LAW OF NATIONS IS THE LAW OF NATURE
(FOR LEARNING PURPOSES)

For the purpose of familiarizing the reader with this subject matter of vital importance; excerpts from “THE LAW OF NATIONS, OR, PRINCIPLES OF THE LAW OF NATURE, APPLIED TO THE CONDUCT AND AFFAIRS OF NATIONS AND SOVEREIGNS.” from the Library of Congress Cataloging-in-Publication Data Vattel, Émer de, 1714–1767. [Droit des gens. (Right of People) English] have been prepared for untaught aboriginal indigenous sovereigns who are becoming Common Law Jurors. This is necessary enlightenment in regaining our birthright inheritance.

Moors are not citizens or minority's of the U.S. Corporation Company, the organic sovereign American land is unlawfully occupied by the U.S. We are systemically forced into civil litigation for remedies that do not and will never exist on our land under U.S. colonial occupation.

EXCERPTS OF THE LAW OF NATIONS

Nations being composed of men¹ (male, women, children) naturally free and independent, and who, before the establishment of civil societies, lived together in the state of nature,—nations or sovereign states are to be considered as so many free persons living together in the state of nature...law of nations is originally no other than the law of nature applied to nations. p.68

“The law of nations is the law of sovereigns. It is principally for them and for their ministers that it ought to be written. All mankind are indeed interested in it; and, in a free country, the study of its maxims is a proper employment for every citizen: but it would be of little consequence to impart the knowledge of it only to private individuals, who are not called to the councils of nations, and who have no influence in directing the public measures. But fatal experience too plainly proves, how little regard those who are at the head of affairs pay to the dictates of justice, in conjunctures where they hope to find their advantage. Satisfied with bestowing their attention on a system of politics which is often false since often unjust...”

The law of nations is the science which teaches the rights subsisting between nations; regardless of how big or small the nations or states are; and the equal obligations correspondent to those rights. p.67

Certain maxims [established by common consent] of equity, so founded on the nature of things have been universally acknowledged and adopted which is nothing more than the law of nature which is equally applicable to all mankind. A law whose obligations are reciprocally binding on nations and to that law they referred the right of embassies. Political societies or nations live, with respect to each other, in a reciprocal independence, in the state of nature, and that, as political bodies, they are subject to the natural law. There was no fecial law² [(“The Fetiales [herald-priests] were in the state’s word of honor in matters between peoples; for by them it was brought about that a war that was declared should be a just war, and by them, the war was stopped, that by a foedus [treaty], the fides [honesty] of the

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¹. Man "In its most extended sense the term includes not only the adult male sex of the human species, but women and children." Black's Law Dictionary rev. 4th. ed. p.1112 (1968)
². FECIAL LAW. The nearest approach to a system of international law known to the ancient world. It was a branch of Roman jurisprudence concerned with embassies, declarations of war, and treaties of peace. It received this name from the feciales, (q. v.,) who were charged with its administration. Black's Law Dictionary rev. 4th. ed. p.739-740 (1968)

FECIALES. Among the ancient Romans, that order of priests who discharged the duties of ambassadors. Subsequently their duties appear to have related more particularly to the declaring war and peace. Calvin.; 1 Kent, Comm. 6. Black's Law Dictionary rev. 4th. ed. p.740 (1968)
peace might be established. Some of them were sent before war should be declared, to demand restitution of the stolen property, and by them even now is made the foedus [league].” De lingua Latina V.XV]

That law is common to all nations; and if any one of them does not respect it in her actions, she violates the common rights of all the others. “But nations or sovereign states being moral persons, and the subjects of the obligations and rights resulting, in virtue of the law of nature, from the act of association which has formed the political body,—the nature and essence of these moral persons necessarily differ, in many respects, from the nature and essence of the physical individuals, or men, of whom they are composed. When, therefore, we would apply to nations the duties which the law of nature prescribes to individual man, and the rights it confers on him in order to enable him to fulfil his duties,—since those rights and those duties can be no other than what are consistent with the nature of their subjects, they must, in their application, necessarily undergo a change suitable to the new subjects to which they are applied. Thus we see that the law of nations does not in every particular remain the same as the law of nature, regulating the actions of individuals. Why may it not therefore be separately treated of, as a law peculiar to nations?”

NECESSARY AND VOLUNTARY DOUBLE LAW OF NATIONS

In that treatise it is made to appear that the rules, which, in consequence of the natural liberty of mankind, must be admitted in questions of external right do not cancel the obligation which the internal right imposes on the conscience of each individual. It is easy to apply this doctrine to nations, and—by carefully drawing the line of distinction between the internal and the external right—between the necessary and the voluntary law of nations—to teach them not to indulge themselves in the commissio of every act which they may do with impunity, unless it be approved by the immutable laws of justice, and the voice of conscience.

