

“Commerce vs. Unalienable Rights” from *The Christian Jural Society News*

by John Joseph

"Commerce" is a supposedly harmless term we hear every day. But what is it and what does it mean to be "engaged in commerce?" Just what are some of the consequences of "engaging in commerce?" Dictionaries have part of the answer, court decisions have part of the answer, and Scripture has the definitive answer. Let us look at each of these and play a few scenarios that exist today. These scenarios, by the way, all look normal and harmless. But as we shall see, are deadly in terms of political, social, and individual impact.

"Commerce. Trade on a large scale, or the exchange of commodities. (From the Latin *cum mercis*.) *Frank Henius, "A Dictionary of Foreign Trade!" (1946), p. 116.* [For interested Christians, Henius' book is available from Randy Lee]

This is a simple definition and covers a lot of territory in terms of what can be considered "commerce." Let us then consult the Latin definitions of 'commerce' to find out more about this mystery. In the Latin, "Commerce is:

"Commerce. *Mercatura* (especially of the merchant: *mercatio*, (Commercial transaction, the buying and selling, Gell, 3, 3): *negotium*, the plural *negotia* (the business which any body carries on, especially as corn-merchant and money-lender): *commercium* (commerce, commercial intercourse), Sal. Jug., 18, 6, Plin., 3, 1, 3; with any thing, *alicujus rei* Plin., 12, 14, 30; then, also = the liberty of commerce): wholesale business, *mercatura magna et copiosa*: in retail, *mercatura tenuis* [Vid. TRADE]. The Roman merchants carry on a commerce with Gaul, *mercatores Romari ad Gallos commeant* (i.e, they visit Gaul with their merchandise, Caes., B. G., 1, 1). Social intercourse, *conversatio*, (Vell., Quint.): *usus: consuetudo*, (of his service, &c.): *convictus* (in so far as one lives with anybody). Vid. INTERCOURSE." *Ridd1e, English-Latin Lexicon (1849) p. 114.*

Contrary to popular belief, the Latin language is not dead. It is carried forward in English today. 'Commerce' concerns itself with the trade, buying, negotiating, profiting, benefitting, selling or exchange of commodities on a large scale between two separate and distinct venues, intercourse. The large scale aspect of commerce necessarily involves the public's (not necessarily Christendom's) participation in some way, either willingly or unwillingly. Profiting or benefitting from the expense of the public, or their government is what must be, and is, licensed, regulated, and taxed:

"Term 'commerce' as employed in US. Const. Art I Sec. 8, is not limited to exchange of commodities only, but includes, as well, 'intercourse' with foreign nations, and between states [venues]; and term intercourse includes transportation of passengers." *People v. Raymond (1868, 34 C. 492. [Insertion added].*

The last phrase in Henius' work, "the exchange of commodities" concerns us the most, because 'commodities' is another term that must be defined so we can come to a true and correct definition of what truly is and is not 'commerce.' And the last phrase in the Raymond decision gives a clue to removing and staying out of commerce: that being conducting your affairs among those of like mind in the state of Christendom, thereby not crossing venues.

Commodities are what we hear are being traded on many of the large exchanges in New York, Chicago, Los Angeles, London, Hong Kong, Frankfurt and others. But no where on news reports are you told what a 'commodity' is. Consulting Henius' work:

"COMMODITY. Something which affords convenience or profit, which can be exchanged for some other value. The commodity must be in such tangible form, whether goods and services, that it can be traded for something tangible (goods and services). Thus, a commodity becomes something that can be made the subject of trade, of acquisition as well as of an exchange offering; something possessing exchange value, that can be traded for something else." *Frank Henius, "A Dictionary of Foreign Trade"(1944) p. 120.*

This is a broad definition of 'commodity.' According to this definition, any thing which can be made the subject of a trade, buy and sell, or exchange, is a commodity. Under this heading fall the following:

The word 'goods' has been interpreted generally as meaning tangible movable things, called chattels. In the law of bailments, 'goods' includes money when treated as a commodity and not as a medium of exchange, and also documents and instruments whether representing goods (e.g., bills of lading and warehouse receipts representing goods) or representing intangibles (e.g., certificates of stock representing shares in a corporation, and negotiable and non-negotiable instruments representing rights of action, such as checks, promissory notes, insurance policies, and savings bank books). " *Frascona, Business Law (1954) pp. 291-292.*

