

The Republic Cells: An Instruction and Training Manual

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Truth gets lost in a crowd, but never face to face. – Scottish proverb

Under the Nazi occupation, no-one could operate openly without being arrested. All we had were our underground cell groups, which at first we thought were a weakness. But in fact, we were stronger in the cells because they were harder for spies to penetrate. Cell members knew each other better and were more confident, and being small, we could strike at the enemy unexpectedly. The cells were a practical school in direct democracy because we had no centralized leadership and we had to think and act for ourselves. That is why it was from our Resistance cell groups that our new Republic was born. - Madeleine Lefebvre, former French Resistance worker, 1983

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Introduction: The Importance of this Manual

No matter who you are or where you live, you are immersed in an enormous civil war. A totalitarian global Corporatocracy is enslaving humanity and destroying any semblance of democracy and the rule of law. But in response, a counter movement is rising among people everywhere to establish self-governing common law Republics. This Manual is a practical guide to how to create those Republics by establishing local cell groups as the basis of the legislative assemblies, courts, and citizen militias that form the structure of a new nation.

Many of the lessons and methods described in this Manual were acquired in the struggle to establish the sovereign Republic of Kanata, but they have universal application. For nature and common law endow every man and woman with an inherent sovereignty and liberty that surpasses all governments and statutes. This Manual is written for those who are acting on that recognition.

The time is past for mere protest or verbal opposition to the Corporatocracy, for words alone have never overthrown tyranny. Wars are won through self-sacrifice, courage, and an unrelenting will to triumph, but also through practical organization and methods that can win battles against bigger adversaries. This Manual provides such an organizational model in the cell group system, which enhances all our strengths and none of our weaknesses as a fledgling movement. The Manual is an essential weapon in your fight to establish a free Republic.

Use it well! For it may save your life.

Foreword by Kevin Annett

There is no blueprint for liberation. That maxim was one of the first things taught to me when I first jumped into the fray of revolutionary politics a half century ago. But it took me many years to truly understand what it meant.

We all tend to look for a master scheme to overthrow an oppressive society. The bigger our adversary and the greater the risk, the more we want a sure-fire plan of success. But guarantees like that exist only in the minds of arm-chair radicals. There is no final outcome or definitive answer for every situation. The truth about anything is always learned on the go, because like life, our circumstances continually change.

Take our Republic of Kanata, for instance. Early in 2015 when two hundred of us gathered in a north end community center in Winnipeg and issued our Declaration of Independence from the British "crown", we assumed that building our new nation was simply a matter of replacing the old system with our own Assemblies and Common Law Courts. Some of us even believed that within a decade, our Republic would be a working reality. Nearly eight years later, we have learned otherwise.

Our first mistake was that we allowed the light of our enthusiasm to blind us to the dark corners and hidden barriers we faced, both in ourselves and the people we were trying to reach. When we started to build our Assemblies, we learned quickly that such a task required a commitment and selflessness that few people possessed. Over three quarters of the delegates to our first gathering fell away within the year following our proclamation of January 15, 2015. The fifty of us who remained found that we had plenty of verbal support from people for our vision of a Republic, but very few of them were willing to shoulder the burden of building it.

That all changed when the COVID tyranny descended in March 2020. Within two months, our Republic membership had increased tenfold. On the wave of peoples' outrage over the new police state, we launched over forty Republic Assemblies across Kanata. But once again, most of these foundered within a few months.

Some of that collapse was caused by outside disruption, as happened to all five of our Vancouver Island Assemblies at the hands of Chinese and RCMP operatives. But more often, the Assemblies were sabotaged by their own members. Some of that was due to the fear and uncertainty of newcomers, the self-interested motives behind peoples' involvement, and their lack of experience in working cooperatively towards a common goal. But the real problem was more basic.

In a nutshell, the Republic Assembly was too big a leap for people who had been raised to be dependent on the system we are challenging. Setting up a self-governing assembly to pass and enforce its own laws proved too daunting for people. The idea of it was fine, like the national statute we issued in September 2020 that banned COVID measures across Kanata. But at the point where people were expected to go out and enforce those laws and challenge the system's authority with their own Republican jurisdiction, most of them balked and dropped out.

So, in hindsight, our attempt to unite strangers who had different levels of awareness and commitment into a stable Assembly was premature, especially when many of those strangers did not understand and own the underlying vision, principles, and goals of the Republic. But we shouldn't confuse first attempts with failure. Making mistakes is the best and quickest way to learn, provided you have the humility and strength to recognize your errors and keep going.

Soon after our Assemblies began disintegrating during the late summer of 2020, a core of committed survivors of that collapse began to assess what had happened. That remnant was steeled by the experience and recognized that the loss had weeded out the “sunshine patriots” from the serious citizens. The latter became even more determined to build the Republic from the grassroots. The question was how to do so, in our present circumstances.

That experience led us to our recognition of the operational importance of cell groups. For one thing, we noticed that our members who had not waited for others to lead them but began small projects, like planting a garden or leafleting events together, endured the Assembly breakups much better than individuals who only attended the large meetings to talk or listen. Not only practical accomplishment, but achieving it in a small group that met regularly, was the best antidote to the malaise that caused the Assemblies to collapse.

That experience caused those of us who remained, and our Republic National Council, to shift our strategy in the spring of 2021. We went from being a relatively open movement that anyone could join to a tighter, better trained, and less public network of people with a full-time dedication.

As part of that shift, we learned that the action-oriented cell group structure fit our situation far better than loose, open Assemblies which were mostly talk-shops where people were divided by their beliefs. We recognized that, while still our ultimate goal and the mainstay of any true Republic, stable local Citizen Assemblies must arise from people who have proven their commitment in practice and can sustain the Assemblies over time.

The shift to building cell groups was also prompted by the growing repression and encroachment of the COVID police state. Cells ensure a better chance of survival under the present conditions of war. They allow and build on the strengths of a guerilla movement: stealth, surprise, mobility, and unpredictability. And they make the cell members rely on themselves, take initiatives, and assume personal responsibility for building the Republic through their own direct, grassroots actions.

