

the stupidity. Unfortunately, the Agenda 21 process, presented to the public as an open “consensus” of “stakeholders,” was a total fraud. The debate had never been completed, we never even met all of the “stakeholders,” and the resulting policy document I had submitted for the group was rewritten in secret. It was presented to the public as a consensus with my name on it when I had refused to sign it. Instead of a way to help landowners do a better job of caring for their property, I saw its consequences as a policy dedicated to having no one on the land. To me, the real results would be fuel accumulation, catastrophic fires, erosion, unrestrained infestation, impoverished soil, loss of wildlife, accelerated extinctions, and general poverty of the land and its people.

As bad as that was, it was the unethical conduct of such governance that concerned me much more. In response, I completed my projects and quit my engineering career three years later to spend four years researching, writing, and finally publishing *Natural Process: That Environmental Laws May Serve the Laws of Nature*. This book was nearly 500 pages of hard data and dense theoretical exposition. It exposed the bureaucratic regulatory system as a criminal racket in the hands of major corporate stockholders using tax-exempt foundations to launder influence money. It explained why the system works the way it does, and documented its web of social, economic, and scientific flaws. It then proposed free-market alternatives, how they might work, and how to get them implemented. Upon that premise I have recently obtained a business method patent (a process that took over seven years). Although the book was endorsed by a few academics and technical heavies and was delivered to the White House by a former Senator, being self-published just weeks before 9-11, it did not get much attention. I was nearly broke.

Since that time I have written a number of articles on environmental policy and the steady perversion of the United States Constitution, having studied the founding documents and philosophy underlying its construction and adoption while at college. The modern phase of that history is infused with political corruption: corporate socialist “investors” looking to game the system for an augmented return. In modern times, their usual means has been manipulating markets with rules and regulations to control access to resources, augment returns, or restrict the market to particular materials or technologies. As research progressed, the theosophical affiliations of that elite became clear.

Understanding the disastrous ecological consequences and massive scope of the United Nations’ plan, I felt morally complicit, having supported socialized resource management for many years. I was thus forced to confront the beliefs underlying the theosophical “new age” environmental movement and felt compelled to take my family “the other way.” So, we pulled the kids out of

school (to get a real education) and, for the first time in forty years, I opened up a Bible (yup, that is what it took; some of us “scientific” types are that dense).

In it, we read Leviticus 26, where the Lord’s punishments read almost *exactly* like the consequences I had foreseen in the UN Agenda 21. While the recognition was mind-blowing; at the time (2002) I did not note the antidote in the preceding chapter. It was just too obscure for me to see the connection.

Three years later, we joined a Messianic Jewish congregation as a Christian Gentile family. I indulged my interest in Leviticus 26 by reading the blessings in Hebrew. It was thence that the principles underlying Leviticus 25, founded in our intimate connection with productive wildlands, have become abundantly clear. They are indeed the difference between freedom and slavery, as important today as they were 3,500 years ago.

I take a minor role in our congregation, caring for our crumbling facility as best I can. Our kids are very helpful but we have little interest in a leadership position, although I do present an occasional midrash (roughly equivalent to a sermon). Really, I value peace and quiet too much to aspire to be a “religious figure” of any kind. Although I do love debating such things, I would much rather tinker with native habitat and invent processes and tools to do better restoration work more efficiently and at lower risk.

If you want to know more about what I believe so that you can make heads or tails of where this is all coming from or want to know more about my politics, [there is a wide-ranging interview at Sunni Maravillosa’s web site](#).

As to “[eschatology](#),” I regard it as my responsibility to do everything within my capability to help forestall whatever “new age” or “phoenix bird” fantasy various crazed power freaks apparently seek to perpetrate. I see it as only sensible to prepare my family to survive a disaster anyway, whether natural or man-made. I view natural disaster as an eventual certainty and man-made flavor as entirely avoidable but (given the financial power of those behind it) of reasonable likelihood (*this was written before the meltdown - M*). In either case, I take my cue from Leviticus 25 that G_d says we should prepare for it and have the courage to speak up when we see something wrong. So we do, and we try our best to keep it simple. As to an “end times” theology, I guess one might say that I hold a modified pre-millennial view. From what I can tell, under the best of circumstances it may take a thousand years of hard work to fix this mess.

