, including his own, and to return to his country.
14. ① Everyone has the right to seek and to enjoy in other countries asylum from persecution. ② This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.
15. ① Everyone has the right to a nationality. ② No one shall be arbitrarily

deprived of his nationality nor denied the right to change his nationality.

16. ① Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution. ② Marriage shall be entered into only with the free and full consent of the intending spouses. ③ The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.
17. ① Everyone has the right to own property alone as well as in association with others. ② No one shall be arbitrarily deprived of his property.
18. Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.
19. Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.
20. ① Everyone has the right to freedom of peaceful assembly and association. ② No one may be compelled to belong to an association.
21. ① Everyone has the right to take part in the government of his country, directly or through freely chosen representatives. ② Everyone has the right of equal access to public service in his country. ③ The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.
22. Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.
23. ① Everyone has the right to work, to free choice of employment, to just and favorable conditions of work and to protection against unemployment. ② Everyone, without any discrimination, has the right to equal pay for equal work. ③ Everyone who works has the right to just and favorable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection. ④ Everyone has the right to form and to join trade unions for the protection of his interests.
24. Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.
25. ① Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control. ② Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.
26. ① Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit. ② Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace. ③ Parents have a prior right to choose the kind of education that shall be given to their children.
27. ① Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits. ② Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.
28. Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.
29. ① Everyone has duties to the community in which alone the free and full development of his personality is possible. ② In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society. ③ These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.
30. Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.

☆☆☆

Funding was always a problem. The current \$6.4 billion annual budget is tiny compared to U.S. military spending. In addition, the top 1500 global corporations have annual sales over \$6 billion *each* and many of profit from war.

The bigger challenge is overcoming global oligarchy.

Oligarchy and Naturalism

President Carter (97), a World War 2 Navy veteran, calls the United States an oligarchy. He said the (5-4) 2010 *Citizens United* and 2014 *McCutcheon* decisions violated “...the essence of what made America a great country in its political system. Now it’s just an oligarchy with unlimited bribery...”; which even allows foreign money into U.S. political campaigns. He stated that the 2016 election was stolen: “...So, now we’ve just seen a subversion of our political system as a payoff to major contributors, who want and expect, and sometimes get, favors for themselves after the election is over.” Carter has also described our country as “the most warlike nation in the history of the world.”

Some call it fascist. Instead, two charts³ illustrate that oligarchy originated long before fascism. In *The Republic*, Plato described how aristocracy degenerates into oligarchy,⁴ which rules for its own needs. As it begins to rule in order to satisfy its pleasures, a final form develops into tyranny. The Ethics of Power (*Good=Power*) is part of the **naturalistic** tradition in Western philosophy that centers *value* in **power** in some form. A general opinion in ancient Greece (459–400 BC) was that justice was a social convention created by rulers so that *each ruling group sets down laws for its own advantage*. The strong do what they can and the weak suffer as they must.⁵

In *Ethics*, Aristotle distinguished between natural and conventional justice, of which the first is universal and the second is peculiar to individual states,⁶ For Plato (and for the Stoics) justice is discoverable by reason and was superior to positive law and custom. It is *natural* because merely by reflecting on our nature as rational beings, we can see how we ought to behave so natural law or justice, *ius naturale*, is proper human conduct for rational beings living among other similar beings. To be worthy as “law”, justice *should* treat humans equally; Plato’s justice does not.⁷ It does not consist of the rules common to all peoples, but rules derived from essential human nature. The Roman jurists absorbed this conception into their accounts of law, and in Justinian’s *Institutes* there is a clear distinction made between *ius naturale*, the law prescribed by reason, and *ius gentium*, common law. Thus an institution like slavery might be tolerated everywhere in Roman lands and yet conceded as contrary to natural justice. Such exclusions were granted by Christian Fathers and survive in Europe.

