

Chapter 1 : idiom requests - When 'we' refers only to other people - English Language & Usage Stack Exchange

We may have been Cain's wife's people, or Seth's wife's people, or some other people over the hill and far away, but whichever people the rest of us are, as far as the Bible is concerned, we are the Other People, and so we are continually referred to throughout.

The House of Representatives shall be composed of Members chosen every second Year by the People of the several States, and the Electors in each State shall have the Qualifications requisite for Electors of the most numerous Branch of the State Legislature. Representatives and direct Taxes shall be apportioned among the several States which may be included within this Union, according to their respective Numbers, which shall be determined by adding to the whole Number of free Persons, including those bound to Service for a Term of Years, and excluding Indians not taxed, three fifths of all other Persons. When vacancies happen in the Representation from any State, the Executive Authority thereof shall issue Writs of Election to fill such Vacancies. The House of Representatives shall chuse their Speaker and other Officers; and shall have the sole Power of Impeachment. The Senate of the United States shall be composed of two Senators from each State, chosen by the Legislature thereof, 3 for six Years; and each Senator shall have one Vote. Immediately after they shall be assembled in Consequence of the first Election, they shall be divided as equally as may be into three Classes. No Person shall be a Senator who shall not have attained to the Age of thirty Years, and been nine Years a Citizen of the United States, and who shall not, when elected, be an Inhabitant of that State for which he shall be chosen. The Senate shall chuse their other Officers, and also a President pro tempore , in the Absence of the Vice President, or when he shall exercise the Office of President of the United States. The Senate shall have the sole Power to try all Impeachments. When sitting for that Purpose, they shall be on Oath or Affirmation. Judgment in Cases of impeachment shall not extend further than to removal from Office, and disqualification to hold and enjoy any Office of honor, Trust or Profit under the United States: The Times, Places and Manner of holding Elections for Senators and Representatives, shall be prescribed in each State by the Legislature thereof; but the Congress may at any time by Law make or alter such Regulations, except as to the Places of chusing Senators. The Congress shall assemble at least once in every Year, and such Meeting shall be on the first Monday in December, 5 unless they shall by Law appoint a different Day. Each House shall be the Judge of the Elections, Returns and Qualifications of its own Members, and a Majority of each shall constitute a Quorum to do Business; but a smaller Number may adjourn from day to day, and may be authorized to compel the Attendance of absent Members, in such Manner, and under such Penalties as each House may provide. Neither House, during the Session of Congress, shall, without the Consent of the other, adjourn for more than three days, nor to any other Place than that in which the two Houses shall be sitting. The Senators and Representatives shall receive a Compensation for their Services, to be ascertained by Law, and paid out of the Treasury of the United States. No Senator or Representative shall, during the Time for which he was elected, be appointed to any civil Office under the Authority of the United States, which shall have been created, or the Emoluments whereof shall have been encreased during such time; and no Person holding any Office under the United States, shall be a Member of either House during his Continuance in Office. All Bills for raising Revenue shall originate in the House of Representatives; but the Senate may propose or concur with Amendments as on other Bills. Every Bill which shall have passed the House of Representatives and the Senate, shall, before it become a Law, be presented to the President of the United States; If he approve he shall sign it, but if not he shall return it, with his Objections to that House in which it shall have originated, who shall enter the Objections at large on their Journal, and proceed to reconsider it. But in all such Cases the Votes of both Houses shall be determined by yeas and Nays, and the Names of the Persons voting for and against the Bill shall be entered on the Journal of each House respectively. If any Bill shall not be returned by the President within ten Days Sundays excepted after it shall have been presented to him, the Same shall be a Law, in like Manner as if he had signed it, unless the Congress by their Adjournment prevent its Return, in which Case it shall not be a Law. To borrow Money on the credit of the United States; 3: To regulate Commerce with foreign Nations, and among the several States, and with the Indian Tribes; 4: To establish an