Money (magnitude without reference to substance; see Riddle, under "money") is a 'commodity' when it is not considered "coin of the realm" but is merely bought, sold, traded, or exchanged for commercial paper or military script, i.e., Federal Reserve Notes, and the like. This is the state of affairs when one goes to a coin dealer to buy his 'lawful money' and he is charged a tax for the purchase. This is intercourse between a Good and Lawful Christian Man and the licensed merchant, who has no right to possession. When, however, the 'lawful money' of Christendom returns to Christendom, it is no longer a commodity, but returns to its original Lawful character, and to the Person Who has the Right to Possession. Notes, bills, drafts, cheques and all kinds of negotiable instruments are "commodities." Licenses are "commodities." Virtually any thing that gives an advantage of comfort, ease, profit, or benefit, or which can be negotiated is a "commodity."

"COMMODITY. What possesses the quality of ease, comfort: *comoditas: commodum: opportunitas* (convenience). Profit, *commodum: emolumentum*, (advantage, opposed to *incommodum, detrimentum*): *lucrum: fructus* (gain: opposed to *damnum*): *questus* (gain, which one seeks, profit): *utilitas*, (general term for the use or serviceableness of any thing). Ware, or merchandise, *merx Commodities, merces.*" Riddle, *English Latin Lexicon* (1849) p. 115.

"BENEFIT. *Beneficium*. To confer a benefit on any one, *beneficium alicui dare, tribere, in aliquem conferre* or *deferre; beneficio aliquem afficere: benefacere alicui*. Your benefits to me, *tua in me officia; tua erga me merita*. As a benefit, *pro beneficio, in beneficii loco*. Use, advantage, *utilitas, usus; commodum, emolumentum.*" Riddle, *English-Latin Lexicon* (1849), p. 62.

Notice the last phrase in Riddle's definition of 'benefit.' The same words describe benefit, to be a 'commodity' or profit. Benefits in the form of profit, when derived from public detriment are commodities. Any benefit you receive from the federal government is a commodity and is

therefore subject to regulation under the interstate commerce clause. Benefits received from the State governments are subject to regulation in intrastate commerce. Remember, the benefits are crossing the boundaries mapped out by the constitutions; thus, establishing a commodity moving from one venue to another:

"But where the effect of intrastate transaction upon interstate commerce is merely indirect, such transactions remain within the domain of [that] state[s] power. If the commerce clause were construed to reach all enterprises and transactions which could be said to have an indirect effect upon interstate commerce, the federal authority would embrace practically all the activities of the people and the authority of the State over its domestic concerns would exist only by the sufferance of the federal government.' *Schechter Poultry Corp. v. US. (1935), 295 US. 495, 55 S.Ct. 837, 79 L.Ed. 1570.*

Now, what benefits could you be receiving? Are you receiving the benefit of free delivery of your mail at your house? Please see Randy Les's excellent article on Post Office's "General Delivery." Are you receiving the benefit of 'federal corporate employment'? The receipt of a benefit from the federal government changes your whole relation to the government. Why? Because it puts you on the government defined 'fief' or 'feud':

"Fief. The right bestowed on any body, *beneficium: *feudam* (technical term)." Riddle, English-Latin Lexicon (1849) p. 297.

Further, this sets up what is known as a quasi-contractual relationship, enforced in an action of assumpsit:

"Statutory contract is a contract which the statute says shall be implied from certain facts [receipt of benefit], and is governed by the ordinary rules relating to contracts." *Foley v. Leisy Brewing Co., 89 N.W. 230,231,116 Iowa 176. [Emphasis added.]*

"A quasi contractual action presupposes acceptance and retention of a benefit by one party with full appreciation of the facts, under circumstances making it inequitable for him to retain the benefit without payment of its reasonable value." *Major-Blakeney Co. v. Jenkins (1953), 121 C.A.2d 325, 263 P.2d 655, hear den.; Townsend Pierson, Inc. v. Holly-Coleman Co. (1960), 178 C.A. 2d 373, 2 Cal. Rptr. 812.*

"A debt resulting from a normal agreement or contract has always been the result of a promise to pay, and invoked a remedy in the form of assumpsit. However, an assumpsit cannot be applied to actions of debts where there is no agreement unless the court does so by means of a fiction, because in order to support assumpsit it is necessary to allege a promise, and without agreement there is no promise. Historically, the courts have adopted the fiction of a promise, and it was declared that a promise was implied in law." *Keener, "Quasi-Contracts", pp. 4-5.*

