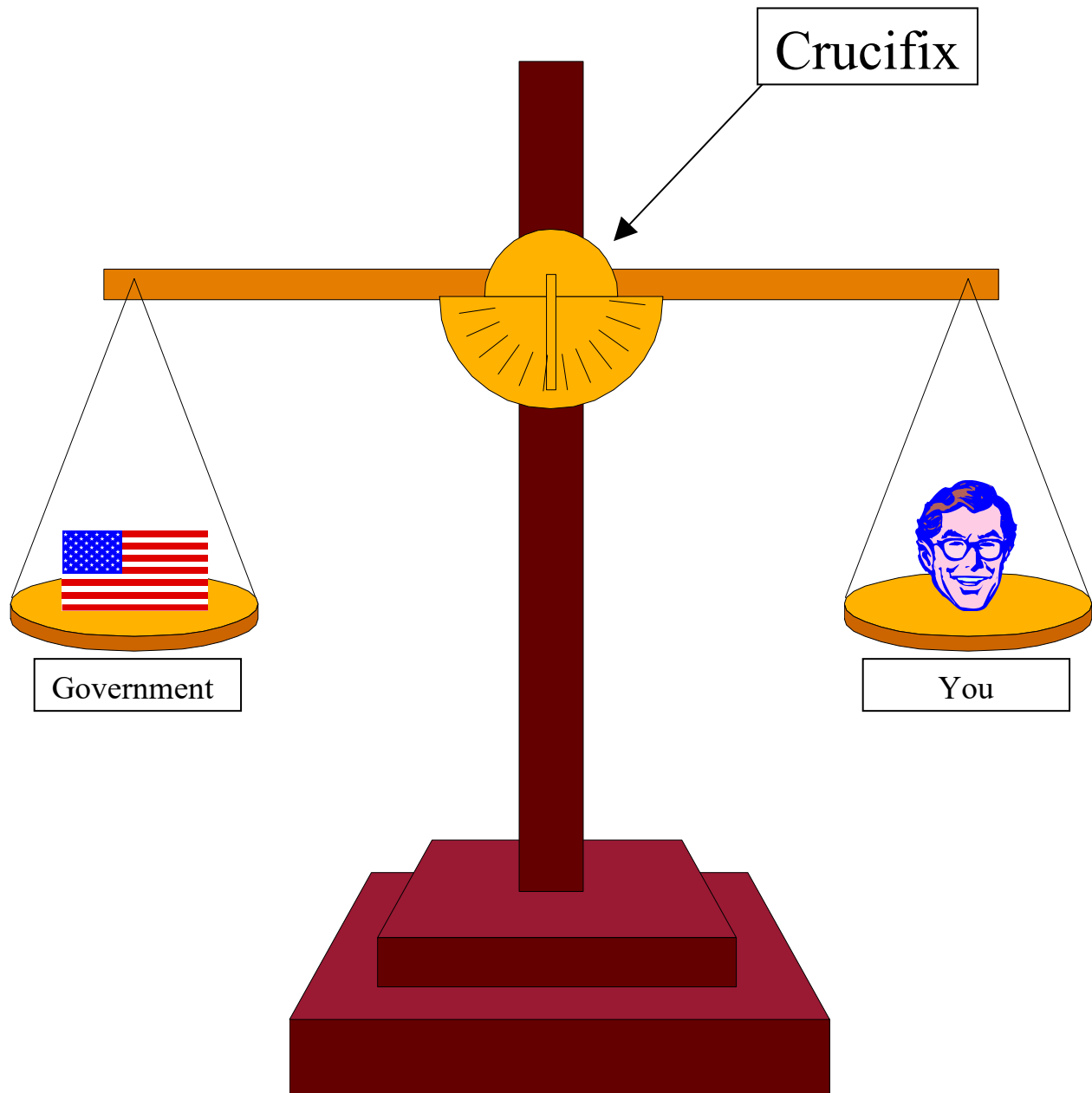


REQUIREMENT FOR EQUAL PROTECTION AND EQUAL TREATMENT



***“My son, if you receive my [God’s] words,
And treasure my commands within you, [. . .]
Then you will understand righteousness and justice,
Equity and every good path.”
[Prov. 2:1-9, Bible, NKJV]***

DEDICATION

Our *Foundations of Freedom Course*, Form #12.021, Video 1 describes the importance of EQUALITY under the law as the foundation of ALL of your freedom:

