

“In the best interests of”

# Allegiance & Birth Certificates

*by Alfred Adask*

62 Mo. 332 SOUTH WESTERN REPORTER, 2d SERIES

In the Matter of G. K. D., a Minor.

N. D. L. (petitioner), Appellant,

V.

FAMILY & CHILDREN'S SERVICE OF GREATER ST. LOUIS, Respondent.

No. 30236.

St. Louis Court of Appeals. Missouri. Feb. 16, 1960.

In 1957, an unmarried woman put her infant child (“G.K.D.”) up for adoption. Shortly after the child was adopted, the child’s father married the mother and sought to revoke the adoption and regain custody of their child.

The court ruled against the biological parents and sustained the adoption. In the process, the court provided some remarkable revelations into the legal foundations for family law and government’s ability to take children from their biological parents.

What follows are excerpts from the case and portions of the commentary they’ve inspired. The entire case and my complete commentary is published on my website (<http://www.antishyster.com>) under “Annotated Cases” link on my homepage. If you’re interested in reading the entire case-commentary, look for the case designated “1960 In the Matter of G. K. D., a Minor” (It’s about 20,000 words—three times the size of the article published here).

This is a long, rambling article because this case triggered an explosion of insight and conjecture into family law and, especially, the government’s relationship to our kids. Stick with it. It’s got some “stuff”. As you’ll see, the government’s authority to take your kids seems to stem from the child’s natural allegiance that attaches by virtue of the child’s birth.

“The appellant [mother] bases her appeal on the ground that the trial court erred in (1) retaining jurisdiction when in fact the Juvenile Court of the City of St. Louis did not have jurisdiction over the matter under the statutes of the State of Missouri,”

As you’ll read, the mother’s argument was defeated by the fact that the *mother* filed the original petition to allow the adoption in that court and thus *conferred jurisdiction* on that court. When *she* called that court to hear her case in the first place, she granted jurisdiction that she could not later revoke. Thus, jurisdiction is to some extent “contractual”. Once *you* agree to it, it’s a done deal without further reference to law (unless perhaps, you’d been somehow deceived and falsely enticed into a particular court and thus defrauded).

“Adoption is purely a creature of statute and repugnant to the common law.” [Emph. add.]

First, note that adoption of children is a “*creature* of statute”. That means the very concept of “adoption” was *created* by statute (by a legislature) and therefore might not apply to persons not subject to that legislative authority.

Second, *Black’s Law Dictionary* (7<sup>th</sup> Ed.) defines “repugnant” as “Inconsistent or irreconcilable with; contrary or contradictory to . . . .” If adoption is repugnant to common *law*, then presumably, adoption does not exist in common law nor can any adoption case be heard in (common) *law*. Instead, adoption (and most other “family law” issues) must probably be heard in courts of *equity*. If adoption (and perhaps most family law) is “repugnant” to common law, it might be possible to stop an adoption or frustrate some aspect of family law, if you could force the court to act in *law* rather than equity.

“Our courts strictly construe the adoption statutes where the situation involves the destruction of the parent-child relationship.”

Note that courts “strictly construe” the statutes when a *relationship* is being destroyed. But what is a “relationship”? This court case treats a “relationship” as a noun, apparently a thing in itself—not the parent or the child or even a right—but an intangible “thing” that exists on its own, between the parent and child, but independent of the parent or child.

What is the weight, color and size of a relationship? Obviously, a relationship has no physical reality. In fact, it’s often true that a parent’s and child’s view of the same relationship might be entirely different. Life and literature are littered with lives wrecked by contrary assessments of the same relationship (I love her madly; she despises me as an idiot, etc.).

Thus “relationship” appears to be a legal fiction—an artificial entity somewhat like a corporation or a trust. If so, a court of *law* probably

couldn't have jurisdiction over *artificial* "relationships" (after all, where to do you find "legal title"—and thus legal right and standing in a court of law) to litigate over a "relationship"?

### Conspicuous omission

"Relationship" is a common term in legal parlance (parent-child relationships, fiduciary relationships, principal-agent relationships, etc.), so we should expect to find the word clearly defined. But surprisingly, *Black's Law Dictionary* (7<sup>th</sup> ed.) does not define the words "relation" or "relationship".

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However, *Black's* 7<sup>th</sup> does define "legal relation" as:

"The connection in law between one person or entity and another . . . ."

If you parse the words in that definition, you'll find that the word "connection" is also undefined by *Black's* 7<sup>th</sup>, but the definition for "connecting factors" seems helpful:

"Factual or legal circumstances that help determine the

*choice of law* by linking an action or individual with a state or jurisdiction. An example of a connecting factor is a party's domicile within a state."

This implies that the kind of "relationships" (connecting factors) we claim as subject matter in our case may determine the jurisdiction in which our case will be heard.

For example—since the concept of "adoption" is "repugnant to common law"—if I agree to litigate a case on adoption, I implicitly agree that the case will not be heard in (common) law but will be instead be heard in *equity*. Thus, by making "relationships" the issue of my case, I effectively determine the jurisdiction in which my case is heard. This determination can be crucial since unalienable Rights can't be demanded in courts equity.

Unlike *Black's* 7<sup>th</sup> (1999) which does not define "relation", *Black's* 4<sup>th</sup> edition (1968) defines "relation" in part as,

"The connection of two persons, or their situation with respect to each other, who are associated, whether by the law, by their own agreement, or by kinship, in some social status or union for the purposes of domestic life; as the relation of guardian and ward, husband and wife, master and servant, parent and child; so in the phrase '*domestic relations*.'" [Emph. add.]

In *Black's* 7<sup>th</sup>, "domestic relations" reads, "SEE FAMILY LAW." And when you look up "family law," it's about what you'd expect: "The body of law dealing with marriage, divorce, adoption, child custody and support, and other domestic-relations issues. . . ."

Since "adoption" is part of Family Law and adoption is repugnant to common law, it seems probable that all modern "family law" is

“repugnant” to common law and thus heard only in courts of equity.

### Legal fictions

*Black’s 4<sup>th</sup>* offers another clue to the nature of “relations” in the maxim, “Relatio est fictio juris et intenta ad unum”. 3 Coke, 28. In English, this maxim means, “Relation is a *fiction of law*, and intended for one thing.”

Ta-da! A “relationship” is a legal *fiction*. As such, a relationship (fiction) would be recognized in equity, but might not even be “cognizable” in a court of law.

Further, it appears that every legal relation (legal fiction) has a specific *purpose* (“intended for one thing”). If identified the “purpose” behind the legal fiction of a particular relationship and could prove that its stated “purpose” did not apply in your specific case, or that the use of a relationship in your case was contrary to the relationship’s “purpose,” you might be able to defeat legal process against you that was based on a particular “relationship”.

Although all *biological* relations (parent-child, uncle-nephew, etc.) are recognized as “natural” (and may be therefore subject to “Laws of Nature and Nature’s God” of the *Declaration of Independence*), at least one (and probably *only* one) non-biological relationship is also recognized as “natural”: that of husband and wife married *under God*—but *not* under the corporate state. If so, a Biblical (natural) marriage may be excluded from the venue of modern “family law” (legal fictions in equity). Thus, there might be two *kinds* of marriage: natural (Godly) and statutory (artificial; legal fiction; lie; ungodly).