"For the convenience of the remedy, they have been made to figure as though they sprang from contract, and have appropriated the form of agreement" *Anson, Contracts (8th Ed.), p. 362.*

But quasi-contracts are insidious and *contra bonos mores*, when they violate the customs and usages of Good and Lawful Christian People:

"I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before Me." *Exodus 20:2-3.*

"... not only unscientific, and therefore theoretically wrong, but is also destructive of clear thinking, and therefore vicious in practice. It needs no argument to establish the proposition that it is not scientific to treat as one and the same thing an obligation that exists in every case because of the assent of the defendant, and an obligation that not only does not depend in any case upon his assent, but in many cases exists without his assent" *Keener, "Quasi-Contracts", p. 3.*

That beneficium, benefit, is in a commercial venue separate and distinct from Christendom which is now under the jurisdiction of the federal military power ever since the states lost in the Lincoln v. All States War, during the hostilities from 1861-1865. When you receive any benefit, gratuity, or bounty, from government, a separate and distinct venue, you are engaged in the commercial activity of making profit or gain at the detriment of the government agency, and are marked a 'resident' in this relationship. This is because 'residents' exercise no traditionally vested rights retained by Good and Lawful Christian Men; and, are therefore strange to the Private Christian Man who sojourns on the land.

It is not Lawfully mandatory that any Good and Lawful Christian Man maintain any such relationship, when that relationship attempts to deprive, cloud or destroy the Christian Man's relationship with his Lord and Saviour Jesus Christ:

"Again it may be asked, what must be done when a human law does not agree with the Divine Law? Must such law be obeyed? Men have no right to make a law that is contrary to the Law of God, and we are not bound to obey it." *Young's Civil Government, published in 1877 by A. S. Barnes & Co.*

The way out is to destroy the existence of benefit, profit, ease, or comfort using the Law:

"When performance of contract depends on continued existence of given person or thing [benefit], condition is implied that impossibility arising from perishing of person or thing [benefit] excuses performance." *Field (A. B.) & Co. v. Haven (1918), 36 C.A. 669, 173 P. 108.*

"Where performance depends on existence of a given thing [consideration, benefit] assumed as the basis of the agreement, performance is excused to extent that the thing [benefit] ceases to exist or turns out to be non-existent." *Dairy Food Store, Inc. v. Alpert (1931), 116 C.A. 670, 3 P.2d 61; Coulter v. Sausalito Bay Water Co. (1932), 122 C.A. 480, 10 P.2d 780.*

This is the purpose of removing, destroying, returning, or otherwise Lawfully destroying the existence of benefit pleaded in statutory actions against you:

"No man can be charged in equity as a partner [promissor, resident], and sued at law as a debtor [Christian Man] of the firm, for his adversary cannot place him in these incompatible legal attitudes." *Rheem v. Snodgrass, et al. (1858) 2 Grant's Cases 379.*

In the case of the free mail delivery, removal of the post office box or sealing of the mail slot in your door is removal and destruction of the existence of benefit. Returning of all forms of consideration, benefit, or commodum to the grantor or giver of such, is the answer.

This raises the issue of 'unalienable rights.' No one has an unalienable right to receive any government 'benefits' to the detriment of the public 'commerce.' This is easily seen:

"UNALIENABLE. Incapable of being transferred. Things which are not in commerce [traditionally vested rights], as, public roads, are in their nature unalienable. The natural rights of life and liberty are unalienable." *Bouvier's Law Dictionary (1914), p. 3350.*

"UNALIENABLE. The state of a thing or right which cannot be sold. 2. Things which are not in commerce [traditionally vested rights], as public roads, are in their nature unalienable. The natural rights of life and liberty are unalienable." *Bouvier's Law Dictionary (1859), Vol. II, p. 610.*

You don't have unalienable rights in commerce, because everything is negotiable. "Every man has his price" is the mantra. This is simply because neither you, nor your neighbor, have a right vested by God to lie, cheat or steal from each other.

"Neither shalt thou steal."

"Neither shalt thou bear false witness against thy neighbor."

