

Transition to Natural Law



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2019 Edition

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By Cindy K. Currier

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How to Use This Book

The ideas in this book are simple, because Natural Law is simple, in contrast to what we have experienced up to this point through civil law, corporate law and common Law. Therefore, several readings may be required in order to digest and apply the material.

You may feel energized and excited to apply Natural Law right away but understand that humanity is in transition. So for now, Natural Law operates parallel with current governing structures until critical mass has been reached and the transition to Natural Law is complete.

You may find the simplicity of Natural Law difficult to imagine. This is because humanity has been subject to fictitious, nonsensical 'legal' complexities intentionally designed to boggle our minds, thus allowing the few to control the many. Civil, corporate and common 'law' structures were never intended to be understood nor utilized for the benefit of the general population. They were set up by a few who considered themselves 'elite' and privileged to make decisions for all of humanity. So it may take time for our minds to accept and catch up to what we've always known intuitively within our hearts: *we are heirs of creation and directly responsible for the care of what immediately surrounds us*. That responsibility comes with the privilege of individual sovereignty, functioning within a society of equally self-sovereign individuals.

When you have digested the material in this book, you may begin forming your community. Once it becomes obvious to society that corporate codes, policies and ordinances serve no useful function—because everyone in your community is committed to functioning in a way that honors the interdependent, regenerative nature of Earth's living systems—they will drop away. The people will mandate it.

We are in transition. Transition takes time and allows each one to adjust as they are able. This is how stability is maintained. However, we can speed up this process by holding regular meetings and discussing the material in this book. Remember, we are not attempting to destroy the current system, but only allow it to be seen for what it is. Then let all decide for themselves. And making an informed decision requires that everyone be exposed to the material. So it is up to you who are reading this book to spread the good news of Natural Law!

Introduction

The purpose of this book is to assist humanity in the transition to Natural Law, person by person, community by community.

Community Natural Law is neither a movement nor a fad. Neither is it a revolution. No overthrow of anything is required and no civil disobedience is recommended. This magnanimous transition occurs as the cataclysmic failure of our current financial, legal, political and social structures becomes impossible to ignore. As we fall through holes in the current system—created by the same universal government-banking cartel that has controlled humanity for millennia,—we land, at last, in the arms of Natural Law. It is up to us to spread those arms. Now!

Earth had been in an environmental free fall for years and yet, ironically, is now positioned to flourish like never before. Humanity has yawned a deep breath and is stretching herself awake. We know that government sponsored so-called sustainability programs are unacceptable and it is up to each of us to take responsibility for the land, water and air where we live and have community. Custodianship of earth's resources is our responsibility—we cannot escape it. The time for blaming is over. Destructive control structures exist because we empower them with little decisions we make every day. It's time for a reality check. We have allowed our bureaucratic controllers to run amuck. The power in any society has always rested with the people and does so now. We must correct our own course NOW.

Natural Law is the only way for an intelligent species to advance—because it's the only thing that works. As you read these pages, put aside any notion of politics, parties or platforms. Lay aside all societal molds you have gotten used to. Imagine yourself individually sovereign, ruler over yourself, responsible for the care of Earth. Understand that whether you realize it or not, this is your mission now.

As Bruce Lipton says, "A miraculous healing awaits this planet once we accept our new responsibility to collectively tend to the garden rather than fight over the turf."

Preface

Today's governing and law systems are cumbersome, ineffective and ironically unlawful according to their own legal standards. Consider this: Under Common Law, one must possess 'legal' capacity in order to form a contract. Yet the Cestui Que Vie trust of 1666 supposedly gives the Vatican charge over humanity, considering us "dead at sea," and Common Law courts continue to uphold decisions that support corporate contracts. In fact, the combined instruments of Common Law, Corporate Law and banking have become our primary nemesis in America and the world. (In case you didn't know, for example, Northern Trust Investments is 'Trustee' of American Bar Association Members/Northern Trust Collective Trust.)

Where at one time our "democratic" governing processes were viewed as supporting freedom they have functioned as quite the opposite. Corporate governments, admiralty courts and fraudulent banking practices have colluded to create an out-of-control, dictatorial power structure over which the people have no control. How did something that started out so right go so wrong?

Simply stated, we human 'heirs of creation' took our eyes off the ball, as it were. As natural extensions of the First Source of Life Essence (God) we are responsible for the world we have inherited. Daily, we collectively turn our responsibility over to massive government entities with which we have no personal relationship, no intimate knowledge and no control. It's time for humanity to take the reins and structure our lives together in ways that honor the interdependence and regenerative nature of Earth's living systems.

Natural Law is the practice of maintaining wholeness among all living systems in harmony with the laws of nature. Civil Law structures do no such thing. And despite the seeming endless rhetoric about Common Law being God's law and synonymous with Natural Law, nothing could be further from the truth. Common Law started millennia ago as the Sumerian way of managing human slaves—and continues this function today.

While it's true that many tribal communities throughout the world have operated in harmony with nature's regenerative processes, most were either seized through conquest or have now been conscripted by the Vatican Khazarian feudal Empire. Common law concepts have repeatedly been given a new face and fed to the public as a form of natural law—to the point where most natural law writings are simply fiction.

Any accurate materials that may exist are buried beneath mounds of pedantic philosophical writings. Concepts such as "natural rights" and "natural justice" have been deduced from the works of Aristotle (see *Rhetoric*, book 1, ch. 13), Thomas Aquinas (see *Summa Theologica*), Emmerich de Vattel (see *Law of Nations*), and John Locke (see *Second Treatise of Government*) and conflated with Natural Law. In fact, most law professionals do not differentiate between natural law philosophy, Common Law and Natural Law. We frequently hear media pundits and Internet legalists use the terms Natural Law and Common Law synonymously.

Now, for the first time, there are written guidelines for transitioning to Natural Law which has never been practiced by a civilized society in the history of Earth. Our American forefathers of 1787—students of Cicero, Polybius, Coke, Locke, Montesquieu, and Blackstone—may have had their hearts in the right place but grossly missed the elegant simplicity of living in harmony with one another.

Natural Law is a body of principles that guides human behavior in accord with the interdependent, regenerative qualities of the collective physical world. It maintains wholeness among all living systems—including human living systems. Man-made rules are not "law" but ethics, traditions, rules, codes, regulations, etc.

Natural Law is basic enough for an eight-year old to understand—simply behave in a way that protects the integrity of all living systems! In a self-governing, individually-sovereign world, anything beyond that is negotiable.

