

Frederick William Dame

THE COLONIAL FRENCH CONNECTION

"One cannot complain when he is
treated as he treats others."

*Golden Rule of Sovereigns*¹
- Emerich de Vattel

Proem

A ballot challenge hearing in Florida is scheduled for June 18, 2012. WND.com reports, "A hearing has been scheduled in a Florida court to allow attorneys representing the White House to support their claim that the term 'natural born citizen' in the U.S. Constitution means something other than the offspring of two American citizens. Judge Terry Lewis in Leon County has set a hearing for June 18 to consider arguments from both sides of a challenge to Obama's name on the 2012 state election ballot."

The main purpose of this essay is not to reiterate the definition of *natural born citizen* and it is not to undertake any further exploration of the definition of *natural born citizen*. The intent of the following research is to provide the fail-proof evidence gathered by Mario Apuzzo and Leo Donofrio with supporting information that the Founding Fathers, also referred to as the Framers of the *Constitution for the United States of America*,² understood what they were reading in the original French

¹ http://www.enotes.com/topic/Emerich_de_Vattel. The Golden Rule applies to both sovereigns (monarchs, dictators) as well as sovereign states, regardless of their political structure.

² It is important for the reader to know that the title of the document is the *Constitution for the United States of America* and **not** the *Constitution of the United States of America*. Read this author's proof: <http://www.colony14.net/sitebuildercontent/sitebuilderfiles/theconstitutionfortheunitedstatesofamerica.pdf> THE CONSTITUTION FOR THE UNITED STATES OF AMERICA.

publication of Emerich de Vattel's *Droit des gens; ou, Principes de la loi naturelle appliqués à la conduite et aux affaires des nations et des souverains* (*The Law of Nations or the Principles of Natural Law Applied to the Conduct and to the Affairs of Nations and of Sovereigns*).³ The research in this essay proves that the American Colonials were more adept at French-English, English-French bilingualism than Americans are today at any language.

There are two native speakers of French who are representative of the fact that it was not uncommon for American Colonials to have more than simple knowledge of the French language and more than normal interest in the Enlightenment Movement as it emanated from two Swiss personalities of the emerging Enlightenment Movement: Jean-Jacques Rousseau and Emerich de Vattel. Jean-Jacques Rousseau (28 June 1712 – 2 July 1778) was born in Geneva, at that time an independent city state and a protestant, associate free city of the Swiss Confederacy. Jean-Jacques Rousseau never claimed French citizenship. Throughout his whole life he signed his works *Jean Jacques Rousseau, Citizen of Geneva*. Emerich de Vattel (25 April 1714 – 28 December 1767) was born in Couvet, Neuchatel, Switzerland.

Jean-Jacques Rousseau was a composer, writer, and political philosopher of the French Enlightenment. It is in the latter capacity that Jean-Jacques Rousseau had a lasting influence on the establishment of the concept and principles of nature and their relationships to enlightened government. Emerich de Vattel was an eminent Swiss jurist, diplomat, and legal philosopher. It is in his capacity as an internationally recognized legal expert that Emerich de Vattel made a lasting contribution to the legal structure of the United States of America. However, before these two renowned, historical personalities are presented, it is important that the reader comprehend that American Colonials possessed important communicative abilities in the French language.

³ The original French edition was published in London in 1758. French was the recognized language of international diplomacy at the time of the publication.

French Language Capabilities in the American Colonies: Selected Examples

Education of the Colonial youth was based on the pedagogy of the English philosopher John Locke (1632-1704) who argued that the child should begin learning to read and write in the native tongue with the progress being guided by the hornbook, the primer, the Psalter, and then the Bible. Once sufficient capabilities were learned, the child should be introduced into Latin conversation and an additional foreign language, preferably French.⁴ If schooling in Boston is representative of the foreign language available in the American Colonies, we can surely conclude that French was an accepted language. There was a French school for Huguenot congregations such as the one in Boston by 1687. Early in the eighteenth century, "with the rapid development of commerce, of handicraft, and in the art of living, a demand sprang up for vocational instruction and modern language (such as French) for boys; and for dancing, music, French, fancy needlework, and other polite accomplishments for girls."⁵ As a youth, John Jay (1745-1829), the first Chief Justice of the American Supreme Court (1789-1795), learned French at the Huguenot community in New Rochelle, New York. Another famous American who learned French at New Rochelle was the American Minister to France (1792-1794), Gouverneur Morris (1752-1816). It is his *Diary* that serves as a valuable record of the French Revolution. George Washington (1732-1799; United States President from 1789-1797) tried to learn the language at the Huguenot school in Fredericksburg, Maryland. The outcome was that as an adult Washington could not

⁴ James L. Axtell, editor. *The Educational Writings of John Locke*, Cambridge University Press, Cambridge: 1968, pp. 270, 321, 325. The beginning phase of childhood education would be continued with arithmetic, geometry, astronomy, geography, anatomy, chronology, history. Further educational advancement would consist of the abstract fields of ethics, law, logic, rhetoric, and natural philosophy.

⁵ Samuel Eliot Morison, *The Intellectual Life of Colonial New England*, Cornell University Press, Ithaca, New York: 1936, p. 78. John Jay is the source of the suggestion to use *natural born citizen* as one of the requirements to be President of the United States of America. His legal comprehension of the original French wording was surely the legal foundation for the legal understanding of the term by the Founding Fathers.

read and speak it, and understood only scattered words.⁶ The statesman and founding father Alexander Hamilton (1757-1804), who was killed in a duel by Aaron Burr, learned French during his stay in the West Indies and "wrote and spoke (French) with the ease of a native (speaker)".⁷

By the middle of the century in 1755, when the British forces in the maritime provinces of Canada deported the French Acadians from the province of Nova Scotia because these French settlers refused to take an oath of allegiance to the British Crown, many of the deportees settled in the American Colonies, particularly those in the south and in Louisiana, where their culture developed into what is now known as the Cajun Heritage. Wherever they resettled, they established schools with French as part of the curriculum.

The Swiss from the French-speaking cantons were another cultural grouping of immigrants into the American Colonies who contributed to the spreading of the French language. The members of the Quaker settlements studied French so that they could read the texts of the Swiss Protestant Reformer John Calvin (1509-1564) in the original language. However, within two generations they had become language-integrated into the English-American cultural sphere. Even the older communities like the French Huguenots and their institutions that had settled in South Carolina would change so fundamentally that they would be assimilated into the predominate English cultural circle by the beginning of the nineteenth century.

Nevertheless, anyone who was fluent in French was considered to be highly cultivated. (The same estimation applies to Americans today who speak French

⁶ Jean Jules Jusseaard, *With Americans of Past and Present Days*, S. Scribner's Sons, New York: 1916, p. 199. George Washington possessed a loaned copy of Emerich de Vattel's *Droit des gens; ou, Principes de la loi naturelle appliqués à la conduite et aux affaires des nations et des souverains*. According to the New York Society Library, George Washington borrowed the English translation of *The Law of Nations* on October 5, 1789. At the time the library building was shared by President Washington, government offices, and some members of the new United States Congress. For the full report of President George Washington's book loan of *Droit des gens* ... consult <http://www.guardian.co.uk/books/booksblog/2010/may/20/george-washington-library-book>.