Nevertheless, even “natural” relationships (like parent-child) might only be cognizable in a court of equity if the evidence of those relationships was found in certificates issued by the *corporate* state. In other words, there might be both “natural” and “statutory” (artificial) parent-child relationships. If you tried to prove your “natural” relationship to your child with evidence issued by the corporate state (marriage license, birth certificate, SSN, etc.), you might inadvertently allow the court to judge your natural relationship (subject only to God’s *law*) according to the statutes concerning artificial relationships enforced in *equity*. In other words, the kind of evidence you submitted to prove your relationship would determine what “kind” of relationship the court would rule on. If you only submit written evidence of artificial/statutory relationships, the court will issue an order in equity consistent with that written evidence. As a result, your verbal claims to a “natural” relationship with your child at law might be ignored. (Sound familiar?)

Thus, if you wanted to keep custody of a child, you might do well

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to structure your case entirely on common law and unalienable Rights rather than make some claim on a statutory “parent-child relationship” that would condemn your case to determination in equity wherein the judge can rule however he pleases.

### In the best interests of . . .

“. . . the statute is to be liberally construed with a view to promoting the best interest of the child, . . .”

Any father who’s been through a divorce and custody contest can tell you that the phrase “best interest of the child” is both infuriating and seemingly inexplicable. What *are* the “best interests of a child”? Where are they spelled out in law?

So far as I can, those interests are not spelled out in law. Instead, they are left primarily to the judge’s discretion. Why? Because divorce cases are heard in *equity* rather than law. As you’ll see, the reason is that marriage is currently regarded as a *trust* relationship, and the determination of trust issues are decided in courts of equity rather than Law. Thus, whenever I see the term “best interests of the child,” I suspect that the case is being heard in equity, the judge is acting in the capacity of a trustee, and the child is viewed as a beneficiary for whom the trust (the case) is being administered by the judge.

“\* \* \* but such liberal construction is obviously not to be extended to the question of when the natural parents may be divested of their rights to the end that all legal relationship between them and their child shall cease . . . \* \* \* Consequently, it is uniformly held as a simple matter of natural justice that adoption statutes are to be strictly construed in favor of the rights of natural parents, and that when controversy arises between natural parents and those who seek to destroy their parental status, every reasonable intendment is to be made in favor of the formers’ claims.” [emph. add.]

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First, note that the courts are prohibited from ending “all legal relationship” between the biological parents and their children. Sounds great, hmm? Well, it’s not so great since it only means they must normally throw the biological parents a bone. That is, they can terminate 98.5% of your parental rights, but so long as they don’t terminate “all” of ‘em, it’s OK. When a court al-

lows a father to see his kid three days a month, that’s OK. After all, the court didn’t destroy all of the father’s rights to a legal relationship.

Second, note that the phrase “divested of their rights” can’t reference the God-given, “unalienable Rights” of the *Declaration of Independence*. Unalienable Rights can’t be taken away by any earthly power. Thus, the rights referenced in the previous quotation are not granted by God and must therefore be granted by man.

The import of this distinction is this: If you litigate over rights that are man-made and man-granted, the government that gave you those rights can also divest you of those rights. On the other hand, if you were to frame your demand based on God-given “unalienable Rights,” government might not be able to lawfully “divest” you of those God-given rights. For example, if you were to claim custody of your child under a “civil right” that had been created and granted by statute, you could be easily deprived of your child. But if you made a similar demand based on God-given “unalienable Rights,” government might be estopped from “divesting” you of that God-given Right.

### Reap what you sow

“But [the mother] may not arbitrarily undo and destroy that which she herself has permitted to be set in motion. It must be remembered that the ultimate purpose of adoption statutes is the welfare of the child, and the wishes and wants of the natural parents and also of the proposed adoptive parents can be considered as only secondary to this ultimate purpose.”

The court declares, “But she may not arbitrarily undo and destroy that which she herself has permitted to be set in motion.” Again, we see that because the mother herself selected the original trial court and initiated the resulting process, she has no legal argument against that court’s jurisdiction or the subsequent results. Moreover, the ruling implicitly goes beyond merely declaring that she is responsible for precipitating the case in a particular court – it declares she “*permitted*” that process to be “set in motion”. That initial *permission*—which might even be presumed simply from a party’s silent assent to jurisdiction—is apparently sufficient to vest a court with jurisdiction. This implies that if you are going to protest jurisdiction, you’d better do so from the git-go rather than wait until later. If you silently assent to the original trial court’s jurisdiction, your implicit permission may constitute a grant of jurisdiction that will not be easily revoked at a later time.

“\* \* \* the trend of the more recent authority is toward the position that where an natural parent has freely and know-

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ingly given the requisite consent to the adoption of his or her child, and the proposed adoptive parents have acted upon such consent by bringing adoption proceedings, the consent is ordinarily binding upon the natural parent and cannot be arbitrarily withdrawn so as to bar the court from decreeing the adoption, particularly where, in reliance upon such consent, the proposed adoptive parents have taken the child into their custody and care for a substantial period of time, and bonds of affection in the nature of a “vested right,” have been forged between them and the child.’ ”

This last paragraph might be interpreted to mean mothers who consent to place their children into courts of equity, implicitly agree that she (the mother) has no legal title (unalienable Right) to the child. Instead, she implicitly asks and permits the *court* to determine and grant whatever equitable rights (interests) the court pleases on all of the interested parties.

Further, her consent to the adoption becomes binding once “bonds of affection” are formed between the child and adoptive parents and the judge deems these bonds create a “vested right” to custody of the child. By placing her child in equity jurisdiction, the mother essentially said she had no legal rights to the child. So if the *court* deems the adoptive parents have *any* “vested” rights whatever, they seemingly have more rights than the mother (who implicitly admitted to having none), and are thus entitled to custody.

“We think also that the welfare of the child should be considered on such inquiry, but only in and limited to the question as to whether or not it will be materially affected by the change of condition wrought by the discontinuance of the existing situation. All these things, and no doubt more which we have failed to mention, might properly be considered by the court and weighed and balanced against each other in determining whether the revocation should be allowed, and each case must be decided on its own circumstances.”

To say each case must be decided on it’s own “circumstances,” suggests that there is no binding general *law* that applies to all cases of this type. Instead, “case-by-case” determinations seem to signal *equity* jurisdiction where the judge rules strictly according to his conscience on each case based on the “facts” of each case but without obligation to rule according to law.

### Are you married? Or inter-married?

“If a man, having by a woman a child or children, afterward inter-marries with her and recognizes the child or children to be his, they are thereby legitimated.”

Note use of the term “inter-marries”. This 1958 case is not taken from such a remote period in American history that the language



was different then than it is now. We'd therefore expect the court to use the word "marries," but instead it chose "inter-marries".

Why?

Two different words. Two very different meanings.

According to *Black's* 4<sup>th</sup>, "**Marriage** . . . is the *civil status*, condition or relation of one man to one woman united *in law* for life, for the discharge to each other and the community of the duties legally incumbent on those whose association is founded on the distinction of sex." [Emph. add.]