uniform Rule of Naturalization, and uniform Laws on the subject of Bankruptcies throughout the United States; 5: To provide for the Punishment of counterfeiting the Securities and current Coin of the United States; 7: To establish Post Offices and post Roads; 8: To promote the Progress of Science and useful Arts, by securing for limited Times to Authors and Inventors the exclusive Right to their respective Writings and Discoveries; 9: To constitute Tribunals inferior to the supreme Court; To provide and maintain a Navy; To make Rules for the Government and Regulation of the land and naval Forces; To provide for calling forth the Militia to execute the Laws of the Union, suppress Insurrections and repel Invasions; To provide for organizing, arming, and disciplining, the Militia, and for governing such Part of them as may be employed in the Service of the United States, reserving to the States respectively, the Appointment of the Officers, and the Authority of training the Militia according to the discipline prescribed by Congress; To exercise exclusive Legislation in all Cases whatsoever, over such District not exceeding ten Miles square as may, by Cession of particular States, and the Acceptance of Congress, become the Seat of the Government of the United States, and to exercise like Authority over all Places purchased by the Consent of the Legislature of the State in which the Same shall be, for the Erection of Forts, Magazines , Arsenals, dock-Yards, and other needful Buildings;â€”And To make all Laws which shall be necessary and proper for carrying into Execution the foregoing Powers, and all other Powers vested by this Constitution in the Government of the United States, or in any Department or Officer thereof. The Migration or Importation of such Persons as any of the States now existing shall think proper to admit, shall not be prohibited by the Congress prior to the Year one thousand eight hundred and eight , but a Tax or duty may be imposed on such Importation, not exceeding ten dollars for each Person. No Bill of Attainder or ex post facto Law shall be passed. No Capitation , or other direct, Tax shall be laid, unless in Proportion to the Census or Enumeration herein before directed to be taken. No Tax or Duty shall be laid on Articles exported from any State. No Preference shall be given by any Regulation of Commerce or Revenue to the Ports of one State over those of another: No Money shall be drawn from the Treasury, but in Consequence of Appropriation s made by Law; and a regular Statement and Account of the Receipts and Expenditures of all public Money shall be published from time to time. No Title of Nobility shall be granted by the United States: And no Person holding any Office of Profit or Trust under them, shall, without the Consent of the Congress, accept of any present, Emolument , Office, or Title, of any kind whatever, from any King, Prince, or foreign State. No State shall, without the Consent of Congress, lay any Duty of Tonnage , keep Troops, or Ships of War in time of Peace, enter into any Agreement or Compact with another State, or with a foreign Power, or engage in War, unless actually invaded, or in such imminent Danger as will not admit of delay. He shall hold his Office during the Term of four Years, and, together with the Vice President, chosen for the same Term, be elected, as follows 2: Each State shall appoint, in such Manner as the Legislature thereof may direct, a Number of Electors, equal to the whole Number of Senators and Representatives to which the State may be entitled in the Congress: The Electors shall meet in their respective States, and vote by Ballot for two Persons, of whom one at least shall not be an Inhabitant of the same State with themselves. And they shall make a List of all the Persons voted for, and of the Number of Votes for each; which List they shall sign and certify, and transmit sealed to the Seat of the Government of the United States, directed to the President of the Senate. The President of the Senate shall, in the Presence of the Senate and House of Representatives, open all the Certificates, and the Votes shall then be counted. The Person having the greatest Number of Votes shall be the President, if such Number be a Majority of the whole Number of Electors appointed; and if there be more than one who have such Majority, and have an equal Number of Votes, then the House of Representatives shall immediately chuse by Ballot one of them for President; and if no Person have a Majority, then from the five highest on the List the said House shall in like Manner chuse the President. But in chusing the President, the Votes shall be taken by States, the Representation from each State having one Vote; A quorum for this Purpose shall consist of a Member or Members from two thirds of the States, and a Majority of all the States shall be necessary to a Choice. But if there should remain two or more who have equal Votes, the Senate shall chuse from them by Ballot the Vice President. The Congress may determine the Time of chusing the Electors, and the Day on which they shall give their Votes; which Day shall be the same throughout the United States. In Case of the Removal of the President from Office, or of his

Death, Resignation, or Inability to discharge the Powers and Duties of the said Office, 9 the Same shall devolve on the VicePresident, and the Congress may by Law provide for the Case of Removal, Death, Resignation or Inability, both of the President and Vice President, declaring what Officer shall then act as President, and such Officer shall act accordingly, until the Disability be removed, or a President shall be elected. The President shall, at stated Times, receive for his Services, a Compensation, which shall neither be increased nor diminished during the Period for which he shall have been elected, and he shall not receive within that Period any other Emolument from the United States, or any of them. Before he enter on the Execution of his Office, he shall take the following Oath or Affirmation: The President shall be Commander in Chief of the Army and Navy of the United States, and of the Militia of the several States, when called into the actual Service of the United States; he may require the Opinion, in writing, of the principal Officer in each of the executive Departments, upon any Subject relating to the Duties of their respective Offices, and he shall have Power to grant Reprieves and Pardons for Offences against the United States, except in Cases of Impeachment. He shall have Power, by and with the Advice and Consent of the Senate, to make Treaties, provided two thirds of the Senators present concur ; and he shall nominate, and by and with the Advice and Consent of the Senate, shall appoint Ambassadors, other public Ministers and Consuls, Judges of the supreme Court, and all other Officers of the United States, whose Appointments are not herein otherwise provided for, and which shall be established by Law: The President shall have Power to fill up all Vacancies that may happen during the Recess of the Senate, by granting Commissions which shall expire at the End of their next Session. Section 3 He shall from time to time give to the Congress Information of the State of the Union, and recommend to their Consideration such Measures as he shall judge necessary and expedient; he may, on extraordinary Occasions, convene both Houses, or either of them, and in Case of Disagreement between them, with Respect to the Time of Adjournment , he may adjourn them to such Time as he shall think proper; he shall receive Ambassadors and other public Ministers; he shall take Care that the Laws be faithfully executed, and shall Commission all the Officers of the United States. The Judges, both of the supreme and inferior Courts, shall hold their Offices during good Behaviour , and shall, at stated Times, receive for their Services, a Compensation, which shall not be diminished during their Continuance in Office. The judicial Power shall extend to all Cases, in Law and Equity, arising under this Constitution, the Laws of the United States, and Treaties made, or which shall be made, under their Authority;â€”to all Cases affecting Ambassadors, other public Ministers and Consuls;â€”to all Cases of admiralty and maritime Jurisdiction ;â€”to Controversies to which the United States shall be a Party;â€”to Controversies between two or more States;â€”between a State and Citizens of another State; 10 â€”between Citizens of different States, â€”between Citizens of the same State claiming Lands under Grants of different States, and between a State, or the Citizens thereof, and foreign States, Citizens or Subjects. In all Cases affecting Ambassadors, other public Ministers and Consuls, and those in which a State shall be Party, the supreme Court shall have original Jurisdiction. In all the other Cases before mentioned, the supreme Court shall have appellate Jurisdiction , both as to Law and Fact, with such Exceptions, and under such Regulations as the Congress shall make. The Trial of all Crimes, except in Cases of Impeachment , shall be by Jury; and such Trial shall be held in the State where the said Crimes shall have been committed; but when not committed within any State, the Trial shall be at such Place or Places as the Congress may by Law have directed. Treason against the United States, shall consist only in levying War against them, or in adhering to their Enemies, giving them Aid and Comfort. No Person shall be convicted of Treason unless on the Testimony of two Witnesses to the same overt Act, or on Confession in open Court. And the Congress may by general Laws prescribe the Manner in which such Acts, Records and Proceedings shall be proved, and the Effect thereof. A Person charged in any State with Treason , Felony, or other Crime, who shall flee from Justice, and be found in another State, shall on Demand of the executive Authority of the State from which he fled, be delivered up, to be removed to the State having Jurisdiction of the Crime. No Person held to Service or Labour in one State, under the Laws thereof, escaping into another, shall, in Consequence of any Law or Regulation therein, be discharged from such Service or Labour, but shall be delivered up on Claim of the Party to whom such Service or Labour may be due. New States may be admitted by the Congress into this Union; but no new State shall be formed or erected within the Jurisdiction of any