⁷ John C. Hamilton, *The Life of Alexander Hamilton*, D. Appleton, New York: 1840-1841, Vol. I, p. 3.

fluently.)⁸ One such family in South Carolina was the dynasty of the Manigault Family, French Huguenots who had settled there in 1695. Other French Huguenot heritage families were the De Lancey Family of New York and the Laurens Family of South Carolina. Indeed, the French Huguenots were welcome settlers in North Carolina, South Carolina, Virginia, Pennsylvania, and New England. The census of 1790 estimated 54,900 Americans of French descent who by that year had completely assimilated into the English culture.⁹

There is ample academic documentation that the American Colonists were more than acquainted with French. They could read it with some proficiency and could even speak it. Many a newspaper was filled with advertisements that offered instruction in the French language.¹⁰ One of the earliest books concerning French in the American Colonies was the pedagogical work by Thomas Blair, *Some Short and Easy Rules Teaching the True Pronunciation of the French Language*, published by S. Kneeland in Boston in 1720.

Famous Colonial Americans, among them Puritan Preacher Cotton Mather (1663-1728); Benjamin Franklin (1706-1790); Thomas Jefferson (1743-1826); John Clarke (1609-1676) of Harvard University; William Smith (1727-1803), Provost of the College of Philadelphia (1755-1792); the American merchant, banker, and philanthropist Stephen Girard (1750-1831) born in Bordeaux, France; John Witherspoon, (1723-1794), sixth president of the College of New Jersey (Princeton University, 1768-1792); and Dr. Benjamin Rush (1746-1813) urged the populace to learn French for reasons dealing with a plethora of professions ranging from business, law, literary pursuits, trade, science, and politics. Benjamin Franklin, who

⁸ Lawrence A. Cremin, *American Education The Colonial Experience 1607-1783*, Harper and Row, New York: 1970, p. 479.

⁹ Louis B. Wright, *The Cultural Life of the American Colonies 1607-1763*, Harper and Brothers, New York: 1957, pp. 18, 41, 44, 57.

¹⁰ H. M. Jones, *The Importation of French Literature in New York City, 1750-1800* in *Studies in Philology*, XXVIII, No. 4, October 1931, p. 250; H. M. Jones, *The Importation of French Books in Philadelphia, 1750-1800* in *Modern Philology*, XXXII, 1934, p. 157. Robert F. Seybolt, *The Teaching of French in Colonial New York City* in *Romantic Review*, X, 1919.

started learning French at the advanced age of twenty-six, argued that it was very important to learn French because "as French is the political Language of Europe, it has communicated an Acquaintance with our Affairs very extensively."¹¹ Thomas Jefferson, the third President, started to learn French at the age of nine years and upon graduating from William and Mary College at the age of eighteen, he could claim a high proficiency in the French language.¹² Jefferson's successor James Madison (1751-1836; President 1809-1817), learned to speak French with a brogue accent and no native-speaking Frenchman could understand him.¹³ Fisher Ames (1758-1808), the American statesman from Massachusetts and United States Congressman (1789-1797), could read and understand French extremely well, but could not speak it.¹⁴

Some famous Americans who made a reputation as translators of French are Joel Barlow (1754-1812), Philip Freneau (1752-1832) in his diplomatic capacity for the United States Department of State, Thomas Jefferson, John Quincy Adams (1767-1848; United States President (1825-1829), Noah Webster (1758-1843), Benjamin Franklin Bache (1769-1798), journalist and grandson of Benjamin Franklin, and Charles Brockden Brown (1771-1810).¹⁵

There are even signers of the *Declaration of Independence* who were fluent in the French language. Charles Carroll (1737-1832) had studied French at a Jesuit School in France. John Witherspoon taught French at Princeton University.¹⁶ Reverend Samuel Cooper (1725-1783) of Boston, a famous leader of American

¹¹ A. H. Smyth, *The Writings of Benjamin Franklin*, Macmillan, New York: 1905, Vol. V, p. 254.

¹² Andrew A. Lipscomb, ed., *The Writings of Thomas Jefferson*, The Thomas Jefferson Memorial Association, Washington, D. C.: 1907, Vol. I, p. 3 and Vol. VII, p. ii.

¹³ Irving Brant, *James Madison*, Bobbs-Merrill, Indianapolis, Indiana: 1941-1961, Vol. I, p. 63.

¹⁴ Seth Ames, *Works of Fisher Ames*, Little, Brown, Boston: 1854, Vol. I, p. 20.

¹⁵ David L. Clark, *Charles Brockden Brown, Pioneer Voice of America*, Duke University Press, Durham, North Carolina: 1952, pp. 68-69.

¹⁶ Varnum Lansing Collins, *President Witherspoon: A Biography*, Princeton University Press, Princeton, New Jersey: 1925, (I), 196; (II) 109, 206f.

rebel politics before 1776, could understand French with ease; speaking it was more difficult.¹⁷ William Bingham (1752-1804; United States Senator 1795-1801) from Philadelphia served as an agent of the Continental Congress in Martinique. The famous medical doctor, scientist, and signer of the *Declaration of Independence* Dr. Benjamin Rush of Philadelphia spoke the language perfectly.¹⁸ Symbolic of American Revolutionary Army officers who could read and speak French are Colonel Ethan Allen (1738-1789), Lt. Colonel John Laurens (1754-1782; Washington's personal envoy to France 1781-1782), and Captain Alexander Graydon (1752-1818). The American naval hero and later Rear Admiral under the Russian flag, John Paul Jones (1747-1792) was more than average in his French reading and speaking abilities.¹⁹ Another New Yorker, Aaron Burr (1756-1836; United States Vice-President 1801-1805) could read and speak French fluently, but had difficulty in writing it.

As far as the capability of knowing a foreign language is concerned, the American Colonists had knowledge of at least two to three combinations, possibly four or five if we consider the academic education of the higher social classes.²⁰

¹⁷ Prince de Broglie, *Narrative of the Prince de Broglie in Magazine of American History*, I, 1877, p. 378. Charles-Louis-Victor, Prince de Broglie (1756-1794) was a *maréchal de camp* in the French army and served in the American Revolutionary War under the commands of the Marquis de La Fayette (1757-1854) and Compté Jean de Rocheambeau (1725-1807).

¹⁸ A. H. Smyth, *The Writings of Benjamin Franklin*, Vol. VI, p. 236.

¹⁹ Samuel Eliot Morison, *John Paul Jones: A Sailor's Biography*, Little, Brown, Boston: 1959, p. 320. An example of Jones' French writing is on page, 373.

²⁰ To this day, the United States of American does not have an official language. The European country of origin dictated the language the original settlers spoke when they arrived in the American Colonies. English is not the official language of the United States of America. It never was! English is the *de facto* language only. Today over 40 million Americans speak Spanish as their first language. In 1780, John Adams proposed to the Continental Congress that English should be declared the official language of the new-forming nation. The Continental Congress decided that the proposal threatened individual liberty and was undemocratic. There are 27 individual states that have declared English as the official state language. The American Colonies and the United States of America have always been multi-lingual. However, nowadays there is a great propensity for American grade-schoolers and high-schoolers to become foreign-language-learning lazy, despite the fact that there are 322 languages spoken in the United States of America at the time of this writing. There are 24 languages spoken in each of the fifty states and the District of Columbia. There are 207

The educated classes of the American Colonists could add reading, writing, and speaking capabilities in Latin and Greek. The two normal languages were either English and French, or English and German. It is possible that some were able to speak and read and write in both or all three languages of European origin, English, French, and German.²¹ Compared with the foreign language knowledge of the citizens of the modern-age United States of America, we can only look back to the Colonial Times regarding language capabilities with great envy. The knowledgeable public of the Colonial Age was an avid reading public. They read English as well as foreign languages. Two prime example Colonialists are Benjamin Franklin and Hugh Henry Brackenridge (1748-1816). Their interests in the printed and read word are attested by the publication successes of the former personality and a generation later, by the latter.