Additionally, humanity as a whole has evolved far beyond what contemporary governing systems can match. It's time for an entirely different approach.

Applied Natural Law provides an organized, orderly, secure and self-sufficient way of living in communities without the cumbersome, inefficient overarching governing bodies we have today. It addresses the needs of the collective while maintaining individual sovereignty and independence. Every group and every individual is free of domination by another group or individual. The bedrock of applied Natural Law are the Maxims of Love and Statements of Responsibility which you will find herein.

It's time to transition to Natural Law. Set the contents of this book to heart and share far and wide.

Maxims of Love

Maxims are simple statements of truth. The Maxims of Love are expressions of who we are in relation to one another and form the basis for Natural Law.

Where in the past our place in society was determined by powers outside ourselves (government), we are now individually responsible for relating in life-affirming ways independent of exterior forces. All Natural Law principles, procedures and structures are interpreted through the Maxims of Love.

Maxims of Love

- All living systems are free.
- All living systems are protected.
- All living systems unable or unwilling to live and act in accordance with the maxims of love correct their behavior or accept the consequences.
- Where the maxims of love are violated pardon is offered upon correction.

Statements of Responsibility

A constitution may be thought of in a couple of different ways. It can refer to a written document by which a community or "country" governs itself or it can refer to elements composing the characteristics of a whole. As you see in the glossary of this book, Natural Law utilizes the second definition only. Why? Because characteristics arise from within as a result of inner qualities. And no adherence to any written document can produce or change the nature or inner characteristics of anything.

The Natural Law Statements of Responsibility are a constitution in the sense that they are written and describe what is required of human 'heirs of creation' for sustenance. They also describe the qualities of life on Earth as it was meant to be. They are logical and intuitive and only written in order to assist in our transition to Natural Law.

Statement 1

Freedom and the right to self-determination is natural and lawful, inherent in all living systems, and does not regard any state of mind, condition, or national identification; as such, we form Statements of Responsibility around these principles:

All living systems are free.

The value of living systems is unlimited.

Each living system is equal in value to all other living systems.

All living systems who violate these principles are pardoned on correction.

The human community intervenes in all situations where these principles are violated regardless of local customs, ethics, or practices.

Statement 2

Humans are eternal in nature and in and of themselves, ecosystems. Since every element that exists is living, interconnected, and interactive, ecosystems are defined as communities of elements nested in larger ones, to the universal level and beyond. Every element is vital to the structures supporting it.

Statement 3

Each inhabitant may, by free-will choice, join with one or more others to form a couple, family, band, tribe, confederation of tribes, or nation; each nested within a larger community.

Statement 4

Each human is, by free will, a sovereign nation and self-governing. Inhabitants join with others, by free will choice, to form governing frameworks for human communities that align with collective and individual customs.

Human communities develop ethics, customs, and practices consistent with the rights and protections of all living systems in recognition and respect for diversity of values, knowledge, skill, practices, and standards of all world cultures in alignment with natural law.

Statement 5

Mother Earth is an indivisible part of all living systems, inclusive of human communities, interrelated, interdependent, and complementary, all sharing a common destiny. Where human communities interact with other aspects of nature, the integrity and natural processes that sustain regeneration is preserved.

Mother Earth, the waters, skies, air, airwaves, minerals, forests, beaches, mountains, wildlife, and all other natural resources, human and otherwise, in, above, and below the earth are expressly protected as living systems. Natural resources are utilized in sustainable ways and may not be commercialized, commodified, nor privately "owned," inhabitants being guardians and custodians of such. All activities such as building, farming, harvesting, and producing are done in a way that preserve nature's dynamic balance and life- cycles, assuring regeneration and future integrity.

Statement 6

By natural law, which deems Mother Earth and all living systems, human or otherwise, to be title holders of inherent rights, interrelated, interdependent and complementary, we declare Mother Earth to have a lawful personality able, through her human representatives, to bring action to defend her rights.

For the protection of her rights, Mother Earth takes on the character of the collective. She and all her expressions, including human communities, possess all the inherent rights recognized in these Statements; and the rights expressed herein do not preclude the existence of other rights.

As part of the community that makes up Mother Earth, all inhabitants exercise rights in a form compatible with both individual and collective rights. The exercise of individual rights is limited by the exercise of collective rights in the living systems of Mother Earth, and any conflict between these rights are resolved in a manner that preserves the functionality of living systems.

Statement 7

Communities, once regulated according to physical geographic boundaries arranged as cities, counties and states, now form and regulate themselves according to free-will choice. Customs, practices, and constitutions are developed by inhabitants in harmony with the symbiotic relationship of all life systems and in alignment with natural law. Communities may be stationary or migratory, occupying and utilizing natural resources as custodians and guardians of the land.

Statement 8

The land, being equal in value to all other living systems, once regarded as real estate, property or possession, is now free. Each human inhabitant is declared a lawful guardian and protector of Mother Earth.

Statement 9

Inhabitants freely enjoy activities of exchange, business and travel, unhindered and unrestricted, as done in a form that maintains the capacity and conditions for regeneration and the balance of all living systems and ecosystems.

Existing infrastructure remains as long as it is maintained and utilized in harmony with regenerative cycles of surrounding life systems. Individuals, groups, or communities sharing an interest in roads, pipelines, railways, etc. possess guardianship of them and are responsible for their care and operations.

Statement 10

Decisions regarding personal health care, wellness, education and safety are the free-will choice of each inhabitant.

Statement 11

Free movement through and across land, water, air and space is a natural function of life and remains unrestricted, uninhibited and unlimited. Modes of transportation safeguard the integrity and regenerative cycles of Mother Earth.

Statement 12

Inhabitants and communities freely form alliances and enter into written or oral contracts and agreements consistent with the common good and within the framework of the balance and rights of Mother Earth and all living systems.

Statement 13

The human community intervenes where violations of rights occur. Protection coalitions, consisting of one or more inhabitants, assist in ensuring rights and protections guaranteed in these Statements.

Statement 14

Representational value systems (money) have traditionally been used to measure an amount or level of human energy invested in a product or service. These systems are unnecessary, cumbersome, and create fictitious hierarchies; therefore, all money systems dissolve as human consciousness, understanding of our symbiotic relationship with the earth, and access to alternative technologies provide.

Concepts of 'work for hire' adjust to reflect continued expansion of available technologies, multicultural understanding, and the primacy of integrity among and between all living systems.