FORMS PAGE: <http://sedm.org/Forms/FormIndex.htm>

SLIDES: <http://sedm.org/LibertyU/FoundOfFreedom-Slides.pdf>

VIDEO: <https://www.youtube.com/watch?v=ikf7CcT2I8I>



*"[l]aw . . . must be not a special rule for a particular person or a particular case, but. . . the general law . . . ' so that **every citizen shall hold his life, liberty, property and immunities under the protection of the general rules which govern [ALL OF] society.**"*

[Hurtado v. California, 110 U.S. 516, 535-536 (1884)]

"No duty rests more imperatively upon the courts than the enforcement of those constitutional provisions intended to secure that equality of rights which is the foundation of free government."

[Gulf, C. & S. F. R. Co. v. Ellis, [165 U.S. 150](#) (1897)]

"Power and law are not synonymous. In truth, they are frequently in opposition and irreconcilable. There is [God's Law](#) from which all equitable laws of man emerge and by which men must live if they are not to die in oppression, chaos and despair. Divorced from [God's eternal and immutable Law](#), established before the founding of the suns, man's power is evil no matter the noble words with which it is employed or the motives urged when enforcing it. Men of good will, mindful therefore of the [Law laid down by God](#), will oppose governments whose rule is by men, and if they wish to survive as a nation they will destroy the [\[de facto\] government](#) which attempts to adjudicate by the whim of venal judges."

[Marcus Tullius Cicero, 106-43 B.C.]

"[True Law](#) is right reason [in agreement with Nature](#), it is of universal application, unchanging and everlasting; it summons to duty by its commands and averts from wrong-doing by its prohibitions. And it does not lay its commands or prohibitions upon good men in vain, although neither have any effect upon the wicked. It is a sin to try to alter this law, nor is it allowable to try to repeal a part of it, and it is impossible to abolish it entirely. We cannot be freed from its obligations by Senate or People, and we need not look outside ourselves for an expounder or interpreter of it. And there will not be different laws at

Requirement for Equal Protection and Equal Treatment

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EXHIBIT: _____

Rome or at Athens, or different laws now and in the future, but one [eternal and unchangeable law](#) will be valid for all times and all nations, and there will be one master and one rule, that is God, for He is the author of [this law](#), its promulgator, and its enforcing judge."
[Marcus Tullius Cicero, 106-43 B.C.]

"Law Is a Negative Concept: The harmlessness of the mission performed by law and lawful defense is self-evident; the usefulness is obvious; and the legitimacy cannot be disputed.

As a friend of mine once remarked, this negative concept of law is so true that the statement, the purpose of the law is to cause [justice](#) to reign, is not a rigorously accurate statement. It ought to be stated that **the purpose of the law is to prevent injustice from reigning**. In fact, it is [injustice](#), instead of [justice](#), that has an existence of its own. [Justice](#) is achieved only when injustice is absent.

But when the law, by means of its necessary agent, force, imposes upon men a regulation of labor, a method or a subject of education, a religious faith or creed - then the law is no longer negative; it acts positively upon people. It substitutes the will of the legislator for their own initiatives. When this happens, the people no longer need to discuss, to compare, to plan ahead; the law does all this for them. Intelligence becomes a useless prop for the people; they cease to be men; they lose their personality, their liberty, their property.

Try to imagine a regulation of labor imposed by force that is not a violation of liberty; a transfer of wealth imposed by force that is not a violation of property. If you cannot reconcile these contradictions, then you must conclude that the law cannot organize labor and industry without organizing injustice."
[Frederic Bastiat, *The Law*; <http://famguardian.org/Publications/TheLaw/TheLaw.htm>]

What Is Law?

What, then, is law? It is the collective organization of the individual right to lawful defense.

Each of us has a natural right - from God - to defend his person, his liberty, and his property. These are the three basic requirements of life, and the preservation of any one of them is completely dependent upon the preservation of the other two. For what are our faculties but the extension of our individuality? And what is property but an extension of our faculties?

If every person has the right to defend - even by force - his person, his liberty, and his property, then it follows that a group of men have the right to organize and support a common force to protect these rights constantly. Thus the principle of collective right - its reason for existing, its lawfulness - is based on individual right. And the common force that protects this collective right cannot logically have any other purpose or any other mission than that for which it acts as a substitute. Thus, since an individual cannot lawfully use force against the person, liberty, or property of another individual, then the common force - for the same reason - cannot lawfully be used to destroy the person, liberty, or property of individuals or groups.