languages spoken in California. There are 56 languages spoken in Wyoming. The present argument against proclaiming English as the official language is that persons with a limited English speaking ability, who also pay their taxes, would have their rights abridged. Yet, what is wrong with the right and duty to speak English as the first language in the country in which one becomes a legal citizen? Title VI of the Civil Rights Act of 1964 and Executive Order No. 13166 (<http://www.usdoj.gov/crt/cor/13166.htm>) of the year 2000 require that public institutions that receive federal funds have their documents in every language that their clientele speak. It is only a question of justice and logic that federal funds not be expended in any way that encourages, supports, solidifies, or causes discrimination based on race or national origin. Moreover, with time, immigrants to the United States of America who become citizens will gradually speak English as their first language, except for the Chinese and the Spanish speaking peoples from Middle and South America, both of whom are exceedingly mother-language and mother-country culturally oriented. Pertinent information on the Title VI of the Civil Rights Act of 1964 and Executive Order No. 13166 of 2000 can be found and downloaded at <http://www.usdoj.gov/crt/cor/Pubs/lepqa.htm> and at <http://www.usdoj.gov/crt/cor/coord/titlevi.htm>. For information on the pros and cons of having English as the official language of the United States of America, consult the following websites: <http://www.lectlaw.com/files/con09.htm> and <http://www.us-english.org/>.

²¹ It is a legend that there was a motion before the Continental Congress in 1776 or before the Congress of the United States of America in the 1790s to pass a law stating that German is the official language of the United States of America. The usual story has it that the motion was defeated by one vote. No such motion was ever made and no such vote was ever taken. The proposal that confuses everyone is that of 13 January 1795. On that day, Congress discussed the possibility of printing federal laws in German as well as in English. There was a motion during the debate to adjourn the discussion. That motion failed by one vote. A month later, a vote was taken on the matter of printing federal laws in German. The measure was rejected. There is no record of the results. The best, detailed, and documented source of information regarding the matter can be found at <http://www.watzmann.net/scg/german-by-one-vote.html>.

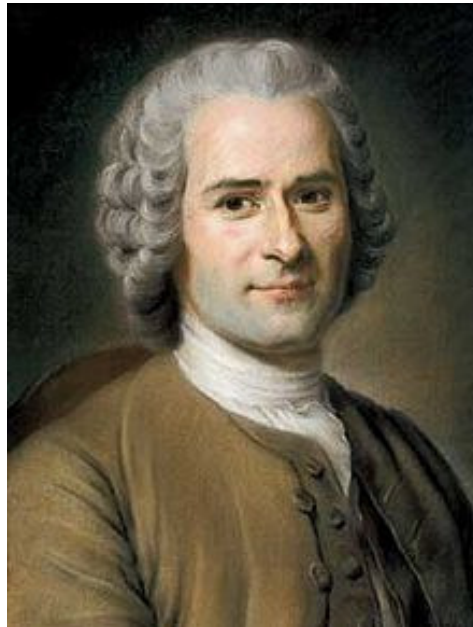
Benjamin Franklin was famous for his *Pennsylvania Gazette* that he established in 1723. It rapidly became the most successful newspaper in the American Colonies. Between 1733 and 1758, he published *Poor Richard's Almanac* that was read by everyone in the Colonies. Franklin was also instrumental in founding a university, the University of Pennsylvania. Hugh Henry Brackenridge published *The United States Magazine* in 1779, but it failed after a year.²² In 1781, he helped in founding the *Pittsburgh Gazette*, the first newspaper in the far west, as the region was then called. Like Franklin, Brackenridge was instrumental in founding a university, the University of Pittsburgh. Both publishers and men of letters were fluent in foreign languages. Franklin could speak some German and had a fluent knowledge of French. Brackenridge was fluent in Latin and Greek and had some knowledge of French. The two men were admirers of philosophy and the sciences. These intellectuals wrote a mass of literature. Franklin is famous for *The Autobiography* (1771, 1783, 1784, and 1788), an educational how-to-live account that some authorities say was written for his illegitimate son, William Franklin (1731-1813), who at the first printing was Royal Governor of Colonial New Jersey.²³ Brackenridge is famous for the generation-later publication *Modern Chivalry* (1792-1815), an American Don Quixote adventure and the first novel in America. Both men had a continuous interest in libraries. Benjamin Franklin started the library loan system in the Colonies and helped to establish the library of the University of Pennsylvania. Brackenridge did the same for the University of Pittsburgh.

Both Benjamin Franklin and Hugh Henry Brackenridge knew the works of Jean-Jacques Rousseau. It is important to realize that the enlightened works of Jean-Jacques Rousseau were present in America in the original French editions,

²² This publication should not be confused with John L. O'Sullivan's (1813-1895) *United States Magazine and Democratic Review* that was published between 1837 and 1859.

²³ William Franklin remained loyal to Great Britain during the American Revolution. He served as the Royal Governor of New Jersey until he was taken prisoner by the American rebels in 1776. For two years, he was held as prisoner of war. In 1778, he fled to New York City, which was occupied by the British forces. In 1782, he set sail for England with other Loyalists. He never returned to the United States of America. He and his father reconciled their differences via correspondence in 1784. William Franklin died in England in 1813.

arriving for sale in the American Colonies within a year or two of their publication. The only language in which they were first read in the American Colonies was French, later English. Many American Colonials read French.



Jean-Jacques Rousseau (28 June 1712 – 2 July 1778) in 1753. Jean-Jacques Rousseau, musician, educator, and writer, evolved theories and principles of education, child-centered learning, social contract theory, the general will, civil religion of humanity, popular sovereignty, positive liberty, the moral simplicity of humanity, and Romanticism. The portrait is by Maurice Quentin de la Tour (Delatour) (1704-1788) a French-rococo-pastel portrait painter.

Source: [http://en.wikipedia.org/wiki/File:Jean-Jacques_Rousseau_\(painted_portrait\).jpg](http://en.wikipedia.org/wiki/File:Jean-Jacques_Rousseau_(painted_portrait).jpg)

Jean-Jacques Rousseau's *Discours sur les Sciences et les Arts*, which was originally published in France in 1750, was mentioned in the Williamsburg, *Virginia Gazette* in November of 1751.²⁴ Non-English books constituted one-fifth of the inventory of the circulating libraries of American cities at the turn of the nineteenth century.²⁵ In most bookshops, the writings of French authors were available in

²⁴ Consult Mathé Allain and Glenn R. Conrad, editors, *France and North America Over Three Hundred Years of Dialogue*, Proceedings of the First Symposium of French-American Studies, April 26-30, 1971.

