

S T O D D A R D F O R C O N G R E S S

— Utah's 3rd Congressional District —

5

WE THE PEOPLE

R.I.P. - R E Q U I Ē S C A T I N P Ā C E

Can There Be a Resurrection? — The Militia as the True Foundation of a Free State, and the Paths to Restoring It

10

Position Paper · Restoration Series

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I. Solum, Nōn Quārta Columna

The Floor, Not the Fourth Pillar

30 *There is a tidy error folded into the way Americans are taught to picture their government*
— *and it is an error of the diagram, not of any one teacher. We are taught the*
government as three branches: Legislative, Executive, Judicial. The schema is so neat, and
so complete in itself, that it leaves the militia nowhere to stand. So the rare citizen who
thinks about the militia at all, reaching for the only empty slot the diagram seems to
35 *offer, sets it down as a kind of fourth pillar beside the other three. This is wrong in a way*
that matters. The militia is not a fourth pillar raised beside the three. It is the floor on
*which all three of them stand.*¹

*The three branches are constituted powers: **delegated**, enumerated, answerable. They*
are arrangements of authority. But arrangement is downstream of a prior question that
no arrangement can answer about itself — whence the authority, and what keeps it
40 *recallable? **Montesquieu**, whose three-fold scheme we inherited, described with great*
care how delegated power ought to be divided so that it should not consume itself. He
*never poured the slab beneath it. **He never told us where the power to delegate came***
***from, nor what hand retains the right to call it home.** On that question — the only*
question that makes a free state free rather than merely well-organized — he is silent. We
45 *may therefore evict him from the foundation in a single line: he furnished the floor-plan;*
he did not provide for nor lay the foundation.

*The distinction is Sieyès's, and it is exact.*² *There is a pouvoir constituant — a constituent*
power that makes constitutions — and a pouvoir constitué — the constituted powers
that a constitution makes. The three branches are the second kind. We the People, if
50 *those words name anything real, are the first. And the constituent power, in the only form*

¹[Illustrative] *The floor / slab / foundation image is pedagogical: it pictures the relation of constituent to constituted power as bedrock to building. It carries the argument's shape but not its logical weight.*

5 ² *The constituent/constituted distinction is the Abbé Sieyès's — Emmanuel Joseph Sieyès (1748–1836) — drawn in his 1789 pamphlet *Qu'est-ce que le tiers état?* ("What Is the Third Estate?"): the nation's constituent power makes and may remake the constitution, standing prior to and above it, while the powers it constitutes derive their authority from it and are bound by it. (For the terms as used here, see the Glossary.)*

that has ever been able to recall what it delegated, is the people in arms: organized, competent, and willing to draw. That is the foundational stratum. Not a fourth branch beside the three — a fourth and deeper thing beneath all three, the bedrock on which they are erected and by which, in the last extremity, they can be pulled down and erected again.

So this paper makes one structural claim and refuses to blur it: there is **one foundation and three things built upon it**. Everything that follows is the working-out of what happens to a house when the foundation is allowed to rot while the upper stories are repainted and admired.

II. Quī Gladium Gerit, Imperium Tenet

Whoever Bears the Sword Bears the Sovereignty

If the militia is the foundation, we need a test — a single instrument sharp enough to tell us whether the foundation is sound or has quietly turned to sand. The corpus supplies it as a maxim, and the maxim is doing real work, not decoration:

Quī gladium parit, gerit; quī dēstringit, imperium tenet.

Whoever begets the sword, carries it; whoever is willing to draw it, holds the sovereignty.

The hinge is the verb to bear, which in this maxim carries three senses at once, and the three are not poetry — they are the load-bearing joints of the whole argument.³ To parit is to beget: the constituent act by which a people brings the armed body into being — this answers to iūs, the right. To gerit is to carry and to wield: the standing capacity to use the sword — this answers to potestās, the power. And to dēstringit is to unsheathe — the settled willingness to actually draw when the hour comes — and this answers to officium, the duty. Right, power, duty: iūs — potestās — officium. A people that has the first and not the others has a paper sword.

³[Ligamental] The three senses of bear — parit (beget), gerit (carry/wield), dēstringit (unsheathe) — are not ornamental. They are the joints that bind iūs, potestās, and officium into one body, and the argument is load-bearing on them.