other State; nor any State be formed by the Junction of two or more States, or Parts of States, without the Consent of the Legislatures of the States concerned as well as of the Congress. The Congress shall have Power to dispose of and make all needful Rules and Regulations respecting the Territory or other Property belonging to the United States; and nothing in this Constitution shall be so construed as to Prejudice any Claims of the United States, or of any particular State. Section 4 The United States shall guarantee to every State in this Union a Republican Form of Government, and shall protect each of them against Invasion; and on Application of the Legislature, or of the Executive when the Legislature cannot be convened against domestic Violence. All Debts contracted and Engagements entered into, before the Adoption of this Constitution, shall be as valid against the United States under this Constitution, as under the Confederation. This Constitution, and the Laws of the United States which shall be made in Pursuance thereof; and all Treaties made, or which shall be made, under the Authority of the United States, shall be the supreme Law of the Land; and the Judges in every State shall be bound thereby, any Thing in the Constitution or Laws of any State to the Contrary notwithstanding. The Senators and Representatives before mentioned, and the Members of the several State Legislatures, and all executive and judicial Officers, both of the United States and of the several States, shall be bound by Oath or Affirmation, to support this Constitution; but no religious Test shall ever be required as a Qualification to any Office or public Trust under the United States. The Word "the", being interlined between the seventh and eight Lines of the first Page, The Word "Thirty" being partly written on an Erasure in the fifteenth Line of the first Page.

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Search What is Otherness? This page provides a sociological definition of otherness and how it works in societies. I will also include examples and resources for people interested in learning more about otherness. I will add to this page over time. This is because the representation of different groups within any given society is controlled by groups that have greater political power. In order to understand the notion of The Other, sociologists first seek to put a critical spotlight on the ways in which social identities are constructed. Identities are often thought as being natural or innate "something that we are born with" but sociologists highlight that this taken-for-granted view is not true. Rather than talking about the individual characteristics or personalities of different individuals, which is generally the focus for psychology, sociologists focus on social identities. Social identities reflect the way individuals and groups internalise established social categories within their societies, such as their cultural or ethnic identities, gender identities, class identities, and so on. These social categories shape our ideas about who we think we are, how we want to be seen by others, and the groups to which we belong. We adjust our behaviour and our self-image based upon our interactions and our self-reflection about these interactions this is also known as the looking glass self. Ideas of similarity and difference are central to the way in which we achieve a sense of identity and social belonging. Identities have some element of exclusivity. Just as when we formally join a club or an organisation, social membership depends upon fulfilling a set of criteria. It just so happens that such criteria are socially-constructed that is, created by societies and social groups. Zygmunt Bauman writes that the notion of otherness is central to the way in which societies establish identity categories. He argues that identities are set up as dichotomies: Zygmunt Bauman on Otherness Woman is the other of man, animal is the other of human, stranger is the other of native, abnormality the other of norm, deviation the other of law-abiding, illness the other of health, insanity the other of reason, lay public the other of the expert, foreigner the other of state subject, enemy the other of friend Bauman Gender The concept of The Other highlights how many societies create a sense of belonging, identity and social status by constructing social categories as binary opposites. In the early s, Simone de Beauvoir argued that Otherness is a fundamental category of human thought. Thus it is that no group ever sets itself up as the One without at once setting up the Other over against itself. Thus humanity is male and man defines woman not in herself but as relative to him; she is not regarded as an autonomous being. She is defined and differentiated with reference to man and not he with reference to her; she is the incidental, the inessential as opposed to the essential. He is the Subject, he is the Absolute " she is the Other. Power Dichotomies of otherness are set up as being natural and so often times in everyday life they are taken for granted and presumed to be natural. But social identities are not natural " they represent an established social order " a hierarchy where certain groups are established as being superior to other groups. Individuals have the choice or agency to create their identities according to their own beliefs about the world. Yet the negotiation of identity equally depends upon the negotiation of power relationships. As Andrew Okolie puts it: Social identities are relational; groups typically define themselves in relation to others. So, by defining itself a group defines others. Identity is rarely claimed or assigned for its own sake. These definitions of self and others have purposes and consequences. They are tied to rewards and punishment, which may be material or symbolic. There is usually an expectation of gain or loss as a consequence of identity claims. This is why identities are contested. Power is implicated here, and because groups do not have equal powers to define both self and the other, the consequences reflect these power differentials.

Chapter 3 : Preamble - IC - We the People

the We the People Amendment proposes that (1) rights under the Constitution belong to natural persons only, (2) artificial entities (such as corporations, limited liability companies, and other.