But *Black's* 4<sup>th</sup> defines "inter-marriage" as:

"**Intermarriage**. . . . *contracting* of a marriage *relation* between two persons considered as members of *different nations*, tribes, families, etc. . . . But in law, it is sometimes used (and with propriety) to emphasize the *mutuality* of the marriage contract and as importing a reciprocal engagement by which *each of the parties "marries" the other*. . . ." [Emph. add.]

A comparison of the two definitions raises a number of intriguing implications.

For example, while "intermarriage" is a "relation" based on (apparently private) *contract*, "marriage" takes place "in law" (presumably "common law"). If "marriage" only signifies people united "in law," then perhaps "marriage" does not include persons joined in trust relationships, by private contract, or in equity.

On the other hand, the term "intermarriage" appears to describe all of those *contractual* relations which are formed and exist outside of public law. This implies that most modern, licensed "marriages" are in fact "intermarriages" that exist in equity, but not in law.

Also, note that while "intermarriage" is only a "marriage relation," "marriage" can be a "civil status, condition or relation".

*Black's* 4<sup>th</sup> does not define "civil status," but does define "status" as,

“. . . *Standing, state or condition*. . . . The legal relation of individual *to rest of the community*. . . . The rights, duties, capacities and incapacities which determine a person to a given *class* . . . . A *legal* personal relationship, not temporary in its nature nor terminable at the mere will of the parties, with which third persons and the state are concerned. . . . While the term *implies* relation, it is not a *mere* relation. . . ." [Emph. add.]

Note that while "status" *implies* relation, it is more specific, has

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more legal effects and is not a “mere” relation.

Also, “status” involves the *whole* community and thus, presumably the common law. Conversely, this implies that “mere relations” do not involve the “whole community” and are thus . . . essentially *private* in nature?

These comments suggest that “status” is a term that relates to one’s *public* standing in *law*, while (mere) “relation” signals a more *private* association that may only be recognized in *equity*. Apparently, “status” is a much stronger concept than “relation”. I.e., while “status” exists primarily in law, “relation” exists primarily in equity. If so, you might want to explore whether you should argue your divorce or custody case based on your “mere” marriage *relation* (inter-marriage?) or on your marriage *status*.

### Conflict of law?

*Black’s* 4<sup>th</sup> defined “marriage” in part as a “civil status”, and “status” is defined as “The legal relation to the rest of *the* community.” Note the implication: persons married are part of the same, *singular* “community”.

Compare the application of marriage within a single community to the definition of “intermarriage” which as “a marriage relation between two persons considered as members of *different nations*, tribes, families.”

When two persons of the same community “marry,” they do so under the single “common” law of that singular community. However, when two persons from “different nations” enter into any agreement (including a “marriage relation”) there is a question as to which nation’s law will control the administration of their agreement.

For example, if a man from Russia contracts to buy automobiles from a factory in Germany, which nation’s law will control in the event of a dispute? Virtually every commercial agreement specifies *one* nation’s law to have jurisdiction in case the agreement must be litigated. By specifying which nation’s law will control, the document avoids a “conflict of law” wherein *any* court might seize (or be *denied*) jurisdiction.

If “intermarriage” presupposes that the spouses are from two different nations or communities, I suspect the purpose for a state-issued “marriage license” is to establish which nation’s courts will have jurisdiction over the resulting relationship. If the license is issued by the corporate STATE OF TEXAS, then in the event of a dispute or divorce, that STATE will have jurisdiction over the marriage, even though the two spouses may have naturally belonged to two entirely different nations/communities.

Thus, the marriage license may have less to do with “getting” married than it does with *later* marriage disputes and divorce. In a sense, the license doesn’t pre-

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cisely authorize the marriage; it establishes the *jurisdiction* in which the subsequent divorce and custody battles will take place and thereby eliminates any future conflicts of law.

### Married in the eyes of the STATE?

My recollection of marriage ceremonies includes the declaration “Let no man part those whom *God* hath joined”—implying that a truly sacred marriage is performed and sanctioned *by God*.

But *Black’s* 4<sup>th</sup> definition of “intermarriage” declares that “each of the parties ‘marries’ the other.” This implies that an “inter-marriage” may be performed solely by the *contracting* parties (the spouses) themselves—but without God’s sanction. If so, we again see faint evidence that the parties to modern “inter-marriages” have no claim on the “unalienable Rights” of marriage that would otherwise be granted by God.

In support, *Black’s* 4<sup>th</sup> defines “Marriage License” as,

“A license or permission granted by public authority to persons who intend to *intermarry* . . . .”

Again, It appears that those who get marriage licenses are presumed to “intermarry”—perhaps without the blessings and unalienable Rights that God might otherwise provide. If so, it follows that those who wish to be “married” as an act of God, should avoid marriage licenses and state-sanctioned “civil” (non-godly) marriages.

### Threesomes, anyone?

If you review the article “Divorcing the Corporate State” (*AntiShyster* Volume 10 No. 1), you’ll see modern case law that defines marriage as a *menage at trois* between husband, wife and the corporate state. Modern licensed marriage seems to include *three* parties—not just man and wife— but also the corporate state. If so, such tripart relations are clearly not Biblical and arguably “monstrous”.

And here’s part of the definition of “marriage” from *Black’s* 7<sup>th</sup> that tends to support our suspicions that modern, licensed marriages (intermarriages) are all authorized by the STATE but not sanctioned by God:

“. . . in the American states, [marriage] is a civil, and not a religious institution.”

*Not a religious* institution?! Then what are all you “married” folks actually doing? “Shacking up” with the STATE’s permission?

Also, the terms “America,” “American” and “American states” are curiously undefined in *Black’s* 7<sup>th</sup>. Those are suspicious omissions.

But what is “America” and what are “American states”? I can’t say for sure, but I know that “America” is not simply another word for the

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“United States” or “U.S.A.”

I.e., North America includes Canada, the United States, Mexico and several Central American countries. South America includes Brazil, Peru and a number of other countries. Technically, then, the term “American states” could include Mexico, Peru and Brazil—as well as the United States.

*Black’s 4<sup>th</sup>* defines “American” as, “Pertaining to the western hemisphere or in a more restricted sense to the United States. . . . ‘American’ included all classes of citizens, native and naturalized, irrespective of where they originally came from.”

This definition supports the possibility that “American” is such a broad, undefined and ambiguous term that it could include virtually any “state” or “citizen” found in the western hemisphere. Thus, “American states” could theoretically include Canada, Mexico, Texas . . . and even the corporate STATE OF TEXAS.

If the term “American states” includes all other states in North and South America, then the foundation for the previous definition (that marriage is a civil, not religious institution) might be found in some treaty with other “American” countries rather than our own “national” law.

If you look up “state” in *Black’s 7<sup>th</sup>*, you’ll find two seemingly contradictory definitions. The first declares a state to be an “association of human beings”. That strikes me as the proper definition of “State of the Union”—meaning a collection of *people*, not territory—that was embraced by our nation’s founders.

However, the second defini-

tion reads,

“A state is an *institution* . . . a system of *relations* which men establish among themselves as a means of securing certain objects . . . a system of order within which their activities can be carried on. *Modern states are territorial*; their governments exercise control over persons and things within their *frontiers*, and today the whole of the habitable world is divided between about seventy of these territorial states. A state should not be confused with the *whole community* of persons living on its territory; it is only one among a multitude of other institutions, such as churches and *corporations* . . . it is not . . . an all-embracing institution, not something

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from which, or within which, all other institutions and associations have their being; . . . .” [Emph. add.]