Our practical experiences since then have proven that this “small is beautiful” approach works. Far more people are now engaged in our work as members of cell groups than ever were when we tried to build and maintain cumbersome Assemblies. People are learning for themselves to walk before they run, in the company of their fellow citizens and in league with other cells.

This Manual is a practical guide and a resource for those of you who are forming or working in Republic cell groups anywhere in the world. While no single organizational form is infallible, creating small scale groups and actions is best geared to our present time and conditions. Our cells will eventually mature into larger Assemblies once their members have acquired the experience and wisdom to become the veterans and leaders of our struggle. Then they will help make our common law Republics a reality.

So, arm yourselves and prepare yourselves for battle. We have a world to win!



What are the Republic Cells and how do they work?

Some of us may remember the saying of Jesus, "*Where two or three are gathered in my name, I am there among them.*" While that is an article of faith to some, Jesus' words are also excellent advice for community organizers. For there is an undeniable power and strength at work when three people are united in a common cause.

Three individuals in a group work together more harmoniously and effectively than larger numbers of people. The three of them find common ground quicker and tend to avoid factionalism. That triad is the preferred number in our Republic cell groups.

Historically, three person cells are the norm in revolutionary and guerilla movements facing bigger enemies. In Vietnam, Algeria, Cuba, and other countries that waged wars of national liberation, the revolutionary army's basic unit was the three-person cell group.

In the words of Le Duc Tuan, a Vietcong officer,

"We all began our training in the three-man fighting group, which was like a miniature family. Being so small, we had to depend on each other for everything, including our lives, especially once the shooting began. If we had a disagreement, we were small enough to sort it out quickly and not feel ganged up on. More important, we were all equals, we knew each other well, and we could easily unite our strengths and knowledge. In our larger companies of a few hundred men, we felt lost and swallowed up, and we could only follow orders. The best victories were won by our fighting groups, because being small, we saw the situation clearly, struck quickly, and acted effectively. And we were able to operate outside the vision and off the radar of our bigger enemy."

In a different but comparable vein, and harking back to Jesus' saying, the most radical Christian movements have often been rooted in three-person cell groups that gather for prayer and Bible study. Whether Methodism in 18th century England or the modern-day Liberation Theology "base communities" of Latin America, the power and durability of the triad cells often became the motivating force and the cause of rapid growth by denominations and the bigger social movements they spawned, like Methodism's anti-slavery societies and early labor unions.

We have taken these lessons to heart in our budding Republic movement. Grassroots revolutionary change places power in the hands of the people, but only after they have learned how to say no to the system by saying yes to a new way of thinking and struggling to make that new way a working reality. The practical question is how to begin that process of shaking up the status quo, within and without, and what kind of organizational form best encourages what the American patriot Samuel Adams called *"lighting brushfires of freedom in the minds of the people."*

All of us are imprinted, at first, with the attitudes of the system, including the idea that "big is all that matters". That is often the first thing people ask us - *"How big are you? How many people are in the Republic?"* - as if size determines legitimacy.

Battles are invariably won not by the stronger power but the one that outthinks and outmaneuvers its enemy. History is filled with examples of a small, well-trained force overwhelming their bigger opponent by acting unpredictably and striking suddenly at the key location and moment, nullifying the greater numbers of their enemy. Large institutions are inflexible, clumsy, and unoriginal, and can be easily outflanked by audacious and unexpected guerrilla-style movements.

We have no better example of that in Kanata than how during the years leading to 2008, two dozen people – the predecessors to our movement - forced the “crown” and its churches to admit to their genocide of indigenous children. Our activists did so by striking where Canadian Church and State were most vulnerable: at their money and public image. Even a few determined people who never stop fighting become a force that can confuse and overwhelm big powers, provided they act at the right place and moment: the shifting center of gravity that Karl von Clausewitz, the Prussian military theorist, called the “*schwerpunkt*”, or decisive point, of any battle.

Fighters on the ground who are not constrained by a rigid chain of command are better attuned to spotting and acting on those *schwerpunkts*, which are in constant flux. That is why small cell groups are essential to our fight, because they see the terrain clearly and can respond quickly to opportunities. For in war and life generally, everything is about timing and decisive action at the right moment.

The question is sometimes raised whether two person cells are an option. Pairing up is good for dating and marriage, but not for activism. We find that two people on their own don't feel themselves to be a group, whereas three do. A duo can easily become internalized and mirror each other's caution and thereby feel incapable of taking action. A third person tends to change that energy and direct it outward.

The three person cells are the building blocks of our Republics during their early stages. Think of them as sparks and catalysts to educate and organize larger numbers of people and sustain the confidence and activity of our individual citizens. As such, they must work to raise the knowledge and commitment of the newest member to the level of the most seasoned one.

Specific responsibilities within each cell must be assigned and rotated regularly, so that everyone has the experience of leadership and personal responsibility. One of the cell members acts as the liaison with the local or district Republic convener, while the others arrange logistics and resources. All three of them are jointly responsible for doing intelligence gathering and research, maintaining security, formulating strategies, and regularly planning, executing, and evaluating actions.

Joining a cell group is a mandatory requirement of every Republic citizen. It a serious responsibility and like citizenship itself, is not for those who have a half-hearted approach to the Republic. The cell groups have a life of their own and must meet regularly and be the focus of their members' lives. For our lives are literally dependent on each other and on how well we work together in the cells.

In that regard, trust, reliability, and confidence in one another are essential for the cell groups. Without these ingredients, and the personal devotion of their members, they will collapse. These qualities can only be developed and earned in practice.

That is the general picture. But because of the nature of our rising Republic and the repressive system we are confronting, the cell groups have two different aspects and purposes: to pull down the old society and to build up the new one. For this reason, there are in fact two types of cell groups in our Republic: those that work towards creating Republic Assemblies, and those that establish the fighting arm of the Republic in the form of citizen militias and ultimately, national armies of our different Republics, like the Army of the Republic of Kanata (ARK).