Machiavelli wrote *The Prince* in to define how power could be manipulated. Francis Bacon and others saw *knowledge* as power to conquer nature. Later philosophers (like Gumplowicz), saw *conflict* as opportunity to advance the “interest of the stronger” or for power *itself* as the instrument of self-transcendence (per Nietzsche). In *democracies* (per J. Bentham), power is the instrument to achieve happiness of the majority. For such philosophies, power possesses more than a mere practical significance of being able to get something done. It may become the goal of *naturally egoistic human impulses*, or it may take a more **humanistic** form, whereby the good is the power of undistorted self-fulfillment, perhaps (as, e.g., in Marcuse) unintimidated by established social values.

Power is the cornerstone of **totalitarian ethics**. Other political and social ideologies adapt it to political theory. One naturalistic moralist wrote: “*Ethics is the study of what people want and how to get it.*” This applies to individuals, states, or societies.⁸ Hence, power becomes a *primary instrumental value*—the means to an end. Where ends are not clearly identified or established as other than individual or social interests, power tends to become an end or good in itself, with an *intrinsic value*. *Democratic* power and self-expression is distinguished from totalitarian power theories

but, has a crucial role in linking the chain of theory, so philosophers like **Locke** and **Mill**, are included in chart 18, even though **those ethics are not the ethics of power**.

Ethical skepticism is the denial of the possibility of moral knowledge as such.⁹ According to the moral skeptic, moral statements *may* inform us concerning certain psychological, sociological, or even theological facts; e.g., “*I approve x*,” “*Society approves x*,” or “*God approves x*”—i.e., facts about someone’s *attitudes* (**subjectivism**), but not objective moral facts as in ethical objectivism. Moreover, since attitudes concerning right and wrong or values of good and bad, may vary widely, the ethical skeptic is likely to be an **ethical relativist**, who not only says that morals and values *are* relative but also that they *ought to be* relative.

This may even deny moral knowledge because if one culture, e.g., believes that *x* is right, it cannot be mistaken, because there is no universal or absolute standard or because there would be no way in which one could attain objective moral knowledge that didn’t turn out to be objective empirical knowledge, as, e.g., facts about attitudes, mores, personal convictions, etc..

More recent **analytical philosophy** rejects emotivist moral views as mere expressions of feeling or attitude, mere commands, or arbitrary decisions or commitments. Rather they interpret moral statements as evaluations, recommendations, prescriptions, etc., and stress the fact that when we say of something that it is good, we imply that there are *good reasons* for our judgment (e.g., **Toulon**)—that we are not merely expressing a feeling or reporting that we have such a feeling, etc..

In the Constitution Day newsletter, we contrast a written constitution to forms of *constitutionalism* and *corporatism* to show why (as President Carter claims) the U.S. has reverted to oligarchy. It is a corporate form that pretends to have democracy, but ample research¹⁰ proves that we compare to Russia or fascist Italy, with corporate “kings” imposing their own justice. The most obvious proof is that the U.S. has a quarter of the world’s prison population. According to the 13th Amendment it is a form of slavery.¹¹ The less brutal violations have to do with antitrust law and forms of unequal taxation that protect the inequality.

In the same newsletter we referenced Dr Loewen’s book to show how Columbus was an Italian mercenary who came west to claim and maim in the name of Spain.¹² How did such a brutal character get famous in the United States? The answer is easily traced to the Chicago World’s Columbian Exposition 1893 (aka **Chicago World’s Fair**)¹³ to celebrate the 400th anniversary of Columbus’s arrival in the New World (1492). All the exhibits were from commercial enterprises. Part of it featured a “white city” of future perfection that advanced the white racial power of manly commerce and technology that constructed ideal civilization.¹⁴ A floating city-state named Columbia was created to tour and promote American exceptionalism.¹⁵

The same World’s Fair introduced a Frontier thesis by Frederick Jackson Turner (1861–1932), which argued that the expanding western frontier had exerted a strong influence on American democracy and character from the colonial era until 1890.¹⁶ In response to the racial overtones prominent civil rights circulated a pamphlet at the exposition, which argued the exposition organizers had deliberately excluded African Americans from the White City in order “to shame the Negro.”¹⁷ A mass of school children, lined up in military fashion, performed *The Pledge of Allegiance* for the first time. Where did they get the idea that the pledge should be to a flag, rather than to the written Constitution. It’s not too late to make that correction. It can be done in terms of the Four Freedoms.