So there you have it, as real as I know how to make it. It certainly will be interesting and rewarding to learn under the guidance of the Creator. May He be pleased to walk on the land with which we have been so blessed, Amein.

POST SCRIPT

While writing this book, I would naturally seek rabbinic comment on its findings. After all, I had way too much to do besides writing another book, so if they could show me something that was fundamentally wrong I would have been overjoyed to just drop it and get on with life. I was concerned about what publishing on this subject would do to my scientific reputation, I prefer a quiet life, and I really didn't want to endure the anticipated very unhappy reaction on the part of just about anybody who cared. Unfortunately, I had a terrible time getting rabbis whose education I would respect to talk to me at all, much less take the hypothesis seriously enough to read a draft.

Interestingly, the people I found most willing to engage were the Orthodox, in part because they were so intrigued that a Gentile had any interest in Shemitta at all. Despite their evident trepidation, there was occasionally respect, and even subtle indication of love. When I first contacted an Orthodox rabbi, he asked a curious question: "Who ARE you?" I had no idea what he meant, thinking he wanted my academic background. I kept getting that same question. Eventually, I understood that they were asking me (politely) if I was Jewish. The answer was obviously, "No."

By the winter of 2010, just after completing the book, I was exhausted. The writing process had been so physically demanding I was developing serious symptoms of deteriorating health. I knew (and my family feared) that I did not have the strength left to promote the product. So I put a few copies out in the ether for review and went back to doing physical work. Praise G-d, the healing process was almost immediate. I was building picnic tables for the patio to entertain guests that occasionally visit the Wildergarten. There, in the garage (usually in the way), stands a lovely but modest walnut armoire made by my great-great uncle that had stood in a local museum in Iowa. As I cleared space to work, the piece became ever more problematic. Diane cleared out the boxes she'd stuffed inside that blocked a sign: Jacob Vande Pol, Pella Iowa, 1866. In the process of work it just hit me: "It looks like an ark" (a cabinet containing a Torah scroll)... JACOB Vande Pol... you don't think. Noooo!"

Jacob was one of my Dad's uncles who had emigrated from Lunteren, Holland near the city of Arnhem. I'd been there once looking for family (the correct spelling of the family name is, "van de Pol"). The first one I found had composed a genealogy connecting our clan directly with him. There could be no mistake. In meeting him, I was mildly surprised that, unlike most Dutch people (and unlike me), he was stocky, round-faced, and dark-haired. I didn't make much of it at the time but did think it rather odd. Remembering this, I got on the

Internet and put in, “van de Pol” and “Jewish.” Among the 1,500+ hits, I noted the name, “Joël Mozes van de Pol” in Arnhem. It’s not a common surname in 19th Century Holland and they didn’t go from Dutch Reformed to Jewish.

If you’ve got this far in the book, you know that I’ve learned to listen to that ol’ tug when HaShem wants something, only this time it was a 2X4 between the eyes. I *know* how infested Messianic Jewish congregations are with Gentiles who “discover” that they have Jewish blood in their family. Often it becomes a matter of pride and status that I find faintly disgusting. Born a Gentile, raised a Gentile, I’m a Gentile, and I desire nothing else. To me it is a great blessing to be charged with sharing the Gospel. I want neither the accountability of being Jewish, nor the crushing burden of history that comes with it. No way...