"Neither shalt thou desire thy neighbors house, his field, or his manservant, or his maidservant, his ox, or his ass, or any thing that is thy neighbors." *Deut. 5: 19-21.*

Looking at the above then, traditional vested rights which are retained by Good and Lawful Christian Men should never be compromised by entering into commerce, i.e., employment, driving, traveling, 'human resourcing,' or labeling one's self a 'persona.' The labeling of one's self a 'persona' is when you say you are an article in commerce, or you answer to some form of commercial process which does not specifically call you. Take for example the following: You work 'as' a welder, or you 'are' a welder. It is all in the words. 'As' means like or similar to, but it does not mean you 'are' the commercial article. The latter phrase says you 'are' a 'mercator,' merchant, a thief. This is so important. It comes down to a battle for Gods elect:

"Mercator, oris, m. [mercor], a trader, merchant, esp. A wholesale dealer (opp. Caupo): Caes., Cic., Juv." *Chambers Murray, Latin-English Dictionary (1933) p. 431.*

"Mercabilis, e, adj. [mercor], that can be bought: Ov." *Chambers Murray, Latin-English Dictionary (1933), p. 431.*

"Mercor, ari [merx]. 1. To trade, traffic: Pl. II. To buy, purchase. 1. Lit.: hortos Hor.: aliquid ab aliquo, Cic.; fundum depupillo, Cic.; quanti, Plin. 2. Transf: ego haec officia mercanda vita puto, Cic. Ep.; hoc mango, Verg. Perf. Part. In Pass. Sense: Sail., prop." *Chambers Murray, Latin-English Dictionary (1933), pp. 431-432.*

The god of commerce is the Roman god Mercury:

"Mercurius, 1, m. The son of Jupiter and Maia, the messenger of the gods, as a herald. The god of eloquence; the god of traders and thieves; the presider over roads; conductor of departed souls to the Lower World; setlla Mercuri, Cic.; Mercurialis, e, adj.; Mercuriales, ium, m. Pl. A corporation of traders at Rome." *Chambers Murray, Latin-English Dictionary (1933), p. 432.*

Good and Lawful Christian Men are to abstain from the appearance of evil. Notice traders and thieves are on an equal basis here. And this is why commerce must be fully licensed, regulated,

and taxed. Thieves deal in speculation, i.e., inflation, deflation, market trends, etc., to derive benefit in the form of gain or profit to the detriment of the public. Speculation is:

"SPECULATE. (See Speculation) To undertake a venture the results of which are undetermined and can only be conjectured, with the hope or idea of profiting thereby. The purchase or sale of stocks, commodities, metals, merchandise, or the like, in the hopes of making a profit [getting a benefit] on account of expected but not yet determined fluctuations of market situations or prices [inflation or deflation] at the time the speculation is entered into." *Frank Henius, "A Dictionary of Foreign Trade" (1946), p. 428.* [Insertions added]

"SPECULATION. From the Latin *speculare*, to observe, to look around. The buying or selling of something, or the venture in a transaction, the profits [benefits] of which are uncertain and subject to change." *Frank Henius, "A Dictionary of Foreign Trade" (1946) p. 428.* [Insertion added]

"SPECULATOR. The person who buys or sells something, or enters into a transaction by which he hopes to profit [benefit] although at the time of buying, selling, or entering the transaction the chances of profit are uncertain and subject to change" *Frank Henius, "A Dictionary of Foreign Trade" (1946), p. 428.*

"The gambler [speculator] courts fortune [benefit, commodum]; the insured seeks to avoid misfortune. The contract of gambling tends to increase the inequality of fortune, while the contract of insurance tends to equalize fortune [communism]." *Vance, Insurance (1954), p. 93.* [Emphasis and insertion added.]

This is what is happening all the time. Words have been changed to protect the speculators. They are now called 'bankers,' 'brokers,' 'insurers,' 'investors,' 'real estate salesmen,' 'venture capitalists,' 'entrepreneurs,' *ad nauseam*. A question arises at this point: How long or often can government tax a 'commodity?' The answer is as long as that commodity is navigated through commerce, deriving a benefit from the public, i.e., to the detriment of the public, it is taxable:

"'Commerce' in the sense in which the word is used in the constitution is co-extensive in its meaning with intercourse." *Carson River Lumbering Co. v. Patterson (1867), 33 C. 334.*

"Commerce includes intercourse, navigation, and not traffic alone." *Lord v. Goodall, Nelson & Perkins S. S. Co. (1881), 102 US. 541, 26 L.Ed. 224.*

What appears normal is not Scriptural at all. Good and Lawful Christian Men are warned in Scripture to not deal in such speculation:

"Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away." *James 4:13-14.*

For this reason, when we all stepped into commerce, we all compromised our traditionally vested rights. You have only two absolute 'unalienable rights': Life and Liberty. Everything else is conditioned on your conduct and consent. Your Life and Liberty are vested by God in Genesis 2:7. Dominion over property is conditional, this being the lesson of Adam in the garden.