CHART 18 NATURALISM: ETHICS OF POWER
(Good = power.)

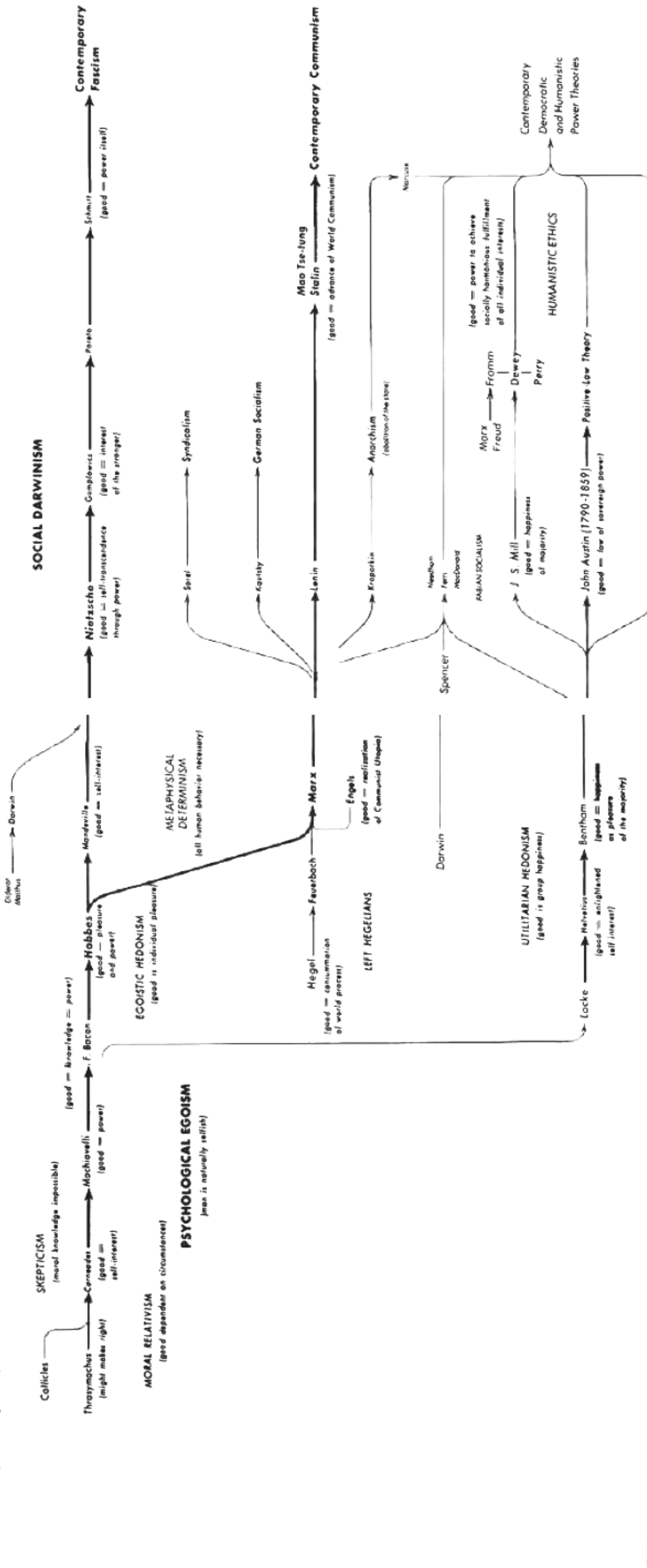
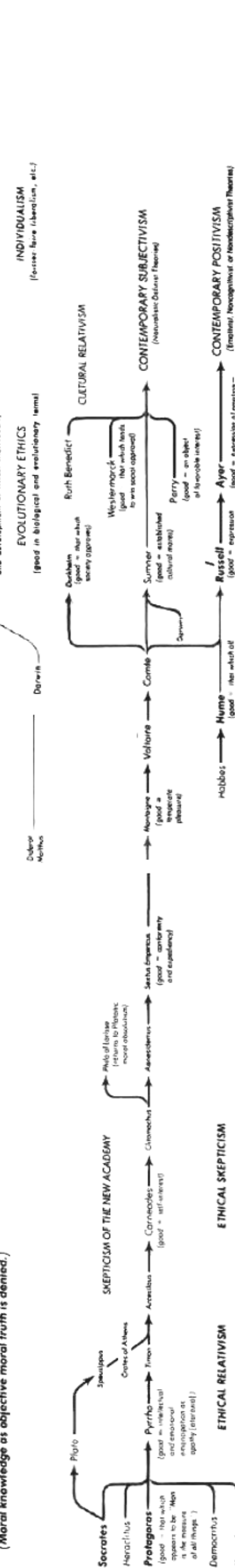