We will consider in turn these three types of cells, which we have designated Leadership Cells, Action Cells, and Assembly Cells.

The Leadership Cells: Launching our Movement

Nothing ever happens by itself, especially among human beings. "*Be either a hammer or an anvil,*" advised Fredrich Nietzsche. Or, as *The Art of War* teaches, "*All life is conflict. Either you master your opponent, or you will be mastered by him.*"

When it comes to taking the first local steps of organizing our Republic, this fact becomes even truer. Our cells, militias, and Assemblies arise and grow only through the conscious and determined leadership of people of proven leadership quality.

What do we mean by the quality of leadership?

We agree with Napoleon Bonaparte when he observed, "*The genuine Commander is one who is clear-minded, devoted, calm and courageous under fire, and filled with an unswerving will to triumph at any cost.*" We would add that such a figure always leads by example and is never afraid to do so, or quoting Sun Tzu again, "*Always lead your army by your deeds and not by your words.*"

Those kinds of leaders tend to naturally stand out from the crowd and take initiatives without waiting for others. But when it comes to building our new nation, that individual energy must be directed into the formation of what we call Leadership Cells, which constitute the first step in forming local Action and Assembly Cells.

The Leadership Cell (LC) consists of three people who take responsibility for launching the Republic in their community. They must be highly motivated and committed individuals who work cooperatively and share our common vision and purpose.

The LC consists of three positions: Convener, Sheriff, and Secretary-Treasurer.

The Convener is the local facilitator who chairs the LC meetings, organizes the local Assembly Cells, and acts as the liaison with the District Convener.

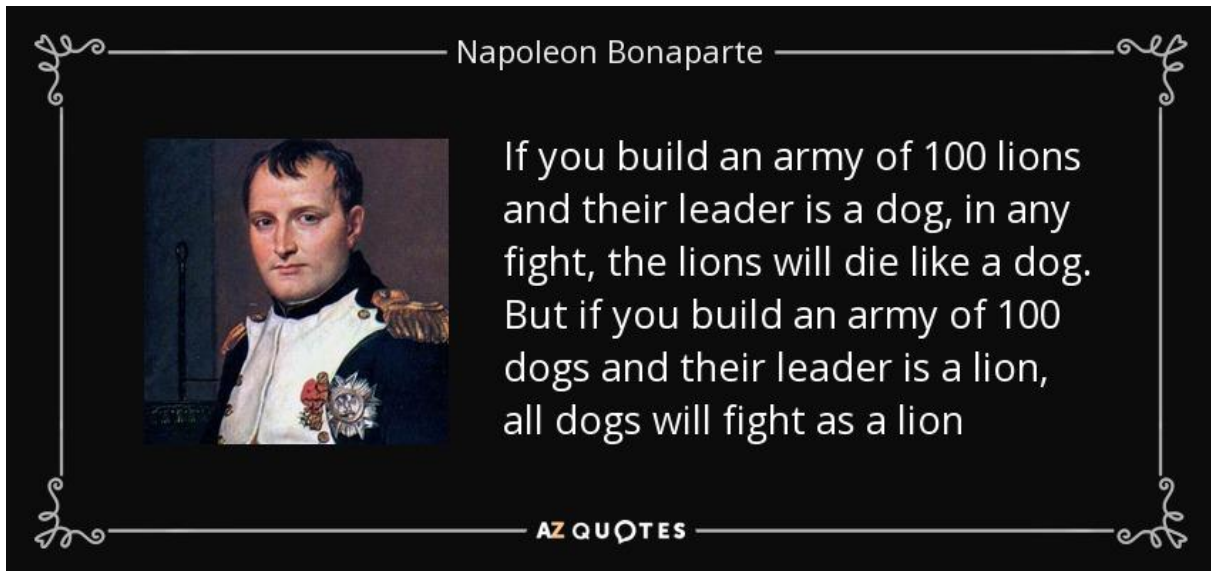
The Sheriff handles security and intelligence, and recruits and trains members of the Action Cells and eventually, the local Republic Militia and Common Law Court.

The Secretary-Treasurer is the local administrator who organizes membership, dues, fundraising, logistics, and records and minutes.

Besides those specific responsibilities, the LC members have the general task of personally recruiting groups of three other people to be educated and trained to form local Action or Assembly Cells. Because of the constant threat of infiltration and disruption, the LC members must be circumspect and vigilant in how they go about recruiting others, by screening, monitoring, and becoming familiar with anyone seeking citizenship and involvement in the Cells.

In the first stages of building the local cells, the LC should rely primarily on private, closed meetings with potential recruits rather than on visible public events, like rallies and protests. The latter are essential and will come over time. But going public prematurely before a solid core of reliable leaders is built is for now the most common cause of the destruction of our local Cells and Assemblies.

The LC must become a self-conscious leadership, recognizing that if they do not provide the sustained drive of their local work, it will not happen. They must judge events and opportunities and be bold and audacious at the right moment. And they must work actively with other LC's and stay in contact with the District Convener and the National Council of the Republic.



One of the first and most basic demands by new citizens is for education: to learn and become confident in the principles, Constitution, and program of the Republic and its common law courts. Accordingly, the LC must organize regular, mandatory education classes for new citizens. Besides its weekly organizing/business meeting, a healthy LC will hold at least one monthly education and training event for new citizens, and one public event to reach out to wider numbers of people.

Of course, much of the LC's work will be directed at building and sustaining local Action and Assembly Cells and growing them into full-fledged Republican bodies. This can become exhausting after a while, and LC members should not hesitate to exchange responsibilities and pace their efforts to match their resources and stamina.

Experience has taught us that without a solid leadership core embodied in the LC, it is much more difficult to create and maintain the other Republic cells. The formation of a dependable and stable LC is the ultimate litmus test of the health of a local Republican movement.

Let us now consider the "sword and shield" of our Republics: the local Action Cell.