Principles of Natural Law

Natural Law begins with each of us understanding who we are as heirs of creation, at one with the universe, continuing the legacy of First Source of Life Essence, also known by many as God. Once we realize who we are on a conscious level, all man-made law constructs become inadequate.

Natural Law is the practice of maintaining wholeness among all living systems in harmony with the laws of nature. The laws of nature are not subject to rulers or directed by opinions. They are, instead, based on inherent features of the universe. In contrast to man-made law, Common Law for example, Natural Law is a body of principles that guides human behavior in accord with the interdependent, regenerative qualities of the collective physical world. Man-made rules are not 'law' but rather ethics, traditions, rules, codes, policies and regulations.

Humans do not actually make law but observe it. Still, man-made community practices or rules of behavior have in the past been called customary law, tribal law, or constitutional law. Guidelines or traditions can be established but are not in and of themselves law. Rather, they may function alongside the laws of nature for purposes specific to a particular community, tribe or group who agree to align with them.

Natural Law makes sense when we consider these underlying principles:

- All of creation comes from one original spark. In that sense, we are all one. That being so, harm to one is harm to all.
- All polarities such as right and wrong, dark and light, ultimately move toward reconciliation. So, justice becomes a dance rather than a struggle.
- We are "in love" when our thoughts, words, and actions are congruent with who we are.
- There is truly only one law: love one another.

Natural Law works when we apply these principles along with the Maxims of Love and the Natural Law Statements of Responsibility.

A Model for Self-Governance

In contemporary history, the closest thing we've had to self-governance is "intentional communities" such as eco-villages, communes, co-ops, land trusts and so on where people live together united by an explicitly expressed vision. These are part of what has been termed a "back to the land" movement where members reject consumerism and aspire to honor our interdependence with earth's resources. We have reached a tipping point now, though, where the general populace understands it is now time for each individual to establish a direct connection with the source of our sustenance. And self-sovereignty is about exactly that— independence, responsibility and a relationship with the land.

The Land

The notion of "buying" land, owning it and excluding others from utilizing its elements is a concept that came in with capitalism and the commodification of nature. The object was to hoard a particular resource or element and then exchange it with someone who had done the same with another resource or element. Those who hoarded the most considered themselves "wealthy" and demanded others give their labor in exchange for the same element that they took freely from the land. To put it simply, for example, a capitalist would dip his jug, forcibly block you from dipping your jug, insist you exchange your labor for a different element (gold, for example) and bring it to him in exchange for the jug of water he dipped for you. The result was that Earth's resources were stripped, plundered and depleted to the point of near extinction. Observing the Natural Law Statements of Responsibility (in section one) is a way of correcting this.

Enclosure

Prior to the 17th century, land in England was held in common by the community. Farmers cultivated dispersed segments of land during growing season which after harvest, reverted back to the community for livestock grazing and other purposes. But through a series of parliamentary Enclosure Acts, land was fenced off, closed for use by the local people, turned into private farms and deeded to wealthy owners. As enclosure proliferated, the number of displaced, landless people increased, creating a "working class" whose only options were to work as tenant farmers for large landowners or get jobs in the cities. As village after village lost common rights and the

people were strong-armed off of their land, the transition from feudalism to capitalism was complete. George Orwell writes in his Tribune Column entitled, "As I Please" August 18, 1944:

"In his zeal to defend private property, my correspondent does not stop to consider how the so-called owners of the land got hold of it. They simply seized it by force, afterwards hiring lawyers to provide them with title-deeds. In the case of the enclosure of the common lands, which was going on from about 1600 to 1850, the land-grabbers did not even have the excuse of being foreign conquerors; they were quite frankly taking the heritage of their own countrymen, upon no sort of pretext except that they had the power to do so."

As Asia, India, Africa and the Americas became colonialized, the enclosure of not just farmlands but forests, dams, groundwater and knowledge itself became the norm. Indian scientist Vandana Shiva writes in her essay "The Enclosure of the Commons": "The 'enclosure' of biodiversity and knowledge is the final step in a series of enclosures that began with the rise of colonialism. Land and forests were the first resources to be 'enclosed' and converted from commons to commodities. Later on, water resources were 'enclosed' through dams, groundwater mining, and privatization schemes. Now it is the turn of biodiversity and knowledge to be 'enclosed' through intellectual property rights."

Corporatization

Corporatization refers to the structuring of government and public organizations into joint-stock, publicly listed companies. Most countries in the world are registered as corporations in the United States and can be found on the Securities and Exchange Commission website. The United States was corporatized during the Forty First Congress, Session III, Chapter 62 in 1871 which reads:

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That all that part of the territory of the United States included within the limits of the District of Columbia be, and the same is hereby, created into a government by the name of the District of Columbia, by which name it is hereby constituted a body corporate for municipal purposes, and may contract and be contracted with, sue and be sued, plead and be impleaded, have a seal, and exercise all other powers of a municipal corporation not inconsistent with the Constitution and laws of the United States and the provisions of this act."

It is through corporatization that governments enclose and commodify natural elements with no personal liability. This means in corporatized governments, such as

the United States, no human accepts responsibility for the care or stewardship of the land. Empowered by corporate governments, sub-corporate entities enclose, privatize, commodify, market and sell nature's elements as resources. These practices cause harm to Earth and humanity, impede freedom, and violate the Natural Law Statements of Responsibility.

Responsibility

The first step toward self-sovereignty is each one accepting full personal responsibility and liability for preserving life on Earth. As self-determined heirs of creation, it is our duty to protect nature's dynamic balance and life-cycles, assuring regeneration and future integrity. By Natural Law, corporate entities are no longer recognized and naturally dissolve.

Compassionate Care

The ability to step outside ourselves and take the perspective of those around us is a unique human capacity that allows us to feel what others might be feeling. When we take the time to understand another, we open the door for compassionate care. It is this sort of caring that empowers our position as lawful guardians and protectors of Earth and one another.

Sharing

When we see clearly, we realize that Earth's elements are abundant and potentially limitless. Circulating supply maintains balance and flow while hoarding leads to waste and destruction. Sharing is a natural byproduct of interdependency among aware, self-sovereign individuals.

Coming Home

The U.S. Farmland Information Center reports there were 971,232,700 acres of agricultural land in the United States in 2012. With a population of 133,957,180 households (2014 U.S. Census Bureau), theoretically, each household could farm their own 2-7 acre homestead.