CHART 19 NATURALISM: ETHICAL SKEPTICISM, SUBJECTIVISM, AND RELATIVISM
(Moral knowledge as objective moral truth is denied.)



We may recall another October commemoration. The 31st is *Reformation Day*, when Martin Luther nailed 95 Theses to the door of the Wittenberg Castle to spark the historic split in Christianity known as the Protestant Reformation. Maybe it's time to challenge American exceptionalism and remake the world. With a radical plan to outlaw war.

The book *The Internationalists: How a Radical Plan to Outlaw War Remade the World* (2017)¹⁸ by Oona A. Hathaway and Scott J. Shapiro tells how it can be done. It's about 438 pages plus 1750 footnotes that include a bibliography. The authors were on C-Span2 and YouTube a few times.¹⁹ This bold history of the fight to outlaw war and an often overlooked treaty is sufficient to indict most American president since World War 2. The treaty was signed in 1928 and, arguably, remains a highly transforming historical event.

For the first time in history, War became illegal. It seemed like a fleeting summer promise because within fifteen years of its signing, all the state that had gathered in Paris were at war. Since then the United States which president Carter has called "the most warlike nation in the history of the world" has tried to dismiss the pact as a failure or unmistakable folly. That criminal denial (or denial by criminals) is inaccurate, because that Treaty began a sustained march toward peace. The book tells how a centuries-long struggle over the legality of war began to be extinguished by era where tariffs and sanctions might take the place of guns and bombs. *Internationalists* outlines an international system to outlaw wars of aggression.

I broke bread with Scott in 2017 (20 Oct.) after his talk at NYMAS and having read the book, I found only one significant flaw. The authors were unaware of the *Pacte Maritime* proposed by Thomas Paine to end the Napoleonic Wars.²⁰ Other than that, I have no doubt that it is one of the most important books on war ever written. The basic thesis is that the 1928 Kellogg-Briand pact (a.k.a. Treaty of Paris), had 62 signatories renounce the use of war as a method to resolve disputes. The authors show that it was the seed for a slow revolution in international law to change an Old Order.

That was largely defined by Hugo Grotius, wherein war was legal. It was legitimate form of binding diplomacy, where "neutrality" meant not taking sides. Today war is illegal and most conquests are not recognized; with aggressions resisted mainly be intelligent economic tools, such as trade sanctions. The authors convincingly argue that the system works considerably better than the old one, but is still far from perfect. If nothing else, nations most choose or reject the International law. You can't take bits from here and a little from there and keep the better rules. War can not be either legal or illegal. Either alternative inexorably leads to a different system, with sub-rules.

World government is an alternative to the current system but that also has risks but the authors do not dwell on why that would be imperfect. Probably because American war criminal will resist going to prison. The heroes of this story are the admired internationalists, lawyers and diplomats, acting behind the scenes for a better world who attain their objective in successive small steps and, despite their historical importance, are not well known. There are some insightful some statistical graphs about war. There are extensive references (1750 endnotes) and a bibliography,

As to how and what makes aggressive war a hanging offense gets to the Nuremberg Principles. The Kellogg-Briand Pact (a.k.a. Treaty of Paris from 1928) is still part of the Constitution as a ratified Treaty. If you care to study the issue then The Internationalists will be a valuable source.