This second definition is clearly compatible with idea of a corporate state, but not a Republic.

But more importantly, notice that the modern definition of “state” (*Black’s* 7th was published in 1999) declares that there are only about *seventy* of these territorial states in the entire world. Clearly, this definition must mean those “national states” like France, Uganda and the corporate United States, but can’t include the 50 States of the Union (and/or 50 corporate STATES) we have in the U.S.A.

If so, what is the STATE OF TEXAS? An *agency*-state of the mother corporation/institution UNITED STATES?

And what about the United Nations which currently includes 189 “Member States”? If the *Black’s* 7<sup>th</sup> definition is correct and there are only 70 territorial states in the entire habitable world, it appears that roughly 119 “Member States” of the UN are not “territorial states”—or perhaps they aren’t even states.

### Licenses? We don’ nee no steenkin’ licenses!

In any case, the assertion that modern marriage is a “civil, and not a religious institution,” implies that modern, licensed marriages aren’t really sanctified by God—only by the state (and probably by the *corporate* state, at that).

If modern licensed marriages are secular rather than godly, it follows that these civil (“un-godly”?) marriages would provide no legal foundation from which you might claim any God-given, “unalienable Rights” of the sort declared in the *Declaration of Independence*. Statutory marriages might not provide any “unalienable Rights” and thus no standing to litigate marriage, divorce or custody issues in a court of *law*. Instead, a civil (un-godly) marriage might condemn its three parties (husband, wife and state) to settle their differences only in courts of equity—which, coincidentally, are run by and for the *third party* to the civil marriage: the STATE.

If so, it follows that a common law marriage performed without state sanction (license) might actually provide a foundation for demanding unalienable Rights to marriage property—perhaps even custody of your children.

On the other hand—although it’s another unlikely hypothesis—if a natural father stumbled into a court of equity that’s run by and for the same corporate government that is the third party in his civil marriage (and apparent “rival” for his wife’s affections), should we be too surprised if the natural father loses in the government-rival’s court?

(In all of this, I can’t help noticing the similarity between modern married women being seduced into divorce by the corporate court’s promise of custody, property, alimony and child support—and the serpent’s promise to Eve that she could be “like a god” if she’d eat some apple. In 5,000 years since Genesis, the female impulse to want more than they deserve has rendered them eminently suitable

for seduction. What's easier to hook than an insatiable fish?)

### Vested vs. unalienable Rights

“A child is not a chattel. It would be a repudiation of the public policy as by the legislature, and contrary to the best interests of the child, to hold, as the intervening petitioners urge, that the laggard putative father, by a marriage with the mother occurring at any time before the filing of a petition for adoption, is vested with the right to control the adoption proceedings by, either giving or, refraining from giving his consent thereto.”

The court did not say recognizing the father's unalienable Rights would be against the *law*. The court only said that *vesting* the “laggard” father with certain rights (presumably *equitable* rights) would be against “public policy”. Again, “vested” rights flow from man and government rather than God.

Also, note that the court qualifies it's statement as only applying to an “adoption proceeding”. But as previously seen, “adoption” is “repugnant to common law” and thus this case (and the father's “vested rights”) must only appear in a court of *equity*.

Point: If the father wanted to prevail and gain custody, perhaps he should've demanded his “*unalienable Rights*” in *law* based on a true “marriage” rather than plead for equitable rights (interests) in equity based on his licensed “intermarriage”.

### Blessed be the bonds that bind?

“It must also be considered that the statute requires a

delay of six months between the time when the child is taken to the home of the adoptive parents and the filing of a petition for adoption. During that period bonds of affection would undoubtedly have been forged between the adoptive parents and the child, and the breaking of such bonds might have a

marked effect on the child both physical and psychological. It was, to prevent such disturbances that the legislature, made the consent of the parents to the adoption of the child irrevocable.”

At every turn, the court claims to be interested only in the “best interests” and “welfare” of the child. We suppose that the court does

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so out of some sense of compassion for the helpless child.

But if you stop to think about it, you might ask what is the legal foundation for an alleged “compassion” that subordinates the parents’ best interests, and even the law to the welfare of a child? After all, the child doesn’t vote, he has no money to make political campaign contributions. Why, then, do the “compassionate” courts care more about an unwitting child than they do about the 1 million innocent *unborn* who are routinely murdered by abortion in this country? As you’ll read below, the surprising answer involves the place of the child’s birth and the child’s resultant “natural allegiance”.

“We give great weight to the considerations mentioned in the testimony (quoted above) of the psychiatrist from the Children’s Medical Center. . . . When a child is placed by its parent for adoption in a good family the inevitable consequence will be that firm bonds of affection and confidence will rapidly arise on both sides. The damage to the child, who cannot understand what is happening, from breaking these bonds is something which even competent psychiatrists may be unable to predict.”

No controlling law here; only an “equitable” guess at future consequences.

“In the absence of compelling statutory command, such a breach should not be permitted lightly at the request of either of the natural parents who had their chance to take care of the child themselves and who themselves have created the unfortunate situation. The *interests* of the natural parents in such a case must be completely subordinated to the paramount *interest* of the child.” [Emph. add.]

The court did not subordinate the parents’ unalienable *Rights* (which probably exist only under natural/ God’s law). Instead, the court subordinated the natural parents’ *interests* (which only exist in *equity*).

“In illegitimacy cases, is the consent of the mother alone, without that of the biological father, sufficient for a valid committal?”

That principle behind that question reflects common law. If the parents are married and the child is *legitimate*, in common law, the father’s consent is predominant. However, if unmarried and the child is illegitimate, the mother assumes the dominant position and consent by the biological father (who may be unknown) is unnecessary. But who would have predominant say in an intermarriage? Given that an intermarriage does not take place in common law, the father would not be predominant. Instead, the mother would dominate because an “intermarriage” was not a lawful (Godly) marriage. Sound familiar?



But here comes the mother lode:

### Parental trusts

“Parents who faithfully discharge their parental obligations with assiduity and to the full extent of their means and abilities are entitled to the custody of their children.”

Thus, custody (at least in equity jurisdiction) is not a function of natural, biological rights determined at the child’s natural birth, but is instead contingent on the current quality of biological parent’s *performance* at serving the child. Parents effectively “earn” their rights with their performance and based on that performance are “entitled” (by government) to custody of the child. But that entitlement is always *conditional*. Any time the parents fail to toe the parental line, government (third party to the marriage and *de facto* dominant husband) can step in, terminate the entitlement, and seize the kids.

Any time the parents fail to toe the parental line, government (third party to the marriage and *de facto* dominant husband) can step in, terminate the entitlement, and seize the kids.

“Parental rights, however, are not absolute and are not to be unduly exalted and enforced to the detriment of the child’s welfare and happiness.”

First, “parental” rights aren’t necessarily synonymous with “parent’s” rights. I’ve seen other applications of the “al” suffix on words that seem to signal two entirely different “kinds” of entity.

I.e., “government” seems to signify the legitimate government. However, “governmental” seems to signal the exercise of power by an institution, corporation or agency that may be *derived* from the lawful government, but is not a true manifestation of the constitutional government. For example, a “government agency” would probably be part of one of the three branches of government. However, a “governmental agency” would more likely be a corporation or trust like the IRS that is generally concerned with a government purpose, but is not strictly part of the three branches of government.