The Action Cells: Building our Fighting Arm

The moment we declared independence from Canada and the British Crown on January 15, 2015, we went to war; or more accurately, we engaged on our terms in the war already inflicted on us by centuries of tyranny and genocide. Not surprisingly, the system quickly targeted us. Therefore, the first and most practical issue facing our movement was how to defend ourselves and protect one another and our fledgling nation. Without that capability, we would have no future.

This overriding need for defending our people and preparing them to fight places the formation of our Action Cells in the forefront of all our plans. Frankly, the need for such cells seems self-evident. Many of us know from experience that security and effectiveness tend to diminish the larger an organization becomes. Democracy is a good and necessary ideal, but it is an abstraction, and it doesn't take account of the enormous variation in peoples' understanding, courage, and commitment.

Democratic practice requires that each member operate at the level of the weakest. In a war, such a practice amounts to suicide. Instead, to survive and overcome a huge and ruthless enemy, we need to raise the weakest among us to the level of the strongest. But that only happens through a regular practice that engages our adversary and teaches others about the system we face. The Action Cells are by their nature geared to such practice because their bottom line is not talking, but doing.

The local Action Cell (AC) has three basic purposes: to defend our citizens, enforce the laws and sovereignty of our Republic, and disestablish the existing authorities. Like all its work, these tasks have their defensive and offensive aspects.

To protect our people from police or state harassment, the AC must confront these powers on our terms and challenge their legitimacy and authority at every step. But defensive actions go only so far. Our real protection is when we make the laws and sovereignty of our Republic a working reality, and thereby subvert and nullify existing authority. By doing that, we are actively undermining and destroying the old system. That is the threefold purpose of the AC's, which are the nuclei of a future militia and a Republican army: the sword that establishes in arms our new nation.

The responsibility for the AC's and the citizen militias and Army that grow out of them lies initially in the hands of the LC's Sheriff. It is the Sheriff's job to identify, recruit, and train people for the Action Cells, and to unite those cells with others to provide security and intelligence for the Republic Assemblies and Courts.

This crucial responsibility requires that the three members of each Action Cell possess the highest degree of dedication and courage. AC members must be young, healthy, and single, without major family or personal commitments. They must accept their combat purpose and not shirk from the dangers and actions that it requires. And for obvious reasons, the AC members must be willing to undergo extensive weapons and battlefield training.

Because these are serious, life and death responsibilities, the AC members must be cooperative, self-sacrificing "team players" without obstructive egos. They must be strong enough in themselves to submit to the discipline of a chain of command and to carry out their decisions and the orders of the Sheriff and other Republic officers, knowing that others' lives depend on their doing so. In short, their focus must be on our higher, collective purpose and not on themselves.

Within the Action Cell, the three members have equal voice and vote when it comes to their decisions. That is because they are intimately dependent on one another and so must enjoy a working mutual trust and reliance.

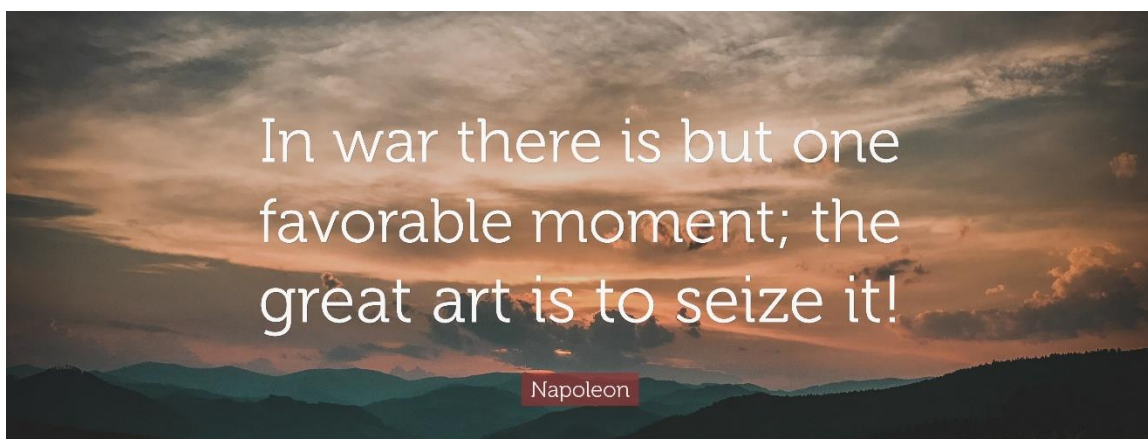
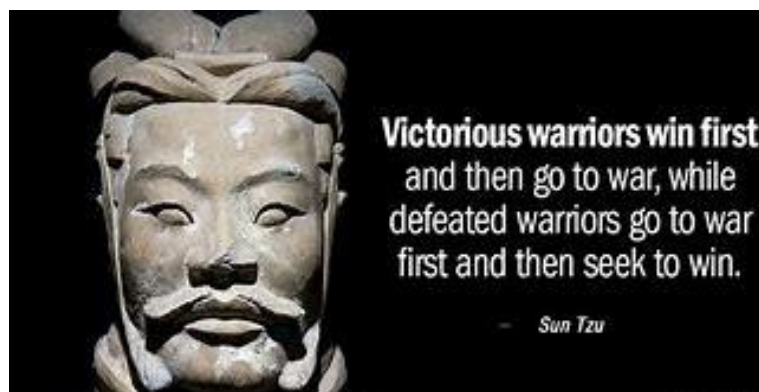
For example, when they are assigned to make arrests, occupy and reclaim land or property, or defend a Republic rally, the AC members must act as one, confidently and reliably. Once they engage in an action, they must follow it through to the end. Betraying or abandoning their duties or one's fellow citizens is not permitted, and results in the immediate expulsion of an AC member from the cell and the Republic.

The work of the Action Cell is done cooperatively. That work includes conducting research and intelligence, gathering and maintaining weapons, fuel, food, and other supplies, planning and executing public and covert actions, and communicating and coordinating regularly with the LC Sheriff and other AC groups. Doing this work as a unit encourages group reliance and personal responsibility, and makes the members think and act as one. Accordingly, all the AC decisions must be unanimous. Without such conscious cohesion and unity in action, the AC cannot function.