²⁵ For information concerning the Colonial libraries, public and private, and the holdings in them, consult: Jesse H. Shere, *Foundations of the Public Library: The Origin of the Public Library*

English translations, also. The majority of Jean-Jacques Rousseau's translations into English were imported from England.²⁶ *Discourse sur l'Origine et les Fondements de l'Inégalité* (1754) was translated into English and sold as *A Discourse Upon the Origin and Foundation of the Inequality Among Mankind*, by John James Rousseau in 1761. *Discours sur l'Économie Politique* (1755), was first translated* and published in America as *A dissertation on political economy: to which is added, A treatise on the Social Compact, or, The principles of politic law / by Jean Jacques Rousseau* in 1797. *Du Contrat Social* (1762) was translated into English and sold under the title *A treatise on the social compact* in 1795.²⁷ Rousseau's *Dictionnaire de musique* (1730) appeared in English under the title *A musical dictionary: containing a full explanation of all the terms made use of in the historical, theoretical, and practical parts of music: also explanations of the doctrines of ancient music, and mathematical and philosophical inquiries into the natur* (sic) in 1769. *Julie, ou la nouvelle Héloïse* (1761) was translated into English as *Julia* in 1773. *L'Émile, ou de l'Éducation* (1762), was translated into English as *Emilius; or, A treatise of education* in 1763 and again in 1768; and *The*

Movement in New England, 1629-1855, Shoe String Press, Metuchen, New Jersey: 1965; Samuel E. Morison, *The Intellectual Life of Colonial New England*, New York University Press, New York: 1956; C. Seymore Thompson, *Evolution of the American Public Library 1653-1876*, Scarecrow Press, Washington, D. C.: 1952; and Charles T. Laughler, *Thomas Bray's Grand Design: Libraries of the Church of England in America*, American Library Association, Chicago: 1973.

²⁶ For more detailed accounts concerning these printings, consult Charles Evans, *American Bibliography: A Chronological Dictionary of All Books, Pamphlets, and Periodical Publications Printed in the United States of America from the Genesis of Printing in 1639 down to and Including the Year 1820*, University of Chicago Press, Chicago: 1910, volumes 6, 9, and 11. See also Adrian H. Jaffe, *Bibliography of French Literature in American Magazines in the Eighteenth Century*, University of Michigan Press, East Lansing, Michigan: 1951. French works of interest are Henri Roddier, *Jean-Jacques Rousseau en Angleterre au XVIIIe siècle: l'oeuvre et l'homme in Études de littérature étrangère et comparée*, Tome 21, Boivin, Paris: 1950, and Jacques Voisine, *Jean-Jacques Rousseau en Angleterre à l'Époque romantique*, Dissertation in Philosophy, Didier, Paris: 1956, which discuss Rousseau in England, present the degree of proliferation of his works and his philosophy, and show that England provided a welcome distribution point for the further dissemination of Rousseau's works to the English Colonies in America.

²⁷ *A Discourse Upon the Origin and Foundation of the Inequality Among Mankind*, by John James Rousseau, R. and J. Dodsley, London: 1761. *A dissertation on political economy: to which is added, A treatise on the social compact, or, The principles of politic law / by Jean Jacques Rousseau*, Barber and Southwick, Albany, New York: 1797. An asterisk is placed after **translated** because *A treatise on the social compact* mentioned in this essay may be a reprint of the following English translation. *A treatise on the social compact*, Printed for D. I. Eaton, London, 1795.

miscellaneous works of Mr. J. J. Rousseau appeared in 1767.²⁸ Thus the leading Colonial intellectuals, the booksellers and libraries, particularly the university libraries, were familiar with the writings of Rousseau and other French enlightenment thinkers at least as early as the 1760s. All of their important works "were advertised for sale in the Colonial press. Such advertisements indicate the taste of the reading public more accurately than do catalogues of private libraries, which indicate individual preferences."²⁹

Jean-Jacques Rousseau's fame and respect for him in the American Colonies and newly formed states continued long after the American Revolution. In the decade of the 1790s, students on the Yale College campus gave mutual greetings with the nicknames *Voltaire* and *Rousseau*. The interest in these two philosophers was enduring enough for people to pay an entrance fee to see life-size wax figures of them in Philadelphia in 1797.³⁰ Jean-Jacques was an especial favourite and "He is referred to again and again as the 'ingenious Rousseau' or the 'celebrated Rousseau'."³¹

Colonial men of education were continuously familiar with Jean-Jacques Rousseau's writings from the 1760s onward. The situation was no different regarding Emerich de Vattel's application of natural law to international relations. Indeed, his principles of liberty and equality are the same as the ideals formulated in the *Declaration of Independence* and established as law in the *Constitution for the United States of America*.

²⁸ *A musical dictionary: containing a full explanation of all the terms made use of in music*, J. Robson, London: 1769. *Julia*, Printed for J. Bell, J. Dickson, and C. Elliot, Edinburgh: 1773. *Emilius; or, A treatise of education*, J. Nourse and P. Vaillant, London: 1763; A Donaldson, Edinburgh: 1768. *The miscellaneous works of Mr. J. J. Rousseau* printed for T. Becket and P. A. De Hondt, London: 1767.

²⁹ The quotation appears in William Peterfield Trent, John Erskine, Stuart P. Sherman and Carl Van Doren, *The Cambridge History of American Literature*, Macmillan Company New York: 1947, Part I, p. 119.

³⁰ *The USL History Series*, University of Southwestern Louisiana, Lafayette, Louisiana: 1973, pp. 77, 82, and 85 for the proliferation of Rousseau's fame in Colonial America.

³¹ Trent. et. al. *The Cambridge History of American Literature*, Part I, p. 119.

Emerich de Vattel

Early drafts of the *Constitution for the United States of America* required that the president be a "born citizen". This meant *native born*, or *born on the soil of the nation*.



Emer (Emerich or Emmerich) de Vattel (25 April 1714 – 28 December 1767), Swiss diplomat, legal expert, and philosopher. de Vattel's theories and writings are the foundation of modern international law and contributed greatly to the political and legal philosophy of the Enlightenment

(Source: <http://www.thepostemail.com/wp-content/uploads/2011/08/Emerich-de-Vattel.jpg>)



(Source: <http://upload.wikimedia.org/wikipedia/en/thumb/a/a2/EmerichDeVattel-LawOfNation.png/220px-EmerichDeVattel-LawOfNation.png>)

In a letter to George Washington dated July 25, 1787, John Jay wrote,

“Permit me to hint, whether it would not be wise and seasonable to provide a strong check to the admission of foreigners into the administration of our national Government, and to declare expressly that the Command in chief of the American army shall not be given to, nor devolved on, any but a natural born Citizen.”³²

Consequently, the original rough drafts of the *Constitution* were changed to require that Presidents be “natural born citizen.” The obvious question at hand was divided loyalties and the possibility that nationality could cause a President to commit treason. Therefore, the Founding Fathers decided that Presidents of the United States of America must be born of parents who were themselves United States citizens. This situation would strengthen the patriotism that a President would have regarding the homeland of the parents. The meaning of the phrase *born citizen* is *born on United States soil*. The meaning of *natural born citizen* is *born on United States soil to two United States citizen parents*. However, in 1787, it would take at least 35 years for *natural born citizens* to be old enough to serve as president. Therefore, Article II, Section 1, Clause 5 provided an exception and allowed individuals who were not then *natural born citizens* – e.g., George Washington, John Adams, and Thomas Jefferson – to become president.

There should be no confusion whatsoever concerning the definition of *natural born citizen*, unless you are a leftist out to destroy the *Constitution for the United States of America*. Moreover, the legal investigative work accomplished by the lawyers Mario Apuzzo³³ and Leo Donofrio³⁴ leave no doubt that the United States

³² <http://birthers.org/USC/Vattel.html>.

³³ <http://puzo1.blogspot.com/2011/02/citizenship-status-of-our-44-presidents.html>.

³⁴ See <http://blogtext.org/naturalborncitizen/myimages/slideshow2141.image18543.html>.

Supreme Court explicitly defined what a *natural born citizen* is in the case *Minor v. Happersett*, 88 U.S. 162 (1875).³⁵ The definition of *natural born citizen* has been established as international law since 1758. However, it is a point which necessitates commentary in order that the readers obtain a complete picture of the theme. In his book *Le Droit des Gens ...* (1758), Emerich de Vattel established the norms of modern political philosophy and the rules of international law.