If that observation is valid and also applies to “parental,” it implies that “parental rights” may only exist in equity while “parent’s rights” exist in law. If so, “parental” may be virtually synonymous with “trustee”.

Further, since “parental rights” are not “absolute,” they are clearly

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not “unalienable,” not God-given, and therefore probably not recognized in law.

“The right of parentage is not an absolute right of property, but is in the nature of a *trust* reposed in them, and is subject to their correlative duty to protect and care for the child.” [Emph. add.]

*All right!* The s.o.b.s finally admitted it!

The child is the apparent beneficiary of a *trust*, and the biological parents are only given conditional custody as trustees so long as their performance at serving the child is deemed acceptable by government. Because “parent-child” is presumed to be a *trust* relationship (*artificial* rather than natural), the issue of custody and child support (like all trust issues) will be decided in a court of equity.

### I pledge allegiance

“The law secures their parental right only so long as they shall promptly recognize and discharge their corresponding obligations. As the child owes *allegiance* to the government of the country of its birth, so it is entitled to the *protection* of that government, which as *parens patriae*, must consult its welfare, comfort, and interests in regulating its custody during its minority. *Purinton v. Jamrock*, 195 Mass. 187, 80 N.E. 802, 18 L.R.A.,N.S., 926.” [Emph. add.]

Holy cow! What an extraordinary revelation!

The child’s *allegiance* provides the legal foundation for governmental control over the child’s welfare and custody.

According to *Black’s* 4<sup>th</sup>, “allegiance” means, “Obligation of fidelity and *obedience* to government in consideration for *protection* that government gives. . . .”

Note that a child’s natural allegiance is presumed due to the government of the country in which the child is *born*. Further, allegiance is a two-edged sword. Your duty of obedience is balanced against government’s duty of protection. Seems fair enough. Because the U.S. government protects you, you are obligated by allegiance to obey the U.S. government. Since the government of Nigeria does not protect you, you have no obligation of allegiance (obedience) to that government. But once the *place* of your allegiance is established (probably by your *birth certificate*), you are not only obligated to obey the government of that place, but that government is also

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obligated to provide you with its *protection*.

Get it? Allegiance is a two-edged sword. Allegiance creates 1) the individual's duty to *obey* government; and 2) the government's correlative *duty* to *protect* the individual.

The danger in allegiance, then, is that it creates the governmental DUTY to meddle in the child's upbringing and welfare. Get it? Government is using the pretext of the child's natural allegiance as an excuse to exercise its governmental "duty" to "protect" the child from incompetent biological parents, inadequate education, improper food, going to school without vaccinations, traveling in an automobile without adequate safety seat, or being taught too much religion. It is the child's natural *allegiance* to the country where he was born that empowers government social workers to seize the child and take him away from his parents.

### Birth certificates

How do we establish allegiance? What is the evidence or proof of allegiance?

Well, what document identifies the *place* of your birth?  
Your *birth certificate*.

Over the past decade, I've heard several anecdotes (one of which I know to be true) wherein Child Protective Services from one state or another seized one or more children from their parents for various reasons—but ignored the children who *did not have birth certificates*. In other words, Child Protective Services would bust in and grab four of five kids and take them away and place them in foster care—but they wouldn't touch the one child in the family who the

parent's had not registered with a birth certificate.

Until now, I knew birth certificates had some mysterious significance but I had no idea what that significance was.

Now I get it. *Allegiance*—as exemplified by the child's *birth certificate*—gives government the correlative "duty" (and legal excuse) to control the child's life regardless of the biological parents' desires.

### Born "on" or "in" the State or the STATE

At first, the possibility that birth certificates provide evidence of our children's allegiance (and government's power to meddle) seems interesting but without obvious legal effect. After all, the child was certainly born somewhere and thus subject to some government's "protection".

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Yes. But *which* government's protection?

Suppose there are two different "Texases". Then, your child's allegiance would depend on which "Texas" he was born "on"—or "in". And therefore, depending on which "Texas" is the state of your birth, one Texas government would have a duty to meddle in your child's life while the other might not.

For example, suppose that "Texas" signified the real, constitutional State of the Union and the "STATE OF TEXAS" signified a corporation that acts as a governmental agency. If your child were born on Texas, on the soil of that real State, then he would owe allegiance to that State of the Union, and that State of the Union would have the correlative duty to protect your child.

But if evidence indicated that your child were born in the corporate "STATE OF TEXAS," he would presumably owe his natural allegiance to that corporation (and perhaps its parent corporation, the UNITED STATES, Inc.), and therefore be forced to endure the correlative *duty* of that *corporate* state to interfere in his upbringing.

So far as I know, Texas (the State of the Union) has no Child Protective Services. If your children were born on Texas ("on" the soil), the *corporate* "STATE OF TEXAS" (which has an aggressive Child Protective Service agency) might be unable to claim any "duty" to protect your children and thus have no authority to meddle in your life or the lives of your children.

Of course, all native Texans were born "on" Texas (the State of the Union). But if they get a "birth certificate" from the corporate STATE OF TEXAS, I suspect they unwittingly create the legal presumption that they were born "in" the legal fiction and are thus subject to its corporate "protections" ("We're here from the government and we're here to help you" . . .?)

So where were you born? On the soil of "Texas" or in the corporate "STATE OF TEXAS"? If you use a birth certificate issued by the corporate STATE to provide evidence that your children were born "in" that corporate STATE, you will effectively subject your kids to that corporate STATE's tender "protections".

### "On" or "in"?

In the previous section, I highlighted the use of the words "on" and "in". I'm told by a particularly insightful economist that a natural, flesh and blood person can be born "on" the soil of a physical State of the Union like Texas or Illinois, but he can't be born "in" a corporation like the STATE OF TEXAS. Because a corporation is a legal fiction that exists only in our imagination, it has no soil or physical reality. Without physical reality, it's impossible for a *natural* person to be born "on" or even "in" the imaginary (corporate) "State of Texas". Therefore, only an *artificial entity* (perhaps identified by an all uppercase name like "ALFRED") could be born "in" the imaginary (artificial) STATE OF TEXAS.

And as nuts as it sounds, I suspect that if your birth certificate indicates that a legal entity identified by an all uppercase name (like "ALFRED") was born "in" the "STATE OF TEXAS" (or some other corpo-

rate state), that legal entity will be presumed by our courts to be an artificial entity subject to the absolute jurisdiction and “protection” of the corporate STATE of its birth. If you used that corporate-issued birth certificate to identify yourself or your children, you would unwittingly empower the courts of that corporation to view you and your kids as artificial entities born “in” the corporate state and thus subject to all the corporate rules, regulations, “benefits” and “protections” you can stand.

On the other hand, if your birth certificate declared that a natural person identified with a proper, capitalized name (“Alfred”) was born on a State of the Union like “Texas,” you would owe allegiance to that State of the Union—but you might not owe allegiance to the corporate STATE OF TEXAS nor would that corporation have any correlative “duty” (or other obnoxious pretext) to “protect” you from your own parents.