Apply the test to the words We the People. Either those words name a body that holds all three — that begot a militia, can wield it, and would draw it — or they are a flattering liturgy recited by people who long ago handed the only thing that made the words true to a force they can no longer recall. There is no third reading. We the People is the name of the foundation, or it is a dangerous delusion. The preamble does not get to be merely sentimental. It is a claim about who bears the sword, and the claim is either true or it is a lie we sing.

OBJECTION “But surely the people still rule — through the ballot, the courtroom, the jury box. The sword is a barbarous relic; we have replaced it with law.”

Each of those runs through the machine, and depends on its consent. The vote is counted, certified, and enforced by the constituted powers; the suit is heard in their courts; even the jury sits at their summons and within their instructions. These are precious — but they are exercises of authority granted and administered by the very apparatus they are meant to check. The sword is the one exercise of the people’s power that stands outside and beneath the machine, owing it nothing for permission. Remove it and the others do not cease to exist; they cease to be a check, and become a privilege held at the machine’s pleasure. Madison knew this. In Federalist No. 46 he wrote of the federal and state governments as nothing more than “different agents and trustees of the people,” and he located the people’s ultimate advantage not in their ballots but in their being armed and organized into militias with officers of their own choosing.⁴ Weber later named the modern state by its claim to a monopoly on the legitimate use of force. The constitutional militia is precisely the people’s retained share in that monopoly — the standing refusal to let the claim become total.

III. Populus, Requiēscat in Pāce

We the People, Rest in Peace

⁴The line on government as “agents and trustees of the people,” and the people’s advantage in being armed and militia-organized, is Madison’s, Federalist No. 46. The companion treatments are Hamilton’s No. 29 (the militia and the danger of over-regulating it) and Madison’s No. 51 (ambition checking ambition). Note for the record: No. 29 is Hamilton’s, not Madison’s — the carry-forward brief had grouped all three under Madison.

Now the hard finding, and it must be stated as a diagnosis and not as a lament, because a lament can be dismissed and a diagnosis cannot. On the test of the maxim, there is at present virtually no *We the People*.

Read that sentence carefully, because everything turns on its precision. It does not say the people are gone. That would be the apocalyptic form of the claim, and the apocalyptic form is both false and useless — false, because there are some three hundred forty million arms in private American hands, and a corpse with that much iron in it is not vaporized; useless, because “it is over” is exactly the sentence a free people’s enemies most want it to believe. What has been hollowed is not the raw material. It is the institution — the organized, competent, willing, recallable body. The thing that answers to the name still functions after a fashion: the votes, the suits, the juries. The exercise that once stood beneath the machine and could call it home has been disorganized by statute, disarmed by degrees, and — this is the deep wound — taught that the willingness itself is something to be ashamed of.

So keep the scalpel and put down the trumpet. The strong claim is structural and measured: the institution of the people-in-arms has been hollowed to near-nothing. It has not been annihilated. Disorganized and disarmed-of-will, not destroyed — and that distinction is the whole of our hope, because what has been disorganized can be reorganized and what has lost its will can recover it, whereas what is truly dead can only be replaced. “Virtually no” is, on inspection, the most hopeful phrase available in the language. Virtually is not none, and not-none is all that any resurrection has ever required.

OBJECTION “This is alarmism. Americans are the most heavily armed people on earth. How can you say the militia is dead?”

Three hundred forty million arms are not a militia; they are a warehouse. A militia is arms plus order plus will — a body that can take its place, hold it, move as a unit, be summoned and stand down, and that means to draw if it must. We possess the iron in abundance and have largely lost the other three. That is not alarmism; it is inventory. The warehouse is full. The army that the warehouse was supposed to equip has been disbanded and told to feel embarrassed about ever having existed.

IV. Anastasis, Nōn Creātiō

Resurrection, Not Creation

The controlling word of this paper is resurrection, and it must be used with precision or it will mislead.⁵ Resurrection — anastasis, a raising-up — is not creation from nothing. It presupposes a body that survived intact into the tomb; what fled at death was the breath. Creation-from-nothing is a wholly different act — it is revolution, replacement, the tearing-up of the foundation and the laying of another. That act is not available to a people without catastrophe, and it is emphatically not what this paper advocates. We are not calling for a new thing. We are asking whether the old thing can be raised.