In Livre I, Chapitre XIX, § 212, *Des Citoyens et Naturels*, (Of the citizens and natives) de Vattel wrote the following regarding *natural born citizens*:

Les Citoyens sont les membres de la Société Civile : §. 212.
Liés à cette Société par certains devoirs, & fournis à son Au- Des Citoyens
torité, il participent avec égalité à ses avantages. Les Na- & Naturels.
turels, ou Indigènes sont ceux qui sont nés dans le pays, de
Parents Citoyens. La Société ne pouvant se soutenir & se
perpétuer que par les enfans des Citoyens; ces enfans y sui-
vent naturellement la condition de leurs Pères, & entrent
dans tous leurs droits. La Société est censée le vouloir ainsi ;
par une suite de ce qu'elle doit à sa propre conservation ; &
l'on présume de droit que chaque Citoyen, en entrant dans
la Société, réserve à ses enfans le droit d'en être membres.
La Patrie des Pères est donc celle des enfans ; & ceux-ci de-
viennent de véritables Citoyens, par leur simple consente-
ment tacite. Nous verrons bien-tôt, si parvenus à l'âge de
raison, ils peuvent renoncer à leur droit, & ce qu'ils doi-
vent à la Société dans laquelle ils sont nés. Je dis que pour
être d'un pays, il faut être né d'un père Citoyen ; car si vous
y êtes né d'un Etranger, ce pays fera seulement le lieu de vo-
tre naissance, sans être votre Patrie.

³⁵ <http://puzo1.blogspot.com/2011/07/obama-cannot-be-natural-born-citizen.html>.

§ 212. Of Citizens & Naturals.

"The citizens are the members of the civil society: bound to this society by certain duties, & subject to its authority, they equally participate in its advantages. The naturals, or indigenous citizens³⁶, are those born in the country, of citizen parents. The society cannot exist and perpetuate itself other than by the children of the citizens; these children naturally follow the condition of their fathers, & succeed to all of their rights. The society is supposed to desire this, in consequence of that law of its proper preservation; & it is presumed, by right that each citizen, on entering into the society, reserves to his children the right of becoming members of it. The country of the fathers is therefore that of the children; & these become veritable citizens simply by their tacit consent. We shall soon see that when, coming to their years (in which) they decide for themselves, they may renounce their right, & what they owe to the society in which they were born. I say, that, in order to be of the country, it is necessary that a person be born of a father who is a citizen; for, if one is born there of a foreigner, it will be only the place of his birth, and not be his country."³⁷

The progressives, the leftists, the obots, the brainless in the past and now, and the attorneys representing Barack Hussein Obama will attempt to redefine *natural born citizen* so that Barack Hussein Obama's usurpation of office can become legal retroactively. Such persons have caused the entire debate concerning

³⁶ The underlined emphasis is this author's.

³⁷ The quotation by Emerich de Vattel in his 1758 work *Droit des gens; ou, Principes de la loi naturelle appliqués à la conduite et aux affaires des nations et des souverains* (in English, *The Law of Nations or the Principles of Natural Law Applied to the Conduct and to the Affairs of Nations and of Sovereigns*) London: 1758, is on pages 197-198. The internet source is available at http://oll.libertyfund.org/?option=com_staticxt&staticfile=show.php%3Ftitle=1858&Itemid=27. The translation is by the present author.

Barack Hussein Obama and *natural born citizen* to be pushed into the absurd³⁸ because

"the only copy of Law of Nations available in English at the time did not use the phrase "Natural Born Citizens." "Historian Dude" tells us:

The "de Vattel definition" of "natural-born citizen" "did not exist at the time the *Constitution* was framed. **(The terminology existed in French and that is what the Founding Fathers read, as this essay proves.)**

1. De Vattel wrote in French, not English. As such there is no evidence that the phrase "natural-born citizen" ever was a product of either his lips or pen. What he actually wrote was, "Les Naturels ou indigènes font ceux qui font nés dans le pays de Parens Citoyens." **(de Vattel wrote "Les Naturels, ou Indigènes" with a comma. In the French passage the terms *Naturels*, or *Indigènes* apply to the conditions of citizenship. Emerich de Vattel does not mean that the words are interchangeable in their meaning. He separates these two terms with a comma, thus indicating that one term does not mean the other term. Had de Vattel meant that *Naturels* means *Indigènes* or that *Indigènes* means *Naturels*, he would have written something like *lequel signifie le même* (which means *the same*). Emerich de Vattel uses the term *Naturels* to mean a person born in a country whose parents are citizens of that country. The natives of a country are the *Indigènes*. The meaning of the term native (the singular of *Indigènes*) in the time of Emerich de Vattel meant "a person born in a certain place"³⁹, or a "person who lives in a place, as opposed to visitors and foreigners", which can be found in the English language beginning in 1603.⁴⁰ The term did not have the myriad uses that the term has nowadays. The correct translation of *Naturels* is**

³⁸ <http://thisainthell.us/blog/?p=26312>. The present author is quoting from the Internet article and his comments thereto are in red.

³⁹ As recorded in the *Coverdale Bible* in 1535.

⁴⁰ Consult *Chambers Dictionary of Etymology*, edited by Robert K. Barnhart, Chambers Harrap Publishers Ltd., Edinburgh, Scotland: 2008, p. 695.

natural born citizen because the term *Naturels* means *a person born in a country whose parents are citizens of that country*. It is only logical that a native of a country had parents born in that said country. Explicitly, if the present reader of this essay is from country A and migrates to country B, the reader will encounter people who were already born in country B to parents who are citizens of country B. If the reader and his/her spouse become citizens of country B, or if they are single and become citizens of country B and marry a person who is a citizen of country B, their children will be *natural born citizens* of country B. There is no other possibility.)

2. The first English translation of *Law of Nations* was published in 1759, in London. It translates “Les Naturels ou indigènes...” to read “The natives or indigenes...” The phrase “natural-born citizens” is nowhere to be found. And the currently intuitive “naturels” is translated to “natives,” while “indigenes” is left completely untranslated. **(The year of translation is questionable. Bilingual experts [French and English] that this author knows agree that the English translation of *les Naturels* was an error made by the translators in London. In the second sentence when de Vattel defines *natural born citizen*, he uses *Naturels* for *natural born citizens* and he uses *Indigènes* for *natives*. Furthermore, the important comma from the original French is missing in the translation.)**⁴¹

3. There were 3 different English editions of the work published prior to 1787 and therefore available to the Framers of the *Constitution*. They were London: 1759, London: 1760, and New York: 1787. All of them translated “Les Naturels ou indigènes...” to read “The natives or indigenes...” **(The Framers of the *Constitution for the United States of America* read de Vattel's *Le Droit des Gens ...* in the original French. They did not need any English translations with the inexact translations of words to apply to the mindset of the English system of law. Reading the work in the original French, they also read and understood the use of the important comma.)**

4. Additional English editions were printed in Dublin: 1792, London: 1793, and New York: 1796. All of them translated “Les Naturels ou

⁴¹ The reader will have to accept this author's bilingual word for the stated fact.

indigènes...” to read “The natives or indigenes...” **(Again, the important comma is missing, even in the translation. The translation continued to be inexact and wrong in order that it would be able to comply with the English terms in the legal system of Great Britain.)**