Is it Avon calling? Or perhaps Ed McMahon with my three million dollars? Boy, did they ever come to the wrong house! So we invite them in: Diane and I amuse ourselves watching their expressions as they check out the living room: To say nothing of the great horned owl perched on the back of my chair and the Unicorn grazing in the front yard. You know; early Addams Family decor. And then, of course, it being late in the morning, you can expect Morning Glory to come wandering out naked, looking for her wake-up cup of tea. With the stage set and all the actors in place, the show is ready to begin. Their mission, of course, is to save our heathen souls by turning us on to "The Word of the Lord"- their Bible. Every time they come around, I look forward to trying out a new riposte. This time should be pretty good. After letting them run off their basic rap while lovely Morning Glory serves us all hot herb tea, I innocently remark: We are the Other People. Be masters of the fish of the sea, the birds of heaven and all living animals on the earth. All the animals, plants, etc. This is before the Garden of Eden, and Yahweh is not mentioned as the creator of these people. The next chapter talks about how Yahweh, an individual member of the Pantheon, goes about assembling his own special little botanical and zoological Garden in Eden, and making his own little man to inhabit it: Then he breathed into his nostrils a breath of life, and thus the man became a living being. Now this next is crucial: We will refer back to this admonition later. Then Yahweh decides to make a woman to go with the man. And while he slept, he took one of his ribs and enclosed it in flesh. Man gives birth to woman. Well, of course not! But take careful note of those words, as they also will prove to be significant Now this next part is where it starts to get interesting. It asked the woman, "Did God really say you were not to eat from any of the trees in the garden? You will not die! Obviously, one of them has to be lying. Which one, do you suppose? Or is it preferable to remain in ignorance? So she took some of its fruit and ate it. She gave some also to her husband who was with her, and he ate it. So they sewed fig leaves together to make themselves loincloths. The author makes an interesting assumption here: Further implications will unfold shortly Take note of this. The descendants of Adam and Eve will be distinguished throughout history from virtually all other peoples by their obsessive modesty taboos, wherein they will feel ashamed of being naked. It follows that those who feel no shame in being naked are, by definition, not carriers of this spiritual disease of original sin! But just what did the serpent do that was so evil? Why, he called Yahweh a liar! And now we come to the crux of the Fall. Yahweh had said back there in chapter 2: God knows in fact that on the day you eat it your eyes will be opened and you will be like gods, knowing good and evil. Who lied and who told the truth about this remarkable fruit? The answer is given in the next verse: He must not be allowed to stretch his hand out next and pick from the tree of life also, and eat some and live forever. Yahweh himself admits that he had lied! And moreover, Yahweh tells the rest of the Pantheon that he intends to evict Adam and presumably Eve as well to keep them from gaining immortality to go with their newly-acquired divine knowledge. To prevent them, in other words, from truly becoming gods! So who, in this story, comes off as a benefactor of humanity, and who comes off as a tyrant? This story, to digress slightly, bears a remarkable resemblance to a contemporary tale from ancient Greece. In that version, the Serpent later identified as Lucifer, the Light-Bearer may be equated with the heroic titan Prometheus, who championed humanity against the tyranny of Zeus, who wished for people to be mere slaves of the gods. Prometheus, whose name means "forethought," gave people wisdom, intelligence, and fire stolen from Olympus. Moreover, he ordained the portions of animal sacrifice so that humans got the best parts the meat and hides while the portion that was burned to the gods was the bones and fat. In punishment for this defiance of his divine authority, Zeus condemned Prometheus to a terrible punishment for an immortal: It would grow back each night. Zeus promised to relent if Prometheus would reveal his great secret knowledge: Who would succeed Zeus as supreme god? Prometheus refused to tell, but history has revealed the answer The interesting thing about all this is that the Greeks properly regarded Prometheus as a noble hero in his defiance of unjust tyranny. One may wonder why the Serpent is not so well

regarded. On the contrary, snakes are loathed throughout Christendom. Now Abel became a shepherd and kept flocks, while Cain tilled the soil. Yahweh looked with favor on Abel and his offering. But he did not look with favor on Cain and his offering, and Cain was very angry and downcast. Both brothers had brought forth their first fruits as offerings, but Yahweh rejected the vegetables and only accepted the blood sacrifice. This was to set a gruesome precedent: Accursed and marked for fratricide, 4: We can assume that the phrase "left the presence of Yahweh" implies that Yahweh is a local deity, and not omnipresent. Now Eden, according to Gen. Cain settled in there, among the people of Nod, and married one of the women of that country. Here, for the first time, is specifically mentioned the "other people" who are not of the lineage of Adam and Eve. There we were, around six thousand years ago, living in our little farming communities around the Caspian Sea, in the land of Nod, when this dude with a terrible scar comes stumbling in out of the sunset. He tells us of murdering his brother, as the god of his parents would only accept blood sacrifice, and of receiving that scar as a mark so that all would know him as a fratricide. The poor guy is really a mess psychologically, obsessed with guilt. He is also obsessively modest, insisting on wearing clothes even in the hottest summer, and he has a hard time with our penchant for skinny-dipping in the warm inland sea. One of our healing women takes pity on the poor sucker, and marries him He became the builder of a town, and he gave the town the name of his son Enoch. With both of their first sons not turning out very well, Adam and Eve decided to try again: This man was the first to invoke the name of Yahweh. Another woman from Nod, possibly, or maybe someone from another neolithic community downstream in the Tigris-Euphrates valley. But her folks also, cannot be of the lineage of Adam and Eve, and must also be counted among "the other people. After all, way back there in chapter Gen. But suffice it to say that those of us who are not of Semitic descent i. Later books of the Bible are filled with admonitions to the followers of Jahweh to "learn not the ways of the Pagans And worship the sun, moon, stars and the "Queen of Heaven. You must not follow their laws. We have our own lineage and our own heritage, and our tale is not told in the Bible. We were not "made" like clay figurines by a male deity out of "dust from the soil. All of us, in our many and diverse tribes, have creation myths and legends of our origins and history; some of these tales may even be actually true. Like the descendants of Adam and Eve, many of us also have stories of great floods, earthquakes, volcanic eruptions and other cataclysms that wiped out whole communities of our people, wherein "I alone survived to tell the tale. We can be naked and unashamed! Why, our Goddess even tells us, "as a sign that you are truly free, you shall be naked in your rites. Neither heaven nor hell is our destination in the afterlife; we have our own various arrangements with our own various deities. The Bible is not our story; we have our own stories to tell, and they are many and diverse. In a long life, you may get to hear many of them May you live long and prosper!

Chapter 4 : We are the other people

We may have been Cain's wife's people, or Seth's wife's people, or some other people over the hill and far away, but whichever people the rest of us are, as far as the Bible is concerned, we are the Other People, and so we are continually referred to throughout.