Just after this realization, and just as with writing the book, an immediate series of wildly improbable events ensued. The next evening, a complete stranger who is Jewish asked me, “Are you Jewish?” When I told her this story she said, “So what is your Jewish name?” I have never wanted a Hebrew name. I didn’t have to think about it for even a tenth of a second, “Moshe.” I told the story to a member of our congregation. When I told her how the lady had asked for my name, she didn’t wait to hear it blurting, “Moshe.” That weekend we took a trip to see my Dad and a childhood friend of mine. She reported a dream she’d had two weeks prior, waking up in consternation, “Mark Vande Pol is JEWISH???” That weekend somebody begged out of the annual Purim play and I was drafted into the role of... Mordechai, the Jew!!! It’s the only male Jewish role in the play. My daughter begged out of reading the Haftarah (prophets) handing me the passage of Elijah’s offering on Carmel killing 450 pagan priests. That’s not even close to all of it. It’s been very spooky, and it has not stopped. At times, I wish it would.

Friends have got a large charge out of this, because they know how this is going to bug me; it’s existential, that weight of accountability and the gnawing thought that He has His hooks in me deeper than I’d prefer. I know there are DNA tests that could confirm Jewish heredity, but frankly, I don’t think that proves a thing insofar as any conclusions I might draw from that. Nobody knows what parts of the genome really matter and what difference does it make? Well, look at all those “begats” in the Bible. Male heredity certainly seems to matter to Him. After learning a bit about [epigenetics](#) and the role of the Y-chromosome in adaptive genetics, I’ve it seems we don’t know very much.

So, as to “Why me?” the answer is simple, “Because that’s what all indications are showing me He seems to want.” As to “Who are you?” all I can say now is, “I really don’t know.”

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The holding of the Court in Pope v. Williams, 193 U. S. 621 (1904), is as valid today as it was at the turn of the century. It is no more a denial of equal protection for a State to require newcomers to be exposed to state and local problems for a reasonable period such as one year before voting, than it is to require children to wait 18 years before voting.

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GLOSSARY OF SPECIALIZED TERMS

10

NOTE: Each Shemitta Logo star-flower leaf is a link that returns you to where the word first occurs in the text. The teal letters are links that take you to online sources where you can learn more.

biological pyramid a hierarchy of consumption of predators and prey, each level limited by the energy required to produce the preceding level (my definition).

chiastic – a type of literature common in the ancient world wherein elements are arranged in a symmetrical order first to last, second to next to last, etc.

climax species – those organisms which are dominant under steady state conditions.

commensal – Of, relating to, or characterized by a symbiotic relationship in which one species is benefited while the other is unaffected.

coppice – a traditional method of woodland management in which young tree stems are cut down to near ground level. Many new shoots will emerge, bearing more fruit on younger wood (do not overdo it on some shrubs, else they will starve).

cryptogamic crusts – a hard soil crust dominated by a plant community of algae, lichens, or mosses.

decadence – a condition in which a stand of vegetation (such as a forest) reaches the limits of its life span or becomes so dense that the trees start to rot and die. (I did not find a good external definition for a link).

depauperate – a plant whose size is stunted because of competition.

dhimmitude – the state of being subjugated to Muslim rule by treaty, also bound to pay the “dhimmi tax.” [A few modern examples.](#)

epigenetics – The study of inheritable changes in gene function that occur without a change in the sequence of the DNA, usually occurring in embryonic development.

eschatology

1. The branch of theology that is concerned with the end of the world (sometimes conflated with the Jewish *acharit hayamim*).
2. A belief or a doctrine concerning the ultimate or final things, such as death, the destiny of humanity, the Second Coming, or the Last Judgment.

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exegesis– critical explanation or interpretation of a text or portion of a text, esp. of the Bible.

forb – A broad-leaved herb other than a grass, especially one growing in a field, prairie, or meadow.

Gemara the rabbinic discussions about the Mishnah over the succeeding three centuries. Together the Mishnah and the Gemara comprise the Talmud.

HaShem, (The Name) G_d, and Adonai (Lord) are all well explained at the linked source.

Hillel the Elder – (110BC-10AD) the first great Pharisee to record the oral tradition into written rulings, added to the writings of other sages comprising the Mishnah. Hillel is commonly regarded as more lenient in his rulings.

hermeneutics – the method of theological of interpretation, esp. of the Scriptures that deals with the principles of Biblical exegesis.

Holocene – a geological epoch, which began approximately 11550 calendar years BP (about 9600 BC).