5. The first appearance of the phrase “natural-born citizens” appears in the London: 1797 edition, and it is a translation of the French word “indigènes,” not the French “naturels.” This was ten years after the *Constitution* was written, and 30 years after de Vattel’s death. **(The reading of this 1797 translation is wrong. De Vattel used the word Indigènes for natives and Naturels for native born, as in the above excerpt. The terminologies Naturels and Indigènes are not interchangeable.)**

6. At the time of the framing of the *Constitution*, the “de Vattel” definition did not exist. **(The definition existed in French and the Founding Fathers [Framers] understood the term and the use of the important comma in French! The Framers did not need an inexact English translation!)**

7. There was a single definition of “natural-born citizen/subject” that existed in 1787 and was available to the Framers, and it was that of English Common Law. That definition was exclusively tied to place of birth, the citizenship status of parents was irrelevant. **(This is correct, yet leaves out important information. Notice that the definition uses the term subject. The new American citizens were no longer subjects, a term used in English common law monarchy. They were independent citizens! The Framers were not relying on English Common Law. They were relying on de Vattel's *Les Droits des Gens ...* in the original French. The Framers of the *Constitution for the United States of America* stated this in Article I, Section 8 of the *Constitution*. The framers were making American common law and not English common law. American common law is not English common law! It was not English common law at the time of the writing of the *Constitution* and it is not English common law now!)**

8. (The) argument here, to be true, would require the Framers to be capable of time travel. While they were undoubtedly gifted men, being

able to rend the time-space continuum was probably among the things they were good at." **(The comment is more than caustic! It is insulting to the Founding Fathers! The Framers of the Constitution for the United States of America did not have to time-travel anywhere. They were geniuses in their own right and they certainly do not need any retroactive criticism from someone whose comments are nothing more than repeated drivel of the standard leftist, illogical interpretation of natural born citizen. This crap has been going on since the 1970s and came to its zenith in the 1990s and 2000s.)**

A large number of the books in the American Colonies were available in French. It is historical fact that foremost among them was the work of the Enlightenment expert on the law of nations, Emerich de Vattel *Droit des gens; ou, Principes de la loi naturelle appliqués à la conduite et aux affaires des nations et des souverains*, published in 1758. First translated into English in 1760,⁴² the title is: *The Law of Nations or the Principles of Natural Law Applied to the Conduct and to the Affairs of Nations and of Sovereigns*). The Enlightenment jurist Emerich de Vattel was the most widely cited expert on the laws of nations in the first fifty years after the American War of Independence. de Vattel's presentations and logic have been accepted as the foundation principles of international law since the development of the nation state beginning in the eighteenth century. There is absolutely no doubt that his work, ideas, and philosophy of law provided much of the basis for the *Constitution for the United States of America*, particularly Article II, Section I, Clause V, concerning the *natural born citizen* requirement for a person to be President of the United States of America. This requirement states that a person must be born in the country of two citizen parents. This means that the present occupant of the Oval Office, Barack Hussein Obama is an illegal-usurper-putative president because his father, being a British national, did not have United States

⁴² For a listing of the English publication dates of *Law of Nations* see: http://oll.libertyfund.org/?option=com_staticxt&staticfile=show.php%3Ftitle=2246&chapter=212414&layout=html&Itemid=27.

citizenship. In addition, his mother, Stanley Ann Dunham, was not of legal age to obtain United States citizenship when Barack Hussein Obama was born. It is important enough to be repeated here that Emerich de Vattel's *Law of Nations* is referenced in the *Constitution for the United States of America*: Article I, Section 8 – Powers of Congress.

In 1775, the Dutch man of letters Charles William Frédéric Dumas (1721–1796), who served as an American diplomat during the Revolutionary War, sent Benjamin Franklin three original French copies of the *Droit des gens; ou, Principes de la loi naturelle appliqués à la conduite et aux affaires des nations et des souverains*. In a letter dated December 9, 1775, Benjamin Franklin wrote to Dumas:

"I am much obliged by the kind present you have made us of your edition of Vattel. It came to us in good season, when the circumstances of a rising State make it necessary frequently to consult the Law of Nations. Accordingly, that copy which I kept (after depositing one in our own public library here [Library Company of Philadelphia], and sending the other to the College of Massachusetts Bay, as you directed) has been continually in the hands of the members of our Congress now sitting, who are much pleased with your notes and preface, and have entertained a high and just esteem for their author."⁴³

This Thank You Letter alone refutes any, indeed, all concocted contentions that the Founding Fathers did not read the *Droit des gens* ... in the original French and that they did not understand what they read. The opposite is true! It would be wise for any judge deciding the meaning of *natural born citizen* to understand that the Founding Fathers had command of the French language and accept it as fact.

⁴³ <http://memory.loc.gov/cgi-bin/query/r?ammem/hlaw:@field%28DOCID+@lit%28dc00211%29%29>.

A Literary Evaluation

In his Pulitzer Prize-winning-two-volume book *Main Currents in American Thought* (1927/1928), Vernon Louis Parrington (1871-1929) comments on the effect of particularly Jean-Jacques Rousseau's Enlightenment writings in so far as they influenced the written expressions of American authors as having "translated politics and economics into sociology" and as having been influential in the works of writers from the revolutionary pamphleteer Thomas Paine to the exponents of American Transcendentalism.⁴⁴ The authors who wrote during this spectrum of American literary history can unofficially be labeled as the Enlightenment school in Early American Literature. These authors consisted of "advanced radicals, aiming at the regeneration of society as a whole, seeking political justice by a universal appeal to reason."⁴⁵ Just as *Reason* is the content element of the Enlightenment, so is Reason the content element of de Vattel's *Law of Nations*. *Reason* in the pen of the radical authors who desired to give life to a new society was directed at the logical relationships that humans could have through the mediums of Nature, human nature, society, the social contract, and education, in addition to the scientific reasoning that was prevalent in the Enlightenment. Parrington positively classifies Rousseau's influence on America's advanced radicals. Yet, he censures Rousseau's philosophy initially because "behind (it) (there was) no disciplined, class-conscious group, pursuing definite ends." Parrington continues positively, because

⁴⁴ Vernon Louis Parrington, *Main Currents in American Thought*, New York: Harcourt, Brace and Company, 1927/1928, Vol. I, p. 271. Vernon Louis Parrington was a graduate of the College of Emporia, Illinois and Harvard University. He educated students in English and Modern Languages at the College of Emporia (1893-1897), the University of Oklahoma (1897-1908), and the University of Washington, Seattle, Washington (1908-1929). For some, Parrington's work is considered to be outdated. This is a matter of preference. The present author has chosen to quote from Parrington because he believes that Parrington's work on American literary thought holds basic truths upon which subsequent generations have constructed their arguments. His research and commentary is the cornerstone gathering of the essence of America's *Gedankengut* up to his time. To consider him *passé* and not to take into account what he has to say is comparable to discussing the American Revolution and the French Revolution without giving due attention to Rousseau's judgments. Vernon Louis Parrington wrote three other influential books: *The Connecticut Wits* (1926), *Sinclair Lewis, Our Diogenes* (1927) and *The Beginnings of Critical Realism in America*, published posthumously in 1930.