The Action Cells must take regular initiatives, but they do not operate independently, being part of a larger local Republican network. When they are ready, four functioning AC's unite and constitute a Squad of twelve members. The Squad is led by an elected Sergeant who is directly responsible to the LC. Four functioning Squads then combine into a Company of fifty people, which includes an elected Company Commander and an appointed Political Officer from the National Council of the Republic. That Company is the basic operational unit of a local militia and eventually is the basis of our different Republican armies.

As well, specially trained Action Cells operate as independent Special Ops units that are assigned particularly hazardous, clandestine missions under the direct authority of the Republican army and the Republic's National Council.

In general, the Action Cells operate as the front-line of our Republics and show the world that we can back up our words with deeds. They are our initial front line of defense and our striking arm, but they are also our eyes and ears on the ground. To be so, they must act with a tight discipline under the authority of the LC. Equally important, they must work in direct cooperation with the local Assembly Cells that bring larger numbers of people into our Republics and make them a working reality.



The Assembly Cells: Learning to Govern

"The American Revolution triumphed first in the hearts and minds of the people, but it took flesh in the Constitutional Conventions where the people learned to wield and hold power themselves."- Thomas Paine, 1793

While the Action Cells are the seeds of our future militias and armies, the Assembly Cells are the beginning of our Republics' Legislative Assemblies, Courts, and National Congresses. Action Cells teach us how to fight, and Assembly Cells teach us how to govern.

Like the Leadership and Action Cells, with whom they work closely, the Assembly Cells begin with three people. Like their name suggests, their aim is to gather others into a local chartered Republic Assembly of twelve or more people. That Assembly is the basic building block of our Republics, through which the people debate, pass, and enforce laws, and create the administration of their new government.

The initial three-person Assembly Cell focuses on educating and organizing people in their community to become Republic citizens and form other such cells. Four Assembly Cells eventually unite and constitute the first twelve signatories to the permanent Republic Assembly. Experience shows that this approach, where people who have worked together launch an Assembly, creates a more durable foundation for it than when twelve unrelated and inexperienced individuals try to create the Assembly from scratch.

The Assembly Cell has three positions: a Convener, a Secretary-Treasurer, and a Judicial Officer.

The Convener is the chief organizer of the cell, who chairs its meetings, liaises with the LC Convener and Sheriff, and oversees the education, recruitment, and other public work of the cell.

The Secretary-Treasurer sets up the administration of the future local Assembly and oversees its membership, dues, fundraising, logistics, and records and minutes.

The Judicial Officer is responsible for creating the local Republic Common Law Court in league with the Leadership Cell's Sheriff, and for overseeing all legal matters.

While the Action Cell has both a public and a covert function, the Assembly Cell is entirely public and open in its work. Its aim is to replace the local political and legal infrastructure with a new Republican administration of Legislature and Court. When the Assembly Cells eventually establish a working Republic Assembly, the latter's first action will be to issue a law disestablishing the local municipal government and revoking the "Oath of Allegiance" to the existing authorities. The latter are then replaced by the Republic Assembly and its *de jure* authority within the wider constitutional Republic.

Self-governance is a new and seemingly radical idea for many people, and so the establishment of our local Republican governments must be preceded and accompanied by an extensive, ongoing public education program. The vision and principles of our Republics, how we are building them, and how the people are the basis and force in our new nation, must be taught to everyone in local communities. But the best and most pervasive education is not "rote teaching", but demonstrating in practice what we mean, like passing and enforcing a new law, or reclaiming land or property of the old regime and of criminally convicted churches and corporations.

We know that the spirit of liberation and longing for a free Republic already resides like a seed in people; it does not need to be taught to them as an abstract idea, but revealed and brought out from them through a mutual relationship. As Socrates showed, the best teacher asks questions and stirs thinking so that others come to their own conclusions and answers. That method is how we educate people about the Republic: by holding up to them a mirror that reflects their own understanding of it, and how we create it together.

Here is an example of what we mean, from one of our Kanata Citizenship classes:

Facilitator: "So what do you think of withholding your federal taxes and keeping that money in your community?"

Participant: "That would never work! I'd get fined or arrested if I tried that!"

Facilitator: "Have you ever tried it?"

Participant: "No way!"

Facilitator: "Then how do you know it wouldn't work?"

Participant: "Well, I'm not going to stick out my neck to find out."

Facilitator: "But what if other people you know withheld their taxes too?"

Participant: "I don't know. They'd all have to stick together to make it work."

Facilitator: "What if your neighborhood passed a law saying they're not funding the government anymore and are putting their tax money into a local trust?"

Participant: "Well, okay. If everybody did it, that's different. I guess it would be hard to fine or arrest all of us, wouldn't it? Maybe we should try it out."

You'll notice that in this exchange, the Facilitator didn't impose his own thoughts on the Participant, but by asking questions in a dialogue prodded the Participant to come to his own conclusion about the value and power of a group action. That self-teaching didn't conclude with a final "answer", like in a classroom, but led to the next step: an action by which participants can learn from their own experience and in their own situation what is true and what isn't, and what works and what doesn't. *People who learn in that manner own their own knowledge and are strengthened and made confident by the fact that it is directly relevant to their situation.* They learn to think and act for themselves and for others because they see that doing so can get results.

In this way, the Assembly Cell prods the people of their community to begin thinking and experiencing what it is like to act as self-governing citizens of a Republic. Cell members must actively spread our beliefs and principles, but never as abstractions; always concretely and creatively. For example, they can hold a "Reclaim the Land" picnic and concert on corporate or state land and start a community garden or cooperative housing there, on what they have transformed into a local Commons that is open to all. What better way to teach people through a hands-on action that the land and its bounty belongs to no one individual, but is a common gift given by natural right to all? And that they have the right and the power to claim that land as a part of their free Republic's restoration of their natural relationship with the earth.