***Parens patriae (Uncle Sam?)***

This court case also declared that by virtue of his allegiance, the child is “entitled to the protection of that government, which as *parens patriae*, must consult its welfare, comfort, and interests in regulating its custody during its minority.” Thus, government is acting as *parens patriae* relative to the child.

Black’s 4<sup>th</sup> explains that “*parens patriae*” means “Father of his country; parent of the country. In England, the king. In the United States, the state, as a sovereign—referring to the sovereign power of guardianship over persons under disability . . . such as minors, and

insane and incompetent persons . . .”

First, if the state is the “*parens patriae*,” who is the biological father? What is the status of that biological father in the tri-part marriage?

There is an historical analogy: Joseph. Husband of Mary, mother of Jesus. God was the true father and “*parens patriae*” of Jesus. Joseph was just a nice guy who gave Jesus a name, the appearance of legitimacy, and helped support Mary. But in any serious contest of parental authority, you can bet that Joseph would’ve been bounced right out of the entire family by the superior *parens patriae* (God).

Today, in the state-licensed tri-part marriages, we again have mere mortals (the biological fathers) who are routinely ejected

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from the children's lives by coalition of mothers and the *parens patriae* (corporate government). Sure, if the biological father doesn't get out of line or aggravate the wife, he can stick around, but in the end, he's easily disposed of by the corporate *parens patriae*.

Do you see the intriguing spiritual implications in this arrangement? Like Jesus, each new American child has a mother, a flesh and blood father, and an "immortal" father. The difference is that God was the immortal Father of Jesus while the immortal father (*parens patriae*) of most new born children is the corporate state.

But what is a corporation? A legal fiction. What's a fiction? A lie. Therefore all corporations are lies. And who is the father of all lies? If you wanted to pursue this analogy, you might be able to argue that every children born of a licensed marriage and registered with birth certificates in a corporate state was technically "fathered" by a lie. If you were a real "holy roller," you might even be able to argue that "ALFRED's" real *parens patriae* is not simply the corporate state, but the father of all lies.

If this line of spiritual conjecture seems irrational, there is evidence that could be construed as support. In 2000, the New Hampshire Legislative Committee to Study the Status of Men was created by the state legislature by passage of HB 553 to find reasons for "the rapidly deteriorating status of men and boys in New Hampshire". The Committee presented its first report in February, 2001. According to that report,

"In expressions of powerlessness and depression, men are neglecting and killing themselves at alarming rates. . . .

"Men have increasing problems with their health. Men are now dying a full 10 years sooner than women in New Hampshire . . . . The suicide rates for boys, young fathers and older men range from four to ten times higher than that of women. Males have higher arrest and incarceration rates. They are more likely to be victims of homicides. . . ."

The New Hampshire state legislature's report traces the primary cause for these problems to the *absence of biological fathers* in the family structure:

"Nationwide, 40% of America's children live in a home absent their biological father. Fatherlessness is considered . . . to be our foremost social problem. Fatherless children have a higher likelihood of welfare dependency. A strong link exists between father absence and substance abuse, juvenile delinquency, teen pregnancy, and educational failure. Children having a poor or non-existent relationship with their biological father have lower scores in moral development and overall wellness. In New Hampshire's Youth Development Center, 80% of incarcerated youths came from homes *absent their biological father.*" [Emph. add.]

The New Hampshire report identifies gender-biased governmental policies as the primary cause for removing fathers from the family structures:

“MIT economist Lester Thurow has described how the median wage of American males between the ages of twenty-five and thirty-four has *decreased in real terms by 25 percent, and one-third of them earn less money than is needed to keep a family of four at or above the poverty line.* Government policy may be unwittingly [?] creating perverse dis-incentives for traditional family formation and the decline of males. Author Lionel Tiger coins the term “bureaugamy” to describe government options in family formation with which marginal wage-earners are unable to compete [with government] in economic terms. According to the CATO Institute, wage-equivalent government welfare benefits exceeded the minimum wage by *as much as 200 percent, or more, in many areas of the country including New Hampshire.* [Bracketted insertions and added emphasis are mine.]

Thus, the State of New Hampshire report could be interpreted to mean that the corporate state has 1) taxed one-third of men into poverty; but 2) provided welfare benefits to mothers that are twice as much as a father can earn on minimum wage.

Result? The corporate state has become a wealthier and more able “provider” than one-third of American men.

Result? Women are trading their husbands for the invisible embrace of the *parens patriae*/ corporate state.

While my previous conjecture concerning the “spiritual” implications of a tri-part marriage and rivalry between biological fathers and *parens patriae* may seem unbelievable, this study by the New Hampshire state legislature offers evidence consistent with that conjecture. Whether it means to or not, the corporate state/ *parens patriae* is effectively competing with biological fathers and driving them from their homes and families.

### A more conventional interpretation

My previous “spiritual” odyssey into allegiance and *parens patriae* may seem more mythological than Ulysses’. However, conventional thought would seem to agree that a birth certificate confers the “power of guardianship” onto the sovereign government while the child is a minor or deemed otherwise incompetent. This suggests that our birth certificates might only be hazardous to our political health while we are minors. After all, once we reach our majority age, we are presumed competent, and no longer directly subject to the government’s “protection”—at least not to the same degree as was true in our youth.

If so, government must be using some other device to again subject us (as adults) to its “protections”. In “Counting the Serfs” (see, *AntiShyster* Volume 10 No. 1) we reported that the object of the Census—by law—is to count members of the “defective, dependent and



delinquent classes". In other words, virtually everyone who was counted in the 2000 Census is now presumed to be "defective, dependent or delinquent". Sounds like a bunch of "incompetent persons" to me.

Do you suppose the Census lays a legal foundation for presuming all adults in the singular United States are *incompetents* and therefore once again subject to the protections of the *parens patriae* (AKA "Big Brother"?) in Washington D.C.? Is it possible that once we reach our majority and "outgrow" the care of our legal guardian (Uncle Sam), that Uncle slips us a fast Census and—Bang!—We're once again trapped in the status of wards of the corporate state subject to its "protection" racket?

### Virtual matriarchy

Again, I'm reminded of "Divorcing the Corporate State" (*AntiShyster* Volume 10 No. 1) in which author Barry Weinstein identified several cases where government admitted to being a *third party* to all licensed marriages. I.e., it appears that a state-licensed marriage creates a *menage a trois* that includes you, your spouse and the corporate state as coequal partners in the marriage.

Not only is such tri-part marriage anathema to any Biblical concept of marriage, it is consistent with the results we see in divorce courts and custody battles wherein the corporate state (*parens patriae*) ejects the rival (natural) father and seemingly takes the mother and children for its own.

Sure, that interpretation sounds nuts, and may be. Nevertheless, that interpretation is generally consistent with human dramas recorded since the beginning of time. Two males vying for the affection (or control) of one female. The weaker male is ultimately ejected leaving the female and her offspring to the stronger male. The only difference is that in modern tri-part marriages (and divorces) the weaker male is flesh and blood and the stronger "male" (the corporate government's *parens patriae*) is invisible, imaginary and a legal fiction. A lie. We fathers are losing our children to a lie.