Just how did we all step into 'commerce?' Perhaps the easiest way to put this is: we left the land seeking something that really never existed in the first place, except in our own minds, which can be manipulated. Now many of you will say, "We still have our farm." Not so, if it is registered in the county recorder, or if you are registered to vote, or if it has a mortgage, or if it is an asset of a trust, corporation, partnership, etc., or if it has ever been sold for commercial paper, or if its owner, is receiving mail at that 'address'. The status of the estate follows the status of its owner. This is what I mean about leaving the land. We were never to sell or compromise the land, because it is not ours: "The earth is the Lords, and the fulness thereof, the world, and they that dwell therein." Psalm 24: 1. We were to occupy 'till He returns; when He comes to take back that which belongs to Him. Occupation is not buying and selling for profit, or speculation from our neighbor. The armies of the earth do not buy and sell; their sponsoring speculators, however, do.

Just how dangerous can 'harmless commerce' get? I believe the following remarks by Major General Smedley Butler, from his 1933 Armistice Day speech in Philadelphia, tell the story about the links between commerce and war:

"War is just a racket. A racket is best described, I believe, as something that is not what it seems to the majority of the people. Only a small insider group knows what it is about. It is conducted for the benefit [profit] of the very few at the expense [detriment] of the masses.

"The trouble with America is that when the dollar only earns 6 percent interest over here [to pay war bonds from previously funded wars], then it gets restless and goes overseas to get 100 hundred percent. Then, the flag follows the dollar and the soldiers follow the flag. This is done to defend some lousy investment of the bankers [speculators]."

"There isn't a trick in the racketeering bag that the military gang is blind to. It has its 'finger men' to point out enemies, its 'muscle men' to destroy enemies, its 'brain men' to plan war preparations, and a Big Boss supernationalist capitalism [owned by the previous war's bondholders and speculators]."

"I spent most of my time being a high muscle man for big business, for Wall Street and for the bankers. In short, I was a racketeer, a gangster for capitalism."

"I helped make Mexico and especially Tampico safe for American Oil interests in 1914. I helped make Haiti and Cuba a decent place for the National City Bank boys to collect revenues in. I helped in the raping of half a dozen Central American republics for the benefit of Wall Street."

"The record of racketeering is long. I helped purify Nicaragua for the international banking house of Brown Brothers in 1909-1912. I brought light to the Dominican Republic for American sugar interests in 1916. In China, in 1927, I helped to see to it that Standard Oil went its way unmolested." *cited in R. E. McMaster, 'Wealth for All Religion, Politics and War' (1982) pp. 210 & 211.* [Insertions added.]

"From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members? Ye lust, and have not: ye kill and desire to have, and cannot obtain: ye fight and war, yet ye have not, because you ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." *James 4:1-3.*

When commerce begins to wane, and profits are low, wars are fought to create or protect markets for the speculators, who own governments through funding systems, and the taxing power is nothing more than imposed slavery:

"FUNDING SYSTEM, Eng. law. The name given to a plan which provides that on the creation of a public loan, funds shall immediately be formed and secured by law, for the payment of the interest, until the state shall redeem the whole, and also for the gradual redemption of the capital itself. This gradual redemption of the capital is called the sinking of the debt, and the fund so appropriated is called the sinking fund." Bouvier's Law Dictionary (1859), vol. I, pp. 551-552.

"FUNDING SYSTEM. Practice of borrowing money to defray expenses of government.

"In the early history of the system it was usual to set apart the revenue from some particular tax as a fund to the principal and interest of the loan. The earliest record the funding system is found in the history of Venice. In the year 1171, during a war between the republic and the Byzantine emperor Manuel Comnenas, a Venetian fleet ravaged the eastern coasts, but, being detained by negotiations at Chios, suffered severely from the plague. The remnant of the expedition, returning, took with it the frightful pestilence, which ravaged Venice and produced a popular commotion in which the doge was killed. To carry on the war, the new doge, Sebastian. Giani, ordered a forced loan. Every citizen was obliged to contribute one-hundredth of his property, and he was to be paid by the state five per cent interest, the revenues being mortgaged to secure the faithful performance of the contract. To manage the business, commissioners were appointed, called the Chamber of Loans, which after the lapse of centuries grew into the Bank of Venice. Florence and other Italian republics practiced the system; and it afterwards became general in Europe. Its object is to provide large sums of money for the immediate exigencies of the state, which it would be impossible to raise by direct taxation.