That said, rote education is vital, especially among children. The Assembly Cell must prioritize the formation of Republican Schools so that we can begin to raise the next generation of our people as self-conscious, free citizens. Providing our own free public education and health care are often the two first priorities of new Republic citizens.

Creating these alternative Republican institutions must be high on the list of the work of the Assembly Cells.

Hand in glove with education comes recruitment and training. The Assembly Cells are the initial spark to reach and educate people in a community. But in practical terms, the bigger job of recruiting and training them as citizens and Republic officers is the responsibility of the local Assembly once it is established by at least four Assembly Cells, or twelve people. The individual Cells are the essential link between drawing people into the Republic and equipping them to be mature, self-governing citizens.

The ultimate sign of such self-governance is the capacity of the people to be the law: to introduce, debate, pass, and enforce the laws by which they govern themselves. Law-making power, like war-making, is so jealously guarded by the State because legitimacy and violence are the basis of all governing authority. So too is the case in our Republics. Therefore, the establishment of our local Common Law Republic courts is the surest sign that our people have become free, self-governing citizens.

The Judicial Officer of the Assembly Cell is responsible for laying the foundation of these Republic courts in a community. He or she does so in direct collaboration with the Leadership Cell Sheriff.

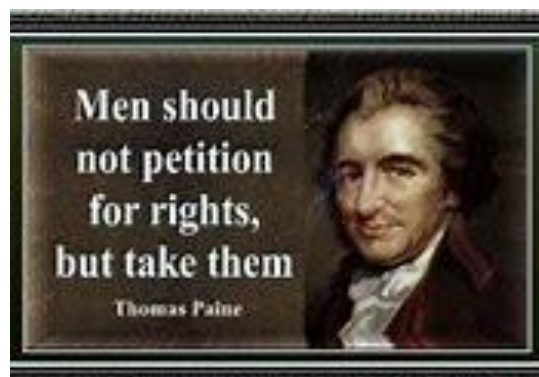
The Judicial Officer's job is to set up the infrastructure of a Republic court and train its personnel. These include a Magistrate, Public Prosecutor, Jury members, Bailiff, Sheriffs, and court Reporter, and the administrative record keeper of the court.

It must be remembered that the Republic Assembly can also act as a lawful Court and pass enforceable laws. In fact, it is the Assembly that establishes and gives sanction and authority to local Common Law courts.

This authorizing role of the Assembly is critical, for no court can operate without an overarching, governing political jurisdiction. People do not simply set up their own courts as private weapons to wield against their adversaries. A Common Law Court of Record is the judicial arm of a Republic Assembly, but its verdicts and sentences are decided independently by the twelve-member citizen juries. For as the judicial branch of our government, jury-run courts are separate from the legislative wing and can review and overturn laws passed by the Assembly. That is a crucial principle and practice within any constitutional Republic, acting as the check upon government on which the liberty of our people rises or falls.

As with the Action Cells, practice is everything in the Assembly Cells. They must draw people into the experience of directly governing and ruling themselves by establishing local Republic Assemblies where not only laws are passed but a new way of living is built from the grassroots.

Experience shows that many people come and go in the early stages of our struggle, as they find it hard to overcome their learned dependency, fear, and selfishness. The job of the Assembly Cells is to sort out the wheat from the chaff and raise up a core of committed local leaders who will not give up on the Republic but actively pursue to the end the construction of a new society within and outside the shell of the old.



Strategy and Tactics

In war and political struggle, purpose must always precede action for victory to occur; when action precedes purpose, confusion and defeat are the result. Our purpose is to create a new nation while dismantling the old one. All that we do, and all our strategy and tactics, must flow from that purpose.

In any battle, successful strategy simultaneously exploits the weaknesses of one's enemy and the strength of one's own forces. Knowing how to determine those factors and act decisively according to the opportunities that emerge is the key to either victory or defeat. This is especially true when one is engaging a larger opponent.

Similarly, the tactics that are employed to pursue a winning stratagem must always follow from one's strategic understanding. But those tactics must also be flexible, creative, and based on an accurate reading of the enemy and his actual situation. For conflict, like life, is constantly changing and unpredictable. The victor moves with the flow of events, assumes nothing, and always prepares for the unexpected.

This understanding is especially crucial for us in our fledgling Republic because of our unique and challenging position. As mentioned, our purpose is to create a new nation while dismantling the old. That twofold aim may seem at first glance to be a dispersal of our goal, efforts, and operations, which in a battle can lead to disaster. In fact, both aims - destruction and construction - are dialectically linked and co-dependent, as are the strategies and tactics employed to achieve them.

What are the weaknesses of the status quo, and what are our strengths as a fledgling Republic? Every cell group must begin by considering this strategic question and knowing how to exploit those weaknesses and strengths at every moment.

General Sun Tzu in his *Art of War* provides important insights on how to operate in such a strategic manner during battle. Although written twenty-five centuries ago, its lessons are eternal and as timely as ever. Its core message concerning victorious strategy and tactics can be summed up as follows:

1. Know your enemy as it is and not as you imagine it to be. Provoke the enemy to reveal itself and thereby learn its nature, purpose, and weaknesses.
2. Fight on your terrain and never on that of the enemy. Form the ground of battle before it is waged and summon your enemy to it.
3. Never do what your enemy expects or be led by its actions. Always do the unpredictable.
4. Strike quickly and unexpectedly where your enemy is weakest.
5. Always retain the initiative, especially when you are at a disadvantage.
6. Always direct a surprise attack at your enemy's greatest point of weakness, thereby negating its superior strength and forcing it to respond on your terms.
7. Hide the time of battle from your enemy and make what it loves and defends your first target.
8. Never act defensively. There is no reliable defense in battle, for a defensive posture invites attack.
9. Exploit the inflexibility, rigidity, and slower movements of a bigger enemy by outmaneuvering, outpacing, and outthinking it.
10. Be invisible and formless to your enemy and thereby force it to defend against you everywhere and dissipate its strength.
11. Deceive your enemy at every moment. Camouflage your movements and manipulate the enemy's perception of you.