Such a perversion of force would be, in both cases, contrary to our premise. Force has been given to us to defend our own individual rights. Who will dare to say that force has been given to us to destroy the equal rights of our brothers? Since no individual acting separately can lawfully use force to destroy the rights of others, does it not logically follow that the same principle also applies to the common force that is nothing more than the organized combination of the individual forces?

If this is true, then nothing can be more evident than this: The law is the organization of the natural right of lawful defense. It is the substitution of a common force for individual forces. And this common force is to do only what the individual forces have a natural and lawful right to do: to protect persons, liberties, and properties; to maintain the right of each, and to cause justice to reign over us all.

The Complete Perversion of the Law

But, unfortunately, law by no means confines itself to its proper functions. And when it has exceeded its proper functions, it has not done so merely in some inconsequential and debatable matters. The law has gone further than this; it has acted in

direct opposition to its own purpose. The law has been used to destroy its own objective: It has been applied to annihilating the justice that it was supposed to maintain; to limiting and destroying rights which its real purpose was to respect. The law has placed the collective force at the disposal of the unscrupulous who wish, without risk, to exploit the person, liberty, and property of others. It has converted plunder into a right, defense into a crime, in order to punish lawful defense.

How has this perversion of the law been accomplished? And what have been the results?

The law has been perverted by the influence of two entirely different causes: stupid greed and false philanthropy. Let us speak of the first.

A Fatal Tendency of Mankind

Self-preservation and self-development are common aspirations among all people. And if everyone enjoyed the unrestricted use of his faculties and the free disposition of the fruits of his labor, social progress would be ceaseless, uninterrupted, and unailing.

But there is also another tendency that is common among people. When they can, they wish to live and prosper at the expense of others. This is no rash accusation. Nor does it come from a gloomy and uncharitable spirit. The annals of history bear witness to the truth of it: the incessant wars, mass migrations, religious persecutions, universal slavery, dishonesty in commerce, and monopolies. This fatal desire has its origin in the very nature of man - in that primitive, universal, and insuppressible instinct that impels him to satisfy his desires with the least possible pain.

Property and Plunder

Man can live and satisfy his wants only by ceaseless labor, by the ceaseless application of his faculties to natural resources. This process is the origin of property.

But it is also true that a man may live and satisfy his wants by seizing and consuming the products of the labor of others. This process is the origin of plunder.

Now since man is naturally inclined to avoid pain - and since labor is pain in itself - it follows that men will resort to plunder whenever plunder is easier than work. History shows this quite clearly. And under these conditions, neither religion nor morality can stop it.

When, then, does plunder stop? It stops when it becomes more painful and more dangerous than labor.

It is evident, then, that the proper purpose of law is to use the power of its collective force to stop this fatal tendency to plunder instead of to work. All the measures of the law should protect property and punish plunder.

But, generally, the law is made by one man or one class of men. And since law cannot operate without the sanction and support of a dominating force, this force must be entrusted to those who make the laws.

This fact, combined with the fatal tendency that exists in the heart of man to satisfy his wants with the least possible effort, explains the almost universal perversion of the law. Thus it is easy to understand how law, instead of checking injustice, becomes the invincible weapon of injustice. It is easy to understand why the law is used by the legislator to destroy in varying degrees among the rest of the people, their personal independence by slavery, their liberty by oppression, and their property by plunder. This is done for the benefit of the person who makes the law, and in proportion to the power that he holds.

[The Law, Frederic Bastiat, SOURCE: <http://famguardian.org/Publications/TheLaw/TheLaw.htm>]

More quotes at:

Famous Quotes About Rights and Liberty, Form #08.001, Section 4
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1 Introduction

In this memorandum we define “protection” as follow:

SEDM Disclaimer
4: Meaning of Words

The word "protection" includes only CRIMINAL, constitutional, and common law protection. It excludes every type of government activity, franchise, or program that requires a [predicate civil status \(Form #13.008\) to enforce](#), such as "citizen", "resident", "taxpayer", "spouse", Social Security beneficiary, etc. Every attempt to impose, acquire, or enforce a civil status or to enforce duties upon a civil status NOT related to voting or jury service constitutes the following:

- 1. An INJURY and an [INJUSTICE \(Form #05.050\)](#).*
- 2. [Identity Theft \(Form #05.046\)](#).*

[SEDM Disclaimer, Section 4: Meaning of Words; Source: <https://sedm.org/disclaimer.htm>]

Equal protection has been identified by the U.S. Supreme Court as the cornerstone of all free governments.