Ka'aba – a cuboidal building located inside the al-Masjid al-Haram mosque in Mecca, Saudi Arabia. It is the holiest place in Islam, the direction Muslims face during prayer. Muslims walk in a circle around the Kaaba during the annual Hajj (pilgrimage) season.

keystone species – one that plays a critical role in maintaining the structure of an ecological community and whose impact on the community is greater than would be expected based on its relative abundance or total biomass.

loess – a loamy deposit formed by wind, usually yellowish and calcareous, common in the Mississippi Valley and in Europe and Asia.

megafauna – Large animals weighing over 100 pounds.

mesic – of, pertaining to, or adapted to an environment having a balanced supply of moisture (not in the text).

Mishnah – the collected rulings of the early Sages, in the case of Tractate Shvi'it, principally Hillel and Shammai (see below).

monoculture – an area (often a crop) consisting of one plant variety.

mycorrhiza – a mutually beneficial symbiotic relationship between plants and fungi. The fungus wraps its fibers (mycelium) around the roots of the plant, supplying water and nutrients, which the plant processes into sugars needed by the fungus.

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reconnoiter – to inspect, observe, or survey (the enemy, the enemy's strength or position, a region, etc.) in order to gain information for military purposes.

refugia – a system of refuges for animals or plants in wild land habitat.

riparian – of, pertaining to, or situated or dwelling on the bank of a river or other body of water: riparian villas.

permaculture – design principles whereby individuals can become designers of their own environments able to build increasingly self-sufficient human settlements

Pleistocene – the epoch from 1.8 million to 10000 years BP covering the world's recent period of repeated glaciations.

pogrom – a form of riot directed against a particular group, characterized by destruction of their homes, businesses and religious centres, murder, or even massacre. Historically, the term has been used to denote extensive violence against Jews.

Shammai – (50BC–30AD) succeeded Hillel as president of the Sanhedrin, the supreme rabbinical court of ancient Israel. Shammai too was a Pharisee, reported to have ruled more strictly than Hillel.

Shofar – A shofar (Hebrew: שופר) is a ram's horn used for Jewish religious purposes. Shofar-blowing is incorporated in synagogue services on Rosh Hashanah and Yom Kippur. In the Christian faith the shofar (trumpet) is blown when Yeshua returns with an army to save Israel.

succession – *Ecology* - the progressive replacement of one community by another until a climax community is established. (In the case of food production for man or wildlife, a climax is generally not a good thing.)

Sukkah – A walled “booth” built of branches tied together, probably with sinew. Fresh-cut boughs were added for shielding against weather. They are usually decorated for the festival. The commandment is to live in it for seven days.

symbiotes – Biology: historically, one of two dissimilar organisms living together in a interdependent or mutually beneficial relationship. This definition has been broadened in recent years to include **commensal** or parasitic relationships.

Tanakh – The Hebrew collection of the Torah, the Prophets, and historical writings comprising the “Old Testament.”

xeric – of, pertaining to, or adapted to a dry environment (as opposed to not in the text).

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- 175 *The Sower*, Jean-François Millet, 1850, Museum of Fine Arts, Boston.

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There have been times when I felt I just couldn't go on, when weeding became simply so arduous, tedious, and continuous, day after day, one at a time, with the progress of biology so rapid that it seems I can't keep up no matter what I do. Nobody cares, nobody really gets it. Academics, bureaucrats, the clueless public, all don't have any idea just how beautiful native habitat can be, simply because there is so very little of it.

A photograph cannot capture it. The light may be too harsh, the scene too ephemeral. I know what it is, but you cannot. At least I get to see it, that bee landing on a lily, it bending under the weight, the bowing grasses in the breeze, with a blanket of varietal legumes in flower underneath, I see the weeds and know how much more it will take, knowing that once I weed it, it looks pretty beaten up for a bit, and hope for better 'next year,' year after year, and it does get better, but with the world in financial meltdown, the greatest economy in the world, broken by people playing legal games for control of resources. Resources about which they cannot have a clue because they just don't get out and do anything to bring life back to life.