As a general guide for communities in North America, we suggest all land be held in common with the exception of land cared for by individuals, families or businesses and acreage farmed by family or community homesteads. The suggested land per family homestead would be 2 or 3 acres. Common land may be farmed by the community during growing season and available for grazing after harvest.

It is suggested that members of each household become familiar with holistic land management and agricultural practices whether they are actively farming or not—because every inhabitant is a custodian and protector of the land.

Method

The method of appropriating homestead land may vary community by community; but since as of this writing we are in transition, let's start where we are by defining community.

Community is defined as several people associated by free-will choice. Currently, as of this writing, communities in the United States are delineated by fictitious state, county and municipal lines which facilitate regulation and control in the name of commerce. (States are sub-corporations of the United States while counties and municipalities are sub-corporations of the state. State legislatures set county and municipal boundaries. Voters may petition for boundary changes, but these lines are generally determined by commercial concerns designed to limit the use of land for commodifying resources.) So as you see, transitioning to Natural Law essentially eliminates imaginary state, county and municipal lines. But since we already live and interact based on these boundaries, we can start there, thinking of our communities in familiar terms such as neighborhoods, towns or villages. So, how do we proceed?

Step 1: Find and hold your ground. We have each chosen a particular area on the land to call home. Under corporate law payment is required to reside on that chosen piece of land. *Natural Law provides a place on the land for each individual by free-will choice without payment.* So when Natural Law is implemented, those who currently have a dwelling place keep that place and payment is no longer required. (Drawing income from "tenants" is unlawful by Natural Law.)

Those living in apartment buildings are now sharing land with their neighbors and may move to an unoccupied dwelling if so desired.

Anyone wishing to occupy a dwelling that has been vacated (by foreclosure or other means) may do so. In the case of a foreclosure, first refusal goes to the first mortgage holder who was foreclosed and removed against their will.

Step 2: Manage your utilities. Alternative energy technologies now come front-and-center. No longer tied to the grid, each dwelling or community functions as a self-contained homeplace with everything needed to sustain life.

Step 3: Think peer to peer. Corporations dissolve. This leaves the door wide open for single-owner businesses, community businesses, turnkey manufacturers and local farmers. As we become increasingly independent, options for acquiring quality goods and services directly from producers expands.

So imagine a nation-wide public announcement saying this: Starting today, you are free to live in your home without charge; anyone without a dwelling may freely occupy an abandoned home; all vacant land in your community (neighborhood or town) is now held in common; public utilities will be maintained only until alternative energy technologies are available and distributed.

What happens to companies owned by large corporations? They eventually align with Natural Law or dissolve. If our food is grown locally or shipped directly from independent farmers, what use is the grocery store? Especially if the neighborhood bakery can get freshly ground flour from the mill up the road and eggs from the neighbor's chickens? Local shoe and watch makers will go back to making shoes and watches. Craftsmen will again provide wares for our homes. It's no longer about mass production and cheap labor but about self-expression, contribution and community pride.

The People

How does a Natural Law community define itself? Without fictitious boundaries, what form does the community take and how is it governed? Natural Law communities take on the personality of its members; not defined by imaginary geographic lines, but by the character of the people. Before North America was colonized, tribal areas were identifiable by the language and customs of the people, or bands of people, in a given area.

Band

A band consists of individuals and families totaling perhaps a few dozen living in proximity who may or may not share other commonalities. A neighborhood or street might constitute a band. The land on which a band lives, which they steward and protect, is called an "area". A meeting of the people to discuss and decide upon matters that effect the community as a whole is called the ecclesia.

Each resident in a band has a say in what goes on and decisions are made by agreement. Making sure each member is considered equally requires time and patience but results in members getting to know one another and contributes to a

harmonious living environment. It is up to each band to select a decision making model that works best for their ecclesia.

While bands may or may not have formal leaders, individuals with particular knowledge or skills such as speaking, farming, engineering, architecture, etc. may take leadership roles when their abilities are called upon. Those with exceptional decision-making, facilitation or mentoring abilities typically earn the respect of the group and are utilized in these areas as well.

As a band increases in size, goals and interests diverge. The band may "multiply" by splitting and re-forming as several bands. While splitting and multiplying may be experienced as negative by some, it is a sign of growth and encouraged as a way of maintaining freedom, creativity and expansion. As a band increases in size to a hundred members or more, they may divide into several bands which together make up a tribe.

Tribe

A tribe consists of two or more bands and is essentially egalitarian; no one is superior to anyone else. Matters of concern are managed by a tribal council which is facilitated by an elder or chair-person. Councils develop "systems of assistance" to address needs in areas such as education, health, business, infrastructure, protection etc., taking the expressed desires and requirements of all members into account. The land on which the tribe dwells is considered a "region" and covers several "areas".

While social scientists would say several tribes make up a sovereign state, it is suggested structuring no further than the tribe simply to preserve the egalitarian nature of society. Once a community becomes very large is it difficult to avoid controlling hierarchies— simply because agreement among such large bodies takes much time and energy. Once that happens, people tend to "go along" just to avoid conflict. However, several tribes may wish to join together in the form of a confederation. The land stewarded and protected by a confederation of tribes is considered a "territory".

Confederation

A confederation consists of several tribes joined by an agreement or covenant that serves the interests of all. The covenanted tribes may or may not share common cultural traditions. Confederations may be formed in order to facilitate food production, health & wellness, education, community resources, land usage, transportation, infrastructure development and so on. The usual purpose of a confederation is to facilitate cross-tribal relations, resource utilization and protection.

The Confederation is accountable to the member tribes, who in turn are accountable to participating bands, the members of whom each maintain their individual self-sovereignty.

Confederation administrative tasks are carried out by individuals, teams or coalitions who are appointed by tribe members. Administrators serve the interests of the community and carry no real authority.

In a world where everyone is responsible for the the care and protection of self, Earth and one another, communities are responsible for communicating with one another regarding decisions which may affect others. Whether formally or informally, bands agree on how to live together regarding:

- Customs and practices
- Public Atmosphere
- Learning
- Application of technologies
- Conservation
- Energy
- Food Production
- Protection and defense
- Infrastructure
- Inter-community relations

Without interference from corporate governing bodies, disputes are resolved locally within the community. Ideally, disputants utilize conflict resolution methods to work things out amongst themselves. In such cases where this is not possible, the following scenario may be applied:

1. Disputants agree that a third party (judge) is required to assist in settling the matter. This is posted publicly in the community. If one party refuses to agree, this is also recorded publicly and the community council is called upon to assist (see Dispute Resolution in the COURT OF AGES Law of the Land Handbook).
2. Disputants agree to abide by the judge's ruling.
3. A judge is a respected community member who is called upon to render a decision in order to settle a dispute.
4. A judge is an unpaid volunteer who acts in service to the community by free-will choice as called upon. Accepting payment for service as a judge violates Natural Law.