"In England the funding system was inaugurated in the reign of William III. The Bank of England, like the Bank of Venice and the Bank of St. George at Genoa, grew out of it. In order to make it easy to procure money to carry on the war with France, the government proposed to raise a loan for which, as usual, certain revenues were to be set aside, and the subscribers were to be made a corporation, with exclusive banking privileges. The loan was rapidly subscribed for, and the Bank of England was the corporation which it brought into existence. It was formerly the practice in England to borrow money for fixed periods and these loans were called terminable annuities. Later, the practice is different, loans being payable only at the option of the government; these are termed interminable annuities. The rate of interest on the earlier loans was generally fixed at three and a half per cent and sold at such a rate below par as to conform to the state of the money market. It is estimated that two-fifths of the entire debt of England consists of this excess over the amount of money actually received for it. The object of such a plan was to promote speculation and attract capitalists; and it is still pursued in France.

"Afterwards, however, the government receded from this policy, and, by borrowing at high rates, were enabled, when the rate of interest declined, by offering to pay off the loan, to reduce the interest materially. The national debt of England consists of many different loans, all of which are included in the term funds. Of these, the largest in amount and importance are the three per cent consolidated annuities, or consols, as they are commonly called. They originated in 1751, when an act was passed consolidating several separate three per cent loans into one general stock, the dividends of which, are payable on the 5th of January and 5th of July at the Bank of England. The bank being the fiscal agent of the government, pays the interest on most of the

funds, and also keeps the transferbooks. When stock is sold, it is transferred on the books at the bank to the new purchaser, and the interest is paid to those parties in whose names the stock is registered, at the closing of the books a short time previous to the dividend day. Stock is bought and sold at the stock exchange generally through brokers. Time sales, when the seller is not the actual possessor of the stock are illegal, but common. They are usually made deliverable on certain fixed days, called accounting days; and such transactions are called 'for account,' to distinguish them from the ordinary sales and purchases for cash. Stock-jobbers are persons who act as middlemen between sellers and purchasers. They usually fix a price at which they will sell and buy so that sellers and purchasers can always find a market for stock or can purchase it in such quantities as they may desire, without delay or inconvenience.

"In America the funding system [principally derived from the Lincoln administration] has been fully developed. The general government, as well as those of the states, have found it necessary to anticipate their revenue for the promotion of public works and other purposes. The many magnificent works of internal improvement which have added so much to the wealth of the country were mainly constructed with money borrowed by the states. The canals of New York, and many railroads in the western states, owe their existence to the system.

"The funding system enables the government to raise money in exigencies, and to spread over many years the taxation which would press too severely on one [see Cong. U.S.A., Art. I, Sec. 8, Cl. 1 & 2]. It affords an easy way to invest money on good security, and tends to identify interests of the state and the people. But it is open to objections, the principal of which is that it induces statesmen to countenance expensive and oftentimes questionable projects who would not dare to carry out their plans were they forced to provide the means from direct taxation. McCulloch, Dict. of Comm.; Sewell, Banking." *Bouvier's Law Dict. (1914), pp. 1323-1324.* [Emphasis and insertions added] [In other words, unless and until a loan is repaid, property/works created by use of loans are property of a lender].

"But there is no fact in the history of this war debt more startling than this: that the great body of these bankers and bondholders were, at the beginning of the war, but poor men; many of them helpless bankrupts, and many of the pretended loans were mere collusions between bankers and government officers [actors], entered into for the purpose of creating money for the one [purported government] and power for the other [bankers], at the expense of the people, who would be required to raise standing armies from their children to support this [banking] power and contribute taxes from their labor to maintain the [government] funding system. "This has always been the case in the history of paper money inflations; that the pretended benefactors of government have been simply swindlers, who have imposed upon the people their worthless promises to pay in lieu of [specie] as the pretext for their robbery.

"This is true, with scarcely an exception, in every country, that the government is never assisted by paper in any war. Those who issue it amass fortunes by the issue. To this one our country has not been an exception.