*“The equal protection demanded by the fourteenth amendment forbids this. No language is more worthy of frequent and thoughtful consideration than these words of Mr. Justice Matthews, speaking for this court, in *Yick Wo v. Hopkins*, [118 U.S. 356, 369](#), 6 S.Sup.Ct. 1064, 1071: ‘When we consider the nature and the theory of our institutions of government, the principles upon which they are supposed to rest, and review the history of their development, we are constrained to conclude that they do not mean to leave room for the play and action of purely personal and arbitrary power.’ The first official action of this nation declared the foundation of government in these words: ‘We hold these truths to be self-evident, [165 U.S. 150, 160] that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness.’ While such declaration of principles may not have the force of organic law, or be made the basis of judicial decision as to the limits of right and duty, and while in all cases reference must be had to the organic law of the nation for such limits, yet the latter is but the body and the letter of which the former is the thought and the spirit, and it is always safe to read the letter of the constitution in the spirit of the Declaration of Independence. **No duty rests more imperatively upon the courts than the enforcement of those constitutional provisions intended to secure that equality of rights which is the foundation of free government.**”*
[Gulf, C. & S. F. R. Co. v. Ellis, [165 U.S. 150](#) (1897)]

In America, there are no kings and ALL START OUT equal. The Declaration of Independence says so:

*Declaration of Independence: “We hold these truths to be self-evident, that **all men are created equal**, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.--That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed,”*
[SOURCE: http://www.archives.gov/national_archives_experience/charters/declaration_transcript.html]

Therefore, in America there is no “Royal Prerogative”:

*“ROYAL PREROGATIVE. Those rights and capacities which the king [sovereign] enjoys alone in contradistinction to others and not to those which he enjoys in common with any of his subjects. It is that special pre-eminence which the sovereign has over all other persons, and out of the course of the common law by right of regal dignity. *Aetna Casualty & Surety Co. v. Bramwell*, D.C.Or., 12 F.2d. 307, 309.”*
[Black’s Law Dictionary, Revised Fourth Edition, p. 1496]

*“**The people of this State**, as the successors of its former sovereign, **are entitled to all the rights which formerly belonged to the King by his prerogative. Through the medium of their Legislature they may exercise all the powers which previous to the Revolution could have been exercised either by the King alone**, or by him in conjunction with his Parliament; subject only to those restrictions which have been imposed by the Constitution of this State or of the U.S.”*
[Lansing v. Smith, 21 D. 89, 4 Wendel 9 (1829) (New York)]

The opposite of equal protection is discrimination, inequality, and “privilege”, all of which cause strife that divides and destroys nations, states, cities, and even families.

“The income tax law under consideration is marked by discriminating features which affect the whole law. It discriminates between those who receive an income of \$4,000 and those who do not. It thus vitiates, in my judgment, by this arbitrary discrimination, the whole legislation. Hamilton says in one of his papers (the *Continentalist*): ‘The genius of liberty reprobates everything arbitrary or discretionary in taxation. It exacts that every man, by a definite and general rule, should know what proportion of his property the state demands; whatever liberty we may boast of in theory, it cannot exist in fact while [arbitrary] assessments continue.’ 1 Hamilton’s Works (Ed. 1885) 270. **The legislation, in the discrimination it makes, is class legislation. Whenever a distinction is made in the burdens a law imposes or in the benefits it confers on any citizens by reason of their birth, or wealth, or religion, it is class legislation, and leads inevitably to oppression and abuses, and to general unrest and disturbance in society.** It was hoped and believed that the great amendments to the constitution which followed the late Civil War had rendered such legislation impossible for all future time.” [Pollock v. Farmers’ Loan and Trust Co., 157 U.S. 429 (1895)]

Franchises such as the modern income tax spoken of above are the main method of:

1. Implementing “class legislation” such as that spoken of above.
2. Implementing privileges.
3. Replacing constitutional rights with privileges.
4. Undermining rights protected by the Constitution, mainly motivated by what the Bible calls “the love of money”.
5. Destroying equal protection that is the foundation of the U.S. Constitution.
6. Removing the protections of the common law and private rights from the people.