5. A judge facilitates each party expressing their position and determines the facts. Facts are recorded publicly in the community.

6. Disputants agree to abide by the judge's ruling.

If the matter involves harm or a violation of rights, a court may be convened. A court is assembled for the express purpose of resolving a particular case. Members are agreed upon by both parties involved and volunteer only for the duration of the case for which they are assembled. See COURT OF AGES Law of the Land Handbook "Lawful Cure" for procedures:

1. Bring all charges publicly, in the open, transparently for all to see.
2. Make all procedures public, allow all evidence to appear publicly.
3. Allow the accuser and accused to testify openly and in public. Much healing can take place through the act of "telling our story" while others listen objectively, reflectively and compassionately.
4. Allow the accused offender to confess, express regret, offer restitution and be forgiven upon correction.
5. Allow rehabilitation for the offender if required.
6. If court procedures and jury deliberations continue, allow them to continue openly and publicly.
7. If charged, offer the accused a formal opportunity to confess, repent, offer restitution and accept forgiveness.
8. If the offender refuses offers of restoration and a repeat of the offense seems likely, containment or detainment would be recommended.

The Economy

Earlier we discussed how our world went from sharing the land to enclosing, blocking, stripping and selling it back to her original guardians. All this by legislated “free market” enterprise in the name of government. What we now think of as the “labor class” was created through this process of working for money with which to pay for what was once freely available to us all.

Today, we still defend the concept of a labor class as if paying for what is already ours is normal. In fact, this nonsensical concept is so ingrained in the American mind that instead of protesting it like they did during Shay’s Rebellion, post-Revolutionary Americans staged armed uprising against economic injustice. They actually fought for the “right” to earn money to pay for what was already theirs. Workers happily went to jobs to obtain those wages without question. *In fact, the creation of jobs to acquire money to pay for what is naturally ours to begin with is now part of nearly all contemporary political platforms!*

Where does money come from?

For most of us the mention of money conjures images of machines cutting printed bills and stamping metal coins at the United States Mint. But in reality most of the world’s money is not created by government nor at the mint at all. As wild as it sounds, most money is created by private corporate banks.

We are told that banks lend money held in trust at their facilities for depositors. But the truth is, banks create what they loan based on the borrowers promise to repay. The borrower’s signature on the loan papers forms an agreement with the bank to repay the amount of the loan plus interest. The signature gives the bank the legal right to create the amount of the loan simply by writing it into the borrower’s account.

The Goldsmith Who Became a Banker

This is a story adapted from Louis Even’s article published in the October, 1936 issue of “Cahiers du Crédit Social.

Once upon a time wars and armed robberies were causing the gold and jewels of the wealthy to fall into the hands of pillagers. So the owners of gold, who had become very nervous, began entrusting their treasures for safekeeping with goldsmiths who, because of the precious metal they worked with, had very well protected vaults. The goldsmith received the gold, gave a receipt to the depositor, and took care of the

gold, charging a fee for this service. Of course, the owner claimed his gold, all or in part, whenever he felt like it.

The traveling merchant, who possessed gold with which to make his purchases, was in danger of being attacked along the road; so he convinced his seller to accept, rather than metal, a signed receipt attesting to his treasure on deposit at the goldsmith's. The goldsmith's receipt bore witness to the reality of the funds. It also happened that the supplier managed to get his own goldsmith to accept the signed receipt that he had received from his buyer. Little by little, merchants began exchanging these receipts rather than the gold itself.

The goldsmith soon made a discovery. He realized that nearly all of the gold that was left with him for safekeeping remained untouched in his vault. Hardly more than one-in-ten of the owners of this gold, using their receipts in their business transactions, ever came to withdraw any precious metal.

In his longing to become rich more quickly he made a daring gesture. "Why," he said to himself, "would I not become a gold lender!" A lender, mind you, of gold which did not belong to him. And since he did not possess a righteous soul, he hatched and nurtured the idea. He refined the idea even more: "To lend gold which does not belong to me, at interest, needless to say! Better still, instead of the gold, I will lend a receipt, and demand payment of interest in gold; that gold will be mine, and my clients' gold will remain in my vaults to back up new loans." He kept the secret of his discovery to himself, not even talking about it to his wife. Before long the opportunity arose to put his plans into motion.

One morning, a friend of the goldsmith came to see him and asked for a favor. He needed gold to settle a transaction. If he could only borrow some, he would pay it back with an added surplus; if he did not, the goldsmith would seize his property, which far exceeded the value of the loan.

The goldsmith had him fill out a form, and then explained, with a disinterested attitude of course, that it would be dangerous for him to leave with a lot of money in his pockets: "I will give you a receipt; it is just as if I were lending you the gold that I keep in my vault. You will then give this receipt to your creditor, and if he brings the receipt to me, I will in turn give him gold. You will owe me so much interest."

The creditor generally never showed up. He rather exchanged the receipt with someone else for something that he required. In the meantime, the reputation of the gold lender began to spread and people came to him. Thanks to other similar loans by

the goldsmith, soon there were many times more receipts in circulation than real gold in the vaults.

The goldsmith himself had really created a monetary circulation, at a great profit to himself. He quickly lost the original nervousness he had when he had worried about a simultaneous demand for gold from the great number of people holding receipts. He could, to a certain extent, continue with his game in all security.

The creation of credit—One day the goldsmith thought it wise to change the way his receipts were set out when he made loans; instead of writing, "Receipt of John Smith..." he wrote, "I promise to pay to the bearer...". This promise circulated just like gold money. Unbelievable, you say? Come on now, look at your dollar bills of today. Read what it written on them. Are they so different? And do they not circulate as money?

A fertile fig tree, the private banking system, the creator and master of money, had therefore grown out of the goldsmith's vaults. His loans, without moving gold, had become the banker's creations of credit. The form of the primitive receipts had changed, taking that of simple promises to pay on demand. The credits paid by the banker were called deposits, which caused the general public to believe that the banker loaned only the amounts coming from the depositors. These credits entered into circulation by means of checks issued on these credits. They displaced, in volume and in importance, the legal money of the Government which only had a secondary role to play. The banker created ten times as much paper money as did the State.