Drafting The Preamble was placed in the Constitution during the last days of the Constitutional Convention by the Committee on Style, which wrote its final draft, with Gouverneur Morris leading the effort. It was not proposed or discussed on the floor of the convention beforehand. The initial wording of the preamble did not refer to the people of the United States, rather, it referred to people of the various states, which was the norm. In earlier documents, including the Treaty of Alliance with France, the Articles of Confederation, and the Treaty of Paris recognizing American independence, the word "people" was not used, and the phrase the United States was followed immediately by a listing of the states, from north to south. Balanced against these techniques are those that focus more attention on broader efforts to discern the meaning of the document from more than just the wording; [9] the Preamble is also useful for these efforts to identify the "spirit" of the Constitution. Additionally, when interpreting a legal document, courts are usually interested in understanding the document as its authors did and their motivations for creating it; [10] as a result, the courts have cited the Preamble for evidence of the history, intent and meaning of the Constitution as it was understood by the Founders. City of Grand Rapids. The City of Grand Rapids wanted to use eminent domain to force landowners to sell property in the city identified as "blighted", and convey the property to owners that would develop it in ostensibly beneficial ways: This area of substantive constitutional law is governed by the Fifth Amendment, which is understood to require that property acquired via eminent domain must be put to a "public use". Surely this is in accord with an objective of the United States Constitution: In that case, the defendants were a car manufacturer and dealership indicted for a criminal violation of the National Industrial Recovery Act. The Congress passed the statute in order to cope with the Great Depression, and one of its provisions purported to give to the President authority to fix "the prices at which new cars may be sold". Substantively, the case was about whether the transaction in question constituted "interstate commerce" that Congress could regulate pursuant to the Commerce Clause. In contemporary international law, the world consists of sovereign states or "sovereign nations" in modern equivalent. A state is said to be "sovereign," if any of its ruling inhabitants are the supreme authority over it; the concept is distinct from mere land-title or "ownership. Constitution, which is the supreme law of both the United States as a nation and each state; [42] in the event of a conflict, a valid federal law controls. Constitution is superior to that of the States. After being sent to prison in the State of Washington, he filed a writ of habeas corpus with the local federal court, claiming he had been unconstitutionally put on trial without a jury. Riggs, U. Bidwell, U. However, in Downes v. This was not the only constitutional clause held not to apply in Puerto Rico: Hernandez y Morales, U. To form a more perfect Union The phrase "to form a more perfect Union" has been construed as referring to the shift to the Constitution from the Articles of Confederation. For example, shortly after the Civil War and the ratification of the Fourteenth Amendment, the Supreme Court said that the "Union" was made "more perfect" by the creation of a federal government with enough power to act directly upon citizens, rather than a government with narrowly limited power that could act on citizens only indirectly through the states, e. If the men and women of the past, with all their flaws and limitations and ambitions and appetites, could press on through ignorance and superstition, racism and sexism, selfishness and greed, to create a freer, stronger nation, then perhaps we, too, can right wrongs and take another step toward that most enchanting and elusive destinations: Retrieved both web pages on April 17, Retrieved July 13, European Constitutional Law, p. Massachusetts, U. It cannot confer any power per se. It can never amount, by implication, to an enlargement of any power expressly given. It can never be the legitimate source of any implied power, when otherwise withdrawn from the constitution. Its true office is to expound the nature and extent and application of the powers actually conferred by the constitution, and not substantively to create them. This is a universal rule of construction applied alike to statutes, wills, contracts, and constitutions. If the general purpose of the instrument is

ascertained, the language of its provisions must be construed with reference to that purpose and so as to subserve it. In no other way can the intent of the framers of the instrument be discovered. And there are more urgent reasons for looking to the ultimate purpose in examining the powers conferred by a constitution than there are in construing a statute, a will, or a contract. We do not expect to find in a constitution minute details. It is necessarily brief and comprehensive. It prescribes outlines, leaving the filling up to be deduced from the outlines. *Mahon*, *U. Coastal Council*, *U. XVI*, as recognized in *Brushaber v. Blacker*, *U. Tennessee*, *U. Noscitur a sociis* is a rule of construction applicable to all written instruments. Where any particular word is obscure or of doubtful meaning, taken by itself, its obscurity or doubt may be removed by reference to associated words. And the meaning of a term may be enlarged or restrained by reference to the object of the whole clause in which it is used. *Evatt*, *U. United States*, *U.* This principle, in its application to the Constitution of the United States, more than to almost any other writing, is a necessity, by reason of the inherent inability to put into words all derivative powers. *Keokuk*, *95 U. Illinois*, *U. Fabe*, *U. Miller*, *U. Cotton*, *U. Sanges*, *U. Alabama*, *U. Wood*, *U. Fenno*, *75 U.* Where there was obviously a matter of doubt, we have yielded assent to the construction placed by those having actual charge of the execution of the statute, but where there was no doubt we have steadfastly declined to recognize any force in practical construction. Thus, before any appeal can be made to practical construction, it must appear that the true meaning is doubtful. *Madison*, *5 U. Peniston*, *85 U.* Its limitations and its implied prohibitions must not be extended so far as to destroy the necessary powers of the States, or prevent their efficient exercise. *Cole*, *U.* A close and literal construction deprives them of half their efficacy, and leads to gradual depreciation of the right, as if it consisted more in sound than in substance. It is the duty of courts to be watchful for the constitutional rights of the citizen, and against any stealthy encroachments thereon.