*The words "privileges" and "immunities," like the greater part of the legal phraseology of this country, have been carried over from the law of Great Britain, and recur constantly either as such or in equivalent expressions from the time of Magna Charta. **For all practical purposes they are synonymous in meaning, and originally signified a peculiar right or private law conceded to particular persons or places whereby a certain individual or class of individuals was exempted from the rigor of the common law.** Privilege or immunity is conferred upon any person when he is invested with a legal claim to the exercise of special or peculiar rights, authorizing him to enjoy some particular advantage or exemption. See Magill v. Browne, Fed.Cas. No. 8952, 16 Fed.Cas. 408; 6 Words and Phrases, 5583, 5584; A J. Lien, “Privileges and Immunities of Citizens of the United States,” in Columbia University Studies in History, Economics, and Public Law, vol. 54, p. 31. [Paul v. Virginia, 8 Wall. 168, 19 L.Ed. 357]*

This pamphlet will describe how equal protection is implemented in the U.S. Constitution, the U.S. Code, and the rulings of the courts, and the limitations that it imposes on the actions of the government. It will also describe many of the most devious methods used by corrupt public servants to destroy or undermine equal protection.

There are many important legal implications and restrictions imposed upon public servants in connection with the requirement for equal protection and equal treatment that every American must be aware of in order to properly defend their constitutional rights. This memorandum of law will summarize these restrictions and show you how to apply them in a litigation context when defending your constitutionally protected rights to life, liberty, and property.

Equal protection and equal treatment under the law are very important subjects, because the LACK of them was the **only** thing that Jesus and God got publicly angry about in the Bible.

*“And He said, “Woe to you also, lawyers! **For you load men with burdens hard to bear, and you yourselves do not touch the burdens with one of your fingers.**” [Luke 11:46, Bible, NKJV]*

What Jesus was really criticizing, in fact, was government idolatry and superiority and the systematic destruction of equality between the governed and the governors by a corrupted legal profession. A judge or government prosecutor who imposes burdens upon you that he or she does not also have to abide by is, in fact:

1. Violating equal protection.
2. Imputing to him or her self “supernatural powers”, which are powers, rights, and privileges that ordinary natural human beings such as yourself do not enjoy or are not permitted to enjoy.
3. Implementing a state sponsored religion in violation of the First Amendment Establishment Clause. A “religion” is legally defined simply as the worship of beings with supernatural powers. Worship, in fact, is legally defined as “obedience” and therefore “servitude”.

“Religion. Man's relation to Divinity, to reverence, **worship**, obedience, and **submission to mandates and precepts of supernatural or superior beings.** In its broadest sense includes all forms of **belief in the existence of superior beings exercising power over human beings by volition, imposing rules of conduct, with future rewards and punishments.** **Bond uniting man to God, and a virtue whose purpose is to render God worship due him as source of all being and principle of all government of things.** *Nikulnikoff v. Archbishop, etc., of Russian Orthodox Greek Catholic Church, 142 Misc. 894, 255 N.Y.S. 653, 663.”*
[*Black's Law Dictionary, Sixth Edition, p. 1292*]

4. Turning the court into a state-sponsored church building.
5. Making himself into the priest of the civil religion.
6. Making the licensed attorneys into deacons who conduct the worship service.
7. Making the franchise “code” (not “law”, but “code”) that is being enforced into the equivalent of a state-sponsored bible. That “code” acquires the “force of law” ONLY through your express or implied consent.
8. Making government into an “anarchist” by the U.S. Supreme Court’s own definition:

“Decency, security, and liberty alike demand that government officials shall be subjected to the same rules of conduct that are commands to the citizen. In a government of laws, existence of the government will be imperiled if it fails to observe the law scrupulously. **Our government is the potent, the omnipresent teacher. For good or for ill, it teaches the whole people by its example. Crime is contagious. If the government becomes a lawbreaker, it breeds contempt for law; it invites every man to become a law unto himself; it invites anarchy.** To declare that in the administration of the criminal law the end justifies the means—to declare that the government may commit crimes in order to secure the conviction of a private criminal—would bring terrible retribution. Against that pernicious doctrine this court should resolutely set its face.”
[*Olmstead v. United States, 277 U.S. 438 (1928)*]