There are several dominant worldviews and eminent Attorney Dan Sheehan, with Harvard graduate degrees in both law and theology, has illustrated seven of them. Each could

be the basis of a political party (What's your worldview?).²¹ With Ranked Choice Voting (RCV), including a line for None of the Above (NOTA) that could remove the parasite *duopoly* and begin to restore genuine representation.

War is still too acceptable as a way to resolve conflicts. A key fact is that the *Treaty of Paris* was a key element in the punishment of Nazi and Japanese warlords. That offers a precedent for allowing the United Nations to go after those leading the United States, if not for murder then for "crimes against peace." This solution could be structured in terms of the Four Freedoms of World War. That requires recognition of domestic criminals and is a topic for future discussion.

☆☆☆

¹ Consider making copies of the statement as a conversation starter to restore *Four Freedoms*.

² These decisions allow unlimited foreign money into U.S. political and judicial campaigns. See www.youtube.com/watch?v=Le5cQl7K7h4c (1m). Oligarchs also maintain power by discouraging or "legally" blocking real democracy. In exchange for having run campaigns for judges, dark-money organizations can load Courts with "friend of the court" briefs. They aren't exactly marching orders but can certainly simplify the life of a predisposed oligarch or supporting lawyer.

³ Charts 18 & 19 come from *Chronological and Thematic Charts of Philosophies and Philosophers* by Milton Hunnex (1986, MI: Chandler Publishing Company). They are two of the dozens in this excellent philosophy book. Others cover Theories of Knowledge (Subjective & Objective); Theories of Mind (Naturalistic, Functionalistic & Spiritualistic); Forms of Dualism (Platonic, Religious, Slepetic, Cartesian, and Kantian); Forms of Monism (Stoicism, Mysticism, Idealism, Aristotelianism); Forms of Pluralism (Materialistic Atomism, Phenomenalism, Contemporary Realism); Hedonism; Ethical Rationalism; Ethical Intuitionism (Objectivism); Religious Ethics; Analytical Philosophy; Existentialism and Phenomenology. Most add concise definitions.

⁴ However, he does not say that conventional justice must give way when it conflicts with natural justice. Plato argued that it was better that the wise should rule rather than the law, because law did not perfectly comprehend what is noblest and most just for all and therefore could not enforce what is best. In a dialogue and in the *Republic*, he conceived a justice that can be discovered by the use of reason. He saw an ideal of "philosopher kings" going through timocracy, wherein governors pursue simple-minded militarism (like the Sparta city-state). This form degenerates into oligarchy, which Plato saw as a degenerate form of his ideal aristocracy, just as tyranny was the corruption of monarchy and mob rule the corruption of democracy.

⁵ In Plato's *Republic*, Socrates challenges three students to define *justice*. Cephalus defined it as *giving what is owed*. Polemarchus said justice was *the art which gives good to friends and evil to enemies*. The sophist, Thrasymachus, proclaimed that *justice is nothing else than the interest of the stronger*. The latter is expresses the ethics or power.

⁶ Athens was based on slavery with limited democracy; hardly an ideal republic. In ancient Greek times (300-500BC), the *polis*, the city was the state, a "republic" by people living within the same walls. This form was adapted to medieval Italian and Swiss cities and until the late 19th century, *city* alone was used in this context. The French have always used the word *cite* to refer to political communities of this type and is their definition of *cite* is more appropriate to the American form. Republic is defined in our Bill of Rights Day newsletter

⁷ See Naturalism discussion below on Ethical Skepticism, Subjectivism, and Relativism.