Chapter 5 : What is Otherness? – The Other Sociologist

We the Other People has 3 ratings and 0 reviews: Published July 1st by University of Illinois Press, pages, Paperback.
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Is it Avon calling? Or perhaps Ed McMahon with my three million dollars? Boy, did they ever come to the wrong house! So we invite them in: Diane and I amuse ourselves watching their expressions as they check out the living room: To say nothing of the great horned owl perched on the back of my chair and the Unicorn grazing in the front yard. You know; early Addams Family decor. And then, of course, it being late in the morning, you can expect Morning Glory to come wandering out naked, looking for her wake-up cup of tea. With the stage set and all the actors in place, the show is ready to begin. Their mission, of course, it to save our heathen souls by turning us on to "The Word of the Lord" - their Bible. Every time they come around, I look forward to trying out a new riposte. This time should be pretty good. After letting them run off their basic rap while lovely Morning Glory serves us all hot herb tea, I innocently remark: We are the Other People. Be masters of the fish of the sea, the birds of heaven and all living animals on the earth. All the animals, plants, etc. This is before the Garden of Eden, and Yahweh is not mentioned as the creator of these people. The next chapter talks about how Yahweh, an individual member of the Pantheon, goes about assembling his own special little botanical and zoological Garden in Eden, and making his own little man to inhabit it: Then he breathed into his nostrils a breath of life, and thus the man became a living being. Now this next is crucial: We will refer back to this admonition later. Then Yahweh decides to make a woman to go with the man. And while he slept, he took one of his ribs and enclosed it in flesh. Man gives birth to woman. Well, of course not! But take careful note of those words, as they also will prove to be significant. Now this next part is where it starts to get interesting. It asked the woman, "Did God really say you were not to eat from any of the trees in the garden? You will not die! Obviously, one of them has to be lying. Which one, do you suppose? Or is it preferable to remain in ignorance? So she took some of its fruit and ate it. She gave some also to her husband who was with her, and he ate it. So they sewed fig leaves together to make themselves loincloths. The author makes an interesting assumption here: Further implications will unfold shortly Take note of this. The descendants of Adam and Eve will be distinguished throughout history from virtually all other peoples by their obsessive modesty taboos, wherein they will feel ashamed of being naked. It follows that those who feel no shame in being naked are, by definition, not carriers of this spiritual disease of original sin! But just what did the serpent do that was so evil? Why, he called Yahweh a liar! And now we come to the crux of the Fall. Yahweh had said back there in chapter 2: God knows in fact that on the day you eat it your eyes will be opened and you will be like gods, knowing good and evil. Who lied and who told the truth about this remarkable fruit? The answer is given in the next verse: He must not be allowed to stretch his hand out next and pick from the tree of life also, and eat some and live forever. Yahweh himself admits that he had lied! And moreover, Yahweh tells the rest of the Pantheon that he intends to evict Adam and presumably Eve as well to keep them from gaining immortality to go with their newly-acquired divine knowledge. To prevent them, in other words, from truly becoming gods! So who, in this story, comes off as a benefactor of humanity, and who comes off as a tyrant? This story, to digress slightly, bears a remarkable resemblance to a contemporary tale from ancient Greece. In that version, the Serpent later identified as Lucifer, the Light-Bearer may be equated with the heroic titan Prometheus, who championed humanity against the tyranny of Zeus, who wished for people to be mere slaves of the gods. Prometheus, whose name means "forethought," gave people wisdom, intelligence, and fire stolen from Olympus. Moreover, he ordained the portions of animal sacrifice so that humans got the best parts the meat and hides while the portion that was burned to the gods was the bones and fat. In punishment for this defiance of his divine authority, Zeus condemned Prometheus to a terrible punishment for an immortal: It would grow back each night. Zeus promised to relent if Prometheus would reveal his great secret knowledge: Who would succeed Zeus as supreme god? Prometheus refused to tell, but history has revealed the answer The interesting thing about all this is that the Greeks properly regarded Prometheus as a noble hero in his defiance of unjust tyranny. One may wonder why the Serpent is not so well

regarded. On the contrary, snakes are loathed throughout Christendom. Now Abel became a shepherd and kept flocks, while Cain tilled the soil. Yahweh looked with favor on Abel and his offering. But he did not look with favor on Cain and his offering, and Cain was very angry and downcast. Both brothers had brought forth their first fruits as offerings, but Yahweh rejected the vegetables and only accepted the blood sacrifice. This was to set a gruesome precedent: Accursed and marked for fratricide, Cain left the presence of Yahweh and settled in the land of Nod, east of Eden. We can assume that the phrase "left the presence of Yahweh" implies that Yahweh is a local deity, and not omnipresent. Now Eden, according to Gen. Cain settled in there, among the people of Nod, and married one of the women of that country. Here, for the first time, is specifically mentioned the "other people" who are not of the lineage of Adam and Eve. There we were, around six thousand years ago, living in our little farming communities around the Caspian Sea, in the land of Nod, when this dude with a terrible scar comes stumbling in out of the sunset. He tells us of murdering his brother, as the god of his parents would only accept blood sacrifice, and of receiving that scar as a mark so that all would know him as a fratricide. The poor guy is really a mess psychologically, obsessed with guilt. He is also obsessively modest, insisting on wearing clothes even in the hottest summer, and he has a hard time with our penchant for skinny-dipping in the warm inland sea. One of our healing women takes pity on the poor sucker, and marries him. He became builder of a town, and he gave the town the name of his son Enoch. With both of their first sons not turning out very well, Adam and Eve decided to try again: This man was the first to invoke the name of Yahweh. Another woman from Nod, possibly, or maybe someone from another neolithic community downstream in the Tigris-Euphrates valley. But her folks also, cannot be of the lineage of Adam and Eve, and must also be counted among "the other people. After all, way back there in chapter 2: But suffice it to say that those of us who are not of Semitic descent. Later books of the Bible are filled with admonitions to the followers of Yahweh to "learn not the ways of the Pagans And worship the sun, moon, stars and the "Queen of Heaven. You must not follow their laws. We have our own lineage and our own heritage, and our tale is not told in the Bible. We were not "made" like clay figurines by a male deity out of "dust from the soil. All of us, in our many and diverse tribes, have creation myths and legends of our origins and history; some of these tales may even be actually true. Like the descendants of Adam and Eve, many of us also have stories of great floods, earthquakes, volcanic eruptions and other cataclysms that wiped out whole communities of our people, wherein "I alone survived to tell the tale. We can be naked and unashamed! Why, our Goddess even tells us, "as a sign that you are truly free, you shall be naked in your rites. Neither heaven nor hell is our destination in the afterlife; we have our own various arrangements with our own various deities. The Bible is not our story; we have our own stories to tell, and they are many and diverse. In a long life, you may get to hear many of them. May you live long and prosper!