Based on the last item above, GOVERNMENT anarchy results when governments do any of the following:

1. Enact laws that exempt themselves.
2. Are superior to the people they govern.
3. Break the laws with impunity. This happens most frequently when corrupt people in government engage in “selective enforcement”, whereby they refuse to prosecute or interfere with the prosecution of anyone in government. The Department of Justice or the District Attorney are the most frequent perpetrators of this type of crime.
4. Are able to choose which laws they want to be subject to, and thus refuse to enforce laws against themselves. The most frequent method for this type of abuse is to assert sovereign, official, or judicial immunity as a defense in order to protect the wrongdoers in government when they are acting outside their delegated authority, or outside what the definitions in the statutes EXPRESSLY allow.

According to the Bible, “worship” implies OBEDIENCE to God’s laws ABOVE AND BEYOND man’s laws, which are codified in the Holy Bible:

“Not everyone who says to Me, ‘Lord, Lord,’ shall enter the kingdom of heaven, but he who does the will of My Father in heaven.”
[*Jesus in Matt. 7:21, Bible, NKJV*]

“But why do you call Me ‘Lord, Lord,’ and not do the things which I say?”
[*Luke 6:46, Bible, NKJV*]

“He who has [understands and learns] My commandments [laws in the Bible] and keeps them, it is he who loves Me. And he who loves Me will be loved by My Father, and I will love him and manifest Myself to him.”
[*John 14:21, Bible, NKJV*]

“And we have known and believed the love that God has for us. God is love, and he who abides in love [obedience to God's Laws] abides in [and is a FIDUCIARY of] God, and God in him.”
[*1 John 4:16, Bible, NKJV*]

“Now by this we know that we know Him [God], if we keep His commandments. He who says, ‘I know Him,’ and does not keep His commandments, is a liar, and the truth is not in him. But whoever keeps His word, truly the love of God is perfected in him. By this we know that we are in Him [His fiduciaries]. He who says he abides in Him [as a fiduciary] ought himself also to walk just as He [Jesus] walked.”
[*1 John 2:3-6, Bible, NKJV*]

Black's Law Dictionary defines "worship" as follows:

Worship. *Any form of religious service showing reverence for Divine Being, or exhortation to obedience to or following the mandates of such Being. Religious exercises participated in by a number of persons assembled for that purpose, the disturbance of which is a statutory offense in many states.*

English law. A title of honor or dignity used in addresses to certain magistrates and other persons of rank or office.

Public worship. This term may mean the worship of God, conducted and observed under public authority; or it may mean worship in an open or public place, without privacy or concealment; or it may mean the performance of religious exercises, under a provision for an equal right in the whole public to participate in its benefits; or it may be used in contradistinction to worship in the family or the closet. In this country, what is called "public worship" is commonly conducted by voluntary societies, constituted according to their own notions of ecclesiastical authority and ritual propriety, opening their places of worship, and admitting to their religious services such persons, and upon such terms, and subject to such regulations, as they may choose to designate and establish. A church absolutely belonging to the public, and in which all persons without restriction have equal rights, such as the public enjoy in highways or public landings, is certainly a very rare institution. [Black's Law Dictionary, Sixth Edition, pp. 1606-1607]

Webster's Ninth New Collegiate Dictionary provides a secular definition of "worship" as follows:

"worship 1. chiefly Brit: a person of importance—used as a title for various officials (as magistrates and some mayors) 2: **reverence offered a divine being or supernatural power**; also: an act of expressing such reverence 3: a form of religious practice with its creed and ritual 4: extravagant respect or admiration for or devotion to an object of esteem <~ the dollar>."

[Webster's Ninth New Collegiate Dictionary, 1983, ISBN 0-87779-510-X, p. 1361]

The term "supernatural power" simply implies that the superior being that is the object of "worship" possesses or is imputed to have powers which:

1. Do not exist in humans in their natural state.
2. Are either not possessed by the worshipper or are criminal or illegal for the worshipper to possess.
3. Are not or cannot be delegated by those performing the worship to the object of the worship. Instead, the powers originate from some other usually undisclosed source.