And here the news is good, because the corpse is intact. The three hundred forty million arms remain in private hands. The militia clauses still stand in the Constitution. The Second Amendment still stands. And — this is the detail too few notice — Title 10 of the United States Code, at section 246, still names the body: it defines the militia of the United States, divides it into the organized militia and the “unorganized militia,” and declares that the latter comprises the general mass of able-bodied citizens. The body that we say has died is a body that federal statute, this very day, says legally still is. The tomb is occupied by something that the law itself admits is there. Resurrection is genuinely on the table.

The three deaths

The body died three deaths, and we will raise it in the reverse order of their difficulty — easiest first, deepest last, because the deepest is where the real work lies.

It first stopped begetting. The organized body was dissolved by degrees — the Dick Act of 1903 and the National Defense Acts after it folded the general militia into a federally-funded, federally-standardized National Guard, and the broad citizen body that the militia clauses contemplated was left as an “unorganized” residue: named, but no longer constituted into anything. The parit stopped.

⁵[Illustrative] Resurrection / anastasis governs the shape of the argument — a body raised, not created — and is held to that meaning with discipline throughout. The metaphor is illustrative; the structural claim it carries (that the corpse is intact and therefore re-raisable) is not.

30 *It next lost its carrying. The capacity to wield eroded — partly through slow legal disarmament, but far more through the quiet collapse of the competence infrastructure: the marksmanship, the maintenance, the supply, the worked-in skill that turns a man with a rifle into a unit of one. Iron without competence is freight. The gerit thinned.*

35 *And then it suffered the death that actually killed it: it lost the willingness to draw. The officium — the duty itself — was stigmatized into shame. To speak of bearing arms against tyranny became, in respectable company, the mark of a crank or a danger. This is the deepest death because it is a death of the will, and a will cannot be restored by statute or subsidy. It can only be transmitted — from one who understands the duty to one who will inherit it. This is the crux of the entire matter, and §V is its anatomy.*

The terrible hinge

40 *Civic resurrection differs from every other kind in one terrible respect: there is no external resurrector. No savior descends, no court orders it, no branch of government will pour the slab on the people's behalf — for the slab is the people, and a thing cannot be founded by what is founded upon it. The only resurrector available to this corpse is the corpse. And so the question of the title quietly collapses. "Can there be a resurrection?" is, on examination, already settled in the affirmative: the seed is viable, the tomb is intact, the window is open. The real question — the only one left — is the harder one. **Will they?***

45 *And the window is real but it is not eternal. Peoples can and do pass the point at which resurrection gives way to mere succession — the point at which what comes next is no longer the same people raised, but a different arrangement laid over the same ground by other hands. We are not at that point. But "not yet" is not "never," and the honest word here is neither despair nor complacency. It is urgency. Despair would be a lie about the seed; complacency would be a lie about the clock.*

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V. Sine Habitū, Nūlla Potestās

No Power Without the Settled State

Why has the will proved so much harder to raise than the arms? Because the maxim's middle term, potestās, turns out to rest on something Aristotle named and we have

5 forgotten: hexis (ἕξις) — a settled, worked-in state of character and competence, rendered in Latin as *habitus*, from which action issues reliably, as who-you-are rather than what-you-once-attempted. A capacity you possess but cannot reliably exercise is not power a polity can rest its sovereignty on. **No hexis, no power.** A sword you own but cannot draw on command is, for the purposes of sovereignty, no sword.⁶

10 Hexis is the genus. It opens into four species, and the four group into three arcs — and the arcs are ordered by dependence: each is the soil from which the next can grow. You cannot begin in the middle. This ordering is not a filing system; it is a claim about how a people actually raises its power, and so it is a theorem, not a taxonomy.

Arc I — The Will

15 ἔθικῃ hexis (ἠθικὴ ἕξις) / *habitus mōris* — settled character: the will to bear. It perfects the officium. It is acquired by habituation and underwritten by understanding — by the philosophy and the history that tell a man the duty is his and show him what it is for. This is the arc that actually died, and it is the one arc that can never be legislated — only transmitted, father to son, in the manner of Aeneas carrying Anchises out of the fire: the
20 old man on the back of the young, the household gods in his hands, the duty handed across the generation because no statute can hand it.

Arc II — The Hand

Hoplitikē hexis (ὀπλιτικὴ ἕξις) / *habitus armōrum* — settled individual arms-competence. It perfects the personal potestās. Note the word with care: hoplitikē is the
25 skill of the hoplitēs, the free citizen under arms — deliberately not the stratiōtēs, the paid professional. It is not “the art of war.” It is the citizen’s own competence: to acquire the arm, to master it, to maintain it, and to supply it. To become a capable unit of one.