The resulting designation for government guardianship over our children is "*parens patriae*"—not "*parens matriae*". Our Congressional guardian is a great white *father* rather than a great white *mom*. The implications are fantastic, but it seems that by replacing the child's natural father

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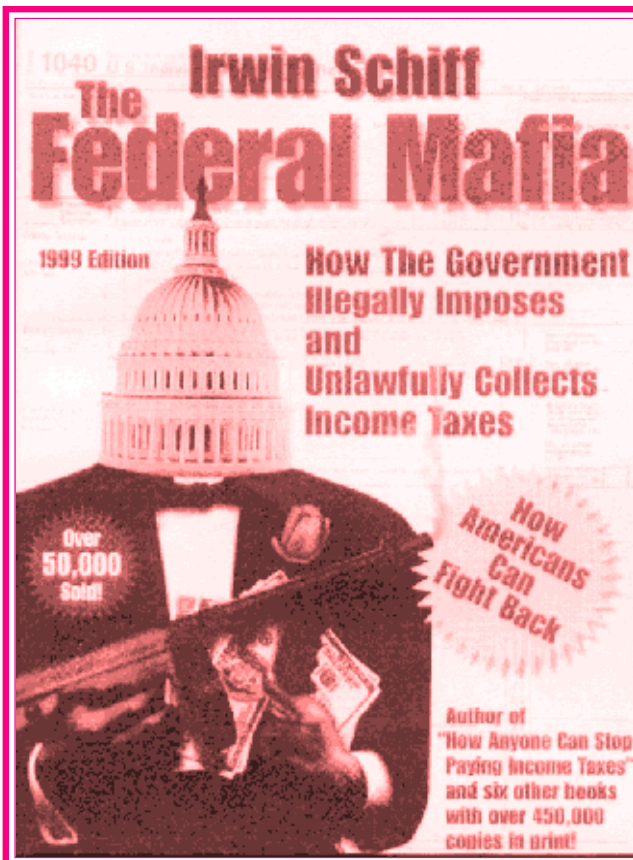
rather than the natural mother, the government's *parens patriae* is leaving many of our children to be raised in a "virtual matriarchy". The of lives of children of the virtual matriarchy are increasingly characterized by little contact with their biological father and even less awareness of the invisible, corporate *parens patriae*.

That characterization is consistent with what typically happens in our divorce courts. Mothers are retained in the family while biological fathers are ejected and seemingly replaced by the *parens patriae*. And how do the children do without their biological father, raised instead under the care of the corporate *parens patriae*? They flounder and fall victim to drugs, violence, promiscuity, mental illness, disease, early death and suicide. Not all of 'em. But a lot. (Sounds like just the sort of result the father of all lies might desire.)

Are we really in the midst of a institutionalized "virtual matriarchy"? Or is that concept merely the creation of my undisciplined and overactive imagination. I don't know.

All I can say for sure is that it walks like a duck.

Ohh. And I can say one other thing for sure: A computer search of the Bible finds the word "motherless" just once. On the other hand, "fatherless" appears 44 times. I don't believe that disproportionate reference to "fatherless" is accidental. I don't doubt that 5,000 years ago, they understood that children raised without their mothers may have some problems, but children raised without their biological fathers are extraordinarily vulnerable. In virtually every Biblical instance, the "fatherless" child is seen as disabled, typically unable to adequately defend himself and "easily oppressed".



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If the Bible is true, it appears that any government bent on oppressing its people would do well to separate children from their biological fathers. Even as adults, fatherless kids are extraordinarily reluctant to fight and are thus easily oppressed.

Conversely, any people determined to raise healthy children able to resist oppression and remain free should take any measure necessary to protect the natural relationship between children and fathers.

### Historical foundation?

The source of government's power to seize or control your kids flows from the concept of allegiance and the correlative "duty" of government to act as *parens patriae* and "protect" the kids. But, as previously noted, *Black's* 4<sup>th</sup> defines "*parens patriae*" as "Father of his country . . . . In the United States, the state, as a *sovereign*—referring to the *sovereign* power of guardianship over persons under disability. . . ."

I don't believe for one minute that Geo. Washington and the rest of the Founders created a constitutional Republic in 1789 wherein the State or Federal governments were intended to be sovereigns, let alone *parens patriae*, over the People and especially their children. If there was any suggestion that the Constitution adopted in 1789 would allow any State to supplant biological fathers and control the upbringing of children, the Founders would've been shot rather than celebrated. Instead, it was presumed that We the People – the *whole community* of people – were the sovereign, and the State and Federal governments were merely our agencies and servants.

Remember the first definition of "state" from *Black's* 7<sup>th</sup>?

"The political system of a body of people who are politically organized . . . an association of human beings . . . ."

That's the kind of "state," that's consistent with the States of the Union that were formed and intended under the Constitution.

But, remember the second definition of "state" from *Black's* 7<sup>th</sup>?

". . . an institution . . . a system of relations which men establish among themselves as a means of securing certain objects . . . a system of order within which their activities can be carried on. *Modern states are territorial; . . . . A state should not be confused with the whole community of persons living on its territory; it is only one among a multitude of other institutions, such as churches and corporations . . . it is not . . . an all-embracing institution, not something from which, or within which, all other institutions and associations have their being; . . . .*"

Hmm. So a "*modern state*" (like the corporate STATE OF TEXAS?) is an institution like a "corporation," but apparently not an "association of people". Moreover, a "modern state" is not the "whole community of persons living".

Hmph. Well, I'd bet that the term "We the People" (immortalized in the Preamble of the Constitution), is intended to include the "*whole community* of persons living on the territory" of the United States of America".

Likewise, I'll bet that the sovereign States enshrined under the original Constitution were defined as the "whole community of persons living" on the thirteen territories known as New York, Virginia or Georgia. Further, I'll bet that those original states all had state constitutions which included declarations that the people of the state were the sovereign. By implication, the state governments were merely servants and agencies of the sovereign "whole communities".

And whenever anyone talks about "We the People" being the original "sovereign" in this country, I'd bet they're implicitly talking about the "*whole community* of persons living".

But *Black's 7th* tells us that "*Modern states are territorial; . . . . [and] should not be confused with the whole community of persons living on its territory; it is only one among a multitude of other institutions. . . .*"

If a "*modern state*" does not include the "whole community," then

it appears that a "modern state" is only sovereign over *some* of the people in that "whole community". That implies that some of us could be a member of the "whole community" and still not be subject to the sovereign or *parens patriae* powers of the "modern state".

Further, if the "modern state" does not include the "whole community," it follows that whatever sovereignty that state claims would not seem to flow from "We the


People". If a *modern* (corporate?) state is merely one of a "multitude" of "institutions" (like IBM, K-Mart and the Church of Christ, Inc.), then it's "sovereignty" (and its derivative status as *parens patriae*) would seem to apply to only those persons subject that particular "modern state" (corporation).

In other words, a "modern state's" authority over you might be no more automatic than the authority of the President of IBM. If you work for IBM, that president might be described as your "sovereign". If you don't work for IBM, that president can kiss off.

Likewise, the "modern state's" status as sovereign and *parens patriae* may be far less automatic than most people suppose. If you could show that you didn't work for (or was otherwise subject to) the authority of a "modern state," you might be able to tell that state's government to "kiss off" right along with the president of IBM.

All of this suggests that the concept of "state as sovereign" and thus "*parens patriae*" may be a recent invention that only applies to "modern states".