The goldsmith who became a banker—The goldsmith, transformed into a banker, made another discovery: he realized that putting plenty of receipts (credits) into circulation would accelerate business, industry and construction; whereas restriction of credits paralyzed business development. There seemed to be, in the latter case, an overproduction because the products were not selling due to a lack of purchasing power. Prices went down, bankruptcies increased, the banker's debtors could not meet their obligations and the lenders seized the properties given as collateral. The banker, very clear-sighted and very skillful when it came to gain, saw his chances. He could monetize the wealth of others for his own profit: by doing it liberally, causing a rise in prices, or parsimoniously, causing a decrease in prices. He could then manipulate the wealth of others as he wished, exploiting the buyer in times of inflation, and exploiting the seller in times of recession.

The banker, the universal master—The banker thus became the universal master, keeping the world at his mercy. Periods of prosperity and of depression followed one another. Humanity bowed down before what it thought was natural and inevitable cycles.

Meanwhile, the scholars and inventors went to work making life easier, developing better and better technologies and means of production. Transformation and developments occurred everywhere — except in the monetary system.

And the banker shrouded himself in mystery, keeping alive the confidence that the captive world had in him. He was even so audacious as to advertise in the media, of which he controlled the finances, that the bankers had taken the world out of barbarism, that they had opened and civilized the continents. Scholars, inventors and wage-earners were considered only secondary in the march of progress.

For the masses, there was misery and contempt for the exploiting financiers. Herbert Holt (the chairman of a large Canadian bank in 1936), honored and flattered, demanded respect from the people he bled: "If I am rich and powerful, while you are suffering the stranglehold of poverty and the humiliation of social assistance; if I was able, at the peak of the Depression, to make 150% profits each year, it is foolishness on your part, and as for me, it is the fruit of a wise administration."

If you find this story difficult to swallow, consider the testimony of Graham F. Towers, the first Governor of the Central Bank of Canada, before the Canadian Government's Committee on Banking and Commerce, in 1939 (Standing Committee on Banking and Commerce, Minutes of Proceedings and Evidence Respecting the Bank of Canada, Ottawa, J.O. Patenaude, I.S.O., Printer to the King's Most Excellent Majesty, 1939.)

McGreer: But [banks] do create and issue 88 percent of the money we use?

Towers: "Issue" is just that phrasing which I questioned, but it is the case that through their banking activities in the form of making investments and loans you find then the creation of these deposit liabilities which serve in major portion as the medium of exchange in the country.

McGreer: But there is no question about it that the banks do create that medium of exchange?

Towers: That is right. That is what they are there for.

McGreer: That is what they are there for and that is what they do.

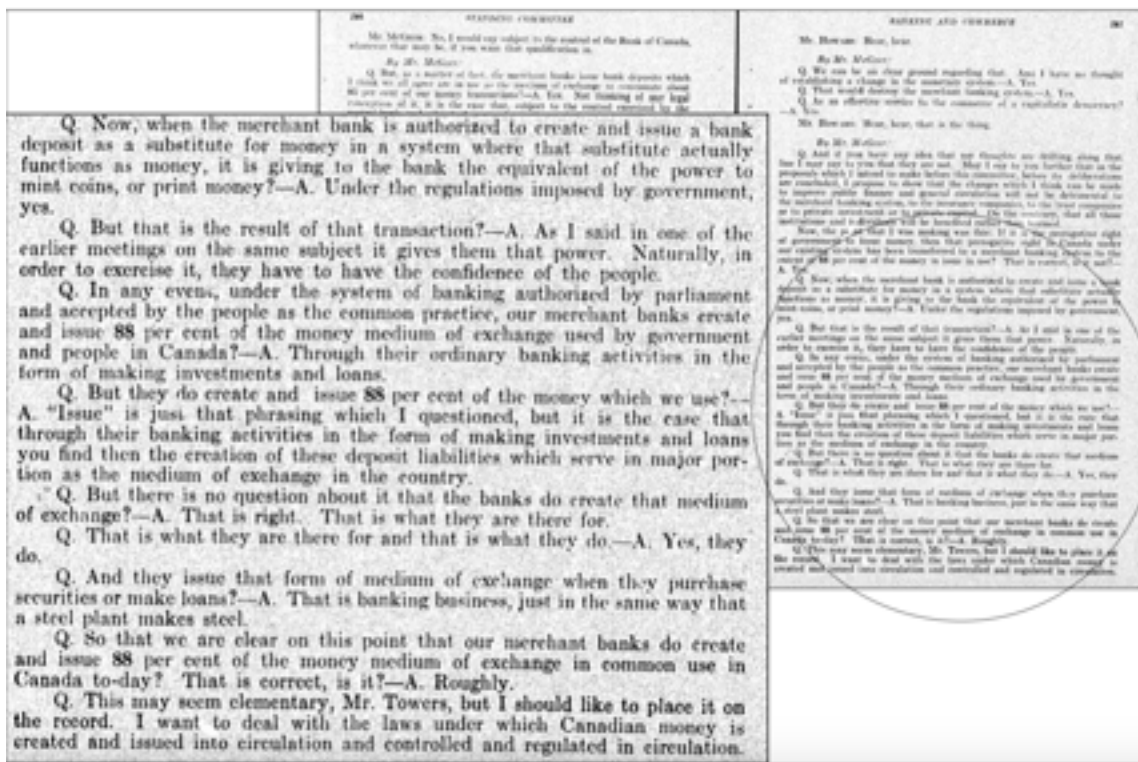
Towers: Yes, they do.

McGreer: And they issue that form of medium of exchange when they purchase securities or make loans?

Towers: That is banking business. Just the same way that a steel plant makes steel.

McGreer: So that we are clear on this point that our merchant banks do create and issue 88 percent of the money medium of exchange in common use in Canada today? That is correct, is it?

Towers: Roughly.



Standing Committee on Banking and Commerce, Minutes of Proceedings and Evidence Respecting the Bank of Canada, Ottawa, J.O. Patenaude, I.S.O., Printer to the King's Most Excellent Majesty, 1939. Page 287.

Before we continue, let's highlight a few definitions:

Money holds an agreed upon, recognized value over time and is exchangeable such as gold, silver or copper.