Arc III — The Body

Two species of one kind, ascending — the same skill of combination at rising scale,
30 tactical before strategic:

⁶[Ligamental] The genus hexis → four species → three arcs is a claim about how power reliably issues from a settled disposition, ordered by dependence. It is a theorem about restoration, not a figure of speech and not a taxonomy.

Taktikē hexis (τακτική ἕξις) / habitus ōrdinis — the small ordered band — the band of brothers: to take your place, hold it, move and communicate as a unit. This is the citizen who has stopped being a lone gun and begun to be a member of a body.

35 Stratēgikē hexis (στρατηγική ἕξις) / habitus ducendī — the coordination of many bands into a host. Again the word is chosen, not loose: this is not polemikē, the “art of war,” but the art of combining at scale — the bringing of the many into one motion. It perfects the collective potestās. This is where the militia is, properly speaking, parit — begotten — at the scale of the whole body politic.

40 Read the arcs in their order and you have read the whole movement: **Will → Hand → Body. Being → Bearing → Joining. Character → Competence → Combination.** And here is the point the corpus most insists upon: the order of the arcs is the order of the restoration. One raises a people’s power from the bottom up — character first, then competence, then combination — and that directionality is precisely what makes these arcs rather than mere categories. The maxim therefore extends:

45 **Sine habitū mōris, armōrum, ōrdinis, et ducendī — nūlla potestās.**

Without the settled character, the skill at arms, the order of the band, and the coordination of the host — there is no power.

VI. Incipe ā Tē Ipsō

Begin With Yourself

From the order of the arcs falls the order of the paths, and the first rule of the paths is a correction the corpus now holds as settled, against every instinct of the political mind:

5 **The individual officium comes first — prior to all collective and legislative action.**

10 The reason is not strategic but metaphysical. The collective is posterior to the individuals who compose it: the people simply is the citizens, summed. To begin with legislation is therefore a category error. A statute restoring the militia, passed by a legislature none of whose members can bear arms, restores only a name — it re-letters the empty warehouse. **Be the thing first.** The collective cannot lead the restoration; it can only

amplify what is already true of the individuals who make it up. This is why the politician's reflex — “pass a bill” — is, taken first, worse than useless: it produces the appearance of a militia and inoculates the people against the labor of becoming one.

15 **The individual cursus**

Here, then, is the path a single reader can walk — Arcs I→II→III at personal scale, in order, beginning the hour he sets this down:

- First, understand the duty before you discharge it.** *Philosophy and history come first because they aim everything that follows. A duty misunderstood does not vanish; it discharges sideways — into sport, into fear, or into swagger. The man who does not know what the sword is for will turn it into a hobby, a phobia, or a costume. So read. Know what We the People meant, why the founders feared a standing army more than an armed populace, what the militia clauses were written to secure. The will (Arc I) is built here, or it is not built.*
- 25 **Second, acquire and master the means.** *Obtain the most capable arms the law allows; become genuinely proficient with them; master their maintenance; lay in munitions and supply. Become a capable unit of one (Arc II). This is lawful, it is ordinary, and it is the unglamorous middle of the whole enterprise — the part no speech can perform for you.*
- 30 **Third, assemble.** *Practice with like-minded family, friends, and neighbors. This is the hinge of the entire restoration: the point at which the individual officium becomes a collective parit — where one armed citizen becomes the seed of an ordered band (Arc III, begun). Note well: it is lawful and in common from the very first gathering. We will say in §VII what that constraint requires.*
- 35 **Fourth, deepen and amplify.** *Keep reading — the understanding is never finished — and, only now, move to the legislative work. The collective and legal paths may proceed nearly in parallel with the personal; but they must never run ahead of it. The primary duty does not change and does not delegate: be able to wield the sword.*

VII. Corpus Lēgitimē Coniūnctum

The Body, Lawfully Joined

Now the collective paths — Arc III institutionalized. Every one of them runs through the law, never around it. This is not timidity; it is the definition of the thing we are restoring.

- 5 *The constitutional militia is state-sanctioned, officered, and accountable — and that is exactly what makes it both lawful and recallable.*

The sleeper: State Defense Forces (32 U.S.C. § 109)

This is the single most concrete lawful path, and it sits in plain sight, almost unused.