⁴⁵ *Main Currents in American Thought*, Vol. I, p. 271.

the authors traversed their epochs, and by "outrunning their own time, they became leaders of later times; and the unfulfilled program of Rousseau carried over to become the inspiration of later humanitarianism."⁴⁶

However, Professor Parrington was not the initiator of the literary scrutiny concerning Rousseau's writings and philosophy. Much of the criticism has been negative. Indeed, the philosophy of Rousseau has not passed through history without controversy concerning its basic value. Although the views are almost a century old, those of the critic and educator Irving Babbitt (1865-1933) can serve as being representative.⁴⁷ He was the first *inter pares* to present Rousseau in a not too positive light. In a work frequently referred to, *Rousseau and Romanticism* (1919), Irving Babbitt analyzed Rousseau's body of work and its influence. He found both wanting. In particular, he decries the "unsoundness of a Rousseauistic philosophy of life" because the stress on personality led to the denial of both absolute values in life and civilization and the complementing positive values, like restraint and moderation, complete adversaries to Rousseau's realism and naturalism.⁴⁸ Restraint and moderation are values of the Classical Era while realism and naturalism came from Rousseau's emerging Enlightenment views.

Neither Vernon Louis Parrington nor Irving Babbitt ever made reference to Emerich de Vattel. There was no need to do so because de Vattel did not have the comprehensive, significant influence on the development of American literature and politics that he had on the development and founding of the *Constitution for the United States of America* and its place in the American Republic and the international law of nations.

⁴⁶ *Main Currents in American Thought*, Vol. I, p. 271.

⁴⁷ Irving Babbitt was educated at Harvard University and at the Sorbonne in Paris. He educated students in French and Comparative Literature at Harvard University from 1894 until his death in 1933. He was America's intellectual enemy to Rousseau's romantic enlightenment. Babbitt was anti-vocationalism and abhorred the educational concept of learning by doing, a concept that is important in Rousseau's enlightenment theory of education. The book *Rousseau and Romanticism* is extremely critical of the effects Rousseau's philosophical teachings had on the twentieth century. Irving Babbitt felt that Rousseau's philosophy and its effects were nothing more than base.

⁴⁸ Irving Babbitt, *Rousseau and Romanticism*, Houghton, Mifflin Company, Boston: 1919, pp. 10, 11.

A Solidifying Résumé of the Colonial French Connection

The above investigations and recorded instances of proliferation are indicative of the positive extent to which Enlightenment authors, particularly Jean-Jacques Rousseau's and Emerich de Vattel's writings were distributed, translated, and read in the American Colonies. The reality of Benjamin Franklin distributing the *Law of Nations* to members of Congress sitting and that Rousseau's *Émile* was a *best seller* in French and English shows the scope of proliferation. "No book of Rousseau's appears to have been advertised more often by American book sellers than *Émile*."⁴⁹ No book other than de Vattel's *Law of Nations* was more examined by the members of Congress sitting. American editions of Rousseau's books indicate that there was an indigenous market. The placement of de Vattel's work in American universities and before Congress sitting is indication that the new country was assigning the work to reference quality.

American literature productions were widely read in France. Exemplary are the American writings of John Dickinson (1732-1808), *Letters from a Farmer in Pennsylvania to the Inhabitants of the British Colonies* (1768) and Michel Guillaume (J. Hector St. John) de Crèvecoeur's (1735-1813) *Letters from an American Farmer* (1782). Thomas Paine (1737-1809), the American revolutionary pamphleteer, also known as the English Voltaire, would become a favorite author in France between 1792 and 1802, where he served as an elected representative in the French National Convention. The relationship concerning the interests of the American-French reading public was complementary. American Colonials took an interest in French literature and de Vattel's and Rousseau's philosophy on government and the French were inclined to take an interest in American literature and American philosophy on government.⁵⁰

⁴⁹ Paul M. Spurlin in *Rousseau in America 1760-1809*, University of Alabama Press, Montgomery: 1969, p. 74.

⁵⁰ Spurlin, *Rousseau in America*, pp 118 ff. See also John Dickinson, *Letters from a Farmer in Pennsylvania*, Memoirs of the Historical Society of Pennsylvania, Vol. XIV, Pennsylvania Historical

Supporting this American-French/French-American affinity is the fact that France officially recognized the United States of America and officially joined in war against England on 6 February 1778. France signed two treaties with the not-yet-independent United States on that date. The treaties are known by the title *Treaties of Paris, 1778*. They were signed by the French Minister of Foreign Affairs Charles Gravier, Count de Vergennes (1719-1782), and the three American commissioners, Silas Deane (1734-1789), Arthur Lee (1740-1792), and Benjamin Franklin.⁵¹ The first treaty established a formal alliance to continue the war against the American Colonies' enemy, Great Britain, until American independence was "formally or tactily assured." This first treaty vowed that neither country was to make a separate peace with Great Britain. France granted Bermuda and all British Colonies on the mainland to the new nation in return for the British territories in the West Indies. The second treaty between the two countries regulated trade and assistance by means of a most-favored-nation clause in each other's ports. It also contained a secret stipulation that should England declare war upon France, the United States would assist in defending France, and neither country was to make a peace with England without the other's consent. Both countries were to continue to fight England until American independence had been won.

The American Congress ratified the *Treaties of Paris of 1778* on May 4, 1778.⁵² France lent the following monetary amounts to the United States:⁵³ 1776 – one million livres; 1778 – three million livres; 1779 – one million livres; 1780 – four million livres; 1781 – four million livres; 1782 – six million livres, a total of 10.471957454 short tons of silver.

Society, Philadelphia: 1895, and Michel Guillaume (J. Hector St. Jean) de Crèvecoeur, *Letters from an American Farmer*, J. M. Dent, Sons Ltd., London: 1945.

⁵¹ Silas Deane was the first United States diplomat sent abroad to France in the name of the Continental Congress in 1776.

⁵² George C. Kohn, *Dictionary of Historic Documents*, Facts On File, New York: 1991, p. 248.

⁵³ Consult Henri Martin, *The Age of Louis XIV*, 2 vols., Walker, Wise and Co., Boston: 1865, Vol. 2, Chapter XVI, pp. 500, 501. One livre equaled 500 grams of silver. 19,000,000 livres is 9,500,000,000 grams. A short ton is the United States ton weight measurement. One short ton is 2000 pounds.

Between the generation of Benjamin Franklin and Hugh Henry Brackenridge there is de Vattel's *Law of Nations* and at least three books by Jean-Jacques Rousseau that influenced the establishment of America. They are *Discourse sur l'Origine et les Fondements de l'Inégalité* (1754), which is concerned with the political implications of inequality; *Discours sur l'Économie Politique* (1755), which deals with principles of economics and their effects on the politicization and existence of society; and *Du Contrat Social* (1762), which is the philosophy of the *volonté générale* as the basis for the legitimization of government.

There was just as close a Colonial relationship to France as the relationship some Loyalist Colonists had with Great Britain. Whether of French origin or of British origin, the American Colonials were an avid reading public, capable of some degree of expertise in at least two languages. We have established the American-French connection regarding the extent to which Enlightenment philosophy was available in the American Colonies in the French language. Jean-Jacques Rousseau was the established French philosopher. Emerich de Vattel was the first of the French legal enlighteners. The American Colonials understood them well.

Conclusion

In an article published at AmericanThinker.com, Diana C. Cotter and Leo Donofrio prove that Justia.org intentionally censored and removed references to the Supreme Court case *Minor v. Happersett*, thus preventing legal researchers from reading the essential contribution to the definition of *natural born citizen*. Namely that

“The Constitution does not, in words, say who shall be natural-born citizens. Resort must be had elsewhere to ascertain that. At common-law, with the nomenclature of which the framers of the Constitution were familiar, it was never doubted that all children born in a country of parents who were its citizens became themselves, upon their birth,

citizens also. These were natives, or natural-born citizens, as distinguished from aliens or foreigners.”