Commodity money is currency backed by a commodity such as gold, silver, oil or other natural resource.

Currency is a medium of exchange.

Fiat money has no intrinsic value but is accepted as legal tender because the government decrees that it is exchangeable.

Legal tender is any medium the government says can be used to pay for things.

Finance is the management of large amounts of money by large companies or governments.

Economics is the study of how resources are utilized in terms of money and finance.

Decades ago, Graham F. Towers revealed to the world: "Each and every time a bank makes a loan, new bank credit is created—new deposits—brand new money." So as you see, money, finance and economics are not a natural phenomena like electricity that works according to natural law. It is a set of ideas concocted entirely by limited reasoning. Economist John Kenneth Galbraith is quoted as saying, "The process by which banks create money is so simple that the mind is repelled."

Humanity is just now coming to terms with the truth. The world's economic systems are erroneously based on scarcity, elitism and economic disparity. It's time to change things. It is now time for worldwide unlimited abundance for everyone. Will it crash the current economy? Yes, and we welcome the crash of lies.

The Heirship Economy

The Heirship Economy is a transition plan for economic freedom and material abundance for all. It is designed to ease society off of money and banking while recognizing humanity as self-governing heirs of all creation. The Heirship Economy establishes humanity as guardians rather than consumers and rests on the assumption that natural systems self-correct when 1.) underlying problems are resolved and 2.) the laws of nature (life, balance and flow) are free to operate uninhibited.

No longer reliant on corporate government controls and phantom banking systems, we now move to a truly free market, operating through peer-to-peer networking and physical human-based trade interactions.

Crashing the System of Lies

It is said that too much currency reduces the value of that currency resulting in inflation. For instance, twice as much money reduces its value by half; so then products cost twice as much. Purchasing power drops, production cost rises, profit for business lowers, consumer confidence wanes and the market crashes. All this occurs based on perceptions of value and notions of scarcity which are abstractions based entirely on illusion.

In reality, value is a meaningless concept because all living systems are of equal worth. Every element is a living, interactive, interconnected ecosystem nested within a larger one. The idea that something's intrinsic value is changeable according to our desire for it attests to the ridiculousness of the notion of value itself and is rooted in the lie of scarcity. There are no shortages of elements on Earth—only bullies who misuse and abuse them.

The Heirship Economy is based on concrete physical reality rather than abstract psychological processes. It's time to crash the lie and release the unlimited abundance of Earth.

How it Works

Each community establishes and maintains their own funding center which staffs Budget Review Administrators who perform audits to assure agreed upon terms are maintained. Signed Letters of Agreement contained in the COURT OF AGES Law of the Land Handbook are required of each individual community member. Local currencies are issued based on the agreement to operate by Natural Law and bear the Bond Seal indicating that agreement. Communities may forego issuing their own currency and simply use the Heirship Treasury-issued Heirship Bond Note or HBN.

Families, individuals, businesses and communities submit their budgets to their local funding center. Whatever is required for living, leisure, travel, education and so on is included in the budget and submitted yearly. Community project and operations budgets are submitted yearly by the ecclesia council.

Since businesses no longer have to operate for profit, prices for products and services are simply based on what merchants feel they are worth. Supply and demand is no longer based on competition. Instead, supply is based on the merchant's desire to create a quality product while demand stems from a desire for that product rather than whether one can afford it.

Heirship Fortress

Throughout the world, humanity has languished under government sponsored terrorism, perpetual wars, sleight-of-hand banking, corporate control and religious manipulation; so much so that the average person came to view these things as normal. And meanwhile, blinded by what was sold as "the good life," Americans glorified hoarding, land piracy, extortion and depredation, swallowing lie after lie, sashaying down a primrose path to their own destruction as well. Now the clarion call to stand and defend our heritage has finally been heard. Humanity responds. Heirship Fortress is our resolve to protect our land and one another once and for all.

How do we phase out norms that no longer serve life? How do we bring in something new without upsetting the apple cart? First, by having a vision of what life on the "other side" looks like. Second by living into that vision, embodying our own values rather than those fed to us through media. Third by remembering our clearest, strongest vibe is love—standing in full integrity with ourselves and others. We, Heirship Fortress, do now stand and speak with one voice!

Heirship Fortress consists of every member of society determined to protect the living systems of Earth and one another. It starts with personal responsibility, preparedness and the will to act when called upon. Guided by our values, decisions are easy and taking action feels natural.

Natural Law communities prepare and rehearse their Emergency Preparedness Plans regularly and often. Each member learns rudimentary tactical training provided by the local militia and is prepared to protect and defend in a moment's notice. Communities commission their own local Sheriff who commands and is supported by the local militia as required.

Community members patrol and protect their own neighborhoods. Policy enforcers (police) are phased out altogether.

Order of Events for Communities, Tribes and Nations Transitioning to Natural Law

PREPARATION:

1. Community members acquire civilian tactical military training.
2. Community commissions a council and local Sheriff who are committed to Natural Law as described in the COURT OF AGES Law of the Land Handbook.
3. Sheriff activates Civilian National Guard (militia) to train and support local protection. Guard answers directly to locally commissioned Sheriff.
4. Council establishes community ecclesia meeting times and procedures.
5. Community implements plans for energy & food independence.
6. Community implements Neighborhood Emergency Preparedness and Strategic Action Plans.
7. Community establishes strategic and trade relationships with other Natural Law communities.

IMPLEMENTATION:

ON BEHALF OF THE COMMUNITY,
SHERIFF MAKES THE FOLLOWING ORDERS AND DECLARATIONS:

1. All land not maintained by an individual, family or private business is declared Common Land. Those without a place to live may occupy vacant homes.
2. All prisoners not proven to be a harm to others are released.
3. Local protectors replace police (policy enforcers).
4. Healing practices are established in personable, comfortable settings; emergency and operating facilities are set up where needed. The community is responsible for assisting those in need of care. The community is educated in options for cures and alternatives to drugs.
5. Community establishes their local money & funding services center.
6. Community, household, project and business budgets are submitted to the local money & funding services center for fulfillment (upon passing audit).

Glossary

Written language evolves much more slowly than oral language and requires a variety of particular understandings in order to interpret (such as context, nomenclature, etc.). The following definitions are offered for clarity:

Aboriginal - first, indigenous, or native.

Aggregate - a cluster formed from separate parts.

Allegation - an assertion that someone has committed an offense.