Federal law expressly permits the states to maintain military forces other than the

- 10 *National Guard — and these forces are **not federalizable**. They answer to the governor alone; they lie beyond Congress's call-up power and beyond presidential federalization.*

Some twenty-odd states keep active ones — Texas and California among them. A trained

State Defense Force is the constitutional militia in a form immune to federal absorption. If you want the body raised in a shape the central government cannot simply seize, this is

- 15 *the doorway, and it is already open.*

Organizing the unorganized (10 U.S.C. § 246 + state plenary power)

The “unorganized militia” still legally exists — recall §IV. The states retain plenary

authority over the militia and may, by their own statute, organize it: give it structure,

training, and officers. The lever here is the pair the founders intended to hold it: the

- 20 *governors and the state legislatures.*

Rebuilding the competence base (Arc II at scale)

Protect the lawful arms base, and — more neglected — rebuild the competence

infrastructure that turns owners into a militia. The program for civilian marksmanship

that Congress first established in 1903 survives; citizen efforts in the mold of the

- 25 *Appleseed project pair rifle skill with the history of the nineteenth of April, 1775.*

Competence is teachable and it is being taught. It needs only to be taught at the scale of a people.

The federal lever — and its honest limit

30 *This is the candidate's own lever, and I name it as mine. Congress can restore the statutory distinction between the National Guard and the general militia that the Dick Act (1903) and the National Defense Act (1916) collapsed. And Congress can constrain the federalization of the Guard over a governor's objection — the live wire of our own moment. In December of 2025 the Supreme Court, in Trump v. Illinois, declined to let the federal government deploy a federalized National Guard into a state over its governor's*
35 *objection under 10 U.S.C. § 12406, leaving the lower court's restraint in place and refusing to treat the statute as a blank check. That contest — whether the central government may simply absorb the states' armed bodies at will — is the modern face of the entire question of this paper.⁷*

40 *But I will state the limit honestly, because a candidate who promises more is selling the warehouse as an army. Congress can open the channels; it cannot pour the slab. The body and the will come from the people and the states, or they do not come at all. The legislator's whole legitimate office here is to clear the lawful road and then get out of the way of citizens walking it.*

The living proof: Switzerland

45 *To anyone who calls a people-held sword archaic, point to Switzerland — a functioning modern republic built on a citizen militia: broad service obligation, citizens trained and entrusted with their arms, and a federalism deep enough to keep the sword in many hands rather than one. It is not a museum. It is a going concern, and it is the standing refutation of the claim that the foundation we describe belongs only to the eighteenth*
50 *century.*

The hard discipline — stated flat

OBJECTION *"So you are calling for private armed groups — self-appointed militias drilling in the woods."*

55 **No. The exact opposite, and the distinction is the whole of our integrity.** *The constitutional militia is state-sanctioned, officered, and accountable — borne lawfully*

20 ⁷[Verified] Trump v. Illinois, U.S. Supreme Court order of December 23, 2025, declining to lift the injunction against deploying a federalized National Guard into Illinois over the governor's objection under 10 U.S.C. § 12406, leaving the lower court's restraint in place while the litigation continues. The related Posse Comitatus questions arising from the 2025 California and Illinois deployments remain in active litigation.

and in common, recallable and answerable to the people through their lawful officers. That is what it is, and it is precisely what renders private, freelance armed action both unnecessary and illegitimate. Self-appointed paramilitary groups are not the constitutional militia and are not a path to it; many states lawfully forbid private military activity, and such groups do nothing but discredit the very restoration we seek. The sword the people bear is held in common and under law — or it is not the people's sword at all, but some faction's, which is the disease and not the cure.

VIII. Iānua ab Interiōre Aperītur

The Door Opens Only From the Inside

I will not end on the autopsy. The R.I.P. is the hammer — it is meant to wake, not to bury — and the resurrection is the door. But understand the architecture of that door: it opens only from the inside. There is no resurrector but the corpse, no slab-pourer but the people, no hand to lift the foundation but the hands that are the foundation.

So the slab is re-poured the only way it ever could be: one citizen at a time, each refusing to go on being a painted figure on a hollow floor. Understand the duty. Bear the sword — lawfully, competently, willingly. Gather your neighbors. Begin at the bottom, in yourself, while the window is open — because the window is real, and it is open, and it is not open forever.