12. Never adopt a fixed blueprint for victory. Begin an engagement and decide what to do next by exploiting the opportunities created by unforeseen events.
13. Never repeat successful tactics with the same enemy or it will adapt to them and turn those methods against you.
14. Never reinforce your defeats or mistakes. Exploit and encourage every error made by your enemy.
15. Respond to an overwhelming attack by creating space, to control and guide the actions of the attacker. Create room for aggression and it will dissipate.
16. Do not fear or avoid hopeless situations but use them to heighten the resolve of your people. Dire circumstances evoke a higher courage in those who have no options left and therefore must fight to the death.
17. Never reflect the weaknesses of your people. Victory is won by the seasoned veterans in your ranks who lead the rest. The clarity, leadership, and will of experienced commanders determines the outcome of any battle.

These teachings are especially important to the members of our Assembly and Action cells, who operate against the tide and face formidable adversaries. But remember that power is ultimately based on perception, or, in the words of the veteran community organizer Saul Alinsky, "*Power is not only what you have but what your enemy thinks you have.*"

We have learned how easy it is to manipulate big corporate enemies by making our forces seem greater than they are, thereby provoking them to overreact and respond on our terms. Using this method of deception, barely two dozen of us compelled Canadian Church and State to admit to their planned genocide of indigenous children.

As Alinsky further reminds us,

"If your forces are large, appeal to the eye: hold big protests. If your forces are small, appeal to the ears: make a lot of noise. If your forces are miniscule, appeal to the nose: create a big stink."

In short, warring against a bigger enemy is about manipulating its perceptions to force it on to the defensive and eventually to sabotage and destroy itself. There is no limit to what we can achieve once we grasp this truth and constantly seek ways to provoke and lever our enemies on terms favorable to us and destructive to them. That aim is the basis of all the strategies and tactics we employ to pull down the old regime and raise up our new Republics.

Change means movement. Movement means friction. Only in the frictionless vacuum of a nonexistent abstract world can movement or change occur without that abrasive friction of conflict.

(Saul Alinsky)



The enemy properly goaded and guided in his reaction will be your major strength.

— Saul Alinsky —

The Cell Groups and the wider Republic

"*No man is an island*" wrote John Donne. And no cell group is separate from our Republics and their regional and national organizations, any more than a single cell in a human body is autonomous from the rest. In the same way that every human cell carries the same DNA code, each Republic cell embodies the vision and program of our wider nation and is linked by that common essence to the entire Republic.

Unfortunately, people in a hierarchical class society are raised to think and act individualistically and parochially, with their minds focused on and confined to their immediate situation. Our hardest task is to get people to raise their vision beyond their own locality and to begin think politically, which means in terms of the "whole ball of wax". Our Republics will grow when citizens think and act in terms of what is best for the sovereign collective and not just their sovereign person. Achieving that shift in thinking is a fundamental aim of the Leadership, Assembly, and Action Cells.

Obviously, the most basic way to ensure that linking of the individual with the nation is through education and action: by demonstrating in the flesh that a common law Republic is not only a desirable but a working alternative to the criminal status quo. Every cell group member must constantly and actively propagate our vision among the people. But they must do so within the discipline of the Republic's structure and chain of command, and not separately from it.

For example, on September 8, 2020, the Republic of Kanata passed a national law banning all COVID measures across "Canada". This law made it a punishable crime to impose masking, quarantining, or injections on our citizens and any Canadian.

In response, within a month, hundreds of people flocked to join our Republic after the news of our law was spread publicly by all our local cells. Not only did those hundreds of newcomers have a sudden vested interest in Republic citizenship, but our cell group activists had a common ground and basis on which to act together as part of a broader national movement.

In the words of Al Beaver, a Republic cell group member in Goderich, Ontario,

"Up to then I felt I was on my own, and the Republic was just a nice idea. Then when I heard that our people were stopping the COVID laws all across the country, it was like I was a Republic citizen for the first time."

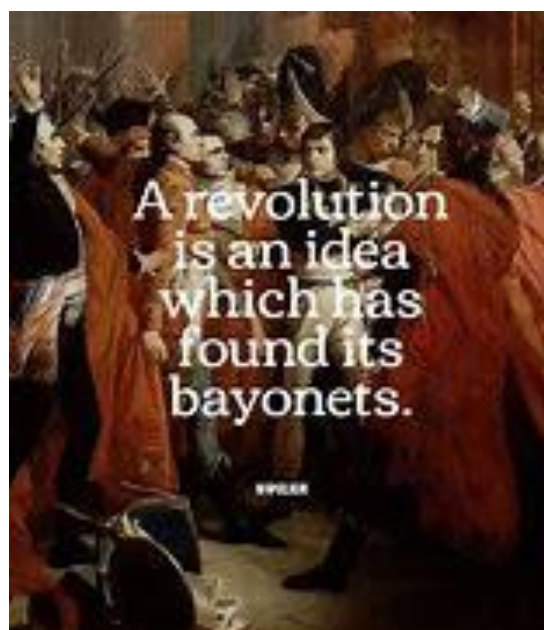
Contrarily, those local cell groups and assemblies that opposed this broader connectedness and participation in our anti-COVID campaign have withered on the vine. What we see from experience is that people on their own tend to fall prey more easily to factionalism, demoralization, and defeatism.

And yet, a lifetime of learned parochialism isn't overcome overnight. Reacting against the present corporate tyranny, many people distrust any notion of government or collectivity. Some of our citizens have even refused to pay dues or actively recruit to the Republic on the grounds that *"nobody should be forced to do something"*. This tension isn't created simply by the eternal tug of war between individual license and group responsibility. Opposition to a wider Republic usually arises in people because of their misunderstanding of the nature of such a nation, and their tendency to see governance in terms of their negative experience of it, like arbitrary taxes and oppressive, unaccountable authorities.