Allege - to assume to be true.

Assist - to support or make easier.

Assistance - the provision of support.

Balance - reconciliation of opposing forces.

Band - 1. something that binds or holds together, 2. a group of people, 3. a moderately sized community (usually 100 or less).

Bank - 1. land alongside a body of water such as a river or creek, 2. to tilt, 3. to mound.

Beneficiary - 1. one who benefits, 2. one who receives, by free-will choice, what another once held.

Biodynamics - a holistic method of farming that utilizes and honors the regenerative nature of living systems.

Center - the point from which something originates.

Charge - a debt owed.

Clan - a group of associated individuals.

Communion - a sharing of thought, feeling, experience, or energy.

Community - several people associated by free-will choice.

Confederation - several tribes joined by common interests; administrators assist the community and carry no real authority. Each tribe maintains its autonomy.

Congruence - harmony or agreement.

Congruent - a state of being in harmony or agreement.

Consciousness - awareness.

Consensus - a general agreement that can be supported by each individual.

Constitution - elements composing the characteristics of a whole.

Contract - 1. an agreement, 2. to make an agreement.

Court - a group of people who come together to resolve an issue.

Create - to bring into awareness or existence.

Creation - the act of bringing into awareness or existence.

Crime - an action or behavior that causes loss, harm, or impedes freedom.

Custody - protective care.

Custodian - one who protects or maintains someone or something.

Custodianship - the act of being keeper or protector of someone or something.

Debt - an obligation owed.

Defendant - someone who denies having committed an offense of which they are accused.

Depreciation - a reduction of functioning or loss of value.

Derive - to acquire or arrive from a specific source.3)

Dispute - 1. a disagreement, 2. to disagree with something.

Disputant - someone involved in a dispute.

Divide - 1. a separated area, 2. to separate.

Economy - management of resources.

Economics - an area of discipline or study related to management of resources.

Endemic - characteristic of or belonging to.

Enforcement - the act of compelling compliance.

Estate - land or property held in custodianship by someone.

Feminine - receptive energy.

Forgiveness - the act or process of accepting full responsibility for one's own physical and energetic well-being.

Forum - 1. a meeting, 2. a medium for holding discussions.

Fractal - an element where each part has the same characteristics as the whole.

Free - 1. not determined by anything beyond its nature, 2. independent 3. without confinement, 3. able to choose for self, 4. at no cost

Freedom - 1. the quality or state of being free.

Fund - an amount of transitional, representational value designated for a specific purpose.

Gift - something voluntarily bestowed without expectation of return, condition, or terms.

Gifting - voluntarily bestowing something without expectation of return, condition, or terms.

Grand Jury - a group of people who come together to determine whether a crime has been committed.

Harm - physical or energetic depreciation.

Heal - to come into wholeness.

Healing - sound understanding and acceptance of wholeness.

Hear - to perceive sound.

Hearing - 1. the sense of perceiving sound, 2. a forum where details of circumstances are explained.

Heir - one who inherits.

Heirship - the position of an heir.

Indict - to accuse or charge with a crime.

Indictment - a charge or accusation of a crime.

Indigenous - original, unacquired, or "homegrown."

Infringement - encroachment or trespass.

Inherit - to receive.

Innate - instinctive, indigenous, or natural.

Inherent - innate or fundamental.

Judge - 1. to make a formal decision about something, 2. one called upon to make a formal decision about something.

Jury - a group of people who come together to determine responsibility where a crime may have been committed.

Law - fact deduced from observation or sensation.

Living systems - self-organized living things maintained by flows of information, energy, and matter.

Loss - a debt or deficiency.

Love - 1. the state of being congruent with who we are in thought, word, and action, 2. the vibration that occurs when one is "in love" (congruent) with self and another or others, 3. the state of wholeness, 4. atonement with all that is.

Masculine - projective energy.

Maxim - a short statement.

Money - 1. a fictional representation of energy. 2. a transitional medium of exchange representing value.

Nation - an aggregate of people.

Native - 1. endemic, 2. one who originated in a particular area.

Natural - caused by original Source.

Nature - 1. the basic character or constitution of all that exists, 2. the forces of creation.

Natural Law - the practice of maintaining wholeness among living systems in harmony with the laws of nature.

Obligation - a requirement or charge.

Offender - one causing harm or loss.

Offense - the act of causing harm or loss.

Ombudsman - one who investigates and helps settle complaints.

Organize - to arrange, coordinate, or structure.

Organization - 1. the act of organizing, 2. a group of elements or people brought together for a specific purpose.

Original - aboriginal, beginning.

Originate - 1. to derive, 2. to create.

Pardon - to release from responsibility.

Perceive - to interpret or regard.

Perception - a way of perceiving or internalizing.

People - 1. two or more individual humans, 2. persons of a particular clan, band, or tribe.

Person - an individual human.

Preponderance - a great quantity.

Presentment - a formal presentation to a court regarding a crime.

Prosecutor - a person who initiates a criminal hearing.

Protect - to prevent loss, injury, or harm.

Protection - preservation of well-being.

Receive - to act as a receptacle for.

Receivership - a state of being in the possession of one who has received by free-will choice.

Receptacle - something or someone who holds or contains something.

Remedy - correction of an undesirable situation.

Responsible - having an obligation.

Responsibility - a state of being responsible.

Restitution - restoration from harm or loss.

Restore - to return what was lost.

Restoration - the process of returning to original condition.

Ship - 1. a boat or vessel, 2. to send or transport.

Social - the interaction of individuals.

Society - an aggregate of people coming together.

Spokesperson - one who speaks the consensus of a group, community, band or tribe.

State - 1. to express, 2. the condition of someone or something, 3. the body of a person, 4. a body of persons such as a couple family, band, tribe, community, or nation.

Structure - 1. the act of putting together, arranging, or building, 2. an aggregate of elements put together, arranged, or built.

Transgression - an infringement, intrusion, or violation.

Trespass - 1. an intrusion, 2. to intrude upon or go against an agreed upon standard or norm.

Tribe - a group of individuals who share common values, ethics, or interests (usually larger than a band or more than 100 people).

Trust - 1. to have confidence in, 2. to hold for the benefit of another, 3. a structure or entity that, through a verbal contract and agreed upon terms, holds something for another.

Understand - comprehend.

Unite - to bring together.

Value - inherent worth.

Whole - undivided.

Wholeness - state of being whole or complete.

Worth - quality or merit.