We the People is dead, or it is sleeping. The difference between those two words is not in the diagnosis. It is in the reader. **Will you?**

GLOSSARY

- 15 **THE ARCHITECTURE — GENUS, SPECIES, ARCS**
- hexis (ἕξις) / habitus** — *a settled, worked-in state of character or competence from which action issues reliably; more than a bare capacity. The genus of this paper.*
- ēthikē hexis (ἠθικὴ ἕξις) / habitus mōris** — *settled moral character; the will to bear (Arc I — the Will). Perfects the officium. The arc that died; transmissible only, never legislated.*
- 20 **hoplitikē hexis (ὀπλιτικὴ ἕξις) / habitus armōrum** — *the free citizen's settled skill at arms (Arc II — the Hand). Perfects personal potestās. Not "the art of war."*
- taktikē hexis (τακτικὴ ἕξις) / habitus ōrdinis** — *the settled order of the small band (Arc III, lower — take your place, hold, move and signal as a unit).*
- stratēgikē hexis (στρατηγικὴ ἕξις) / habitus ducendī** — *the settled art of combining many bands into a host (Arc III, upper). Perfects collective potestās; where the militia is begotten at the scale of the body politic.*
- 25 **polemikē (πολεμικὴ)** — *"the art of war." Deliberately not the term used: the arcs are about citizen competence and combination, not generalship-as-vocation.*
- technē (τέχνη)** — *craft or art; a learnable skill. Aristotle's companion notion to hexis; adopted here under governance.*
- 30 **the three arcs** — *Will → Hand → Body; Being → Bearing → Joining; Character → Competence → Combination. Their order is the order of the restoration (I→II→III, bottom-up) — a theorem, not a taxonomy.*
- THE MAXIM & ITS TRIAD**
- 35 **Quī gladium parit, gerit; quī dēstringit, imperium tenet** — *"Whoever begets the sword, carries it; whoever is willing to draw it, holds the sovereignty." The governing maxim.*
- parit · gerit · dēstringit** — *begets · carries/wields · unsheathes: the three senses of to bear, and the three acts of bearing the sword.*
- iūs · potestās · officium** — *right · power · duty: the triad the three senses answer to. Iūs = the constituent right; potestās = the standing power (personal and collective); officium = the settled duty, the willingness to draw.*
- 40 **Sine habitū mōris, armōrum, ōrdinis, et ducendī — nūlla potestās** — *"Without the settled character, skill at arms, order of the band, and coordination of the host — no power." The maxim extended across the four species.*
- 45 **CONSTITUTIONAL & LEGAL TERMS**
- constituent / constituted power** — *(Sieyès: pouvoir constituant / constitué) the power that makes constitutions vs. the powers a constitution makes. The three branches are the second; the people in arms, the first.*
- foundational stratum** — *the corpus's correction of the "fourth branch" idea: the militia stands beneath the three branches (vertical, the floor), not beside them (horizontal, a fourth pillar).*
- 50

the unorganized militia — *the general body of able-bodied citizens named in 10 U.S.C. § 246: legally extant, institutionally dormant. States retain plenary power to organize it.*

State Defense Force (SDF) — *a state military force maintained under 32 U.S.C. § 109, answerable to the governor alone and not federalizable. The most concrete lawful path in the paper.*

55 **10 U.S.C. § 12406** — *the statute permitting the President to federalize a state's National Guard; the pressure point in the 2025 deployment litigation.*

Posse Comitatus Act — *the longstanding bar on using the military for domestic civilian law enforcement.*

60 **Dick Act (Militia Act of 1903) & National Defense Act of 1916** — *the statutes that folded the general militia into a federally standardized National Guard and collapsed the Guard-vs-militia distinction this paper would restore.*

palladium — *a safeguarding institution; the term Blackstone and, after him, the American commentator St. George Tucker applied to the right to keep and bear arms.*

65 **Title 32 / Title 10 status** — *Guard service under state command (Title 32, outside Posse Comitatus limits) vs. federalized service (Title 10). The distinction at issue in 2025.*

PERSONS & WORKS CITED

Aristotle — *source of hexis / ēthikē hexis / technē; Politics III.7, IV.13, VII.9. (The “court awed by the fear of an armed people” line often attributed to him is spurious and is not used.)*

Plato — *source of hoplitikē as a named skill.*

70 **Sieyès** — *the constituent / constituted power distinction.*

Madison & Hamilton — *The Federalist Nos. 29 (Hamilton, the militia), 46 (Madison, the armed people as ultimate check; “agents and trustees”), 51 (Madison, ambition checking ambition).*

Blackstone & St. George Tucker — *the right to arms as auxiliary safeguard / palladium.*