What worship therefore universally implies in a legal, secular, and Christian perspective is obedience to the laws of one's sovereign, which is a "supernatural being". This is also confirmed by the following maxim of law:

*"Obedientia est legis essentia.
Obedience is the essence of the law. 11 Co. 100."*
[Bouvier's Maxims of Law, 1856;
SOURCE: <http://famguardian.org/Publications/BouvierMaximsOfLaw/BouviereMaxims.htm>]

The only difference between man's law and God's law is the sovereign to whom obedience and allegiance and therefore "worship" is owed. In the context of human government, obedience is owed to one of the following:

1. To the whims and dictates of a capricious ruler, in the case of a society of men where there is no written law.
2. To the written law, in the case of a society of law such as we have here in America.

"The government of the United States has been emphatically termed a government of laws, and not of men. It will certainly cease to deserve this high appellation, if the laws furnish no remedy for the violation of a vested legal right."
[Marbury v. Madison, 5 U.S. 137, 1 Cranch 137, 2 L.Ed. 60 (1803)]

In the context of Christianity, obedience and therefore "worship" is owed exclusively to God and not any man-made government.

*"Away with you, Satan! For it is written, 'You shall worship the Lord your God, and Him **ONLY** [NOT the government!] you shall serve.'"*
[Jesus in Matt. 4:10, Bible, NKJV]

Bill Gates, in his Harvard Commencement Address, identified the elimination of what he called “inequity”, meaning inequality, as the MOST important thing anyone can devote their life to. See Minutes 7 through 10 of the following video:

Bill Gates Harvard Commencement Address 2007

<https://youtu.be/zPx5N6Lh3sw>

Finally, to introduce the subject of equality as the foundation of ALL of your freedom, we have prepared the following training video on our website:

Foundations of Freedom Course, Form #12.021, Video 1: Introduction

FORMS PAGE: <http://sedm.org/Forms/FormIndex.htm>

DIRECT LINK: <https://youtu.be/P3ggFibd5hk>

2 What are the Political, Legal, Commercial, Tax, and Regulatory Implications of the Equality you describe and advocate in this document?

This section further clarifies our conception of the absolute equality and equal protection that we seek in order to describe what it is and is not in specific contexts. We do this to prevent us from being misunderstood or confused with liberals or progressives. By equality, we mean:

1. Political effects

- 1.1. The average human and citizen one should NOT be treated as a government public officer or agent for any purpose OTHER than as a jurist or a voter. This:
 - 1.1.1. Maintains perfect separation between PUBLIC and PRIVATE needed to maximize liberty.¹
 - 1.1.2. Prevents income taxes based on domicile from becoming the equivalent of unconstitutional poll taxes.
- 1.2. No one who receives government benefits of any kind should be able to:
 - 1.2.1. Vote on any issue that directly or indirectly affects their benefits.
 - 1.2.2. Serve as a jurist in any tax trial that would affect the amount of their benefits.
- 1.3. No one should be allowed to collect government benefits who did not work full time for ONLY the government at some point. The benefits should be directly related to that service. That means Social Security, Medicare, etc. can ONLY be offered to government workers and not PRIVATE humans or anyone in a Constitutional state of the Union. This ensures that the average voter or jurist cannot be bribed or criminally tampered with as a witness through the bribes.
- 1.4. The above constraints are designed to solve the following social problems.
 - 1.4.1. Politicians bribing voters with an increase or lower decrease in the government benefit check.
 - 1.4.2. Jurists ruling on issues that directly affect their benefits.

The above constraints are designed to prevent criminal financial conflicts of interest that would violate due process of law. See 28 U.S.C. §§144, 455, and 18 U.S.C. §208.

2. Legal effects: Equality under the law in court:

- 2.1. The recognition of and protection of PRIVATE rights by the government. The protection of PRIVATE rights and the INABILITY of government to convert them to PUBLIC rights absent express written consent of the owner is the MAIN purpose of establishing government according to the Declaration of Independence.²
- 2.2. If the government asserts a right over our property or labor, it has to meet the burden of proof IN COURT that we CONSENTED to give it away to them IN WRITING before we can lawfully become the subject of any civil statutory enforcement. Here is how we describe this constraint in our Disclaimer:

SEDM Disclaimer

4. MEANINGS OF WORDS

¹ See: *Separation Between Public and Private Course, Form #12.025*; <http://sedm.org/Forms/FormIndex.htm>.

² See: *Separation Between Public and Private Course, Form #12.025*; <https://sedm.org/Forms/FormIndex.htm>.