This legal definition and Supreme Court affirmation of the de Vattel definition of *natural born citizen* proves that Barack Hussein Obama is not a *natural born citizen*. Thus, Barack Hussein Obama is not eligible to serve as president because he was not born “of parents (genitive plural) who were (United States) citizens”. Diana C. Cotter and Leo Donofrio also claimed that Justia.org *barred* InternetArchive.Org from documenting any changes to its Supreme Court Internet server.⁵⁴

Moreover, in an article at *Natural Born Citizen*, Leo Donofrio shows that with the quotation “These were natives, or natural-born citizens, as distinguished from aliens or foreigners.” (Notice the use of the important comma after *natives*.), there is no leeway on the definition of *natural born citizen*. Furthermore,

“Those who fall in between these two extremes make up a third class of persons whose citizenship status, the Court noted, was subject to doubt: ‘Some authorities go further and include as citizens children born within the jurisdiction without reference to the citizenship of the parents. As to this class there have been doubts, but never as to the first.’ ...Had this third class been contemplated as having any claim to being natural-born citizens, the distinction employed by the court would not make sense. The distinction was employed to more specifically identify the class of persons who were natural-born citizens under Article 2, Section 1, Clause 5. The two classes discussed are in direct polar opposition to each other. Had this distinction not been employed, it might be argued that those born in the country of one citizen parent were also natural-born. But the distinction leads to the necessary

⁵⁴ InternetArchive.org is a website the purpose of which is to follow up on changes to information on web sites. It allows the researchers to see the images of Internet pages before and after they are changed.

http://www.americanthinker.com/2011/12/m-justiagate_natural_born_supreme_court_citations_disappear.html.

conclusion that the Court in *Minor* was identifying a two-citizen parent rule.”⁵⁵

On January 3, 2012 ThePostEmail.com reported that New Hampshire State Representative Laurence Rappaport is of the opinion, “Our biggest concern is that the public becomes aware of what’s going on. We think that the public does not understand, and it is our effort to try to enlighten them. I would cite three things: First of all, there was Emmerich de Vattel’s *Law of Nations*, which gave the definition at the time of the Founders. Second, there was the case *Minor v. Happersett* from 1875, which established the definition of ‘natural born Citizen’ as one who has two American-citizen parents. We have tons of evidence that Obama’s alleged father was not a citizen. He never held a green card and was never a resident alien. In fact, the truth is he was thrown out of the country.” Representative Rappaport also describes Obama’s alleged long form birth certificate that was posted online in April 2011 as follows: “It is my opinion that not only is it a forgery, but it is a lousy forgery.”⁵⁶

It appears that Barack Hussein Obama's attorneys will attempt to convince Judge Terry Lewis, Leon County, Florida, that the meaning of *natural born citizen* is not the meaning of *natural born citizen* in the *Constitution for the United States of America* or in Emerich de Vattel's *Droit des gens; ou, Principes de la loi naturelle appliqués à la conduite et aux affaires des nations et des souverains*. If the judge agrees, the *Constitution for the United States of America* will be shown to have had a legal flaw from the beginning and Barack Hussein Obama will have been successful in re-writing not only a portion of the legal foundation of America, but also an important principle of recognized international law, thus giving his usurpation of the Oval Office a retroactive legal status. Moreover, it may provide Barack Hussein Obama with the legal decision he has long sought to begin re-writing the

⁵⁵ <http://naturalborncitizen.wordpress.com/2012/01/07/the-mccreery-v-somerville-funeral-maskell-and-gray-to-attend-minor-v-happersett-to-preside/>

⁵⁶ <http://www.thepostemail.com/2012/01/01/new-hampshire-house-of-representatives-members-to-hold-press-conference-on-obamas-eligibility-on-january-3/>

*Constitution for the United States of America.*⁵⁷ This is nothing more than intended evil in order to destroy the United States of America at its core. To the Founding Fathers the meaning of *natural born citizen* was self-evident, in both the French and English languages. Indeed, it was quite natural. "(T)here is a law of the nature of citizenship, and if you are a natural born citizen, you are a citizen according to the law of nature."⁵⁸ Evil cannot destroy Nature's law. *Natural born citizenship* is a law of nature, an integral part of Enlightenment Thought, and a keystone of the *Constitution for the United States of America*.

The following are proven facts.

- The Founding Fathers knew the French language. They could speak it, write it, read it, and understand it.
- The principle of the *natural born citizen* was an accepted principle of international law.
- The definition of *natural born citizen* by Emerich de Vattel was known and understood by the Founding Fathers, first in French and then in the correct English with the important comma.

⁵⁷ <http://www.wnd.com/?pageId=83364>
http://www.usconstitution.net/constop_newc.html
<http://www.eagleforum.org/column/2007/nov07/07-11-21.html>
<http://hausfeldaboutlyme.wordpress.com/2011/05/03/can-this-be-stop-obama-from-rewriting-the-constitution/>
<http://www.goldismoney2.com/showthread.php?19294-Re-Writing-of-the-Constitution-by-Obama-and-George-Soros>
<http://strictlyright.com/2010/05/advice-from-eric-holder-rewrite-the-constitution/>
<http://vickigoestowashington.com/2011/07/urgent-plot-to-rewrite-constitution/>
<http://a12iggymom.wordpress.com/2011/08/06/urgent-obama-team-rewriting-constitution-by-2012/>
<http://twg2a.wordpress.com/tag/marxists-rewriting-our-constitution/>
<http://www.sodahead.com/united-states/urgent-obama-team-rewriting-constitution-by-2012-now-lwnjs-and-apatetics-do-you-get-it-f/question-2035419/?page=2>
<http://www.freerepublic.com/focus/f-news/2696334/posts>
http://adjunct.diodon349.com/Obama2/two_obama_officials_implicated_in_sedition.htm
<http://www.canadafreepress.com/index.php/article/16906>
<http://canadafreepress.com/index.php/article/40802>
http://www.americanthinker.com/2011/09/american_citizens_and_the_drift_from_first_principles.html

⁵⁸ <http://thedailypen.blogspot.de/2011/12/top-washington-dc-constitutional-lawyer.html>

- The Supreme Court in *Minor v. Happersett* defined the terminology of *natural born citizen*. That definition has never been contested. Not even by Barack Hussein Obama, who being a so-called constitutional lawyer from Harvard University (Dr. of Law without having to write a doctoral dissertation), usurped his position.
- Ignorance of the law is no excuse, particularly when that ignorance is dumbed down ignorance and was executed as official compliance with the *Constitution for the United States of America* by the Democratic Party and the Democratic National Committee in 2008.
- All government documents, treaties, and laws signed by Barack Hussein Obama are null and void because he is an illegal president and he knew/knows this to be the case.
- Barack Hussein Obama knowingly committed treason against the *Constitution for the United States of America*, the United States of America, and We the People!
- The punishment for treason is death by hanging.

This author is adamant in saying that Barack Hussein Obama must be tried before the United States Congress for treason, as well as all of the at least other 38 felonies that he has committed.⁵⁹ Treason is unpardonable. Barack Hussein Obama must never be pardoned.

Barack Hussein Obama cannot complain of such legal treatment exercised against him by We the People and their elected representatives and senators who have taken an oath to uphold the *Constitution for the United States of America*.

Frederick William Dame
Patriotic, Steadfast, and True
June 14, 2012

⁵⁹ <http://www.colony14.net/sitebuildercontent/sitebuilderfiles/americanpatriotvsunconvictedfelon.pdf>.