"In the history of insolvent estates, bankrupts, merchants, contested debts and repudiated obligations, which make up the assets of the last six years, it must not startle mankind that the honest people have thrown off the yoke rudely placed upon them by reckless and unscrupulous tyrants." *Judge Henry Clay Dean, 1868.*

And just guess where these international speculators get the bodies to die fighting their little skirmishes? Those who are on the benefice, fief, feud. This is on the international level.

Domestically, one can find the same occurred during the Lincoln v. All States War:

"By mere supineness, the people of the South have permitted the Yankees to monopolize the carrying trade, with its immense profits. We have yielded to them the manufacturing business, in all its departments, without an effort, until recently, to become manufacturers ourselves. We have acquiesced in the claim of the North to do all the importing, and most of the exporting business, for the whole Union. Thus, the North has been aggrandized, in a most astonishing degree, at the expense of the South. It is no wonder that their villages have grown into magnificent cities. It is not strange that they have merchant princes', dwelling in gorgeous palaces and reveling in luxuries transcending the luxurious appliances of the East! How could it be otherwise? New York city, like a mighty queen of commerce, sits proudly upon her throne, sparkling in jewels and waving an undisputed commercial scepter over the South. By means of her railways and navigable streams, she sends out her long arms to the extreme South; and, with an avidity rarely equaled, grasps our gains and transfers them to herself and taxing us at every step, depleting us as extensively as possible without actually destroying us." *Vicksburg Daily Whig, January 18, 1860.*

"You are not content with the vast millions of tribute we pay you annually under the operation of our revenue law, our navigation laws, your fishing bounties, and by making your people our manufacturers, our merchants, our shippers. You are not satisfied with the vast tribute we pay you to build up your great cities, your railroads, your canals. You are not satisfied with the millions of tribute we have been paying you on account of the balance of exchange which you hold against us. You are not satisfied that we of the South are almost reduced to the condition of overseers for northern capitalists. You are not satisfied with all this; but you must wage a relentless crusade against our rights and institutions.

"We do not intend that you shall reduce us to such a condition. But I can tell you what your folly and injustice will compel us to do. It will compel us to be free from your domination, and more self-reliant than we have been. It will compel us to manufacture for ourselves, to build up our own commerce, our own great cities, our own railroads and canals; and to use the tribute money we now pay you for these things for the support of a government which will be friendly to all our interests, hostile to none of them." *The Honorable John H. Reagan of Texas, January 15, 1861, Congressional Globe, 36th Congress, 2d session, p. 391.*

Domestically, Lincoln used deception to "save" the Union. This is evident from the record: If the Union were saved intact, Reconstruction was a nullity because the states were intact. If, however, the Union was destroyed, Reconstruction was necessary for erecting a new union in the image and likeness of its speculating creator, Mercury, under the imposed military power of the commander-in-chief, dedicated to the proposition that public slavery, by destroying Christianity in the states, for enhancing and expanding commerce, is a better idea.

It is no secret that the criminally infamous Secretary of the Treasury Salmon P. Chase, in 1861, through his factotum Cooke, boasted that the initial bonds issued to fund the Lincoln v. All States War were a first mortgage upon all the property of the United States. It is also no secret that the interest on these bonds was not paid as late as 1953. This is that same Chief Justice Chase, by the way, who created and established, by his own "Judicial decree," the huge tax base to pay his filthy war bonds sold to the Bank of England, contained in the purported Fourteenth Amendment. This is why the "public" debt cannot be questioned. Could this have been a conflict of interest?

It is no secret "harmless commerce" is dangerous:

"Principiis obsta [oppose the first appearance of evil], nip the shoots of arbitrary power in the bud, is the only maxim which can ever preserve the liberties of any people. When the people give way, their deceivers, betrayers, and destroyers press upon them so fast, that there is no resisting afterwards. The nature of the encroachment upon the American constitution is such, as to grow every day more and more encroaching. Like a cancer, it eats faster and faster every hour. The revenue creates pensioners, and the pensioners urge for more revenue. The people grow less steady, spirited, and virtuous, the seekers more numerous and more corrupt, and every day increases the circles of their dependents and expectants, until virtue, integrity, public spirit, simplicity, and frugality become the objects of ridicule and scorn, and vanity, luxury, foppery, selfishness, meanness, and downright venality swallow up the whole society." *John Adams, Works IV, p. 43.* [Insertion added]

"For resistance to law, every government has ample powers to punish offenders; for usurpation, governments have provided no adequate remedy." *Judge Henry Clay Dean, 1868.*

What hath "Commerce" wrought? The destruction of a confederacy of Christian states.