⁸ Also see how to understand power www.youtube.com/watch?v=c_Eutci7ack&t=268s < 7m

⁹ Thus, most ethical skepticism is *naturalistic*, either in the sense that (1) ethics has to do with the natural, empirical world and not a moral or spiritual realm, or in the sense that (2) ethical statements translate into statements about what *is*, i.e., the empirical (see a discussion of naturalistic fallacy). The first form of *naturalism* is *metaphysical* because it is a theory about the nature of reality, e.g., that there is a moral order (natural law theory). The second form of naturalism is *metaethical* because it is a theory about the nature of moral statements, e.g., that they are really statements about what people approve (see *Hume*). The *existentialist's* denial of objective moral knowledge (e.g., *Sartre*) is an kind of contemporary ethical skepticism. Its denial of moral knowledge is not based on logical or metaethical grounds, but on certain metaphysical grounds having to do with the human situation and nature of "reality". Like *Aristotle*, existentialists reject *Plato's* universal moral absolutes for personal ones. Unlike *Aristotle*, they deny that moral absolutes are relative to the individuals as part of their *essence*, which rather, is established by free moral choices.

¹⁰ Political scientists Martin Gilens of Princeton & Benjamin Page of Northwestern got lots of attention. Their study concludes that the US is a corrupt oligarchy where ordinary voters barely matter: "*economic elites and organized interest groups play a substantial part in affecting public policy, but the general public has little or no independent influence.*"

¹¹ Slavery does not appear in the U.S. Constitution until passage of the 13th Amendment in 1865, wherein it makes provision for those who are "duly convicted". Involuntary servitude or peonage also occurs when a person is coerced to work in order to pay off debts.

¹² See Chapter 2 (43p) of *Lies my Teacher Told Me* by the late James Loewen at: <https://4.files.edl.io/0ec3/06/28/18/155729-1b8ab639-28ff-4b2d-858e-4ecf1f9cbbc4.pdf>

¹³ It echoed the 1851 "Great Exhibition of the Works of Industry of All Nations" (aka Crystal Palace Exhibition), which was the first major World's Fairs. The world's first soft drink, Schweppes, was an official sponsor. Famous people of the time attended, including Charles Darwin, Karl Marx, Michael Faraday, and many crowned heads. Wikipedia has detailed descriptions of both of these world fairs.

¹⁴ See Gail Bederman's *Manliness and Civilization: A Cultural History of Gender and Race in the United States, 1880-1917* (1996, 1st edition). Chicago: U of Chicago Press. pp. 35-40.

¹⁵ This is the idea that the United States is unique and substantially different from other nations, with the common implication that it is destined and entitled to play a distinct and positive role on the world stage. This continued the British "white man's burden" idea.

¹⁶ His essay "The Significance of the Frontier in American History" formed the Frontier Thesis. He is also known for his theories of geographical sectionalism. Historians and academics have since put Turner's work into an imperialist context, but generally agree that his Thesis had enormously shaped historical scholarship. The idea of a city-state "republic" *polis* was inflicted on the U.S. by British influence, whereas the French form of *cite* is more appropriate to the usual American definition form. "Republic, Republicanism, and Representation" are defined in our Bill of Rights Day newsletter

¹⁷ See *The Reason Why the Colored American Is Not in the World's Columbian Exposition* by Ida B. Wells, Frederick Douglass, Irvine Garland Penn, and Ferdinand Lee Barnett. The Jim Crow laws and infamous *Plessy v. Ferguson* Case 163 U.S. 537 (1896) would put resurgent racism into a legal context. Also see James Loewen on *Sundown towns*.

¹⁸ See Professors Oona Hathaway and Scott Shapiro on CSpan2 (Sept 26, 2017) as they recall the 1928 Paris Peace Pact, also known as the Kellogg-Briand Pact, that outlawed war and was signed by close to every country in the world.

¹⁹ There are two different talks: www.c-span.org/video/?434143-1/internationalists (2017 Sept. 56m) and www.c-span.org/video/?439535-13/the-internationalists (2018 Feb. 58m).

²⁰ See his letter to Thomas Jefferson (dated 16 October 1800) Jefferson approved of the proposed *Association of Nations* under a rainbow flag. It could have ended the British impressment of U.S. citizens, which was a major cause of the U.S. War of 1812.

²¹ See <https://newparadigmstitute.org/wp-content/uploads/2019/07/Worldviews-chart-4.pdf>