Since nations, in their transactions with each other, are equally bound to admit those exceptions to, and those modifications of, the rigour of the necessary law, whether they be deduced from the idea of a great republic of which all nations are supposed to be the members, or derived from the sources whence I propose to draw them,—there can be no reason why the system which thence results, should not be called the Voluntary Law of nations, in contradistinction to the necessary, internal, and consciential law. The necessary and the voluntary law of nations are therefore both established by nature, but each in a different manner; the former as a sacred law which nations and sovereigns are bound to respect and follow in all their actions; the latter, as a rule which the general welfare and safety oblige them to admit

3. CONSCIENCE. The moral sense; the faculty of judging the moral qualities of actions, or of discriminating between right and wrong; particularly applied to one's perception and judgment of the moral qualities of his own conduct, but in a wider sense, denoting a similar application of the standards of morality to the acts of others. The sense of right and wrong inherent in every person by virtue of his existence as a social entity; good conscience being a synonym of equity. Van Graffeland v. Wright, 286 Mo. 414, 228 S.W. 465, 469. In law, especially the moral rule which requires probity, justice, and honest dealing between man and man, as when we say that a bargain is "against conscience" or "unconscionable," or that the price paid for property at a forced sale was so inadequate as to "shock the conscience." This is also the meaning of the term as applied to the jurisdiction and principles of courts of chancery, as in saying that such a court is a "court of conscience," that it proceeds "according to conscience," or that it has cognizance of "matters of conscience." See 3 Bl.Comm. 47-56; People v. Stewart, 7 Cal. 143; Miller v. Miller, 187 Pa. 572, 41 A. 277. As an element of equitable jurisdiction it is not the private opinion of an individual court, but is rather to be regarded as a metaphorical term, designating the common standard of civil right and expediency combined, based upon general principles and limited by established doctrines, to which the court appeals and by which it tests the conduct and rights of suitors. National City Bank of New York v. Gelfert, 284 N.Y. 13, 29 N.E.2d 449, 452.
in their transactions with each other. The necessary law immediately proceeds from nature; and that common mother of mankind recommends the observance of the voluntary law of nations, in consideration of the state in which nations stand with respect to each other, and for the advantage of their affairs.

**ARBITRARY LAW OF NATIONS**

Arbitrary law of nations proceeds from the will or consent of nations. States, as well as individuals, may acquire rights and contract obligations, by express engagements, by compacts and treaties: hence results a conventional law of nations, peculiar to the contracting powers. Nations may also bind themselves by their tacit consent: upon this ground rest all those regulations which custom has introduced between different states, and which constitute the usage of nations, or the law of nations founded on custom. It is evident that this law cannot impose any obligation except on those particular nations who have, by long use, given their sanction to its maxims: it is a peculiar law, and limited in its operation, as the conventional law: both the one and the other derive all their obligatory force from that maxim of the natural law which makes it the duty of nations to fulfill their engagements, whether express or tacit. The same maxim ought to regulate the conduct of states with regard to the treaties they conclude, and the customs they adopt.

*(Ancient Moorish Romans)*

Saint Maurice (also Moritz, Morris, or Mauritius) was according to tradition the leader of the legendary Roman Theban Legion in the 3rd century, and one of the favorite and most widely venerated saints of that group. He was the patron saint of several professions, locales, and kingdoms. He is also a highly revered saint in the Coptic Orthodox Church of Alexandria and other churches of Oriental Orthodoxy. He is also the patron saint of weavers and dyers. Manresa (Spain), Piedmont (Italy), Montalbano Jonico (Italy), Schiavi di Abruzzo (Italy), Stadtsulza (Germany) and Coburg (Germany) have chosen St. Maurice as their patron saint as well. Born, 3rd century Thebes, Egypt. Translated, 287 Agaunum, Switzerland. Major shrine: Abbey of St. Maurice, Agaunum (until 961), Magdeburg Cathedral (961-present).

Western Civilization comes from Moors, and the reason why the Albion European; especially the males; hate Moors (now branded as negro, black, colored, african-american, puerto rican, etc.) because in fact; and proven by documented and actual history; the Albion Europeans are taught, and uplifted out of ignorance, filth, and destitute by Moors. Moors built and civilized Europe which is why history was reconstructed and white washed to have pale faces. European history is only 800 years old. England the greatest European civilization isn't even one a thousand years old.
§ 1. Nations or states are bodies politic, societies of men united together for the purpose of promoting their mutual safety and advantage by the joint efforts of their combined strength.

§ 2. Such a society has her affairs and her interests; she deliberates and takes resolutions in common; thus becoming a moral person, who possesses an understanding and a will peculiar to herself, and is susceptible of obligations and rights.

§ 3. To establish on a solid foundation the obligations and rights of nations, is the design of this work.

The Law of Nations is the science which teaches the rights subsisting between nations or states, and the obligations correspondent to these rights (1)(a).

§ 10. Finally, sovereign and independent states may unite themselves together by a perpetual confederacy, without ceasing to be, each individually, a perfect state. They will together constitute a federal republic: their joint deliberations will not impair the sovereignty of each member, though they may, in certain respects, put some restraint on the exercise of it, in virtue of voluntary engagements. A person does not cease to be free and independent, when he is obliged to fulfil engagements which he has voluntarily contracted.