In truth, our common law Republics are built from the grassroots and are established to ensure local self-governance within the framework of the wider nation. Our Republic Constitutions require that all elected officials be immediately recallable and receive no special benefits or privileges, and that the laws of the nation can be challenged and nullified within the common law courts and district assemblies of the Republic. Belonging to such a collective is in fact the way to ensure individual liberty while harmonizing it with one's duty to the nation. This truth must be continually taught to our citizens and demonstrated in practice by our cells and assemblies.

The relationship between local cells and the Districts and Nation provides the skeleton of our Republics, which are organized into Congressional Districts. These Districts are the electoral basis of our National Congresses, which are the highest legislative authority in our Republics, just as our Constitutions are the highest law.

Ultimately, the ethic that unites our citizens and cells with the wider nation is simple: *"Ask not what the Republic can do for you, but what you can do for the Republic."*



Getting Started: From Theory to Practice, and Practice to Theory

Speak the truth. Use words if you must. –John Brown, 1858

So now it's time to apply what you've just read. You begin by forming a Leadership Cell where you are and gathering others around you, with the help of other Republic leaders. But you may find such an external task is easier and more straightforward than the inner job of facing your own doubts and fears.

Inertia is a powerful force in nature and in the human psyche. As people of routine, we find that the first and final hurdle standing between thinking and doing is our inner resistance to change and risk. That becomes even more the case when we stand on the brink of engaging in combat with powerful adversaries. Our minds tend to come up with a hundred reasons not to act, even when everything is at stake.

That tendency to talk oneself out of acting is rampant in groups that are discussion oriented, especially in our modern information-saturated internet culture, where reading an article or watching a YouTube clip is equated with doing something. Our best and first antidote to such mental immobilization is by doing something. Hold a public action along with at least two other Republic citizens, and then assess what happened. In other words, test out your theory in the real world and see if it's true, and then modify it to make it fit your experience. And then keep at it.

Once you begin this sustained process of action-reaction-analysis-new action, you gain a new sense of power by reclaiming reality on your terms and fashioning it for our purpose. That not only dissolves fear, lethargy, and conformity to the status quo, but it probes our enemy and redirects the fight on to our terrain, as Sun Tzu advises.

That said, none of that effort will be helpful unless you keep at it constantly, for only then can the lessons you learn be used to build a counterforce against the enormous psychological weight of the old regime. The energetic job of your Republic Leadership Cell is to create that counterforce and counter-thinking, and extend it to the work of your Action and Assembly cells so that it animates everything they do. For our rising Republics are like a shark: they will only survive through constant movement.

Perhaps it is self-evident that, besides consistency, communication is crucial to this effort. All that you do is part of a collective process serving our global Republic Alliance. Your actions and lessons must be shared with other cells and citizens as well as the district, national, and international leadership. Other cells must be kept aware of your efforts and experiences to be able to give you assistance when you face opposition or crisis. You must learn to think and act as part of a national and international movement, and not be caught up in isolated, segmented thinking and behavior. Only then can our theory and practice find a common ground and mature.

As one of our Republic of Kanata indigenous elders summed up so well,

"We're not an organization, we're an organism."

Just so! And a living movement like ours grows and changes like an army does during many battles. After all, our purpose is to reclaim the world for the living, and for all the people, in the face of a dead and deadly global corporate machine.

The fate of our future generations is in your hands. So now, turn thought into action! May your efforts to establish our sovereign Republics be blessed with our eternal human virtues of courage, sacrifice, love, and devotion that can overcome every evil!



Sources, Resources, and Contacts

This Manual is the collective effort of citizens of the Republic of Kanata and the International Republic Alliance. It also draws upon the pioneering efforts of Kevin Annett Eagle Strong Voice and his books and teachings, particularly *Establishing the Reign of Natural Liberty: A Common Law Training Manual* (2016), *Truth Tellers Shield: A Manual for Whistle Blowers and Hell Raisers* (2016), and *Establishing Liberty: The Case for Kanata* (2017). These works are available through the Alliance.

We urge all citizens to acquaint themselves with some of the history and content of our common law Republic movement by studying www.republicofkanata.org and www.murderbydecree.com , and by listening to *Here We Stand: The Voice of the Republic* on www.bbsradio.com/herewestand, every Sunday at 3 pm pacific, 6 pm eastern, midnight Paris/Holland, and every Monday at 8 am in Australia/Sydney.

The Republic Alliance unites our movement in Kanata, America, Ireland, Great Britain, France, Spain, Italy, Holland, Belgium, Denmark, Norway, Sweden, Russia, Australia, and New Zealand. It hosts international conference calls every Saturday at 1 pm Paris-Holland time to coordinate our global work. The Alliance can be contacted at republicnationalcouncil@protonmail.com.

‘. . . there is nothing more difficult to take in hand, more perilous to conduct, or more uncertain in its success, than to take the lead in the introduction of a new order of things. Because the innovator has for enemies all those who have done well under the old conditions, and lukewarm defenders in those who may do well under the new. . . .

‘It is necessary, therefore, if we desire to discuss this matter thoroughly, to inquire whether these innovators can rely on themselves or have to depend on others: that is to say, whether, to consummate their enterprise, have they to use prayers or can they use force? In the first instance they always succeed badly, and never compass anything; but when they can rely on themselves and use force, then they are rarely endangered. Hence it is that all armed prophets have conquered, and the unarmed ones have been destroyed. Besides the reasons mentioned, the nature of the people is variable, and whilst it is easy to persuade them, it is difficult to fix them in that persuasion. And thus it is necessary to take such measures that, when they believe no longer, it may be possible to make them believe by force.

‘If Moses, Cyrus, Theseus, and Romulus had been unarmed they could not have enforced their constitutions for long—as happened in our time to Fra Girolamo Savonarola, who was ruined with his new order of things immediately the multitude believed in him no longer, and he had no means of keeping steadfast those who believed or of making the unbelievers to believe.’

MACHIAVELLI, *The Prince*, CHAPTER VI