Chapter 6 : We Are the Other People

We The Other People. likes. Because the American populace is not a monolith.

You matter very much. Your story is important. No one else can play your part. We have connected with so many amazing resources over the years, people and places in the business of helping folks become unstuck, become unhaunted. They do the patient work of recovery, based on years and years of wisdom and experience. They do this work with truth and with compassion. We are in the unique position of encouraging people to get help, and we get to point them to places where that help can happen. At the heart of all of this lies a common thread, one that has become more and more apparent as the years go by, one that is part of the foundation of TWLOHA. When it comes to depression, addiction, self-injury, and suicide, we believe this message is the game-changer. The message is this: People need other people. With this comes a second truth: You are not alone. You are not alone in your problems, not alone in your pain, not alone in your questions, in your heartache and heartbreak. Other people feel how you feel. Other people are where you are and even more have been where you are. They have known the darkness, too. They have felt alone. The journey forward will require other people. It will require friends and family. Getting help for depression or addiction should be no different. The journey forward will also require conversations, the ones where honest questions are met with honest answers, and somehow understanding happens. The journey forward will be a mix of crying, laughing, quiet, hoping and also dreaming. You will get to dream again. You are not alone, and you will not have to go alone. You will go with others. You are a person in need, and so are all the ones around you. You are a person, which means you feel things, and you lose things, and it happens to all of us. You are not a robot, not a machine, not simply a student, or an employee, or an athlete, or a performer. You are a person, and people need other people. You are a person, and you deserve whatever help you need. You are a person, and you deserve to be known and loved by others. You are a person and people need other people.

Chapter 7 : People Need Other People. " TWLOHA

Promo-clip for the Zappanale book "We Are The Other People". The book has been published in July (Wehrhahn-Verlag). The clip starts with a Frank Zappa photo by Wolfram Eder and a

Is it Avon calling? So we invite them in: To say nothing of the great horned owl perched on the back of my chair and the Unicorn grazing in the front yard. You know; early Addams Family decor. And then, of course, it being late in the morning, you can expect Morning Glory to come wandering out naked, looking for her wake-up cup of tea. With the stage set and all the actors in place, the show is ready to begin. Every time they come around, I look forward to trying out a new riposte. This time should be pretty good. After letting them run off their basic rap while lovely Morning Glory serves us all hot herb tea, I innocently remark: We are the Other People. Be masters of the fish of the sea, the birds of heaven and all living animals on the earth. All the animals, plants, etc. This is before the Garden of Eden, and Yahweh is not mentioned as the creator of these people. The next chapter talks about how Yahweh, an individual member of the Pantheon, goes about assembling his own special little botanical and zoological Garden in Eden, and making his own little man to inhabit it: Then he breathed into his nostrils a breath of life, and thus the man became a living being. Now this next is crucial: We will refer back to this admonition later. Then Yahweh decides to make a woman to go with the man. And while he slept, he took one of his ribs and enclosed it in flesh. Man gives birth to woman. Well, of course not! But take careful note of those words, as they also will prove to be significant Now this next part is where it starts to get interesting. It asked the woman, "Did God really say you were not to eat from any of the trees in the garden? You will not die! Obviously, one of them has to be lying. Which one, do you suppose? Or is it preferable to remain in ignorance? So she took some of its fruit and ate it. She gave some also to her husband who was with her, and he ate it. So they sewed fig leaves together to make themselves loincloths. The author makes an interesting assumption here: Further implications will unfold shortly Take note of this. The descendants of Adam and Eve will be distinguished throughout history from virtually all other peoples by their obsessive modesty taboos, wherein they will feel ashamed of being naked. It follows that those who feel no shame in being naked are, by definition, not carriers of this spiritual disease of original sin! But just what did the serpent do that was so evil? Why, he called Yahweh a liar! And now we come to the crux of the Fall. Yahweh had said back there in chapter 2: God knows in fact that on the day you eat it your eyes will be opened and you will be like gods, knowing good and evil. Who lied and who told the truth about this remarkable fruit? The answer is given in the next verse: He must not be allowed to stretch his hand out next and pick from the tree of life also, and eat some and live forever. Yahweh himself admits that he had lied! And moreover, Yahweh tells the rest of the Pantheon that he intends to evict Adam and presumably Eve as well to keep them from gaining immortality to go with their newly-acquired divine knowledge. To prevent them, in other words, from truly becoming gods! So who, in this story, comes off as a benefactor of humanity, and who comes off as a tyrant? This story, to digress slightly, bears a remarkable resemblance to a contemporary tale from ancient Greece. In that version, the Serpent later identified as Lucifer, the Light-Bearer may be equated with the heroic titan Prometheus, who championed humanity against the tyranny of Zeus, who wished for people to be mere slaves of the gods. Prometheus, whose name means "forethought," gave people wisdom, intelligence, and fire stolen from Olympus. Moreover, he ordained the portions of animal sacrifice so that humans got the best parts the meat and hides while the portion that was burned to the gods was the bones and fat. In punishment for this defiance of his divine authority, Zeus condemned Prometheus to a terrible punishment for an immortal: It would grow back each night. Zeus promised to relent if Prometheus would reveal his great secret knowledge: Who would succeed Zeus as supreme god? Prometheus refused to tell, but history has revealed the answer The interesting thing about all this is that the Greeks properly regarded Prometheus as a noble hero in his defiance of unjust tyranny. One may wonder why the Serpent is not so well regarded. On the contrary, snakes are loathed throughout Christianity. Now Abel became a shepherd and kept flocks, while Cain tilled the soil. Yahweh looked with favor on Abel and his offering. But he did not look with favor on Cain and his offering, and Cain was very angry and downcast. Both brothers had brought forth

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Chapter 8 : "We Are the Other People", By: Oberon Zell | Church of All Worlds

Fiction We Are Other People Tonight by T Kira Madden. Bradley forgot his socks again. He used to be the one to remember, but it's like this now.