I suspect the government's modern claim of "sovereignty" (and



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therefore *parens patriae*) flows from the corporate national government (“UNITED STATES”) formed during or shortly after the Civil War, and from the 14<sup>th</sup> Amendment which created a class of citizen that is *subject* to the Congress (rather than sovereign over Congress). As *subjects*, 14<sup>th</sup> Amendment “citizens” have at least compromised their standing as members of the “We the People” sovereign community. Instead of being “sovereign,” 14<sup>th</sup> Amendment citizens are *subject to* a sovereign – the Congress and whatever corporate agencies and corporate states it wishes to create.

The New Hampshire state legislature’s report on the status of men offers some faint support for my chronology:

“In basic terms, cultural presumptions have held, since 1900 or so, that there should be a strict division of labor within the family unit: mothers as nurturers, fathers as providers. It was assumed that everything a child became was the result of the maternal primary care taking role with paternal breadwinning a necessary supplement. As a result, mothers came to be seen as biologically predisposed to care taking and socialization, while fathers became “the forgotten contributor to child development.” [Emph. add.]

Note that the onset of the shift from a positive paternal presumption to a positive maternal presumption is recognized as beginning around 1900—about 35 years after Civil War and passage of the 14<sup>th</sup> Amendment. Perhaps it’s only a coincidence, but that time frame is consistent with my speculation that the “modern” corporate state and *parens patriae* took root shortly after the Civil War.

### Women’s work is not much fun

At the same time men are being degraded in “family law,” it’s an interesting “coincidence” that “free trade” is pushing American factories overseas. As those factories leave, they don’t merely take machines or “jobs”. They take “*men’s* jobs”—they take the jobs of heavy industry for which *men*, by virtue of their size, strength and testosterone, are naturally suited. As heavy industry and manufacturing jobs disappear, men are left to compete for work in the “service economy” of hairdressers, secretaries, bureaucrats and nurses.

These service jobs not only pay less than manufacturing jobs, they are intrinsically unsuitable for most men. Men are built to exert themselves physically. They get an endorphin “high” working hard at smelting steel and assembling automobiles. They feel proud of their physical accomplishments in factories and heavy industry. Service work, on the other hand, is more sedentary and compatible with natural abilities and aptitudes of women.

Of course, I’m not saying that no service work is fit for men. I’m simply pointing out that those jobs wherein men have a natural superiority and aptitude are being shipped overseas. Result? A substantial percentage of men are left without opportunity for work that’s conducive to male satisfaction and pride. Instead, many men (espe-

cially at the blue collar end of the economic spectrum) are being forced to compete with women in service jobs where women have a natural aptitude and advantage.

Unable to effectively compete with women at “woman’s work,” some men are being relegated to a second-class status wherein they can’t live *as men*, they can’t work *as men*, and they’re routinely denied the “right” to even be fathers. It’s like sending a boy with natural athletic ability to a school where the only sport is ballet. Yes, ballet involves physical strength, coordination and even teamwork, but most boys can’t find much self-esteem in donning a tutu. The situation is as abnormal as forcing all girls to play football with the boys. Under these circumstances, should we be surprised if men become depressed, angry, violent or even suicidal?

And why are the “men’s jobs” being sent overseas? Why does our government support “free trade”? So multinational *corporations* (legal fictions; lies) can prosper. But this *corporate* prosperity is bought at the cost of *natural* men’s self-esteem, family stability, and children’s mental health.

Do we have government of the people, by the corporations (lies), and for the corporations (lies)? The answer’s increasingly obvious.

### **Bring me the head of the *parens patriae*!**

Whatever the reason, when a judge in a “modern (corporate) state” rules on a biological father’s relationship to his children, he appears to rule as representative (perhaps surrogate) for the child’s “artificial” father—the “modern state” created under the 14<sup>th</sup> Amendment and 3rd party to the state-licensed intermarriage—the *parens patriae*.

If so, should we be surprised if the biological father is roughly ejected from his family like some Lothario trying to seduce another man’s wife? As nuts as it sounds, the *parens patriae* is treating biological fathers exactly as if those “persons” were rivals for the man’s wife. The *parens patriae* is acting by intent or consistent accident to diminish those fathers’ authority in society and remove them from their families. The result is children who are fatherless, spiritually weak, easily corrupted and easily oppressed.

This is no game. As the New Hampshire study warns, American men are now *dying* 10 years earlier than women. Whether it does so by intent or by accident, the *parens patriae* is *killing* American men, crippling our children and seducing our wives into bondage as corporate concubines (welfare recipients). Regardless of its intent, the artificial *parens patriae* is causing enormous and inexcusable harm to natural people.

It must be stopped.

It must be *destroyed*.

By *any* means necessary.

I won’t delve further into this line of spiritual conjecture, but this analysis implies arguments that might be used in a 1<sup>st</sup> Amendment’s (religious freedom) challenge to “modern” family law. It might even be possible to argue for the revocation of whatever corporate mar-

riage licenses, marriage documents, and birth certificates burden yourself and your children. All corporations (being lies) might be susceptible to challenge based on the religious principles espoused in the Declaration of Independence and guaranteed by the 1<sup>st</sup> Amendment. For example, could any good Christian be forced to knowingly embrace a *lie* as his father or as the *parens patriae* of his children?

To regain primary authority over your kids and your lives, men should study birth certificates, allegiance and 14<sup>th</sup> Amendment citizenship. If your research supports my suspicions, consider removing yourself and your children from the effects of those institutions.

### Curiouser and curiouser

Pretty strange, hmm?

Much of what I hypothesize is like living through and trying to describe an adult game of “Dungeons and Dragons”. The dungeons are real enough, but it’s hard to know which of the dragons are real, which are artificial and which are delusions.

For example, how could a flesh and blood man—even a strong man—fight for his wife and kids against an invisible, artificial rival that he doesn’t even know is there? If your wife is sleeping with another man, you might catch them and fight it out. But, until now, how could you catch and fight an invisible corporate rival?

And given that corporate government and *parens patriae* are legal fictions (lies), the theoretical relationship to the “father of all lies” raises uncomfortable, seemingly impossible spiritual implications. If this bizarre conjecture has any validity, would it follow that a natural father tangled up in a divorce, contesting custody of his kids, would in fact be unwittingly struggling with one of the bastard sons (corporate *parens patriae*) of the father of all lies . . . ?

Nah.

Prob’ly not.

Just another one of my peculiar notions.

Well, we’ll find out if any of it’s true when we see St. Peter.

In the meantime, recognize that government’s claim on your kids seems to flow from the children’s natural *allegiance* to the government of the country of their birth. Based on that allegiance, government claims a correlative “duty” (pretext) as *parens patriae* to “protect” your kids. Even against you.

The proof of that allegiance (and duty of protection) appears to be demonstrated by the child’s *birth certificate*.

How we deal with a STATE-issued birth certificate remains to be seen. Nevertheless, if you’re concerned with government intrusion into your life or the lives of your children, you may want to further investigate the concept of allegiance and birth certificates. At minimum, you might want to resist using a birth certificate issued by a corporate STATE as the foundation document for other identification papers like passports, drivers licenses, etc. If we get smart or lucky, we might even find a way to revoke or supplant existing corporate-state birth certificates.

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