Max Weber — *the state as claimant to a monopoly on the legitimate use of force.*

75 **Edwin Vieira, Jr., The Sword and Sovereignty (2012)** — *the modern locus of the “people-held sword”; cited openly as the redemptive species of our genus.*

IMAGERY & METAPHOR (FLAGGED IN THE FOOTNOTES)

anastasis — *a raising-up; resurrection of a body that survived into the tomb, as distinct from creation from nothing. The controlling metaphor: we raise the old body, we do not build a new one.*

80 **the Aeneas model** — *intergenerational transmission, pictured as Aeneas carrying his father Anchises and the household gods out of burning Troy. Arc I (the will) passes this way — father to heir — because no statute can hand it.*

ligamental vs. illustrative — *the corpus's two grades of metaphor: illustrative figures teach but carry no logical weight (the floor/slab; resurrection's mood); ligamental ones are load-bearing joints of the argument (the bear-triad; the hexis architecture).*

85

CORPUS & HOUSE TERMS

Zōon Ēthikon-Logikon (ZEL) — *the corpus this paper belongs to; Zōon Ēthikon Press (ZEP), its imprint.*

- 90 **Quīnque Magisteria Implexa** — *the five interwoven magisteria within which the corpus works: Self · Oikos · Community · Polis · Market. (Oikos = the household.) This paper seats in the Polis, roots in the Self, hinges in the Community.*
- cursus** — *a course or ordered path; here, the individual's step-by-step discharge of the militia duty (understand → arm → assemble → deepen).*
- the seven ligamental modes** — *the corpus's named disciplines for binding adopted material under governance (Reductiō · Abductiō · Implicātiō · Cōnfirmātiō · Diagnōsis · Articulātiō · Dēductiō).*
- 95 **Ab Ēruptiōne Prīmā, Ad Astra** — *the corpus motto: "From the First Eruption, to the Stars."*
- Veritas mappa est, sed semper meliora!** — *the epigraph: "Truth is a map — but always better ones!" — truth is not possession but ever-better cartography.*
- At Ēruptiōnem Prīmam virumque canō** — *the proem, answering Virgil's Arma virumque canō: "But of the First Eruption, and the man, I sing."*
- 100 **Annō Hominī (AH)** — *"in the Year of Man," the corpus's deep-time count (AD + 200,000): hence 202,026 AH // 2026 AD. Distinct from Annō Primordiī (AP) and Annō Domini (AD); never "Anno Hegirae."*
- the Peasant Philosopher / Aethon** — *the author's working persona; and Aethon ("blazing"), the machine's dialogue name within the corpus.*
- 105 **ORIGINATIONS & ADOPTED PREMISES** *Originating to the Zōon Ēthikon-Logikon: the three-arc hexis architecture as applied to the militia; the sword-maxim and its bear-triad; the militia as foundational stratum (vertical, beneath the three branches — not a horizontal "fourth branch"); and the resurrection-with-no-external-resurrector framing. Adopted under governance, and disciplined by the corpus's seven-mode ligamental practice: Aristotle (hexis, ēthikē hexis, technē; Politics III.7, IV.13, VII.9 — the spurious "court awed by the fear of an armed people" line is not used); Plato (hoplitikē); Sieyès (constituent / constituted power); Madison and Hamilton (The Federalist 29, 46, 51);*
- 110 *Blackstone and Tucker (the right to arms as palladium); Weber (the monopoly of legitimate force); and Edwin Vieira, Jr., The Sword and Sovereignty (2012), whose people-held sword is the redemptive species of our genus, cited openly.*
- 115 **ATTRIBUTION — QUĪNQUE MAGISTERIA** *This paper proceeds within the Quīnque Magisteria Implexa — Self · Oikos · Community · Polis · Market. Its proper seat is the Magisterium of the Polis; its root, by the priority rule of SVI, is in the Self (the individual cursus), and its hinge is in the Community (the assembling band). It claims no competence it has not earned in those magisteria.*

Vita brevis, ars longa, occāsiō praeceps, experīmentum periculōsum, iūdicium difficile.

Life is short, the art long; the occasion fleeting, experiment perilous, judgment difficult. — Hippocrates, Aphorisms I.1

- 120 — *and after the manner of the house: Vita brevis, memoria brevior, ars longa.*

Zōon Ēthikon Press · Ab Ēruptiōne Prīmā, Ad Astra
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