Here he goes unpacking—a snorkel, navy swimming trunks, SPF 70, crosswords, canvas sandals, three prescription pill bottles, a plastic visor, sugar-free gum, his new leather loafers—the jaws of his suitcase opened wide on the paisley, peach bed. What if he allowed the new leather to seesaw itself into his flesh, to swell his feet into something tough looking? What if his new loafers had blood stained into the interior suede? Would peroxide remove it? Ramona lets him have the closet, the dresser. These days, she likes to keep the contents of her suitcase to herself. She is always looking to make leaving easier. He chose Boca Raton for their anniversary—Boca Raton! Is that what they have become? She removes a bathing suit from her suitcase, a black and white gingham one-piece, and tucks the rest back in: What is there to do in this place, just the two of them, for an entire weekend? What would they possibly say to one another? Would they laugh, even once? What time is it? What do you say we take a walk to the pool, scope out the scene, and then commit to a location? The sun, it exhausts me. Do you know what I mean? They have reservations at the hotel restaurant at 6 PM, and she is hoping to get loaded beforehand. Go on ahead without me, she says. I want to take a peek at the telescopes in the lobby. One of them is made out of gold. Bradley checks in with a woman at the front desk. Her name is Elena and her nametag says she can speak Spanish if you ask her to. He wants to know the weather forecast for tomorrow, and the next day, and the next. He wants to know the percentage of humidity, the possibility of rain. He wants to know how many towels are complimentary at the pool. He wants to know when gratuity is included. He wants to know if there is a gym, and, if so, what equipment. He wants to know how much the concierge can really do for him. He wants to know when this hotel was built and for what, or whom? Ramona finds the bar in the right wing of the hotel. There is nobody inside except a bartender named Ralph. Ralph is Korean and polite. She asks for a glass of bourbon, and another, and another. Ralph takes one down with her. The two of them continue drinking. Right here, he says. At dinner, Bradley feels more handsome than usual. He is wearing his new leather loafers. The kids are back home and Boca Raton is just the place to be in December. He orders meat with jelly. Steamed carrots on the side. He sips sparkling water and swallows his stomach pills in just one go. Things are looking good. Bradley wonders how long it will take for his wife to say something, to smile, to notice his new shoes. Well, he says, How about this piano music, am I right? At dinner, Ramona keeps drinking. She is wearing a tight black girdle and a polka-dotted dress. She brushed her hair for the occasion, clipped it back, and her mascara has flecked splashes of black around her eyes. She is wondering how twenty years have gone by so slowly. What else could she have done with her life? Never once, never once could she stick to a career, never once stay consistent with her likes and dislikes. No wonder her daughter hated her, what a bore she has become. If only she could have something of her own, something for which she could be recognized: She imagines a scenario in which several suited men lean in close over cigars in a dimly lit restaurant. Her name is mentioned. Oh Ramona, one of them would say, And what a woman she is. Bradley orders dessert for them both: He orders a flute of champagne for her, sparkling water for him. To my compass, my love. To the captainess of the ship on which I have journeyed. Twenty years and so much more to do. There is a tug inside of her that wants this moment to be special. She wants very badly for it to be something, anything, for them to remember in their lives. As Bradley makes his toast, she looks down to her lap, her napkin, and forces her eyes open, the irises rimmed white, resisting any urge to blink. She has practiced this method over the years. When her eyes begin to sting sharply enough, she squeezes them shut, feels the tears move. Tears in her eyes! Could it be so that she still loves me? He pauses on love, the one-syllable word, the sound of it in his head scraping like a rusty shovel, love, and continues his assessment. Never mind love, could she like him still? After all these years? After all the wrong turns, smashed glasses, the children—their fevers, head lice—his wooden backscratchers? To like, perhaps, would be even more impressive. Were she a stranger, just a woman across the restaurant, had they just met, would Ramona, his wife, have something nice to say about him? Would she consider him handsome? Would she

cross her legs in his direction? Could Boca Raton really be the key to all that? The valet boy is talking on the phone, leaning back in a swivel chair, his feet propped up on the wooden valet stand. He has a bright pink face of pimples. Studs in his ears. A white cap and new sneakers. He is talking to a girl named Yolanda, stretching out her name when he says it, twisting the curls of the phone cord around his index and pointer fingers. The boy does not look at Bradley or Ramona, even when Bradley pinches the ticket in the air, shaking it. Need our keys, Bradley says. No need to fetch it, just hand over the keys. The boy looks annoyed. He moves his right hand to the glittering board of keys beside him, fishing for the right one. Baby, baby, baby, hold on, keep it real, he says. The valet boy snatches a key from the board, spins it twice around his finger, and tosses it to Ramona. Bradley and Ramona walk through the parking lot. They squint their eyes, looking. Ramona presses her thumbnail into the soft key button and a car beep beeps. Ramona approaches the navy blue Jaguar and props herself onto its hood. She leans back and spreads her legs. The car is still hot, hissing under her back. Her thighs are milky under the streetlamp. Here we are, she says, a song in her voice, staring up at the gray, pollutant sky. What the hell are you doing?

Chapter 9 : We the Other People by Philip S. Foner

Text. We the People of the United States, in Order to form a more perfect Union, establish Justice, insure domestic Tranquility, provide for the common defence, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity, do ordain and establish this Constitution for the United States of America.